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VOL. XXII.

NO. III.

—THE—

# MONTHLY RECORD

—OF THE—

*Church of England*

—IN—

NOVA SCOTIA, NEW BRUNSWICK & ADJOINING PROVINCES.



MARCH, 1876.



“COLONIAL STANDARD,”  
SOUTH MARKET STREET, PICTOU, N. S.,  
1876.

# THE MONTHLY RECORD

OF THE

## Church of Scotland

IN

### NOVA SCOTIA, NEW BRUNSWICK, AND ADJOINING PROVINCES.

VOL. XXII.

MARCH, 1876.

NO 2.3

IF I FORGET THEE, O JERUSALEM! LET MY R<sup>I</sup>GHT HAND FORGET ITS CUNNING." Ps. 137, 4.5

#### L I N E S

Suggested by Mr. Herdman's noble Picture in the Exhibition of the Royal Scottish Academy, (361) "A Conventicle

Preacher arrested and brought before a Justice Court.

By the author of "There is a Happy Land."

Yes! there he stands, the injured and the good  
With dauntless mien before a court corrupt:  
He knows his cause is just, and that the God  
Of truth and might will vindicate his claim.  
What though an ermined Judge, a hostile  
priest

Now sits in judgment—conscious in the power  
Of a triumphant faith, with placid mind  
He calmly eyes the scene, and trembles not:  
Strong in the strength of an Almighty arm  
That will not leave him, nor forsake him now,  
Bound as a felon, though no crime was his,  
Nor brand of infamy had stained his name;  
This holy man—this shepherd of his flock—  
This faithful watchman—driven from his place  
Of Sabbath meeting, by a tyrant's law,  
Seeks, with his scattered sheep to worship God  
Among the heathy hills and silent glens  
Of their own native land: the lofty sky  
Their temple's canopy, the hills its walls;  
And there the blessed gospel is proclaimed,  
The bread is broken and the wine poured out,  
The spirit falls upon them, like the dew  
Upon the new-mown grass, and as the showers  
That sweetly bless and beautify the earth.

Oh! in this sacred hour what hallowed joy,  
What bliss ineffable inspires the soul.  
As now, in rapt communion, they enjoy,  
Amid those wilds—that lonely solitude—  
The peace of God, an antepast of Heaven!  
Oh! happy time; alas! too bright to last:  
For now a dismal cloud o'erspreads their sky,

In rushing haste the fierce oppressor comes:  
The silent air is rent with direful shouts  
Of godless men, whose hands are red with  
blood.

The smitten sheep are scattered, and the hills,  
That lately echoed to the voice of praise,  
Now sad reverberate the wail of woe.

Fear not, brave, faithful man, though captive  
now,

In wicked hands, the God whom thou hast  
served

Is able to deliver, and He will  
Fear thou not them that may the body kill,  
And aiter that have nothing they can do  
A heartless soldiery may drag thee on,  
And guard the portals of that hated hall  
Where now thou art arraigned; be of good  
cheer,

That blessed book now cast upon the ground,  
That Word of life, will be thy comfort still;  
And in this trying hour it will be given  
To thee from God above what thou shalt  
speak,

And let them do their worst—thou hast a hope,  
A faith, a peace, which they can never know  
Who persecute the servants of the Lord.  
Thy pilgrim's staff and plaid, unneeded now  
Thy faded garments all—will be exchanged  
For that pure robe of spotless righteousness  
Reserved for saints—the faithful unto death,  
And on thy manly brow—now thin bespread  
With silver locks—a shining diadem  
Of deathless glory shall for ever rest;  
And unto thee shall be the high award  
Of those who, being wise, and many turned  
To paths of righteousness, shall brightly shine,  
As shines the starry firmament of heaven;  
And from the Master's lips, in accents sweet  
Of high approval, will the welcome come—  
"Oh! faithful martyr, take the crown of life—  
Receive thy just reward—and enter thou,  
For evermore, the Paradise of God."

A YOUNG.

Edinburgh, 30th April 1874.

## THE MONTHLY RECORD OF

### THE TEMPLE OF GOD.

—  
SERMON.  
—

Preached at the opening of New St. Andrew's Church, Toronto, by the Rev. D. M. Gordon, B. D., of Ottawa.

I. COR. iii 16-17.—“Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are.”

These words may well put us to shame, for who among us regards himself as the “habitation of God through the spirit,” or where are the fruits of our holy living that bear witness to the power of that indwelling presence? We may try in the Psalmist's confidence to say: “Lord, Thou hast been our dwelling place.”

Can we reverse the words and say “Lord we have been Thy dwelling place?” And yet, though our faith be feeble and our lives be unworthy of our high calling in Christ, these words to Christians: “Ye are the temple of God, the spirit of God dwelleth in you, and he temple of God is holy, which temple ye are.”

