

## Quinners and Churches.

The Annual Congregational Meeting of Knox Church, Scarborough, was held in Knox Church, on the first of February. After service, conducted by the pastor, Rev. Geo. Burnfield, M.A., Squire Mitchell was called to the chair to preside over the meeting. The report of the Building Committee was presented by Simpson Reunie, Treasurer. The amount expended on repairs of the Church during the year was (\$487.55) four hundred and eighty-seven dollars and fifty-five cents. Mr. William Clark, Treasurer, then presented his report for the year, which was received. The contributions for the schemes of the Church were two hundred and seventy-seven dollars and seventy-five cents (\$277.75), being an increase of thirty-five dollars and seventy-five cents (\$ 75) over last year. The total expenditure of the congregation was (\$1,680.64) one thousand six hundred and eighty dollars and sixty-four cents, being an increase over 1874 of two hundred and eighty-seven dollars and thirty cents (\$287.80). The total expenditure of Knox and Melville Church for the year was two thousand two hundred and three dollars and seventeen cents (\$2,203.17). The call from Chalmers Church, Montreal, to the pastor, was taken into consideration, and Commissioners were appointed to attend the Presbytery on behalf of Knox Church congregation. They were authorized to state the strong attachment of the congregation to the pastor, and also the earnest desire that he should remain with them; and to state further, that one hundred dollars (\$100) should be added to his salary. The increase of membership during the year was twenty-five. (25). The increase of both congregations was thirty-four (34), nineteen on profession of faith and fifteen by certificate. The financial report shows a considerable progress on the part of the congregation. It is to be hoped, however, that so wealthy a country congregation will do greater things in the future. The spiritual life of the congregation is healthy, and while there is much to mourn over there is also much for which to thank the Lord. May the day soon come when our whole Zion shall be baptized afresh with the spirit of God, and lead us all to more complete consecration of our all to Christ.

At Walkerton, on the Queen's Birthday, the corner stone of the new church was laid in the presence of a large audience. The devotional exercises were led by all the ministers present. There were then deposited in the stone, the Toronto daily papers, *Herald*, *Telegraph*, *British American Presbyterian* and *Record*; also a written history of the congregation, with the names of all the different office-bearers, Sabbath-school teachers, and of every member. The chairman of the Building Committee presented John Bruce, Esq., with a very fine silver trowel, with which, after a short address, he proceeded to lay the stone. After praise, the handsome sum of \$103.00 was given in collection. Thereafter short addresses were given by the Rev. Mr. Duff, on "Consecration for Christ's Work;" Rev. Mr. Will, Wesleyan, on "Liberality for Christ's Work;" Rev. John Eckford, on "The Progress of our Church in Brant;" Rev. John Bell, Church of Scotland, on "The Necessity of Unity and Energy in Completing the Work Begun;" Rev. Mr. Dewar, on "Thanksgiving for what Christ has done in Walkerton;" and Mr. Nesbitt, one of the elders, very happily returned thanks to the ministers for their help and to the strangers for their presence. During the service the brass band very kindly gave excellent help in aiding the choir. After singing "Shall we gather at the River," the Benediction was given by the pastor. This is the third church built by this congregation since 1851; the first a log one, with a subscription of \$27.50 and 2,090 shingles; the second, a frame one costing some \$800; since enlarged by adding twenty feet to its length; and this third one of brick, with fine stone basement. It is built on the leading street from the centre of the town to the railway station, and on a fine site of half an acre in front of the Court House, costing over \$500. The church is 49 x 71, and built of white brick, from designs by Mr. Dalgleish, architect, Galt. The contract price is nearly \$8,000, exclusive of land, galleries, furnishing, fencing, &c. It promises to be one of the most chaste and substantial buildings in the north-west of Ontario. At the ordination of the Rev. R. C. Moffat, in 1857, there were 45 members upon the roll; 814 have been added since then; and during that time 172 have been removed by death, removal to other localities, &c., leaving now upon the roll 187. And during that time the foundations were laid of what are now known as the Churches of North Brant, West Brant, West Bentinck, and Hanover. At present the congregation worship in their frame church on the east side of the river, in the forenoon, and in the Town Hall in the evening. All facts considered, this congregation has reason to cherish deep gratitude for their many past and present blessings. And to Jesus, the chief corner stone, may many more living stones be added year by year in Face St. John's, Walkerton.

