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THE MONTHLY RECORD

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK & ADJOINING PROVINCES.

VOL. XX.

FEBRUARY, 1874.

No. 2.

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

FUNERAL OBSEQUIES OF THE LATE REV. PETER KEAY,

In St. Andrew's, on Friday, Jan. 2nd, the day on which the Rev. P. Keay was interred, as a tribute of respect to his memory, the flags on the different flag-staffs in town and on the shipping in the harbor were placed at half-mast. The Rev. W. P. Begg, of Woodstock, led the service at the house, reading the 15th chapter of 1 Corinthians from the 20th verse, the Rev. G. J. Caie closing with prayer. At two o'clock, p. m., the remains were carried out and placed in the hearse. The funeral cortege was formed in the following order: First, the Revs. Robert J. Cameron, G. J. Caie, and W. P. Begg, then the hearse with the body.

The following gentlemen, members of Greenock Church Corporation, were pall bearers, namely, Alex. T. Paul, Esq., and Messrs. Wm. Rollins, James McKinney, Andrew Lamb, William McLeod and Thomas Armstrong. Next in order came the mourners, first, the Hon. Richard Hutchinson, of Douglstown, Northumberland, leading by the hand, Richard, (a lad of 8 years) only son of the deceased, followed by Messrs. David Mowatt, David Johnston, and Hugh Morrison, elders of the Church, and Robt. Stevenson, Esq., Chairman, Donal Clark, ex-Chairman, and E. S. Polleys, Secretary of Greenock Church Corporation. Immediately succeeding these came the clergy in the following order:

Rev. Canon Ketchum, Episcopal.
Rev. George Seely, Baptist.
Rev. Robert Wilson, Presbyterian.
Rev. C. Lockhart, Wesleyan.
Rev. John Turnbull, Presbyterian.
Rev. Wm. Millen, "

and S. T. Grove, M. D., and N. G. Parker, M. D. After these the mourners came, the general public on foot and in sleighs, forming the largest funeral procession ever witnessed in St. Andrew's, representing all classes, creeds, trades and professions in the community.

Amongst those following in sleighs were the Rev. W. Foley, P. P., and the Hon. B. R. Stevenson, Surveyor General.

By direction of the rector, the bell of All Saints was tolled simultaneously with that of Greenock Church. On the arrival of the procession at the church, the pall-bearers formed two lines, standing uncovered, while the coffin was carried in, and the mourners passed through and into the church, where seats had been reserved for them. The greater number of the attendants at the funeral entered the sacred edifice, filling the pews in the body of the church. The galleries were reserved for the use of the ladies. At a moderate calculation, about one thousand persons were in the building. The pulpit was heavily draped in black, as were also the singing gallery and pew of the deceased. The remains of the late beloved pastor of the church

were placed immediately in front of the pulpit.

The Rev. Messrs. Cameron and Caie went into the pulpit; and when the congregation were seated, the latter began the service by giving out the hymn,

"Rock of ages cleft for me."

This hymn was a favorite one of the deceased, after the singing of which he engaged in a prayer, couched in most solemn and feeling terms, during the utterance of which the tears trickled down many a cheek. Mr. Cameron read the 14th chapter of Job, and gave out the 55th paraphrase,

"My race is run; my warfare's o'er;"

After the singing of which he preached a short and most appropriate sermon from the text, "This mortal shall put on immortality," the last clause of the 53rd verse of the 15th chapter of 1st Corinthians.

REV. MR. CAMERON'S SERMON.

Christian Friends and Brethren,—The circumstances in which we are placed this day are indescribably sad and solemn. Our eyes rest upon the sombre coffin before us, and we feel that we are in the presence of the dead. This mournful drapery around us indicates that death has snapped the tie between this congregation and its beloved pastor, and that you are mourning deeply the loss you have sustained. As we pause here for a moment to reflect on the great change which has taken place, we realize in this dispensation of divine providence, that God is no respecter of persons, and that the movements of the Angel of death are painfully mysterious. There is no event more certain to each one of us than that we must die, and there is no event more uncertain as to time. By a universal law of nature, the soul must be separated from the body. It matters not what may be the individual's age or position, his calling or his profession. Death is the most ruthless of tyrants. "No one," says the Psalmist, "can by any means redeem his brother, or give to God a ransom for him that he should live forever and not see corruption." What a sad and melancholy fact is this! It is, however, a fact which many do not realize. As far as they are individually concerned, they deem all men mortal but themselves. But as surely as we have before

our eyes this coffin and this mournful drapery, each one of us must be overcome by death. And yet how equally true it is that we know not the day or hour or minute of our death, or the means which will be employed to deprive us of life. Death executes its commission on its victims regardless of place and time. Go where we will from the thoroughfares of the city to the open country, to the richly decorated mansion, or to the meanest hovel of the land, and death will sooner or later meet us. It summons its victims during the peaceful slumbers of the night as well as during the noise and bustle of the day. Sometimes it comes quietly and silently when it is scarcely felt or noticed; sometimes furiously and violently, when the feelings of humanity are shocked. You thus see that death has no one time, no regular visitation, no one instrument, no particular mode of execution. To-day man is, and to-morrow he is not. To-day he is in health and strength; to-morrow he is cold in death, and mourning relatives are weeping over him.

"Death distant! no, alas! he's ever with us,
And shakes the dart at us in all our actings;
He lurks within our cup when we're in health;
Sits by our sick bed, mocks our medicines;
We cannot walk or sit or ride or travel.
But death is by to seize us when he lists."

Now as you remember the circumstances in which you have lost your beloved friend and Minister, it is not strange that you are bowed down with sorrow. While he labored with you and in your midst, a chain of association between you and him was formed which it would be strange if it were easily broken. He was to you and yours a faithful Minister. To you he preached from this pulpit, with marked intellectual force and vigour, the word of the living God. His voice, during the years of his ministry, was ever directing your minds and thoughts heavenward; in everything that partook of truth and honesty and virtue, he gave you no uncertain sound. He always spoke for your warning, for your reconciliation to God through Jesus Christ, and thus for your eternal peace. Those who so often heard him need not this day, when our hearts are heavy and our eyes full of tears, be reminded of the candour and sincerity, of the deep earnestness as well as the tender and sym-

Halifax, Jan. 30th, 1874.

DEAR SIR,—

We beg leave to call your attention to the menacing efforts of the Church of Rome to overthrow our school system. Duty to ourselves, our children, our country and our God requires us to combine in order to thwart her machinations. We desire your assistance. Help us in this common cause of liberty and Protestantism. If we do not repel Rome at this point in her attack against the fundamental principles of our Free Unsectarian Schools, she will take advantage of our concession to wrest from us our most sacred rights, and control the whole legislation of the country so as to advance her own ends. Her crafty leaders are using the most strenuous and we believe unscrupulous endeavours in secret to effect their design.

Enclosed you will find the letter addressed to the people by the Committee of the Synod of the Presbyterian Church of the Lower Provinces on this subject. Make what use of it you like, only remember that the danger is imminent, and action must be prompt and decided.

We earnestly beseech you in the name of our Synod and country, to co-operate with us in our struggle to maintain our rights against the enemy of our institutions. We would respectfully suggest means which you can employ :

1.—You can talk of the matter to the influential persons in the circle of your acquaintance. We will be happy to supply you with a few copies of the letter of Committee for distribution.

2.—You may call a public meeting, at which resolutions may be passed deprecating any interference with our school law in the interest of Roman Catholics. These resolutions to be sent to your representatives or to the press.

3.—You may use the press in your neighbourhood either for publishing some letters from yourself, or securing the publication of the subjoined deliverance of Synod, and the Committee's letter.

4.—You may bring the matter before your Church Courts in such a way as to get a deliverance on the subject.

The following is the action of the Synod of the Presbyterian Church of the Lower Provinces on the subject of Public Education, at its session in June last :

“The Synod receives the Report, approves of the principles expressed in it and instructs the Committee to continue their labours, giving them full power to act as may seem advisable to them.

“And whereas this Synod has reason to believe that efforts both open and covert are being made to overturn the Educational System of the Maritime Provinces, therefore be it resolved :

“1. To protest decidedly against any tampering with our Educational rights and institutions.

“2. To call upon the people under our jurisdiction to exercise the strictest vigilance with reference to this matter, and on the slightest appearance of danger to take the necessary steps to awaken the Church to a sense of its responsibility, and if need be to withdraw their countenance and support from the public men that originate or abet such proceedings.

“3. To express the deepest sympathy with the brethren in New Brunswick and P. E. Island in the struggle they have to maintain with the advocates of Sectarial Education, who are insidiously endeavouring to uproot the Free School System of these Provinces; and the Synod declares its determined purpose to stand by the said brethren in that struggle.”

C. B. PITBLADO,

On behalf of Committee of P. C. L. P. on Public Education.

APPEAL

TO THE FRIENDS OF FREE SCHOOLS AND UNSECTARIAN EDUCATION IN THE MARITIME PROVINCES :

The crisis to which your Education Institutions have been tending has arrived. After years of arduous labor and of hard struggle Free Education has become the constitution of these Provinces—rich in actual results and full of promise for the future. That system, so admirably adapted to secure for your children thorough training, repudiates all sectarian influence and gives to you the absolute control of its operation. Its originators refused to make it in any shape the vehicle of denominational propagandism ; and while fully recognizing the necessity of moral training determined, and justly, that public funds should not be applied to build up sectarianism,—leaving to the different denominations the religious instruction of their respective adherents. That arrangement Protestants generally accepted, believing that religious education was not the business of Government.

This enlightened, impartial policy, did not however meet the views of the Roman Catholic authorities. They desired the entire control of the education of their own youth, and claimed as a right that Government should pay for a system repudiating efficient inspection and control. Dissatisfied with existing arrangements, efforts have been persistently made by pressure on Government and other means, to undermine and destroy your Educational Institutions ; and to some extent these efforts have been successful.

Deeming the times favorable, because just now Roman Catholic votes are in demand—the Bishops of the Maritime Provinces have come out boldly with demands equivalent to the utter subversion and ruin of your Free School system. They ask as a right that Government should give to them the irresponsible use of Public Funds for the propagation, not of secular Education, but of their peculiar religious views. They do not complain that your Free Schools teach positive error, but that they do not allow them to disseminate their religious principles. On this ground they are stigmatized as *godless*, meaning thereby that they are not under their control, and that the pupils are not instructed in the doctrines of the Church of Rome.

Taking this position, and confident of their political influence, they demand as a right

that your Rulers should reverse the legislation of years by inaugurating in the interests of their Church, a system the logical result of which is the overthrow of your Free Education.

The crisis is momentous, and you, as the friends of independent thought and guardians of your children's rights, must meet it with prompt and decided action, and the demand with a determined negative.—You must teach the aggressors their true position as citizens, and compel them to keep their religious peculiarities within their chapels and convents ; and you must let your Rulers understand clearly, that under no circumstances and by no class of men however useful will you permit a finger to be laid on your Educational Institutions.

Should this crusade be successful the results will be ruinous to the country. The coming struggle is not between doctrinal Popery and Protestantism, but between ignorance, superstition and half-hearted loyalty on the one hand, and intelligence, mental independence and whole-hearted loyalty on the other. Should this attempt at establishing the denominational principle in Public Education succeed what educational system is to supply its place ? Social divisions, heart burnings and alienations will be its fruits, and you Protestants will become the supporters of an organization, whose grand object is to establish over the Province, the supremacy of a Foreign Potentate. Contrast things as they are with this view, and are you prepared tamely to yield to this arrogant assumption and demand ? Now we most solemnly protest against becoming through the Government of a Protestant Province, the abettors or supporters of an educational system, whose effects, stamped on every page of human history, have been mental paralysis, national imbecility, and religious bondage.

In no doubtful terms, you have now a demand made upon you to retrace the path trodden hopefully for years and enter upon the hopeless path of compromise with a crafty assailant ; and the demand amounts simply to this—a large share of Public Funds, and schools under the complete control of the Rowish Priesthood, teachers to be selected and the subjects to be taught to be

determined by the Church independent of Government, with perfect freedom to inculcate at your expense the leading doctrine of the recent Pastoral, viz., that the Pope has a right to control the action of your Legislators in all matters affecting education. That the Church of Rome holds this doctrine in all its plenitude is no longer a mere assertion. The Pastoral boldly establishes the fact.

That Pastoral covertly asserts what is untrue. It says, "It is the Parents and not the State that are responsible for the immortal souls of their children," and then adds, "to interfere with the performance of their duty in this particular is a violation of all law both human and divine." The object of these statements is to make Roman Catholics believe that our free schools interfere between parents and children and undertake to train their "immortal souls" while the fact is the very reverse. Your Free Schools most carefully avoid any interference with the subject of religious training, leaving Roman Catholic youth entirely in the hands of Parents and Priests.

The Pastoral claims from your Government what it says has been granted in Ontario and Quebec. But what are the facts? It is notorious that the concessions made by Ontario to the Romish Church have neither improved Public Education, nor satisfied the demands of the Romish Hierarchy. In Ontario separate schools were granted as the price of Roman Catholic political support, and politicians having once basely sold the People's rights to ecclesiastical authorities are expected to do so again just as often as those authorities have new demands to make. The Rulers of Ontario find themselves to-day pressed by demands for further concessions in favor of the Romish Church. Where those demands will cease it is impossible to say, but ere we follow the example of Ontario as cited by the Pastoral, let us wait till we see how far imperious assumption will succeed in driving time serving rulers. That they will stop short of supremacy over your Legislators and Government, unless resolutely checked as in Germany and the Western States, we do not believe. We believe that in her educational system Ontario has made a terrible mistake, and it becomes us to take warning by her example.

