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THE MONTHLY RECORD

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK & ADJOINING PROVINCES.

VOL. XIX.

JULY, 1873.

No 7.

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

MEETING OF SYNOD.

The Synod of our church met in St. Andrew's Church, Pictou, on Tuesday evening, June 24th. The retiring Moderator, Rev. James Murray, preached the usual sermon from Mark xvi. : 15, which will be found on page 170. Thereafter the Synod was constituted, and Rev. Donald McRae was appointed Moderator for the ensuing year. The roll was called, and the several Committees were appointed, after which the Synod adjourned.

On Wednesday morning, the Rev. John Campbell gave in the report of the *Monthly Record*. The circulation is increasing, and financially the condition is satisfactory. The report was received and adopted.

In the afternoon, the report of the Home Mission Board was given in by the Rev. George M. Grant. The revenue of the church for Home Mission purposes amounted to \$2,193.24, exclusive of the usual grant from the Colonial Committee, amounting this year to £210 stg. The report shows forty charges in the church, and at present eight vacancies. A long and animated discussion followed on the subject of ministerial supply, which was concluded in the evening. Mr. Grant addressed the Synod at some length upon the subject.

Thereafter, the report of the Union

Committee was read by the Rev. Donald McRae. The discussion of the report was postponed till Thursday.

The report of the Committee on the Widows' and Orphans' Fund was given in by J. J. Bremner, Esq. In addition to the sum already acknowledged in the *Monthly Record*, one thousand dollars have been subscribed by St. Andrew's Church, St. John; a large sum by St. Andrew's Church, Pictou; and other sums by other congregations; so that the prospects of the fund are, on the whole, highly encouraging. Before the Synod, the full sum required was subscribed.

Delegates from the Church of Scotland in Canada were welcomed on Thursday morning, and requested to sit and deliberate as members of the Court.

The Court was occupied in considering the report of the Foreign Mission Committee. Two missionaries are supported in the South Sea Islands, and the funds of the Committee are in such a good condition that a third missionary could be sent, were a minister found ready to go.

The Young Men's Bursary Fund report was given in on Friday by Rev. Wm. McMillan. The object of this scheme is to provide assistance to young men studying for the ministry. It was felt that young men were not coming

forward in sufficient numbers to satisfy the committee. The financial condition is good, a balance being on hand after defraying all expenses. The revenue for the year, as reported, amounts to \$391.29, received from Church-door collections. The Convener, Rev. W. McMillan, resigned the Convener'ship, which resignation, after considerable discussion, was reluctantly accepted, and Rev. J. F. Campbell was appointed his successor.

Reports of delegates to the Church of Scotland in Canada were received from Messrs. Grant and W. McMillan.

The report on Sunday Schools was given in by Rev. J. F. Campbell, in the absence of the Convener, and accepted.

In the evening, the Canadian delegates, Rev. Messrs. Ross and McDonald, addressed the meeting.

The Union question then came up, and was discussed at great length, after which the report of the committee was unanimously adopted. The measure was sent down to the Presbyteries and congregations, and the Union Committee thanked by the Court and discharged.

On Saturday, the business was chiefly of a routine character, till an overture was introduced on Christian Life and Work, the discussion of which was resumed in the evening.

On Monday, the Rev. Gavin Lang, of Montreal, delivered an address on the Schemes of the Church in Canada, and the remainder of the sederunt was occupied chiefly with routine business and closing up the work of the session.

The Synod adjourned to meet in St. Andrew's, Halifax, on the last Tuesday of June, 1874.

The usual Missionary meeting was held in the evening, when addresses relative to the work of the Church were delivered by members of the Court.

THE following are the collections made in St. Andrew's, Halifax, for the Presbytery Home Mission:—

Col. by Misses Scriven and Bayley..	\$14 23
“ “ Thomson and Taylor.	27 60
“ “ Wier and Taylor.....	27 69
“ Messrs. Urquhart and Scriven.	4 75
“ Little and Taylor.....	33 25
Sent in to Rev. John Campbell.....	10 00

Total.....\$117 52

SERMON

Preached at opening of Synod, in St. Andrew's Church, Pictou,

BY REV. JAMES MURRAY, *Retiring Moderator.*

“He said unto them, Go ye into all the world and preach the Gospel to every creature.”—MARK XVI 15.

Small beginnings have large endings. A man drops a small seed into the earth, and it starts up and expands into a large tree. The slender rill that trickles from the rock presently increases to a stream—the stream swells into a river—and the river, gathering as it rolls, becomes an arm of the sea; and then there is a mingling and a sweeping and a spreading of its waters through the circuit of the mighty ocean. And so of the rise and progress of the religion of Jesus. At first there was the utterance of a single voice in the solitudes of the wilderness—next was the testimony of the Son of God to Himself in the village and in the city—then the gathering of the twelve, and a declaration from their lips of the simple truths of the Gospel, in law and doctrine, to the surrounding nations. There arose from the Apostles the great company of preachers, multiplying and widening their circles of influence abroad over the earth to the present, the Holy Spirit attending and blessing their labors, so that, through their instrumentality, the Word of God has mightily grown and prevailed, and shall grow and prevail till that glorious time when the whole world, now lying in darkness, shall be filled with the knowledge of the Lord, as the waters cover the channel of the sea. What a triumphant comment is this extension of divine truth on the unanswerable position of Gamaliel the Pharisee—“If this counsel or this work be of men, it will come to naught; but if it be of God, ye cannot overthrow it.”

Yes, whatever is or shall be the aspect of the world in the light and beauties of holiness, comes, under God, of preaching. This is the great lever which, by little and little, is lifting the wide universe out of the bondage of ignorance and superstition. It was this which overturned the existing structure of the Mosaic economy in rite and ceremony; it was this which struck to their centre, and shivered into atoms, the idols of the hea-

then, which swept into ruins the great Diana of the Ephesians, and the pillars of her Temple, where all the world worshipped; it was this which kindled a light which the power of numerous and mighty enemies could not put out—a light, still shining in the enemies' face, to increase in radiance, until it merges and belost in the glories of heaven; it was this which snatched from the grasp of Satan, which drew, as brands from the burning, thousands of souls that had otherwise been writhing in eternal torment, but who are now the exalted and blessed, singing and ministering before the throne of the Lamb. Such have been the influences and effects of the preaching of the Word, concerning which our Lord commanded His disciples "Go ye," &c.

We remark,

I. The Gospel originates in a source of supreme excellence. We are naturally apt to form our opinions as to the character of existing systems, by referring to the characters of their founders. Apply this mode of reasoning to the Gospel, and the character of its Founder, and it will be found to possess every claim on the human mind for reverence, admiration and love. To Christ the Gospel is indebted for its existence; and hence it is called the Gospel of Christ. Christ unfolded its powers and principles, established its essential laws, performed those miracles which confessed its truth, bestowed on it its inherent and intrinsic efficacy, and appointed those varied arrangements by which it was to be advanced through the world.

There are more admitted facts in the history of Christ that seem to assign Him a state of humiliation, and to constitute what Scripture terms a stumbling block, on account of which many are disposed to deny and disown Him. He associated with men in the most despised circles of society, and selected the companions of his earthly career from those who were regarded with fear and contempt. Thus prompted by the impulses of Almighty mercy and love, He trode constantly on the very confines of poverty and want. He was finally seized and tried, convicted as a malefactor, condemned to die, and did die upon the cross. If these facts stood alone, they would, we admit, be startling and forbidding; but they are to be explained in such a way as to in-

crease and redound to the splendor of His glory.

Then there are certain truths in regard to Him which give Him a character of high and matchless elevation. He *was without sin*. There was not a deed, word or thought on which there rested, or could rest, the shadow of a stain. He was holy, harmless, undefiled, separate from sinners. He did no sin, neither was guile found in His mouth. The *human nature which he wore was invested with an especial appointment from God the Father*, because all the offices He performed as Mediator between God and man, arose from the important fact that He was the Messiah—the Christ—the set apart and solemnly anointed of God. Besides the possession of such a human nature, *he was essentially and eternally divine*, the second person in the co-equal and co-eternal Jehovah, the divine and human nature being mysteriously and miraculously united in Him. He was "Emanuel, God with us." "The word was made flesh and dwelt among us, and we beheld His glory (the glory as of the only begotten of the Father) full of grace and truth." While he came "of the seed of David according to the flesh," he was "over all, God blessed for ever."

All these truths have been contradicted, cavilled at and denied, but their revelation is distinct, their authority final, and our duty and privilege is to receive and delight in them, as combining to represent the Great Author of the Gospel as one whom the seraphs of heaven may well adore and obey, who merits all blessing and praise, and who is yet infinitely higher than all.

Besides these elevated and dignifying truths in regard to the person and character of the founder of the Gospel, we might direct attention to the facts recorded in revelation in regard to His existence as Mediator subsequent to His death on the cross, and which, in fact, that death purchased and secured. For example, His resurrection from the dead, His ascension to His Father and our Father, to His God and our God, His glorified station as the triumphant Redeemer at the right hand of the Majesty on high. Time, however, will not allow us to enter even superficially on the development of that "great mystery of godliness—God manifest in the flesh, justified in the

spirit, seen of angels, preached to the Gentiles, believed on in the world, received up into glory." And therefore we call attention at once to the amazing dignity which the Gospel receives from association with such a Being as its Founder and source, and remind you, at the same time, of the solemn and imperious claim which the Gospel, because of its connexion with Him, has on the profound reverence, implicit faith and uniform obedience of man. The Apostle of the Gentiles forms precisely the same conclusions from the same premises, when, after announcing the Divinity of our Lord in Hebrew 1, he goes on to mark the solemn conclusion: "Therefore we ought to give more earnest heed to the things which we have heard, lest at any time we let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation?" Living as we do, under the Gospel, take heed that you render that earnest attention to it, which is so distinctly and solemnly demanded, and beware lest, by your scorn, indifference, or neglect, you shall encounter that far sorer punishment which is to arise from the anger of Him into whose hands it is a fearful thing to fall, and of whom it is written, "Vengeance is mine; I will repay, saith the Lord."

II. The Gospel is fraught with abundant blessings to the world. The very meaning of the term Gospel verifies this statement, for the word signifies *glad tidings*. When the angel appeared to the shepherds to announce this to the world, he said, "Behold, I bring you glad tidings of great joy, which shall be for all people," and then, as if that very announcement had given new energy to the raptures and harmonies of heaven, "there was heard a multitude of the heavenly host praising God and saying, Glory to God in the highest, and on earth peace, good will to men."

Notice, first, the nature of the blessings which the Gospel imparts. Here we scarcely know where to commence and where to close. When we speak of the blessings of the Gospel, we seem as though we stood at the entrance of some fair and beautiful garden, where we cannot stir a step without plucking flowers

and beholding fruits on the tree of life, whose very leaves are for the healing of the nations. We can only notice a few of its chief blessings, which, however, you will find to extend over the wide sphere of life and immortality.

1. The Gospel reveals to man a knowledge of God and all spiritual truth. This knowledge, on account of the state into which man has fallen by his own voluntary and wilful depravity, would, apart from christianity, have been entirely and utterly impossible. Moral revelations of truth were given to men in the early ages of the world; they were given to the Patriarchs, they were given at a subsequent period, under the economy of Moses to the Jewish nation; but nations have, in the process of time, changed the truth of God into a lie, and have plunged themselves into the deepest abysses of idolatry. The Jews, by their traditions, had perverted the commandments of God, so that they became of no effect, and had it not been for the advent of new and brighter disclosures, man would have remained enveloped in a midnight darkness, from whose horrors no finite influence, however powerful, could have relieved him. Now, the Gospel comes in consequence of the plan of eternal mercy, that it might supply the deficiencies, remedy the evils, and impart the appropriate boon; and it throws a bright and steady lustre over the otherwise dark realities of the world to come—lighting up every truth pertaining to the character and government of God, and the duties and destinies of man, in such a way that no truth is hid which it is important for man to know.