In trying to unroll the meaning of these words I ask you to consider (1) the view here given of the Christian Church, “Ye are the temple of God”; (2) the glory of the Church as here expressed, “the spirit of God dwelleth in you” (3) the purpose of the Church—to be holy unto the Lord—“for the temple of God is holy, which temple ye are.” (1) The view here given of the Christian Church, “Ye are the temple of God.” Paul was a “Hebrew of the Hebrews,” and naturally no object on earth could seem to him so suitable a figure of the Church of Christ as the temple at Jerusalem. It was the centre around which both the national and religious life of the Jews revolved; it was the pledge of God's presence and protection, the shrine and palladium of the nation. When he was far from the courts of Zion the pious Jew turned reverently towards the temple at the hour of prayer. When he gazed on the city of his solemnities and saw the temple in the midst of it, it might well seem as if the everlasting hills in their silent majesty had been set round it for its special protection. And when he entered its courts

that were thronged with awe-struck worshippers, when he presented his own offering at the altar, when he heard the rich music ringing through its vaulted arches, when he saw the High Priest who was set apart to make peace between man's guilt and God's holiness, when he felt himself partaker of the atonement procured by the High Priest as he passed into the holy of holies we little wonder that the temple became to the pious Jew the one place of all others where man's service and sacrifice were met by God's presence and protection, and that to the Christian who had been a Jew no comparison could seem so appropriate for describing the character and glory of the Church as to call it “the temple of God.” And the likeness of the visible Jewish temple to the Christian Church was not accidental, not a mere happy illustration on the part of the Apostle; it was from the first a foreshadowing type of the Church. Like all the Mosaic ritual with its altar and offerings and bleeding sacrifices, the temple was ever pointing forward a figure of better things to come, while it constantly ministered to the religious life of the nation, it served also as type of that which would be more appropriate than itself to be the dwelling place of the Most High; it foreshadowed first the visible then the mystical body of Christ. As it has been sometimes expressed, God has manifested Himself, in the world's religious history, as dwelling in three temples, first, in the visible temple at Jerusalem, then in the temple of Christ's body, “God manifest in the flesh,” and lastly in the temple of the Christian Church. Christ himself connects these three, when He speaks of His body as a temple, and speaks through His Apostle, of his Church as a body; and Christians are living stones in the temple, because they are living members of His body. The first gave place to the second, and the second to the last, as the bud gives place to the blossom, and the blossom to the fruit; the temple which for centuries had been the pledge of God's presence with His people gave place to the fleshly temple of Him in whom “dwelt the fulness of the Godhead bodily,” and this second temple was removed in order that there should be manifested among men that more glorious temple, the redeemed Church, that

rises slowly through the centuries. There were, as might be expected certain features of resemblance between these three. Thus (e. g.) there was silence in the building of the first temple, when without sound of axe or hammer, stone was laid on stone so that "like some tall palm the noiseless fabric grew." In the silence of growth Christ's human frame was upbuilt when he increased in wisdom and stature.' And silently rises the Church of Christ; "The kingdom of God cometh not with observation" no sound is heard when souls are converted, and so become set as living stones in the walls of God's great temple. There was brightness about the temple of Solomon as it gleamed with golden lustre in the sunlight; a far comlier beauty dwelt in the spotless person of our Redeemer; and a radiance of purity and righteousness shall be seen—and even now by eyes that can detect it, is seen—in the temple of the ransomed Church. The praise of the Most High rang through the arches of the Jewish temple; unbroken praise, the melody of a perfect life, rose up from the temple of Christ's flesh; while from the temple of the church there is rising, and shall forever rise, that new song which we, the ransomed of mankind can sing. Sacrifice was almost constantly seen in the first temple; Christ rendered the sacrifice of a holy life, and his death completed the atonement; while the third temple derives its lustre from the blood of the Lamb, and each christian, being a lively stone in that temple, is a living sacrifice unto Christ. The first and second of these temples have passed away. Nothing save the situation now remains of that temple towards which the heart and eyes of every Jew once turned in devotion and delight. In bodily presence our Redeemer is seen no more among us, for "it was expedient that He should go away," but the temple of Christ's ransomed Church shall never wax old nor pass away; built on the sure foundation of Christ and the Apostles it rises slowly but steadily; each believer built into the temple by the hand of God becomes the instrument for upbuilding others; and at last the whole fabric shall be presented to the Father, and disclosed to the universe, perfect and glorious from corner to coping stone. Now ye are this temple of God, all who have

