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THE MONTHLY RECORD

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK, & ADJOINING PROVINCES.

VOL. XVIII.

MAY, 1872.

No. 5.

"IF I FORGET THEE, O JERUSALEM! LET MY RIGHT HAND FORGET ITS CUNNING."—Ps. 137: 5.

MEETING OF SYNOD.

THE Synod of our Church will meet this year (D.V.) in St. James' Church, Charlottetown, P. E. Island, on the last Wednesday, being the 26th day of June, at 7 o'clock, p. m. The opening sermon will be preached by Rev. Alex. McLean, Moderator.

It is especially requested that the reports of all Standing Committees be prepared before the Synod meets, so that the business may be arranged and despatched without unnecessary delay.

Congregations and local Treasurers are reminded that the Synod's financial year ends on the 15th June. All collections must be forwarded to the Central Treasurers before that date; otherwise, they cannot appear in this year's accounts. The collection for the Synod Fund is to be paid, as on former occasions, to the Convener, Rev. G. J. Caie, when the Synod meets.

The ex-moderators are respectfully reminded that on them devolves the duty of selecting a moderator for the ensuing year.

W. G. PENDER, *Synod Clerk.*

Articles Contributed.

St. Andrew's, Halifax.

The noble undertaking of the erection and completion of a handsome Church, free of debt, by this congregation was finally brought to a close on the evening of Friday, the 26th ult., in the Session House. Some of the bills for work done in several of the sub-contracts had not been rendered till within the past month, and although the money was at the command of the Building Committee for a considerable time, it was not till the date given above that the whole business was wound up. We have now the very great pleasure of testifying our delight at the successful and happy termination of what, to a small congregation, was a very serious undertaking. The movement was originated in a pleasant and friendly spirit, and so far as we have been able to ascertain, the utmost cordiality and unanimity prevailed in the Building Committee and among the members of the congregation during the whole progress of the work. The beauty of the design, both external and internal, was left to the Architects; the conveniences, arrangements and adaptations of the building to its legitimate purposes were largely the suggestions of the Min-

ister; the whole being of course supervised and managed by the Committee.

Now that the work is done and the whole transaction is complete, we may be permitted to take the liberty of saying a few words on the subject by way of hearty commendation. Every lover of the Church of Scotland, and of the Presbyterian cause, should be deeply grateful to the Great King and head of the Church for what has been done by this congregation. And while we give to God alone the glory, we deem it right that the church should know what individuals have done, so that others may be encouraged to go and do likewise. We do not wish to flatter our good friends in St. Andrew's, they have not done too much, and we are certain that they are willing to do much more were it necessary; yet we believe that it is nothing more than justice to show the church what individuals have done in this matter. Without having consulted them (for if they were to be consulted on the matter we fear they would not permit their subscriptions to find a place in the pages of the *Record*) we beg leave to give our readers the names of those who have subscribed to the building.

John Gibson...	\$4000	John Taylor...	\$2500
Alex. McLeod..	2400	Mrs. W. Bauld, sr.	2080
Rev. J. Campbell	800	Jas. Thompson..	350
Wm. Bauld....	700	Jas. Reeves, jr.	110
P. Thompson...	325	Jas. Reeves....	100
W. Kandick....	225	E. H. Reeves....	100
W. H. Bauld...	200	J. Taylor (elder)	100
John Hunter....	200	Geo. R. Taylor..	100
David Calder...	200	Mrs. A. McLean	100
John R. Murray	160	J. H. Bauld....	100
R. Urquhart...	160	Rev. G. M. Grant	100
J. S. McDonald	130	A. G. McDonald	100
J. McCulloch...	120	Robt. Morrow..	100
J. J. Scriven..	110	Mrs. G. McKenzie	100
B. A. Taylor...	75	Mrs. R. Downs..	20
Chas. McQueen.	50	Mrs. Hays.....	20
John Brander..	50	A. Friend.....	20
A. McDougall..	50	Mrs. Robinson..	16
D. A. McKay..	50	Thos. Mitchell..	16
Thos. Wier....	42	Miss E. Grant..	15
Mrs. A. McLeod	40	John Brim.....	10
Mrs. J. Malcom.	40	Alex. Brim....	10
A. H. McNab..	40	Mrs. R. Kerr... 10	
Miss M. Wilson	40	Miss C. S. Kerr.	8
J. C. Calder....	40	Miss Mitchell..	8
A. H. McLeod..	30	John Robinson.	5
H. G. Murray..	30	D. McAinch....	5
W. G. Pender..	30	Geo. Nichols... 17	
Rev. J. R. Thomp-		Mrs. G. Nichols	7
son.....	25	Jos. B. Nichols.	2.50
Geo. H. Taylor.	20	Susan B. "	2.50
W. C. Calder...	20	Mary McK. "	2.50
Geo. Barron, jr.	20	Geo. H. "	2.50
J. Greenaway..	20	James H. "	2.50

Alex. Bayley...	\$20	Geo. McBain ..	\$2.50
John Wilson...	20	Jas. McDonald.	5.00
Miss M. G. Bauld	20	Wentworth Mc-	
Alex. Waddell	20	Donald.....	5.00
Robt. Brander..	20	Miss J. Malcom.	3.00
L. J. McNutt...	20		

We believe that the princely subscription which heads this list is the largest ever given at any one time towards the erection of a church in the history of the Presbyterianism of the Lower Provinces. We have known of gentlemen having erected churches at their own expense, but so far as we can remember no such sum has ever been paid at one time, by one man, for a subscription to a church in these Provinces. Other subscriptions follow which, in these materialistic days, are truly delightful. As one runs his eye down the whole list to the end, as it stands above, one finds himself at a loss after all to say where the real liberality is most to be found—among those who have given their thousands, or among the poor widow women who, "of their penury" have given "what they could."

And yet none have given too much. It is for the glory of God and for the good of their own souls—for their own instruction and for the instruction of their children in knowledge, righteousness and holiness. And we feel assured that those who have given largely, have already received ample compensation for what they have done, in the pleasant consciousness that with the means with which God hath blessed them, they have been made the instruments of erecting a church which is an ornament to the city of Halifax, and a credit to the Church at large.

St. Andrew's is deserving of this from her adherents, on account of the position she holds in the history of the Church of Scotland in these lands. It is not generally known, that St. Andrew's, Halifax, is historically a church of very great interest in the early church of Nova Scotia. So early as the 29th day of August, 1833, we find its name upon the Minute Book of the Synod. On that day a meeting was held in old St. Andrew's

Of "the ordained Ministry of the Church of Scotland, for the purpose of forming a Synod of Nova Scotia and Prince Edward's Island."

The following Ministers were present:—The Revs. Donald Allan Fraser, John Martin, John McLennan,

Kenneth John McKenzie, John McRae, James Morrison and Alexander McGillivray. These men, with one exception have all gone to their rest. The result of their deliberations is shown in the following extract from the Synod's Minute Book, bearing date of August, 1833. It is as follows:—

“The Ministers of the Church of Scotland, (as already mentioned), having spiritual charges in the Lower American Provinces, assembled at St. Andrew's Church, Halifax, did, after lengthened and mature deliberation form and constitute themselves into a Synod in connection with the Church of Scotland, to be called the Synod of Nova Scotia, New Brunswick and Prince Edward Island. The Rev. Donald A. Fraser was chosen Moderator, and the Rev. John Martin, Clerk.”

The second meeting of Synod was held in Pictou, when the Rev. John Martin, of St. Andrew's, was chosen Moderator. So that in the early history of the Synod St. Andrew's, Halifax, was the church in which the first meeting was held, and the Minister's, Mr. Martin's, is the second name on the Roll of Moderators.

At this time the Presbytery of Halifax consisted of Rev. John Martin of St. Andrew's, Rev. James Morrison of Lawrencetown, and Rev. Donald Mackintosh of West River, Pictou. Rev. John Martin, Moderator.

So that St. Andrew's deserves well of those who now worship with her walls, thus to spare no expense in erecting a new Building to perpetuate such precious memories both in her own history and that of his ministry as from these and other considerations cling around her.

ST. ANDREW'S.

Knox's Liturgy.

In reference to the above document, forming part of the Genean book of “Common Order,” a question suggests itself, viz: “What is its present authority in the Church of Scotland and all such churches as the Free and U. P. Churches, who claim to uphold her laws and institutions? Let it be observed, that the last constitution which the Scottish Church received was the Revolution settlement in 1690. In that year the Scottish parliament re-established the Presbyterian Church of Scotland. With the exception of the act of Queen

Ann in 1711, and the Chapel Act and Lord Aberdeen's Benefices Act the State has since sanctioned no material change in the Church's constitution. The aim of the Scottish parliament, in 1690, was to hold a middle course between two extreme parties—the Jacobites, who desired the restoration of James, with Episcopalianism, on the one hand, and the extreme Covenanters, who desired the complete restoration of all that had been enacted during the period of “the second reformation,” as it has been called, and the restitution of the solemn league and covenant with *all* the Westminster standards, on the other. In pursuit of this moderate course the parliament did much that the Jacobites would have liked undone, and left undone much that the Covenanters would have liked done. It ousted about 900 Episcopalian ministers, abolished episcopacy, and solemnly ratified the act of 1592, establishing Presbyterian church government. On the other hand it omitted all reference to the second reformation, to the Westminster catechisms and the Directory, and merely affirmed Presbyterianism to be *agreeable* to the word of God, without condemning prelacy. All that the revolution settlement does then, is, to ratify the Westminster confession, and confirm the act of 1592. There was a special act in reference to patronage, limiting the force of the act of 1592 upon that matter, to which it is unnecessary to refer. Thus, constitutionally, our church and its branches and offshoots have nothing to do with the catechisms or directory. This famous settlement gives us neither a catechism nor a form of worship nor a discipline. We are carried back a whole century to the act of 1592, which is thus the legal charter of the Church of Scotland. This famous act restored presbytery also, and abolished the “black acts” of 1584, by which James VI had invaded the rights and liberties of the church. It was a civil recognition of the constitution which she had previous to 1584, when episcopacy and royal supremacy were forced upon the country. There is here no mention of discipline or worship, but only of the form of government. In order to ascertain, therefore, what is valid among us as to discipline or worship, we must go still further back, and inquire—

what was the constitution which this act re-established. This brings us to the reformation.

The highest reformation-documents to which we can appeal for the true constitution of our church are the Scottish confession and the two books of discipline. The Confession was superseded by the legal sanction of the "Westminster," in 1690, and is thus of no interest now, except as a historical memorial—so valuable, however, that many consider it superior to its successor, and doubt the wisdom of our fathers in having received a confession from England, and set aside our own national confession of faith. As most persons are aware there are two Books of Discipline. The *first* was prepared in 1560 by a committee of ministers commissioned by the Privy Council; it was approved by the General Assembly, finally agreed on in 1581, and registered in the acts of the Kirk. It was subscribed by a great number of the members of Council, but not *formally* ratified, because many of the nobility who hungered after church property were opposed to its distribution of the ecclesiastical revenues. The names of 33 *subscribing* noblemen are given by Knox, Spottiswood and Calderwood. There is no other document which so fully represents the views of the Scottish reformers on the constitution of the church, and no document of the period of which we, as their remote descendants, have more reason to be proud. It is truly a marvelous production—the work of men who were far ahead of their age—a sublime monument of christian genius. They must have felt their hearts swelling with a noble enthusiasm when they composed a church-frame so noble, so patriotic and so pious. No wonder the more sordid and ignorant of the nobility sneered at it as "a devout imagination." We feel proud to be the followers of men who, at such a time, rose to such elevation of sentiment. We recognise them as the true founders of Scottish piety and prosperity, and far surpassing all other reformers of their age. We have not yet attained to their *beau ideal* of church and school, but we are rising slowly, and the more we break loose from the limitations of subsequent times, the faster will be our progress. It must be borne

in mind, however, that, though the most perfect representation of the views of the founders of our Scottish Zion, it has only an imperfect civil sanction. It was *virtually* not formally sanctioned by the State. It was a fully valid *church* document and passed into an Act of Assembly, and was signed by the majority of nobles, but not formally passed by the State.