It is to the communication of this knowledge that the Apostle refers when he speaks of the "revelation of the mystery which was kept secret since the world began, but now is made manifest, and by the Scriptures of the Prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of the faith," &c.

This spiritual knowledge is essential to all real dignity, essential to all moral worth, essential to the introduction of man into that state by which alone he can be prepared for future and everlasting happiness, of which we read that that which is in part shall be done away, and we shall know even as we are known.

2. The Gospel imparts to man deliverance from the guilt and power of sin. Man is everywhere to be viewed as a guilty and polluted sinner against God, universally exposed to the curse of the Divine law, and those threatenings of that law which are finally to inflict their penalties in the torments of futurity. Now the main design of the Gospel, as a system of blessings and benefits, is to present and open up the existence of a provision, which, when embraced by man and applied to man, shall be the means of averting the dangers by which he is surrounded, restoring him to the enjoyment of acceptance and favor with God, and causing him to wear His image, that he may be morally prepared and made meet for His glory. This great provision is secured to us by the death of Christ. When He died upon the cross, He quenched that fire which had been lighted up to desolate—which had run along the surface of the earth, finding fresh fuel in every folly and every crime of man, and which (had it not been for the interposing power of his Maker) would have reduced the habitations of our race to ashes, and wrapt the universe in flames. The death of Christ is to be regarded as the propitiation and atoning sacrifice for sin, the application of which to man, through the appointed medium and instrumentality, is to effect everything that can be desired for the well-being and restoration of the soul. "We are justified freely by His grace, through the redemption that it is in Christ Jesus, whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God—to declare, I say, at this time His righteousness, that He will be just and the justifier of Him which believeth in Jesus."

Now the belief of the testimony which God has given regarding His Son, is the appointed means for applying to man, in state and character, the whole benefit of the provisions of the atonement. Faith is the appointed instrument of imputing the righteousness of Christ, for the sake of which is granted the blessing of justification and acceptance with God. Faith is the appointed instrument for overcoming the world, and purifying the heart, so that men are made personally meet

for the inheritance of the saints in light. Compare the difference between a state of condemnation, on the one hand, and justification on the other—between a state of pollution and a state of purity and holiness—and can any one fail to see that here are given, through the Gospel, blessings so vast that no intellect can compute them—so boundless that no imagination can conceive them? Oh, if the Gospel did not communicate forgiveness through the atoning sacrifice of Christ, its other announcements would amount to absolutely nothing, and the sound of its glad tidings would be hushed and die away into the stillness of an everlasting silence. But the Gospel, having communicated blessings like these, has invested the sphere of human destiny with a bright and imperishable grandeur, and must even now inspire those deep songs of joy, whose high and rapturous harmonies are to resound through the temple of heaven for ever. For what are the raptures of immortality but the pouring forth of thanksgiving, on the part of the redeemed, for fulness and triumphant efficacy of the atonement?

3. The Gospel imparts abundant consolation and support amid all sorrow. I need not remind you that the present life is a scene of protracted sorrow and distress—that sorrow is the portion of those who have received an interest in the power of the everlasting Gospel—that, in fact, they are the persons on whom often the tempest of worldly persecution pours the fury of its most bitter and deadly storms. But the very fact of the consciousness of an interest in the atoning sacrifice of Christ, is of itself like a cordial and balm to the spirit, whatever may be the nature of the sorrows and agonies it may be compelled to endure. And there are sources of consolation arising from these communications of Gospel mercy which remove the sting from all sorrow, and which render sorrows, in all respects, but blessings in disguise. The power of the Gospel to administer such consolation has been abundantly exemplified in the history of thousands. The Apostle, speaking of the delightful anticipations which himself and his companions enjoyed in the prospect of the divine glory, speaks thus in Rom. v., "We rejoice in hope of the glory of God." Now, it is not extraor-

dinary for a man to rejoice in hope of glory or in prospect of peace and perfect happiness, and therefore the Apostle goes on, as if to exhibit a still greater marvel and mystery in the achievements of that wondrous religion of which he was the advocate and champion: "And not only so, but we glory in tribulations also, knowing that tribulation worketh patience, and patience experience, and experience hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given to us." On other occasions, he speaks in regard to those around him as if sorrow had no effect, and were altogether deprived of its sting: "we are troubled on every side, but not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body."

Have not these consolations been felt by the captive in the dungeon and the martyr in the flames? And speak I not to many who can say, from their own personal experience, that often they have felt them themselves? Yes; have you not felt them beneath the pressure of poverty, where worldly sources of supply and content seemed to be withdrawn and withered? Have you not felt them when you have endured obloquy, persecution and scorn for your attachment to the name and cause of the Redeemer? Have you not felt them when you stood by the bed of sickness, and watched the languid and failing eye and quivering lip, and the last convulsive agony of those on whom your attachment has been accustomed to repose, and when you followed in the dreary march of the funeral train, and committed them to the silent tomb, the house appointed for all living? Have you not felt them when disease and infirmity invaded your own frame, when the sentence of death seemed to have been rankling like noxious poison within your vitals, and when you thought yourselves ready to become the prey of worms? Oh! yes, you are the living witnesses that they have strong consolation who have fled for refuge to the hope set before them. You can testify, and rejoice while you testify, how perfect is the balm which the power of the Gospel

gives; and already are you panting with gratitude and fervor for the arrival of the time when you shall praise him more worthily in the temple above, from which sorrow and death are forever excluded, and which bears over its portals the letters of that promise, "God shall wipe away all tears from their eyes."

Notice, secondly, the extent to which it is designed these blessings are to be diffused. A great portion of the value of any blessing depends on its extent. On the one hand, contraction lessens it, and on the other the power of diffusion increases it. Now if the Gospel had possessed but a restricted constitution—if it had erected barriers and obstacles to the communication of its mercies among men—if it had been so restricted as to exclude any portion of the human race, even the vilest and most degraded,—this would have taken away much of its value; and whatever might be the intrinsic worth of its blessings, still, if these wanted diffusiveness, they would ultimately have been but of a secondary and inferior kind. But, blessed be God! in the Gospel there is nothing at all sectarian or peculiar, nothing which causes it to be governed or limited by the character of governments or climates, the influence of civilization, knowledge or art; but it goes forward freely and fully, without a miracle, without a fetter, without restriction, intended to bear the charter of its mercies to every kindred, clime and tongue.

Prophecy speaks of this expansiveness in the communication of coming blessings. It was indicated, during the personal existence of our Redeemer, by His parables, instructions, example—by the commissions which He gave His Apostles as a regulation for the continual and future exercise of ministry of the word, for He taught them that "it behoved Christ to suffer and to be raised on the third day, and that repentance and remission of sins should be preached in His name." His last words to them were: "Go ye into all the world and preach the Gospel to every creature. This Gospel is the religion of mankind, the religion of the world. Wherever the Gospel finds man, it finds him the same in all the substantial elements of his character, in all his moral wants, in all his feelings, in all his sympathies, in all

his wretchedness, in all his spiritual destitution, in all his exposure to suffering and death; and, meeting all those great exigencies and wants of our nature, the Gospel reveals the only way of salvation, the only foundation of hope, the only path to glory, honor, immortality. The results of its influence in the world are a proof of its adaptation to man. It is no longer a matter of untried experience. We at this day occupy a position which gives us advantage even over the Apostles. We can look back on the workings of this mighty system for eighteen centuries; we can see how the Gospel, in all the varieties of its trials and experience in which it has been brought to bear on the diseases and maladies of our nature, has ever been attended with the same gracious power, has always secured the same spiritual result, and has thus proved the truth of the Apostle's declaration, "The Gospel is the power of God unto salvation to every one that believeth."

But, great as has been the success of the Gospel, brighter triumphs yet await it. Its operations have been yet imperfect and incomplete. Many nations have yet heard no call of the Saviour's voice, and have not even had a glimpse of the Saviour's glory. We do not yet see all things put under Him, though we have positive testimony that there is yet to arrive, in the history of this long prostrate and apostate world, an era when the Gospel shall become the property of our race. True it is that at the name of Jesus every knee shall bow, and every tongue confess, that He is Lord, to the glory of God the Father; but every knee does not yet bow at the name of Jesus. Look abroad over the earth, and what do we behold? Here and there a country under the partial influence of the truth as it is in Jesus. Here and there a christian church planted in a heathen land. Here and there a solitary Hindoo sitting under the shadow of the cross. Here and there a lonely Chinese pondering over the pages of revelation. Look at the followers of Christ; they are as a handful of corn on the top of the mountains, shaken by the wind. As yet the Redeemer's cause in the world is as a grain of mustard seed, the smallest of all seeds; but the day is coming when the fruit thereof shall become great and

mighty, and shall fill the earth with its fruit, foliage and shadow.

The men of all dispensations feel and acknowledge the attractive power of the cross—the ante-deluvian, the Patriarch, the Prophet, the Apostle, from it they derive the foundation of their confidence; and it supplies them with the theme of their everlasting song, "To Him that loved us." Men of all ages and of all times shall be drawn to the cross of Christ. Its attractions were as strong in Saul of Tarsus as in the martyred Abel; and they shall be as strong in the least disciple who looks to it by faith that he may live.

The blood of Christ is equally precious in all ages; the sacrifice of Christ equally valuable in all ages; the intercession of Christ equally prevalent in all ages. Time and the revolution of ages cannot affect it. Millions have fled from the wrath to come, to the shadow of that cross, and yet there is room. Millions have washed their robes and made them white in the blood of the Lamb, and the fountain is open still. The men of every country and clime and dialect shall feel the power of the Gospel. They shall come from east and west, and north and south, and shall sit down, all drawn by the same mighty influence, all attracted by the same interesting object, with Abram, and Isaac and Jacob, in the kingdom of God. Such are the anticipations, such the hopes and aspirations, which the signs of the times, the spirit of prophecy, the history of the church, the circumstances of the world, warrant us to indulge. What says prophecy? "Ask of me, and I will give the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." "The knowledge of the glory of the Lord shall cover the earth as the waters cover the channel of the deep." "The Lord will make bare His holy arm amid the nations, and all the ends of the earth shall see the salvation of God." So replete will then be the weight of joy and blessing, when the groanings of creation shall have been hushed—when its travelling shall have terminated—when peace and liberty and joy shall have become the charter of our free and emancipated race, that then "will the wolf dwell with the lamb, and the leopard

lie down with the kid, and the calf and the young lion and the fawning together, and a little child shall lead them." The battle of the warrior with confused noise, and garments rolled in blood, will be known no more; "men shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Then the light of immortality shall shed its splendors round this once darkened world; the testimonies of the presence of God will everywhere be enjoyed by men obeying one Saviour, walking in one path, trusting in one atonement, and seeking one heaven; then, when the mystery of God shall be finished—when the mighty angel, coming down from heaven, shall lift up his hand and swear by Him that liveth for ever, that time shall be no longer—when the splendors of immortality shall close all the scenes of probation and time;—then shall be consummated and fully verified the title of the Gospel—glad tidings of great joy to all people.