been redeemed by the blood of the Lamb, and have been made members of Christ's mystical body. On through the centuries has extended and shall extend the glorious succession of believers, and ye are part of that living line. Upward through the ages is reared this everlasting temple, and ye are living stones in its walls, for as saith the Apostle elsewhere, "Ye are built upon the foundation of the Apostle and the Prophets, Jesus Christ being the chief corner stone, in whom all the building fitly framed together groweth into an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit." (2) Consider the glory of the Church as here expressed. "The Spirit of God dwelleth in you." The supreme moment in the history of the temple was when at its dedication, the glory of God filled the house, when he who in mercy to Human weakness had given to Israel of old the pillar of cloud and of fire as the outward proof of his guidance, now gave them in the clouds of glory that filled the house a visible token of his presence. And the temple could not be God's true habitation. "Behold" said Solomon "the heaven of heavens cannot contain Thee: how much less the house that I have built." "Yea, saith the High and lofty One that inhabited eternity, "I dwell with him that is of a contrite and humble spirit." Greater than the grandest earthly temple, greater even than the material world which supplies the elements for their construction, is the human soul; the spirit of a little child may be a more wondrous and appropriate dwelling place for God than even the splendours of revolving suns and systems. Now believers are God's habitations: the Spirit of God dwelleth in them. That most blessed truth has been abused by deluded and deceiving fanatics: it has been treated by many with ridicule and scorn; but the noblest of our race, those who have done most for the world's welfare, have clung to it, as certain of it as of any other fact in their existence, and by the inspiration of that Spirit have led lives of unequalled usefulness and heroism. Take from our holy religion the presence and power of that spirit and you leave it marrowless. Christian precepts would remain to us, but they would remain impossible of fulfilment. Christ's example

would remain impossible of imitation: the only beauty then left to Christianity would be the beauty of death: believers so far as spiritual being is concerned, would be lifeless as any stones cut hewn in an earthly quarry, or set in the walls of an earthly temple. Our religion is not a precept but a power, not a mere law, but a life: Christ comes up within each separate believing soul as a spirit of life and power, as the sap comes up through each separate branch and stem; and "if any man have not the spirit of Christ he is none of His." The Spirit comes as the spirit of truth, taking of the things that are Christ's and showing them unto us. You may convince a man's reason regarding our religion, you may hedge him round with arguments, you may lay the truth in all clearness before him, till there seems no other course possible for him but to close with it, and yet, till the Spirit prepares the soil these truths may be to him fruitless as the seeds of corn in the hands of an Egyptian mummy. The spirit comes as a spirit of power, infusing grace into our efforts and so securing our success as we try to rise nearer to the pattern of Christ's perfect life. Physical and intellectual and emotional force, all fail to uplift the soul; these have their separate spheres in which to act, but here they are powerless; just as the strongest magnet cannot move glass, or as the soundest argument or most fervent appeal cannot raise a weight. So mere intellectual or emotional strength cannot, any more than physical force, inspire and uplift the soul to that divine life for which it was created, and to which it has been called in Christ. This is the Province of the Holy Spirit, and that Spirit coming to all who seek his help, enables them to live as the sons of God. The Spirit comes as the spirit of purity, and holy fervour. John said of Christ: "He shall baptize you with the Holy Ghost and with fire." Fire purifies; it would take endless time with hammer and chisel to separate the gold from the ore; but cast them into the furnace and give full draft to the fire, and soon you can pour out the molten metal pure and unalloyed. So when the Spirit of God gains power over the soul, it cleanses away all dross and foulness which no ages of human labour could

remove. And fire gives warmth; the metal at its touch soon glows with heat and becomes a new source of warmth; so the spirit of God sets men aflame with earnestness, heats them into a Divine enthusiasm, so that they in turn help to warm the world, while they shall glow with the brightness of the firmament, and shall shine bright as the stars forever. "The Spirit of God dwelleth in you." Who among us has realized the blessedness and power of that presence? You cannot pour your spirit into the spirit of your child; you cannot infuse into his soul your wisdom and righteousness; you cannot inspire him with your strength and holiness; but the Divine Father can do and does this to each one that opens his heart in humble and hopeful confidence to receive the Spirit. God pours his Spirit into ours to be to us a spirit of life and love, of wisdom and energy, developing us into a "perfect man, to the measure of the stature of the fulness of Christ." Philosophers have discussed man's highest development, and have pictured the possibility of his future growth through slow stages, like those through which they think he has already passed. They may fancy that, give him time, and through the circling centuries of endless development, man may reach up to the Divine. But Christianity tells us that God's Spirit can, by direct impact, produce this development in the soul, raising it to the fellowship and likeness of God, so that it "glows in His light and gladdens in his love." Our present possession of the Spirit is but the earnest, the foretoken of the first fruits of our inheritance. "The Spirit beareth witness with our spirits that we are the sons of God." "Behold, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like Him, for we shall see Him as He is." The Spirit of God dwelleth in you." Herein lies the true power and glory of the Church, and the great want of the Church is the more abundant in dwelling of that Spirit, that He may give wisdom and charity to her counsels, direction and energy to her efforts, that He may inspire her whole service with devotion and make every heart throb with intense spiritual life. The Church may strive to perfect her forms and ceremonies