The death of Knox in 1572 was followed by attempts to alter the original constitution of the Church. Therefore, after many conferences, "The *Second Book of Discipline*" was approved and adopted by the Assembly in 1578. It was chiefly directed to the subject of church government, and the definition of the respective powers of civil and ecclesiastical jurisdiction. Its principal provisions were ratified by parliament in 1592. While it appears that the two books of discipline are valid documents in our Church, the amount of their validity has formed the subject of much discussion—especially in connection with patronage. The theme would be ample enough for a separate treatment. Neither book has ever received the *formal* sanction of the state. That sanction was refused to the *first*, because of its proposed distribution of ecclesiastical property. It was refused to the second because of the determination of the monarch to invade the constitution and rights of the church. Both have received the *virtual* sanction of the state in 1580, and especially in 1592, because when the state established the church by these acts, it established it *as it was*, and, as to form and constitution, it was a creation of the books of discipline. The confession did not impart its presbyterian model and form of worship. The truth is, that the Act of 1592 sanctioned and confirmed all contained in the books of discipline, with *exceptions*. These very exceptions ought to confirm the general validity of the whole document. It is strange how a partisan spirit corrupts truth. In the Free Church controversy, one party has exalted the authority of the books of discipline at the expense of the Act of 1592, because they appear to give the election of ministers to the people, while it appears to take it away. Another party exalts the Act of 1592 at the ex-

pense of the Books of Discipline, because it firmly establishes patronage, and appears to limit popular rights. The truth is, that if the Books of discipline have no authority, the Church of Scotland has no church government, worship or discipline, for the old confession does not treat of these subjects. The Act of 1592 is a declaratory Act, which, though it does not mention these books—mentions what is in them, and establishes what was set up by them; and such is the establishment which exists down to the present day. Such is the true Scottish Church. Such is the Church established by law. Such is the church of the reformation.

Having ascertained that the only legal worship is that set up in the two Books of Discipline at the Reformation, and that the only legal form which our church can assume is that which it had at the Reformation, if it is to place itself in the position where its charter places it—it remains to be seen what is the legal force of Knox's liturgy. In the first Book of Discipline, it is frequently referred to. Thus: "To the churches where no minister can be had presently, must be appointed the most apt men that distinctly can read the common 'Prayers' and the Scriptures." For the work of reading the common prayers and Scriptures a distinct office was created—the office of "the readers." Their stipend is thus arranged: "For a reader forty marks is sufficient: provided that he teach the children of the parish, besides the reading of the common prayers and books of the Old and New Testament." Again: "readers ought to be endued with gravity and discretion, lest by their lightness, the prayers or Scriptures read be of less price or estimation." For upland parishes it is ordained: "every reader or minister there appointed, must take care of the children and youth of the parish, to instruct them in the first rudiments, especially in the catechism (Calvin's catechism) as we have it now translated in the Book of Common Order, called the order of Geneva." In explaining "the policy of the Kirk," the first distinguishes between things necessary and things only profitable. Among things "necessary," are enumerated "common prayers publicly made;" and among things only

"profitable:" "that psalms should be sung." Again: "In great towns we think it expedient that, every day, there be either sermon or common prayers with some exercises of reading the Scriptures." There is a curious clause too long to quote, which recommends that public sermon and common prayers be not conjoined. As to catechising: "the order and how much is appointed for every Sunday, is already distinguished in our *Book of Common Order*; which Catechism is the most perfect that ever yet was used in the Kirk." Again: "In private houses we think it expedient that the most grave and discreet person use the common prayers at morn and night." Such is a specimen of the sanction which the liturgy contained in the Book of Common Order received in this wonderful book—the *first Book of Discipline*—every line of which breathes piety, patriotism and prudence. It may be mentioned that, for a year or two before, and for a year or two after 1560, the English Book of Common Prayer was used in the Scotch Church, owing to the scarcity of Knox's, until means were taken to have the latter printed in sufficient abundance. Therefore, the phrase "common prayers" may sometimes refer to the English, except when the other is expressly mentioned. In a review of the period between 1560 and 1592, Dr. Cunningham says, in his admirable history: "The Book of Common Prayer [Prayer Book of Edward VI.] was still used in the service, and sometimes as a help to private devotion. John Knox had portions of it read to him while he lay upon his death-bed. In Dec. 1564, the Assembly ordered all ministers and readers to provide themselves with a copy of the Psalm Book, with the order of Geneva attached (which had just then issued from the press), to assist them in the celebration of the sacraments; and in October, 1599, the *parliament* ordained that every gentleman worth three hundred marks yearly, and every substantial seaman and burghess worth fifty pounds in goods or land, should possess himself with a Bible and Psalm Book." Copies of this edition are still extant. This book of prayers continued in use till at least 1637; for in that year, on the famous 23rd July, when Laud's semi-Popish-

service books were introduced into St. Giles' Church, McCrie relates that, "one Henderson, a reader and a great favorite with the people, read the usual prayers about eight o'clock, and when he had ended, he said, with tears in his eyes: 'Adieu, good people, for I think this is the last time of my reading prayers in this place.'" When the dean followed and began to read *Laud's* book, Janet Geddes launched her stool at the dean's head. The tumult that followed produced a long train of events well known in Scottish history. This famous stool proved a mightier weapon than the jaw-bone with which Samson slew his and the Lord's enemies.

Thus, both by legal enactment and by the practice of a hundred years, it has been shown that Knox's liturgy is the only *legalised* form of worship in our church. The Act of 1690 carries us back to the Act of 1592, and the Act of 1592 to the Reformation of 1560. Even the glorious Glasgow Assembly of 1638 only abolished *Laud's* Book. The Westminster Directory, in the composition of which the Scottish commissioners had no hand, is a useful work, but of no authority in our church. And even it does not abolish the Genevan book; for in the "Act of the General Assembly of the Kirk of Scotland for the establishing and putting in execution of the Directory for the Public Worship of God," to be found in all our copies of the Confession, occurs the following clause:—"It is also provided, that this shall be no prejudice to the order and practice of this kirk, in such particulars as are appointed by the books of discipline and acts of General Assemblies, and are not otherwise ordered and appointed in the Directory." The Scottish divines surrendered their old service to please the English puritans; but it was with a grudge. Times of persecution followed, and the directory, if ever used, became a dead letter. The church emerged from her trials, after forty years at the Revolution of 1688, without a liturgy. She had lost the old and had not learned the new. Even the *Episcopalians* had no service book, but used extempore prayer. A long, desolating flood of misery had swept away time honoured memorials and venerable forms. This ritual, through which flowed the earnest devotions of

our fathers, has been dug up from the rubbish of the past only in these later times. Our present forms and modes of worship are built upon no enactment. They are a growth of circumstances. They are a production of events and impulses. Pious aims and emotions have given them birth; and if this be their recommendation, it is also much to the praise of our church, that the *good sense* of the people and the high culture of the clergy have prevented so loose a state of things from engendering much impropriety and extravagance. The extempore services of the Scottish Church may be inferior in breadth, comprehensiveness and devotional expression, but it is truly wonderful how seldom they violate decorum, and how grateful they are to a people so well versed in Scripture; for they have practically disdained every guide—whether from Geneva or Westminster. A. P.

Astronomy.

THE EARTH AND ITS SATELLITE.

"Thou hast established the earth and it abideth."—Ps. cxix. 90.

NO. IV.

It is difficult to realize the fact that the earth on which we dwell is simply, as a member of the solar system, a comparatively small planet shining in the firmament of the sister planets, and so insignificant as to be invisible to the naked eye from the more distant members of the same family. But here we are on a globe nearly eight thousand miles in diameter, and about twenty-four thousand miles in circumference, dashing through space at the almost inconceivably rapid rate of 1100 miles a minute, and turning on its axis at the rate of 1000 miles an hour at the equator. Yet we are unconscious of any motion. Why? Because there is no fixed object near us to indicate the rapid rate at which we are travelling. We are in the position of passengers seated in the cabin of a gallant ship scudding before the wind, whilst they remain insensible of progress, or of passengers in a railway car who, with the window blinds down, and the train careering at thirty miles an hour, would be totally uncon-

scious of motion were it not for the jolting of the carriages.

The earth is the third planet in point of proximity to the sun. Its form is that of an oblate spheroid—very nearly that of a perfect sphere. A sphere one yard in diameter, and flattened to the extent of the tenth of an inch at the poles presents a model of the world. Though the protuberance of thirteen miles at the equator is trifling as compared with the size of the earth; yet it affects, as we shall show immediately, its motion in space, and is deeply interesting in a philosophical and astronomical point of view. It seems strange to us that the ancients should have regarded the world as a boundless plain, while so many proofs of its actual figure were at hand. As we watch a vessel leaving port for some distant haven we find that the hull disappears first, her masts afterwards gradually sinking below the horizon. To prove that the disappearance of the hull first is no mere optical illusion we shall find on taking a powerful telescope, through which we can distinctly see every spar, rope and block, that the hull is totally invisible. We know that eclipses of the moon are occasioned by the shadow of the earth being cast upon it, which shadow is found to be circular—thus showing the figure of its primary.

The axis of the earth is an imaginary rod passing through its body from pole to pole. This rod is not perpendicular to the plane of the earth's orbit, but is placed at an angle of a few degrees to that plane. Though the earth is sweeping round the sun at such a rapid rate, and at the same time constantly revolving on the rod,—yet the ends of the rod are directed at all times to the same point of the heavens. The angle referred to in conjunction with the fixed position of the rod or axis produces the seasons. In this arrangement we find striking design. We cannot conceive of any other method by which the seasons could have been produced. This article may be read by a father to his children, and we will venture to suggest a simple method by which the cause of the seasons may be explained, and which when once understood can never be forgotten. Let a jet of gas represent the sun and an orange the earth—force a knitting needle through

the flat ends of the orange to represent the axis of the earth—direct the attention of the family to the angle at which the needle is placed, and as you carry the orange round the jet to represent the earth's motion round the sun, explain how by the retention of the needle at the same angle, and in the same direction, the northern and southern hemispheres are brought alternately to receive the sun's rays in various degrees of intensity according to position. Any one who can bring himself to believe that the delicate adjustments thus represented are the product of chance, or looks for an ultimate solution apart from the active operations of a designing mind, may with equal propriety and force of reason contend that the smoking viands which constitute his dinner have been cooked and presented independently of human agency!

Man knows a great deal, but little compared to what remains to be known even in regard to the earth which he treads. Its average density as viewed in relation to a given standard can be expressed, but how little does the most eminent geologist know of its interior. The deepest mine which has been made does not reach a mile beyond the surface, and that depth measured in relation to the depth of the earth's centre is only as one inch to 333 feet. We know that powerful elements are at work in its interior—the earthquake and the volcano furnish evidence of the fact. There is not, however, an independent atom in the mass. Every atom bears a close relation not only to the globe to which it belongs, but to the entire material universe. There is a wonderful living sympathy pervading the world. In its magnetic or electrical unity it resembles the human frame. No telegraphic communication can be held by means of one wire between distant parts of the surface unless the wire at both ends communicates with the earth, and it is remarkable that the same mysterious sympathy which thus exists betwixt every part of the earth is also found to exist betwixt the sun and the earth as referred to in our paper on that luminary.

But what of the wonderful envelope in which the earth is encased, and whose functions are on so grand a scale, and performed with a degree of harmony and

precision which indicate infinite skill? Bathed in the subtle medium we neither see nor feel it—pressing on us with a load of fifteen pounds to the square inch of the surface of our bodies we are unconscious of its weight. It travels around the sun with the earth unruffled by the rapid pace of its never ending journey. Its zephyrs woo the tiny flowers which it supplies with dew, yet they waft the fleets of nations to their desired havens. In motion its active power forms the crested billow which dashes the strongest vessel to pieces, and levels the trees of the forest with the dust. With never ceasing and irresistible yet silent energy it pumps the ocean, stores and carries the reservoirs thus collected thousands of miles, diffusing their contents with lavish but discriminating hand on the thirsty soil. It moderates the scorching heat of the sun's rays, and gladdens human vision with the charms of twilight and of dawn. It supplies the carbon which maintains the heat of our bodies, as well as furnishes nourishment for the sustenance of animal and vegetable life. It absorbs the dead matter which we are constantly breathing, and by a chemistry whose analysis is beyond human knowledge, converts what is deleterious into invigorating breezes which fan the pallid cheek of the invalid, and chase away disease.