The death of Mr. Andrew Patterson, of Sophiasburgh, on Thursday of last week, caused a deep sensation of sorrow, not only among his immediate relatives and neighbours, but very generally in town, where his presence was very familiar, especially to the Presbyterian Society, with whom he worshipped with great regularity for upwards of twenty-three years. On Saturday, the 18th inst., Mr. Patterson had a tumor removed from his right thigh, Drs. Ruttan of Napanee, and Moore of Demorestville. The operation was much more difficult than was anticipated, though it was skillfully and successfully performed; but it proved too much for the aged patient, who sank under its effects on the day already named. His funeral took place from his late residence on Saturday last, to Park's burying ground, and was very largely attended by a most respectable concourse of sincere mourners. Mr. Patterson was a ruling elder in the Presbyterian Church, Pictou, for very many years, and a more humble-minded and exemplary Christian it would be hard to find. In every relation of life he manifested the gentle, meek, sympathetic spirit of the Master, and his end was peace.

## Building and Restoration of Churches in England.

As one example of the spirited liberality which exists in England, and as a proof of the devoted love of the members for their National Church, we quote the following from a speech lately made by Archdeacon Woolcombe, of Exeter Cathedral. The Archdeacon said: It was very remarkable to observe how, during the last twenty or thirty years, the progress of church restoration had gone on throughout the country, and particularly in the Diocese of Exeter. Some of them were probably aware that a return had been called in by Lord Hampton of the number of churches that had been restored since 1840, at a cost of not less than £500. He held in his hand a copy of the return for the Diocese of Exeter, and he found that, including the Cathedral, there had been 401 churches either restored or newly built since 1840 at a cost of not less than £500, and that the total sum expended thereon amounted to £782,805. (Applause). Of this sum he found that £709,253 had been provided by the voluntary contributions of individuals—(applause)—the Church Building Society which, he recollected, was a voluntary society, supported by Churchmen, had contributed £17,078; Queen Ann's Bounty, which was also a Church Society, £475; the Ecclesiastical Commissioners, who were the administrators of church property, had subscribed £22,802, making a total of £749,608, either from private contributions or from the property of the church. (Applause). The remaining portion amounting to £82,702, had been contributed out of the rates. He certainly expected that the sum mentioned in the return from the Diocese of Exeter would have amounted to more than a million, and he had no doubt that if they had the returns of all the little village churches that had been restored at a cost of under £500, they would very nearly reach that amount. Besides that, they must take into consideration the fact that the Cathedral had been returned at only £25,000, whereas he fancied that before they had finished they would have expended £40,000. (Applause). Whilst on the Cathedral, he must advert to the memory of a very worthy and benevolent and charitable person lately passed away—he meant Mr. Gibbs. At the time when they were in law troubles, Mr. Gibbs wrote to say that if they were successful, and the Records was retained, he would send them £5,000 towards the completion of the Cathedral. A few days before his death that £5,000 was paid over to the account of the treasurer. (Applause). Of many, very many, acts of munificence which were owing to that remarkable man, the Cathedral body would feel a deep gratitude for his munificence towards them. (Hear, hear). If he was not detaining them he would like to say that the returns of the kind to which he had referred would, he thought, be a testimony to those who were anxious to alienate the property and the buildings of the church, that that property belonged to the church as a corporation, and not to the nation. (Hear, hear). All that had been expended in the work of church restoration during the last forty years had come, with small exceptions, out of the pockets of church people; and how anybody could venture to say that the churches belonged to the nation, and could be alienated for other purposes except that of religion he could not imagine. (Hear, hear). He thought that Churchmen had been too "mealy-mouthed" in not telling the people of what they had been doing for the last thirty or forty years. They had probably been going on that very grand principle of not letting their left hand know what their right hand did; but when so much was at stake in this country as at the present moment, he thought it was right for them to tell the people, not for self-glorification, but for the information of the nation, what the church was about. He recollected once reading a charge of the celebrated Bishop Butler, who in one of his addresses to the clergy, said the churches in that time were in such a state of dilapidation that they would soon go to the ground. Let any one now go through the country, he was sure to find some work going on in connection with church restoration, and he certainly felt exceedingly delighted to come to Dawlish and see the beautiful way in which the church of the parish of that town had been built. Further than that, he did not think there could be an individual parishioner of Dawlish who did not glory in the idea of the removal of that great, he believed, "three-decker." (Laughter). He could only say it was excessive ugly, and they did not regret its demolition. (Applause). Lady Elizabeth Villiers has subscribed £1,000 to the Northampton Church Extension scheme. The Church of Wethersfield, Essex, has been restored at an expense of £1,500. Rotherham Church has been restored by Sir Gilbert Scott, at a cost of £9,000; Farley, Wilts, and East Sturham, which have cost about £2,000.

