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THE MONTHLY RECORD

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK, & ADJOINING PROVINCES.

VOL. XXI.

MAY, 1875.

No. 5.

"IF I FORGET THEE, O JERUSALEM! LET MY RIGHT HAND FORGET ITS CUNNING."—Ps. 137: 6

MEETING OF SYNOD.

The Synod of the Presbyterian Church of the Maritime Provinces, in connection with the Church of Scotland, will meet (D. V.) in St. Gabriel's Church, Montreal, in the Province of Quebec, on Thursday, the 10th day of June next, at the hour of 11 o'clock, A. M.

THOMAS DUNCAN, *Moderator.*

Charlottetown, April 27th, 1875.

Rev. Mr. Duncan, the Moderator, requests us to state that the private Circular addressed to members of Synod, calling the meeting of the same for *St. Andrew's Church, Montreal*, is nullified by the above notice,—the former having been issued under a misapprehension. The Synod will therefore meet in *St. GABRIEL'S*, the oldest of our churches in Canada, at the time stated above.

NOTICE TO MEMBERS OF SYNOD.

We should like to call the special attention of ministers and elders to the official notices in this and the last number of the *Record*, respecting the forthcoming meeting of Synod, and hope that the information given and requests made will receive due consideration.

Every minister of our Church, we understand, has received a Circular from the Committee of Management in Montreal, requesting the favor of an answer not later than May 15, as to who intends to be present at the meeting of Synod, in order that suitable provision may be made for their accommodation.

Every one interested—clerical or lay—should at once address a postal card to "The Secretaries to the Committee of arrangements, Church of Scotland's Synod, Box 674; P. O. Montreal," and accommodation will be provided for him.

It is a matter that requires very prompt action, if it has not already been decided upon, because delay in this particular will probably result in much confusion and perhaps unnecessary expense. All circulars should be responded to, whether in the affirmative or negative.

Members will probably get return tickets for one fare and a third, but on this point more exact information will be given in two or three weeks through the press. To be at the Synod in time, members should take the Monday train to St. John, so as to be able to leave St. John not later than Tuesday morning. All who do intend being present, should endeavour, by all means, to be in Montreal previous to the first sederunt of Synod; and that the busi-

ness of the Court may be despatched with all possible speed, every member should consider it a sacred duty to be prompt, punctual, and ready to undertake his share of the work of the session.

Another matter that will greatly facilitate the work of the Court, is the completion of all Reports prior to the beginning of Synodic business. In former years, much time has been frequently wasted because Conveners were not prepared to hand in these documents. But it ought not to be so in the present case, when time will be so very precious. Conveners and Treasurers, then, will please forgive the urgency of this appeal, which we are well aware is trespassing upon the official work of the Clerk of Synod.

PREPARATORY ARRANGEMENTS FOR UNION

The Montreal Presbyterian says that the arrangements for this event, are being well attended to by the respective Committees. The matters proposed to be embraced in the Report of the Committee on Arrangement for the consummation of the Union—Rev. R. Campbell, Convener—are the following:—

1. Preparatory conferences for prayer, when and where to be held.
2. Form of minute dissolving the several Synods.
3. Declaration to be made by Moderators on dissolving said Synods.
4. When and where Union should be consummated.
5. Proceedings connected with the act of consummation.
6. Mode of constituting United Synod, until a Moderator is appointed.
7. Appointment of Moderator and Clerk or Clerks.
8. Rules by which United Synod is to be guided until a system of Polity is adopted.
9. Public demonstration or demonstrations.
10. Disposition to be made of Official Records of the several Churches.
11. Reception of Delegates from other Churches.
12. Missionary Meeting.

13. Observance of the Lord's Supper.
14. Constitution of the New General Assembly.

15. Definition of Boundaries of Synods and Presbyteries.

16. Appointment of Committees on the following items of business:—

- (1) Home Missions. (2) Foreign Missions. (3) French Canadian Missions. (4) Theological Education. (5) Church Polity. (6) Thanksgiving Effort. (7) Ministers' Widows and Orphans' Fund. (8) Aged and Infirm Ministers' Fund. (9) Scholarships and Bursaries. (10) Correspondence with other Churches. (11) Finance. (12) Official Magazines. Said Committees to be appointed as soon as possible after the United Synod is constituted, and report before the rising of the Synod.

THE RECEPTION COMMITTEE, consisting of the minister and representative Elder of each congregation in the city, is charged with the special duty of providing for the suitable entertainment of the strangers that shall be within their gates during the meetings of the Synod; the Rev. W. M. Black, convener; the Rev. Robert Laing and Mr. James Riddell, the Clerical and Lay Secretaries. It will greatly promote their labour of love if immediate answers are sent to the circulars which they have issued.

THANKSGIVING,

FOR PROGRESS IN AND PROSPECT OF UNION.

The Moderators of the Synod of the Maritime Provinces in connection with the Church of Scotland, and of the Synod of the Lower Provinces, having had their attention called to the propriety of a grateful acknowledgment by our people generally of the goodness of God, in guiding thus far in our union negotiations, and in securing the needful legislation, and also in giving us the prospect of a speedy and harmonious consummation of our yearnings for Union in the month of June, have agreed to request the ministers and sessions of the negotiating bodies in the Maritime Provinces, to afford their people an opportunity for simultaneous thanksgiving to God, and prayer for the special outpouring of His

Spirit upon our Churches, and to name for that purpose a suitable time.

Owing to the lateness of the season, and the pressure of spring work, it would not be wise to ask our people to assemble for this purpose on a working day, and we therefore recommend that such thanksgiving and prayer should be presented on the Lord's Day; and in the expectation that the negotiating churches in Ontario and Quebec will unite with us, we name the last Sabbath of May, prior to which our request can reach the Moderators of those Bodies, and intimation, should they approve, be given within their bounds.

Without wishing to limit such thanksgiving and prayer to any day or week, we do hereby respectfully and affectionately request our brethren throughout the Maritime Provinces, to invite their congregations on the day named, the last Sabbath of May, to join in thanksgiving to God for His guiding hand upon us thus far, and in earnest prayer for a Baptism of the Holy Spirit, that we may be truly of one mind and of one heart to exalt our common Lord.

THOMAS DUNCAN,

*Moderator of Synod of Maritime Provinces,
in con. with the Ch. of Sc.*

PETER G. MACGREGOR,

Moderator of Synod of the Lower Provinces

REV. MR. GOODWILL.

By a private letter from Mr. Goodwill, dated "Emerald Hill, January," we are sorry to learn that he and Mrs. Goodwill and their child have all suffered in health since leaving Santo. The change from the hot enervating climate of Santo to even the mild climate of Australia has been too much for them; and their medical advisers say that they should not return to Nova Scotia for a few years. However, he says that he has written to the Secretary that "we shall, if possible, leave for home either in March or April (via San Francisco), so as to arrive in the beginning of the Summer, and before the Union takes place," at

the consummation of which he desires to be present.

We shall all welcome our dear brother back. He exposed himself too much in the difficult work he had to do: and since the Master has shown that it was not His will that he should continue in the New Hebrides, we doubt not that He has even more important work for Him here.

SYNOD FUND.

Special efforts, we trust, have been made in all our congregations to ensure enlarged contributions toward the Synod Fund. The ordinary charges upon this Fund are travelling expenses of members to and from Synod, printing of Synodical documents, Clerk's salary, &c. This year travelling expenses will average five or six times more than usual, and a correspondingly increased contribution should be given.

SABBATH SCHOOL ASSOCIATIONS.

Sabbath School work has of late years become so systematic, and now forms so large a part of regular Church work, that Associations have sprung into existence whose operations extend over large portions of the Church, and even whole districts, irrespective of denominational distinctions. Thus we have the Halifax and Dartmouth Sabbath School Association, whose meetings are held quarterly; and reports are received from the Superintendents of all the Sabbath Schools in the two cities, showing the general statistics of the schools. Addresses on practical subjects, and conversations, always form a part of the proceedings, thereby disseminating an amount of information regarding the mode of teaching, the best ways of rendering the work more profitable to teacher and scholar, etc., which would otherwise probably be lost to many. We should like to give a synopsis of the returns presented, but space will not allow it; but we do take pleasure in saying that St. Andrew's, Halifax, has taken the lead, for six months, in point of attendance, and

consequently been awarded the position of No. 1.

We remember the time—for it is only a few years back—when the Church of Scotland in Halifax had an Association of its own, composed of five schools, and through whose agency the united charge of Richmond and North West Arm has been added to our list of congregations. If it has an existence now, we are not aware of it; at any rate, it has ceased to meet as an organization. It is to be regretted that a Society so useful to the Church should be allowed to suspend operations, for the essays read and friendly discussions at its regular meetings, were a source of much profit to individual teachers, and the mission work accomplished by its members has certainly given the Church a name and an influence in parts that had been destitute of ordinances.

We notice that there is in connection with our Church in Montreal, a similar Association, whose seventeenth annual meeting was held in St. Paul's Church School room on the evening of the 2nd March, with a very large attendance. Dr. Murray, the President of the Association, occupied the chair, and instructive addresses were delivered by the Rev. Geo. H. Wells, of the American Church, Rev. J. F. Stephenson, Congregational, and Rev. J. S. Black, of Erskine Church. The choir of St. Paul's Church, under the direction of Mr. Davies, supplied appropriate music, which was rendered in such a way as contributed very much to the interest of the occasion. The report was read by Mr. Alex. Stewart, the Secretary. It stated the number of schools under the auspices of the Association to be seven in number, namely, St. Andrew's, St. Paul's, St. Gabriel's, St. Matthew's, St. Mark's, Victoria, East-End. The number of teachers in these schools is 158, and of scholars 1186. There are 2980 volumes in their libraries, and the aggregate of collections for missionary purposes last year was \$543.72. This Association was first formed on 5th April, 1858. At the close of its first year it had only four schools, 61 teachers, and 240 scholars on the Roll.

A PLEA FOR CHARITY.

The Rev. Mr. Macrae, in concluding a recent lecture in his own church (new St. Stephen's, N. B.), made the following remarks:

As Protestants, we occupy a position similar to that of the party calling itself by the name of Paul, at Corinth. We are toward our less enlightened brethren in the community around us, as were they toward their less enlightened brethren. We are free from many things which we deem idle, even hurtful, superstitions. Against these we protest. But remember that simply to protest against error is not necessarily to be reverential toward truth. We may denounce the wrong without practising the right. Protesting as such is merely a negative thing. There must be, also, positive principle, humility, reverence for truth and God, love to man; else by merely protesting, we are creating a desert where before there was growth of some sort. And further, guard against the spirit of mockery. Ridicule has been termed the test of truth; but it may be carried too far. Ridicule may rouse to inquiry, but, also, it may excite hatred and burning indignation. Not by ridicule was the power of the gospel extended of old. Not by sarcasm are the drowning rescued or the wounded healed. Against doctrine tending to immorality of conduct all weapons are lawful. Against scruples of conscience, doctrinal errors, forms and ceremonies, let not the weapons of ridicule be directed. Let Paul's tenderness be our example. Life is too short for any one to succeed in the vain attempt to bring all to one mind about forms of belief, and scruples of conscience, and systems of worship; but the very meaning of life for man is to manifest the spirit of love to God and his fellows. That spirit can operate under endlessly diversified conditions and circumstances. That light can be kindled on many a hearth, and illuminate much strange confusion and darkness. It is the source of order, the bond of unity, the fountain of strength, the peace of the universe, the heaven of the Christian. Let us strive to acquire clearness of vision, enlightenment, "knowledge." We cannot acquire too much. *The field*, in this sense, also, is *the world*. Let us scale the heights of all error and look out

into the clear blue atmosphere of truth, but as we rise to higher attainments let us see to it that we do not divest ourselves of that robe of humility which in the sight of God is of priceless value. St. Paul was eminently the apostle of liberty. You cannot devote yourselves to the perusal and reperusal of his epistles without imbibing a freedom from all forms of superstition. But mark that while his burning intellect was consuming all error, and irradiating the whole expanse of Christian truth, his heart not only retained its graces, but deepened in reverence from day to day. And that apostle whose knowledge was so boundless, and so comprehensive, is also the Apostle who has sung in sweetest strains the praises of Christ-like Charity; who has told us that, in comparison with charity, not only is all knowledge nothing—it is less than nothing—for knowledge shall vanish away—Charity abideth ever.