“ Air and ye elements, the eldest birth
Of nature's womb, that in quaternion run
Perpetual circle, multiform ; and mix
And nourish all things ; let your ceaseless
change
Vary to our great Maker still new praise.”

In looking at a map of the world we are struck with the preponderance of land in the northern hemisphere as compared with the southern. Does it not seem as if this part of the Creator's work indicated want of design—an unfitting thing that not only three-quarters of the earth's surface should be a waste of water, but that the land should be so very unequally distributed? What is thus apparently a paradox in God's works is, when duly examined, proof of the same wisdom and benevolence which we find so strikingly exhibited in other departments of creation. The immense water surface is absolutely necessary for the purpose of giving full scope to the atmosphere in its wonderful operations.

In the southern hemisphere there is several times more water than land, whilst in the northern the proportions are nearly equal. Yet in the southern hemisphere there are only two great rivers, the Amazon and Rio de la Plata, whilst in the northern the other great rivers of the world are found. The south is the great region of evaporation, and the north of precipitation. In the north the amount of rain which falls is, according to gauge, much greater than in the south—the trade winds which blow towards the south as they pass over so much land being comparatively dry, whilst those which blow towards the north are loaded with moisture, collected in their passage over the extensive water surface in the southern region.

Rain is thus manufactured in the southern hemisphere on a large scale, and is conducted to the northern and precipitated where it is most required. Thus the proportions of land and water, with their relative location, are so adjusted by the Creator as to be productive of the most beneficent results. “ He measured the waters in the hollow of his hand, and comprehended the dust in a measure, and weighed the mountains in scales, and the hills in a balance.”

Having been tempted to make the preceding remarks at the hazard of our paper being regarded as not sufficiently astronomical—we now proceed to notice that constant companion of the earth in all its migrations—the moon, which “ nightly to the listening earth repeats the story of her birth.” The influence of the moon is popularly regarded as baneful—the impression having obtained currency from the Scripture passage—“ the sun shall not smite thee by day, nor the moon by night.” The allusion here is not to the general influence of the lunar rays, but to their effect on the sight in the case of one sleeping in the open air. The church is compared to the moon, with great force and beauty—“ who is she that looketh forth as the morning, fair as the moon? If you would know the value of the moon ask the thousands of mariners who annually enter the British channel by her light what they think of her. Her light is of comparatively little account amidst the glare of street lamps in a crowded city, but country people realize

the cheering influence of her beams. Strike lunar imagery from our best poetry and what a blank! At such a spectacle the shade of Shakespeare would cry shame! Imagine the extinction of such a passage as the following:—

ROM.—Lady, by yonder blessed moon I swear,
That tips with silver all those fruit
tree tops.

JUL.—O, swear not by the moon, the inconstant moon,
That monthly changes in its circled orb,
Lest that thy love prove likewise variable."

Our satellite is a body 2,160 miles in diameter, reflecting the light of the sun, and being distant from the earth about 240,000 miles. Many years have elapsed since the writer viewed it through a powerful telescope, and never shall he forget the wonder and excitement of the moment. It seemed so near that he felt tempted to hail "the man in the moon," whose homely visage has been so long familiar to the world, but whose innate modesty shrinks from the too prying scrutiny of the telescope. The surface presents the roughest piece of scenery imaginable. Divest the rugged precipices and jetting rocks of the celebrated Glen Coe of all verdure, and you have a section of the view in miniature. Apart from the surface you see flashing spots which are the tops of mountains reflecting the light of the sun. These are not in ranges like those of the earth, but rise from the surface in the form of a sugar loaf, in not a few cases to an altitude of five miles. There are also fearful cavities, not less than four miles in depth, which are evidently of volcanic origin, and from whose bottom matter has been extruded which has solidified into steep and rugged minor eminences. There are also plains of great extent similar to the sandy deserts of the earth. There are no traces of water, and no atmosphere which can be detected. An eminent astronomer supposes from the peculiarity of the curve described by the moon in revolving round the earth that the side turned to the earth is a protuberance to which there is a corresponding compression on the opposite side, which may enjoy the benefit of an atmosphere, and may consequently be the theatre of animal and vegetable life.

The reason why we only see the one side of the moon is that the period of her revolution—27 days and some hours—round her primary is precisely the period of her revolution on her axis. Young people are often puzzled how the moon can go round the earth revolving on her axis without shewing the other side of her fair face. To make the matter plain, strip an orange of half its skin, and make it describe a complete circle round a jet of gas, in the same time as it turns upon its axis, and a child will at once see that starting with the peeled side turned to the gas a spectator at the jet could not see the other side during its progress. The moon's days and nights are alternately about a fortnight long—that half exposed to the sun being in the opinion of one of the Herschels in a state of heat exceeding the temperature of hot water, whilst the opposite half is correspondingly cold. All attempts, however, to detect radiation from its surface sufficient to reach the earth have failed. The earth appears in the lunar sky thirteen times larger than the moon appears to us, presenting similar phases, but in the reverse order as to time. When the moon is full to us the earth is invisible at the moon, and *vice versa*. Our knowledge of the moon's surface has been greatly augmented by means of Lord Rosse's magnificent reflector. That wonderful instrument reveals blocks of rock at the bottoms of the craters which abound on it, and is of sufficient power to show buildings the size of St. Paul's in London, if such existed on the Satellite.

To the astronomer the moon as the means of extending his knowledge is invaluable. It was mainly by observations of the moon that Sir Isaac Newton rendered himself immortal. To questions as to the weight of the earth, the excess of its equatorial diameter over the polar, the distance of the sun, the permanency of the axis of rotation, and the uniformity of the revolution of the earth on its axis, our satellite furnishes satisfactory answers.

At the outset of this paper we referred to the bulging of the earth at the equator as affecting its motion in space. The ridge of matter which girdles the globe is produced by its motion on its axis. And if so it may be asked why does not

the matter always continue to increase? The reason is that its undue accumulation is prevented by the force of the earth's attraction towards its centre. The two forces—the force of rotation and the force of gravitation—counteracting each other produce an equilibrium, and by this admirable arrangement of nature the figure of the earth is preserved. We have said that the poles point to the same spot of the heavens, but that is not strictly true, for many centuries ago it was discovered that they altered their position a little. This phenomenon was found by modern science to be produced by the action of the sun and moon on the equatorial portion of the earth, making the world in its progress round the sun constantly oscillate—the ring of matter heaped up around the equator being delicately and beautifully sensitive to all the changes in the relative places of the sun and moon.

Astronomers were startled by the discovery that the moon's motion was being quickened to a very small degree. This discovery was made by comparisons of ancient with modern observations, by which it was proved that in the period of three thousand years she was in advance of the position she would have occupied, had no change whatever been going on, four of her own diameters. To Laplace belongs the honor of accounting for this mystery. He demonstrated, after great labour and research, that the form of the earth's orbit, under the attractive influence of the other planets, is becoming gradually circular. This grand central fact having been ascertained beyond the possibility of doubt, the acceleration of the moon's motion followed as a physical necessity. In winter the earth is at the nearest point of its orbit to the sun, and as that point is slowly expanding, the distance of the planet from the sun is ever increasing a little, and will continue to increase till the orbit becomes a complete circle, when it will begin again to assume an elliptical form. Now in this process, which is so slow as to require many millions of years for its full accomplishment, the moon is being at present gradually withdrawn from the influence of the sun, and is thus subjected in a greater degree to the influ-

ence of the earth, and thus her motion is quickened; but when the earth's orbit comes to be a complete circle, this quickening of the moon's progress will cease, and as thousands of years roll on retardation will take the place of acceleration. Who can contemplate without adoring wonder and profound admiration the machinery of the heavens!

As to the ultimate destruction of the world by fire, from the very explicit words of Peter, no reasonable doubt can exist—"But the day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burnt up." The structure of the globe would seem to indicate this termination to the present terrestrial economy, and all that is predicted may probably occur without any disturbance of the existing order of the planetary system. Light is the only fluid known to science capable of the extraordinary pressure to which the central portion of the globe is subjected, and light concentrated is fire. The heat of the earth increases as we descend below its surface, and little doubt is entertained by scientific men that the bowels of the earth are in a state of intense combustion. It is, therefore, by no means improbable that the fire within may suddenly burst the crust of the earth, when "the day of God comes wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." But this sublime scene of sudden and unexpected destruction is gilded by a ray of christian hope which may point to a physical reconstruction of the globe—"nevertheless, we, according to His promise, look for new heavens and a new earth wherein dwelleth righteousness."

"Eternal hope when yonder spheres sublime,
Pealed their first note to sound the march
of time,
Thy joyous youth began, but not to fade;
When all the sister planets have decayed,
When wrapt in fire the realms of ether glow,
And heaven's last thunder shakes the world
below,
Thou undismayed shalt o'er the ruins smile,
And light thy torch at nature's funeral
pile."

In our next article we shall deal with the planets *exterior* to the earth.

Collection for Synod's Home Mission.

The collection for the above object should have been taken three months ago; but in all probability it has in a good many cases been deferred owing to the snow storms, or because it would have interfered with the Presbytery, H. M. subscriptions, or for other reasons. It is necessary to take it up this month, and send the amount to A. Jardine, Esq., St. John, N. B., before June 15th, if it is to be acknowledged in the Annual Report. When the Report is submitted to the Synod, and the names of defaulting congregations read out, it is not unusual to see members rise and protest that they *did* make the collection. This is the time to remind them that the Convener is obliged to go by the Treasurer's statement, and that the only reason he can have for omitting the name of a congregation is, that he has not received the money from it.

For the convenience of those who have made the collection, and do not know how to remit it to the Treasurer, the following proposal is now made:—If the Treasurers or Ministers of any congregation will write to the Convener before June 15th, stating the amount in their hands for the Home Mission, the Convener will remit the amount in advance on their behalf, and receive it from them at the meeting of the Synod.

What is done with the collections made for the Synod's Home Mission? They are the only funds that are at the disposal of the H. M. Board. Last year they amounted to \$715, and the expenditure consisted of supplements, a grant to a retired minister, and a grant to the Wallace Manse. We cannot do with a smaller sum this year, as we have received three missionaries since the meeting of Synod who, not having been sent out by the Colonial Committee, are entirely on the Board, and who surely ought to be as faithfully provided for by us as if they had come with a guaranteed stipend. One of these is in Miramichi Presbytery, one in St. John Presbytery, and one has just been sent to P. E. Island. Besides these, there are the usual supplements that diminish the amount drawn from the Colonial Committee, as may be seen in the annual report in the extra number of last August's

Record. In a word, this scheme includes our only aged and infirm ministers' fund, our only provision for catechists, for special building grants, and for missionaries not specially provided for by the Colonial Committee, and our only general means of lessening the sum drawn from Scotland. We require an average of \$30 for these from every congregation this year, and as many can not give half that sum, others ought to give twice as much.

The people who contribute this money have the satisfaction of knowing that it is doing a work that is absolutely essential even to our existence and self-respect. It is enough to point out that while in 1869 and previous years, we drew from the Colonial Committee an average sum of over £1500 stg., for the four lower provinces, we drew in 1870 less than half that, and in 1871 only £470. This year we shall draw even less. We ought to draw not a single dollar. We are able to pay our own way and we ought to do it, not only as Congregations and Presbyteries, but as a Church.

G. M. GRANT,
Convener H. M. Board.

British American Book and Tract Society.

This excellent Society, extracts from whose report is given on page 136, is doing a good work throughout the country, by sending Home Missionaries into parts where, but for them, the people must be almost entirely without means of grace, and by scattering broadcast pure and healthful literature. Many souls have already been saved by its instrumentality, and the seed it is daily sowing will doubtless bear fruit still more abundantly. It is, however, sadly hampered by want of funds. Colporteurs are wanted, and the stock of books is far too small; yet the Society is compelled to suffer the pain of leaving much good undone, which it could easily do, if it had a few thousand dollars with which to do it. This is sad, when there is so much money spent on mere show and luxury. The Rev. Mr. McBean, the Secretary, is expected shortly to make a tour through the country to bring the work and the needs of the Society before the people. All should give him their hearty sympathy and best aid.