III. The ministry is the appointed instrument for conveying the blessings of the Gospel to man. It is by the preaching of the Gospel that these triumphs of the cross are achieved. This instrumentality Jesus Christ Himself appointed immediately before He ascended, when He gave it in charge to His disciples, "Go ye into all the world and preach the Gospel to every creature." This instrumentality, therefore, is not local or temporary, but universal and permanent, adapted to all countries, and to continue through all ages. This is a truth suggested by the promise which accompanies the commission, "Lo, I am with you always, even to the end of the world." True, the first preachers of the Gospel were endowed with a miraculous power; the church in modern times is divested of this character, but be it remembered that the power of working miracles was imparted to the first preachers of the Gospel for a specific purpose, and, that purpose being accomplished, the power is withdrawn, while there is continued that agency of the Holy Spirit which is equally efficacious to the great ends of the Christian ministry, and the regeneration and sanctification of the souls of men. So that, inferior as we confessed-

ly are in our labors and success, the meanest and humblest of the heralds of the Gospel need not envy the miraculous powers of a Peter or a Paul. Still, it is not by might, nor by power, nor by miracles; it is not by eloquence, by argument, or by wealth; but "it is by My spirit, saith the Lord." It is the faithful and distinct announcement of the glorious truth, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." This it is that God has owned and blessed, in every age, for the accomplishment of these great ends. Was it not this that pricked the three thousand to the heart under the first Gospel sermon preached after the outpouring of the Spirit from on high, three thousand who had sent up to heaven the frantic cry and dreadful imprecation, "Away with Him—crucify Him—His blood be on us and on our children?" It was this that pricked them to the heart, subdued their enmity, won them to the Saviour, gathered them round His cross, and united them to His Church. Was it not the faithful preaching of the Gospel by the monk Luther that shook the dominion of Papal domination and tyranny at the era of the Reformation? Was it not this that caused such a shaking among the dry bones in Great Britain and on this continent, during the last century, when thousands, dead in trespasses and sins, heard the voice of the Son of God and lived? Is it not this that in recent times has constrained many of the South Sea Islands to cast away their idols and abandon their worship for that of the living God, which fills the hearts of the once benighted heathen with the love of Jesus, and causes christian churches to bloom where once all was darkness and dreariness?

There is in this instrumentality such an obvious inefficiency to the accomplishment of the great end proposed, that our Saviour (to remove all ground of confidence and boasting from man, and to secure the entire revenue of glory to Himself) tells us why he thus puts the treasure in an earthen vessel, "that the excellency and power may be of God." The preacher may be as ardent as Peter, bold as Boanerges, tender as John, learned and laborious as Paul, yet, until

the Spirit be poured out from on high, he may as well preach to mouldering skeletons and marble statues, as to men dead in trespasses and sins. But when once the Spirit accompanies the message, and breathes upon the slain, then there is a shaking among the dry bones; and an exceeding great army starts up in that vale of moral darkness and spiritual death, to celebrate the praises of the living God. This lesson is taught us in the circumstances attending the first preaching of the Gospel in the world. Who were the first heralds of salvation? Were they men of high rank, with a name and authority that commanded universal homage and respect? Had they the princes and potentates of the world ranged on their side to overthrow all who opposed their doctrines or resisted their progress? No. They were fishermen, tax-gatherers, net-makers. They were, with a few exceptions, taken from the very dregs of society. They had no learning—the Sanhedrim soon discovered that they were unlearned and ignorant men. They had no arms, save that spiritual panoply with which their Master had furnished them. Yet these men went forth in the face of opposition and resistance the most formidable; and, in spite of persecution, imprisonment, death, the cause which they abetted triumphed; the tree which they had planted grew and took deep root in the soil; it became fairer, firmer and more vigorous by every drop of martyred blood that was shed, till it stretched forth its arms far and wide, covered with luxuriant foliage, laden with the richest fruit. So mightily grew the word of God and prevailed.

This instrumentality is still in our possession, and, if it is employed in humble dependence on Divine assistance and with a single eye to the glory of God, that agency which alone can render it effectual will not be wanting. The residuum of the Spirit is with God, and He will pour it out in abundance on His faithful disciples.

This the ministry of the Gospel, is as essential in our day as in the days of the Apostles, to the existence and progress of religion in the soul. In Rom. x. 13, we read, "Whosoever shall call on the name of the Lord shall be saved." "How, then, shall they call on Him of

whom they have not heard, and how shall they hear without a preacher?" Here, calling on the Lord is declared to be answered by salvation, faith is asserted to be the ground of that calling, hearing of that faith, and a preacher essential to that hearing. In agreement with this the Apostle says elsewhere, "Faith cometh by hearing." The necessity of the preaching of the Gospel is also evinced by the consequences clearly shown where it is neglected either in a nation or individual. The moral character of a people advances or declines with the state of the ministry among them; where this divine ordinance is unknown, there the heart of the inhabitants is a moral wilderness, where no fruits of richness bloom or ripen. Man forgets God, and God forsakes man; violence and immorality prevail, and before it even the arts of civilization and refinement recede. And equally necessary is the preaching of the Gospel to the existence and support of religion in the individual. The practise of private prayer, of reading the Scriptures, and even the obligations of morality, are all relaxed, and may we not believe that these means of grace, even supposing they were diligently persisted in, would fail of being attended with beneficial effect as long as this single ordinance was neglected?

We do not limit the infinite extent and power of Divine grace when we speak of the necessity of a Christian ministry. God can work without it. Its uses are not and cannot be necessary to Him. But He has appointed and rendered them necessary for the accomplishment of His own purposes of mercy in the world. This, therefore, is the ordained means of conversion and subsequent establishment in every age of the Christian life; and its necessity must continue, while there is a single sinner to be brought into the family of God, or a single grace in the heart of the believer to advance to perfection.

Thus there is a connexion established between the ministry and the power and efficacy of the Gospel. All things are of God, "who hath reconciled us to Himself by Jesus Christ, and hath committed to us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto Himself, not imput-

ing their trespasses unto them, and hath committed to us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you, in Christ's stead, be ye reconciled to God." Such passages indicate the truth that the ministry of the Gospel, the oral and public teaching of the truth as it is in Jesus, is to be regarded as the great instrument of imparting and applying this Gospel to the world, till the world be evangelised and the office of christianity fulfilled.

If, then, the ministry be thus connected with imparting the blessings of the Gospel to the world, there is a solemn call on us who exercise that ministry, diligently and accurately to study the constitution of the Gospel, and to ascertain and acquire a perfect and mature knowledge of its contents; and having done so, there is also a solemn call, freely and faithfully to declare it to our fellowmen. If there is one truth more than another on which we are called to dwell, it is that delightful theme of reconciliation by the merit of the atoning sacrifice, the prominence of which causes the Apostle to call the ministry of the Gospel, the ministry of reconciliation. And if at any time we are compelled to lead men by the thunders of Sinai, or to open the Decalogue and remind them that God spoke all these words, or to bring before their view the torments of futurity, every statement, even apparently the most remote and disconnected, must be made to concentrate and meet, as in one common centre, around the doctrines of the cross.

And if ever there was a time for earnestness in this work, it is now. The aspect of the times, from the mutual relation of the church and the world, and from the gigantic efforts which are made by the enemies of the truth to strengthen them in their impious warfare, all these things are urging us to stand forth, as with a mighty and more flaming zeal, between the living and the dead, and hold up the cross with faithfulness, and calling on men to behold Him who taketh away the sin of the world. It is well that we stir up one another by reflecting on these things.

This, then, is the object of our ministration, the salvation of souls in connex-

ion with the manifestation of the divine glory, to promote and advance the glorious future of the church of the living God. That is our business, this we professed as our object in our ordination, vows, this the church expects from us, and so does the world. It is one of the mysteries of God's moral government that He has made a matter of such transcendent importance as the salvation of souls, in a measure to depend on our influence over others. This, however, is the case, and therefore how tremendous is our responsibility! It is indeed no ordinary matter to be an ambassador from the King of kings. Angels never had committed to them a matter of such deep and everlasting moment. There is not one who hears our voices, but will take an impression which will never wear out. Myriads in time to come may depend for their eternal welfare in some measure on our instrumentality. Oh! then, let us forget everything to minister in the fidelity of our souls for the service of Christ. Let us look anew at our responsibility. Well may we say, "who is sufficient for these things?" Let us ever remember the encouraging truth that "our sufficiency is of God," and let that lift up our hearts in the ways and work of the Lord. Ours is the ministration of the Spirit, and that Spirit employs our ministry as the instrument of conveying His heavenly influence to open the blind eyes and quicken the spiritually dead. To encourage us still more, let us remember that we are on the side of victory. The Gospel is incapable of defeat. It shall be victorious, proving either the savor of life or the savor of death. It shall bear down all opposition, and fill the whole world with the glory of God. "Lo, I am with you always," is encouragement sufficient to sustain and cheer the servants of the living God. While He is with us, there can be no just cause of fear or faintness. Let us then diligently work the work of Him that sent us into the world, for, if God be on our side, who or what can prevail against us?

There is also a solemn call on all who attend on the ministry of the Word. The call on you is to honor the ministry by giving earnest heed to the things which ye hear. "Let a man so esteem us as ministers of Christ and stewards of the mysteries of God." With the free-

dom and faithfulness and earnestness which the Gospel demands and justifies, as ambassadors of Christ, "we beseech you in Christ's stead be ye reconciled to God."

You, too, professing Christians, are called to exert yourselves in promoting the advance of that time when "all shall know God." Let your profession and practise harmonise. Amid all the profession of christians in these days, and attendance on ordinances, is there not something wanting? Yes, we want the church to arise and do her duty in attaining to more eminent spirituality and fervent prayer. We want to see those who call themselves the disciples of Jesus, living more up to their profession, in their temper the mind of Christ, in their character the stamp of heaven, in their conduct the index of eternity. We want to see them looking up to Heaven as if they had something there, and expected to be there themselves. Are there any signs of such a revival in our churches? The church must be revived before the world can be converted. Christ's kingdom and glory must be visibly displayed in the heavenly temper and holy conduct of His disciples. Professing Christians, it does depend on us that the world is to be converted. Your country demands an increase of piety in your heart, that you may be an instrument of sanctifying its greatness to the service of Christ. The church demands an increase of your piety, that it may experience a revival. The world, uttering loud and deep groans of misery, demands an increase of piety, that you may be the instrument of its salvation. And above all, the Redeemer of the world is looking down into your heart, in immediate reference to the judgment day, to see your heart moved by appeals so numerous, by arguments so weighty, by responsibility so tremendous. Let the anticipation of that day decide our conduct in reference to the cause of Christ, our conduct on every day that is to intervene between the present and the consummation of all things. Let all seek, by personal exertion, to advance the time when the kingdoms of this world shall become the kingdoms of our God and His Christ. Labor perseveringly, incessantly, prayerfully. Be this our motto and remembrance, that as we work so we shall receive repose.

Here is the place of labor, yonder in Heaven is the place of rest.

How awful the danger of those who reject the Gospel. Just consider what is implied in these simple words. Reject the Gospel—the medicine that will cure your diseases—the light that will dissipate your darkness—the balm that will soothe your sorrows—the refuge that will shield you from peril—the life that will save you from death—the heaven that will save you from hell. Oh, if any one is yet inclined to continue a rejecter of the Gospel, let me remind him of that far sorer punishment which God is to render against those who have trampled the blood of the covenant under their feet as an unholy thing. "He that knew his Lord's will and prepared not himself, neither did according to His will, shall be beaten with many stripes; but he that knew not his Lord's will, and did commit things worthy of stripes, shall be beaten with few stripes; for unto whomsoever much is given, of him shall much be required."

Minutes of the Joint Committee of the Presbyterian Churches of the Provinces of British North America, on the subject of Union, at St. John, N. B., April, 1873.

At St. John, N. B., and within Calvin Church there, on the 11th day of April, 1873, at 11 o'clock, a. m., the Committees on the subject of Union, appointed by the Supreme Courts of the following Churches, viz.: The Presbyterian Church of Canada in connection with the Church of Scotland—the Canada Presbyterian Church—the Presbyterian Church of the Maritime Provinces in connection with the Church of Scotland—and the Presbyterian Church of the Lower Provinces—met on the call of the respective Conveners of these Committees, as a Joint Committee, to carry out the purpose of their appointment.