And how may we attain to and maintain it? Thus: "To us there is but one God—the Father." Be children of your Father in Heaven. And thus: "To us there is but one Lord Jesus Christ, by whom are all things and we by Him." Meditate on this mystery of the Saviour's love. Think, what were all our knowledge in comparison with His, the Creator. Think, had He disdained us, our fathers, the world of man—on account of that world's ignorance, vileness, shame—what then? How then have achieved our emancipation to the boasted 19th century civilization? Where, then, that Spirit and Comforter, by whom we are being taught all things, and having all things brought to our remembrance? "We by Him;" redeemed by Him, brought to God and the Father by Him. When the temptation is strong to ridicule what we deem some idle scruples, some error of one who, in our eyes, is weak,—think that such as He, Christ, came to seek and save,—that more than all systems of theology, all clearness of knowledge, all attainments of speculative truth, is a single man. The Scriptures, and all that the Scriptures contain, exist for man. The soul will be but beginning its existence, so to speak, when all knowledge of the present shall seem to be but tales of children—dreams, shadows, symbols, to be laid aside and

forgotten. And when we come to our dying hour, as come we swiftly shall, more precious to our memories will be a single cup of cold water, given in the name of our Lord and Master, than the knowledge of Solomon without humility, the liberty of Britain without reverence, the comprehension of an angel without love.

REVIVAL OF RELIGION IN THE EAST OF NOVA SCOTIA

The promise in last month's *Record* of a continuation of the jottings on this subject require me to speak now more particularly of Tatamagouche, Earltown, Pictou, &c. In none of these places have I been privileged to see so much of the Lord's great work as in River John, but, aided by information gathered from others, I shall try to give readers, in places not yet similarly blessed, sufficient to stir them up to praise and prayer.

The Rev. T. Sedgwick, of Tatamagouche, had come to River John, seen the work there, and joyously aided in it. Returning home he had told his people what he had witnessed, and this, together with tidings of the work in Antigonish and New Glasgow, had increased the desire they already felt for similar blessing, and encouraged them to expect a speedy answer to their prayers for it. Special meetings were presently held and continued every night, and sometimes during the day, "for three weeks." (I quote from Mr. Sedgwick) "when they were brought to a close not so much from abatement of interest as from sheer physical inability to carry them on. The attendance from the outset was large, averaging, I should say, upwards of five hundred every night, the church generally being filled to its utmost capacity. We had also meetings for prayer during the day, which were well attended. For the first week I was alone, though most effectively assisted by my elders and others of the congregation. We had the timely and valuable assistance of the Revd. Alex. Stirling, (who was with us about a week in all) the Rev. H. B. McKay, the Rev. J. F. Campbell, and the Rev. John Munro, who came to us one and all in the fulness of the blessing of the gospel of peace, and of whose services we desire to make special and grateful mention.

And now a word as to the means employed at those meetings. They were in no degree of a sensational kind. First of all, the word was preached, plainly, faithfully,

and we cannot help adding, for it is true, in many cases powerfully; then followed a short prayer-meeting, and lastly a meeting for enquirers, at which all were invited to remain who were anxious about the salvation of their souls. The only innovations, if they can be said to be such, were the presentation of special requests for prayer, and the invitation given to persons feeling their special need of prayer to stand up during the singing of a psalm, after which prayer was offered on their behalf, which invitation, we may say, was on all occasions very largely responded to.

"We conversed during these three weeks with about one hundred different individuals on the subject of personal religion, and with many of them more than once, not a few of whom I am persuaded have been led to the Saviour; while altogether apart from this, widespread religious impressions have been made, the fruit of which, I believe, will by and by appear. And in a word I may say that the people of God have been, in a very marked manner, quickened and revived. A new song has been put into the mouths of many, and they have been made to feel, as perhaps they never did before, the blessedness of the man who maketh the Lord his trust.

"I will only add that the good work has not altogether ended. Three prayer-meetings are held each week, the attendance at which is exceedingly encouraging, and from what I know already I am led to expect a large addition to the fellowship of the Church.

"On the whole, then, we have reason to thank God and to take courage. We have seen enough to warrant us in believing that the Lord has come among us as He never did before. May He abide with us, and, knowing how essential His countenance with us is, may we be above all things solicitous to hold Him fast and refuse to let Him go."

The painful thing is that such a work should cease so soon through want of instruments to carry it on. Of old the oil ceased to flow only when there were no more vessels to receive it (2 Kings 4: 6), but in that case so many had been provided by borrowing from neighbours, that the widow had sufficient oil for all her need. In this case the vessels of the house were filled—the labours of Mr. Sedgwick and the workers of his own congregation were abundantly blessed—the borrowed vessels were also filled, and the welfare of the congregation has been promoted accordingly; but why did the oil cease so soon? Could no more of the neighbours have lent their vessels for a little while? Ah! they might not only have thus greatly benefitted those

whose good they sought, but some of the oil might have remained in the vessels when they were returned—the earnest of further blessing to themselves.

EARLTOWN.

The news of the wonderful works the Lord was doing in River John, New Glasgow, &c., reached Earltown, and, as usual, this aroused the Lord's people there to greater longings and efforts to obtain similar favours. Special meetings were held for prayer and preaching of the truth. The Rev. Mr. McColl was confined to the house by illness, and, though interested in the work and warm in his expressions of gratitude to such of his brethren as could come to be, in a manner, his substitutes, he was unable to go out and labour in it himself. The burden therefore fell almost entirely on the Rev. Wm. Grant. Others, indeed, came to his relief, but yet the labour devolving on him was most exhausting, and certainly could not have been sustained by him as it has, but for the abundant blessing which was quickly vouchsafed, and the joy which was thus afforded. No full accounts have reached me of late, but I know that Mr. Stirling has been abundant in labours there as in so many other places—happy man! and that Mr. McKay and Mr. McCunn, from River John, have both shared in the delightful toil. I was able to spend only one night there. The work still goes on, as it does also at

WEST BRANCH OF RIVER JOHN, AND LOGANVILLE,

which are in the same district. It is said that the work at Loganville is specially hopeful. Not far from these places is

ROGER'S HILL OR SCOTSBURN,

of which Rev. J. W. Fraser and Rev. Mr. Stirling are pastors. Meetings have also been held there, and at NORTH SHORE, a part of Mr. Fraser's charge. In both, the indications at the beginning were encouraging—in the latter, particularly so—and this is almost as far as my knowledge goes.

PICTOU.

For more than a year the ministers of Pictou town have been meeting every Saturday evening to pray for the outpouring of the Holy Spirit. About a year ago the ministers, and the Young Men's Christian Association, began a Union prayer-meeting, which continued to be held weekly. During the Week of Prayer, of course the meetings were nightly, and special meetings were held for some time after. But it was not till the end of February that, encouraged by the tokens in Antigonish, New Glasgow and River John, where God was vi-

siting His people to bless them, the brethren resolved to hold union meetings nightly, instead of weekly. "The attendance and interest increased," writes a correspondent to the *Record* of the sister Church. "On Sabbath the fourteenth, being the commencement of the third week, there was uncommon earnestness depicted in the countenances of the crowds of people of all ages that attended the ordinary and extraordinary meetings. There was then and at subsequent meetings an awful stillness, as if the people were afraid to breathe. Before this there were some requests for prayer, presented in various ways, and a few enquirers remained after the meeting. But from the middle of March, the requests for prayer and the enquirers became more and more numerous, so that it was found necessary to classify both. . . . A separate class or meeting was instituted for those who, to the best of their knowledge of themselves, are believers, which in the course of three weeks increased to ten times its first size, or more. These are addressed in terms suitable to their state, and exhorted to grow in grace. The enquirers properly so called are formed into small classes, as in Sabbath schools, and personally examined and instructed. They are very numerous, and very various both in knowledge and character.

Besides the ministers, there are several Christian men and women engaged with these groups of enquirers for an hour or more after the dismissal of the general meeting. This is a very difficult work and requires much patience, as well as skill and tact. . . . The means employed are substantially the ordinary ones—the Word of God and prayer—but it might be said in an *extraordinary manner*. The prayers are more pointed and brief—the praises more hearty, simple and lively. . . . The marrow of the Gospel is in great repute.

Immediate closing with Christ on Gospel terms is in the forefront of all the exhortations given. The works of men themselves are, with preachers and people, like the notes of broken banks—those that know the real state of affairs and the hopelessness of the concern, throwing them away as useless, and the rest troubled with grievous misgivings about the value of their old treasure. But the work of Christ is very highly thought of by all; even those who do not yet depend thereon for salvation, believe it to be most excellent, and would fain borrow therefrom to make up for their own shortcomings. The fact is, Christ and His work, with saints and sinners, stand pre-eminent. . . . Good works flowing *from life* freely received, *not for life* to be by them earned, are insisted on."

And so the work goes on. Night after night the church is crowded, and the number of the believers is increased. It is impossible, in the time and space at my disposal, to give anything like a full account. I have seen an engraving of a drunken man, lying in front of a rum-seller's shop, and on whom a wag had fastened an extemporised placard, "Specimen of the work done inside." And I have thought of it, as I have looked at some of those who have been brought from the power of Satan into the Kingdom of God, through these meetings. They are specimens of the work done inside. The last meeting I had the happiness of presiding over in Pictou was composed of young men. Before addressing them, I invited any who wished to do so, to speak to the praise of God's grace. The first who rose I did not recognise, the second was an intelligent Scotchman—an engineer—who, till a few days before, had been employing his superior abilities in trying to persuade others that there is no God. Now he spoke in testimony that God is the Hearer of Prayer. The third began, "You all know what I have been." Poor fellow! He had been one of the miserable captives of the giant Intemperance, vainly struggling to escape. Now he could thank God for his salvation. As if to answer the question, Will it last? after him rose one who had been in the same sad condition, till the revival which followed the Y. M. C. A. Convention in Pictou, five years ago, since which time he has been "a new creature," a worker for Christ. Another was apparently a man of good life, who had been depending on his own righteousness, but who had been shown its filthiness, and was now calmly and joyously resting in Christ and Him alone. And such are others—the infidel, the drunkard, the "fast" young man, the scoffer, the amiable and agreeable, but thoughtless, the moral and religious, yet unregenerate; the old and young, the educated and the ignorant, the intellectual and the stupid—all ages and all classes.

So, too, in other places the work advances. Similar things are told of Sutherland's River, Vale Colliery, Cape John, and other places around Pictou, River John, New Glasgow, and farther East.