This Society has lately made an arrangement which deserves special attention from ministers, Sunday School Superintendents and families. In order to promote the circulation of a number of books which have been greatly owned of God, it is enabled to sell them at considerably reduced prices. Thus, Baxter's "Saints' Rest," Hodge's "Way of Life," Pike's "Guide for Young Disciples," Bunyan's "Pilgrim's Progress," Bogatzky's "Golden Treasury," and Bonar's "God's Way of Peace," the regular price of which is 38 cents each, are now offered for 25 cents each; Doddridge's "Rise and Progress," is reduced from 33 cents to 20 cents; Pike's "Early Piety," and "Early Religion," and "Robert Annan, or the Christian Hero," from 25 cents to 20 cents each; Baxter's "Call to the Unconverted," James' "Anxious Enquirer," and Reid's "The Blood of Jesus," from 25 cents to 15 cents each. Thus for \$2.75, a really valuable Christian Library can be obtained, each book of which has been stamped with God's own seal.—J. F. C.

Notes on Sabbath School Lessons.

LESSON FOR 19TH MAY.

1 Sam. 18: 3-25. *Text*—Is. 59: 2. *Show from Scripture*—That God disregards those who persistently reject him.

Last lesson from Old Testament was on chap. 24. Very interesting stories intervene; to which direct the attention of the scholars.

V. 3.—Samuel's death, &c.—See chap. 25: 1. Repeated here to explain Saul's conduct. "Put away," &c.—See Lev. 20: 27. This was right, whatever his motive. Perhaps he thought himself bewitched by some of them. Perhaps he did it in obedience to God's law. Men are often ready to oppose a sin for which they have no fondness, while they freely indulge themselves in one they love; and even plead their loyalty in the one as an excuse for their rebellion in the other. Let their desires change, and their conduct changes accordingly. Compare V. 7.

V. 6.—Information was sometimes given by dreams, compare Gen. 28: 12; 37: 5-11; and in New Testament, Matt. 1: 20; sometimes by the High Priest's Urim—see Num. 27: 21 (in what manner is not known); sometimes by prophets who received it themselves in dreams or in visions (Num. 12: 6.) By none of these would the Lord now answer Saul! Samuel had been

disobeyed and was dead, and no other was sent. He had himself massacred all the family of the High Priest, except Abiathar, who had escaped and fled to David, and was thus out of reach. And no dream was given to guide him. Is. 59: 2, describes his case.

V. 7, &c.—Was witchcraft simply imposture, or was there really a dealing with evil spirits? Partly imposture; but Scripture plainly teaches that there was more. Compare the language of the Old Testament laws against it, and especially in New Testament, Acts 16: 16-18. In this case was there a mere trick or really an apparition? If the latter, did the witch procure it, and was it an evil spirit in the guise of Samuel? Or if not, was it Samuel himself, thus allowed by God to appear and declare Saul's punishment? The best modern commentators seem to favour the last explanation. But these are most difficult questions, hardly fit for discussion in Sabbath School; and the use to be made of the incident is to point out the folly and sin of consulting fortune-tellers, a practice unhappily not yet abandoned.

V. 9.—"Gods" Compare Ps. 82: 6—a dignitary. How foolish is sin! The witch fears Saul, but not God; Saul thinks to better himself by sinning, he only forestalls his punishment.

Ver. 19. "With me," in the state of the dead; but each in his own condition there.

Ver. 20, &c. Poor Saul! How great his distress! Had he formerly fasted through sorrow for sin, he should not have fasted thus now.

Ver. 24. Comp. Gen. 18: 7, 8. Still common there.

Lessons—Follow the instructions God has already given, if you would get future guidance from him. Those who will not now tremble through fear of sin, shall soon tremble through fear of suffering. Sin indulged, results in prayer unanswered. Slight not God now, lest He slight you in your extremity. How dreadful the case of those who persist in rebellion against God; He will refuse their cry when, too late, it is wrong from them. Comp. Prov. 1: 24-33. How foolish and profitless is sin!

LESSON FOR 26TH MAY.

Acts 18: 1-17. *Text*—1 Kings 19: 18. *Show from Scripture*—That God encourages his servants.

Paul's second journey continued. Leaves Athens and labours in Corinth. Point out on map. Notice important position of Corinth, on isthmus connecting Peloponnesus (now Morea) with mainland, having two ports, one on Aegean sea, one on Ionian.

City of great wealth, luxury and vice, and of great political and mercantile importance; large, crowded with strangers—large Jewish population, especially at that time, on account of their expulsion from Rome; it was a splendid field for Paul.

V. 2.—Whether Aquila and Priscilla were already Christians is not clear. If not, they soon became so, and were by their superior zeal and knowledge very useful. This banishment of Jews from Rome is mentioned by Suetonius, a Roman historian. It did not last long. Aquila and Priscilla were back there when the Epistle to the Romans was written, a few years later. They were probably rich, and travelled a good deal, perhaps in pursuit of their business—*making tents*, probably of hair-cloth, much used in travelling then. *The same craft*. The Jews wisely required that every youth should be taught some useful trade, whatever his circumstances or education. Paul worked thus for special reasons. See 2 Cor. 11: 8-12.

Lessons—1. It is proper and honourable for a man to work hard at a common trade, and yet be a preacher of the Gospel, if he be qualified, and there be good reasons for doing both. 2. Yet the preacher of the Gospel is entitled to be supported by the church (1 Cor. 1: 14).

There was a scarcity at the time, and Paul had to work 'night and day' to support himself. But on Sabbaths he diligently reasoned in the synagogues, persuading both Jews and proselytes that Jesus was the Messiah.

V. 5.—"When Silas," &c. Compare Ch. 17: 14, 15. 1 Thes. 3: 1, 2. Not certain whether sent back from Athens, or left Berea, and then to hasten after him. They now brought 'good tidings' from Thessalonica (1 Thes. 3: 6), and probably means from Macedonia in general, (2 Cor. 11: 8, 9), and especially from Philippi (Phil. 4: 14, &c.) The one cheered him, and stirred him to greater efforts: the other enabled him to give more time to his spiritual labours. He at once wrote 1 Thessalonians, and not long after 2 Thessalonians—the first of his Epistles which we possess.—Note how preachers of the Gospel are helped by Christian companionship, and consistency and progress in converts.

V. 6.—Comp. Matt. 7: 6; 10: 14. Acts 13: 50, 51; Ezek. 33: 4-9; Acts 20: 26. If preachers and teachers are unfaithful, the blood of those lost through their neglect is on their hands; but if scholars or hearers reject Christ when set before them, their blood is on their own head. The time spent on those who violently oppose and blaspheme Christ would be better spent

on others who willingly hear. Yet this must not be perverted into an excuse for sloth or neglect. "From henceforth,"—*i. e.*, while in Corinth. Justus, a Gentile proselyte. Not certain whether Paul lived there, or only taught there; near the synagogue, for convenience, or as a testimony against the Jews.

V. 8.—Crispus—one of the few whom Paul baptized. An instance of the simultaneous conversion of a whole household.

V. 9.—Apparently the wrath manifest in v. 12, &c., was already showing itself; at least, Paul needed encouragement (1 Cor. 2: 3), and the Lord thus strengthened his heart. "I am," &c. Compare Matt. 28: 20. "No man," &c., fulfilled below. They were attacked, but not hurt. "I have," &c. God has an elect people, *his people*, by election, even before they believe.

V. 11.—"Year and six months,"—either till what is next related, or altogether.

V. 12.—Gallio, brother of Seneca, very kind and amiable, had lately become "deputy"—*i. e.*, proconsul of the Province of Achaia (Greece). The Jews' plot—new governor, ready to please, will easily condemn Paul if accused by a multitude. "Law"—Jewish, and therefore, as their religion was protected, Roman.

V. 15.—"Names."—Whether Jesus should be called Messiah, Christ.

V. 17.—The people seem to have sympathized with Paul because persecuted, and to have been angry at the Jews for persecuting him. Sosthenes was probably a leader in the tumult. (Describe the scene).

Lesson.—Compare Is. 54: 17.

LESSON FOR JUNE 2.

1 Sam. 31. *Text*—Acts 12: 21-23. *Show from Scripture—Instances of the wretched end of those who forsake God.*

Chs. 29 and 30, after mentioning the positions of the opposing armies, break off to recount some of David's adventures. Ch. 31 sketches the close of the battle and its immediate consequences. Battle-field in Issachar. Ground, gentle slope, suitable for their war-chariots; bounded by low range of mountains, Gilboa, on which Israelites took up position, beside the spring of Jezreel. On plain, Philistines had advantage with chariots; on mount by superiority as archers, but they also pursued with chariots (2 Sam. 1: 6.)

Hebrews could not come to close quarters, fled, fell slain on Gilboa. Saul's sons slain. Even good and noble Jonathan. Why? (1) Part of Saul's punishment; (2) to make way for David; (3) he is saved from grief regarding his father, &c., and is removed to happiness. The Scripture doctrine of future rewards and punishments

alone explains such seeming anomalies. Himself wounded, Saul himself fears to fall alive into the hands of the Philistines. Rather than be mocked by them, he will commit suicide by the hand of his armour-bearer, or on his refusal, by his own hand. Armour-bearer, said by Jews to have been Doeg (compare Ch. 22: 9, 18), followed his example.

Lesson—Sometimes the wicked come to a miserable end, even on this side of eternity.

V. 8, &c.—Before this Saul's crown and regal bracelet had been carried to David (2 Sam. 1: 10). "Cut off," &c.—for double purpose of insulting Israel, and doing honour to their idols, to whom they attributed their success. Bethshan was on a hill, and the bodies would be visible far on each side of Jordan. The head of Saul, and, probably, those of his sons, were fixed in the temple of Dagon (1 Chron. 10: 10). "Jabesh Gilead," beyond Jordan, opposite Bethshan, about 12 miles distant. Comp. Ch. 11. "Took the body." No mention of conflict, probably they got in unobserved, or surprised the guard. "Burnt them," probably to prevent their being retaken. So ends the sad story of a life that might have been glorious to the end, had he patiently and humbly followed God. Comp. Ch. 2: 30.

LESSON FOR JUNE 9.

Acts 18: 18-28. Text—1 Peter 4: 10. *Show from Scripture*—That we should use God's gifts in his service.

Close of second journey, and beginning of third. Apollos.

"A good while." During his stay in Corinth, he probably made short preaching tours in the neighbourhood. "Priscilla and Aquila." As Priscilla's name always comes first, she was probably more gifted, useful and prominent than her husband. "Having shown," &c. Some suppose Aquila is spoken of; but most understand Paul to be meant. "Cenchreae," Eastern harbour of Corinth, from which they would sail. A church had been formed there (Rom. 16: 1). "A vow"—perhaps made in some season of danger, or on his deliverance from such. Compare Num. 6.

"Ephesus," very important city, capital of Proconsular Asia, across Ægean sea, about ten days' sail with good winds. "Entered," &c.—The ship seems to have waited shortly. *Lesson*—Seize every opportunity to preach Christ. "Desired," &c. The Jews did not generally oppose him much at first, and the Jews of Ephesus

seem never to have given him general or violent opposition.

"Feast," supposed to have been Pentecost. "If God will." Comp. James 4: 15. "Gone up" to Jerusalem. "Saiuted," &c., and probably told them what the Lord had done by him. No mention is made of the feast, perhaps he was too late for it.

"Antioch." So ends his second missionary journey.

"Departed," on his third, never to return. "Galatia and Phrygia." Again, note his great care over disciples. He seems also to have now directed them to lay by them in store, weekly, what they could afford for the relief of the poor saints in Judæa (1 Cor. 16: 1, 2). We should do likewise for religious and benevolent purposes.