The Pastoral quotes the action of Quebec, and conveys the idea that separate schools as claimed by the Bishops exist there in all their free integrity. Nothing is further from fact. The School Law of Quebec operates most unfairly on Protestant minorities; and majority schools are intensely Roman

Catholic in their sectarianism, while Protestant Schools are unsectarian. In the Roman Catholic schools all the peculiar doctrine of Romanism are taught at the public expense, while Protestants take no public money to disseminate their doctrines. But this is not all. Divisions of taxable localities have been made to crush Protestant Schools, and where Protestants are too weak to secure a Free School, children must grow up in ignorance, or attend school where everything is done to undermine and destroy their religious principles. We decline to take that Province as a model in either Law, Morals or Religion.

"We ask no more," says the Pastoral. This declaration has been made at every new demand, "no more." How has the promise been kept? Take Ontario, to which the Bishops refer you, as an example. *Four new demands* are now being made by the Priests in Ontario—one of them for a Roman Catholic Normal School. This is the best commentary on the asking "no more" of the Pastoral, if, as the Bishop says, they are of one mind everywhere.

Here is the crowning argument of the Pastoral, and we commend it to your careful study: It says, "That Church through its supreme oracle our glorious Pius IX has settled this question forever." What question? Why, the question of his right to denounce your legislation and declare it null and void if opposed to the good of the church! Protestants of Nova Scotia, are you prepared to surrender your dearest rights and privileges, and the future of your children to this monstrous arrogance? That nothing which you or your Rulers do on the subject of education is valid if opposed to the infallible authority of the Pope! Are you and yours, manacled slaves to be lashed and driven as this infallible dictatorial commands?

The Pastoral appeals, in proof of the lamentable effects of Free Education, to France—a country where for a thousand year education has, in both its secular and religious forms, been under the Priests alone. What France is to-day is due to the priestly education claimed by the Bishops as their right in Nova Scotia. With strange incongruity the Pastoral joins Germany and the United States with France, as suffering terrible consequences from unsectarian education. These countries are to-day the most intelligent, powerful, prosperous and progressive nations of the world, while France is like a seething caldron of ignorance and impiety. If the supervision claimed by the Pastoral be so valuable why is it that the Civil Rulers of every

Roman Catholic countries are thrusting out the Priesthood from all interference with education?

We look upon the Pastoral as a fair warning. It distinctly tells the Legislature and Government the extent of the Roman Catholic demand, "nothing more," "nothing less." It leaves them to infer from the past the consequence of refusal. It is a fair warning to you, and seems to take for granted that your attachment to your Free Education is a dream, or that the patriotic sentiment is so dead amid the contentings of party, that not a finger will be raised in opposition to priestly dictation, and that at a sign from Rome you and your Rulers must meekly submit. We say, "a sign from Rome," for it is a fact which the Pastoral acknowledges that the Bishops are acting under directions from Rome. To-day the Government of Quebec acknowledges the supremacy of the Pope over their action in the civil erection of the Parish of *Notre Dame de Grace*, in obedience to a command from Rome!

To you, Protestants, the Pastoral is a plain proof that there are among you, men, enjoying all the rights and privileges of British citizens, yet laboring to compel the Governments of these Provinces to mould their legislation in accordance with the will of a foreign Potentate whose interference in legislation, even in Rome, Roman Catholics themselves repudiate. These men indirectly teach opposition to laws conferring equal civil rights with their Protestant fellow citizens, simply because those laws do not give them a supremacy which would be fatal alike to civil and religious liberty; and you have to expect their continued efforts till your Educational Institutions are overthrown, and there is really "nothing more" to demand.

The Pastoral throws down the gauntlet to the Protestantism of the Provinces, and from the preposterous nature of the demands, and the arrogancy of their tones we cannot but believe that that gauntlet will be promptly taken up by you. It is an

open declaration of war, and a fair warning at least on the part of the Bishops that it will be "war to the knife."

We earnestly call upon you for instant action—calm and determined, and such as will proclaim your fixed resolve to stand by Free unsectarian Education—and as will show the Government that you are resolved to have no tampering with the School Law in the interest of any religious party. Let your Representatives clearly understand what your wishes are, and take care that the assailants of your Educational Institutions are taught that they have miscalculated the times, and misunderstood the character of the Friends of Free Education when they imagined that you would stand tamely by and witness the destruction of a system which, with all its minor defects and culpable mismanagement, has produced such beneficial results, and which forms the basis of your country's future prosperity.

We are confident that you will not hesitate to "step to the front" in the hour of danger. You must save your country from foreign dictation, and protect your Educational Institutions from destruction. By private and public influence you must resist any man or class of men, who would lay unhallowed hands upon your sacred rights and liberties.

We know that there are among us time-servers, who for their own private ends will not hesitate to sacrifice your rights, but once and forever you must teach them a lesson which will be a warning for all time to come.

As the friends of our *Free Unsectarian School System* we confidently appeal to you for prompt and decided action,

And respectfully subscribe ourselves, the Synod's Committee on Public Education.

W. McCULLOCH, D.D., *Convener*.
A. MCKNIGHT,
P. G. MCGREGOR,
JOHN FORREST,
C. B. PITBLADO,
ROBERT MURRAY.

pathetic feelings with which he was accustomed to address you. But those now within my hearing can well testify that his work was not confined to the pulpit. His piety was manifest in other spheres of labor. His it was to visit the poor, the widow, and the fatherless, to enter many a door darkened by the miseries of the world, to hear many a heart-rending tale of suffering, and to calm the agitation of such domestic sorrow. His it was to visit the sick, the weak and infirm, to minister to the dying saint and sinner such consolation and comfort as the word of God and prayer could give. But he is gone. His voice will never more be heard from this pulpit; his welcome footsteps will never again be heard on these streets or at your doors. I say he has ceased from his labors and he has gone to his rest.

Now realising the great loss which this Congregation in particular, and the Church generally has sustained, it is not strange that we are all bowed down with great grief and sorrow this day. Deprived as we are of a faithful Minister of Christ, of a laborious worker in his vineyard, of a sincere and true friend in every respect, we are sad and depressed in heart. But then we are not inconsolable as those to whom no hope is given. We know and are assured that our loss is his gain. While our eyes are full of tears and our hearts are heavy and sad, we turn with great rejoicing to the blessed promises of our Lord and His inspired Apostles. It is true that there is a terrible vagueness and uncertainty as to the nature and character of the existence of believers in Christ after death. We are told that "eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." We have, however, here and there on the page of Scripture, a glimpse of heaven with the glory of the redeemed. At death the souls of believers in Christ, we are assured, return to God who gave them, and dwell in the midst of that celestial light and glory which is inaccessible to mortals. They unquestionably retain their individuality, and are conscious of their own existence. But then we have reason to think that there will be a glorious resurrection of the body, to be associated with them again throughout

eternal ages. We know from our Lord's inspired Apostle that when Jesus Christ shall come to this earth, as He promised, in the glorious character of "Lord of the universe," His voice will echo through the silent tombs of the earth and the depths of the ocean, and the corruptible deposits of humanity will put on incorruption. The same bodies, it is true, will not be raised up, but the germ of their existence will come forth in the glory of a new creation. The great guarantee which we have of this resurrection of the dead, lies in this fact which we have recorded, as standing side by side with it, that to Jesus Christ, who has robbed death of its power, and the grave of its victory, has been committed this work. He who while on earth did break the bands of death, and gave vitality to the lifeless, is the power which will raise up the dead on the great day of the resurrection. The inspired Apostle of our Lord assures us that what is sown in corruption will be raised in incorruption, what is sown in dishonour will be raised in glory, what is sown in weakness will be raised in power, what is sown a natural body will be raised a spiritual body. These words clearly imply that with our resurrection, while we shall preserve in our risen bodies the germ, the essence as it were of our old existence in its nature and characters, our corruption will put on incorruption, our mortal will put on immortality, so that we will be powerful and glorious, as well as fair and beautiful, in our resurrection bodies. Thus it is that we will preserve in our resurrection, notwithstanding the great change which shall take place, the specialities of our present individuality. We believe that in some way, by the omnipotent power of Jesus Christ, our individual life, our self-consciousness, our personal identity and the germ of our physical existence, will be preserved to us. And oh! with these hopes of immortality, with the hope that all that is peculiar to us in our individual life on earth, will be preserved to us, we can look upon the sombre coffin and see the lifeless remains of the dead laid in the open grave, and yet be able joyfully to exclaim:—"O death! where is thy sting? O grave! where is thy victory?"

Now these are the thoughts which must comfort and console our minds and

hearts this day. It is for us to remember that he who has been taken away from a beloved wife and children, who has been separated from a loving congregation of Christians, has gone where he will meet with those he knew in years that are past, where he will see in the spirit those who as Elders sat in council with him, where he will rejoice with those believers in Christ, young and old, who were cheered in their earthly career, by his wisdom and great Christian experience. He has passed away from time to eternity, and now he dwells in the midst of eternal light and love, in company with angels, in fellowship with Jesus Christ, and in the closest communion with God.

Now let me say one word in conclusion. While you as a Christian Congregation have nothing left to you but the memories of your beloved pastor, may these be long remembered and cherished, may they be written indelibly on your hearts, and may they forever influence you for good. He has passed away from your midst, but, though dead, may he still speak to you in the still small voice of conscience for your warning, your comfort and your eternal salvation. May the words of truth which he declared from this pulpit during the years of his ministry among you, and which fell on your ears, now that he is gone, be remembered and treasured up. May they be a lamp unto your feet and a light unto your path. Oh! especially may they speak to the careless, to the openly wicked, to the avowedly godless, and move them to awake from the sleep of sin, and seek that peace in Jesus Christ which will prepare them for death.

And now, Brethren, as we go from this house to consign the remains of our dear and beloved friend and brother to their resting place, may a voice loud and long come from this peaceful grave to our hearts, and warn us that the day may be even at hand when we also must resign our places in this world. This is true of the oldest and youngest. The failing strength of the aged indicates to them this truth, and they are ready to believe it. But youth is apt to be deceived. Life and health, vigour and energy, are often assumed as evidence of future years of vitality and activity. The poet, however, truly says that—

... "Youth, oft-times healthful and at ease,
Anticipates a day it never sees."

Let each one, then, be up and doing that his salvation may be sure while we are in the prime and vigour of life. It is true that a soul fluttering on the very brink of the ocean of his future life may, through the exercise of a sudden faith, find in Jesus Christ that grace which had been despised. But there is no lesson so often and so clearly laid down on the page of Scripture as the danger of procrastination in this matter. Death, as we have seen, and as we have learned by the most painful experience, may come on any of us in a moment, in the twinkling of an eye, and not leave a second for thought, reflection, or self-examination. It may therefore be too late when the summons of death reaches us, to set about the great work of preparation for heaven. It may be too late, much too late, when the Angel of death is knocking for admission, to look to our hearts, and prepare to meet God in judgment. What, then, is the practical issue of all this? What but that lesson which Solomon teaches us where he says, "whatsoever thy hand findeth to do, do it with thy might; for there is no work nor device nor knowledge nor wisdom in the grave whither thou goest."

After prayer the service was concluded by singing the 53rd Paraphrase, commencing—

"Take comfort, Christians, when your friends
In Jesus fall asleep,"

and the pronouncing of the benediction. While the remains were being carried out of the Church, the choir sang the hymn, "Peaceful rest." When the remains had been placed in the hearse, the funeral procession re-formed and proceeded to the Cemetery, when the Rev. Mr. Begg performed the last sad office, by offering up a very solemn and appropriate prayer.

On the following Sabbath, special services were held in the Church, conducted by Rev. George J. Caie of St. John. His sermon we will give next month.

In the last number of the *Record* we announced to our readers the sad intelligence of the sudden death of one of our most faithful ministers. We were not then in a position to place on record anything like a sketch of the life of this

highly esteemed and devoted servant of Christ, and even now we find it impossible, with the facts we have gleaned, to do more than offer a brief outline of his life and character.

Mr. Keay was a native of Aberdeenshire, Scotland, and studied in the University of Aberdeen for nearly eight years. While taking a good position as a scholar during his whole college career, he was particularly distinguished for his love of manly sports of all kinds, and for his physical strength and vigour. Nature had given him a warm genial heart, and it beat in a strong muscular body. He was, as might be supposed, a great favourite with his fellow-students, and indeed with all who knew him, and few of his old friends and class-mates will hear of his sudden death without feelings of deep sorrow. For several years he taught a parish school in the North of Scotland, and his success in this vocation, as shown by numerous certificates from eminent men, must have been very marked.

It is worthy of mention that Mr. Keay became a candidate for the parish school of Huntly, left vacant by the late Dr. Donald's removal to St. John, New Brunswick, to become the minister of St. Andrew's Church in that city. It was perhaps unfortunate for Mr. Keay, though certainly fortunate for the Church in New Brunswick, that he failed to secure the position he sought. Having laboured for a short time after obtaining license to preach the gospel in Orkney and Shetland, he resolved to apply to the Colonial Committee for an appointment in one of the colonies as a missionary. In 1854 he was sent to New Brunswick, and was engaged a short time as minister of St. Luke's Church, Bathurst. His next and chief field of labour was Nashwaak and Stanley, and in these large and important districts he laboured for about 14 years. In addition to preaching the Gospel most faithfully, and administering in every way to the spiritual advancement of his widely scattered parishioners, Mr. Keay's knowledge of medicine rendered his life still more laborious by exposing him to repeated calls from those suffering under bodily ailments. His kind heart was ever full of sympathy for the distress of his people, and his skill in administering to the wants of body and

soul was ever ready to respond to the numerous and trying calls made upon him. In addition to the two churches of Stanley and Nashwaak, there were several stations where he was accustomed to preach, and indeed whenever opportunity offered for sowing the good seed in the hearts of men, he was ever found ready and willing to plead his Master's cause.