and ritual; she has freedom to lay hold of all that is elevated in taste and beautiful in art; but she has liberty to use these only in so far as they foster her own spiritual life. When architecture and music and oratory serve only to gratify the taste and please the intellect, when they hinder instead of help the spiritual growth of God's people, they must be altered or abandoned. The one purpose for which the visible Church, with all her appliances of service, exists is the raising of the walls of God's spiritual temple, preparing and upbuilding the living stones thereof; and all effort that does not conduce to that end, however rich or attractive it may seem, is wasted and worthless. The Church may try to perfect her machinery, her different organizations and forms of action, but no machinery, however perfect will suffice without the power of the Spirit. The parts of the engine may be adjusted with the utmost nicety, but they are only dead weight to the locomotive till the in-rushing steam makes them powerful for service. The organ may be constructed with consummate skill, but even the most scientific musician will draw out the stops and touch the notes in vain unless the chambers be filled with air, and if the current be feeble the music will be fitful and uncertain; but let the air pressure be strong and steady and you may have sounds of sweetest harmony. So the machinery of the Church may seem perfect; her power of teaching, her forms of service, her modes of action, her social and commercial arrangements may all be well adjusted, but all these are powerless to perform the work God gives her to do unless the spirit of God takes possession of these instruments and fills these forms with life. Therefore must our prayer be "Awake O! north wind! and come thou south! breathe upon this garden, that the spices thereof may flow forth." "Come from the four winds, oh breath, and breathe upon these slain that they may live! (3) Observe, briefly, the *purpose* of the Church—to be *holy*. "The temple of God is holy, which temple ye are." No stronger argument or entreaty could be employed in urging us to personal purity. Ye are the temple of God; keep the temple clean; be sure that you may be worthy the

habitation of the Most High. But holiness implies more than purity; the inscription, "Holiness unto the Lord"—graven on the gold band which was on the front of the High Priest's mitre—did not mean merely that the High Priest was required to be ceremonially or personally pure, but that he, like the temple in which he served, was set apart for sacred purposes. Holiness implies consecration to God, the giving up of ourselves as a living sacrifice to Him, to do not our own will, but the will of Him who hath sent us, Like Barnabas, we must not only give our possessions for Christ, but must render also that best gift, without which our other gifts are valueless, ourselves. This is the great and constant requirement of the Gospel; and this is the practical manifestation and highest proof of the Spirit's presence within us—Perfect consecration to the will of God in any sphere of life, self-sacrifice for His service, in which the current of our being is set steadily towards Him, when, emptied of self, God is to us the first and the last and the only One: this is the life toward which the love and the sacrifice of Christ constrain us, and toward which the Spirit of Christ inspires us. Such a life is the proof, as it is the purpose of The Spirit's presence within us, the life that we are called to share with the highest and noblest beings in the universe of God and the evidence of all whom that Spirit inspires, the testimony of each living stone in God's great temple—for these are stones that *can* speak—the confession of the goodly fellowship of the prophets and the glorious company of the apostles, and the noble army of the martyrs of the Holy Church of Christ throughout all ages, is "We count all things but loss for the excellency of the knowledge of Christ our Lord, for whom we have suffered the loss of all things, rejoicing even in this that we are counted worthy to suffer for His sake."

"For all through life I see a Cross  
Where sons of God yield up their breath:  
There is no gain except by loss  
There is no life except by death;  
There is no vision but by faith,  
Nor glory but by bearing shame,  
Nor justice but by taking blame,  
And that eternal passion saith,  
Be emptied of glory, and right, and name.

God has enabled you, in His mercy, to erect for His service this holy and beautiful house. My prayer is that it may be a workshop where God Himself shall prepare many stones for His temple, that here many may receive the gift of the Holy Spirit and be led to a life of consecration, of holiness unto the Lord. My prayer is that the services to be enjoyed in this sanctuary by you, and by those who shall come after you, may greatly aid the upbuilding of the temple of Christ's ransomed Church, which is the eternal habitation of the Most High.

*For the Record.*

### THOUGHTS FOR TEACHERS,

Children live and learn by their senses. They can receive no mental impression unless conveyed through one or other of these senses. This is one of the laws of child-nature, (and generally of man-nature also) too frequently ignored and violated by those whose work it is to instruct the young. The most skilful and successful Sabbath School Teacher will be the one who studies this law and conforms most closely to it. The youthful mind has not the power of self-conception, of thinking of truths apart from persons or objects, so that knowledge of any kind to be received easily and intelligently by it must be presented largely in a material or concrete form. Instruction must be conveyed by words which express some object or operation and which render thoughts and ideas tangible and sensible. Take for example two sentences conveying the same idea, but the one expressed in the abstract form and the other in the concrete, "The sacrifice of Christ is a vicarious substitution," and "The Lord hath laid on him the iniquity of us all," repeat these to a boy between six and twelve years of age, and request his impression of them, and it will soon be evident, unless he is a paragon of intellectual precocity, that his conceptions of the first are of the mistiest