V. 24.—"Alexandria," capital of Lower Egypt, very large and important, mixed population, many Jews; a seat of learning and philosophy—a philosophy which had great influence on the early Christian Church. "Eloquent," probably a natural gift cultivated. "Mightily in the Scriptures"—great qualification for usefulness. "Instructed," &c.—partly by Old Testament, and partly by John the Baptist or one of his disciples. "Fervent," &c.—another qualification for success. "Spake," &c.—at first more privately, then boldly in the synagogue. "Diligently," or better, "accurately." "Things of the Lord," the true reading is "things of Jesus." "Knowing only," &c., comp. Ch. 19: 1-6—but Apollos seems to have been only instructed "more accurately" (same word as above). "Aquila," &c. What seems the true reading has, as elsewhere, Priscilla first. How providential that they were left here! Beautiful sight! Eloquent, learned preacher, humbly learning from a plain Christian woman and her husband. Apollos was not "licensed" or ordained, yet he was not silenced, or checked, but only helped and recommended. "Disposed," &c., perhaps through advice of Priscilla and Aquila, as better field for his gifts. "Brethren," probably fruit of labour of Priscilla and Aquila. "Through grace"—whether connected with "believed," or "helped," shows the source of all the good in us, or done by us.

Lessons—All our gifts should be devoted to God's service; He can find work for them. All may become mighty in the Scriptures, fervent in spirit, humble; and these are, under God, the qualifications for success. Whatever our natural gifts, or our circumstances, we may work for Jesus. Let all preach Christ who can, and whose hearts burn to do so. J. F. C.

Committee Minutes.

Abstract of Minutes of Home Mission Board.

NEW GLASGOW, April 30, 1872.

At which time and place the Home Mission Board met in compliance with a requisition from the Convener.

The Convener first brought under notice of the Board the arrival in March of Mr George L. Gordon—sent out by the Colonial Committee to act as a Gaelic Catechist in Cape Breton, and to study for the ministry. He had been sent on as soon as possible to River Inhabitants, and the surrounding stations.

The Board approve of the action of the Convener, in sending Mr. Gordon on without delay; express their gratitude to the Colonial Committee for this new proof of its interest in the welfare of the Church, and resolve upon the following scale of remuneration for Mr. Gordon's services:—

(1) That the people among whom he labours shall be expected to pay to him \$100, and to provide his board.

(2) That the Colonial Committee be solicited to make him a grant of £30 sterling, for the first year.

Letters were then brought before the Board, by the Convener, announcing the expected arrival, for a stay of ten or more weeks, of the Rev. Dr. Masson, the minister of the Gaelic Church of Edinburgh, who has come to the Dominion, for a brief period, under the auspices of the Colonial Committee. The following arrangements were made with a view of meeting the wishes of Dr. Masson:—

(1) That his services be placed at the disposal of the Pictou Presbytery from May 19th to the meeting of Synod at the end of June. (2) From the meeting of Synod until the middle of July, at the disposal of the Presbytery of P. E. Island. (3) After that date, that his services be at the disposal of the Pictou Presbytery for Cape Breton. The Board also recommended that his services be given to Earlton and W. B. River John during Sabbaths, May 19th and 26th, and to Barney's River for the first Sabbath in June.

Some correspondence was next,

brought before the Board, with reference to Rev. Mr. Moffat, a minister who came out in the fall of 1871, from the North of England, and who has been, since his arrival, labouring within the bounds of the Presbytery of St. John, N. B. After some discussion it was agreed to place Mr. Moffat at the disposal of the Presbytery of P. E. Island; his labours there to commence on Sabbath, the 19th of May, and to continue until the sederunt of Synod—and that the Home Mission Board shall guarantee one-third of his remuneration during the above period.

The Board then adjourned to the date of the regular semi-annual meeting in June.

D. MACRAE,

Clerk, *pro tem.*

P. S.—Since the above meeting of the Board, a telegram has been received from Dr. Masson to the effect that on reconsideration he has decided to remain in Ontario till the middle of June, for the meeting of our Synod in Kingston. The above minutes therefore, as far as he is concerned, may be considered as cancelled.

G. M. G., Convener, H. M. B.

Letters to the Editor.

Letter from the Rev. P. Melville.

Dear Mr. Editor.—You will excuse my long silence to you, as I have three wide congregations which justly claim my first regard. I need not, therefore, increase the delay by an apology.

I like Prince Edward Island. It is young and progressive, although a very great deal remains to be done in thoroughly organizing and cultivating it. I believe its people are inferior to none in native talents and capacities. They inherit the Divinely-given powers and accomplishments of constitution, bodily, mental, and moral, in exuberance; and to draw out these precious gifts, and to train and perfect them for the Lord of All, is truly a heavenly work of faith and love, worthy of the noblest life and the longest life-time. Assuredly I delight to spend and be spent in this work.

Georgetown, the headquarters of my Parish, is a lovely seaport and county

town on a most excellent harbour on the eastern bosom of P. E. Island. It carries on an extensive trade both with the old world and the new, and will doubtless increase very greatly by means of the railway which is now in progress. The great majority of its Protestant population are adherents of the good old Church of Scotland. They have a beautiful Kirk, which is now beginning to seem rather small for their steadily increasing congregation. They have also provided a large and commodious house, with garden and outhouses, to confirm their affectionate regard for minister and for their Lord's cause. They have a flourishing Sabbath School, which is also steadily increasing, and their weekly Prayer Meeting and Bible Class are quite a congregation, attended alike by old and young, male and female.

But while Georgetown is the headquarters of the parish, alike in population and in learning, in enterprise, wealth and organization, still Cardigan presses nobly forward to the front, and almost rivals Georgetown itself. Its Protestant population are chiefly Presbyterians, and they have also a neat Kirk, which is already small enough for them. It is about seven miles from Georgetown. I preach in Georgetown Kirk every Sabbath forenoon, and in Cardigan Kirk in the afternoon. The congregation at Cardigan is young, healthy, and rapidly rising in importance. Its people, young and old, are earnest, affectionate and progressive. Besides Cardigan proper, this congregation includes New Perth, Brudenel, and several other rising settlements.

My third congregation is Montague. I preach at the Bridge Temple every alternate Sabbath evening, and have done so without fail throughout this very stormy winter, although it is five miles from Georgetown. The people of Montague are enterprising and intelligent as well as social and brotherly. Their village is a place of considerable business, as the bridge is the head of navigation on the beautiful river Montague. I have always had a good audience there in spite of storms and frost. I have also had the privilege of initiating a Union Sabbath School there, which they have very ably sustained, so that it

is but little behind our Sabbath School at Georgetown. Indeed there is an honourable kind of emulation between Georgetown and Montague. May they "provoke one another to love and good works!" Montague is fast rising into importance; its people are public-spirited, and its future is bright with hope.

I preach also at lower Montague every alternate Monday evening, where a goodly nucleus of Presbyterians have almost finished their neat new church. The majority of them belonged formerly to the sister Synod; but their minister, the Rev. Mr. Lawson, has, in the most brotherly spirit, transferred them to my care; as he has a very large parish besides. We are about to set up a Sabbath School there also in the new church.

Besides these four centres I am repeatedly called away to outlying stations for lectures, funerals, marriages, and other services. The country around is well settled, to be a new country, and there are young hamlets and infant settlements springing up here, there, and everywhere in the far backwoods. Week after week I am still discovering new groups of secluded settlers afar off, with their quiet homes "beside the gently winding streams," or dwelling solitarily in the lone forests. (which are, here, of the brightest emerald green, intermingled with rich, ruddy and auburn hues), as well as along the highways and byways of our lovely Isle.

In this wide parish we have altogether about 200 families in adherence to our dear ancestral Church of Scotland. And I almost fear to write you how large those families generally are. You will pause in doubt when you hear that ten or twelve children of one marriage are not rare; and that thirteen or fourteen are not a-wanting!

I have been only about six months in this parish; but during that time we have been enabled to institute five new Sabbath Schools, besides those already instituted, and they bid fair to become a great boon to the young. We have also instituted a Young Men's Christian Association in Georgetown, which is doing worthily, and so are our Temperance Societies and other social reunions. We have also had a large increase of communicants, young and

old, at the Lord's Supper. Truly "the Lord hath been mindful of us and He will bless us still!

I love our congregations. They are a miniature of the world. We have here almost every class and type of humanity, from venerable statesmen, councillors and elders; honourable legislators, magistrates and military officers; learned doctors, brave captains and wealthy merchants; the wise and the eloquent, the beautiful and the good; down even to the unlettered backwoodsman with his primitive frankness and rustic simplicity. And indeed I confess that I greatly respect and love those primitive settlers, for their unfeigned honesty and sincerity. Although untaught by schools, they are generally trained to fear the Lord, and to obey His minister. I often think, "I have not found so great faith, no, not in Israel." They are in earnest to learn, and are so confiding, reverential and obedient towards me, that I often fear least they give me the place which is due to my Divine Master alone. But then it is my delightful privilege to guide their confiding devotion to Christ alone, as our only Lord and God, according to His everlasting Word, the Bible. I find everywhere a willing people, young and old, coming to Him, and lovingly surrendering their dear souls, bodies and spirits to Him forever. Is not this, then, the day of His power? Psalm 110—3.

Our chief secret of success I believe to be this:—We know and admit that all good and truth and blessings are from the Lord, and as His mere instruments we try always to act accordingly, taking His Word for our rule; and, refusing to be puffed up by success or discouraged by trials, we commit all our joys and cares to Him.

P. MELVILLE.

Georgetown, P. E. I., March, 1872.

Dear Mr. Editor.—I observe by the March number of the *Record* a communication from a sojourner in the States, signing himself "Rusticus," which contains a paragraph that I think is calculated to make a wrong impression. I refer to that portion where he speaks of domestics' help thus:—"Ser-

vants here are on a perfect level with the family. In every case they sit at the same table, and are introduced to strangers. On no other condition will they serve. They are often the *de facto* mistresses of the respective establishments," &c., &c.

As the writer says that he has been in the United States "only a few weeks," and that he had spent that time "chiefly in two or three interior towns," a careful reader will likely accept the statement with reservation, but doubtless many will take it for granted that domestics in this country are ladies compared with what they are in Nova Scotia.

I don't pretend to say that I know a great deal about these matters; but having travelled over a large extent of territory, and having resided for a short period in some thirty or forty cities and towns, I must say I did not get into one of those places where the "servants are the *de facto* mistresses." There are, no doubt, cases in which mistresses give their help such privileges as have been stated, but these are rare, and you will find the same state of matters in the Provinces.

It is a pity to give currency to those floating tales, because they delude many into the mistake of leaving comfortable homes, imagining that in the United States alone is to be found the satisfaction of a longing "after a life of ease and plenty." Females here have to work for their living, and work hard; and unless a young woman is able and quite capable of doing what she undertakes in the household, she *must not* expect to keep a situation in any gentleman's family, but may have to resort to factory or mill work, where the wages are not sufficient to provide them with the ordinary necessaries and comforts of life. There are exceptions I admit, but in general, domestics here are no better off, comparatively, than they are in Nova Scotia.

Yours, very sincerely,

ALLAN ROSS.

Boston, April 5, 1872.

Siam.

The King of Siam has abolished slavery in his kingdom on and after 1st January, 1872.

News of the Church.

The Foreign Mission Field—Letter from Rev. John Goodwill.

Cape Lisbourne, Nov. 10th, 1871.

MR. EDITOR,—In my last I stated that when we arrived at Santo we found things in a pretty good state, but after a short time, however, we saw that matters were considerably changed. The kidnappers, who are always bent on mischief, had several vessels on the look-out for natives, both after the *Dayspring* left and before she returned again to Santo. Some of these vessels brought natives back who had been away for some years. These the white men have poisoned against the Mission, and filled with hatred against us and horror of the worship, as if it was the cause of all that is evil; besides this, they also provide them with *fire-arms*. They are quite a terror to us, as they are bent on mischief, even for no other cause than out of revenge for the way in which they were themselves treated by the white men. Last year there was not a musket on Santo, as far as I know, but this year there is no scarcity of them, as the slavers deal them out largely in purchasing natives. Santo was always spoken of as a very populous island, but at the rate in which natives are carried off at present, it will soon, like some of the other islands of this group, be depopulated. To my own knowledge above 260 natives have been taken away this season from our neighbourhood, and that is nothing to what is taken away from other parts. Within the last four months no less than 24 vessels anchored in our harbour. It is of very little use to be sending out missionaries to these islands, exhausting the funds of the church, if the slave traders are to continue their traffic. It would be better to send missionaries to the Fijis or to some of the other islands to which the natives are taken: there would be less danger of life and that is no small consideration.