Throughout the extensive region between Bointown and Fredericton, Mr. Keay was well known, and there is probably not a home in that part of New Brunswick in which the tidings of his death did not produce deep feelings of sorrow.

About six years ago Mr. Keay received and accepted a call from the people of Greenock Church, St. Andrew's, to become assistant and successor to the Rev. John Ross, whose health was beginning to fail. Mr. Ross's death occurred soon after, and Mr. Keay was inducted to the charge, and during the past six years has laboured with great zeal and success in the town of St. Andrew's. His health for some time past had been failing, and about two months ago his congregation unanimously requested him to take three months rest, assuring him in the most tender manner of their sympathy, and agreeing to supply the pulpit, and pay his salary in full.

He was not long spared to enjoy the rest he needed so much, and as our readers know was suddenly summoned to the enjoyment of that better rest that remains for the people of God.

He has left a widow and four children (a son and three daughters) to mourn the loss of a loving husband and father. He died, as was stated in the *January Record*, on the 29th December, at McAdam Junction, and was buried at St. Andrew's on the 2nd January, 1874.

We are exceedingly pleased to see this matter taken up in such quarters as St. John and Halifax. It is a subject for thankfulness to think that a sense of fairness and justice has prompted the present action. It is nothing but fair that the widow of a minister should be maintained at the expense of the Church. And therefore we cannot look upon this action as prompted by any other motive than a sense of what is just and right. And yet we must not let the present op-

portunity pass without drawing special attention to what, in the Providence of God, hath been prominently brought under our notice. Let it be remembered that as a Church we have been singularly favoured by God. We have had neither Ministers' Widows' and Orphans' Funds, nor Infirm Ministers' Funds, and heretofore we have not had need of them. The ministers who have already passed away have, by dint of economy and good management, been able to provide for their families whom they left behind. In the same way our lamented brother, the late Rev. G. W. Stewart, was able to live the last hours of his life in ease and comfort, and good for him it was that such was the case for we of the Church of Scotland, with all our prestige as an aristocratic Church, had nothing to give him if he were in need. He ministered to his own necessities like Paul, but ours be the shame that we were unable to hold out a helping hand. Is there, therefore, any practical inference to be drawn? We make bold to say that there is. We think the following may be plainly understood as the lesson. To make preparation so that by ordinary means we may meet any emergency of a similar nature which may arise in the future. In plain words, why is our Widows' and Orphans' Fund not in full operation? Just because members of the Church are not Churchmen and Churchwomen in reality. Just because all Church members and congregations have not done what was done heartily by a part. If the movement had received the countenance and support from all which it received from a few, if instead of shouting "So many collections in our church," men had acted like reasonable beings and done something, the Fund would be able to-day to overtake its work. But because such was not done, here we are doing what ought to have been done much more efficiently by the Fund were it in operation. We hope and sincerely trust, therefore, that the congregations which have done nothing, and the members of congregations who have not yet given their assistance, will lose no time in coming to the rescue of the Church's credit. They must now see the necessity in our Church, as in all other Churches, of such an organization as a Ministers' Widows' and Orphans' Fund.

And even then we must not rest. We must set our faces to the work of establishing an Aged and Infirm Ministers' Fund. What would become of one of our ministers were he to be overtaken with sickness, and what must become of them when old age overtakes them? Either, first, become a burden upon the congregation already perhaps too weak to support him as he ought to be supported in his days of strength and labour; or, secondly, become a pauper and be supported in the Poor's House. In view of these things, and with the impossibility of laying up money in life to any considerable extent, we wonder that young men do not come forward to study for the Church—do we? The wonder is, with the inducement in other walks of life to make fortunes, that any at all come to study for the Church.

Alexander Jardine, Esq., has been making subscriptions in St. John, for the widow of the late Rev. Peter Keay, St. Andrew's, N. B. The following are hereby acknowledged:—E. R. Burpee, \$25; C. H. Fairweather, \$25; W. W. Turnbull, \$25; Alex. Jardine, \$25; A. F. Randolph, \$25; Guy Stewart & Co., \$25; Jerh. Harrison, \$10; J. W. Nicholson, \$10; Alex. Gibson, \$25; Luke Stewart, \$30; Rev. R. J. Cameron, \$20; Dr. Waddell, \$10; Wm. Thomson, \$10; Rich. Thompson, \$10; Francis Ferguson, \$25; Isaac Burpee, \$20; Henry Jack, \$20; Rev. G. J. Caie, \$10; Matthew Lindsay, \$10; Jas. Reed, \$10. Total, \$370.

In Halifax, the Rev. Mr. Grant, of St. Matthew's, intimated from the pulpit that he would forward any sums that might be sent him for the same family. In response, he received in a day or two the following sums:—G. P. Mitchell, \$25; Adam Burns, \$25; Doull & Miller, \$25; J. J. Bremner, \$20; Jas. Thomson, (Custos) \$20; G. Thomson, \$10; Mrs. Thomson, \$10; Mrs. Esson, \$10; James Hunter, \$10; W. H. Neal, \$10; W. C. Menzies, \$10; Professor McDonald, \$10; Dr. Avery, \$10; Mrs. Duffus, \$10; Miss McLeod, \$10; Mrs. Lawson, \$5; Wm. Lawson, \$20; Mrs. Grant, \$5; A. W. Scott, \$5; Geo. McLean, \$5; E. G. Stayner, \$5; W. D. Sutherland, \$5; The Mayor, \$5; Alex. McLeod, \$5; D. Campbell, \$1; J. U. Ross, \$2; Wm. Hill, \$2; Miss Esson, \$4; Mrs. Hoster.

man, \$2.50; Geo. Mitchell, \$2.50; M. M. Lindsay, \$1; Mrs. Story, \$2; C. F. Reynolds, \$2; C. A. Stayner, \$2; A. C. Cogswell, \$5; J. H. Johnstone, \$2. Total, \$303.

About the same time the Rev. John Campbell, of St. Andrew's, gave an opportunity to the members of his congregation who felt inclined to contribute towards the fund, intimating at the same time that donations could be sent either to himself personally, or to any of the elders. The result is as follows:—John Gibson, \$19; Capt. and Mrs. Taylor, \$10; Rev. Mr. and Mrs. Campbell, \$10; Mrs. John Fraser, \$5; Edward H. Reeves, \$5; Philip Thompson, \$4; Geo. Nichols, \$4; Mr. and Mrs. John Taylor, \$2; William Lessell, \$2; James Reeves, \$2; James S. McDonald, \$2; Miss Kerr, \$2; James Thomson, \$1; Miss Smithers, \$1; Robert Urquhart, \$1; W. G. Pender, \$1; Mrs. McQueen, \$1; D. A. McKay, \$1; Master Willie Taylor, 65 cents, private savings since New Year; Master Percy Pender, 25 cents, also savings since New Year. Total, \$64.90. Total in Halifax, \$367.90. Total in Halifax and St. John from congregations, \$737.90.

has every reason to rejoice in behalf of our dear brother, for the peace and comfort of his latter days.

Although the day of the funeral was very stormy, yet many warm-hearted friends came from long distances to shew their love and respect.

Fortunate it was for our late Brother that he had made ample temporal provision during his years of health and labour for the hours of old age and the bed of death. He was therefore of his own care and foresight in circumstances of worldly ease and comfort. Yet it is none the less a disgrace and shame to the Church of Scotland in these Provinces that she has never made any provision for aged and infirm ministers, when worn out with years and labours. Here is an instance. Had not our late lamented Brother been able (as he might not have been) to make provision for his own old days, his latter days would either have made him a subject for public charity, or a burden upon his congregation or private friends. Whilst, therefore, we lament the decease of our Brother in the ministry, we rejoice to know that his last hours were hours of worldly comfort as well as spiritual peace. D.

Articles Contributed.

The Union Again.

The Minutes of last Synod, which reported the unanimous adoption by that Body of the proposed Basis of Union, have caused no small degree of anxiety, if not alarm, in some localities and among some congregations of our Church, while the communications which have since appeared, at least some of them, have been perhaps fitted to increase that uneasiness of feeling. This has doubtless arisen from a misapprehension of the motive and object of the writers, by which some have been led to conceive that due consideration was not intended to be shewn to the feelings of congregations. Unfortunately, offence has thus been given, and the result has been, that language has been employed in the press, and reflections have been made, of a tendency to irritate and mar the harmony which must subsist between our Church Courts and our people, if we would prosper as a Church, or even continue to exist for any lengthened period as such. This is to be lamented,

THE LATE REV. G. W. STEWART.

Another brother has fallen. It is seldom ever, that our Church in these Provinces has had to mourn the death of two of her ministers within so short a time. It must be somewhere about 15 years since Mr. Stewart came to Nova Scotia. His first charges were Musquodoboit and Truro where he laboured for some years.

Thence he came to Prince Edward Island, taking charge of St. Peter's Road and Brackley Point Road Churches, which formerly were part of the Charlottetown charge. The distance between these stations is some 8 or 9 miles, and the roughest day generally found our brother at his post. About eighteen months ago he resigned these congregations, finding his strength insufficient for the task. Since then his health has gradually declined, until on the morning of Friday, the 16th ult., he breathed his last, in perfect peace. During his affliction he even expressed his entire submission to the will of his Heavenly Father, and fully realized, to use his own words, that "the Lord had afflicted him in love;" so that his distress gave every evidence of being thoroughly sanctified. The Church

especially so, in the peculiar and critical circumstances of the present moment, which require our calmest consideration and our firmest mutual confidence, as ministers and people. Never, since our Church existed in these Provinces, had we more need of wisdom to direct, nor cause for more earnest prayer that our Divine Master would show us the right way in which to walk. We are approaching a crisis in our history. At our next meeting of Synod it must be met, and whatever the decision may be, it must be unspeakably serious and important, and, wise or unwise, it will contain within it the coming records of our Church, for probably many generations. If that decision accomplish the union, then we form a part of the large church thus constituted, and must share with her, whether in her prosperity and triumphs, or in her adversity and trials. If, on the other hand, our finding will be, that the proposed union with our sister Churches must be—and shall be rejected, the motion will be charged with a no less responsibility. We must make it sure that it brings us not into collision with the designs of our gracious Lord, and we have further to reflect, that the movement to reject will leave us the alternative to stand alone, and in an isolated and comparatively helpless condition, to work our way and maintain our existence, as best we can, for many a long year. The nearer we are brought to the Union, the stronger will be the rebound, if not accomplished, and the more difficult it will be found again to approach it. If rejected now, when the Basis has been accepted by all the parties concerned, and when no objection to the articles has been made, nor can be urged, the matter may be dismissed as hopeless, until another generation enters on the stage prepared to view things differently from us. For nearly the lifetime of the oldest of us, and years before many who are now members of our Synod were born, the Union question was discussed, and motions were made in Church Courts, and Committees were appointed, and many conferences were held, and if when, at last, the labours of nearly a generation and a half have matured that question so thoroughly that not one solitary voice can be heard objecting to the Basis, or complaining

of any compromise demanded, in any one single principle—if, in these circumstances, we come to the conclusion that our duty is to reject, then let it be done openly, with the understanding that we have done with the whole thing. It would be simply impossible for individuals, who laboured for years to remove the difficulties connected with this question, to begin over again the same tedious and perplexing process. The unanimous vote of last Synod records the decision of the Church Court, and, so far as the Ministers and ruling Elders are concerned, the Union is accepted, by their acceptance and approval of the terms. One further step was only then required, viz., the assent of the several congregations. The Church Courts, so far from being desirous of taking the matter in their own hands, agreed to refer the ultimate and final decision to their people, the adherents of the church. Surely this was not “lording it over God’s heritage,” nor was it at all like the doings of men who wished to force unwillingly congregations into this Union. Thus, then, by the action of last Synod, the matter now stands. It is wholly in the hands of the congregations constituting our Church, and with the power to reject, they assume the whole responsibility of such rejection, and while giving this solemn question their serious consideration, as I trust every congregation will do, let this be not forgotten, that the decision will be final, and that Union rejected, while no objections can be offered to the terms, is a declaration that Union on any terms is objectionable, and that it is, in itself, not a good thing, neither required in the interests of the church nor in the cause of Christ.

Formerly, and indeed up until last Synod, we had difficulties and objections, arising from want of entire harmony in the articles of Union. This has been removed, and opposition now, if there be such, must rest on a different ground—that already mentioned. This invests the question submitted to our congregations with the most serious responsibility. In the consideration of the matter, therefore, all personal feelings and all unpleasant memories of the past should be laid aside, and, leaving behind all small local jealousies and squabbles, let every man and every congregation ask, and

reply, as in the sight of God, to the following questions:

By which course shall the glory of God, the cause of Christ, and the best interests of the present and coming generations of this wide and great Dominion, most likely be best promoted? Whether by Union, or by remaining isolated as we have hitherto been, shall, most easily and fully, our many and increasing vacancies be supplied, and shall we have the strongest likelihood of securing a sufficient supply of young men, trained and equipped for the work of the ministry? God in His providence has placed our lot in the Dominion of Canada, and the work assigned to us is to uphold and forward His cause in this field, and ever to adopt such measures as in our judgment may best enable us to occupy every waste place, and supply to every family and every community, throughout its length and breadth, the blessings of our Scriptural doctrines and modes of worship.