Present:—The Rev. Principal Snodgrass, D. D., The Rev. Dr. Jenkins, The Rev. James C. Smith, Ministers, with Mr. Jas. Craig, M. P. P., and Mr. James Croil, Elders of the Presbyterian Church of Canada in connection with the Church of Scotland; The Rev. Robert Ure, The Rev. Prof. Caven, The Rev. Professor Mac Vicar, L.L.D., The Rev. Thomas McPherson, The Rev. Dr. Topp, Ministers, with the Hon. John McMurrich, and Mr. Thomas McCrae, Elders of the Canada Presbyterian

Church; The Rev. Allan Pollok, The Rev. Dr. Brooke, The Rev. Donald McRae, The Rev. G. J. Caie, Ministers, with Mr. James J. Bremner, Elder of the Presbyterian Church of the Maritime Provinces in connection with the Church of Scotland; The Rev. Dr. Bayne, The Rev. G. Christie, The Rev. James Bennet, The Rev. Geo. Patterson, The Rev. Professor McKnight, Ministers, with Mr. M. H. Goudge, Mr. H. B. Webster, Mr. John S. McLean, and Mr. G. A. Blanchard, Elders of the Presbyterian Church of the Lower Provinces.

It was moved by Dr. Jenkins, and seconded by Dr. Topp, and unanimously agreed to, that the Rev. Dr. Bayne be appointed Chairman. Dr. Bayne accordingly took the chair, and opened the meeting with prayer.

It was then moved by Principal Snodgrass, and unanimously agreed to, that Dr. Topp be appointed to act as Secretary.

The Committee unanimously approved of the conduct of the Conveners in calling this meeting.

The Conveners severally reported the deliverances on the subject of Union of the Supreme Courts of their respective churches, at their last meeting, in June, 1872.

There were also read the minutes of a Conference held at Montreal on the 26th day of December, 1872, between the Committee of the Presbyterian Church of Canada in connection with the Church of Scotland, and the Committee of the Canada Presbyterian Church, for the purpose of considering matters arising out of the deliverances of the Supreme Courts of these Churches, and specially affecting them.

It was resolved to engross these in the minutes of this Committee.

The Conveners of the two Committees read the deliverances of the Supreme Courts of their respective Churches on the various matters brought under their notice in connection with the proposed Union. It was found from these, that the subjects to be considered by this Conference were the following: 1. The deliverance of the Canada Presbyterian Church on the Headship of Christ over His Church. 2. The deliverance of both Churches on State grants to Denominational Colleges. 3. The deliverances of the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, on the mode of appointment of Theological Professors.

It was resolved to take up the deliverance on the Headship first. The same was read, and explanations were given as to its meaning and object by the Convener, and by other members of the Committee of the Canada Presbyterian Church.

Authoritative documents of the respec-

tive churches on the subject were read, viz.: On the part of the Presbyterian Church of Canada in connection with the Church of Scotland: The Act of Independence; The questions put to Ministers at ordination; The Formula signed by the Ministers of that Church, and The form used in closing the meeting of the Supreme Court. On the part of the Canada Presbyterian Church, there were read the articles of the Basis of Union between the two bodies now composing that church; The questions put to Ministers at ordination, and the Formula.

After interchange of sentiment, and frank conversation on these documents, the members of the Committee of the Presbyterian Church of Canada in connection with the Church of Scotland, directed copies of the documents read by them to be transmitted to the Convener of the Committee of the Canada Presbyterian Church, that said Committee may deal with the matter in their report in such a way as to them may seem proper.

The subject of State grants to Denominational Colleges, was next taken up. The deliverances of the Supreme Courts of the two churches thereon, were read.

The following deliverance, proposed by Professor Caven, and seconded by Dr. MacVicar, was unanimously adopted, viz.: This Conference claims for the respective churches represented by it, the fullest forbearance as to any difference of opinion which may exist respecting the question of State grants to Educational Establishments of a Denominational character, and does not see, in such diversity of sentiment upon a subject on which uniformity of opinion is not enforced within any of the negotiating bodies, anything which need prove a barrier to Union, or disturb the peace of the united Church.

The Rev. Gavin Lang now entered, and took his seat in the Conference.

The subject of the appointment of Professors in the Theological Colleges was then taken up. The deliverance of the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, respecting it, was read. After lengthened conversation on the subject, it was the unanimous opinion of the Conference that the whole matter should be referred to the deliberations of the Joint Committee at its next meeting.

The Conference having reason to express its thankfulness at the satisfactory progress which has been made with reference to the object for which this meeting has been held, recommends the Conveners of the Committees of the churches concerned, to make arrangements for a joint meeting of

these committees at St. John, N. B., on Friday, the 11th April, 1873, at 11 o'clock, a. m.

The Rev. Robert Ure, at the request of the Chairman, engaged in prayer.

The minutes of this and the previous meeting were read and approved.

Adjourned, and closed with prayer.

In proceeding to the proper business of the Committee, it was resolved to take up the consideration of the Basis of Union first, and that the articles of the Basis of Union, as adopted by the Joint Committee, at its meeting in 1871, be now read. This having been done,

It was moved by Dr. Jenkins, seconded by Mr. Ure, and unanimously agreed to, that the four articles, as thus read, do form the Basis of Union for the United Church, viz :—

1. That the Scriptures of the Old and New Testaments, being the Word of God, are the only infallible rule of faith and manners.

2. That the Westminster Confession of Faith shall form the subordinate standard of this Church; that the Larger and Shorter Catechisms shall be adopted by the Church, and appointed to be used for the instruction of the people—it being distinctly understood that nothing contained in the aforesaid Confession or Catechisms, regarding the power and duty of the Civil Magistrate, shall be held to sanction any principles or views inconsistent with full liberty of conscience in matters of religion.

3. That the government and worship of this Church shall be in accordance with the recognized principles and practice of Presbyterian Churches, as laid down generally in the "Form of Presbyterian Church Government," and in "The Directory for the Public Worship of God."

4. That this Church, while cherishing Christian affection towards the whole Church of God, and desiring to hold fraternal intercourse with it in its several branches, as opportunity offers, shall, at the same time, regard itself as being in such Ecclesiastical relations to churches holding the same doctrine, government and discipline with itself, as that Ministers and Probationers from these churches shall be received into this Church, subject to such regulations as shall, from time to time, be adopted.

The Committee then took up for consideration that part of the Minutes of the Conference held in Montreal, which relates to the subject of the Headship of Christ, as contained in the instructions of the General Assembly of the Canada Presbyterian Church to its Committee.

After full deliberation, the Committee deferred, in the meantime, a formal deliverance on the subject.

The Secretary then read the resolution of the Conference held at Montreal, on the subject of State grants to Denominational Colleges. The Committee unanimously expressed its approval of said resolution, and adopted it as its own, viz. : The Committee claims for the respective churches represented by it, the fullest forbearance as to any difference of opinion which may exist respecting the question of State grants to Educational Establishments of a Denominational character, and does not see, in such diversity of sentiment upon a subject on which uniformity of opinion is not enforced within any of the negotiating bodies, anything which need prove a barrier to Union, or disturb the peace of a United Church.

Principal Snodgrass then, as Convener of the Committee of the Presbyterian Church of Canada in connection with the Church of Scotland, read the deliverance of the Supreme Court of that church on the subject of the mode of election of Theological Professors.

Adjourned, and closed with prayer.

At St. John, same day and place, 7.30 p. m. The Committee met, and was constituted with prayer by the Rev. G. Christie, at the request of the Chairman.

Sederunt as before. Dr. Bayne, Chairman; Dr. Topp, Secretary.

The minutes of the former meeting were read and sustained.

The Committee took up consideration of the subject of the appointment of Theological Professors, as brought before them in the deliverance of the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland. After lengthened deliberation, and a free expression of opinion, it was moved by Principal Snodgrass, seconded by Professor Caven, and unanimously agreed to, That it is inexpedient for this Committee to pass at present any resolution on the subject.

Adjourned, and closed with prayer.

At St. John, 12th day of April, 3 p. m., the Committee met, and was constituted with prayer by the Rev. Dr. Jenkins, at the request of the Chairman.

Sederunt as before, with the exception of the Rev. Dr. Brooke, who was unable to remain longer. The Rev. Robt. Cameron took his seat as alternate for Dr. Brooke. Dr. Bayne, Chairman; Dr. Topp, Sec'y.

The minutes of the previous meeting were read and sustained.

The Committee now resumed considera-

tion of that part of the Minutes of the Conference at Montreal, which referred to the Headship of Christ, and which had engaged attention at a former session. After further deliberation, it was moved by Professor Caven, seconded by Dr. Topp, and carried unanimously, That the Committee, having heard the Minutes of Conference regarding this subject, which have been read, does now express its satisfaction with the unanimity of sentiment which is exhibited in the documents therein referred to.

Adjourned, and closed with prayer.

At St. John, same day and place, 7.30 p.m., the Committee met, and was constituted with prayer by the Hon. John McMurrich, at the request of the Chairman.

The Committee took up the consideration of the subject of Public Worship, when it was unanimously resolved, That, with regard to modes of worship, the practice presently followed by congregations, in the matter of worship, shall be allowed, and that further action in connection therewith be left to the legislation of the United Church.

The subject of Collegiate Education was next brought under the notice of the Committee, when, after discussion, Principal Snodgrass moved, and the Hon. John McMurrich seconded the motion, That the negotiating Churches shall enter into union with the Theological and Literary Institutions which they now have; and that application be made to Parliament for such legislation as will bring Queen's University and College, Knox College, the Presbyterian College, Montreal, Morrin College, and the Theological Hall at Halifax, into relations to the United Church similar to those which they now hold to their respective churches, and to preserve their corporate existence, government and functions, on terms and conditions like to those under which they now exist; but the United Church shall not be required to elect Trustees for an Arts' Department in any of the Colleges above named. This motion was unanimously carried.

Adjourned, closed with prayer.

At St. John, and within Calvin Church there, on the 14th day of April, 1873, at 10.30 a.m., the Committee met, and was constituted with prayer by the Rev. Dr. MacVicar, at the request of the Chairman.

Principal Snodgrass moved, seconded by the Hon. John McMurrich, and the motion was unanimously agreed to, That the Committee recommend that steps be taken at the first meeting of the General Assembly of the United Church, for the equitable establishment and administration

of an efficient Fund for the benefit of the widows and orphans of ministers.

It was also unanimously resolved, on the motion of Principal Snodgrass, That such legislation shall be sought as shall preserve undisturbed all rights of property now belonging to congregations and corporate bodies, and, at the same time, not interfere with freedom of action on the part of congregations in the same locality desirous of uniting, or on the part of corporate bodies which may find it to be expedient to discontinue, wholly or partially, their separate existence.

Principal Snodgrass reported action on the part of the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, as follows: "That the Temporalities Fund shall remain, as at present, in the hands of a Board, the membership of which shall be continued, after the consummation of the Union, by the remanent members having power to fill vacancies caused by death, resignation or otherwise; and the administration of the Fund shall continue on the same principles and for the same purposes as at present, until all vested rights shall have lapsed; and these rights shall be held to be the following:—(1) The annual receipt by ministers now receiving four hundred and fifty dollars (\$450), four hundred dollars (\$400), or two hundred dollars (\$200), of the same amount during their lifetime, and good standing in the Church. (2) The annual receipt of two thousand dollars (\$2000) by the Treasurer of Queen's College, and (3) the annual receipt of two hundred dollars (\$200) by all the ministers who shall be on the Synod Roll at the time of the Union, and by all recognized Probationers and Licentiates during their lifetime, and good standing in the Church: That as soon as the Fund, or any part of it, shall no longer be required for these purposes, it shall be appropriated (1) to the formation of a Fund for the benefit of Aged and Infirm Ministers of the United Church, retired from the active duties of the ministry with the sanction of the said Church, in the proportion of six-ninths; (2) for the maintenance and extension of the Theological Faculty of Queen's College, in the proportion of two-ninths; (3) to the Ministers' Widows and Orphans' Fund of the said United Church, in the proportion of one-ninth—these calculations to be based on a capital fund of four hundred and fifty thousand dollars (\$450,000), and the residue, over and above this amount, up to forty thousand dollars (\$40,000), to be devoted to the maintenance of the Theological Faculty of Morrin College; And whereas, the Committee on Union desire

instructions as to the mode of making provision for the payment of two hundred dollars (\$200) per annum to all Ministers on the Roll at the time of union, until such time as they become beneficiaries of the Temporalities' Fund, the Synod refer the matter to the wisdom of the Committee to arrange such method of provision as they may deem best, drawing, if necessary (but only as an extreme measure, when no other method of meeting the difficulty can be devised), upon the capital of the Fund—the same to be repaid to capital before any distribution of the principal Fund takes place.