One of these vessels brought Influenza, and as a natural consequence, we had a great deal of sickness and many deaths. The natives imagine that the disease-makers are at work and are killing the people, and say there will be war. There has been a great deal of rain, and as this is also attributed to the miracle-makers, it is no small cause of vexation, as they are prevented from putting in their yams, &c. There is a saying among the natives that none are dying except those who do not attend the worship. I attend them and administer medicine as the cases require. We

feel thankful that we live so far away from the town or villages, as the natives do not bury their dead for 100 days. The dead are kept in their houses. You can easily imagine the effect. The large black flies are horrible. They follow the natives in swarms wherever they go, so that we are very much annoyed by these pests when the natives come near us. Each individual of a family in which a death takes place must remain within doors for five days, and no person under the chief in whose district the death takes place is allowed to eat anything that is cooked on fire until the fiftieth day, on which day they make a feast in honour of the dead, presents are given to all the relations of the deceased, and if any one of these be not satisfied with his portion, he has a right to demand more by a declaration of war. When a person is expiring a great ado is made by blowing shells and making a great noise, so as to prevent the spirit of the departed from going away too far; and in particular the spirit of a chief is thus detained, as it is supposed to enter into some one of his sons or relations, who is to become a chief and sacred man. They also plant Yams, Taro, &c., around the graves for food for the spirits of the departed. All the people of a vicinity in which a person expires are very exact in not being out late in the day. They are very much afraid of the Ranar, or ghosts; but as they have many superstitious notions, and do many things about the dead which I do not understand, yet, therefore, I had better not say any more about this subject until I am a little more initiated into these secrets. One thing I may, however, state, that before they inter the remains of the deceased, the friends are very careful in selecting the best of the bones for their spears and arrows, which they barter away to any one who buys them.

The white men succeeded in corrupting the minds of some of our people while I was away in Aneiteum. Our high Chief, who took a good deal of interest in the Mission last year, can only be brought out to the worship this year by giving him presents. He runs to every vessel that comes, to see what he can get from the traders. Natives are very changeable and fickle, as well as exceedingly greedy. The more you give them, the more they look for, but they take very good care and give you very little in return, but steal from you everything they can get hold of. If they can get away without your seeing them, they compliment themselves on their good fortune, and heartily enjoy themselves.

Our Eracore man, who came on with us as a teacher, committed a great mistake;

he took out his musket to shoot a Samo man who had done something which he disliked. It is a custom among the natives to exchange their wives with their friends. We who have been brought up under the influence of the gospel, little know what the horrors and wickedness of heathenism are; but when we consider for a little their degraded state, we cannot expect that ignorant, naked savages could act any better than brute beasts. We owe our own position to the gospel, and by the gospel and the power of God these miserable wretches shall be raised also. We feel ourselves very weak to grapple with the power of sin and wickedness here, and feel sometimes not a little cast down, but we take no thought for our lives; for these are in the hands of God, and while we do his will, and while he has work for us to do, He will spare us; but still, my Christian friends, we need your prayers and sympathies. Plead and pray with us for the salvation of these degraded people. We feel it no small misery to come down so low as to meet with these in their filth, but when we think of what Jesus did in humbling himself to meet us and supply all our wants, we cannot but say it is but little self-denial in us to do all within our power for the salvation of fallen humanity. Our disquietude arises from the fact that when we do all we can by word and example to teach the natives chastity and morality, and all that is right and good, we see white men who are worse than the devil himself by their lusts and licentiousness, undo all the good we have done. The gross and shameful conduct of some of these vessels which touch here is most revolting. They act worse than the heathen themselves. I cannot understand how these wretches can show their faces in public: but they not only do so, but also malign and slander the missionaries in the public print, and accuse them falsely of all that is bad; and that for no reason whatever, except that they stand in their way and prevent them from fully carrying out their wicked deeds. Perhaps it may be one of the ways in which the world returns favours; for the missionaries have frequently to share with these ungrateful men their supplies and also scanty medicines, and give shelter and treatment to their wounded and dying.

We almost got into a difficulty with some of the natives this season. One of the high chief's men lost his canoe in a storm while bartering with the *Dayspring*, for which Dr. Geddie, through compassion, gave him an American axe. Another native, a chief from another district, had a very good canoe sent adrift by the captain's orders, as he began to put out to sea,

thinking it safer than remaining in the harbour. The next day the captain and some of the crew made up a present of axes, knives, beads and calico, and Dr. Geddie brought it to me for the man. I took the present, which, in the course of a few days, I delivered, and with which he was greatly pleased. The following day the other man made his appearance and demanded as much as he had got. His pleading was of this nature:—"You buy 'em canoe belong a me as good as you buy 'em canoe belong other man." I reasoned with him, and explained the matter to him, showing him that the other man had a right to get it, but that he had lost his own canoe and that the *Dayspring* had nothing to do with it; but no reasoning would be of any avail. I had therefore recourse to their own way of considering what was right or wrong. I showed them that my pigs and one of the goats got away to the bush as soon as they were landed, and that they promised to the Captain of the *Dayspring* that they would get them for me, but still no one got the pigs nor the goat, nor did any man pay me for them, and until they got my pigs and goat, or paid me for them, they could not expect that I would buy his old wreck of a canoe. This they saw was very right, according to their own views, and so the matter ended; and as one of the pigs has never been found, it is not likely there will be anything more about it.

The next thing they had recourse to was to induce the lads we had to run away, and strict orders were given to all others not to help us in the least. We miss the lads very much, and in particular as, by their aid, I was getting on very well with the language, so as to address the people on Sabbath. They do not like to hear about their sins or bad conduct, and in this respect, they differ very little from some of my own countrymen, who would like to be called good men, although their conduct would in no sense entitle them to this appellation. Human nature unsanctified is the same everywhere. After some time, when the natives saw that we were getting on quietly without their aid, and that they frequently required my assistance in administering medicine to their sick, they are beginning to show their willingness to assist us. We are trying to deal as wisely as we can with them, and give them as little offence as possible, but still maintain what is right, and show them that we are not the least afraid of them. In fact, when any of them does wrong, he keeps out of the way, which shows that he feels that he is guilty. Our third chief is a most faithful friend, and is always ready to

assist us. He comes to visit us almost every day.

We feel very anxious to know how we will stand the hot season. We had, on the whole, very good health this season. Mrs. Goodwill likes Santo much better than Ancityum. To leave the island in exchange for another during the hot season, would be equivalent to giving up the station altogether. Here we shall be for eight months without seeing or hearing from any one who may be interested in us, and God only knows what may befall some of us before the end of that time. Pray for us, and remember us, dear friends, in our trying circumstances. I could, with the help of God, put up with anything, but it grieves my heart to think of the trials to which my beloved partner may be subjected.

You will very probably think it strange that we do not send letters by some of the vessels which anchor in our harbour, but, dear friends, we can neither trust them with our letters nor with the money for postage.

We have no small practice attending the wounded and dying on these wretched vessels. One man, who was accidentally shot, we had to take in our house and attend him 14 days and nights, until death put an end to his suffering. I extracted 42 pieces of bone and the bullet, but on the 15th day after the accident he died of secondary hemorrhage. Mrs. Goodwill was then attacked with cramp, which continued more or less severe for four days and nights, brought on very probably by the over-exertions in helping me to attend him.

The *Dayspring* has arrived Nov. 10th. It is not likely that she will anchor. All the missionaries are well. I see no account of my letter of Nov., 1870. I conclude wishing all my kind friends God's blessing.

Yours faithfully,

JOHN GOODWILL.

Presentation to Douglas Brymner, Esq., of Montreal.

Many of our readers know Mr. Brymner well, and will be glad to learn that on the occasion of his leaving Montreal last month to take up his abode in Ottawa, a number of the influential citizens of Montreal assembled in the Mechanics' Hall to testify their appreciation of his high character and public services, and also to present him with a cheque for \$500. Mr. Brymner has been of great usefulness to the Church of Scotland, more particularly in his office of Editor of the *Presbyterian* during seven years. The proceedings at the meeting were of the most enthusiastic character, a warmth of feeling being shown, to be the

object of which a life's labour would not by the majority of us be considered too much. Rev. Dr. Jenkins was called to the chair, and Mr. James Croil acted as secretary. Both the address and the reply were models of their kind.

Among the subscribers to the testimonial were His Worship the Mayor, Hon. L. H. Holton, Hon. A. B. Foster, Thomas Workman, M. P., Hon. J. J. C. Abbott, Messrs. B. Devlin, C. Legge, John McLennan, F. B. Matthews, and a number of the leading gentlemen in connection with the Church of Scotland.

Mr. Brymner leaves Montreal regretted not only by his minister and the session of St. Gabriel's Church, of which he was an active member, but by the whole of the ecclesiastical and secular press. But Montreal's loss is Ottawa's gain.

Presentation.

The ladies of New Perth and Cardigan, on behalf of St. Andrew's Church, have presented their Pastor, the Rev. Peter Melville, B. D., with a beautiful Pulpit Gown. The material is rich and costly silk, and the workmanship is highly creditable to native taste and skill. It is greatly to the honour of the ladies that, in a time of political excitement and strife, they have prepared and completed this generous gift with perfect secrecy, aloof from public noise and change, in the sacred quietude of their happy Christian homes.

Arrival of a Delegate from the C. C.

The Rev. Dr. Masson, of the Gaelic Church, Edinburgh, has been labouring for the last three months among the Gaelic-speaking congregations of our Church in Ontario, and intends to visit the Lower Provinces in May and spend two or three months with us in the same kind of work. He will receive a cordial welcome from our ministers and people, the more especially because he comes among them as a guest, to become acquainted with their wants, and represent them thereafter to the Colonial Committee. He has left his own charge for a period of six months in order to do this for us, and is entitled to our warmest gratitude.

St. Andrew's, N. B.

PRESENT TO MRS. KEAY.

Three of the young ladies of the congregation called upon Mrs. Keay and presented her with a number of beautiful and valuable pieces of plate, among which were the following articles:—A Breakfast Cruet, with

Eggstand and Toast Racks attached. A Fruit Basket, grapeleaf and cluster pattern, with white Glass dish, and a Picklestand. They are all of beautiful pattern and workmanship, and manifested much liberality and fine taste in the selection.

We feel that the minister of St. Andrew's, who has many difficulties to contend with in his labours, must feel very much cheered and encouraged by this pleasant and unexpected presentation. May he be blessed largely in his labours of love among his beloved and attached people.

Mr. Jardine informs us, as Treasurer of St. Andrew's Church, St. John, N. B., that a Presbytery Home Mission collection has been taken by the Schedule System. The sum realized amounts to \$160. As this is the first time that anything of the sort has ever been done, we have to congratulate the congregation on the success which has attended its first effort. But of course a large, wealthy, old and endowed congregation such as St. Andrew's should, next year, make a very large advance on this sum.

Notes of the Month.

The Washington Treaty has been an endless subject of comment in political circles during the last few months. There was great rejoicing in Britain and the United States when it was known that the Commissioners were unanimous in agreeing on a basis for the settlement of all difficulties between the two nations. Things went on smoothly till it was found on the meeting of the Arbitrators in Geneva that the Americans put forth indirect claims, which could not be entertained by those representing the British Government. When the exact character of these claims were known there was a general feeling of dissatisfaction in Britain. It roused feelings of national jealousy, and bitter recriminations were made. Mr. Disraeli, who is the leader of the Conservative party, came to the front, and from time to time interrogated the Premier in such a way as to show that he felt that national honour was at stake, and that he was determined to

lead his party, in case of necessity, against those who might be disposed to accept peace on such terms. It is well known that Mr Gladstone's overwhelming majority as the result of the last general election in the country has been dwindling away, and that from recent elections it is supposed that the people are losing confidence in him. The country will test his Government by this question. It would seem from late despatches that the correspondence has made a better feeling between the two Governments, giving as it did important explanations. At the same time the fact remains that the United States Government has not backed down on the stand which it took with reference to the indirect claims. They admit that they do not, on this account, expect damages, but they are determined to have the question submitted to the Arbitrators. Strange to say, with this explanation, a British counter-case has been submitted, accompanied, however, by an explicit declaration that the British Government would not be bound by any decision of the Arbitrators on this point, as they considered the question beyond the actual jurisdiction of the tribunal. It seems unfortunate that it should have come up. Nothing good can come from it. There was the prospect at one time of a satisfactory peace-basis being made between Britain and the United States. This question of the Alabama claims may be settled by Treaty before the negotiations cease, but we have reason to fear that the same old feelings of unfriendliness and bitterness may exist between the two countries. Sir John A. McDonald, in a few days, will bring before the Dominion Parliament the consideration of the treaty as far as its provisions affect these provinces. Mr. Gladstone is reported as having publicly stated in the House of Commons that the Imperial Government had agreed to guarantee the Canadian Government a loan of twenty-five millions pounds sterling for the construction of the Pacific railway, provided that Canada should accept the Washington Treaty.