## Moody and Sankey's Revival Services.

SUNDAY.

The revival meetings continue to be all well attended. Whilst Messrs Moody and Sankey devoted themselves on Sunday to the East End, they left Mr. Aitken in charge of the West End. Mr. Sanday, a local minister, maintained the services at the Agricultural Hall. Many who were once opposers of the movement are rapidly coming round as lepers in the movement. All who witness the meetings acknowledge that it is a marvellous sight to see so many congregations of thousands of persons gathered together day after day from noon till nearly midnight for religious instruction, prayer, and praise. There is, however, still something more wonderful than the numbers and the devotion of the great congregations, and that is the effect produced in the human heart. Ministers and others are oftentimes heard discussing for the purpose of endeavouring to ascertain by what powers the results are produced. Some of the scenes daily witnessed are extremely affecting. When at the end of his sermon Mr. Moody invites all whose hearts have been touched to draw for a few moments nearer to the throne of grace, every group that accepts the invitation to special prayer has its own family history, and it is not difficult for even a casual observer to read its story. Who is there who could not divine the history of the following group?—Mr. Moody had been preaching on heaven, and the bliss of friends being again with those who had gone before. The congregation then sang, "Shall we gather by the river where bright angels feet have trod?" And then, whilst they sang another hymn, "We speak of the realms of the blest," Mr. Moody invited all who wished to pray to go there to come up to the front. Among the large numbers in the crowd pressing forward were two stalwart men in the prime of life, carrying one who was too feeble to stand, and whose hair was bleached with years. As they bore him on their arms, the tears trickled fast down the old man's face, and men's too. An artist might have made a picture of the scene. It would have required no written explanation. It told of an aged mother gone before, of an aged father soon to follow, and the hope among them that after passing through the valley of the shadow of death they would all awake to meet a joyful resurrection. Similar scenes could be easily multiplied, each telling its own tale and its own religious awakening, the result of this revival work. But there are other features of the movement, and perhaps not the least remarkable is the manner in which many of the ministers of various denominations are coming round as helpers. Some at first stood aloof watching it with jealousy. They seemed to fear lest the revivalists should withdraw the members from their own congregations, but the proceedings in the revival rooms have dispelled their fears. It is true that they have not all come round, as the following case will show:—A young man went into the inquiry-room who was a stranger in London. He was spoken to by a Congregational minister labouring in the North, who, ascertaining that the young man resided in the south district advised him to attend, on the following Sunday, the chapel of another Congregational minister labouring in his locality. The young man went, but, to his great surprise, the Congregational minister of the south preached a sermon against sensational religion, and concluded by earnestly exhorting his hearers not to go running after the American revivalists, as so many who had itching ears were doing. His belief, he said, was that every congregation was the rightful flock of their shepherd, and that the sheep ought not to run away after strange shepherds, who might only be mere adventurers. The pastor in question is not a very popular preacher; he has but a small flock, and probably cannot afford for any of them to go astray. Probably he had good ground for fearing that if any of his congregation did they might not return, but the general testimony of those ministers who have been taking part in the labour of the revivalists, and who resided in the localities that have been under their influence, is that their congregations have been greatly increased.