Professor Caven moved, seconded by the Hon. John McMurrich, and the motion was unanimously adopted, That this Committee record its satisfaction with the proposed arrangement of the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland.

Adjourned, and closed with prayer.

At St. John, same day and place, 3 p.m., the Committee met, and was constituted with prayer by Mr. Webster, at the request of the Chairman. Seated as before, Dr. Bayne, Chairman; Dr. Topp, Secretary.

The minutes of the previous meeting were read and sustained.

It was then moved by Professor Caven, seconded by Professor MacKnight, and unanimously agreed to, That the Committee do now express its confident expectation that the United Church will heartily take up and prosecute the Home and Foreign Missionary and Benevolent operations of the several churches, according to their respective claims; and that with regard to the practical work of the Church, and the promotion of its schemes, whilst the General Assembly shall have the supervision and control of all the work of the Church; yet the Committee recommend that the United Church shall have due regard to such arrangements, through Synods and Local Committees, as shall tend most effectually to unite in Christian love and sympathy the various sections of the Church, and, at the same time, to draw forth the resources and energies of the people in behalf of the work of Christ in the Dominion, and throughout the world.

The Committee further agreed, that the name of the United Church should be "The Presbyterian Church of British North America."

In terminating their proceedings, the Committee unanimously adopted the following resolution:—

"This meeting, having carefully reviewed the deliberations and proceedings of the present and two former joint meetings of Committees, records its gratification at the

agreement which has been attained on the various subjects that have been considered, and believing that all matters claiming attention have been discussed, resolves, That the Committees, in reporting to the next ensuing annual meetings of the Supreme Courts of their respective churches, shall submit an extract of this minute, along with the proposed Basis of Union, and the deliverances that have been passed, with a strong recommendation in favour of the adoption of the same without change, so that precisely the same document may be transmitted by all the Courts; and that there may be no further delay in ascertaining the views of all parties concerned on the subject of Union."

It was then moved by Dr. Jenkins, seconded by the Hon. John McMurrich, and cordially agreed to, That the Joint Committee, representing the several Presbyterian Churches of British North America, does express its grateful sense of the great kindness and hospitality extended to its members by Christian friends in the city; also, that the thanks of the Committee be given to the minister and managers of Calvin Church for the use of the same, and for the comfortable accommodation thus provided for their meetings.

Dr. Jenkins, Professor Caven and the Secretary were appointed a Committee to revise the minutes, previously to their being printed for the use of the Supreme Courts.

The Rev. Robert Ure, having been requested by the Chairman, engaged in prayer, and then the meeting was closed with the Benediction by the Chairman.

JAMES BAYNE, D. D., *Chairman.*

ALEX. TOPP, D. D., *Secretary.*

Notice.

The following supplements may be drawn for on August 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:—

Dalhousie, N. B.....	\$ 26
Tabusintac, N. B.....	30
Black River and Red Bank.....	50
Pictou Presbytery.....	60
Westville Church.....	247
Woodstock and Northampton, N. B....	123
St. Andrew's	30
Nashwaak and Stanley.....	80
G. L. Gordon, { Catechists	150
John McLean, }	75

Extracted from the Minutes of the II. M. Board.

GEO. GRANT, *Convenor.*

Articles Contributed.

Meeting of the Synod in Montreal.

The Synod of our Church in the Upper Provinces met this year in St. Andrew's Church, Montreal, on the first Tuesday of last month. It was felt that the meeting would be an important one, not only because of the ordinary work of the Church to be discussed, but because positive action would have to be taken on the question of Union with sister Presbyterian Churches in the Dominion. This question had first come up three years ago when the Synod met in St. Paul's Church, Montreal, and, full time having been given to its consideration, the Synod was expected to send it down now to Presbyteries and congregations, unless it resolved to dismiss it altogether.

The first five days of the Synod were chiefly spent in discussing the bearing of the proposed Union on the Temporalities Fund. Of course other matters, including the general question of Union, were considered, but the great difficulty was caused by the Temporalities Fund. No one in the Synod took ground against the Union itself. Hence, the basis drawn up by the Joint Committee, and the accompanying Resolutions on modes of Worship, Colleges, &c., &c., were adopted unanimously, and ordered to be sent down to Presbyteries and congregations. But some members of Synod advocated delay until the opinion of a legal commission as to the power of the Church to dispose of the Temporalities Fund for the benefit of the United Church could be had. Other members advocated a different distribution from that originally sketched by the Synod. They maintained that it was wrong to divert the fund from its original object of directly sustaining the ministry in whole or part, and to appropriate it for such objects as an Aged and Infirm Ministers' Fund, a Widows and Orphans' Fund, and Theological Education. They insisted that it should form, instead, the nucleus of a Sustentation Fund for the United Church. As this matter had to be settled by the Synod, as it belonged to no other body but the Synod, the arguments used on different sides by different members need not be given here. Suffice it

to say that by very large majorities the Synod decided, first, that it was unnecessary to consult lawyers on the subject, for every one recognized that no change could be made as to the disposition of the Fund without an Act of the Dominion Parliament; and secondly, that the distribution of the fund proposed by the two preceding Synods should be adhered to.

It would therefore appear, from the public action of the Synod, that on the general subject of Union there is perfect unanimity. This does not mean, however, all that might be legitimately inferred; for no one could attend the Synod meetings without seeing that there was a minority who would have welcomed the suspension of the Union negotiations. But this minority had the sense to see that the general sentiment of the Court was irresistibly in favor of Union, and that the public opinion of the Church was in the same direction, and also, that if they had intended to make opposition, they should have done so at an earlier stage and before their brethren were committed to the other Churches; and so they had the Christian courtesy to content themselves with uttering their own preferences and fears without dividing on the question or protesting, as was done by the minority in the C. P. Assembly.

The other discussions in the Synod most interesting to outsiders were on the French Mission, the Manitoba Mission, and Christian Life and Work.

The French Mission cannot be said to be in a satisfactory condition at present. Indeed it can hardly be called a Mission at all. There is in Montreal the French Protestant congregation of St. John's, numbering about forty families, in connection with the Presbytery and Synod, and, as it is now without a minister, the late Convener of the French Mission Committee proposed that it should be amalgamated with the Craig St. Church, a larger French Protestant congregation in Montreal, supported by an organization representing various denominations. As the people of St. John's Church were opposed to this, the Synod resolved to do what it could for them, and to continue its French Mission.

The Manitoba Mission is in a healthy state. Last year the Committee sent

the Rev. Mr. Hart to Manitoba to co-operate with the C. P. ministers in that new Province, both in educational and missionary work. The Synod this year has authorized the Committee to send a second man as soon as he can be secured, for exclusively missionary work. The co-operation of the two Churches succeeds so well in Manitoba, that it augurs well for future co-operation in the older Provinces. Indeed so convinced are both the kirkmen and the C. P.'s of Manitoba that Union is indispensable, that they would rather cut their connection with the Churches in Ontario and Quebec than consent to disunion.

A whole day was spent in discussing the Report on Christian Life and Work. An able, interesting, thorough Report was given by the Convener, Rev. D. Morrison of Owen Sound, representing the state of the 70 congregations, out of the 125 on the roll, that had sent in answers to his questions. Most of the returns confessed to great shortcomings; an absence of life in the congregations, and of active work by the eldership. It is felt that the Church spiritually is not what it ought to be. The ministers were urged to greater consecration of themselves to the Lord, and the Committee, along with the Moderator, were instructed to issue a pastoral letter to the people on the subject of the prevailing worldliness and the sins of the day, and the necessity of waiting on the Lord and living in Him. Profession without life seems to characterize an immense proportion of those connected with the Church. Great stress was laid on the fact that the elders in the Church do not take the share in ruling and teaching the congregations that rightly belongs to them; and it was suggested that one reason of this is, that they have not been trained to christian work, and that it would therefore be wise if the minister devoted set times to converse with and assist in teaching or qualifying them. Is not this a subject for the consideration of the whole Church—how to make the eldership of more practical efficiency? Mere declaiming that they ought to do more will not amount to much.

Halifax has been called "the hospitable." It certainly does not deserve the name any more than, if so much as, Montreal. All the Scotch population

especially are "given to hospitality;" and on this occasion, Scottish Churchmen there surpassed themselves.

The Debate on Union in the Synod at Pictou.

It was not a debate, for all were on one side. It was a statesmanlike and Christianlike review, by successive speakers for four hours, of the negotiations for Union during the last three years, an exposition of the genius and spirit of the churches concerned, of the causes of past heat and discussions, of the present state and expectations of the people, and of present duty coupled with a glance of hope towards the future. On Wednesday evening, June 25th, the subject was introduced by the Moderator reading the Report of the Union Committee and the Minutes of the meetings of the joint Committee in Montreal and St. John. The Court having thus been placed in possession of the facts, having had the present state of the question lucidly set before it, deferred further consideration till the following day, and took up another subject,—the Report on the proposed Widows and Orphans' Fund.

On Thursday evening at 7.30 P. M., the Synod was again constituted, and the Moderator introduced two delegates from the old Canada Synod,—Revds. Walter Ross and McDonald, both Nova Scotians—it need hardly be added—Pictou men, though now ministers in the Upper Provinces. Both spoke with brevity, simplicity, and dignity concerning the condition of their own Synod, its attitude on the Union Question, and their own experiences and their feelings on coming for the first time to the Synod of their native Province. Mr. Ross told us that he was minister of a congregation of Highlanders, and that, though some years ago the alienation too well-known among ourselves, existed between them and neighbouring Free Church people, he believed there was now absolute unanimity and harmony of sentiment, and that not one voice would be raised against a re-union. "Like priest, like people," may we not say?

The Moderator then declared that the first business was the Report on the Union Question. For five minutes there

was absolute silence in the Court. Some heads were bowed, evidently in prayer. Some looked enquiringly round to see who would rise. The necks of the people who sat behind members were craned eagerly forward to hear the first word. Only when the Moderator asked, if he was to pass on to the next business on the docket, did Mr. Grant of Halifax rise, and after a few preliminary words, move the following resolution:—

“That the Synod having heard the Report of the Union Committee, and having had before it the Minutes of the meetings of the joint Committee during the past year, and the basis of Union and accompanying Resolutions, records its approbation of the action of the Committee, and its satisfaction with the results of the labors of the joint Committee, while it expresses its thankfulness to the Great Head of the Church for the unanimity of sentiment manifested by the negotiating churches. Having accepted the principle of Union when the negotiations were entered on by the Synod at its meeting in 1869-70, and having adopted the basis in 1870-71, and having expressed its unabated desire for Union in 1871-72, the Synod does now cordially accept the basis and accompanying Resolutions as finally agreed upon by the joint Committee, and transmits them to Presbyteries that they may ascertain the mind of the congregations within their bounds, in the course of the current synodical year, so that at next meeting the Synod may be in a position to take final action on the subject, it being understood that all Presbyteries and congregations not reporting before the meeting in June, 1874, shall be considered as consenting to the well-understood mind of the Synod on the subject. The Synod would also record its extreme gratification that the basis of Union is in accordance with the ancient standards of the Church of Scotland; and that at the meeting of the General Assembly of the Church of Scotland last month, the basis and the proposed action of the churches in the Dominion were explained by Principal Snodgrass, and cordially approved by that venerable Court of our mother Church; and that at the meeting this month of the Synod of old Canada in connection with the Church of Scotland, the basis and Resolutions were unanimously adopted and sent down to Presbyteries and Congregations. Further, the Committee on Union having satisfactorily completed its work, is thanked by the Synod, and discharged.”