The investigation of the sale of arms by the American Government to the French during the Franco-Prussian war elicited some important evidence not at all cred-

itable to a Government so ready to find fault with Britain for the indirect countenance which she gave to the Southerners during the time of their rebellion—New York was for a few days convulsed over affairs connected with the Erie Railroad. The road was under the control and management of a number of directors, who kept the shareholders in the dark as to the financial state of affairs. They did what they pleased with the money received from the working of the road, and borrowed on it as much as they could get. A change of directors has been secured by force, and now the revelations of corruption are made. It is painful to hear from time to time of so much roguery and corrupting, in the neighbouring Republic, among public officers—Yet, may we not sometimes look at home?—The political parties in the United States are beginning to look forward with much interest to the Presidential election. The general opinion is that President Grant will be re-elected, though very considerable opposition will be given by the Democrats, who are backed by a dissatisfied party among the Republicans.

Rumours arise from time to time as to the unsatisfactory state of affairs between France and Germany. There is no doubt that the German authorities are watching with marked interest the process of reconstruction in France. We see this in the proposal which was made some time ago to secure the complete evacuation of France of German soldiers, by anticipating the payment of the indemnity placed on them on the termination of the war. The proposal is that seventy-six millions of dollars should be raised, with this object, by a sinking fund accruing during five years. There is no doubt that France will prepare for another great war with Prussia. Her national pride will not allow her to rest. Prussia has watched her in the past and will do so in future. She knows the danger in which she stands and she will ever guard herself against it. Contributions on this Continent, by sympathisers with the French have been made to the extent of \$143,000, to aid them in meeting their obligations towards Germany.

The political aspect of affairs in Spain is not very encouraging. King Amadeus

finds his position anything but happy or comfortable. It would seem that rebellion has broken out. Thirty Carlist bands have appeared in the provinces of Navarre, Leon and Pontevreda. They keep generally to the mountains, and seem to have no confidence in their own strength, which is a great matter with rebels. The Government soldiers have so far succeeded in defeating those with whom they have had any engagement.

Despatches from Naples give us sad accounts of the eruption of Vesuvius. The flames are said to shoot up to a great height, and masses of rock to be ejected with earthquake shocks. Two whole villages have been destroyed. Hundreds have perished in the burning lava. Thousands are encamped in the fields at a distance. King Victor Emmanuel has sent them aid.

The Dominion Parliament is now in session. They are just beginning their work in earnest. The session promises to be an important one, as important questions are to be brought up. The Pacific Railway and the Washington Treaty will occasion much discussion. In their report the Directors of Penitentiaries called attention to the fact that the St. John Penitentiary had only thirty convicts, and congratulated the province on its immunity from crime and attributed it to the moral tendencies of its people and the facilities for finding remunerative employment.

In New Brunswick there has been considerable agitation over the non-sectarian school bill, which has lately become law. The Roman Catholics continue a strong and persistent opposition to it. At one time they professed to be satisfied with the Act as passed by the Legislature. They now affirm that the character of the bill as they understood it is materially changed by the regulations of the acting Board of Education. The difficulty arose with reference to the Roman Catholic Schools of St. John, which were large and efficient. One of the regulations was to the effect that no religious robes or badges should be worn by teachers. The Roman Catholics say that this act on the part of the Board excludes all their teachers who are pledged for life to wear the robes of a certain order in their Church. It would perhaps have been wise to have

passed over this, and to have offered to accept the Roman Catholic schools with their buildings and teachers, if they would have agreed on the understanding that no religious books would be used, and that nothing would be taught excepting such things as would be approved of by the Board, and that the manner and character of the teaching would be under the direct inspection and control, not of the Priests, but of the Trustees of the locality. By a late despatch we notice that Mr. Anglin, the Catholic member from St. John, stated in the Dominion Parliament that the present Act was in his opinion unconstitutional, being in violation of the Confederation Act. Sir John A. McDonald and Sir Geo. E. Cartier replied, giving an opposite opinion. Nothing now, I believe, can be done but carry out the bill with the regulations. Public feeling is roused. Protestants are combined, and outnumbering the Roman Catholics as they do, there is no hope that any compromise will be made.

R. J. C.

Intelligence.

Dalhousie College.

The Convocation of Dalhousie College took place on the 23rd ult. The ceremony was conducted in Argyle Hall, the large room of which was crowded by spectators. The Governors and Professors occupied the platform, and the students were seated immediately in front.

The very Rev. Principal Ross opened proceedings by asking a blessing on the closing exercises. He then delivered a brief address in course of which he stated that the appeal for aid, recently made, had been generously responded to, enabling the management to increase the equipments of the College and extend its means of imparting knowledge. It afforded him satisfaction to announce that the number of students was larger than ever and that the attendance had been uniform. He also announced that the number of students who had graduated was larger than usual, and that for the first time in the history of

Dalhousie medical degrees would be conferred.

Professor McDonald then read the list of students who had passed successful examinations in the several years.

1st class certificates were awarded to Messrs. W. P. Archibald, D. M. Creelman, Charles D. McDonald, Alex. McKay, Daniel S. Fraser, James C. Herdman, and Robert McLellan. 2nd class certificates to Messrs. Ephraim Scott, William Brownrig, Geo. McMillan, and W. A. Mills.

The prizes were awarded as follows:

Classics, 4th year, W. P. Archibald; 3rd year, Charles D. McDonald; 2nd year, James C. Herdman; 1st year, (two prizes, in consequence of equal merit in the competitors) Geo. McMillan, and Robert McLellan.

Mathematics, 1st year, Robert McLellan; 2nd year, St. Andrews Prize, James C. Herdman, and the Professor's Prize, D. S. Fraser.

Mathematical and Experimental Physics, Alex. H. McKay.

Ethics, Ephraim Scott; Logic, James C. Herdman; Metaphysics, Charles D. McDonald,

Chemistry and Natural Science, 1st prize, Alexander McKay; 2nd prize, James C. Herdman.

Botany and Zoology, Alex. McKay. History and Rhetoric, 4th year, W. P. Archibald; 1st year, Robert McLellan.

Modern Languages, 4th year, W. P. Archibald; 3rd year, Charles D. McDonald.

The Chief Justice's Prize (\$20) for the best Essay on the English Revolution of 1688, was secured by Mr. Ephraim Scott.

The Young prize, open to students of the first and second years for Elocution, was carried off by Mr. William A. Mills.

The Grant prize for the best essay on "The mechanical theory of heat," was awarded to Alex. H. McKay.

The Laurie prize for the best essay on "The development of manufactures in Nova Scotia," was awarded to Mr. D. C. Fraser.

The North British Society's Bursary, to be awarded to the best student in the second year fell to the lot of Mr. James C. Herdman.

The degree of Bachelor of Arts was then conferred on Messrs. W. P.

Archibald, Duncan Fraser, Arthur Truman, James Carmichael, Thomas Bruce, William Cruikshanks, A. W. Pollock, Ephraim Scott, Adam Gunn, and Hugh McKenzie.

In the Medical Faculty, the following graduated and received the degree of Doctor of Medicine:—Roderick Sutherland of River John; H. H. Dewolf, of Halifax; Charles W. Hiltz, of Bridgetown; Wm. McRae, of Inverness, and Findlay McMillan, of Pictou. A. W. H. Lindsay, of Halifax, passed his primary examination.

Anatomy.—A. W. H. Lindsay, Halifax, Honorary Certificate; W. S. Muir, Truro, do., do.; D. A. Campbell, Truro, Senior Student—Sir W. Young prize; P. M. Ryan, Halifax, Junior Student—do., do.; Dr. Campbell—Sir W. Young prize for best anatomical preparation.

The diplomas and prizes being distributed, the successful competitors were addressed by the Principal, and medical graduates were complimented by Doctor W. J. Almon in the highly creditable manner in which they had passed their examinations in the College. An interesting address was also delivered by Sir William Young.

At the conclusion of the proceedings the Principal announced that the names of applicants for study during the summer term would be received up to the morning of Monday following.

Professor McDonald gave notice that the "Waverly Prize," \$60, for the best examination in the prescribed course in classics and mathematics, would be open during the coming session to the competition of students entering upon their fourth year, and that the "Laurie prize" for the best essay on "Immigration as adapted to the requirements of Nova Scotia," would also be open to the competition of students.

Industrial School, St. John, N. B.

A conversazione was held in the handsome drawing rooms of the new Victoria Hotel, St. John, with the object of drawing attention to the claims and of paying the debt of the Industrial School. A brilliant assemblage met and the evening was spent in conversation, blended with music, singing, and addresses. The Rev. G. J. Caie gave all

the facts and figures about the School from its beginning, four years ago. In that time, the Directors have provided a home for 43 homeless boys, between the ages of 6 and 15, and of that number 18 are at present in the School. Their liabilities, he stated, were \$1342. J. Burpee, Esq., offered to be one of fifteen gentlemen who would support the School for five years (by each giving \$125 a year) if the public would contribute enough to purchase a lot of land, and erect thereon a suitable home and workshops. His offer will likely be accepted, as three others at the meeting offered themselves; and since the meeting Mr. Wiggins has given a most eligible site—of the present assessed value of \$1200. The ladies and gentlemen at the meeting subscribed on the spot over \$700 to pay off the debt. Altogether the meeting was a great success, and shows that St. John is awake to the value of such an institution as "the Industrial School."

The Fourth Annual Report of the British American Book and Tract Society.

At the time of the formation of this Society, in 1867, the sum of about Two Thousand Dollars was contributed by friends in Halifax and elsewhere, for the purpose of providing and keeping up a SUPPLY OF BOOKS FOR THE DEPOSITORY and for COLPORTAGE. The Stock and effects of the Depository on Barington Street being afterwards added increased this amount to upwards of \$3,000.

By means of this capital, with the aid of Colportage, and through the Depository, the Society has distributed Religious Publications, by sale and grant to the amount of more than \$70,000, including 48,826 Bibles and Testaments, nearly 600,000 Religious Periodicals, 6,000,000 pages of Tracts, and scores of thousands of the best religious books published.

With the additional aid of the sums annually contributed for the Colportage more than TWENTY-EIGHT YEARS' labor has been performed, and nearly 70,000 Family Visits made by the Colporters of this Society. They distributed Bibles and other religious publications to the amount of \$28,315.76—\$1,561.59 of which were given away gratuitously.

The work is increasing so largely that the present capital is quite inadequate to its necessities. The Board of Directors having taken the matter into consideration at their Annual Meeting, last year, adopted the following resolution:—

“Resolved—That in view of the increasing efforts of the British American Book and Tract Society to evangelize the Province through Colporteur labor, the Finance Committee be authorized to collect at least the sum of Ten Thousand Dollars, as an addition to the Publication Fund of the Society.”

In aid of this object (also in support of Colportage and gratuitous distribution), donations are respectfully solicited, and will be thankfully received either through

GEORGE H. STARR, Esq., *Treas.*,
or A. McBEAN, *Secretary*.

The business of this Society will be conducted on strictly *Cash Terms*, and all orders for papers and periodicals must be accompanied with the amount of the subscription in advance.

Great care will be taken in the selection of Sabbath School Libraries, which will be furnished at the lowest possible prices.

RECEIPTS AND EXPENDITURES.