MONDAY.

Monday was, as usual, comparatively a rest day with the revivalists. The services commenced with a noonday prayer-meeting at Her Majesty's Opera-House, which was largely attended. There were many special requests for prayer from all parts of the country, and many encouraging accounts given from various parts of the progress of the work. One of the most interesting was in a letter read by Mr. Moody, which he had received from Cambridge, and in which it was stated that a great movement had been begun there among the undergraduates, and that some marvellous results had followed. The Town Hall was completely filled on Sunday night, and after the service a prayer-meeting took place, and a great revival followed. A movement like this to break out among the undergraduates of the colleges of Cambridge was, Mr. Moody said, a great token of the Divine blessing. During the service Mr. Sankey sang several hymns, and the meeting closed with the benediction. The Rev. W. H. Aitken maintained the service at Her Majesty's Opera-House last night, at which a good congregation assembled. Mr. Aitken, who is a talented and eloquent preacher, but who is not known, bids fair to be an excellent sustainer of the work begun by the American revivalists. He took for his text last night the 12th and 13th verses of the 11th chapter of Zechariah. He said that the words showed the arts by which Satan seeks to bribe the people of the world. The sin of Judas was an old sin, and was one constantly repeated. When Judas sold his Master he forgot that in so doing he was selling himself too. The preacher concluded with a most earnest appeal to his hearers to accept salvation now. At the close of the service a young men's meeting was organized similar to the one at the Agricultural Hall. Many persons also went into the inquiry-room, at which Mr. Aitken and other friends were present to counsel them. About 100 persons stayed to the

prayer and revival meeting held in the pit of the theatre.

It transpired that information was received from Cambridge that the work going on among the undergraduates there was largely extended last night, for, in addition to the Town Hall three other large rooms had been taken.

The services at the Agricultural Hall were concluded by the Rev. Dr. Mackay, of Hull, but the attendance was very small. He too is a very powerful preacher.

TUESDAY.

London is now in the very height of its gayest season. Besides the regular May meetings, there are 130 meetings for various religious objects announced, and every available hall is daily occupied. It is therefore not surprising that the noonday prayer meeting on Tuesday was not so fully attended as on former days. Mr. Moody said that the requests for special prayer were far more numerous than on any former occasion, and that it was a very encouraging thing to find this great work so extending. The requests, which were all classified, were then read through, the total number amounting to 400. Prayers having been offered and several hymns sung, Mr. Moody gave a short address on the difficulties of the inquiry-room. He said his great difficulty in London was in dealing with the sceptics. People would come to him in the inquiry-room to ask him to rid them of their difficulties. He thought it was hardly the place or time to come and ask him to do so when he was busy directing souls anxious, and inquiring, the way of salvation. If those sceptics who always stood in the doorway, and who would neither go into the kingdom, nor let others if they could help it, would only get out of the way, or rather come and work for Christ, what a grand work they would soon accomplish in London. After prayer by a number of friends and the singing of a hymn, the meeting closed with the benediction.