It is essentially the same in all—a great work of God at which we are filled both with awe and rejoicing. Is it, then, really a work of God? That ungodly men have delighted to deny it, is only what was to be expected, and is an evidence in its favour, but even some good men have been suspicious of it. It must be because they were not fully informed regarding it. Beginning and continuing with earnest, believing prayer for the Holy Spirit, carried on by

the instrumentality of the truth, and resulting in the turning of many from sin to God, and in their bringing forth the fruits of the Spirit, *whose work is it?* Compare Matt. 12: 22-33. Beware of opposing it in word or deed, lest haply ye be found fighting against God. Beware even of simply ignoring it. Remember that Meroz was cursed not for doing wrong, but for doing nothing; he fought not against God, but he came not up to His help. The work is great, let all help in it—every believer, and not the minister alone. "Let him that heareth, say come." And let us help each other. The Master's great estate has many fields. Not equally ripe is the harvest in all. When, therefore, the grain is dropping in some, let the husbandman in charge of the others, hasten to aid their overwrought brethren, assured that meanwhile the sun will not forget to shine on their own fields. Presently *their* reaping time will come too, and then *their* brethren will be moveable and more ready to give them needed help. Caution is needed? Yes, doubtless, but there is such a thing as being so cautious as to accomplish nothing.

The true way is to work with all our might, use truth as our instrument, and in earnest, believing prayer, commit the whole matter to God, for guidance as well as for success. So, too, where the great work has not yet visibly begun, let all be earnestly praying for it. If earthly fathers will not give a stone, a serpent, or a scorpion, in answer to their children's cry for food, still less will our Heavenly Father send us what would injure us when we pray for His Spirit. And let us seek to put away from us whatever would hinder Him from visiting us.

J. F. C.

Articles Selected.

Ministers' Stipends in the Church of Scotland.

The following interesting analysis of the Parliamentary Returns as to ministers' stipends in the Church of Scotland has been given by one of the daily newspapers:—

The return contains only those parishes in which the stipend is paid by means of teinds; and, consequently, does not embrace either the town charges, which are paid out of town funds, or the *quoad sacra* churches. The number of ministerial charges in the return is 906, of which 51 are blanks, the stipends not

being given. The *quoad sacra* parishes, not included, number 203. The town parishes amount to 56 in all, of which about 10 are included, as paid by teinds. A considerable amount of interest attaches in these days to the pecuniary position of the clergy, and it may be worth a little trouble to note some of the prominent facts.

Of the 855 charges returned, the average value, if we include the estimated rental of the manse, is £340; if we exclude that, it is £314, the manse thus averaging £26. Still, excluding the manse, there are 123 charges returned as worth less than £200 a year; and only 38 as worth more than £500. Neither of these, however, fairly represents the Church. The omission of the *quoad sacra* parishes reduces the number of the former, and, to a less extent, the latter also; while the omission of the 46 town parishes, containing 11 Edinburgh churches with more than £500, materially affects the latter. It happens also that in the blanks three of the largest livings in the Church appear—North and South Leith and Govan. We should be inclined to estimate that there are 200 livings in the Church not worth more than £200 a year, some having and some not having a manse; and probably 65 having more than £500 a year. Only one charge in the Church (including manse) dips down below £150, but several touch £160; and only one of those reported rises above £1000, though half-a-dozen of these returned, and several which are not, border on either side of £800.

On the whole, the livings are better than have been supposed; and though no little hardship must be experienced in some parishes where the size of the stipend does not bear due comparison with that of the family, yet an average country living in the Established Church, even yet, must be not a bad harbour of refuge from the stormy world. The number of communicants returned to Parliament last year was, if we remember aright, 460,000; and the number of adherents of all ages was estimated at about 1,400,000. Taking the present return, and estimating for the 249 parishes not included, the pastoral supervision of the Established Church is secured at a cost of £355,904, which, to reduce

it to the lowest and most intelligible figure, is somewhere about 5s. a head.

The returns also enable us for the first time of late years to compare approximately the livings of the Church with those of other Churches. The three Churches with which it may be thus brought into comparison are the two large Dissenting Churches in Scotland and the Established Church of England. The Free Church last year had "participating in the Sustentation Fund" 957 ministers (of whom 43 were colleagues and successors), and the entire amount of stipend paid, including the above fund, and £50,592 of congregational supplements, gave an average for each minister of £196. Taking those only who received the full amount of equal dividend, and dividing the whole supplement among them, their average would be £215. A very large majority of the Free Church ministers (about 620 probably) must therefore be under £200. There are a few large livings in the towns. In the year 1869, a statement was made by a Free Church minister (in a pamphlet) that there were 4 congregations which paid their ministers £600 a year, and 32 at and over £400. In the U. P. Church, including England and Ireland, the total fund divisible for stipend last year was about £120,000, and the average sum paid to her ministers was £216. The Church of England, of course, presents us with much larger totals, but even it falls below the average of what is called the poorer Establishment in the North. The entire stipends of the English Church clergy were over four millions sterling; but these being divisible among 13,271 benefices, produced an average sum to each of £311. This does not include parsonages. More than a third of the livings (4548) were under £200 a year; nearly a half (6407) were between £200 and £500; there were 1902 upwards of £500; and the remainder were not specified. On the whole, then, the Church of Scotland heads the list with (excluding manses) an average of £314; the Church of England comes next with an average of £311; the U. P. next with £216; and the Free Church with an average overhead of £196, or for her equal dividend ministers of £215.

The claims for compensation undr

the Patronage Act, though not yet fully made up, must amount to a goodly sum. None of the larger patrons have claimed, except Lord Zetland, whose livings are for the most part small, and many of them on the Exchequer, which will greatly reduce the sums payable. The Dukes of Buccleuch, Argyll, Sutherland, and Hamilton have all waived their rights, amounting to a sum of nearly £30,000. The Earl of Mansfield is a large claimant, with not nearly so many livings as Lord Zetland, though they are of greater value. There are 626 livings in the hands of private patrons. Probably about 200 of these may be claimed for. The amount payable is the stipend derivable from *teind alone*, calculated on the average of the last three years. If the 200 livings claimed for be of the average value (of *teind alone*), the total sum payable will be not far from £60,000. This falls to be paid as the parishes become vacant, and is then to be deducted by four equal instalments from the stipend of the newly-inducted ministers for the first four years of their incumbency. As about 40 parishes become vacant in the Church each year out of 1200, it will be probably 30 years before the payments become due, though in some years they may be much heavier than in others. A good many of the claims will possibly never be enforced. The position of a patron who arrests a fourth of the stipend for the first four years will not be a pleasant one in the parish, especially if he be resident. The burden of making up the loss to the minister will always fall partly, and in some cases chiefly, on the parishioners connected with the church; and the levying of subscriptions from comparatively poor men to pay for the sums drawn by the lord of the manor, will in many cases be shrunk from by a graceful retreat. At the same time, the patron is entitled to full payment; and it would ill become those who have long demanded the boon they have now received to grudge the price they have to pay for it. We suppose a fund will be raised in the Church at large to meet the claims, in accordance with what was understood to be a promise of last General Assembly.

—H. and F. Record.

A Model Prayer-Meeting.

Lately the writer had an opportunity of attending a prayer-meeting in the 23rd Street Presbyterian Church, New York, the plan of which might be copied with great advantage by our congregations generally.

At the close of the evening public service, a goodly number adjourned into the school room of the Church, through the doors on each side of the pulpit, and an elderly gentleman took charge of the meeting, who, I was informed, had been converted only a few months. There were six short prayers and three short addresses, interspersed with singing—one or two verses some seven times—the whole occupying about 36 minutes. The prayers and addresses occupied only about **THREE MINUTES EACH**. They generally related to some one topic—a short address giving an account of one or more cases of conversion—in answer to prayer offered on their behalf. A request for prayer for some one, briefly stating the merits of the case, or seeking to stir up all to greater devotedness by recalling their obligations, and the goodness of God to them in the past. There was a warmth and variety and freshness about the meeting, which quickened all hearts, and made them feel it is good for us to be here. How much better than the long prayers, which we often hear, ranging over the whole history of man, and perhaps telling God a great deal about the doctrines of the Bible, but not about our own weakness and wants, and humbly and earnestly presenting our desires for the blessings now specially needed by us.

I here append a short American tractate, whose aim is to stir up the people to attend the prayer-meeting called "The Hour of Prayer"

THE HOUR OF PRAYER.

A Pastor's Invitation.

"Midway between the Sabbaths the Church has appointed an hour for social prayer and praise.

"Your Pastor is exceedingly desirous that you should be a habitual attendant upon this meeting, for the following, among other reasons:

"1. Your presence there will greatly encourage and aid your Pastor.

"The Pulpit needs to be strongly re-

inforced by the united prayers of the whole Church.

"Brethren, pray for us, that the word of the Lord may have free course and be glorified."

"2. The Prayer Meeting is the place of power in the Church.

"These all continued with one accord in prayer and supplication with the women, and Mary the mother of Jesus, and with His brethren."

"And when the day of Pentecost was fully come, they were all with one accord in one place."

"3. The Church Prayer Meeting is the place for the development and expression of Christian sympathy.

"Let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching."

"4. At the Prayer Meeting you are likely to meet Jesus.

"You, yourself, need the sustenance and stimulant that a habitual attendance at the prayer-meeting is likely to afford you.

"We would see Jesus." "Did not our hearts burn within us while He talked with us by the way, and while He opened to us the Scriptures?"

5. The Prayer Meeting will help you amid the cares, anxieties, business and temptations of the week.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest."

6. Our Lord himself needs just such manifested sympathy as is afforded by a general attendance at the Prayer Meeting.

"What! could ye not watch with me one hour!"

Then, come to the prayer-meeting. For your Pastor's sake; For the Church's sake; For your own sake; for Christ's sake.

COME!—Habitually, cheerfully, humbly, prayerfully, asking, "Lord, what wilt thou have me to do?" and God will hear and bless.

"Come thou with us and we will do thee good, for the Lord hath spoken good concerning Israel."

If at any time providentially hindered from attending the Prayer Meeting, do

not forget to meet us in spirit at the "Mercy Seat."

Prayer is the Christian's vital breath,
The Christian's native air;
His watchword at the gates of death;
He enters heaven with prayer.

Prayer is the contrite sinner's voice,
Returning from his ways;
While angels in their songs rejoice,
And cry,—“Behold He prays!”

O, Thou by whom we come to God,—
The Life, the Truth, the Way!
The path of prayer Thyself hast trod.
Lord! teach us how to pray.

DIFFICULTIES.—1. *Business Hindrances.* “Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you.”

“Neither will I offer burnt offerings unto the Lord My God, of that which does cost me nothing.”

“The Life is more than meat.”

2. *Inability to speak or pray in meeting.* “She hath done what she could.”

“Perhaps you can sing, at least you can come with a prayerful heart. If you attempt to speak for Jesus you may find God's promise to Moses fulfilled to you,—

“I will be with thy mouth and teach thee what thou shalt say.”

SUGGESTIONS.—To make the prayer-meeting interesting and profitable, there are required:

Precious preparation, in mind and heart.

Promptness in attendance and service.

Compactness in sitting.

Brevity in prayer and remark.

Heartiness in singing.

Variety in the exercises.

Waiting not for others to speak or pray.

Cordiality in greetings, and especially in the greeting of strangers.

The presence of Christ, and the Indwelling of the Holy Ghost.

The Peasant Converted.