The receipts for the year ending December 31st, 1871, have been in donations and subscriptions \$2,891.74; store sales, including \$3,205.30 for periodicals, \$12,085.69; Colporteur sales, \$14,914.81; other sources, \$157.87, which with the balance on hand January 1st, gives as the total resources of the year, \$30,487.85. These items show an increase over the same for last year of \$9,637.82.

The total expenditures have been \$30,178.27, including \$18,657.92 for publications, and \$6,424.39 for Colportage. All other expenditures as per Treasurer's statement, \$4,095.81, leaving the balance in the Treasury of \$309.67.

Rather than give any estimate of our own, we beg to give the following extracts from the Report, as read at the annual meeting:—

During the year the Society was deprived of one of its oldest, most influential and most interested friends. It pleased God to remove by death the Hon. M. B. Almon, who held the office

of President from the first establishment of the British American Book and Tract Society.

In conducting any enterprise, it is important frequently to recur to first principles, and to define clearly the objects for which the enterprise is undertaken.

Two facts stand out prominently as the basis of its operations: 1st. Multitudes are perishing for lack of knowledge, living in ignorance of the Gospel, in careless neglect of the one thing needful. 2nd. The truth in the printed page, is by the Spirit of God, made effectual in quickening dead souls. Realising these facts Christians of the various branches of Christ's Church, constrained by love, unite for the purpose of disseminating in this form the soul-saving truths of the Gospel.

Whatever profits arise from the sales, are all expended in supporting and enlarging these benevolent schemes. A common love to Jesus the sinner's friend, to God's people and His cause, to the souls of men and to the truth which makes men free, is the grand moving cause in all the operations of the Society.

The Colporteurs are sent specially to seek out the destitute, to visit the poor and needy at whatever cost of time, labour and expense, and bear to them in books the message of salvation. At the same time they do good everywhere, and to all men as they have opportunity, scattering broadcast the leaves of the tree of life, knocking at every door, supplying every family, by sale or grant, with the precious volumes with which they are freighted.

Had the space at our disposal permitted, we would gladly have given some extracts from the interesting reports of the Agents; we must simply satisfy ourselves and our readers with the following note of the Distributing Committee:—

TO THE CHRISTIAN PUBLIC—You are well aware that the Colporteur work of this Society is not self-supporting. It has to be sustained by the donations and subscriptions of the Christian public. We have, therefore, to endeavour to conduct it as economically as we possibly can; and we are glad to find that in travelling through their several districts, our Colporteurs are relieved of a great deal of outlay by the considerate kind-

ness and hospitality of the people among whom they visit. They are generally entertained free of expense. Seldom are we called upon to meet bills for board, lodging, &c. Nor could we. Our limited resources would not allow us to carry on the Colporteur work, as we are now doing, if we had to pay for every meal and every night's lodging that our Colporteurs require.

We, therefore, in the name and on behalf of the Directors of the British American Book and Tract Society, beg to tender our warmest thanks to all those who, by their kindness and hospitality to our Colporteurs, have cheered their hearts, and helped them on in their good work. May Heaven richly reward them!

And having experienced your kindness in the past, we confidently rely upon it for the future. Brethren aid the Colporteur in every way that you can in his labour for Christ; and "you shall in no wise lose your reward."

Yours in Christian bonds,

D. H. STARR, *Chairman.*

ALLAN SIMPSON,

E. M. SAUNDERS,

J. FRASER CAMPBELL,

W. H. WISWELL.

} Distributing
Committee.

Spain.

Within a short period the cause of Christ has made most rapid progress in this long benighted land. God has opened up the way for the reception of the truth in a most remarkable manner. Three years ago, it was a crime to read the Bible in Spain; now it is freely distributed by Colporteurs, of whom there are no less than 26 in the field. About 500 Protestant Church members celebrated the Lord's Supper in the capital lately.

Tarsus.

This city, the birth-place of St. Paul, containing a population of about 6000, has lost its ancient glory. Mahomedanism now almost reigns supreme; a dead, corrupt Christianity is observable on every hand. Indications of a coming dawn, however, are now beginning to appear. A Protestant congregation has been formed, a pastor settled, and a goodly number attend Sabbath services.

Elizabeth, N. J.

The first Presbyterian Church of this place was organized in the year 1664, and has never missed a single service during these 207 years. No less than 395 persons have been added to the membership within the last ten years. To whom much is given of them also much will be required.

Rome.

The Week of Prayer was observed in Rome for the first time at the beginning of the New Year.

Abyssinia.

This vast country, the ancient Ethiopia, seems now to be opened up for the reception of the Gospel. A letter has lately been addressed by the King to a missionary, giving him permission to preach to the heathen nations, and expressing the earnest wish that they may be enlightened.

Egypt.

A Theological class for the training of students for the ministry has lately been organized in Alexandria. Nine young men are now attending these classes. One of them is blind, and yet keeps quite abreast of the other members of the class in Theology, Greek and Hebrew. They are all looking forward to the ministry, and are very laborious and successful students. The great difficulty to contend with is the want of text books in the language spoken.

Athens.

A Woman's Missionary Society in America has lately sent out a Female Missionary to this ancient city. This lady purposes conducting a Christian school for girls, and appears well fitted in every way for the post she is to occupy. This school, in connection with the mission work, will be productive of great good to Athens.

Russia.

There are about 2,000,000 of Jews in this vast country, who, according to late accounts, are in great spiritual darkness and extreme temporal distress. Im-

mense numbers of them are gathered together in one place, and hence are without the means of education or are without employment, and hence live a miserable life. Their personal appearance is exceedingly repulsive. Their bodies covered with dirt, their faces emaciated, their hair very lengthy, so that they are in a perfect state of impurity. A missionary, however, has been visiting them, and finds a craving for the Word of God.

America.

The Young Men's Christian Associations of Minnesota have undertaken to establish a Christian Mission on the Northern Pacific Railroad. The present headquarters of the Mission are at Oak Lake, where there are more than one thousand employees and five thousand new settlers, all without any religious privileges.

New Guinea.

This immense island is situated to the North of Australia, and contains a degraded population. In 1854, a mission was commenced here by the Dutch, and has since been crowned with success.

The Amazon.

A large heathen population dwell upon this immense river in South America. Nothing has as yet been done for the evangelization of this people. The South America Missionary Society have, however, proposed sending out a representative, and have also asked the Edinburgh Medical Missionary Society for a Medical Missionary to accompany him. May the Gospel now spread on this magnificent river.

Lystra in Lycacnia.

In the first great Missionary tour undertaken by Paul and Barnabas, they visited Lystra, where divine honours were first offered them, but afterwards Paul was stoned and left for dead. Since that time the scene is sadly changed in Lystra. Its present ruins extend over a space of a mile in length and about three quarters of a mile in breadth. The people dwelling in it are bigoted Mahomedans, sitting in the

region and shadow of death. There is in this country almost no Christian population. How sadly these ancient cities, once enjoying the labours of the Apostles, have degenerated.

China.

A Chinese Bible Woman at Jihzkong, near Ningpo, is now being supported by the weekly contributions of the native Christians here. Poor as they are, they are willing to do what they can in this way to show their love to the Saviour. Let professing Christians in more highly favoured localities imitate this example.

Manissa.

This station is near Smyrna, and was opened about a year ago to the Gospel. It now gives promise of bearing much fruit. At the first preaching service, the audience only numbered eight; at the second, sixteen, and at the third, thirty-two. Many no doubt come from curiosity, yet the attendance on Sabbath is now pretty large.

Norway.

Some members of the Society of Friends have lately visited Norway for the purpose of preaching the Gospel to its inhabitants. Numbers came out to hear, and several interesting services were held.

Sweden.

A Missionary writes: although in former years we have witnessed more powerful revivals, I do not remember a time in our Mission when we have at one and the same time received accounts of conversions from so many places through the instrumentality of our labours. The fields are ripening for the harvest. Oh, that we had more labourers to send into the harvest.

Sumatra.

In one or two localities on this island, since the departure of a missionary from among them, Mahomedanism has made rapid strides. In one place not less than one hundred have gone over to Islam. Notwithstanding, however, these changes that are taking place, showers of spiritual blessings have come down.

Utah.

A Presbyterian Church a short time ago was organized in the Salt Lake City under favourable auspices. A vigorous Sabbath School has also been established, and the Presbyterian Board of Publication have presented them with a Library.

Turkey.

At the end of eleven years from the commencement of the Church at Harpoot, the work had so extended, that there was connected with it thirteen churches; four hundred and eighteen church members; eleven native pastors, more than half of them supported by their own people; twelve licensed native preachers; twenty-one native teachers, and forty-one other helpers. Of pupils there were two thousand and forty-one, and scores of unpaid laborers went spontaneously forth every Sabbath day as missionaries into the harvest fields around. This was the growth of a single station, and a single church, in less than twelve years.

It is not twenty years since the first missionary sent to Aintab was stoned, and driven away by the people. Eight years after Dr. Anderson, visiting Aintab, was met by a cavalcade of Christian men several miles from Aintab, who escorted him into the very heart of the city, and he saw not even a look of disapprobation.

It is fourteen years since the mission station was begun at Marash. In 1861 Dr. Dwight had the joy of addressing at a communion season an orderly assembly of 1200 people. Among the Armenians there are sixty-three Protestant churches containing two thousand seven hundred and sixty-six members. Of native pastors there are thirty-six, nearly all supported by the people; forty licensed preachers; nearly three hundred native helpers; of pupils in the schools, 6000; and of acknowledged Protestants about 14,000, but the number is really greater.

The Queen and Mr. Moffatt.

While the Queen was at Gosport last week, en route to Windsor, the Rev. Robert Moffatt was presented to Her Majesty by Colonel Ponsonby, Equerry-in-Waiting. The Queen graciously received the celebrated missionary, evinced much interest in the work in which he has for so many years been engaged in South Africa, and asked several questions with reference to his son-in-law (Dr. Livingstone.) In the course of an

address in the Independent Chapel in the evening, Mr. Moffatt expressed his gratification at having seen Her Majesty for the first time in his life, and at having spoken to her.—*Edinburgh Scotsman.*

ACKNOWLEDGMENTS.**FOREIGN MISSION FUND.**

Coll at Garden of Eden and its vicinity, Mrs. W. McKenzie.....\$18 00
Coll. at Chatham, by Rev. W. M. Wilson.\$12 50
Less P. O. order..... 30 42 20

\$60 20

JAS. J. BREMNER, Treasurer.

Halifax, N. S., May 4th, 1872.

YOUNG MEN'S BURSARY FUND.

Received from St. Andrew's cong. St. John, N. B., per A. Jardine\$60 00
JAS. HISLOP, Treasurer.
Pictou, 30th April, 1872.

PICTOU PRESBYTERY HOME MISSION.

Rec'd from St. Andrew's congregation, Pictou.....\$29 98
Do Earlton congregation, per Rev. Mr. Brody, Dom. cy...\$11 75
Old cy. \$7 45..... 7 25 19 00
Do. West Branch East River cong.... 10 80
Do. East do. do. 8 20

JAS. HISLOP, Treasurer.

Pictou, 30th April, 1872.

HOME MISSION FUND.

Col. from McLennan's Mount, through Rev. Mr. Stewart.....\$11 84
Do. Albion Mines & Westville, through Rev. Chas. Dunn..... 43 33
Do. Mrs. Hugh Ross, Wallace, for 1871. 2 00
Do. Campbelltown.....\$20 50
Do. Flat Lands..... 5 24
Do. Kemp Road..... 4 26

Through Rev. Wm. Murray....\$30 00 30 00
A. JARDINE, Treasurer.

RECEIVED FOR "MONTHLY RECORD."

Geo. Campbell, Barney's River..... \$5 00
Mrs. Angus Beaton, Pugwash..... 1 10
Allan Ross, Boston 30
W. D. Morrison, Newfoundland..... 25 92
Wm. McPhail, P. E. I., in full for 1871, \$10 P. E. I. cy., less discount 9 80
Rev. Donald McMillan, La Have..... 50
Alex. Cameron, Addington Forks.... 60
Rev. W. Stewart, for McLellan's Mt. and Rev. Jas. McDonald, Scotland.. 12 75
Hugh McIntosh (pd in Oct)..... 62
D. Hislop, Pictou..... 27 76