This is our Mission, and for this purpose have we, as a Church, been planted here; and while we retain all our attachment to Scotland and to the Church of our Fathers. unabated, we must take care that the attachment, noble as it is, and lasting as we desire it may be, does not blind us to the great work to which God has specially called us. The purest attachment and the holiest, even that which binds together the heart of parent and child, or husband and wife, may, and not unfrequently does become a snare, by diverting the individual from duty, or relaxing his activity in discharging it. The attachment itself is all right, and should continue and cannot be too strong, while kept in its proper place and from interfering with the work and calling to which the man, by profession, is devoted. Just as evident it must be, that, while the attachment which binds us to our church is right and should be lasting, the moment it interferes with the work set apart for us, it is perverted, and serves no longer the purpose which God intended by it. It is, I believe, admitted on all hands, that the great hindrance to a harmony of feeling, on the great question at issue, is the idea, or the fear, that Union will separate us from the Church of Scotland. This is the obstacle from which all the others

proceed. Now, if the members of Synod have been able to understand the matter, and they have had certainly time enough to think over and study it, and if congregations can feel satisfied that they, both ministers and ruling elders, have honestly declared their convictions, it must be evident that this fear is groundless and may be dismissed.

The contemplated Union *will not* separate us from the Church of our Fathers. We shall then just occupy the position we now hold. Every minister ordained in that church may return to Scotland the very next day after joining the Union, and be eligible to a Church and to his seat in the Church Courts, and not less certainly can every congregation claim the right then, as now, and which no power can dispute, to select their minister from their own church. How can it be charged on a Union, that leaves our position so untouched, that it separates us from the Church of Scotland? That it does so leave us in possession of all the freedom and all the privileges we have hitherto enjoyed, and our status as ministers and congregations unassailed, is placed beyond doubt and beyond the *possibility* of dispute, by the decision of the General Assembly, in the case of the Australian Churches. In the contemplated Union, the Sister Churches, by joining us, shall be in no nearer relation to the Church of Scotland than before, nor shall we be removed one step further from her. We can still continue to call her the Church of our Fathers. We can teach our children to love her as our fathers taught us to do. There is, however, a mistaken idea, very generally entertained, with regard to our relation to the Church of Scotland, of which I am sorry to see advantage taken in the present excitement.

"We are a Branch of the Church of Scotland." In a certain sense it is true, but as the phrase is very frequently employed, it tends to mislead. In what sense, then, is the language thus continually used by so many of us, to be rightly understood? Simply, and almost entirely in the same sense, in which another well known and much loved phrase is continually on our lips. When we speak of Scotland, it is "Home" we call it. We are far from

its mountains and its glens, and the most of us will never see them, and yet, when speaking of the old country, both aged and young alike, almost invariably use the endearing word "Home." We are happy to hear that word. It shews the right feeling, and our wish is, that the feeling may never die out. But if, on hearing that word thus employed, you were to ask the individual if he really meant what he said, he would tell you at once that of course he did not, that his Home was on this side the water, and he could also tell you no less truly, that his interest and his prospects in the world required of him to devote his labour to the cultivation and improvement of the fields which are his own. To spend his time talking about Home, and about his Fathers and what they did, would not in the smallest degree help his friends there, while such employment of his time and thoughts, leading to the neglect of his own acres, must secure to him destitution and poverty. Now, while there is nothing wrong in the phrase, "Branch of the Church of Scotland," and while the feeling is commendable which loves and retains it, yet, when we are asked if we really mean what we say, our reply must be similar to that referred to. We are not a Branch of the Established Church of Scotland. Her endowments and her advantages as an establishment are as distant from us, as a church, as the mountains and valleys of Scotland are from the Scotchmen who cultivate the soil of Nova Scotia and New Brunswick. We have no voice in her Church Courts, nor has she in ours, nor can she in the least control our deliberations. We are an independent Church, and our Synod is our highest and our last Court of Appeal. As our Mother Church, our connection with the Church of Scotland is not that of a Branch and therefore dependent, but that of children, who, although arrived at maturity and in business for themselves, are fondly attached to the old Homestead, and cherish for its loved inmates the strongest affection and regard.

Must we change these feelings and break this connection by entering into the proposed Union? Nothing can be further from the truth and more absurdly false than the fear that the Union will

necessitate anything of the kind. When our fathers left their native land, they were obliged to leave the establishment of their church and its advantages behind. This was lost to them and to us; but they carried with them what was of infinitely greater value, viz., the principles and doctrines of their beloved church. The good old Confession of Faith, the Catechism, and her simple and Scriptural modes of worship, found a place wherever they selected their dwellings. This we possess, and it is all we can possess of the Church of our Fathers, and is it not enough? It is not for her endowments and establishments we love and admire the Church of Scotland, but for the principles and the doctrines which in the past she so nobly maintained in the face of persecution and conflict.

Were we asked to compromise one of these principles, or to surrender one page or one sentence of our Standards, then, as her faithful children, there could be no hesitation. The proposal must be rejected. But, very far indeed is the Union proposed from making any such demand. On the contrary, it brings before us a great fact, of which the most sanguine, some time ago, could scarcely anticipate even the possibility, viz., all the different Presbyterian Churches of these Provinces agreeing to adopt our own Standards, aye, the very old Standards of the Church of Scotland, and thus becoming one Church with us. Is this, or can this possibly be a matter of regret, or a cause for fear to any true Scotchman? Is it not, on the contrary, a cause for deepest gratitude to God, to see the Church of our Fathers about to take possession and become extended and powerful in British America; for the principles and the doctrines and the modes of worship constitute the Church, and wherever these are planted the Church is there.

How would our Church at home regard the offer, in Scotland, of such a Union as we are now invited to accept? Certainly the proposal from the Sister Churches to unite with her on such terms would be hailed with sincere and almost unbounded joy. Throughout the length and breadth of Scotland there would be but one expression from every minister and elder, and I believe from every mechanic and ploughman too, that the day

which witnessed such Union, and enclosed again, within one fold, long separated and alienated brethren, was one of the happiest and most glorious in the history of ages. The reasons why we should earnestly desire a Union of our different churches, are equally strong and urgent, if not more so. We occupy a field vastly wider, and which must be cultivated, or otherwise certainly and soon sink into impiety and practical heathenism. We believe that our doctrines and forms of worship are more in accordance with Bible truth and more effectual in promoting sound religion and good morals than those of other churches, and believing this, we are bound, to the utmost of our ability, to secure their extension to every community within our Dominion. As a United Church, our efforts may be crowned with large measures of success; divided, we shall certainly fail. We know well that our Mission in this wide field will bring us into collision with a powerful, active and most crafty foe, who is determined to have, if possible, the ascendancy. It is no secret, that already Jesuit influence has great predominance in the Dominion, and that influence may become unbounded, if opposed only by the disunited sections of the Presbyterian Church. On the other hand, a powerful and united Church such as ours would by Union become, can take a high position and make its influence felt in the Councils of our country, to check the arrogance of Popish encroachment.

We have had already in the Costigan Motion, in our House of Commons, last Session, a foretaste of what we shall experience, if not prepared effectually to resist. Had we become a United Church some years ago, I believe that infamous measure would not have been carried. That we have such a powerful and united enemy to deal with, is in itself a reason, and a very strong one, to lead every member of our church and every congregation to pause before recording his or their vote against this movement. By all the love we bear to our church, we must be led to desire and pray for the Union of the Churches. Our very existence depends on this or some other measure, which will enable us to train a sufficient native ministry. We have had nearly fifty years to discover that other

measure, but we have failed to do so. We attempted a Divinity Hall, but we could not accomplish it. How are preachers to be obtained? From Scotland? The hope is vain. In the past a sufficient supply could not be obtained, and for the future we may count on less. The number yearly licensed is scarcely equal to home demand. We tried what is called the Young Men's Scheme, and in that we have been disappointed. We sent many and few only returned. Our many vacancies continue unoccupied, and are speedily becoming waste places.

When we speak of the Church of Scotland and our connection with her, let it be to strengthen our hold of her principles and to imitate her example. That church, when weaker than we now are, and before established or endowed, embraced in her aims not a few self-sustaining congregations, but the whole of Scotland, and for so aiming God blessed and prospered her. It is not by always speaking of the Church of our Fathers, and by doing but little to promote the spread of her principles, that we can best prove ourselves a "Branch" of that church. We must do this by aiming to do for our country what she endeavoured, and successfully, to do for Scotland.

It is said that this Union is premature, and that the feeling is not sufficiently harmonious. If we wait until all our congregations are loving brethren, and all petty and small individual jealousies and squabbles have died out, we shall wait indeed a long time. No small part of the millenium may be past before we reach that perfection of feeling. Unpleasant feelings are not very uncommon among those who sit under the same pulpit, and, alas, sometimes among those who sit around the same communion table, but could we advise a congregation to break up and separate on that account? The advice would be that of an enemy, and as far wrong would be the counsel that would keep divided and broken the different branches of the same church. Instead of complaining that we are not sufficiently prepared by harmony of sentiment for this Union, we have cause to wonder and to give God our heartfelt thanks that we behold so perfect a harmony on the whole Basis as could be possible were every member of the nego-

ciating churches brought up under the same roof, and all its ministers trained in the same Divinity Hall. The Church of Scotland approves, and will rejoice, and *should* rejoice to see a Union effected which will secure the sway of her principles and her doctrines throughout the extensive Empire of British America. That such are her sentiments is most undoubted, unless we believe that the Very Reverend the Moderator of last General Assembly deliberately deceived us, and that that Venerable Court aided him in the deception.

Should we enter this Union, we have the approval of the General Assembly. We retain our Standards entire and intact. We compromise not one principle. We abate not one feeling of attachment to the Church of our Fathers. We are not as individual ministers nor as congregations separated from her. We can hope for much greater usefulness as a church, more efficiency and success in our various schemes, more effective discipline in our churches, better provision for aged ministers and widows, and we shall be able to establish and fully equip an Institution for training a native ministry. Before our congregations reject such Union as this, I hope and entreat that they will seriously consider and pray over the matter. We know that Jesus prayed the Father for the Union of His followers, "That the world may believe that Thou has sent me." He prayed for such a Union that the world might see and take notice of it. Among us, the Presbyterians of these Provinces, the world has not seen anything like such a Union as thus prayed for. Now that it is offered, shall we raise our voice to condemn and reject it.

A MEMBER OF SYNOD.

The Rev. William Knight, Dundee.

This amiable, liberal, and accomplished clergyman, who for some time enjoyed a wider notoriety than he cares for, has for several years been minister of Free St. Enoch's Church, in the Eastern Commercial Metropolis of Scotland. He is not—indeed, he characteristically shrinks from being—a popular preacher, in the vulgar sense in which that term is too often used,—lacking, as he does, the fire and poetry, the bold invective and withering denunciation of all hypo-

crisy and cant, which have for nearly forty years sustained the fame of his "gifted" friend and colleague, George Gillfillan. Nor does he possess the wonderful tact and admirable powers of organization which have secured for Dr. Watson the respect and esteem to which his position, as Minister of the influential Parish of Dundee, entitles him. But we derogate nothing from either of these indomitable clergymen, when we say that Mr. Knight, besides being as scholarly as either, has broader sympathies and a better ring of catholicity than both combined. Though reared in a Free Kirk Manse, where he could not fail to hear, even to weariness, the doleful story of 1843, which alienates many a Scottish household, and engendered a bitterness of feeling which not even the lapse of thirty years has nearly done away with, he preserved that peculiar independence of thought—pruned, however, of the clannishness—for which the "ancient" folk of Fife have ever been renowned. And, though educated at the Free Church College, Edinburgh, at the feet of William Cunningham, James Bannerman, and George Smeaton, he seems to have imbibed nothing of any consequence from the lips of these ephemeral Divines, but to have been indebted for his culture to their talented but eccentric colleague, Dr. Duncan, Professor of Hebrew, lately "gathered to his fathers." During part of his Probationary life, Mr. Knight acted as assistant to the Rev. A. O. Laird, of Free St. John's, Dundee, and was much beloved both for his amiability of disposition and for his pulpit ministrations.

In the course of time, the congregation mooted the sensible question of a colleague for their venerable minister, and, as the fate of Assistants generally is, Mr. Knight—albeit he had done much good work and earned for himself a name throughout the town—felt himself under the necessity of "leaving." He did not go *alone*, however, nor very far away. The wealthier and more intelligent portion of the congregation, appreciating his ministrations to the full, and believing him to have been badly used, built for him a temporary Church, which has since given place to a large and beautiful edifice erected in one of the finest localities in the town.