kind, while of the second they are distinct and intelligible. The words of the text form at once an outline of a picture in his mind, but of the other only a puzzling problem. What teacher has not been perplexed in trying to make clear and simple the abstract qualities expressed say in the fourth question of the Shorter Catechism, and been grieved to find at the close, how vague and imperfect were the conceptions of truth formed in the minds of his scholars? Question and counter question would but elicit the same answer. What does the holiness of God mean? "His goodness." What does the goodness of God mean? "His Holiness" and so forth, thus proving that the one term was to them but a synonym of the other, a mere dictionary explanation, but not a symbol of the two distinct truths, that "God is of purer eyes than to behold evil" and "Thou openest thy hand and satisfiest the desire of every living thing." The youthful mind often fails to grasp, what the memory retains and the tongue repeats, because the idea is far beyond the point the mind has reached, and to which it can raise itself, from the level on which it stands. What the mind has felt or known must be made the groundwork of all further successful instruction. The knowledge already invested is the only safe and solid capital with which to carry on new speculations in the mental world. The range of the mental vision of children is very limited, and they cannot discern things afar off, neither do they think with the faculties of the teacher, nor perceive truth from his standpoint, so that he who would be "apt to teach" must stand as I were in their shoes, and look at things with their eyes, or in other words, come down to their capacity. Let the teacher carry his class *with* him, as the eagle does her young brood, and not have them fluttering in cold cloud-land while he soars aloft



on the wings of big words in the ethereal regions of intellectual wisdom, let him remember to mount with them and to begin from the nest, a little higher, and then a little higher. In teaching the young, it is wise to use words that are pictures of something that has been seen or heard or handled, or felt; to materialise as it were, the instruction with a story, or illustrations or fact in history or biography. The language employed should be largely pictorial or symbolic, so as to attract the mind, and enable it the better to lay hold of the truth. To impart knowledge, in dry metaphysical and purely intellectual form is like the Egyptian task of making bricks without straw. The choice of words is very important, it is like the chisel in the hand of the sculptor, if a blunt tool it will make blundering work. It is hard for the little feet to scale the steep heights of knowledge, secular or religious, and it is wise to help them up by a ladder of language easy and intelligible. If we seek to know the secret of the popularity of certain authors and preachers, we will find that not a little of it flows from their style, that their thoughts are generally clothed in the garb of plain terse and powerful Saxon, as for instance Bunyan and Spurgeon, or else the style is draped in a richer and more flowing costume, sparkling with gems of classic lore, gorgeous with metaphor, glittering with jewels of historic incident, or flashing with the brilliancy of scientific facts, as for instance Guthrie or Hamilton. Their writings or preaching may not be of the highest intellectual order, their philosophy neither so profound nor original, as that of many other thinkers and writers of the past and present, but undoubtedly they possess great attractive power, commanding crowded churches and the "tenthousand." Their productions by the pen or in the pulpit are universally popular, because they are in concert

with a law common to nearly every mind, and are suited to the mental capacity of most.

Whence the fascinating power of Bunyan's book written long ago, and Sankey's songs and solos sung to-day? Study them a little, and the reason will soon show itself. Every page of the one abounds with life's scenes and sensations, expressed in language simple and easy to be understood, and every line of the other, (as for example the song of the "Ninety and nine" at present so popular) expresses a truth or fact in figurative language, or exhibits an object we can see, a truth we know, or a feeling we have experienced. Religious truth, taught as it is for the most part in our Catechisms and Summaries, is generally unattractive and uninteresting to children. There are few children who love to learn the Catechism. More are driven to it than drawn by it. We well remember how Monday forenoon was dreaded at school, because it was "question day," and what a load of fear and care was lifted off when the "questions" were safely over for another week. Few will now regret, far less repent the fiery ordeal of the school days. The Shorter Catechism is a most admirable and excellent compendium of Christian Doctrine and duty, and should be a text book of every Sabbath School, and most emphatically of every family school, but for all that, we would look upon the man or woman who could simplify and popularize it as a genuine hero, a real "Children's Friend." Mere memory cramming is often mind-killing. The memory may master, Psalms and sentences, texts and terms in abundance and yet the mind have a very slim and erroneous conception of the truths, and the heart be but feebly impressed thereby, for the simple reason that what is learned, is vaguely understood, and consequently loses very much

of its power. Still, though much is wasted, and much misunderstood it is needful and right that Catechisms and Bible-lessons should be taught and learnt too, were they for nothing more than improving the memory—and that is good—but that is not all, for it is the casting the bread upon the waters which shall be found after many days. The religious instruction of children should consist not less of the learning of *creeds* and Catechisms, but *more* of the “learning of Christ,” for the religious ideas of children love to centre themselves in the God-man, Christ Jesus, and cluster around his words and ways. They think of him as a man, as the “Children’s Friend,” the loving gentle, child-blessing, miracle working, crucified Saviour. They conceive of heaven not so much as a state or condition, but as the place where the holy person Jesus dwells, and going to heaven is to them, going to see Jesus, to speak to Jesus, to sing of Jesus, and to live with Jesus for ever.

Let the earnest teacher patiently ponder and patiently practice these truths, and he will soon acquire the “tongue of the learned,” and become wise in winning the little ones to the “love of the truth, that they might be saved. (2 Thess. II: 10.)  
M. D.

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Some of our esteemed contributors send us articles for insertion that reach us on the 11th, accompanied with a memorandum to be sure and have the RECORD out on the 10th! Any one can see that this is a somewhat difficult task.