The following narrative, from the pen of Rev. James Stevenson, presents, in the form of facts and incidents, occurring in connection with the prosecution of Home Mission work in Dublin, Ireland, last year, a distinct view of the way into Romanism, and of the way out of it, to the truth and the peace, which those who know a little of the Word of God,

and very little of the Romish controversy, may easily comprehend. It illustrates some features of the system of Romanism with which many may not be familiar, and also shows how, to a certain class of minds, it holds out attractions that operate like a spell, while at the same time it fails to give the true and solid satisfaction which it seemed at first to promise. The story runs thus:

Some years ago a young woman came to Dublin on a visit to her sister, who had for some time been in delicate health. This illness proved long and serious, and her visit was consequently extended long beyond her original intention. It was in connection with this illness that my acquaintance with her began; and the impression I formed of her character may be inferred from the fact, that it was in her anxiety about her sister's spiritual welfare that she first came to me. She believed that her sister was dying, but feared she was not prepared; and her wish was that I should come and converse with her plainly on the all-important matter while she was able to attend to it. This request I of course complied with, and my visits to this invalid continued with varying frequency for years—until, in fact, her illness ended in death, when I believe she departed to be with Christ, which is far better. Meanwhile, however, the sister who invited me to the house disappeared from my view.—Though within doors when I called, she never stayed to speak with me, as had been her wont at first. If in the room when I chanced to enter, she immediately left it, scarcely waiting to exchange a word.

For a time, no notice was taken of this strange conduct, and no explanation given. By and by, however, it came out that she had joined the Church of Rome, had been re-baptized, and had formally renounced the faith in which she had been brought up! And, both to indicate the antipathy of her own mind, and to give effect to an order of those by whom she was guided, she acted towards me in the way I have stated. That order was, not to have any conversation with me on the subject of her religious change, lest she should be shaken in her decision; and to avoid me. With her friends she did converse freely after a time, and indeed she did her utmost to bring them to her own views; but with me, the clergyman, she was to have nothing to say whatever. A common instruction this, let me say in passing, not to converse with minister, missionary, or Scripture reader, so that very many Roman Catholics are afraid to be observed doing so, and the way of access to them is, on this account, all

but completely closed. Years rolled away before I had an opportunity of speaking with this young woman again, and that opportunity occurred after the death of her sister, and shortly before she left this city for another part of the country.

During these years she had gone from one extreme to another, not rapidly nor thoughtlessly, but with much mental conflict, and gradually. First, in her new-born zeal for the Roman Catholic faith, she was extreme. She was a complete devotee. The priests of a certain leading chapel, and the system of doctrine and worship of their Church, had perfect mastery over her. Her hatred of Protestantism was intense.—Everything was subordinated to her religious duties—she was ready to sacrifice father, mother, sister, brother, yea herself, for her religion. Every one of these relatives, as she had opportunity, she tried to convert to the faith she had espoused, and often did she say she was certain they would all see their error, as she had done herself. She was much made of by the priests, who in her case remitted the payments in money which are always exacted; for at this time she had no money of her own, and none of her friends would give her any for these purposes. She could sing well, and gave her assistance in the choir. Most devotedly, in fact, did she give every gift of service she possessed.

All her friends stood out against her—not persecuting her, certainly, but discouraging her in every other way. Her father, an elder in one of our churches in Scotland, was all but broken-hearted, and, while all were grieved, some were ashamed of her. She at last resolved to enter a convent, and without introduction presented herself at the door of one of these establishments, as it were, friendless and penniless, asking admittance as a sister. On hearing her story and learning about her connections, she was, with much manifestation of affection and charity, admitted—taken in, that is to say, as a novice, and put in training for the honour of sisterhood. I well remember her sister giving me an account of how this step almost crushed her spirit, and how she went herself to the convent to see her, and if possible to persuade her to return to her friends and her home. But no; she had resolved to shut herself out from the world, and lay her life on the altar. 'Now she had found a home, bright and happy; and the question was not whether she was willing to remain in it, but whether she would be permitted to stay.' And yet it was while living in this institution that her steadfastness began to give way, and new light, or rather the old light, visited her soul. The story of her experience here,

were it fully told, which I am not competent to do, would, I am sure, be perused with interest and profit. One thing, however, is clear, that she was too conscientious, and too clear as to her personal responsibility to God, to be a good Romanist anywhere. Gradually the whole system lost its charm; the spell was broken, and she resolved to return to the world, though not as yet to renounce Romanism, or re-espouse the faith of her youth. That, however, followed; and after years of the most sincere, devout, and, I might add, most unquestioning consecration of mind and life to the Roman Catholic Church, she abandoned it as a monster of imposition and hollowness, all the more hateful for 'the veil it threw over her eyes and the tyranny it exercised over her soul.

It was after this conversion that I saw and conversed with her. It is years ago now, but from notes taken by me at the time in rehearsing some parts of our conversation, I am able to vouch for the accuracy of what I now state, and much more, did space permit. My inquiries bore chiefly on two points, viz., 1st, What induced her to go over to the Church of Rome? and 2nd, What led her to leave it?

WHY A ROMANIST?

On the first point her answers were clear and explicit. In substance it was this: she felt she must *do something herself* for her own salvation, and in the Church of Rome she saw she had room for the indulgence of that feeling, which she had not in our Church. To yield to this feeling became a sort of necessity to her existence in this world, and much to her obtaining the life eternal. She must have a religion of works; but she did not see then, as she does now, the difference between works of ours in order to forgiveness of sin, and works as the fruit of pardon through Jesus Christ. This was her prime motive. But, subordinate to this, there were other influences that greatly weighed with her. She liked the show—the outward show of the Roman Catholic worship,—the dresses of the priests, the decorations of the altar, the candles, the incense, the ceremony, the glitter, and all that sort of thing. The apparent earnestness of the worshippers, too, impressed and attracted her. She thought she had never seen anything bordering on this among her Protestant friends; and her idea was, that if she could only attain to such earnestness of soul as she beheld in these people, she would be happy. Another thing, too, that much moved her was the kindness shown to her by Roman Catholics—not the priests only, but the people. Persons of good position took notice of her, and showed in many

ways their interest in her, inviting her to their houses, and introducing her to their friends; and all this because she was a convert from Protestantism. This, she acknowledges, went farther than she liked, even at first. And by and by it became positively distasteful to her to be always introduced to new friends and acquaintances as a convert from heresy to the true faith. The way in which these various influences operated on a mind like hers has a lesson for us all. But I pass from them to notice the account given by her of the way by which her eyes were opened, and she began to discover her mistake. Dissatisfaction took the place of unquestioning acquiescence, confidence was turned into distrust. The utter hollowness of the system filled her with disgust, and she left it as decidedly and openly as she had joined it, greatly to the surprise and indignation of those she had been mingling with, and who had made so much of her under her new profession.

WHY LEAVE THE CHURCH OF ROME ?

The process of return included in it such stages and states as these:—Feeling that she must do something of herself to save her soul as she had done from the first, and earnest as she was to make her own doings the grounds of her hope, *she yet never felt that she had done enough to save her*. At night, after a hard day's work done in this spirit, when she lay down she would say to herself, 'If this is the best I can do to keep the law and please God, I would be afraid to trust myself to it for my acceptance and pardon.' And under this conviction she would feel restless and miserable. It was a feeling that never forsook her entirely; and it followed her, very much as Luther's did till he heard it whispered in his ear, 'The just shall live by faith.'

This was the first restoring influence. Another was the low, the very low opinion which she was soon led to form of the priests. What she says of their moral character I would not here repeat, or how she thinks we would view them had we only seen them and known them as she had done. No language is too strong to express her contempt for them as a class. In point of intelligence, she found them worse even than in the respect alluded to. Their ignorance was astounding, and their chicanery and hypocrisy incredible. Take a specimen or too: One time the subject talked of was transubstantiation. She could not understand or believe in this doctrine, and stated her difficulties. These difficulties the priest tried to avoid by generalities; but when pressed closely, he said, 'Well, it is not necessary to believe that in order to be saved.' 'But your books say it is

necessary,' she replied. 'Oh, yes,' said the priest, 'it is good for a certain class to believe it if they like, and we just let them do so.' 'But is not that hypocrisy and deception, to say and teach and let others believe what you don't believe yourselves?' 'Oh no,' said the priest; 'our Church says it, and if we believe it because the Church says it, that is quite enough.'

Another time, the subject spoken of being the word of God, 'What do you make of the Bible?' she asked. 'We have the Bible,' was the answer, 'but the Church gives the definition and the interpretation, and every one is not left to interpret as he thinks fit, which is dangerous, and a sin.' 'Well,' she added, 'will you tell me where I will get the proper interpretation, for I have never seen it, and would like to see it.' 'No doubt,' said the priest, 'our Church has it somewhere, and it is infallible.' 'Tell me where, and tell me also, did you ever see it?' 'No,' he replied, 'I never did, but our Church has it; God has given it the keys, and the great principle is to have faith in the Church. He that doubteth is damned.' She confessed that she could not see this, and maintained 'that if there were a right interpretation of God's will contained in the Bible, and the Church had it, it should not keep it secret. Every one had a right to know it, and it was unjust and cruel to keep it hid, for in a matter so important as the salvation of the soul there should be no uncertainty.' 'Well, it may be so, but every one of us must just look after himself in this matter,' said the priest. 'That is precisely what I think,' she added; 'and not take it for granted that any one can do this for another, since every one must give account of himself unto God.' The amount of intelligence displayed by the spiritual guides of whose conversations the above are a specimen, as well as the sentiment it was likely to inspire in the mind of one who was earnest about her soul, and had not yet shaken off the sound teaching of the Shorter Catechism received in early life, may be better imagined than described.

Another repelling influence came from the confession. She often went to confession, and often received absolution; but she never was clear upon the point, and in all probability would have stopped short in the beginning had not her fears been allayed through misrepresentation. At first, they quieted her scruples by telling her that the priest was nothing—no more than an ordinary man, and that he claimed no power of pardoning sin; that it was only as a means of strengthening and guiding the soul that confession was enjoined. But by and by she was told that it was God

was in the confessional, and the priest was in the place of God; that from him nothing could be concealed, and that he had the power to forgive sin. When this was plainly told her, she as plainly asserted that she could not believe it. 'But this is the case. No one is in the confessional but God and yourself, and you are to confess your sins as if you had the eye and ear of God only before you.' It was in this way that she came to see the meaning of what she had been told at first, that the priest was nothing. It was true in this sense, that he ceased to be a man; he was in the place of God. In the confessional he was nothing; God was everything. And when the penitent confessed to him, it was not to him but to God; in other words, he was in the place of God.

'Well,' said she, 'if that is the state of the case, I may as well make my confession to God at home in my own chamber, and not come to confessional at all.'

One of the fathers to whom she confessed frequently, and who has a great reputation for sanctity—a man whom she described as 'never being done talking religiously in the better class of families, and passing for a great saint,'—on one occasion this man so disgusted her with his improper questions and impure insinuations, that she left the confessional in indignation, and ever after passed him on the street without recognising him.

The best insight into the system was given her while she was an inmate of the convent already alluded to. At first its charm was immense. Leaving the world behind her, she imagined that in communion with God and those who had given themselves up to a life of holiness, she would find a heaven on earth. And the air of sanctity, of simplicity, and of cheerfulness that pervaded the whole establishment, seemed to verify the bright promise she had associated with that manner of life. Very soon, however, all this promise began to vanish as a dream. Hitherto, comparatively free play had been given to her religious scruples, so long as she was in the main devout and constant. But now this must cease. Of affection, of will, or of judgment, no free play was now allowed. One will now reigned supreme, and it ruled with an iron sway—the will of the lady superioress. Had that ruling mind been high-toned, noble, pure, the difference might have had no injurious effect. But it was capricious, frivolous, crooked, senseless, as the subject of my story described it. And with all its austerity and self-denial, the life led by the sisterhood came to be regarded by her as one of inanity and frivolity, such as became to her absolutely

intolerable. It was not a life of indulgence and ease: the very opposite. Every sister had to work, and work hard. And the place assigned her was the laundry. For this place she had every qualification, and though the work was hard, it was by no means distasteful. But the discipline was severe; and not severe only, but unreasonable, and tolerable even to the most devoted and confiding, only on the supposition that by submitting to it they were securing heaven for themselves.