The reading of this resolution was followed up by a speech an hour and a

quarter long. The elder from St. Peter's Road, P. E. I., seconded it; and then followed in rapid succession brief and admirable speeches from ministers and elders representing every section of the church. The minister of McLennan's Mountain stated, that though personally he was and always had been in favour of Union, his congregation was not. The minister of Roger's Hill, in a manly and vigorous speech, repudiated the habit of calling the opposition in Pictou County by the name of “prejudices.” It was based on loyalty to the church, and on such like worthy sentiments. The minister of St. Andrew's, Halifax, warmly echoed this; and the minister of Salt Springs declared that there would be no difficulty with the people had they only been present to hear the speeches at the Synod. Earnest words in favour of Union were spoken by the elders from Halifax, Truro, St. John, P. E. I., the North Shore of New Brunswick, Barney's River, Albion Mines and Westville, Gairloch, Pictou, New Glasgow, and by nearly as many ministers. No voice against the Resolution having been raised, the Moderator closed the discussion in a compact and well-pointed speech, and then asked those in favour to stand up. As one man the whole Synod rose, for, though it was now nearly midnight, not one of the members had gone away. That there might be no mistake, he then asked if any one was opposed to the Resolution to stand up; and there being no one, he declared it carried unanimously, and called on the minister of Belfast, P. E. I., to give thanks unto God for His wonderful goodness.

The two Synods meet next year in Halifax, and the two Courts in the Upper Provinces meet a little earlier in Ottawa. Then a day shall be fixed for formally consummating the re-union, and for forming on the ancient Standards of the Church of Scotland, one great Church extending from ocean to ocean.



It is proposed, in the Church of Scotland, to endow one hundred additional churches; and among the subscribers to the same is the name of Her Most Gracious Majesty Queen Victoria.

Presbytery Minutes.

Abstract of Minutes of Pictou Presbytery.

The Pictou Presbytery met, by permission of Synod, in St. Andrew's Church, Pictou, on the 27th June, 1873, and was constituted with prayer by the Moderator, the Rev. J. W. Fraser, with whom were present, Revs. W. Stewart, J. McColl, Chas. Dunn, and Wm. McMillan; and Messrs. Hector McKenzie, John Fraser, H. Munro, A. Campbell, Alex. Ross, and A. McGregor, elders.

On application, it was agreed to grant Barney's River Communion Service on Sabbath the 27th July.

Agreed to certify the Rev. James Anderson to the Treasurer of the Lay Association, for semi-annual supplement due August 1st, 1873.

Agreed to appoint Messrs. Fraser and McMillan to administer the Sacrament of the Lord's Supper at River Inhabitants, on Sabbath 3rd Aug.; and Mr. Fraser to preach at Loch Lomond, on Sabbath 10th August.

Adjourned to meet again on the 28th instant.

ST. ANDREW'S CH., PICTOU, }
28th June, 1873. }

Which time and place the Presbytery resumed as per adjournment. Sederunt as above, with the addition of Messrs. Herdman and N. Brodie.

With reference to Broad Cove, it was agreed that the consideration of the Broad Cove communion be deferred, as no application came from the congregation, and their having communicated to the Home Mission Board the fact that they had services in the meantime.

The Clerk having stated that the H. M. Board placed the services of the Rev. J. M. Sutherland, Missionary, at the disposal of this Presbytery, for three months from Sabbath 27th July, the following appointments for him were agreed to:—Barney's River, 27th July; Barney's River 17th August; Roger's Hill, 3rd August; Pugwash, 24th Aug.; Wallace, 31st Aug.

Agreed to authorize the Clerk to call a *pro re nata* meeting, should any change

occur in the meantime to necessitate a re-arrangement.

The Rev. Mr. Brodie applied for his expenses to Cape Breton in March and April last, on account of the time spent on the journey returning. Agreed to refer the matter back to the congregations in Cape Breton, who received his services.
W. McMILLAN, Clerk.

Presbytery of P. E. Island.

At Belfast, June 19th, 1873, the Presbytery of P. E. Island met, and was constituted with prayer. Sederunt—Rev. A. McLean, Moderator; Rev. J. Moffat, Rev. P. Melville, and Mr. Alex. Dixon and Mr. Johnson Aitken, Elders.

Minutes of last meeting were read and sustained, and the Session Books of St. John's Church and St. David's Church were produced, and were found to be duly kept.

A letter being read from the Clerk of Synod anent the Bursary Fund, the Presbytery, while not prepared to guarantee any fixed sum for that fund, resolved that all diligence shall be used in aid of that important scheme.

The Moderator then brought forward the subject of the Widows and Orphans' Fund: and it was found that all the congregations had found it necessary to delay this matter, owing to the very unusual financial depression of business in the Island.

The Presbytery having heard of the greatly improved health of Rev. G. W. Stewart, expressed their thankfulness that the services of the committee appointed to assist him in his illness are no longer required. The Presbytery then adjourned to meet at St. James' Church, Charlottetown, on the last Thursday of July, proximo, and was closed with the Benediction.

P. MELVILLE, B. D., Clerk.

The Presbytery of Halifax

Met in Halifax on June 11th. By request of Mr. Grant, the visitation of St. Matthew's congregation was deferred. Mr. John Campbell apologised for not having prepared a minute with reference to the late Mr. McCurdy, and promised to do so for next meeting; the committee was accordingly re-appointed. The Clerk and Moderator reported the fulfilment of the appointments made for them at last meeting, and fully

explained the condition and prospects of the Mission Station at Folly Mountain and Acadia Mines.

The Moderator reported the election and ordination of Messrs. John Hosterman and James Potter as Elders in Richmond, N. W. Arm and Goodwood.

An appeal case from St. Matthew's Session was taken up and entered into, at this and adjourned meetings—on 13th, 16th, and 18th instants.

Sessions Records were examined and collections reported.

A brief consultation on the state of religion within the bounds of the Presbytery was then held.

The Moderator reported, on behalf of the Committee, that the prevalence of Sabbath breaking on the Railway lines having been brought before the notice of the House of Commons, and a promise having been given by the Government that no unnecessary work on Sabbath would be allowed in future, the Committee thought it needless to communicate with the Railway officials on the matter. The Report was approved.

The Moderator was appointed to prepare and publish the Presbytery Home Mission Report for this year.

The Presbytery adjourned to meet in the Grove Church, Richmond, on the following evening.

At which time and place the Presbytery again met. Mr. John Hosterman presented his commission from Richmond, N. W. Arm, &c., to act as Representative Elder.

The roll of Presbytery was then made up.

The Presbytery, as constituted, then met with the congregation in the body of the church for public worship, and the Rev. John McMillan preached from 2 Chron. 25: 9.

Thereafter the members of the court took their seats, and Rev. John Campbell, as appointed, put the printed questions to the Trustees, Elders and Minister. The answers given elicited much valuable information, and showed the different sections of the congregation to be in a healthy and very hopeful condition.

There are three churches. (1.) The Grove Church, Richmond, seated for 250, and built of wood in 1872; (2.) The North West Arm Presbyterian Church, seated for 150, and built of wood in 1868; (3.) Goodwood Church, seated for 75, and built of wood in 1842. As yet these Churches are not deeded to the Church of Scotland. There are 7 Trustees for Richmond, elected annually; and they are incorporated. There are 3 Trustees for N. W. Arm, and 3 for Goodwood, elected annually, but they are not incorporated. There is a debt of about

\$186 on the Richmond Church,* and of about \$550 on the N. W. Arm Church; and as yet there is neither Manse nor Glebe. The yearly stipend is \$800, including supplement of \$300 from P. H. M. Fund, and \$100 from St. Matthew's Sabbath School. With the exception of \$18 due by the Goodwood section, there are no arrears. The stipend is raised by subscription. The whole amount annually raised by the Trustees for congregational purposes is \$593 viz., \$320 by Richmond (exclusive of amount raised for church building), \$180 by N. W. Arm, and \$93 by Goodwood. The congregation at Richmond is increasing, but in N. W. Arm and Goodwood it remains stationary, owing to the fact that the neighbourhoods are not increasing in population. The Elders are two in number, but steps are being taken to make an increase. As they have been appointed but lately, no particular visiting districts have been assigned to them, and for the same reason it cannot be said yet, that as Elders they visit the sick and poor. They have, however, a poor's Fund at their disposal, and last year the sum of about \$20 was distributed. They assisted at and held Prayer meetings and Bible Classes before elected to the office of the Eldership, and they continue to do so—one of them holding regular services in N. W. Arm Church every Sabbath morning, which are well attended.

There are 3 Sabbath Schools in connection with the congregation—the Richmond one attended by 136 scholars, and conducted by 15 teachers; the N. W. Arm one attended by 36 scholars, and conducted by 5 teachers; and the Goodwood one attended by 12 scholars, and conducted by 3 teachers. The sum of \$52.47 was raised last year in Richmond, and expended for Sabbath School purposes. The sum of \$13.67 was raised during past 20 months in N. W. Arm, and given to the Foreign Mission of the Church.

All these Sunday Schools will be under the general oversight of the Elders. Collections were made for all the Synodical Schemes, amounting to \$48, and expended as follows:

Young Men's Bursary Fund.....	\$10
Foreign Mission	20
Synod Home Mission.....	10
Synod Fund.....	8

There is also a Presbytery Home Mission organization, by which last year the sum of \$62.75 was raised. About \$16.00 have

* Regarding this, as it was stated some time ago that only a few dollars of debt remained, it should be explained that the present Trustees were not at that time aware that the sum now mentioned remained unpaid on the contract for the outside of the church.

been, raised for other objects. Nineteen copies of the "Record" are taken.

There are three churches. The minister's ordinary Sunday work is preaching twice and visiting a Sabbath School, or preaching three times. He visits all the families of the congregation every year, almost all twice, the average more. One hundred and fifteen families belong to the congregation. There are three Bible Classes and Prayer Meetings combined, per week, in the different sections of the congregation. Average attendance about 65. There are 101 communicants on the roll, of whom 86 were added during the last three years, 81 during the past twenty months. During the past year there have been seven baptisms, one being of an adult.

Different members of Presbytery then addressed the congregation present, expressing their great gratification that the work of the Lord is prospering among them as shown by the replies, and their earnest hope and prayer that the blessing of Almighty God may rest upon and abide with them forever.

After meeting, as before stated, on the 13th, 16th, and 18th instants, the Presbytery adjourned to meet at the call of the Moderator, during Synod. Closed with prayer.

Committee Minutes.

Minutes of the Annual Meeting of the Home Mission Board.

ST. ANDREW'S CHURCH, PICTOU, }
June 24th, 1873. }

At which time and place the Home Mission Board met, and was duly constituted, in obedience to a request by the Convener. Present—Rev. G. M. Grant, Convener; Messrs J. Campbell, Wilson, Murray, McRae, Cameron and Dunn. Mr. McRae was asked to act as Secretary.

The minutes of last meeting, held at Halifax, 10th Dec., 1872, were read and sustained.

The Convener then read correspondence held by him with the Colonial Committee, with reference to the appointment of Mr. Sutherland on his arrival, and the general business of the Board; also, a letter from Rev. Mr. Wilson, of Chatham, anent Black River and Red Bank, and Tabusintac; also, correspondence from Pugwash, requesting the services of Mr. Sutherland;

also, correspondence from Broad Cove, Cape Breton, anent Mr. Sutherland's appointment by Colonial Committee to labour in that field; also, letter from Clerk of Presbytery, Pictou, requesting the services of Mr. Sutherland at Pugwash.

With regard to Broad Cove, it was determined that, for reasons assigned in the Convener's report, it would be inadvisable for the Board to send Mr. Sutherland thither at present.

The Board further approve of the Convener's conduct in sending Mr. Sutherland to Pugwash and Bathurst, during the seven weeks intervening between the close of his appointments in Halifax Presbytery and the annual meeting.