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### LECTURE AT ROGERS HILL

On the 6th inst., the Rev. G. Coull, of New Glasgow, lectured in Hermon Church to a large audience. He described very graphically the Island of Patmos, and his difficulties before exploring the “Grotto of the Apocalypse” in which the Apostle John is said to have written the book of Revelation. He then gave a sketch of the ruins of the ancient city of Ephesus—the temple of Diana—and the theatre mentioned in the Acts 19 ch. He described Smyrna—a city to-day of nearly two hundred thousand people, made up of Greeks, Turks, Jews, Armenians, Franks and others. He spoke of his excursions to the other cities of “the seven churches in Asia” and showed how prophecy was fulfilled, their candlestick removed and desolation had fallen upon them, because they had “left their first love.”

The lecture displayed immense learning and was interspersed with many anecdotes and humorous descriptions of Mahomedan customs—the account of the dancing Dervishes in particular being extremely graphic. For the space of nearly three hours the audience listened with the greatest attention to a most animated account of personal adventure, travel, antiquities, religions, mosques, temples, varieties of costume and creed, ancient and modern, such as the experienced and learned antiquary meets with in the cities and provinces of Asia Minor.

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A large amount of interesting reading matter has to be laid over for next issue. The April and succeeding numbers will contain four pages of additional reading matter.

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The collection for the Foreign Missions was taken up in Rev. Mr. Herdman’s church on Sabbath 5th instant, and amounted to \$47.00.

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Petitions against separate schools have been extensively signed in Pictou town and neighborhood.

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The Presbytery of Pictou meets at New Glasgow on Wednesday, 15th instant, at 11 a. m.

## The Monthly Record.

MARCH, 1876.

Like the pillars in the porch of Solomon's temple, Jachin on the right hand, and Boaz on the left, are the two chief missions of our church, the Home Mission and the Foreign.

The Home Mission was begun many years ago, and its object was to make the Church self-sustaining, and to enlarge its sphere within the land. It was called a Home Mission, because its operations were devoted to the support of the Church in its home in this country. And as this was its name and purpose, so has it been hitherto uniformly devoted, its funds going to supplement weak charges and support catechists laboring in Cape Breton, or other vacancies.

From two sources was its exchequer replenished, Church door collections, and quarterly collections by card. Hitherto, this has been a flourishing scheme, and our Church has wisely resolved that it shall be continued as before the Union, to enable us to supplement weak congregations, support catechists, and relieve the parent church. If the pillar Jachin fall, the temple does not stand. Let it then be supported, as its merits require.

But Boaz is another pillar, i. e. the Foreign Mission. Referring to the published minute of Pictou Presbytery, of date August 25th, 1875, we find that "The Presbytery, having reason to understand that the Colonial Committee

of the Church in Scotland were in favor of co-operation, on the part of this Presbytery, with the Presbyterian Church in Canada, in Foreign Missions, Widows' and Orphans' Scheme, and other Schemes, authorizes its Ministers and congregations to act accordingly, and to make collections." In point of fact, we were co-operating with the sister Church in Foreign Mission work from the first, our earliest contributions being given to the support of native teachers under Dr. Geddie's direction. This continued for some time. Then Mr. Goodwill was accepted and sent out, and afterwards Mr. Robertson, so that we had these two missionaries in the field. One has returned, and is now laboring zealously in P. E. Island; the other remains as devoted and successful as formerly. Thirty converted natives have sat at the Lord's Table, by last accounts, at Erromanga. This is good tidings from the blood-stained island. Our Church has every confidence in Mr. Robertson, and personally, he is better known to our Ministers and people than his brother missionaries, but all of them are zealous and earnest men, and we have reason to expect that the Divine blessing will accompany their faithful labors. Let this scheme, then, (the collection for which was appointed for the 2nd Sabbath in February,) a scheme so Scriptural and so necessary, be supported liberally throughout the bounds of our Church.

We omit in this number a few extracts of intelligence recently received from the South Sea Islands.

## INTERNATIONAL S. S. LESSONS.

Select notes on International S. S. Lessons  
by Revs. F. N. and M. A. Peloubet.

## LESSON I. APRIL 2, 1876.

## THE ASCENDING LORD. ACTS I : 1-12.

[A. D. 33.]

1. The former treatise is no doubt the Gospel according to Luke, which is addressed to the same person, written in the same style, and exactly corresponds to this description. "Former treatise" might be more exactly rendered "first book or discourse."

2. Until the day. The ascension was properly the termination of the gospel narrative. Luke had recorded this event (Luke 24 : 50, 51) and Mark also (Mark 16 19), though neither of them had been an eye-witness of it. Matthew and John, although they had been witnesses of it, do not record it, while they use language which implies it.

3. He shewed himself.—The resurrection of Jesus was the great fact, on which the truth of the gospel was to be established. Hence the sacred writers so often refer to it, and establish it by so many arguments. As that truth lay at the foundation of all that Luke was about to record in his history, it was of importance that he should state clearly the sum of the evidence of it in the beginning of his work.