Though the attendance in the morning was sparse, yet the Opera-House at the afternoon service was crowded in every part. The Royal box was occupied by the Duchess of Sutherland, the Marchioness of Exeter, the Duchess of Cleveland, and Lady Alcock. Messrs Moody and Sankey conducted the service, which was listened to with great attention. The Opera House in the evening was very thinly attended, the pit only being filled, with the exception of a few persons in the grand tier. Those who were absent, however, lost a grand oratorical treat. The Rev. W. H. Aitken was the preacher, and he appears to be very remarkable for his culture, eloquence, and evident sincerity. On the platform there were the Earl of Cavan and Mr. Mo'ay, M.P. Mr. Aitken took for his text the 18th and 14th verses of the 17th Psalm. He said that even the most worldly man had an inward yearning sometimes for rest. The religion of Christ was the only system of the whole of the religions of the world which offered rest to the weary soul. All other systems kept man on the weary treadmill and busy wheel of life. What peace could a man of the world have with the sword of Damocles hanging over his head? There was an inward tumult in the heart of a worldly man that he never could still. With these thoughts in our minds, what a blessed thing it was that Christ stood now in the midst of the world and said, "Come unto me all ye that labour and are heavy laden, and I will give you rest." It was a great mistake to suppose, as some do, that if they had only wealth they could lead a religious life and be in their heart at rest. Here we were in the West End of London, the very centre of fashion and wealth. Let them look in the faces of many of the worldly people of wealth and see whether they were at rest. Not they. Why, one-half of them did not know what to do to kill time. Their life was one weary round of pleasure-seeking in the day, and theatre and ball-going at night. But did they give rest to the weary soul? Oh no! Well, they had been hearing in the crowded meetings from their dear American brother of the peace of God, and many thousands began to pray who never prayed before. True, there were some they met with who, when Christians spoke to them of the hope of their immortal soul, gave them such a reply as this, "Oh, I don't want you to speak to me; I can take care of myself." It was, however, only when sinners felt a sense of their own danger that they cried out, "Oh Lord, deliver my soul." It was with sinners as with drowning men. They only scream out "Save me" when they are sinking down to death. The sermon was very effective, and a very large proportion went into the inquiry-rooms and declared themselves on the Master's side. Mr. Moody at night preached at the East-end to a large congregation. Dr. Mackay, of Hull, preached at the Agricultural Hall, and Mr. Taylor, of California, at the Victoria Theatre.—*Review*.

## Arab Character.

The Bedouin Arab has some fine qualities. He has warm family affections, particularly to his mother; is kind to his horse, hospitable to his friends, and to strangers also, to the utmost of his power; but, like most who belong to wild nomad tribes, he is given to plunder without scruple, and even looks on it as his right to plunder settled inhabitants of corn, etc., and travellers of their goods, and even of their clothes, unless they are under the special protection of his own chief, or of one on friendly terms with his own, in which case he is quite faithful. He is revengeful to his enemies, tyrannical to his wife, and bigoted to his religion—while at the same time careless of its observances; one of a party often being seen reciting the customary Moslem prayers at sunset, etc., while all the others are chatting or attending to their camels, apparently thinking one was proxy for the rest. Very few can read, and those who can, usually possess and desire only one book, or rather part of a book; for their whole library often consists of a portion of the Koran, written in a large hand, in a large thin volume bound in red leather. An Arab cares little for instruction, and is self-righteous to a degree.

## Hymns From Babylon.

As a pleasing contrast to the idolatrous and superstitious phases of the Assyrian belief, a specimen or two may be added of their religious worship. These Hymns of the elder or, rather, the younger days might express the devotion of the pious heart to the world over.

"In the heavens who is so lofty?  
Thou alone, thou art lofty.  
On the earth who is lofty?  
Thou alone, thou art lofty."

Thy great commands in heaven are published,  
Thy god, how down before thee,  
Thy great commands on earth are published,  
It spint like the dust

Not all the prayer, however, are offered to an unnamed supreme god. Here is a short prayer of intercession addressed by the priest to the god Shamash, or the Sun, in behalf of a worshipper:

"O thou Sun at thy command,  
Let his sins be atoned,  
Let his iniquities be blotted out!"

Another hymn is hardly the less striking and beautiful for its reverence for Venus:

"He who fears not his God  
Shall be cut down like a reed;  
He who worships not Ishar,  
His strength shall fall  
Like a star in the sky shall he fade away,  
Like the dew of the night shall he vanish."

The following psalms, however, need not the change of a word to adapt them for chanting in our own Sabbath worship:

"O God my Creator,  
Hold thou my arms,  
Keep the breath of my mouth  
Take thou my hands,  
O Lord of light!"