After he became minister of the new charge of Free St. Enoch's, he had learned leisure for a while. But his liberality both in action and in thought soon got him into trouble. The neighbouring Parish of Inverarity has for several years been favoured with the ministrations of the Rev. Patrick Stevenson, a man whose mental powers rank him among the foremost of young Scottish Divines. Mr. Knight and he went through their Literary Curriculum together at St. Andrew's University, and, though they immediately thereafter entered the Divinity Halls of two rival Churches, they carried their Student friendship into maturer years. Two men of kindred spirit being ultimately settled within a radius of ten miles, what more natural than that the attachment, thus early formed, should grow and find expression in something better than mere community of feeling? Accordingly, we find the Parish Minister and the Free Kirk Minister not only interchanging social visits and "dwelling together in unity" amidst the diversity of their ecclesiastical opinions, but actually exchanging pulpits, (best and sweetest token of Christian fellowship!) assisting each other at the celebration of the "Feast of Love." Here is "the head and front" of Mr. Knight's "offence," though his Free Kirk brethren could do no more than snarl at him, which, we are sorry to say, some of the leaders among them did with all their might and main—not openly, like "honorable men," but behind his back. Later on, we descry our Free Kirk brother preaching in London for another friend—the Rev. James Martineau, the reputed (though by himself disowned) head of the English Unitarians. Such a step may have been imprudent, though we must here do Mr. Knight full justice, by making it known that he *always* thinks before he acts; but who shall presume to say that he was in error? Not even the Free Kirk Presbytery of Dundee would have taken him to task, had he, from that London pulpit, darted his thunderbolt against the principles of Unitarianism; but, because he did not do so—because he did something better far—because he, in the presence of the subtlest intellects of England, gave utterance to his own opinions in the way that is most

likely to have weight with thoughtful men—for this very reason, that near-sighted body of Ecclesiastics arraigned their peccant brother, subjected him to inquisitorial torture, and—as all sensible men foresaw—made nothing of him. More recently, Professor Huxley raises a controversy regarding the "Efficacy of Prayer," and settles the question to his own conceited satisfaction. Mr. Knight enters the contest against him, and publishes two "Articles" in the "Contemporary Review." He has too much modesty and self-knowledge to affect to set the subject at rest; his "Papers," as he tells us over and over again, are merely a "Contribution" to the theme; in all he says and does on every intricate problem that engages his metaphysical turn of mind, he is actuated by the Laureate's Prayer,

"Strong Son of God, immortal Love,
When we, that have not seen Thy face,
By faith, and faith alone, embrace,
Believing, where we cannot prove;
We have but faith: we cannot know;
For knowledge is of things we see;
And yet we trust it comes from Thee,
A beam in darkness: let it grow,
Let knowledge grow from more to more;
But more of reverence in us dwell,
That mind and soul, according well,
May make one music as before,
But vaster,"—

and yet his co-Presbyters—all of whom are supposed to be educated men, and some of them men of ability in their own stereotyped line of thought—vociferously pronounce him a subverter of the truth, a dangerous schismatic, and a traitor to the Church, whose name is "Free." This last trial has ended, as the other did before it, in the acquittal of Mr. Knight and the stultifying of the Presbytery.

No judicious man will look down upon him for the course he has adopted, in resigning his station as a Minister of the Free Kirk. We would only express the hope, that, when Mr. Knight resumes his pew, and give us the result of his reflections on any of the difficult problems which now and then agitate the minds of thinking men, he will do so in clearer language, and use a style more purely Saxon and better suited to the capacity of the weaker brethren. For his severance from *their* Church, the members of the Free Presbytery of Dundee have

themselves to blame; for his reception into *ours*, we have them to thank. For we doubt not that the General Assembly of the Church of Scotland will, at its meeting in May, do honor to itself, and prove itself to be *the* Free Church of Scotland, by receiving into its ministry a man whom all the wise and good will delight to honor for his scholarly attainments, his gentlemanly bearing, his Christian courtesy, his unselfish devotedness to the cause of religious liberty and truth—and into its communion a congregation which has, bravely and to a man, stood by its disinterested minister all through the weary contest. The friends of the Church of Scotland in Dundee, dormant for many years, have recently organized five new places of worship, and endowed three Chapels; and, with the accession of St. Enoch's, there will come to our brethren there a fresh impetus to extend the borders of the good "Auld Kirk." Let our Nova Scotian Church wish them "God-speed" in all their future efforts; let us, at the same time, learn of them. To them, and to the Church at large, we would echo back the words, "Come over and help us," not with money, but with men!

D. N.

[The foregoing article, written by a personal acquaintance of Mr. Knight, we give with much pleasure to the readers of the RECORD. And since its receipt we observe by the "Glasgow News" that the Church, an elegant and beautiful structure, seated to accommodate 700, was regularly opened for Divine Service on the 4th of last month. The opening service was conducted by the Very Rev. Principal Caird. He preached from 2 Tim. ii. 13. "If we believe not, He abideth faithful; He cannot deny Himself." The force of the sermon goes to show that conscientious doubt or even disbelief, the result of patient and honest inquiry, is sinful. It is like all the Principal's Sermons—unique, original and striking. We regret that want of space forbids our giving it in full. But, precious though our space is, we cannot refrain from giving the closing remarks, in which the Principal refers to the Rev. Mr. Knight's struggles and trials:

"After finishing his sermon, Principal Caird said: "I desire, before bringing these remarks to a close, to offer to the

congregation my cordial congratulations on the happy circumstances in which we are met. It has been my privilege to-day to conduct the stated services of religious worship in this new Church, which seems admirably suited to the sacred uses for which it is designed. Religion is not dependent on Art. That and feeling may exist in all their strength and purity with or without the aid of artistic beauty; and it is even possible for æsthetic emotions to be mistaken for the religious. It would indicate a deplorable relapse in the life of a Church if the craving in that which is ornate in form and expression were accompanied by a diminished interest in religious thought and intelligent teaching—if the preaching became meagre and perfunctory as the music became more elaborate and the ritual more sumptuous—if the senses were fed, but the spiritual intelligence starved. But the dread of such consummation need not deter us from seeking the legitimate end of solemn beauty and refinement in the accessories of religious worship; and when, as in this place of worship, it administers to religion only by removing from the scene and the forms of devotion all that offends good taste, and infuses into them that subdued and chastened beauty which good taste demands—and above all, as here, the spiritual and intellectual element largely predominates over the merely formal and material—then I think there is no deviation from simplicity at which any but the feeblest and fustiest zeal need take alarm. There are, however, circumstances which, as we are all well aware, give a special character to this morning's services beyond the fact that they are held at the opening of the new Church. It is my privilege of appearing in this pulpit to-day to offer my humble tribute of respect and admiration to one whom it will be an honour to any Church to enrol amongst its ministers, and whom any man might be proud to call friend. It is my privilege also to congratulate this congregation on their enlightened appreciation of their minister's character and worth, on the loyalty with which they have stood fast by him in a time of trial, and on the unbroken harmony of thought and feeling that subsists between him and them. I am restrained by the presence of my

reverend friend from speaking of him as I should like to do, and also by the fear lest in commending him I should seem to be guilty of the presumption of censuring others of whose procedure I have no call nor the faintest inclination to speak; but I cannot let myself be hindered by any motive of delicacy from at least expressing the warm sympathy I feel for him; and you, my friends, will not misunderstand me when I say that the philosophical and theological standpoint he has been led to adopt is not my own, and that his writings contain some opinions and conclusions with which I have not been able to agree. But all the more on that account am I disposed, in common with many in all Churches, to recognize in him one of the most acute and patient thinkers, and one of the most earnest and lofty-spirited ministers whom the Christian Church contains; all the more by believing, as I do, that exact theological unanimity is not the true bond of Christian fellowship, and discerning in him that love and loyalty to Christ, and that entire surrender of spirit to His service, which overleaps and embraces the widest intellectual differences, am I irresistibly compelled to claim and acknowledge him as a Christian brother and friend. The Scottish Churches contain many men of great learning and ability, and many of fervent piety; but I will presume to say that they do not contain many in whose natures there is to be found so rare a combination of the qualities of head and heart, of delicate insight; and, though full of many-sided intellectual differences, I am irresistibly impelled to claim and acknowledge intelligence and deep and fervent yet unobtrusive Christian zeal. It would be an ill omen for the Churches of Scotland if their ecclesiastical limits were so straitened that such a man as he could find no place of shelter amongst them. I will take leave to add that in the judgment of all who know him, it is a further claim to respect that through the severe ordeal of protracted theological controversy he has passed scatheless, with a mind imperturbed, a heart unimbittered. Possessing his soul in quietness and confidence, he has had the courage of his opinions. Though they exposed him to the censure and the estrangement of honoured friends and brethren, and to much mental fatigue

and weariness of spirit, and though they could only be divulged at the risk and at length by the sacrifice of secure ecclesiastical position, yet I know that through the whole course of the controversy not only did he shrink from the notoriety into which it brought him, but that he preserved his tolerant fairness and kindness of nature unruffled, and that he has come forth from it without a tinge of personal exasperation towards those who conscientiously differed from him. But I feel that there is something presumptuous in saying so much of my reverend friend to you who know him so well and love and respect him so truly, and whose generous and unwavering confidence in him, next to the approval of God and his own conscience, has been his support and strength in the past, as it will prove his dearest encouragement in the future. Long may he live and labor among you a faithful and untiring servant of the Master he loves so well. From the store-houses of his mind, from the ever-widening resources of his reading and thought, and the results of his ever-deepening spirit and experience, may it be his to draw forth rich and varied lessons of Christian wisdom, and yours, through long and happy years, to listen to and profit by them."

Committee Minutes.

Minutes of the Home Mission Board.

St. John, N.B., Jan'y. 30th, 1874.

At which place and time the Home Mission Board met and was constituted with prayer. Present, Rev. R. J. Cameron, Convener; Rev. G. J. Caie, Matthew Lindsay and Roderick Ross. The minutes of last meeting were read and sustained. Mr. Caie was appointed to act as Clerk. The Convener explained that he had called this meeting by Circular, to consider supplements not granted at last meeting. Approved.

The Convener stated that he had received a letter from Dr. Brooke, stating that the Colonial Committee, as in the case of former assistants, had agreed with him to pay £80 *stg.* towards Rev. Mr. Halley's salary, per annum, as his assistant, and further it was the request of the Colonial

Committee that this supplement would be drawn regularly through the Home Mission Board. Dr. Brooke enclosed a certificate, which was read, that the Rev. Simon Halley arrived on the 23rd October last, and has regularly officiated as my Assistant up to this day, much to my own satisfaction and my congregation. Thereupon it was resolved to draw on the Colonial Committee the sum of £21 10s. 9d. stg., as the amount due him up to February 1st, 1874.

The Convener read a letter from the Clerk of Pictou Presbytery, stating that he was instructed to inform the Board that the *Supplemented Congregations* in the Pictou Presbytery will require a sum equal to if not greater than that voted for the last half year. As Pugwash itself cannot give a stipend equal to that given by Wallace and Pugwash combined, the amount granted last half year was only \$60. The Convener was requested to write the Clerk of Pictou Presbytery to state the amounts required in full for each supplemented congregation.

The Convener read a letter written to the Col. Committee, with reference to the arrival and settlement of the Rev. Messrs Coull, Galbraith and Halley, and the death of the late Rev. Peter Keay.

The Convener was instructed to authorize the payment of the bill for printing collecting books for the Presbytery Home Mission.

Closed with prayer.

GEO. J. CAIE, *Clerk, pro tem.*

HOME MISSION BOARD.

The following supplements may be drawn on or after February 1st, for the half year then ending, from the Treasurer of the Synod's Home Mission, George P. Mitchell, Esq., Halifax; certificates and receipts being at the same time forwarded:—

Tabusintac, N. B.	\$100 00
Black River and Red Bank ..	50 00
St. Andrew's ..	50 00
Nashwaak and Stanley ..	50 00
Woodstock and Northampton ..	123 00
St. Paul's, Fredericton	99 94

Extracted from the Minutes of Home Mission Board.

ROBERT J. CAMERON,
Convener.

News of the Church.

WE acknowledge receipt of several communications requesting the publication of a sermon in each number of the *Record*. This is utterly impossible, for

the simple reason that we have not the space to spare. The *Record's* purpose is to give the news of the Church and general articles on Church work and the like, for which we always find ourselves short of room. However, we will publish a sermon as often as we possibly can.

Nova Scotia.

ST. PAUL'S CHURCH, TRURO.—The printed Report of this congregation has been received, of which we make the following interesting extracts:

"At the beginning of the year, 32 families, resident in Truro, belonged to the Church. Of these, two have since removed from the place. We have now 60 families, besides several who attend public worship regularly, but have not yet signified their intention of uniting with us. We have also connected with the Church quite a large number of earnest, active young men, from whom much may be expected in the future. The country Branches of the congregation remain in numbers about the same as at the beginning of the year.

On the 18th of June, Messrs. D. A. Fraser and John McDonald were ordained to the office of the Eldership. This was considered necessary owing to the increase of the congregation, and the fact that three out of the five Elders holding office a year ago reside in the country.

According to the Communion Roll, lately revised, there are now 88 persons in full communion with the Church. Of these 29 were added during the year. From the other Sessional Records we learn that there were during 1873 twenty-four Baptisms and ten Deaths.

Two prayer meetings are held every week—one on Wednesday evening and the other on Sabbath morning an hour before service. The attendance at these meetings, though generally good, might be very much better. On the first Wednesday of every month a Missionary meeting is held, and a collection for the Foreign Mission taken.

For nine months of the year a Bible class for young men and women was held every week. The average attendance has been 25.

The Sunday School continues to pros-

per. At the beginning of the year, the number of classes were 8, it is now 11; the number of scholars was 76, it is now 127. During the year no less than 200 scholars attended the school, thus showing that 73 staid with us a few months, and then left the place. The average attendance of teachers has been 8, that of the scholars 71. During the year an addition of over 100 volumes was made to the Library, at a cost of \$45. The total number of books is now 439, and an appeal is made in the Report for such pecuniary aid as will secure a large and better Library. The Treasurer's statement shows that during the year \$70.23 were collected and \$76.52 expended for school purposes. The sum of \$9.31 was contributed towards the support of the Mission vessel in the New Hebrides.

The following sums were raised by the session during 1873:—

I. FOR OURSELVES.

Raised in Sunday School	\$ 70 23
Paid for Pulpit Gown.....	40 00
Paid for Pulpit Bible.....	7 50
Other purposes.....	136 32

II. FOR CHURCH SCHEMES.

Foreign Mission.....	61 21
Synod Home Mission.....	7 36
Young Men's Bursary Fund	13 00
Synod Fund.....	6 00
Widows' Fund.....	20 85
Presbytery Home Mission.....	120 48

III. CHARITABLE INSTITUTIONS.

12 47

\$495 42

FINANCIAL REPORT, TRURO, DEC. 31ST, 1873-

DR.