Here is a specimen, taken at random almost, of the way in which the humility of one on probation is tried. When the sisters were gathered together, the lady superioress would come in and name one, calling her by her first name, Sister Agnes or Sister Mary, as the case might be. Immediately that sister must fall down on her knees, and without raising her eyes listen to what she has to say, and to that, whatever it was, be implicitly obedient. Frequently her name would thus be called. She went down and listened. The superioress would then begin in some such way as this: 'Sister —, you have been guilty of these faults. You raised your eyes when you should not have done it; you shut the door noisily; you did not attend to your habit properly,' etc. etc. She had done none of these things, but the discipline was, that not having done them, she had to confess having done them, and had to do penance for them. On more than one occasion, when she had an opportunity, she would talk the matter over with the lady superioress, and say that, when she had not done any of these things, was it not wrong in her to admit and confess that she had done them? and it was unjust to make her do penance for them? 'Oh no,' was the reply, 'you do not understand; that is only to prove your humility—to see whether you are fit for the holy vocation.' 'But when it is not true, is it not telling a lie, first on your part, and then on mine?' 'No, not at all, for the Church taught it was right and proper,' was the ever-recurring solution 'all difficulty of this kind.

While there was a great earnestness and strictness in the discipline inflicted, it was often very puerile. For instance, if a sister broke a dish, she must go in before the sisters with the broken fragments, submitting to whatever mortification might be imposed. As a specimen of the devotion, think of the sisters at four in the morning, on their bare knees, repeating the office of the Church, without moving or raising their eyes! On fast days, think of them getting but one meal, viz. dinner, and that wholly of vegetables, and at the same time

doing all their work and going through all their devotions!

When the order for inflicting discipline for faults, whether real or imaginary, was given by the lady superioress, it was gone about with great exactness and coolness. The offending sister entered the apartment, and, at the clap of the superioress' hand, began, with a knotted cord, to inflict stripes on her own body as severe as possible—the severer the better, they were taught to believe. Often, in this way, the flesh is whipped till it blisters and bleeds. And when this is repeated, as it often is,—for great merit is attached to this method of mortification,—the old wounds, not yet healed, are opened afresh, and sometimes kept so for weeks and months together.

Still, as is well known, there is an air of great cheerfulness in the manners and conversation of those who give themselves up to this mode of life. I asked the subject of this narrative if it was not so, and how it was to be accounted for; and the answer was, that it was to be accounted for by the *firm faith* of the parties that by so acting they were doing a meritorious thing in the sight of God, and securing for themselves thereby, without fail, a place in heaven. At night this formed, very frequently, a part of the conversation, and only on this principle was life, on the conditions prescribed, endurable.

By all these influences this young woman came to see that she had been deceived in the promises which the system she had adopted made to her of peace and happiness. Toiling thus from day to day in the laundry; spending all these hours daily in repeating prayers and making confessions; inflicting all these stripes on her body for the good of her soul; giving up her own will and life, in the name of religion, to the will of another whom she believed in her soul to be no better than herself, and in some things a great deal worse,—she found she was spending her labour for that which satisfied not. The whole thing became unreal, hollow, false; and she resolved, wherever peace might be found, that she would cease to seek for it in a system of lies. The knowledge, besides, which she possessed of the word of God stood to her in good stead at this crisis of her being; and she was helped in her resolution to come out from the spiritual Babylon, by remembering the teaching she had listened to, in the first days of her perversion, from the lips of the priests, the thought of which often made her shudder.

An instance of this she gave, which is not out of place to quote. In a family with which she was intimate, a young girl of whom she was very fond was seized with

fatal illness, and, when sinking and dying she waited on her day and night. Her father was a staunch Roman Catholic, and as he knew his daughter was dying, he did not want wine and nourishing food to be given her, as it was only wasting money; and in so doing he had the approbation of the priest. On the last occasion on which the priest visited her, he said to her: 'Oh, happy child! you are dying, and you are going straight to heaven. You have got no sin—you never had any sin; you are perfectly pure. Think what a golden crown you will get, and what a beautiful white dress you will wear, and what a palm will be given you, and white lily in your hand!' The poor thing died in this belief, and went away into eternity with the idea that it was some ball or gay assembly she was going to. No mention made of judgment-seat or sight of God. She never had any sin! And was taught to look to no Saviour! No wonder that the remembrance of this and similar scenes should awaken horror and indignation in the mind.

I have sufficiently indicated the process of recovery in its leading features, and must bring my narrative to a close. When her eyes were opened, it looked like a long period of delusion and infatuation through which she had passed. And when she left the convent, and not long after gave up all connection with priest or chapel, it was with the feeling of the Psalmist: 'Blessed be the Lord, who hath not given me a prey to their teeth. My soul is escaped, as a bird out of the snare of the fowlers. The snare is broken, and I am escaped.' As may be supposed, her return to the faith in which she had been trained in her youth greatly delighted the heart of her sister, who had the greatest anxieties on her account; and of her father, whose heart had almost been broken by her perversion. When that sister died, as I have stated above, she had the words of eternal life whispered in her ear by her who had gone so far astray, but now was restored.

But great was the chagrin and anger of her Roman Catholic friends at the change she made. Their displeasure knew no bounds. A day or two before leaving the city, she was asked to dine with a family with which she had been intimate. After dinner, the conversation turned on religion, and then for the first time they learned that she had changed her views, and gone back to the Protestant faith. Whereupon the father said, that if he had known that, he would never have allowed her to enter his door; and the sooner she left the house the better, as he did not want to have the curse of God brought on his family by her; adding, 'I am willing to receive you as a con-

vert, but not as a pervers.' Instantly, she and a friend who was with her had to leave.

Calling on another lady, the mother of the young girl already referred to, she was shown into her bedroom, where she was lying ill at the time. Knowing that she was going away, she said, 'Oh, M., you are going away from Ireland; do you think you will always continue steadily a Catholic?' 'Yes,' she replied, 'a Catholic, but not a Roman Catholic;' and thereafter told her of her change and her reasons for it. The look of disappointment she cast at her could not be mistaken, but in a little, laying aside the frown from her countenance, having been at one time a Protestant herself, she gave her credit for sincerity, and entered into conversation freely with her. In the course of their talk, my young friend referred to the death of her own sister, which had just taken place, telling her how happy it had been, and contrasting it with the death of her daughter. 'My sister,' she said, 'knew she had sinned; but she was happy, because she knew that Jesus Christ, God's Son, had taken all her sin away. It was on this good foundation she rested when she fell asleep—asleep in Jesus. But your daughter passed away with a lie in her right hand, put there by one who should have spoken truth. She was told that she never sinned, that she was pure; and on this false foundation she was resting when death took her hence. Think what a difference! Believing what the priest told her, and looking at the matter as he placed it before her, she went away into the unseen world very much with the feeling of a young girl going out to an evening party or to the theatre, thinking only of the lily and the dress and the crown she was to get.' They parted courteously, if not cordially; but on coming down stairs, one of the daughters, with whom she had been very friendly, requested her to write to her from L—, which she was willing to do. But learning that she was a Protestant again, she declared she would have nothing to do with her; and next day she wrote to her a letter full of abuse, and saying, that had she known of her change of views yesterday a little sooner, she would have turned her out at the door.

Such is the bitterness and intolerance of bigotry! To the above I will only add the closing sentence of the notes of the account of this interesting case, taken at the time. 'After a sojourn here of years, M. goes away, rejoicing that she has been shown her folly and error, and believing that what she has passed through, the Lord has permitted for her present and eternal good.'

How you may know that you are Saved.

For a long time I was anxious about my salvation, and I used to think that the way to know that I was saved, was by *feeling* that I was saved. I was making my *feelings* the test whether I was saved or not; and thus I was continually up and down in my hopes and fears. The state of my mind varied with the state of the weather and the state of my health; and I was an utter stranger to the sweet and abiding peace of the Gospel.

Perhaps, dear reader, it may be so with you. If so, I should rejoice if, through God's grace, I can be helpful to you.

In the first place, let me say—I hope not too boldly—perhaps you are looking into your heart for something which you have not got. Perhaps you are looking for a *feeling* of forgiveness, before you have the *forgiveness itself*? This is a dangerous mistake. Surely, you must have the forgiveness first, and *then* you may *know* and *feel* that you have it, but *not till then*.

Let me reason a little with you in a simple way on this intensely interesting question—*How may we KNOW that we are saved?*

How does a criminal *know* that he is condemned? Is it not by *believing* the sentence of the judge who has condemned him? And how does a sinner *know* that he is under the condemnation of God? Is it not by *believing* God's Word which declares that "*all have sinned,*" and that *the wrath of a righteous God rests upon every unforgiven sinner?* (See John iii. and Rom. iii.)

The condemned criminal is condemned whether he believe it or not; and we, as sinners, are "condemned already"—whether we believe it or not. The condemnation in both cases is a fact, because the sentence has been pronounced, and in both cases it is equally true, whether believed or not, but we only *know* it by believing it.

In like manner, if we be forgiven, we are forgiven whether we believe it or not, just for the same reason—because *the judge*, whether it be God or man, *has pronounced our acquittal*. Our belief or disbelief of the pardon, does not

affect the *validity* of it. But we only *know* we are pardoned, and have the joy of pardon, when we believe it.

But now, for a few moments, let us look away from these simple reasonings to the great and grand facts which the Gospel proclaims, and on which all our hopes are based.

"*God is love.*" He "*is rich in mercy.*" He so loved this guilty, condemned world of sinners, that He gave His Son to die a sacrifice for sin—a ransom for sinners.

Christ came to *save the lost*. He took sin upon himself. He was made a sin-offering, and thus he made satisfaction for sin. He bore the awful judgment which sin deserved; and God in the sovereignty of His omnipotent will, has declared that every one who trusts in Jesus as his Saviour, "*receives forgiveness of sins.*" Every one who rests on Him for salvation, shall be saved. It is impossible, then, that any sinner should trust in Jesus, and not be saved. It is impossible, I repeat it, for two reasons.

First.—All who flee to Christ for salvation are received by Him. He never rejects any who come to Him. No matter how great a sinner he may have been. Christ is ready to save him, for He came into the world to save sinners; and he that is received by Christ is kept by Him. He is "*kept by the power of God through faith unto salvation.*"

All who were *in the ark* were safe, whether they believed it or not; for God provided the ark for their salvation. The ark could not have been wrecked; neither could they have fallen out, for God "*shut them in.*" Now, Christ is our ark of safety; and those who are in him, are as safe as if they were in glory.

Secondly.—God has declared that every one that believeth on Christ as his Saviour, is "*justified from all things.*" He has "*the forgiveness of sins.*" He "*has eternal life.*" This is God's will and word, and therefore it must be so. It cannot be otherwise.

If a believer, then, doubts whether he is saved, he doubts the strength of Christ's almighty arm, and the faithfulness of God's immutable word.