Or this:

"O Lord, let not thy servant sink  
In the waters of the raging flood  
Hold thou his hand!"

Or this:

"Lord my transgressions are many,  
My sins are great!  
The Lord in the wrath of his heart  
Hath heaped dishonour upon me!  
God in the strictness of his heart  
Hath overwhelmed me!"

A second verse, however, of this psalm, recognizes inferior deities:

"Ishar hath pressed down hard upon me,  
She hath made my troubles bitter;  
I throw myself upon the ground,  
No one taketh my hand,  
I cry aloud,  
No one heareth me."

It might give a juster view of the religion of these kings and people, by whom God punished Judah and Israel, if we were to add some of their strange conjurations against a hundred sorts of goblins and devils, and incubi and succubi, which were supposed to torment mankind; but they would only show, what is abundantly proved by the religions of all nations, that the soul's pure worship of the Most High cannot quite be extinguished by the densest superstition. "In every nation," says St. Peter—and why not even in that city in which, we are told, the people cried mightily unto God at the preaching of Jonah—"he that feareth God and worketh righteousness is accepted with him." Theirs was what the theologians call "an invincible ignorance," for which men are not responsible and notwithstanding which such as they, as the infallible Pope told his flock in 1863, "are able, by the operation of the power of divine light and grace, to obtain eternal life."—W. H. WARD, D.D., in *"Scribner's Monthly."*

## Births, Marriages, and Deaths.

### BIRTHS.

On the 24th ult., the wife of the Rev. H. Crozier Holstein, of a son.

### MARRIAGES.

At the residence of the bride's father, on the 1st inst. by the Rev. James Boyd, Mr. William Thompson, merchant, Milverton, to Miss Elizabeth, third daughter of Mr. James Docherty, of North Easthope.

At the residence of the bride's father, by the Rev. R. Thynne, English Settlement, on Thursday, 27th May, the Rev. Alex. Aikhead, Esq. of Stanley, Co. Huron, Ont., to Miss Elizabeth, daughter of Duncan Brown, Esq., 8th Concession of Lobo, Ont.

At the residence of the bride's father, by the Rev. R. Thynne, English Settlement, on Thursday, 27th May, the Rev. Allen Hall, C. P. Church, London Township, to Miss Catherine, daughter of Duncan Brown, Esq., 8th Concession, Township of Lobo, Ont.

### DIED.

At Woodstock, suddenly, on Wednesday 18th May, 1875, Miss J. Shaw, relict of the late John Shaw, aged 74 years. Deceased was a native of the Caithnesshire, Scotland, and was one of the earlier settlers of the town of Woodstock, where she spent the last forty years of a consistent, unobtrusive Christian life.

## MEETINGS OF PRESBYTERIES.

STRATFORD.—In Stratford, on 1st Tuesday in July, at 11 o'clock a.m.

HERON.—At Goderich, on 1st Tuesday of July, at 11 a.m.

BRUCE.—At Paisley, on the 2nd Tuesday of July, at 2 o'clock p.m.

BROCKVILLE.—At Prescott, on the 3rd Tuesday of June, at 2:30 p.m.

PARIS.—In Knox Church, Woodstock, on the first Tuesday of July, at one o'clock, p.m.

SYRACUSE.—At Barrie, on Tuesday, July 6th, at 11 a.m.

HAMILTON.—In the McNeil Street Presbyterian Church, Hamilton, on the second Tuesday of July, at 11 a.m.

CONROU.—At Millbrook, on the first Tuesday of July, at 11 a.m.

KANSAS.—In Pictou, on the 2nd Tuesday of July, at 10 o'clock a.m.

GRANT.—In Chalmers Church, Guelph, on the second Tuesday of July, at 9 o'clock, a.m.

TORONTO.—In the Lecture Room of Knox Church, Toronto, on Tuesday, 1st June, at 11 a.m.

BROCKVILLE.—Will meet in Erskine Church, Montreal, during Assembly at call of the Moderator.