To amount collected by voluntary contributions from Dec. 1st, 1872, to Dec. 31st, 1873	\$754 18
" amount of pew rents paid.....	28 90
" " " unpaid	37 60

\$820 68

CR.

By balance due Treasurer.....	\$ 23 00
" repairs.....	4 89
" supplies and attendance for Dec. 1872, Jan. and Feb. 1873.	40 29
" Chandler and Lamps.....	33 61
" Prem. on Insurance on \$2000....	20 00
" Minister's Stipend 13 mo.....	542 00
" G. Roope, attendance, &c. 10 mo.	100 00
" Sundries.....	27 81
" Balance on hand.....	28 48

\$820 08

At the annual meeting it was decided :

1st. To raise at least \$50 more this year so as to diminish the supplement received by that amount. The congregation felt that it would not be safe to raise more, owing to the building of a Manse.

2nd. To adopt the envelope system of contributions. Due notice of this will be given to members and adherents."

The foregoing are but extracts. Those who may wish to know more about this really thriving and vigorous congregation, we advise to send to Rev. Mr. McMillan and procure a report. We heartily congratulate all concerned in the welfare of St. Paul's; and we heartily join in the prayer with which the Report is concluded, that peace may be within her walls and prosperity within her palaces.

The effort which the congregation is making to become self-sustaining, deserves our earnest commendation. It would indeed be a subject of congratulation, could we see this congregation, with sixty families and none of them rich people, self-sustaining, and still continuing to support the schemes of the Church so liberally.

And among the other work at present being prosecuted, not the least important is the Manse enterprise. There is a large sum of money on hand for the purpose, a Building Lot has been procured, and next annual Report we hope will be dated from St. Paul's Manse.

ON a recent occasion the Rev. A. W. Herdman, pastor of St. Andrew's Kirk, Pictou, announced, in the course of an able sermon, that he had ministered in Pictou for a quarter of a century, and reviewed the creditable progress, both spiritually and materially, which the congregation had made while under his charge. Few clergymen can point back to a more creditable or lengthy record than he, and we hope he may long be spared to labour in the good work to which he has been called.—*From Col. Standard.*

The Rev. Mr. Herdman, we believe, has been requested by the Session and congregation to give the above sermon for publication in the *Record*. We will gladly make room for it in the April issue.

On the evening of New Year's Day, a deputation consisting of John Gollan, Esq., John McKenzie, Esq., and Mr. D. Fraser, paid a visit to the Manse, River John, and presented their Pastor with a barrel of beautiful apples, a most acceptable and seasonable gift. In the course of the evening Mr. Gollan produced a purse, containing Twenty-five Dollars, (\$25.00) and presented it to Mrs. McCunn, "as an acknowledgment of her valuable assistance to the congregation, in connection with Tea-meetings, &c., and in appreciation of her zeal and good management."

Mr. McCunn also desires to acknowledge sundry similar expressions of goodwill, on the part of the people, received during the winter, *e.g.* loads of firewood, pairs riding-gloves, &c., which he wishes to say, though not always specified in the RECORD, are invariably appreciated and highly prized.

THE Children in connection with St. Philip's Church, Westville, met on the evening of the 16th, in a hall belonging to D. Munro, Esq., which was very kindly granted by him, free of expense, to hold their first annual Tea-meeting. Since the Sabbath School of this Church was organized, several collections have been made by those interested for books and papers for the school. At seven o'clock, the Chairman gave out the 1st verse of the 133rd Psalm, in the singing of which all joined. After the Blessing was asked, justice done to an excellent tea, and thanks returned, the programme of the evening was begun. The Chairman stated briefly in the first place, the object of the meeting, *viz.*, that it was intended to be an evening's enjoyment, and that the money collected was to go for the benefit of the Sabbath School Library, when addresses were delivered, and anecdotes told by the Rev'ds. Messrs. Coull, New Glasgow, Lees, Westville, D. Munroe, Esq., and Mr. R. Drummond; the children, under the leadership of Mr. K. J. McKenzie, Superintendent, sang several hymn very sweetly; Mr. McDonald, with choir, rendered several pieces to the delight of all present; Messrs. Drummond and Redpath enlivened the evening with songs; and a string band did much to make the evening's entertainment all that any one

could desire. We need not add that after votes of thanks, singing God save the Queen, and the pronouncing of the Benediction, that all passed away highly pleased with the evening's entertainment. A very handsome sum was realized.

A MRS. WALSH, a member of St. John's Church, Stellarton, has set a worthy example to our wealthy men of business, throughout the Church in general, and to the members of our own Church in particular. Out of her small means she laid aside a part for her Church when making her will. The sum is only a small one, amounting only to \$80.00, but the principle is a grand one, the principle which made the Church of Scotland what she is. Hers is the prestige of an Endowed Church, and here is the principle of Endowment set forth by Mrs. Walsh. The utter fallacy of Endowments having a deadening effect upon congregations, has the most satisfactory refutation, that of experience. Which, are our churches most signally noted in every good work? Most assuredly our few endowed ones. Do rich men wish these, having to be gratefully and kindly remembered! The cheapest we can devise is by their endowing their church.

UNION.—New Glasgow has gone against Union. St. Andrew's had the matter up for discussion on the 13th day of January, and after careful and lengthened deliberation, upon the vote being taken, a large majority decided against it.

THE Rev. Wm. Stewart of McLellan's Mountain, whose health has been such as to take him off from duty, is so far recovered as to be able to resume work. We are rejoiced at this, for a minister of Mr. Stewart's zeal and ability can ill be spared even for a time from the work of the Church. He being one of the few Gaelic-speaking Ministers of the Presbytery of Pieton, our Highland people will join in thanking God for the recovery of one whom they worthily esteem and love, and whom during his illness they missed from the pulpit.

WE are informed that Primitive Church, New Glasgow, has gone against Union, taking conscientious objections to the Church of Scotland, because a State Church.

New Brunswick.

PRESENTATION.—On the morning of Christmas last, John Niven, Jas. Brown, and James Fish, Esqrs., waited on the Rev. James Anderson, at the manse, Newcastle, N. B., and presented him, in the name of the congregation of St. James' Church, with a handsome new riding-sleigh and whip, and also a sett of buffalo and wolf robes, richly lined and trimmed. Such a seasonable and valuable expression of good will on the part of the congregation so soon after Mr. Anderson's settlement, bespeaks a happy relation between them and their pastor. Mr. and Mrs. Anderson have also received tangible proofs of respect from individual members in the form of a fur cap, a barrel of apples, &c.

SABBATH SCHOOL FESTIVAL.—For many years Douglstown, Miramichi, which is a section of the congregation of St. James' Church, Newcastle, was without a Sabbath School. The want of one was keenly felt by parents and others interested in the moral and religious teaching and training of the children. This want, however, was supplied in the course of last spring by Miss Hutchison, daughter of Hon. R. Hutchison, assisted by Mr. W. Russell, Elder, and others coming forward and starting a Sabbath school. The success that has attended this laudable effort to lead the young to know and love Jesus, must dispel any doubts and misgivings which the promoters may have had at the outset. For the school is in a very flourishing condition, being attended by about seventy scholars, with an efficient staff of devoted teachers.

On the 15th of January the children of this school, to the number of 60, were entertained in the Douglstown school-room to a festival provided by Miss Hutchison. The walls of the room were adorned by tastefully arranged festoons of evergreens, and with appropriate and happy mottoes; while along its floor there stretched two tables laden with a rich and substantial tea. For the amusement of the children there were provided pictures, musical-box, stereoscopic views, &c., &c. These preparations showed that some heads and hearts and hands must have been busy for some days previous. After tea, the children mingled

freely in play and conversation. Their happy faces, and an occasional burst of ringing laughter, indicated that they were thoroughly enjoying themselves. During the evening, hymns were sung under the leadership of Mr. Russell, assisted by Miss Russell, who played the organ; recitations were given by some of the scholars, and short addresses by the Rev. Messrs. Anderson and Wilson, Hon. R. Hutchison, and Mr. Tremblay, teacher of the public school. Before the close of the entertainment, prizes, which were also provided by Miss Hutchison, were handed by Mr. Anderson to five of the scholars, for regular attendance at the Sabbath school during the previous year. Heartly cheers having been given for Miss Hutchison, Hon. R. Hutchison, Ministers and Teachers, the proceedings were closed by prayer. Thus ended a most pleasant and profitable social gathering, from which children and visitors and teachers went feeling

"Happy to meet, sorry to part,
But happy to meet again."

Items.

It affords us much pleasure to notice the reports of the Presbytery of Oregon, forwarded by the former Minister of Richmond and N. W. Arm. The Presbytery held several consecutive sittings; but the business was of a routine character. It appears that there are negotiations of Union going on between the Presbyterian Church of the United States, and a body termed the Cumberland Presbyterians. It is a mistake to suppose that the late Union between the Old and New School Presbyterian Churches embraces all the Presbyterians of the United States. The Southern Church still stands aloof, and the feeling between them and the North is anything but amicable.

WE notice with congratulations that the letter of the Rev. Mr. Thompson is dated the "The Manse." There was no "Manse" and but a very small Church when he entered upon the Pastorate of Olympian. During his ministry the church has been enlarged and repaired and "The Manse" erected.

WE observe by late Scottish papers the death of a clergyman, of Strathblane, who for many years identified himself

with all that interested the Church of Scotland. He was an active member of the Indian Mission Committee under four different Conveners, by all of whom he was regarded as one of the most efficient members of the Committee. He was a man of extensive and varied reading, a minister of eminent Scholarship, and a divine of eminent parts.

THE Church has sustained another serious loss in the accidental drowning, on Loch Lomond, of Sir James Calquhoun. The deceased was a member of the Parish Church of Lass.

MISSIONARY REPORT.

Cruise to Labrador and Newfoundland.

(Continued.)

This narrative has already gone far beyond the dimensions at first intended, and my own weariness of it is still equalled by the fear that my readers' is still greater. I thought to have concluded it in this number, but want of space compels me to leave Newfoundland till next.

Very early on THURSDAY morning (4th Sept.) we called at Little Harbour, and were joined by Mr. Currie, a young Wesleyan Minister, labouring for the summer in this part of Labrador. I sent ashore some tracts, but did not land. On my way North I had sent an intimation to Battle Harbour, our next place of call, that I should preach on the arrival of the steamer; and so, though the Captain would not give the advertised time, I was determined to have a short service, especially as Mr. Bendel, the courteous Agent in charge, assured me that the people would be disappointed if none were held. In a few minutes an interesting congregation of about seventy, mostly men, had assembled in the large loft prepared for the purpose, (for of course the Episcopalian Church could not be opened to a Presbyterian Minister) and, as they continued coming till I was forced to leave, probably a much larger number would have been present, had there been time for them all to gather, after the arrival of the steamer.

Hurriedly and eagerly I employed the precious minutes, preaching of the love of God in the gift of His Son, and of salvation by faith in Him, till the continued blowing of the steamer's whistle, and a message that the boat was about to leave, forced me to stop. Much I would have liked to speak,

for a few moments, to the weeping widow who sat in front of me, but, as it was, the boat had to return some yards for me. This may be considered my last preaching in Labrador, for though at Henley the Capt. finally yielded to give the two hours, I was doomed to disappointment of another kind there; the people had not seen the steamer coming and were off in their boats; only a handful gathered, to whom I spoke briefly, and returned in an hour and half at longest.

It was night when we were at Lance a Loup; and next morning at Red Bay, the people of the house to which the boat went, though very hospitable, misled me by assuring me it was useless to attempt gathering a congregation at that hour, as the men were all away fishing. When too late, I met others, who expressed great regret that they had not seen me at first, as they could easily have had a good meeting. Let those who go in future, ask for Mr. Pyke. This is a pretty and an interesting place, inhabited all the year, and containing two Churches, Episcopalian and Wesleyan, though without a Minister. The Wesleyans, however, keep up a Sabbath School. The houses occupied in summer, are abandoned in winter for others built in the shelter of the woods, which in their turn are rendered uninhabitable in summer by mosquitoes—those wonderful mosquitoes. For it will be remembered that, according to the saying quoted in a former number, "there are mosquitoes in Labrador, which weigh a pound, and they sit on the trees and bark." Before taking leave of them I had better explain this, for I find that some of my readers could not see through it, and were only kept from thinking it a shot from a long bow, by my saying that I saw its meaning and its truth myself. The explanation is that there are mosquitoes in Labrador, which *collectively*, not singly, weigh a pound, and that they sit on the trees, and on the bark of the trees. Quite simple and true, is it not?

From Henley to Lance a Loup, we have been coming South and West through the Straits of Belle Isle; now the steamer leaves the Labrador, returning to the Northern entrance of the Straits, and then, rounding the most Northern part of Newfoundland, makes for Tilt Cove, in Notre Dame Bay. While she is doing this, we have time for a few parting remarks on Labrador. Some idea of the Botany may be gained from the appended list, furnished by Prof. Lawson, of the specimens I collected, and from what has been said at different times of the trees, bushes, grasses and berries we found.