The first and great question, then, my reader, is not whether you, *as a believer*, are saved or not, but *whether you are a*

believer at all. If you were a believer, how could you doubt God's word? You cannot believe a thing, and doubt it at the same time. If you believed in Christ as *your Saviour*—if you really believed he *had saved you*, you could not but believe that you were saved. You could not reasonably have a doubt upon the subject. And if you *believed* it, you would *feel* the joy of it and the power of it in your soul.

God says, "*he that believeth hath everlasting life.*" If you, then, *believe* on Jesus, you have everlasting life, and you ought to know it and to rejoice in it. "These things have I written unto you that ye may know that ye have eternal life." (John v. 13.)

As to myself, I no longer look to my feelings to ascertain whether I am saved or not. *I know I am saved on the authority of God's word, because I believe;* and I cannot but feel happy in this blissful assurance.

My salvation depends on Christ alone. My knowledge and assurance of being saved depend on God's word alone.

Let me repeat my argument. Some are "*slow of heart to believe,*" or are "*dull*" in apprehending the truth.

How does the criminal who is pardoned by act of royal grace *know* that he is pardoned? Is it not by believing the message which has been brought to him? He is not pardoned because he *feels* it, or because he *believes* it, but because the crown *has had mercy* on him. So it is with the sinner. If he be pardoned by an act of God's grace, he is pardoned, not because he *feels* it, or because he *believes* that he is pardoned, but because he *believes on Christ* as his Saviour. As God pardons all who believe on Christ, he knows that He has, therefore, pardoned him. He *knows* that he is pardoned by *believing* the message of mercy which God has sent him. As soon as he believes that message, he *feels* it, but *not till then.*

If the criminal against human laws be pardoned by the crown, and does not believe it, he does not feel it, and he has not the joy of it; and, consequently, he remains under the fearful apprehension of punishment, the unhappy victim of his own unreasonable fears. So with the sinner, who is pardoned through believing on Christ; if he does *not* be-

lieve in his pardon, he has neither peace nor joy. He lives under the painful dread of eternal condemnation. He does not believe that the precious blood of Christ has cleansed him from all his sins. He does not believe in the greatness of the pardoning love of God. He cannot have fellowship with him as His Father. He has not the joyful feelings of a child. He wrongs Christ. He wrongs God. He wrongs himself.

In these two cases which we have brought forward, that of the criminal against human laws, and the sinner against God, they both *know* that they are condemned, or that they are pardoned, in the same way—because *the judge has said it, or God has said it, and they have believed it to be a fact.*

And now, as to practical godliness, I can say for myself, I work for God, and seek to walk in holiness, and to be led by the Spirit, not in order to be saved, but because I know that I am saved. And my peace and joy do not flow from looking at my *feelings*, but from looking at *Christ*, my precious and blessed Saviour.

And now, my reader, how is it with you? If, indeed, you really trust in Jesus as your Saviour, you are trusting in one who has paid your mighty sin-debt to God, and delivered you from the curse of the law and eternal damnation, by bearing that dreadful curse in His own blessed person; and you are, therefore, entitled to believe that you are not only pardoned and accepted, but that you are *adopted* as a child of God, and *kept* as an heir of glory.

Why, then, should you dishonour your blessed Saviour by not rejoicing in his "great salvation?"

Let us suppose the case of a criminal, steeped in guilt and condemned to execute his crimes on the scaffold. He acknowledges his great wickedness and the justice of his sentence; but instead of being called to suffer for his crimes, the son of the monarch, at an all but infinite cost, makes satisfaction for his guilt and procures his acquittal; and now he is told, that, by an act of extraordinary love and favour, he is not only acquitted, but that he is welcome to come and share the honours and joys and privileges of the palace. What, I say, under such circumstances, would his feelings be?

Would not his whole soul be filled "with wonder, love, and praise?" And would it not be henceforth his great—his one desire to live for the service and glory of Him who had redeemed such a vile wretch as he had been, at such a cost?

Reader, if you are, indeed, a believer, this is your portion—this is your privilege—this is the great salvation where-with all who believe in Jesus are saved. Such is the love of God, that His heart would not be satisfied with less. And the security of this salvation rests upon the word of the living God. Turn away, then, from all your own change-ful, unbelieving thoughts, and receive what God says as absolutely and eternally true. If you receive what He says as true, you will *know* that you are saved, and you will *feel* that you are saved. If you believe these things which are declared in God's Word, you must have the *knowledge* of salvation and the *feelings* of assurance. Do you then believe, or do you not? Are you a believer, or an unbeliever? You must be either the one or the other. This is, I say again, the great and the solemn question.

Take care, beloved friend. Perhaps, as I have said at the beginning, you are looking into yourself for something you have not got. Perhaps you are flattering yourself that you are a believer whilst you are only passing along in your unbelief, like thousands, on the way to hell. God grant, if it should be so, that this faithful, but loving appeal, under the teaching of the Spirit of God, may be the instrument of awakening you from such a fearful delusion!

Life of the Happy Man.

The Happy man was born in the city of Regeneration, in the parish of Repentance-unto-life. He was educated at the School of Obedience, and now lives in the plain of Perseverance; he works at the trade of Diligence; notwithstanding he has a large estate in the country of Christian Contentment, and many times does jobs of Self-Denial. He wears the plain garment of Humility, and has a better suit to put on when he goes to Court, called the robes of Christ's Righteousness. He often walks in the valley of Self-Abasement, and sometimes

climbs the mountain of Spiritual-Mindedness. He breakfasts every morning on Spiritual Prayer, and sups every evening on the same. He has meat to eat which the world knows not of, and his drink is the sincere milk of the Word. Thus happy he lives and happy he dies.

Happy is he who has the gospel submission in his will; due order in his affections; sound peace in his conscience; sanctifying grace in his soul; real divinity in his breast; true humility in his heart; the Redeemer's yoke on his neck; a vain world under his feet; and a crown of glory over his head. Happy is the life of such an one. In order to attain which, pray fervently; believe firmly; wait patiently; work abundantly; live holy; die daily; watch your heart; guide your senses; redeem your time; love Christ, and long for eternity.

The Sabbath School.

LESSONS FOR JUNE.

FIRST SABBATH.

SUBJECT:—*Samuel the Judge*, 1st Sam 7 5-12. Golden Text, Prov. 11, 11. Paralle passages, Gen. 18, 26. Job 12, 8. James 5 15-16.

In verses 5 6 we have the account of a day of fasting and humiliation. We read nothing of Samuel till this time from the beginning of Chap. 4th, but we may suppose that he had been labouring incessantly to turn his countrymen from their idolatry, and probably preaching repentance and reformation in all parts of the land. The Spirit blessed his efforts, and in v. 4th we are told that the Israelites forsook their idols and turned again to the Lord. A national feast was proclaimed—from all parts of the land the people assembled at Mizpeh—and Samuel, as their mouth piece, confessed their sins and prayed for pardon and acceptance. The drawing and pouring out of water seems to have indicated their sense of national corruption, of their need of that purification of which water is an emblem, and of their need to pour out their hearts in repentance before God. From the statement that Samuel judged Israel in Mizpeh, we may infer that he was at this time installed as chief ruler, and that he commenced his administration by a general reform of all public abuses.

In verse 7th we have an alarm of war. The Philistines, hearing that the Israelites had assembled, and dreading an attack, determined to anticipate them, and to assault them in their own land. They who are themselves conscious of evil designs, are ever ready to

suspect others. The Israelites, having met for religious worship, were not prepared for war, and were greatly alarmed. It would seem strange to them that this great trouble should overtake them when they were returning to God, but thus he often tries his people. But troubles are blessings in disguise. Evil here seemed to come out of good, but good really came out of the evil. This attack led to a victory on the part of Israel, which gave peace and prosperity to them, and weakened their enemies for many years.

In verses 8 and 9 we have the *best national defence*. Unprepared with arms, they were otherwise, though they knew it not, well prepared. They had fasted and humbled themselves before God. Their previous experience had taught them that arms, courage, and discipline, were of no avail without God's favour. So they call on Samuel to pray for them, and he cried to the Lord and offered sacrifice, thousands of hearts, we doubt not, being poured out in private supplication. Note their obedience to Samuel, and their reliance on him. So ought we, in national and private trouble, to trust in Christ, and seek His intercession. His love, wisdom, and power with God, are greater than those of Samuel; and he intercedes on the ground of a more precious and all prevailing sacrifice.

In verses 10th and 11th we have a *glorious victory*. God accepted their sacrifice and answered their prayer. When the battle began, He sent a terrible thunder storm; and we cannot doubt that the lightnings flashed amidst the host of the Philistines in such a way as to terrify and bewilder them, and to encourage and stimulate the Israelites. So great was the slaughter that the Philistines were rendered powerless during the whole period of Samuel's rule. Contrast with this the result of the battles described in Chap. 4th. The Ark of God was then in the camp, but the love of God and of his laws was not in their hearts. Then Ritu-ism prevailed—now they were moved by principles and emotions truly religious. In each case respectively the defeat and the victory were certain.

Lastly, in verse 12th we have the grateful celebration of God's wonderful goodness. A stone is set up, to testify to future generations that "hitherto the Lord hath helped us."

We learn from this lesson, *first*, that national reformation brings national blessings; *secondly*, that God's favour is the best defence against national calamities.

SECOND SABBATH.

SUBJECT:—*A King desired*, 1 Sam. 8: 4-9. Golden Text, Psalm 118: 9.

In connection with the lesson read Deut. 17: 14-20, and 1 Sam. 11: 4-15.

Samuel's two sons, Joel and Abiah, were judges in Israel, but they were unjust judges (v. 3) perverting judgment to satisfy their own cupidity. As might have been expected, the people were dissatisfied with their conduct, and through the elders they expressed their dissatisfaction to Samuel at Ramah. But they go further: they suggest, nay they ask

that a king be given them, instead of judges. They don't want the unjust judges removed, and just judges put in their place; they want government by a king rather than government by judges. It is plain that they were dissatisfied, not only with the existing judges, (they had reason to be dissatisfied with them,) but with the *order* of judges. They wanted a change, and this was the time to ask for it. And as things were, there was some show of reason in their asking for it. But the real reason was not the corruptness of Samuel's sons, but the desire to be like the nations round about. Vs. 19 and 20 express this plainly. They made the existing state of matters, which was no doubt bad enough, a pretext to ask for and urge that on which their hearts were set; and that which they must have known it was not the will of God they should have.

V. 6.—Samuel is displeased when he hears their request. But like a good man he lays the matter before the Lord. The Lord hears and answers him, (v. 7) And His answer is this: Let the people have their own way, let them have a king of their own choosing, but let them know what sort of a king he will be, how he will rule and oppress them. Or in other words God's answer was: Let the people act in their own way, the way in which they are determined to act, but let them also take the consequences of their act.

Willful and disobedient, God suffers them to do as they wished to do, after He has warned them of the consequences.

From the 10th v. to the 18th, the sacred writer records Samuel's description of the king that would reign over Israel. And after the people have heard the description, and know that their king will be a harsh and severe ruler, still they persist in their cry, "Give us a king." And God gave them a king in His anger. See Hosea 13: 10, 11.

LESSONS.

(1.) The children of good men may do wickedly. Grace is not hereditary. Eli's sons were vile, Samuel's sons unjust.

(2.) The people of God are prone to conform to the world. It was that they might be like the other nations round about; the Israelites asked for a king, and against nothing are we exhorted to be more on our guard than against conformity to the world. The determination of the Israelites to have a king, God regarded as nothing less than rejection of Himself. We cannot be God's and the world's at the same time.

