

boy is asked by all what ship has arrived. His answer is, "*The Dayspring*," of course. And now comes a general rush for each person's share; and having retired into their respective rooms, we must leave them quietly for another month to read their letters and their friends to write them as many more.

HUGH A. ROBERTSON.

News of the Church.

The congregation of John Knox's Church, New Glasgow, have resolved to present a call to Rev. John M. McLeod, of Newport.

Rev. James Waddell died at the residence of his son, Mr. W. H. Waddell, in this city, on Monday afternoon, 21st ult. He was fully aware of his approaching departure, satisfied with the arrangements of the Great Master, and died calmly, confiding in the Righteousness of the Lord his Redeemer. We will give a more extended notice of our deceased brother in our next number.

Donation Visit

To the family of Rev. James Salmon, of Salmon River, Queen's Co., N. B.

A pleasing event took place on the evening of the 17th inst. Upwards of one hundred persons came to Mr. Salmon's house and took possession, laid out a sumptuous feast and invited himself and family to join them. After supper an address was read and money and goods to the amount of one hundred and fifty-five dollars thirty-three cents (\$155.33) were presented. The parties were from all the several churches in the Parish. Among the goods were two rich sleigh robes, clothing for family, &c.

Lecture by Rev. Robt. Sedgewick.

Rev. Robert Sedgewick lectured in the College Hall on the 2nd inst. His subject was PUBLIC WORSHIP, and he treated it with all his wonted power and eloquence. He showed the history of worship, and described the Edenic, Patriarchal and Jewish Worship, and then treated of worship as conducted in the Presbyterian Church. It was full of instruction and of sound advice. He insisted powerfully on the simplicity and liberty of Christian worship as opposed to the old ritualism which so many seek to impose on the church. Instead of giving

a full outline of the lecture we subjoin an extract.

"Surely if the partial adoption of liturgical forms would be as the balm of Gilead or as life from the dead, to a sickly or dying church, the churches enjoying and using these forms continuously should be all comely without and all glorious within: life, vigour, and beauty, without spot or wrinkle, or any such thing. Unless this be so we should pause and consider, lest the medicine instead of being a Catholicon should prove but a nostrum and those who propose it purchase for themselves the good degree of spiritual quacks. The remedy, if remedy is needed, is in our own hands. Let us use fully the means within our reach and if more be needful God will reveal it unto us. I would remind you that ours is a historical church, and that its story tells of conflicts with civil and ecclesiastical powers, and of victories and triumphs the benefits flowing from which shall know no end, and the songs of which shall be ever new. Our forms, few and simple as they are, have a glorious past. They have to a great extent made the British Isles, and chiefly Scotland, what they are in the family of nations and in the galaxy of churches. They are consonant to the reason, and they are rooted in the unchanging instincts and enshrined in the hearts of the people. And what they did they still are doing with increased power in the lands that have been blessed with them from the ancient time. Presbyterian worship is not yet effete in the land of Knox, and Erskine, and Chalmers. The simple unpremeditated prayer has still power with God and prevails. The liturgy with all its pomp and circumstance has no glory by reason of the glory that excelleth and no power to captivate and control the Scottish Christian heart. And what these forms have been, and are, at home, they must be here. Why should they not be as strong to mould and perfect the religious life of Nova Scotia as of old Scotland? They will never be tested in this land of free institutions as they have been in the old world, nor is there need that they should. They now stand alike on their own historical bases and their own merits, and they claim on these two grounds to be the media of religious life and power, beauty and benignity to man here as elsewhere. To you they are entrusted and in you the church has placed a discretionary power to use them for the ends which God has ordained. Go and do so in the spirit and power of your illustrious ancestry and you will not labour in vain nor spend your strength for nought."—We could fill pages with wise and excellent thought admirably expressed, but we must close. The large audience listened with rapt attention.