Those interested in geology, may see from a Geological Survey Map, that the Rocks are of the Lower Laurentian order;

they are mostly gneiss, schists and hornblend. I did not find any specimens of the beautiful Labradorite, but received some from Mr. Crowdy, who obtained them in Hamilton Sound, or Ivucktoke Inlet. I also received from Lieut. Maxwell, specimens of Garnet, &c. A very remarkable phenomenon is presented near Lance a Loup. Were it in a country traversed by railroads, a stranger sailing by would suppose he saw a line, perfectly level, running for miles along the shore, some thirty feet above the sea, and would almost expect to see the steam of a locomotive in the distance. But the road he sees is a very old one, cut and graded by the giant force of the glacier and the wave, and then upheaved by another giant force, leaving a new shore to be formed thirty feet below it. Evidence of such a rising of the land is also afforded in other parts of Labrador. On the top of Houlton Island, about twenty miles south of Cape Harrison, the skeleton of a whale was found some years ago, deeply imbedded and well preserved in peat, one or two hundred feet above the level of the sea. Another was found at Pleasure Harbor, about two miles north of St. Peter's Bay, half a mile inland. Both of these have supplied furniture for the neighbouring huts, each vertebra serving as a stool, and slides for many a Commatuck.

The kummatuck is from twelve to eighteen feet in length, the sled of the Esquimaux, on which, with his team of dogs tackled in it, he can make long journeys over the frozen and pathless snow of winter. No "body" or seat adds topweight and contributes to the probabilities of an upset, no buff-co robes, while giving comfort, hamper the movements and hinder the quick action which may be necessary. Clothed, if it is very cold, in his seal-skin coat and boots, the driver is warm enough, or, if he should feel cold, he jumps off and runs till his warmth is recovered. Each dog has a trace, ending in a loop through which passes a strong strap, which thus connects all with the sled. The traces of all the dogs but one are of equal length. The leader is the exception; he is a well trained and reliable dog, all follow him, and on him the order of the whole depends, and his trace is therefore sufficiently long to allow him to run well ahead of all the rest, say 8 ft. Reins are used only for the leader; the voice, the whip, and the leader's sagacity and training are depended on to guide the team. Two breeds of dogs are used, the Newfoundland and the Esquimaux, and there are crosses between, and with the wolf. The Newfoundland being larger than the Esquimaux, a smaller number will make a team. They are also swifter on a short

run, say ninety miles; but on a long one of two or three hundred miles the Esquimaux dogs are superior, being more enduring, and requiring next to no food; for while the Newfoundlander must be substantially fed, the traveller with the other dogs need take with him but a bottle of oil, a little of which poured on the snow and licked up by the dogs, suffices for a meal, and sustains them on their hard and long journey. The character of the dogs is also very different. We are all more or less familiar with the noble Newfoundlander, his frank, open look, his sportiveness, his affection and fidelity. The Esquimaux dog comes up to you with a sneaking look, he does not play as if he had an honest, guileless heart and an easy conscience, and though he may lick your hand and seem kind, the next minute he would tear you to pieces—yes, and make a meal off you, too. They are never to be trusted, and though not, perhaps, much to be feared when alone, in a pack they are dangerous. I heard of several cases of persons being killed and wholly or partially eaten by them; and of teams coming across the foot-marks of a traveller far ahead and setting off with a murderous howl after him, so that it was with the utmost difficulty that the drivers succeeded in getting them off the track. One would not, indeed, blame them very much for ferocity when making a journey of hundreds of miles on the strength of a little oil, especially if they would confine their attentions to strangers. But when their master himself, whose hand they fawningly licked a few minutes ago, is in danger of being turned on and devoured, and that at home, the case is about as bad as possible. Some years ago the cook of the establishment at Blanc Sablon (or "Nancy Belong") was out gathering spruce for Christmas decorations (if I remember rightly), and when quite near home, on his return, the dogs fell on him, and before he could be rescued by those in the house, gave him a large number of severe bites. The leader alone refrained from the attack, and sat looking on.

Such a mode of travelling is certainly not luxurious nor promotive of effeminaey. Yet it is the only one, except walking—which can be employed in winter. It is that which is used by Rev. Geo. Bishop, of whom I have spoken before, and to whom, as he was a fellow passenger from Battle Harbour, I am indebted for much information. It is that also by which the Moravian missionaries traverse the vast wilderness of snow in their devoted labours. What lessons of earnestness and self-denial these men teach us, as individuals! And as a Church, may we not learn something from the quali-

fications required of them, and the work they do?

(To be concluded.)

Cruciferae—*Arabis* (sp?)
Caryophyllaceae—*Stellaria longipes*, *Cerastium* (sp?)

Leguminosae—*Lathyrus maritimus*.
Rosaceae—*Potentilla tridentata*, *Potentilla palustris*, *Rubus Chamaemorus* (bake apple or Cloud Berry).

Onagraceae—*Epilobium angustifolium* var. *macrocarpon*.

Crassulaceae—*Sedum Rhodiola*.*
Umbelliferae—*Ligusticum Scoticum*.

Cornaceae—*Cornus Suecica*.*

Caprifoliaceae—*Linnaea Borealis*.

Compositae—*Aster* (sp?) *Solidago thyrsoidea*,* *Achillea Millefolium*, *Senecio pseudo-Arnica*.*

Ericaceae—*Chloenes hispida* (snow-berry or capillaire, maiden-hair-berry), *Arctostaphylos alpina*,* *Pyrola uniflora*, L. (rare.)

Primulaceae—*Tientalis Americana*.

Borraginaceae—*Mertensia maritima* (oyster plant).

Gentianaceae—*Gentiana* (sp? near *Amarylla*).*

Polygonaceae—*Polygonum viviparum*.

Empetraceae—*Empetrum nigrum*.

Salicaceae or Amelanchiaceae—*Salix* (sp?)

Gramineae—*Calamagrostis Canadensis*, *Hordeum jubatum*, *Elymus Mollis*, *Aira flexuosa*.

Filices—*Lastrea dilatata*, var. *arctic* form.
Lichenes—*Cladonia rangiferina*, *Cladonia* (sp?)* *Parmelia* (sp?)

Those marked with an asterisk have not been found in Nova Scotia.

Notices of Books.

THERE will shortly be issued from the Press of Messrs. Blackwood, a new Edition of *Euchologion*, the "Church Service Society's" Book of Common Order or Forms of Worship. It is hoped that some of our Booksellers will see that it is brought in the market in the Provinces, and thus enable those who desire it to purchase without having to send to Edinburgh or Glasgow for it.

SCOTTISH LITURGIES in the time of James VI. The Book of Common Prayer. This is the title of a Book from the hands of our countryman, now an eminent Minister of the Mother Church. It is a publication of an interesting manuscript at present in the British Museum. It is published by Edmonston and

Douglas, Edinburgh, 1871. There is an interesting introduction by Mr. Spratt himself, and the following part of the work is simply the manuscript published:

The Sabbath School.

LESSONS FOR MARCH.

FIRST SABBATH.

SUBJECT:—*The Red Sea*.—Exodus xiv. 13-31.

We have before us in these verses a wonderful proof of God's fatherly care for His ancient and chosen people Israel. How close and mysterious was the link in that great chain that stretches from Joseph to Moses. Glance back a moment at the previous lessons, and trace God's hand in the going down of the three score and ten souls into Egypt, of their settlement in Goshen, their wondrous increase, notwithstanding the repeated efforts of the Pharaohs to prevent it. Out of this little band, consisting altogether of seventy-five souls, including, as Paul means, in Acts vii. 14, the grandsons of Joseph, born in Egypt, there sprang a great multitude, numbering not less, it is thought, than three millions. We are told the Israelites increased greatly, and when God led them forth by the hand of Moses, after a bondage of 430 years, (Exodus xii. 40) they had an army of men ready to bear arms and fit for active service of 600,000. Let us follow them now to the Red Sea, and behold God's great deliverance. No sooner had they gone than Pharaoh's heart was hardened, and he made ready his army and pursued the Israelites. At the sight of their pursuers the Israelites are greatly terrified, although they had a great army. Moses with that great faith in God that seldom faltered, commands them to stand still and see the salvation of Jehovah. "The Lord (he says) shall fight for you, and ye shall hold your peace. But the sea is before them, forbidding all advance, whilst the angry Pharaoh and his proud host are behind, cutting off all hope of retreat. Paralyzed with fear, the host of Israel look with awe and wonder in the face of their leader, as he stands calmly on the shore waiting the coming day, which is to bring deliverance to Israel, and a terrible overthrow to Egypt. As the pillar of cloud—called here the Angel of God—moved slowly backward and came between the two great hosts, encamped for the night near each other, how

strange must have been the sight to both peoples. To the Israelites it was light, a symbol of God's favour and protection, while it was darkness a symbol of wrath to their enemies. It was an effectual barrier between the Israelites and their pursuers, and not only protected them but concealed their movements from the Egyptians.

But the morning has come. Moses stands on the shore, and at the command of the Almighty stretches out his rod and arm over the angry waters and bids them divide and make a highway for the people of the Lord. What a sight must that have been when Moses and Aaron stepped down before the astonished host on the untrodden sand, and waved to the people to follow. And as the three millions of men, women and children filed along that wondrous avenue, with the blue waters like walls of glass standing up "on the right hand and on the left," how strange must have been their feelings. How vividly is the whole scene pictured! How can it be otherwise than real! How strange that men should try to whittle away what is so plainly the manifestation of God's power. The people of Israel and their enemies had two eyes and ears as well as we have, and they must have known the facts. They saw Moses stretch out his hand and rod over the sea; they saw the waves part, and they trod the dry bed of the sea, and touched the blue walls as they passed along to satisfy their doubting hearts. No ebb-tide, as some suggest can account for it. No long continued wind driving the water before, it in an unusual manner, and leaving the long sandy beach bare, can explain away the miraculous character of the event. No! we must see and admire the great goodness of God to His people in this great interposition. How often do the inspired writers point back in triumph to that great deliverance wrought by God's hand. (See Psalm lxvi. 5; Ps. lxxiv. 9; Ps. cxxxvi. 13; Isai. lxiii. 12; 1 Cor. x. 1; Heb. xi. 23.)

23. "And the Egyptians pursued and went in after them to the midst of the sea." It is thought the darkness caused by the intercepting cloud concealed from the Egyptians the real nature of the ground on which they drove in pursuit of the Israelites. They heard the sound of the fugitives before them, and pushed on without being aware that they were pacing the bare floor of the sea.

24. "The Lord looked through the cloud and troubled them." This probably means that the side of the pillar of cloud towards the Egyptians was suddenly illuminated with a blaze of light, which, in contrast with the darkness preceding, caus-

ed fear and trembling to man and beast, and threw the whole host into confusion.

25. "Let us flee," is the cry of the terror-stricken Egyptians, one to another, as their trembling ranks rushed upon each other. But it was too late. All attempts at flight are vain.

26. "And Moses stretched forth his rod again at God's command, and the sea returned to his strength." Who can read this and doubt the miraculous character of this whole event. All attempts at explanation on other grounds must quickly disappear from every candid and impartial mind.

28. "There remained not so much as one of them." Some writers can not see any evidence that Pharaoh himself perished, but surely these words are emphatic enough, "Not so much as one remained."

30. "And Israel saw the Egyptians dead on the shore." The returning tide threw the dead bodies on the land. It is supposed that the Israelites were supplied with the arms they afterwards employed in their wars, on this occasion. Not likely they came armed out of Egypt, where they had lived in bondage, and where all arms would be kept from them. Now they found strewn on the shore an abundance of weapons of war, which, no doubt, they appropriated. How true it is that "God makes the wrath of man to praise Him, and restrains the remainder of His wrath."

31. This verse contains the impression made on the minds of the Israelites by this great deliverance. They saw and believed, but the impression was not lasting. Like many among us yet, they required constant outward proofs of God's presence and superintending care. This faith could only be kept alive by sight and sound. How many, alas! require the same props yet.

The locality of this famous passage has not yet been, and probably never will be satisfactorily fixed. Some place, no doubt, near Suez, where the sea is about two miles wide, and where "a strong East wind" would most likely affect it as stated in the passage before us. The time of the miracle was night. "All that night" God caused the east wind to blow, and in the morning Moses was commanded to stretch forth his rod and divide the waters. Some travellers place the scene of the miracle about 12 miles from Suez, where the sea is about eight miles wide. It is, we think, a small matter. Let us seize hold of the grand lessons God is still teaching the world of men. He is the same yesterday, to-day, and forever. He still leads His people, and often leads them by strange and mysterious paths. Very often we are like the Israelites, face to face with difficul-

ties and dangers, and we are apt to turn upon our leader and, like the Israelites, murmur bitterly; but the command is the same, "Stand still and see the salvation of the Lord!" It is still as true of those who trust God, that "He it is that fighteth for them, and that they should hold their peace."

SECOND SABBATH.

SUBJECT:—*Bitter water sweetened.*—Exodus xii. 22-27.

Our last lesson showed us the host of Israel safely landed on the Red Sea shore. Their murmurings had given place to songs of triumph, in which Moses and Aaron and their sister Miriam were leaders. When their rejoicings were ended they set forth on their long wilderness journey, and after three days marching through the wilderness of Shur, they found themselves in a region without water. This desert comprehends all the western part of Arabia Petrea. The wilderness of Etham is a part of it, extending round the northern portion of the Red Sea, and along its eastern shores. The desert of Shur, now called Sudh, comprises all the desert region that lies next to Palestine.

V. 23. "Came to Marah." This is the general course taken by all travelling southward. The Red Sea would lie on their right hand, and the table land of Zion on their left. Marah is about thirty miles from where it is probable they landed on the eastern shore, and would be about the distance such a host of men, women and children could march in three days. The place is now called "Howarah," and the water of the well still retains its ancient character, and among the Arabs it has a bad reputation. They never allow their camels to drink of it unless very thirsty.