(3.) A people may desire what is not best for them. And what is more, they may get their desire. And He gave them their request, but He sent leanness into their soul—Psalm 106. 15. Ephraim hath made many altars to sin, altars shall be unto him to sin, Hosea. 8: 11.

(4.) But while God sometimes gives men their own way, He at the same time tells them that they shall be filled with the fruit of their own doings. If they will sin, they must take the consequences. Getting what we wish

we may get that which will be a grief and trouble to us ever after.

The following is a pertinent illustration: A fond father having a very sick child, near unto death, was urged to submit to the will of God, and leave his child in His hands; but he replied, "I cannot give him up; I pray God to spare this child to me whatever may be the consequences." The child was spared, became a hardened wretch, a constant grief to his father, and finally paid the penalty of his crimes on the gallows.

THIRD SABBATH.

SUBJECT:—*Saul chosen*, 1 Sam. 10: 17-24.

Samuel had grown old, and his sons were not walking in his steps. They turned aside after lucre, took bribes, and perverted judgment. This furnished the people with a show of reason for asking a king. They professed to be anxious for better government, whilst in reality they were actuated by pride, wishing to appear great in the eyes of the surrounding nations. The old prophet was displeased at the proposition, yet he asked God for direction. In reply God said to give them a king, yet at the same time, to tell them that their request was not right, for it was virtually a wish to renounce their allegiance to Jehovah, and also to inform them what the character of the king would be. In the face of solemn warning the people persisted in their request, so that they had none but themselves to blame when they suffered under their king. In the preceding chapter, and in the first half of this, is an account of the anointing of Saul as king, God directing Samuel in the matter. But the appointment was not yet made known. Hence the people were summoned to Mizpeh, where, after they were told that they were virtually rejecting God who had delivered them out of the hands of their enemies, they were made to present themselves before the Lord that by solemn lot a king might be publicly chosen. The lot fell upon Saul, who, in his modesty, had hid himself. When brought from his hiding place, the people shouted, God save the king.

LESSONS.

1. We should be contented with the arrangement of Providence. God is *wise*, and knows what is best; He is *kind* and does what is best. It is very sinful to repine against God.

2. God may give us what we ask when we knowingly ask amiss, that we may be chastened for our waywardness. He gave the Israelites a king in His anger. See Hosea 13: 11. Should a parent, for example, be unsubmitive to the will of God who seems to wish to remove a dear child by death, that child may be spared to prove a curse instead of a blessing.

3. Little do we know the evil that is in us. Had Saul, when in modesty he hid himself, been told his subsequent career, he would have said, Is thy servant a dog that he should do this evil? Let us learn to be jealous of ourselves.

FOURTH SABBATH.

SUBJECT:—*Samuel's parting words.* 1 Sam. 12: 20-25.

Having been publicly declared king, Saul went quietly to Gibeah and resumed his former occupation. See Ch. 11: 5. He would wait the leadings of Providence. He had not, however, to wait long. The Ammonites came up against Jabesh-Gilead with the full expectation of making the city an easy prey. The inhabitants having obtained a respite of seven days, sent messengers throughout the coasts to see whether help could be got. The tidings having reached the ears of Saul, the Spirit of God came upon him and stirred him up to speedily assemble an army and go up to the relief of Jabesh. The result was a grand victory over the Ammonites. And now the people were delighted with their king, "they received him with sacrifices and great joy."

Samuel embraced the opportunity to affirm publicly the integrity and disinterestedness he had ever manifested in the discharge of his official duties. He also briefly recapitulated the great kindness of the Lord towards the people in raising them up deliverers from time to time. And now, even although in asking a king they had virtually rejected Jehovah, the prophet assured them that if only they and their king would serve the Lord faithfully their privileges as the Lord's people would still be continued to them; but he also warned them that if they would forsake Him, He would forsake them.

To deeply impress the minds of the people, Samuel called upon the Lord to send thunder and rain at an unexpected time, as an evidence that the Lord was displeased with the request for a king. The people were moved with fear, and asked the prophet to intercede on their behalf.

Samuel's reply was assuring. He told the people to dismiss their fear; for if they served the Lord, He would still take delight in them as His chosen people. As regarded himself, he told them that he could not cease praying for them, and wishing their good. His fidelity, at the same time, constrained him to warn them of the sad result of disobedience.

LESSONS.

1. See the great mercy of God. He is willing to forgive the past if we look for forgiveness, and he will bless us if we walk in his statutes. Let the goodness of God lead us to repentance.
2. A good man desires the welfare of others. Samuel warned, and encouraged, and prayed for the Israelites. He labored for their good, even although by desiring a king, they had ungratefully rejected him. What a lovely thing is true piety!
3. Obedience brings happiness; disobedience, misery. Let us pray to be brought into the right way and to be kept in it.
- 4 We should be prompted to keep God's commandments by the remembrance of the great things He hath done for us. See v. 24.

Presbytery Minutes.

Minutes Halifax Presbytery.

The Presbytery met on 5th May in St. Matthew's Church, Halifax.

The Rev. D. Neish resigned the Moderatorship, and the Rev. G. M. Grant was appointed to that office for the ensuing year.

The Clerk read a letter from Rev. Mr. Patterson, of St. John's, N. F., which, together with the papers asked for by the Presbytery at a former meeting, were laid on the table. On motion, the Presbytery resolved to recognize Mr. Patterson as minister of St. Andrew's Church, St. John's, and ordered the Clerk to communicate the same to the Clerk of Session.

The Rev. J. F. Campbell demitted his charge of the congregation of Richmond, &c. It was agreed, in the meantime, that the Clerk summon the congregation to appear by deputation in their own interest, at a meeting of Presbytery, to be held on Tuesday, 25th inst., at 3 o'clock, p. m., in St. Matthew's Session Room, Halifax.

The Rev. David Neish also demitted his charge of Musquodoboit congregation, and the same steps were taken.

Ordered that at next meeting, Session Records and Elders' commissions, be handed in, and that congregations report concerning the Synodic collections.

Adjourned to meet as above stated.

J. McMILLAN, Clerk.

News of the Church.

Nova Scotia

REV. G. M. GRANT of St. Matthew's, Halifax, will probably be chosen Moderator of our next Synod; and Rev. E. Ross, of Londonderry, that of the Sister Synod.

ST. MATTHEWS' new Manse has been completed, and taken possession of by the pastor. This commodious and convenient residence was noticed in a previous number, and is in every way suitable for the purposes of its election.

REV. ALLAN POLLOK'S RETURN TO US.—We are happy to inform our readers that Mr. (we should rather say now Professor) Pollok has written that he proposes to leave Liverpool on My 4th, with his family, for Nova Scotia. We tender to him, by anticipation, hearty greetings from many old friends.

VACANCIES.—We regret to learn that there will probably soon be two vacancies in the Presbytery of Halifax,—the Rev. J. F. Campbell having demitted his charge of the united congregations of Richmond and North-West Arm, and Rev. D. Neish that of Musquodoboit.

OPENING OF A NEW CHURCH AT WALLACE.—On the 21st March last, a new Presbyterian Church was formally opened and dedicated to the worship of God, at the Stake Road, Wallace, by appropriate services; the minister of the congregation, Mr. Murray, officiating in the morning, while the services of the afternoon were conducted by the Rev. Mr. Morton, Methodist minister of Wallace. At both diets, the Church, which is comfortably seated for two hundred, was crowded to excess.

This Church, which is about five miles from Wallace, is very conveniently situated for those who reside at the Ridge and the surrounding district. It was commenced two years and a half ago, while Rev. Mr. Anderson was minister, and was erected on a site generously granted for the purpose by the late D. B. Munro, Esq., Stake Road. Much credit is due to the people who so laudably persevered in their efforts, and they have every reason to congratulate themselves on their success—as now God has so blessed their exertions that they have a comfortable place of worship where they and their families may stately meet for the service of God. It may be mentioned, also, that the building is entirely free of debt.

GIFTS TO REV. MR. MURRAY.—While other congregations have been, during the winter, showing their kindly feelings toward their ministers, it is but justice to the congregation at Wallace to state that they have not been behind others in thoughtful regard for the comfort of their minister, Mr. Murray. During the brief period of his residence here, they have, on more than one occasion,

given substantial tokens of their regard. On his first coming among them they supplied the manse with many useful and necessary articles of furniture, and shortly after, a cow was put into his barn. Early in March, men and teams gathered and hauled a year's fire-wood, while lately he was presented with a sleigh, along with two sets of driving harness, the one silver mounted.

St. Andrew's, Halifax.

Mrs. Bauld, an old and tried friend of this congregation, has taken a step in the right direction, which we most sincerely hope may be followed by others. Taking the deep interest, which she does, in all that concerns its prosperity, and seeing that as a congregation supported on the pure and simple voluntary plan, it was liable to feel too keenly the fluctuations of trade and commerce, and wishing to see it established upon a sure foundation which would enable it to meet any crisis or emergency, she has handed over to the Trustees, for all time to come, eleven shares of bank stock, which cost her the sum of \$3344.00, which will yield an augmentation of nearly \$200 per annum to the minister for all time to come. It will be observed that the generous donor has not the object in view of relieving the congregation from their present liability to their minister; their obligations to him they are both able and willing to discharge.

We congratulate the people of St. Andrew's, on this acquisition to their congregational resources, and we are sure that it will serve as a stimulus in the work given to it to do. We believe that partially endowed Churches are best able to meet the duties of, and overcome the obstacles to, the work of the Kingdom of the Lord Jesus.

This is the principle upon which the great endowment scheme of the Mother Church has been wrought. The newly-created Parishes, called Parishes *quoad sacra*, are simply congregations endowed sufficiently to meet a certain part of their revenue by money invested, and enough of the responsibility is left resting upon the people to keep them awake to their duty. It is also the principle wrought out by the Free Church, not so wisely, we believe, because not so permanently, by her Sustentation Fund. By this

means a certain sum is given to each congregation each year, and this part of the congregational income is secured independent of the congregation. However, we do not hesitate about the manner in which the principle is carried out, and Mrs. Bauld has come to the front at the right time and in the right manner, and she has put St. Andrew's in the proud position of being an Endowed Church, and may God bless her and it.
—*Communicated.*

New Brunswick.

WE understand that the Rev. Dr. Brooke has tendered his resignation of the pastoral charge of St. Paul's Church Fredericton. We have received no intelligence as to his probable successor.

P. E. Island.

St. Peter's Road Congregation have let the contract for their new manse, and on the 10th ult. paid their first instalment to the contractor.

St. James', Charlottetown, have advertised for tenders for their new brick Church. The dimensions of the building are 94x53 feet, with an alcove for the pulpit of 8 feet, making the total length 102 feet. The tower and spire will be in the centre of the front. There is to be a commodious basement.

Montague expects to go to work soon at their new church. We wish our congregations in the Island every success; and may their spiritual prosperity abound yet more and more.

Upper Provinces.

A call to Rev. James Pullar, from the congregation of Richwood and Shower's Corner, in the Presbytery of Hamilton, having been accepted by that gentleman, his induction took place on the 24th ult. A call has also been given to Rev. Joshua Fraser, of Whitby, from the congregation of Clifton, also in Hamilton Presbytery.

Rev. J. B. Muir of Huntingdon has sailed for Britain in search of health. Rev. Dr. Barclay and family also sailed from Quebec for the same destination on the 8th ult.