SUPPLEMENTS FOR THE CURRENT HALF-YEAR.

1. *Nestigouche*.—It was agreed that a supplement should be granted to Dalhousie of \$120, the congregation having raised \$94 for Presbytery Home Mission.

2. *St. John Presbytery*.—Mr. Cameron, as Presbytery Clerk for St. John, applied for £25 stg. for Woodstock, and \$80 each for Nashwaak and St. Andrew's, which applications were agreed to.

3. *Miramichi Presbytery*.—Mr. Wilson applied, as Clerk, on behalf of Black River and Red Bank, for \$100, and on behalf of Tabusintac for \$80. Agreed to.

4. *Pictou*.—\$60 were placed to the credit of Pictou Presbytery for the current half-year. Application having been made from Westville for the grant of £50 stg. referred to at the previous meeting of the Board, to clear off the debt remaining on their building, it was agreed that that amount be allowed.

Appointments to Mr. Sutherland.—His services were left at the disposal of the Pictou Presbytery for three months, from July 21st. Adjourned to meet next morning at 9.30 a. m.

D. McRAE, Clerk pro tem.

ST. ANDREW'S CHURCH, PICTOU, }
June 25th, 1873. }

At which time and place the Home Mission Board met, and was duly constituted. The first business taken up was based upon a letter from Allan McQuarrie, of Broad Cove, C. B., express-

ing the desire of that people to obtain the services of Mr. Sutherland. As Mr. Sutherland's labours are placed at the disposal of Pictou Presbytery for three months, the matter was referred to that Court.

At ten o'clock, this day, the foregoing minutes were read and adopted by the Board.

The Convener then read the proposed Annual Report, which, after receiving consideration, and a few alterations, was adopted.

D. McRAE, *Clerk pro tem.*

Received from Mr. J. Graham, West River, per Rev. W. McMillan.....	16.00
Rev. W. McMillan, to make up to new currency \$64 old currency previously paid to W. Gordon, Esq.....	171
	<hr/>
	\$2140.04

W. C. MENZIES, *Treasurer.*
Halifax, 2nd July, 1873.

Intelligence.

THE Synod of the Church of Scotland in England met in the Caledonian Church, Holloway, on the 6th May. Rev. A. Forbes, of Berwick, retiring Moderator, preached a sermon from Gen. iv. : 3, 4, 5. The attendance was more numerous than for many previous years. Rev. Mr. Watt, of Newcastle, was chosen Moderator; and, in his opening address, spoke of the prosperous condition and missionary extension of the Parish Church, and of the fostering care of the General Assembly shown to the church in England. Reports from the different Presbyteries were given in, showing a favorable condition of things. In Liverpool, one gentleman had given £600 to repair Oldham street Church. The freehold site at Woodgreen was reported to be unburdened, and ready to be built upon; and that congregation raised £249 in addition to the minister's salary. All the congregations within the bounds of the Synod had contributed to the Pastoral Aid Fund. Liverpool, Manchester, Lowick, Tweedmouth and Woodgreen, had collected for the Foreign Missions of the church. It was stated that the churches in the centre of the large towns had been rather stationary as to numbers, in consequence of the rapid efflux to the suburbs. The propriety of organizing a sustentation scheme was discussed, and remitted to Presbyteries.

DIVINE Service is held every Sabbath in the Vienna Exhibition Building, by ministers of the Church of Scotland, full permission having been granted, by the British and Austrian authorities, to the Continental Chaplaincies Committee. The following clergymen officiate:

Rev. John Allison, Newington, Edinburgh; Rev. Dr. Gray, Lady Yester's,

News of the Church.

Widows and Orphans' Fund.

From the reports made to the Synod, it is pretty evident that the \$8000 required for a nucleus of this Fund will be subscribed and paid within a twelve-month or so from this time. All the Presbyteries have moved in the matter except Prince Edward Island, from which \$750 were expected, and Miramichi, that was set down for \$500. These will surely be up and doing at once. Let the matter be set agoing, one instalment to be paid down at once, and the other next July or August, and the sums allotted to them can be raised without trouble.

We publish this month the list from Pictou town, and will publish lists from other congregations as they are sent in to us.

Amount already acknowledged.....\$1712.33

Amounts subscribed at Pictou:

John Crerar	\$80.00
James Primrose.....	80.00
William Gordon.....	80.00
David Crerar	40.00
W. G. Crerar	40.00
J. A. Gordon	20.00
Donald Fraser.....	20.00
Jas. Hislop.....	20.00
Roderick McKenzie.....	20.00
Robert Doull	20.00
Daniel McDonald, bs.....	10.00
R. A. McKinn.....	5.00
William Jack.....	5.00
Malcolm Campbell.....	3.00
Donald Munro, Cariboo.....	2 00

\$445.00

Received on account of same from W.

Gordon, Esq..... 410.00

Edinburgh; Rev. E. L. Thompson, Newton-on-Ayr; Rev. John McMurtrie, St. Bernard's, Edinburgh.

A service is also held at the same place in connection with the Irish Presbyterian Church—Rev. Dunlop Moore, Missionary to the Jews, conducting the worship.

Rev Dr. Cook on the Union Question.

At the late meeting of our Synod in Canada, the discussion of the Union question was, of course, one of the most important that engaged the attention of the Court. Among the principal speakers was the Rev. Dr. Cook, who addressed the Synod in a very effective manner. A report of his speech is given by the *Montreal Gazette*, and is in substance as follows :

Rev. Dr. Cook said—Mr. Moderator. In 1844 the duty was laid on me to present to this Synod a series of resolutions carefully prepared and honestly intended to prevent a division of the church at that time, and the separation into two hostile camps of the brethren who had been working together and who regarded each other with mutual respect. Those resolutions failed of their purpose, unhappily, as we judged them, though now it may be thought greater good has been accomplished than would have followed their adoption. And now, after the lapse of the long period of 29 years, when most of those on either side who took part in the ecclesiastical strife of that period have passed away, as I trust into the Master's presence, to see light in His light—the duty is laid on me to propose a deliverance to this Synod which, if accepted, will have a part, a most important part, in not only restoring that union, which was thus interrupted, but in affecting a vast and more extensive union of Churches in this Dominion, holding the same views of scriptural doctrine and ecclesiastical order with ourselves, and rendering homage to the same common King and Lord. It was with doubts and distrust that the resolution was put to the Synod in 1844, but now it is in the light of a hope which scarcely a passing cloud darkens, that I present this resolution pledging the Synod to the conditions of union, and in

the confident expectation that similar resolutions will be passed elsewhere and received with equal cordiality. (Applause). The negotiations for union have, from the very first, been conducted in a kindly, courteous and Christian spirit. The conclusions arrived at will, I apprehend, appear to all reasonable men as fair to all parties. In asking the consent of the Synod to this resolution, I am well aware that sacrifices have to be made. I feel that myself, and shall not be surprised that others feel even more deeply. We have to part with our organization, the special organization over which we have watched so long, and with the working of every part of which we are familiar. We have to part with our old historic name, connecting us, even in this distant land, with the heroes and saints, the doings and darings and sufferings of three centuries of Scottish churchmen. And we have to part not only with all our connections, but with that close connection with the parent church which we have hitherto maintained. This we recognize as partly a work of necessity and partly of duty. Time rolls on in its endless course, and brings with it innumerable changes. The infant hangs to its mother's bosom, the child runs on its course to youth; from thence to manhood, and man assumes an independent position, and prepares to do the world's work. And as it is with individuals, so it is with Communities and Churches. As we, a family of Provinces in this Canada of ours which so long hung on the apron string of the Mother Country, recently sprang into a Dominion, having natural duties and national sympathies, so it is with the various Churches. Union gives them strength and a feeling of self-dependence, and fits them for separate independent exertion. In yielding, as of course we must do, to this natural and necessary change, assuredly there is no reason why there should be any diminution of respect towards the Church of Scotland or want of gratitude to her. The man who feels with advancing age that the old ties of family connection are loosened, and who is beginning to form other connections and other ties, does not, in retiring from his parents' home, lose any of his love for them. And we in the new connection in which

we shall stand, will certainly never cease to remember with gratitude the innumerable favours which, both before and after our dissensions, and during the whole course of our history, we have received from the Church of Scotland. We will never cease to watch with interest her fortunes; we will never cease to rejoice in all the good she does, and we will never cease to desire and to pray for her prosperity. Of course it is natural for us, older members of the body who came from Scotland, whose early associations are with the hills and valleys, the histories and traditions of the ancient land—dear old Scotland—to wish that those who come after us should inherit our feelings and regard the old land with the same veneration and love. But so it cannot be. Our children are growing up and will grow up Canadians, regarding with intense love the soil on which they first drew breath, and rejoicing in the freer air and wider sphere for youthful exertion and energy. And so they must have a Canadian Church to which their devotion may be continued with national and patriotic sentiment. I think in following and yielding to this natural and necessary change, we are doing our duty to the land we live in, the land of our adoption and choice. But we are also discharging a duty which we owe to the Great Master whose name we bear, whom we all profess to serve, whose cause we profess to have at heart. Let there be no fear on the part of any that the contentions of the past will continue after incorporation takes place. I have no fear of any thing of the kind. It is not often in these later days that the parabolic mode of teaching has been adopted by the ministers of the Church, but I remember at a meeting of the Evangelical Alliance that there was a parable spoken by one of those who attended. A gentleman described how when visiting the Welsh mountains he had seen a form of very great and dreadful proportions, but which, on approaching nearer, changed its aspect and appeared to be only a man, and when he came a little nearer, he found it was his brother. It will so happen with us. We, looking at our friends elsewhere, from a distance, have been disposed to think hard things of them, and they to think hard things of

us, and hard things have been said; but when we come nearer, we will be found to be brothers, and I doubt not we will be able to work harmoniously together, and to manifest all that cordiality of feeling which is necessary for the right working of an ecclesiastical body. May God grant it may so prove. I beg to move, seconded by Mr. John Morris,—That we receive, and adopt the report of this Committee on Union and accompanying resolutions; approve the basis laid down by the Joint Committee and its resolutions relative to the proposed union; agree to send down said basis and resolutions to Presbyteries, Kirk Sessions and congregations, with instructions to Kirk Sessions and congregations to report to Presbyteries, and Presbyteries to report to next meeting of Synod in reference thereto; and heartily rejoice that the prospects of a large and harmonious union are so favourable. Dr. Cook resumed his seat amid loud applause.

The Sabbath School.

LESSONS FOR AUGUST.

FIRST SABBATH.

SUBJECT:—The ministry of Jesus—Matt. 4: 17–25.

Jesus left Judea and came to Galilee. He removed from Nazareth, where so many years of his earthly life had been spent, and dwelt in Capernaum, upon the border of the Sea of Galilee. Hence Capernaum was called "His own city."

V. 17.—With his removal to Capernaum, a new period commenced in the ministry of Jesus. He took up the text of John, who was now a prisoner. He called to repentance, and announced the Kingdom of Heaven. He had renounced the world, and now he commenced the grand enterprise of conquering the world to himself.

V. 18.—*Sea of Galilee*, also called *Sea of Tiberias*, *Lake of Gennesaret*. The lake is formed by the river Jordan, and is from 12 to 14 miles long by 6 or 7 miles broad, and about 165 feet deep. The water is pure and good (a contrast to the Dead Sea, which also is formed by the Jordan). On the west side of this "Sea," were a number of towns, at this time rich and populous. The east side was comparatively desert. It

was the scene of some of Christ's most notable miracles. Galilee is now very thinly peopled, and the lake, though beautiful, is desolate.

Simon was called Peter, or Cephas—a stone—see John 1: 42. Simon, same as Simeon. Andrew was one of the earliest disciples. He and John, following the direction given by John the Baptist, followed Jesus. Andrew led Peter to Christ. The brothers were just beginning their day's work as fishermen,—“casting their net into the sea.”