V. 25. "The Lord showed Moses a tree," &c. The Arabs have a tree called the Elvah, which resembles the hawthorn, and is believed to be the tree referred to in this passage. Some think it refers to a small shrub or bush which grows round almost all brackish fountains in the East. Against both these opinions comes the fact that the virtues imparted to the tree which God showed to Moses are not known to be possessed by either of the trees now found. We believe that God imparted to some tree on the spot this miraculous power for that occasion. The tree was only the medium of communication, and the sweetening was not dependent upon the nature or quality of the tree, but solely on the power of God who supplied the wants of His thirsty people. It was a miracle wrought for a great purpose, for we are told "their God proved them" and "made for them a statute and an ordinance, and said unto them," &c. Thus, we see how God brought His people into circumstances calculated to put their faith and obedience to the test.

V. 27. "And they came to Elim," &c. This is supposed to be what is now known as

Wady Ghurandel, the most extensive water course in the western desert. Modern travellers describe it as an oasis or island in the desert, adorned with trees, among which the palm tree is conspicuous still. It is about a mile wide and stretches away to the North-East. What a delightful retreat this must have been to the weary travellers through the desert. How they would enjoy this sojourn beneath the 70 spreading palm trees, and beside the 12 sweet springs that sent forth a copious supply of clear cold water. We need not wonder at the minuteness of the writer where he tells us the number of palm trees and the wells at Elim. We have only to remember the preciousness of water and shade to the heated and parched traveller. The Palm is the tree of the desert, and its presence is always a sign of water. Travellers tell us that at Elim the number of palm trees is greatly increased, but the number of wells is diminished. Here again we have God's dealings with His people in this wilderness of Earth, pictured for our instruction. Let us, as teachers and scholars, remember that we must expect in this life of sin and sorrow to meet with the bitter as well as the sweet, and may be called upon to drink the waters of Marah as well as from the sweet wells of Elim. This life to the people of God is but a wilderness. It has its hot, burning sands, and its green, shady oases, and the leadings of God's hand brings us to both for our discipline and instruction. But let us cling firmly to the promise that all things (the little as well as the great) will work together for our good and God's glory.

THIRD SABBATH.

SUBJECT:—*Bread from Heaven.*—Exodus xvi. 2-5 and 31-38.

We left the Israelites peacefully encamped beneath the 70 palm trees of Elim, and close to the twelve wells of water. But then as now, God's people cannot expect to settle down in peace in this world. It would be strange if travellers should be allowed to rest long. Our lesson to-day is a sad one, but it has its bright sunny spot on which our eyes rest with pleasure. Leaving Elim the Israelites are led out into a vast wilderness, and there God puts their faith and confidence in Him to a severe test. In crossing this wilderness, modern travellers are accustomed to take a supply of provisions for at least 40 days. The Israelites had been over a month on this journey and it is probable that their stores were nearly if not entirely exhausted, and the country around yielded nothing for their sustenance, except wild olives and wild honey. This we gather from Deut. xxxiii. 13. This desert of sin stretches along to the extremity of the peninsula of Arabia. As soon as this stock of provisions began to fail, and they could see no

means of supply in the desert round them, the bitterest murmurs broke forth against Moses and Aaron. Is it not sad to read of such impious and rebellious words as these. It was not against their leaders only they rebelled, but against God. After all their experience of God's goodness, and power, and wisdom, it seems wonderful that they should have dared to utter the language of men? But let us who remember the condition of these people as slaves in Egypt.

It would perhaps not be hard to find still in this earthly wilderness, though we enjoy the light of a clearer revelation, and the leadership of a greater than Moses, many who murmur and rebel against God's dealing. We say this with no desire to excuse this sin, this murmuring against God, but to remind ourselves of our greater guilt, in provoking the same merciful and loving God by rebelling against his precepts and commandments so plainly made known for our guidance. But note God's great patience with his people, and how graciously he promises to redress their grievance. (verse 4.) Thus said the Lord: "I will rain bread from Heaven," &c., "that I may prove them," this then is the object of their being led into the wilderness, just that they might be taught constant dependence on God for daily bread. (Verse 31.) "And the house of Israel called the name thereof "Manna." Here as elsewhere, the enemies of truth have been at work, and those who seek to set aside all miraculous interpositions of God's hand, endeavour to show that there is still to be found in the desert a gum of the same name which is much prized by the natives. It is collected early in the morning, melts under the heat of the sun, and is congealed by the cold of night. Its taste is sweet as honey, and by its whitish colour, many travellers have it to be the Manna of Scriptures supplied to the Israelites. Some admit that there was a miracle, but it only extended as far as giving a supply of this desert Manna for the people's wants. But a careful examination of this gum proves clearly that it is wanting in all the essential characteristics of the Scripture Manna. It does not exude every year, it cannot be baked or boiled. It is not a food, but a medicine. Then we must remember other things such as the falling of double quantities on Friday, none on Sabbath and in not breeding worms. In all this and other respects it is entirely different from that which we believe God miraculously supplied from Heaven for the wants of his people Israel.

How wonderfully is set before us God's goodness to his people in His feeding them in a wilderness for 40 years. As if to

testify to coming ages and generations the miraculous supply of food, Aaron was commanded to fill a pot of it as a sample. (Heb. ix. 4.) to be laid before the testimony, that future ages might see the food on which the Lord had fed their fathers.

But let both teachers and taught carefully observe, that we who are Christians have the true bread of which that was merely typical. How beautifully the Apostles refer to this in addressing their Converts. Paul in writing to the Corinthians says (1 Cor. x. 3.) "and they did all eat of the same spiritual meat," and our blessed Lord point to Himself on the Manna when he says: "Moses gave you not that bread from Heaven; but my Father gave you the true bread from Heaven. For the bread of God is he which cometh down from Heaven and giveth life unto the world." "I am (says Jesus) the bread of life," &c.

FOURTH SABBATH.

SUBJECT:—*Defeat of Amalek.*—Exodus xvii. 8-16.

There can be no doubt that a considerable time elapsed between the events of last lesson and the events we are now to consider. The two great miracles by which bread from Heaven been supplied to appease their hunger, and water from the Rock had flowed to quench their thirst, had produced a deep and lasting impression on the minds of the Israelites, and had at length convinced them that God was indeed among them. Under the inspiration of this impression they marched confidently against their unexpected enemies in Rephidim.

The Amalekites were descendants of Esau, and entertained a deep seated grudge against the Israelites, and especially as they saw the blessing contained in the Birthright had not been forgotten, as was manifest from the great multitude of the Israelites before them. Joshua now comes upon the scene, for the first time, and at the command of Moses chooses and organizes a body of men for the battle against Amalek. While the battle is being fought, Moses, Aaron and Hur are upon the Mount. Moses has in his hand the rod of God, which, on the memorable occasions had done good service such as at the Red Sea and the Rock in Horeb.

The old standard-bearer of Israel is now feeble with years and toil; yet his voice can still plead for his people and implore the God of battles to give the victory to them. The answer came: The victory is complete, Amalek is routed, and long and loud are the songs of triumph.

14. Write this for a memorial?" We

might be inclined to think this bloody statute at variance with the mild and merciful character of God, but we must remember the deep and bitter vengeance the Amalekites vowed against God's people, and the treacherous way in which they assailed them. David in Psalms lxxxiii. 4. gives vent to the vows of Amalek. "Come and let us cut them off from being a nation, that the name of Israel may no more be remembered." Amalek, was the son of Eliphaz (the first born of Esau. He was the Chieftain of an Idumean tribe. The land of the Amalekites lay to the South of Palestine, between Idumea and Egypt, and to the East of the Red Sea and Mount Seir (Num. xiii. 29). "The Amalekites dwelt in the land of the South." See also 1 Sam. xv. 7., 1 Sam. xxvii. 8.

Amalek is likely the general name of the head of the tribe, just as Pharaoh, was the name of the successive Kings of Egypt, or as Czar is the successive title of the rulers of Russia. It is objected by some that the descendants of Esau could not have increased in so short a time to such strength, as to be a formidable army to the whole host of Israel, but we must take into account several important considerations. The place where the battle was fought was very hilly and a small band of bold mountaineers might prove a very formidable enemy to a great host unacquainted with the country. Thus we know that the attack was made suddenly and on the rear of the host of Israel. "Remember," said Moses, "what Amalek did unto thee by the way. When ye were come forth out of Egypt, how he met thee by the way, smote the hindermost of thee, even all that were feeble behind thee when thou wast faint and weary." It is therefore not necessary to suppose that a very large body of Amalekites engaged the attack. But if we take the increase of the several tribes during their sojourn in Egypt, we shall find that in about the same time the tribes of Ephraim increased so much in number, that they could muster 40,500 men able to bear arms, and the tribe of Manassah could muster 32,200. In a country of hills and valleys a few men accustomed to a wild life, led by bold leaders, could inflict heavy blows on such a vast and mixed multitude.

We may learn several lessons here from this narrative. One is that while God loves his people, and gives them many proofs of his promises and blessing, they have important duties to perform, and unless they obey God's commands and trust firmly in what he has said they cannot expect to prosper. God's people must pray and fight against enemies within and without. While the army is fighting in the valley

Moses, Aaron and Hur, are on the Mount and we may see the close connection between Faith and Works, between praying and working. Let us, as God's people, while contending, as we all must with with spiritual foes remember this lesson, and while battling with the enemy, let us raise our hands and our hearts to the God of Israel, and revoke his protection and assistance. Thus shall we soon discover as Moses did, while praying on the Mount and Israel while fighting in the valley, that the Lord our God hath been on our side and hath given us the victory.

Original Poetry.

Rest in Jesus.

- Whose is the voice that calls me?
'Tis Jesus, and He says,
"Come unto Me; you're weary,
And with Me rest always.
- "You need a friend to cheer you,
Some soothing, healing balm;
Come, rest upon My bosom—
There now—with Me be calm.
- "O never, never linger,
Nor fear to come to Me;
But always, when you're weary,
Come, and refreshed you'll be.
- "Your doubts, and fears, and trials,
Your sorrows will be light,
With Me, your Friend and Saviour,
To help and guide you right.
- "The power of sin within you,—
Each bitter, rasping thought,
Which teases, blinds, and wears you,
Will in Me be as naught.
- "And in My love and friendship
Your strength will always grow;
You never will be weary,
Your peace will ever flow.
- "Abide, then, always with Me;
*Lean hard upon Me now;
*The more you lean I love you,—
I'll fan your fevered brow."
-
- "I rest in You, my Saviour;
I would from sin be free;
Abide with me and in me;
Do Thou deliver me.

"I need some one to cheer me;
I need some healing balm;
I need your love and friendship;
In it alone I'm calm.

"O never, never leave me,
But with me always stay;
And when Your voice has called me,
O may I ne'er say nay."

* When the author wrote these lines he believed that the thought expressed in them was original; but it has since occurred to him that they are merely an echo of something he has read elsewhere, if not the very words he read. He has not been able, however, to recall or discover their original source; and if it be really an instance of unconscious plagiarism, he would be glad if any one would point it out and refer him to the original.

Articles Selected.

ON GIVING.

Our very least enterprises fail from the sheer want of giving. Doubtless both as ministers and as a people we are grievously at fault. A few give, and give conscientiously; but also, we fear, there are many, too many professing Christians, who deem it exceedingly hard to part with the precious dollar. Among the Jews, we are all aware, a fixed rate was laid down by divine sanction and authority, and the tenth part of a man's increase was sacredly set aside for religious uses. Besides that, there were other claims which made the annual expenditure, it has been calculated, somewhat like a fifth part of his net gain. But what would be thought of such a rate of giving now a days, save that the man who did so was beside himself? And why? Is the cause of God so less precious to His children now than it was then? Or do we imagine that far less is required for it now than then? Or is it that the Church has become penurious and worldly? Or is it sometimes the one, and sometimes the other? Or, worse than all perhaps, are men taking refuge in the fact that the old Jewish ratio has been annulled, and, under the higher economy of these times, there is no such pressure made upon the means of the disciple? The Lord wants the heart, it is said, and not silver and gold. True,

and yet not the whole truth. The Lord does demand the heart, with all its affections and desires, and in all its strength. But how a man can give his Lord the heart, without giving all that the heart holds dear, we utterly fail to see. To have the affections set on things on the earth, and yet to say that these affections are all centered on God in Christ, bears on its very face the most glaring contradiction. When we say, the heart is the Lord's, and yet the silver and gold and our very time are unconsecrated,—what is it, but saying in effect, we have kept back part of the price? We have in very deed and truth deceived ourselves. Let us pray God, we may not, like Ananias and Sapphira, have lied to the Holy Ghost.

The evils attendant on this niggardliness, however, are seriously crippling the energies of the Church, and telling in the end against the cause of Christ. On the ministry, it is telling. Our colleges are thinning. Other professions offer at least a competence, but in the Church, is it not a shameful fact, that the minister's income is screwed down to the barest subsistence? If he lives, he does well. Yet by the very rules of his office, and by the unanimous demand of the people, is he not at the same time precluded from following a secular calling? Is not his whole time demanded for the faithful discharge of the duties of his sacred office? And yet alas! It comes sometimes very near to a muzzling the "mouth of the ox that treadeth out the corn."

Now we say this without fear of serious contradiction, that in any point of view, in which it can be taken, our ministers as a class are frightfully underpaid. Take their ordinary salary, and what is it? On an average between five or six hundred dollars, or say about one dollar and fifty per day. Why, on our wharves, the common laborers receive one dollar per day, whose work is solely to do the very roughest and least skilled of labors! An artisan gets more. A clerk in the customs comes up to the minister, while some go far beyond him. It is sometimes said by way of reply that a minister of the Gospel does not work for hire or for mercenary reward. A cynic would thus answer, it is well he does not, for his chances of gratification