4. Being assembled together.—The reasons appear to be (1) Because of the prophecy (Is. 24) (2) Because there would be the greatest assembly of persons to witness this great miracle and to be worked upon by it. (3) Because it was most fit that this great work of Christ's power should be there displayed where had been his greatest humiliation; that those who were not convinced by the resurrection might be convinced by this miraculous gift of the Holy Ghost.

5. Christ repeated this unto his apostles out of John's own words: "John was sent to baptize with water;" he fulfilled his function as it became the servant of God.

6. At this time restore the kingdom.—Their inquiry indicates an established faith in him as the Messiah, but betrays at the same time an expectation that his kingdom would be to some extent a temporal one, that it would free the nation from their dependence on the Romans, and restore to them their ancient prosperity and power.

7. And he said, etc.—God has uniformly re-proved a vain curiosity on such points. (1 Thes. 5 : 1, 2. 2 Pet. 3:10. Luke 12 : 39, 40)

8. Power.—Those high spiritual endowments necessary to the discharge of their apostolic office, including a perfect knowledge of Christianity, zeal and perseverance in the propagation, and unshaken constancy in the profession of it.

9. The ascension of our Lord is now recorded more in detail than in Gospel narrative by Luke. The ascension itself is just what we might expect from his resurrection; for he would scarcely have been miraculously raised from the dead, except to ascend bodily.

10. They were gazing earnestly toward heaven, while He was departing thither.—The cloud seems to have continued visible for a time. They were full of amazement, and as the term signifies, they were earnestly looking up with fixed attention so that there was every evidence of the miraculous fact. He did not ascend while they were asleep, or gazing elsewhere. They may even have continued gazing after he had passed out of view.

21. Why stand ye?—There might have been an impropriety in their earnest desire for the mere bodily presence of the Lord Jesus, when it was more important that it should be in heaven. We may see here also that it is our duty not to stand in idleness, and to gaze even towards heaven. We as well as the apostles have a great work to do, and we should actively engage in it without delay.

## LESSON II. APRIL 9, 1876.

## THE DAY OF PENTECOST. ACTS 2 : 1-11.

[A. D. 33.]

1. All. This includes such as may have assembled, besides the one hundred and twenty, and doubtless there were many Christian disciples who had come to the feast.

2. It was when this first day of Pentecost was fully come that the apostles (and probably the disciples) were assembled at their usual meeting place, when the sound from heaven as of a mighty wind, filled all the house where they were sitting.

3. And there appeared upon them tongues distributed, among them, and one set upon each of them.—So most of the later critics as well as some of the older. According to this view the

fire-like appearance presented itself at first, as it were, in a single body, and then suddenly parted in this direction and that, so that a portion of it rested on each of those present.

4. Filled with the Holy Ghost.—The “tongues of fire” which rested on the heads of the apostles offered no vain show. It was a sign, and the fact indicated by that sign was at once known to be a reality by that which at the same moment of time took place within them.

5. Dwelling—whether for a season or permanently. No doubt many of the Jews in question had fixed their abode at Jerusalem, as it was always an object of desire with those of them who lived in foreign countries to return and spend the close of life in the land of their fathers.

6. The multitude—i.e. neither the multitude accustomed to assemble in the temple, from which some have drawn an inference as to the scene of these events, nor the multitude ready to assemble on such occasions, or what we call the “mob;” but the large body of foreign Jews described in the preceding verse, and providentially provided as witnesses of this great miracle.

7. Are not all these Galileans? It is observable that we have here another instance in which the apostles are recognized as Galileans by their dialect.

8. This unity of language illustrates the unity of the Christian Church. For more than eighteen hundred years retrospect discerns a line of men weaving amid manifold diversity a deep inward likeness.

9. This list of nations is here given to show the divers tongues represented and spoken there, which would also show the extent of the miracle.

10. Phrygia and Pamphylia.—These were also two provinces of Asia Minor. The language of all these places was doubtless the Greek, more or less pure.

11. Cretes. Crete, now called Cania, is an island in the Mediterranean, about two hundred and fifty miles in length. The language spoken there was probably the Greek.

### LESSON III. APRIL 16, 1875.

PETER'S DISCOURSE. ACTS 2; 12-28.

(A. D. 83.)

1. Amazed—describe the astonishment at the occurrence in general; in doubt—their perplexity at being unable to account for it.

12. Among those who scoffed may have been some of the native inhabitants of the city, who not understanding the foreign language spoken regarded the discourse of the apostles as senseless because it was unintelligible to them.

13. The address embraces the following points, though interwoven somewhat in the discussion: first, defence of the character of the apostles (14, 15); second, the miracle explained as a fulfilment of prophecy (16-21) third, this effusion of the spirit, an act of the crucified, but now exalted Jesus (30-33) and fourth, his claim to be acknowledged as the true Messiah (21-29 and 34-36).

14. For these are not drunken, etc.—The word “these” here includes Peter himself, as well as the others. The charge doubtless extended to all.

15. The negative defence is followed by the positive. The sum of it is; this is not intoxication but inspiration.

16. The last days—or the closing period of the world, were the days of the Messiah. It does not appear from this, and it certainly is not implied in the expression, that they supposed the world would then come to an end. Their views were just the contrary. They anticipated a long and glorious time under the dominion of of the Messiah.