Vv. 19-22 —“Follow me;” compare John 1: 35; Luke 5: 4. In John we have the account of the *first* call of the disciples; in our lesson, the *second* call (more minutely given by Luke); in Matt. 10, we have their call to be apostles. Note the three stages,—first, followers; second, evangelists; third, apostles.

Fishers of men: the world is a “sea;” ministers, Sabbath school teachers, and all labourers for Christ, are “fishers of men,” prudently, diligently gathering souls into the Gospel net. James and John (the Evangelist) were also called by the shore of the lake. The four instantly obeyed the call, leaving all their worldly wealth.

V. 23.—Galilee, the northern section of Palestine, fertile, well-peopled. Synagogues, houses of local worship. “It cannot be proved that they existed before the Babylonish captivity.” In our Lord's time, the rule was to have a synagogue wherever ten learned men or students of the law resided. The Jews built these places of worship wherever they resided. In the larger towns, there were several, and in Jerusalem the number is said to have reached 500. Christian congregations were modelled on the synagogue. Jesus and his disciples made use of the synagogues whenever opportunity offered. *Gospel*: good news. This *gospel* was that the Kingdom of the Messiah was at hand. In order to confirm the good news, Jesus performed miracles of healing, so many and so wonderful that his fame spread throughout all the land.

V. 24.—*Torments*—acute disease. *Possessed with devils*, demoniacs. *Lunatic*, “moon-struck”—affected by changes of the moon. *Palsy*—Paralysis.

V. 25.—The Decapolis—“Ten Cities” on the east side of Jordan, inhabited by Greeks.

DOCTRINES.

1. Repentance is the gate of Heaven. The call is to us—to all.

2. Christ's Kingdom is set up among us; let us take heed that He reign in our hearts.

3. The Gospel is “glad news;” let us do what we can to spread the news.

4. See how promptly the four answered the call of Jesus!

5. Miracles are a sign of Christ's power; healing and help, mercy and love characterized all his doings. All His miracles are blessings.

6. He who can cure diseases, can heal our souls.

SECOND SABBATH.

SUBJECT:—The *Beatitudes*—Matt. 5: 1-12.

Multitudes followed Jesus, drawn by His preaching and His miracles. He addresses to them the sermon of which we have here the beginning.

The Beatitudes (blessings) are *eight* in number. There are seven distinct features of character, on which the blessing comes. The *eighth* is an added blessing, to follow the persecution to which the good are to be subject. *Seven* is the number to perfection, completeness; and our Lord here draws a complete, a perfect character.

V. 3.—*Poor in spirit*—God's people are very often, in the Old Testament, styled the “poor—the oppressed, the afflicted, the needy.” The reference is not to outward circumstances, but to the frame of mind. To be “poor,” in this sense, is to be humble, to feel our littleness in God's presence. They already *have* the Kingdom, and are rich beyond measure.

V. 4.—*Mourn*—the distress felt on account of distance from God. God comforts those that long for Him by coming into their hearts by His Spirit.

V. 5.—See Ps. 35: 11. *Meek*, gentle and lowly. *The earth—the land*. See 1 Cor. 3: 21, 22.

V. 6.—*Hunger and thirst*—to long for ardently. *Righteousness*—rightness in ourselves, and the justifying righteousness of Christ.

V. 7.—*Merciful*; compare Ps. 18: 25. The meek bear the ills of life; the merciful bravely try to relieve the misery around them.

V. 8.—The pure in heart—those who are right, sanctified, pure in their inmost thoughts and purposes. See God; compare 1 Cor. 13: 12, and 1 John 3: 2.

V. 9.—*Peace-makers*—those who carry the glad news of peace, and exert themselves in extending the Kingdom of Heaven. “They enjoy the exalted rank of full-grown sons of God.”

V. 10-12.—The righteous cannot escape persecution, but, in the midst of its flames, “theirs is the Kingdom of Heaven.” He shows them that the old struggle between

good and evil must be continued under the new reign.

DOCTRINES.

1. See the importance of humility, meekness, and all the Christ-like virtues.
2. The truest riches is to belong to the family of God.
3. Persecution here will only confirm our hold upon the Kingdom.

THIRD SABBATH.

SUBJECT:—*Teaching to pray*—Matt. 6 : 5-15.

Christ points to three ways of manifesting "righteousness"—by alms, prayer and fasting.

V. 5.—*Standing*; the Jews and early Christians generally prayed *standing*. The Pharisees preferred this posture for the sake of show. They even deliberately preferred the most public places. Prayer is between the soul and God. Of course, this does not forbid public prayer.

V. 7.—*Vain repetition*—the idea that God will hear us for our much speaking, for our garrulity.

Then we have the model prayer, v. 9-13. It consists of the Preface, the Six Petitions, and the conclusion. *Our Father*—this brings God nigh to us in Jesus, as our Father. (See it explained in Shorter Catechism.) *Heaven*; Greek, *in the Heavens*. God is thus spoken of to elevate our thoughts of Him. *Hallowed*, be had in reverence. [We can give no comment or explanation of these verses equal to the closing questions of the Shorter Catechism, and to these we refer teachers.]

DOCTRINES.

1. We should pray without ceasing, in secret as well as in public.
2. We can approach God as children a father.
3. We must not be selfish in our prayers.
4. We must forgive others if we hope God will forgive us.
5. The prayers of the righteous availeth much.
6. Prayer requires heart rather than tongue, sighing rather than words; faith rather than reason.
7. The Sabbath school should be a school of prayer.

FOURTH SABBATH.

SUBJECT:—*The two foundations*—Matt. 7 : 21-29.

Here we have the conclusion of the greatest sermon ever delivered in the language of men.

V. 21.—Mere profession of faith in Christ is not enough. "Lord, Lord,"

means acknowledging the authority of Christ—professing outwardly that He is our Master. The test is *doing*, not *saying*.

V. 22.—In that day—the day of judgment. This verse shows that its not enough even to teach, preach and do miracles in the name of Christ, if we are without His Spirit. Christian love must be at the foundation of all.

V. 23.—*Profess*—explain, or state. I never knew you as my people."

Vv. 24-27.—Both classes make the same profession, present the same appearance to the gaze.

The Rock—Christ (as many explain); or, as Brown says, "the rock of true discipleship, or genuine subjection to Christ."

The Sand—all that is transitory, changeable, false—the teachings and works of man.

The Winds—trials of all kinds; Rain—floods—storms of persecution and trouble.

Storms are sudden and violent in the east, and frail buildings are often swept away by the torrents.

DOCTRINES.

1. Christ the true foundation—the Rock. The true Christian builds his hope on Him, and is not put to shame. See the contrast between true faith and mere profession.
2. Show the difference between the true Church, built on Christ, by Christ, and the church of Anti-christ.
3. The test of true discipleship is to hear and do the sayings of Christ.
4. We are "building for eternity"—a house that will stand the coming storm, or one that the storm will sweep away. Look to the foundation!

FIFTH SABBATH.

SUBJECT:—*Power to forgive sins*—Matt. 9 : 1-8.

This miracle is also related in Mark 2: 1-12, and Luke 5 : 17-26. It is a transaction full of meaning. *Ship*—a boat. *His own city*, Capernaum. A great crowd gathered round the house, listening to the preaching of Jesus. *Palsy*, Paralysis. (The house where these things happened is supposed, with every probability, to have been Simon Peter's. Hence the minute touches given by Mark.) Luke tells us that the audience contained a crowd of Pharisees and doctors of the law. Many miracles were performed, for "the power of the Lord was present to heal;" but this was the most notable miracle. The sick man was carried on his bed by four. When they could not bring him into the presence of Jesus by the door, they went up on the flat-roof, and let him down before Jesus. Thus their faith was tried and proved.

V. 2.—Jesus saw *their* faith; the sick man and his four friends all had strong faith. Jesus encourages the man, and announces the forgiveness of his sins. No doubt his illness arose from his sins.

V. 3.—Blasphemeth—speaks evil against God. See Mark. The Jews were watchful against what they deemed blasphemy; they would be right in this case, if Christ were a mere man. Jesus was able to forgive sins only because He was the Son of God.

V. 5.—*Which is easier.* The Lord shows and proves that He can forgive sins by healing the sick man. The inward healing is followed by the outward, as the substance by its shadow.

V. 8.—“Such power to men.” The sick man had come borne on a bed; he now goes away carrying his bed. Thus, Christ’s power to forgive sins was proved. Their wonder was that one who appeared as a man should possess this power.

DOCTRINES.

1. The power to forgive sins is Divine. Christ could forgive sins because He was God.

2. We should not be prevented by any difficulties from going into Christ’s presence, and telling Him of our diseases and sins.

3. Suffering follows sin. Sickness often leads to Christ, and is then a great blessing.

Miscellaneous.

Laymen in the Prayer Meeting.

There should be none who “make” prayers in a prayer meeting. It is often painfully evident that there is a great difference between praying and making prayers, and our meetings are the arena on which those display themselves who pray by rule, or, what is about the same, by habit. They have a certain round of subjects, a certain series of expressions, and when these are completed they have made their prayer. Two evils result from this. Those who pray thus are almost sure to lose the spirit of prayer, and others who feel that they cannot go through such a succession of sentences, or, as they express it, cannot pray to the edification of others, are unwilling to pray at all in public. Now, instead of four or five made prayers in a meeting, there may be ten or fifteen, some of

them containing no more than one petition, but expressing the burden of a heart at the time; some of them almost ejaculatory, yet inspiring and earnest; and all of them making requests known unto God that are real and urgent. This will be the natural variety of address when the family come together around their father, all interested in each other, and all loving their head. When our children gather in our homes, we do not call on a few of the oldest to make addresses and prayers on behalf of the rest, but we all talk and ask, and tell each other of our trials and joys and love, and the smallest has as sweet and profitable words as any in the circle. When God’s household are so assembled, there should be the same freedom and enjoyment and gain in communion.

Laymen should incite others to the prayer meeting. Having taken pains to make it pleasant and profitable, they should make it a direct means of grace to those who will be likely to neglect it, unless they are personally invited. Some of these are members of the Church who do not feel any obligation to contribute to the interest of the prayer meeting, even by their presence, but who will often attend if they are urged to do so by their brethren. Others are persons in the congregation who think that this meeting is only for the Church, yet may be greatly blessed by attending one that is conducted with interest. Others still give the matter no thought, but would be affected by personal attention that should invite them to be present. The attendance of these different classes will add greatly to the interest, and those who are not Christians may be led to Christ by the prayers of their friends who have shown such solicitude on their behalf. Personal invitation would double the number of those who ordinarily attend our church prayer meetings.

These thoughts are confirmed by a pastor’s experience. May they be useful to many who may be inquiring how their meetings may be rendered more profitable.

Principal Tulloch on Christian Ritual.

As to our own worship, let me offer one or two remarks. It should be always

intelligent. A ritual that is not plain and comprehensible to all minds, reaching the soul through all its elements of æsthetic taste or beauty, is so far imperfect. It is making more of the form than the substance—of the sign than the thing signified. When we see the mode displacing the manner, when we see the rite supplanting the spirit, there is always danger, and that of the worst kind—the danger of lapsing from Christianity to a sort of Paganism, and placing an idol in His room, who is a Spirit, and must be worshipped in spirit and in truth. And while it should be always intelligent and spiritual, it should be always seemly and decorous. Let not any one think that when he is unmannerly in the house of God, he is practising evangelical simplicity rather than disobeying the clear apostolic precept—"Let all things be done decently." And when we allow our worship to be unseemly in any respect, our prayers to be informal, confused, and dogmatic; our praise to be a harsh discordant noise, instead of a grave sweet tone of melody; our communion service to be, what it too often is, a series of preachings rather than a devout contemplation with solemn thanksgiving and a loud-voiced amen—let us remember that the apostle is not for us but against us.—From Sermon at the reopening of St. Giles', Edinburgh.

ACKNOWLEDGMENTS.

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