

rose," and to afford means of subsistence, comfort and wealth to thousands and millions of the inhabitants of the "old world," who are pouring in in unprecedentedly large numbers, thankful to receive such favourable terms as they could never expect to have in their native land. This is indeed "a goodly land," and people of all nations will not be loth to come in and possess it; and in order to have a glorious future, and that at no distant day, we want to have the true christian element; we want those who will take possession in the "name of the Lord of the whole earth." We want true christian men and women who will labour not only nor chiefly for "the food which perisheth," but for "that which endureth unto everlasting life," and who will, by precept and example, "point to heaven and lead the way," and thus, in the highest sense, benefit the country and their fellow travellers on life's rugged journey. The future is promising, both from a temporal and spiritual point of view. The husbandman does not labour in vain, but his labour, under the influence of the sun and the showers, yields an abundant harvest, and the spiritual husbandman, who goeth forth bearing the precious seed of divine truth, and commits the same to the ground in the name of the Divine Master, and in obedience to His command, will not be disappointed in his expectations of a glorious harvest, but will in due time return "bearing his sheaves rejoicing." I believe that these Western parts are destined, before long, to become the richest and most valuable portion of the United States, for there are no other inland parts possessing equal natural facilities and advantages; and the person who comes here prepared and willing to wait patiently for the natural results of honest industry, and in the mean time endure some inconveniences, will do well in Kansas; while those who come with expectations of "reaping where they have not sowed," will, as a rule, find themselves disappointed. Industry is as essential to wealth here as anywhere, and the industrious can and will live comfortably and happily; and when the inhabitants will learn to appreciate and practise that "righteousness which exalteth a nation," then this country will become like a garden which the Lord hath

blessed, and God even our God shall bless us.

A NOVA SCOTIAN.

Kansas, 23rd May, 1873.

## Presbytery Minutes.

### Presbytery of Halifax.

The Presbytery met, *pro re rata*, on the 9th May, in the Grove Church, Richmond, to consider a request from the Musquodoboit congregation for moderation in a call. Having taken into consideration the circumstances of the congregation, the Presbytery agreed to grant moderation in a call, with the understanding that they will not proceed to induction unless the congregations guarantee at least \$700 per annum, including supplement granted by the Presbytery, which, for the first year, shall be \$200.

Agreed to meet for moderation in a call in St. Andrew's Church, Little River, on the 20th May, at 7 p. m., the Rev. G. M. Grant to preach.

J. McMILLAN, Clerk.

The Presbytery met, *pro re rata*, on the 20th May,—1. To moderate in a call, as appointed on the 9th, and to receive and consider the same; and, 2. To consider the appointment of a Kirk Session for Richmond, North West Arm and Goodwood.

The congregation unanimously agreed to call the Rev. J. M. Sutherland, M. A., B. D. And the Clerk was ordered to insert his name in the call, which was then laid on the table, and was signed by the elders, trustees, communicants and adherents present.

The call was then sustained as a regular Gospel call. It was agreed to leave it in the hands of the elders for a few days to obtain the signature of those of the congregation not present, and that, thereafter, it be forwarded by the Clerk to Mr. Sutherland.

Rev. G. M. Grant and M. M. Lindsay, Esq., were appointed assessors to assist Rev. J. F. Campbell in forming a Kirk Session at Richmond, &c.

After lengthened consultation with the congregation, the meeting was closed with prayer. J. McMILLAN, Clerk.