17. And on my servants.—The persons on whom these gifts were to be conferred are their sons and daughters, their aged men and youths, their male and female servants.

18. Shall be saved.—In Hebrew, shall be delivered, i. e. from impending calamities. When they threaten, and God is coming forth to judge them, it shall be that those who are characterized as those who call on the Lord, shall be delivered.

19. Approved of God.—It is universally agreed that Peter here introduces a new topic, namely, that in which he asserts and proves the Messiahship of Jesus.

20. By the determinate counsel.—By the definite (will) plan of God, or in accordance with that plan God works according to a plan. This properly puts a new aspect upon it the subject of these Jews, to whom the cross was an offence.

21. Raised up.—The word here used is the same which in the substantive form means “resurrection” and it is the raising up from the dead that is here referred to as is also plain from the connection.

28. Thou hast made known. This refers to the resurrection of Christ (verse 30) as future in the eye of the psalmist but not in the eye of the apostle

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## "OUR OWN CHURCH."

### PICTOU PRESBYTERY.

#### ST. ANDREW'S CHURCH,

Pictou, 23rd Feb., 1876. ,

The usual quarterly Meeting of the Presbytery of Pictou, was held here this day. Rev. W. McMillan, Moderator, with whom were present, Rev. Messrs. Herdman, Coull, Dunn, Fraser, Galbraith, Mackichan and McCunn, and James Hislop, Esq., elder. The court being duly constituted, the Clerk read the minutes of last quarterly meeting, as also of special meetings which were sustained. The following documents were also read.

1st.—Letter from Mr. Charles McEachern, Kingston.

2nd.—Letter from Rev. R. H. Muir, Con- vener of the Colonial Committee.

The Clerk was instructed to correspond with Mr. McEachern, intimating that this Presbytery will gladly avail themselves of his services for the summer months, and also to write to Mr. Stewart, in order to ascertain if his engagement with the Pictou congregation is not likely to be resumed. The Moderator, the Clerk and Mr. Herdman were appointed a committee to arrange Mr. McEachern's services from the time of his arrival in Pictou until the quarterly meeting in May.

Consideration of the call to Rev. Wm. McMillan, from St. Paul's Church, East River, was resumed, and after very full delib- eration Mr. McMillan intimated his willing- ness to accept the call, if no insuperable ob- jections should be offered by Saltsprings congregation.

Therefore the Presbytery agreed to meet in Saltsprings Church on Monday 6th March, at 11 a. m. The Rev. Mr. Fraser to preach on the Sabbath previous, and summon the congregation to appear.

A committee consisting of Messrs. Herdman Coull and Hislop was appointed to manage our Foreign Mission contributions, it being understood that while we co-operate with the

sister Church in Foreign Missions it is desir- able that the collections of our congregations be kept in a separate account; James Hislop Esq., being Treasurer.

After transacting some further business the Presbytery appointed its next quarterly meeting to be held on the last Wednesday of May.

Closed with the benediction.

ROBT. McCUNN.

Pres. Clerk.

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The Pictou Presbytery, according to ap- pointment, met at Saltsprings on Monday the 6th inst., to hear reasons why Rev. W. Mc- Millan should not be translated to St. Paul's, E. R. The congregation was present, hav- ing been cited to appear in its own interests. The Presbytery having constituted, the object of the meeting was stated; whereupon the congregation expressed their appreciation of their pastor's services among them, his suit- ableness for the place in which he is, their deep attachment to him, the loss they shall sustain in the event of his removal, and their great re- luctance to consent to his translation; but at the same time if the change is to benefit him, in that he shall have less fatigue, and more personal comfort in the Master's work, they are unwilling to place any barrier in the way of his translation

The Presbytery having heard parties, in order to give the case the fullest consideration, resolved to adjourn to meet in New Glasgow, on Wednesday, 15th March, at 11 a. m.

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We have the following intelligence of our good friend, formerly of Barney's River, the Rev. Jas. McDonald. "Presbytery of Lochcar- ron. *Inter alia*, the Clerk laid on the table a minute of the election of the Rev. James McDonald, Olan, to the vacant Church and parish of Glenelg. Rev. Mr. Haggart, Lochcaron, on tabling a letter of acceptance from Mr. McDonald, congratulated the people of Glenelg on their choice, and the Presbytery on the prospect of so ex- cellent an addition to their number."

# THE MONTHLY RECORD

—FOR 1876.—

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It has been arranged that "*The Monthly Record of the Church of Scotland in Nova Scotia, New Brunswick and adjoining provinces*" shall be continued, though necessarily somewhat smaller in size. Corresponding to the reduction in size, there will be a reduction in price. Formerly the price, in parcels of 5 and upwards, was 50 cents per copy. *It will this year be 30 cents.* Ministers will be kind enough to see that arrangements are made in all our congregations to have a *subscriber in every family*, according to the following terms:

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RIVER JOHN