The annual Report of Almonte congregation shows 150 families in its connection and 240 communicants. Expended by kirk-session, \$287.42, including payments to the Schemes; by trustees, for ordinary expenses, \$1342.55, of which \$900 were for stipend. A manse was erected last year at a cost of \$4,500, and an organ placed in the church free of expense to the congregation.

St. Andrew's Church, Parkhill, in the Presbytery of London, has scarcely been in existence three years, but has made considerable progress during that time. In the first place, the people erected a neat and comfortable frame church, which was opened in October, 1872; then, the generous gift of fifty acres of land, by the Elliot family, enabled the congregation to add to the church a tasteful brick manse, with outbuildings, which was completed in 1874; and the same was furnished by members of the congregation. The total expenditure for church purposes has been \$5839.81; and the only liabilities appear to be \$449.51.

It is proposed to spend \$1000 in improving St. Andrew's Church, Perth, of which Rev. S. Bain is pastor. Recently the Ladies' Association held a Bazaar by which \$550 were raised for that purpose. A handsome brick church, 52x34 feet, and costing \$3000, has just been finished at Iroquois.

RETURNING DIVINITY STUDENTS.—The Rev. R. J. Craig, M.A., Mr. M. McGillivray, M.A., and Mr. J. L. Stuart, B.A., who have been pursuing their studies in Edinburgh, have been placed on the staff of the Colonial Committee of the Church of Scotland, and will return to Canada under its auspices. This is not only a great advantage, but also a high honour to those gentlemen, as the Committee is not supposed to bestow its favours on Canadian students. The Divinity classes closed in March.

THE Rev. Dr. Cook, of St. Andrew's Church, Quebec, the Rev. Mr. Gordon, of Ottawa, and the Church Agent from Montreal—members of the deputation specially appointed by the Synod to appear before the General Assembly, sailed from Portland, in the "Hibernian," on the 17th ultimo. The General Assem-

bly meets on the 20th instant. Previous to his departure, Mr. Gordon, of Ottawa, was made sensible of the interest taken in the mission he has in hand by the receipt of a check for \$1000, from a few members of his church. Surely St. Andrew's is a model congregation. From the last annual report of its managers, dated 1st March, 1875, we observe that the number of families connected with it is now 279, and of communicants 359. In the Sabbath Schools there are 275 scholars on the roll, and in the minister's Bible class 45. The amount contributed by the congregation for all church purposes during the year was \$19319.44. Of this sum \$7491 was derived from pew rents and the glebe; the envelope system yielded \$3468; the ordinary Sabbath collections were \$1255, and the special collections for the schemes \$625.

THE Rev. P. S. Livingstone, formerly of Pittsburgh, was inducted to the pastoral charge of Russeltown, by the Presbytery of Montreal, on the 12th ult.

Rev. John J. Cameron, for some time a missionary in India and latterly in Australia, is expected shortly in Canada; as is also Rev. Andrew Paton of Penpont, Dumfriesshire.

Scotland.

£4000 have been raised towards the establishment of a Celtic Chair in the Edinburgh University.

Professor H. Alleyne Nicholson, of the Science College, Newcastle-on-Tyne, has been appointed to the Chair of Natural History in St. Andrew's University, vacant by the death of Professor McDonald.

The *Home Record* contains lengthy letters from the Revs. T. Duncan and P. Melville, giving accounts of their labors in their respective charges at Charlottetown and Georgetown, P. E. I. A communication from Rev. Gavin Lang, respecting the proposed union of the Churches, also appears in the same number.

SABBATH SCHOOL RETURNS.—Recently, a Conference of Teachers in connection with the Greenock Church of Scotland Sabbath School Association,

was held, at which Rev. J. McPherson, Chairman, gave an abstract from the report of the General Assembly's Committee on Sabbath Schools of the Church of Scotland. It appears that there are 1780 schools, 155,411 scholars on roll, with an average attendance of 124,119. Number of teachers, 14,191; and 998 ministers teach or superintend. 653 parishes have Sabbath-school libraries; 13,122 attend Bible classes on Sabbath, and 5004 attend similar classes on week-day evenings. £1254, 14s. was collected for missions in the Sabbath-schools. 111 parishes did not send in reports; and 38 parishes have no Sabbath-schools. The report shows an increase of 2438 scholars on the roll, 3631 in average attendance, £79, 18s. collected for missions, and other valuable information. Regarding the Sabbath-schools in the Greenock Presbytery of the Church of Scotland he also quoted from the report: 30 schools; 3313 scholars on roll, 2588 average attendance; 384 teachers; £48, 14s. collected for missions. These statistics, he said, were encouraging, and much more might be done, and he hoped would be, over the land. He said that ministers, sessions, and members should encourage their teachers, and assist them with their cooperation, prayers, and contributions. There was a large field, and the labourers were few.

Intelligence.

Dalhousie College.

The friends of Education must have been extremely gratified, on the last Wednesday of last month, at the result of a few years' earnest, indefatigable labour in connection with this institution of learning. It has been our pleasure to be present at both the opening and closing exercises of the University for several years, but never did we witness so much interest, or so successful a termination to the work of a Session, as on the present occasion, whether we take into consideration the numbers and character of the audience, the host of influential citizens and officials in attendance, or the degree of merit attained by the

students. Among the more prominent persons who surrounded Principal Ross, on the platform, were His Honor the Lieutenant Governor, Chief Justice Sir William Young, Hon. Provincial Secretary, the Leader of the Opposition, and Revs. G. W. Hill and G. M. Grant, all of whom, with D. B. Woodworth, Esq., gave good addresses seasoned with sound advice to the students. From the tone of the speeches, we should say that the prospects of *McGill College* are full of hope, and we have no doubt that the most sanguine expectations of its promoters will ere long be realized. We have much pleasure in laying before our readers the list of students to whom the various prizes were awarded. Toward the close of the proceedings, Mr. George McMillan, brother of the esteemed incumbent of St. Paul's, Truro, read the *Valedictory Address*,—which was a model essay for such an occasion, and was very favourably alluded to by the Chief Justice and others.

PRIZE LIST.

CERTIFICATES OF GENERAL MERIT.

First Class.—Fourth year—L. H. Jordan, G. McMillan; third year—J. W. McLeod, J. McG. Stewart, F. H. Bell; second year—J. McLean, J. Waddell; first year—J. H. Cameron.

Second Class.—Fourth year—Alex. McLeod; third year—Burgess McKittrick; second year—J. McD. Scott; first year—R. H. Humphrey.

UNIVERSITY PRIZES.

Fourth Year.—Classics, Geo. McMillan; Physics, Louis H. Jordan; Ethics and Political Economy, Alex. McLeod; History, Louis H. Jordan.

Third Year.—Classics, Jno. W. McLeod; Nat. Philosophy, John W. McLeod; Meta physics, Jas. Stewart; Modern Languages, Burgess McKittrick; Chemistry, (special prize) Geo. L. Gordon.

Second Year.—Classics, 1. Jas. McLean; 2. Archibald A. McKenzie; Mathematics, 1. Jas. McLean; 2. Howard H. Hamilton; Psychology, James McLean; Chemistry, James McLean.

First Year.—Classics, 1. John L. George; 2. Robert H. Humphrey. Mathematics, John H. Cameron. Rhetoric, John H. Cameron.

SPECIAL PRIZES.

The Sir William Young prize for elocution—S. McKnight, \$20.

The St. Andrew's prize for best examina-

tion in the classics of the 2nd year—James McLean.

Melbourne prize for best answers of 3rd year—1st, James McLeod, \$25; 2nd, James M. Stewart, \$15.

Waverley prize for highest total of marks of 2nd year—James McLean, \$60.

Alumni Association prizes for highest totals of marks of 1st year—1st, John H. Cameron, \$30; 2nd, Robert H. Humphrey, \$20.

"Unknown Benefactor" prize for highest total of marks made at the sessional examination by a student of any year—James McLean, \$30.

Laurie prize of \$20 for the best essay on "Our Lake and River Fisheries"—Alex. McLeod, ("Theta")

The medals offered by His Excellency the Governor General of Canada for competition among the undergraduates of the 4th year—Louis H. Jordan, gold medal; Geo. McMillan, silver medal.

The following is a list of graduates introduced by Professor Lawson, Dr. Ross conferring the degrees:

B. A.

Geo. McMillan, Louis H. Jordan, Alex. McLeod, James Fitzpatrick, Hector M. Stramberg.

M. A.

Hugh McKenzie, Ephraim Scott.

M. D.

Robertson Cox, A. W. H. Lindsay, B.A., J. L. Bethune, Cassimir Robert, W. S. Muir.

Massacre in a Presbyterian Church.

The following details of a most outrageous massacre of Protestants, while engaged in public worship, in Acapulco, on the night of January 26th, are given by the correspondent of the *New York Herald*, in its issue of 21st March:—

Rev. Mr. Hutchinson, pastor of the Presbyterian congregation of the City of Mexico, was invited to Acapulco last year by a lawyer named Procopio Diaz and others, to organize a new congregation, the nucleus of which had already existed nearly a year. Finding no suitable substitute, Mr. Hutchinson came down in December and took temporary charge of the new church. About ninety persons were found desirous of embracing the new doctrine, and an old, vacant Catholic church was rented, and on the 24th of January was opened in due form, Hutchinson preaching twice that day. During the previous month

threats had been thrown out by the adherents of the Roman Catholic Church against their religious opponents. The former claim to have been systematically insulted by the Protestants, who had a small newspaper organ. The latter energetically deny having done anything more than to fairly discuss sectarian dogmas. A prayer meeting was held by Hutchinson on the evening of the 25th, and a similar gathering was agreed on for the following evening. This meeting was held, but Hutchinson was ill and unable to be present. The Protestant church has only two doors, both opening on the street. One was closed, and the other, that nearer to the town, open. In front of the door, between it and the street, an umbageous tree grows. Under the shade of this tree and at either side of the door, watching the proceedings within the church, the assassins, numbering some thirty-five or forty men, took their stand. Procopis Diaz had addressed the congregation in place of their absent minister, and they were singing a hymn when eight or ten of the cut-throats outside entered, and, dividing themselves, occupied stands near either side of the pulpit; without any sign or warning whatever, these incarnate devils bared their murderous machetes and commenced an indiscriminate slaughter of the peaceful inmates of the church, not entirely indiscriminate, for the leader of the murderers and one of his men marked out Diaz as their special victim. A couple of machete blows were aimed at his head, which, if received in their full force, must have terminated his existence. As it happened, he had had sufficient presence of mind to dodge his head behind the pulpit, and a portion of the board was cut through before the weapon reached its mark. He drew a pistol and tried to fire, but the assailants were too quick for him, and the leader inflicted a ghastly gash on his pistol hand. While this was passing, the heroic wife of Diaz picked up a chair, rushed upon one of her husband's would-be murderers, pinned him to the wall, and by main force wrenched the machete from his bloody hands. With this she defended herself, and hastened to the aid of Diaz. Perceiving a favorable opportunity, she said to her husband, "Now, fire." He did so, and fatally shot the leader.

Within the church a bloody and murderous hand-to-hand fight was waged for six or eight minutes. The machete was wielded with fearful effect; human flesh cut and gashed like bullock meat, while the blood streamed in torrents over the floor now encumbered by dying or wounded men and women. Ten or a dozen shots were fired, a few from the assailed, some of whom had revolvers. At the commencement of the onslaught, those who were near the door attempted to escape. This was a fatal mistake, for as the affrighted worshippers gained the street, they were deliberately cut down by the ambushed ruffians on both sides of the door outside. In this way the American citizen Henry Morris met his death. His head was nearly severed from the body by a machete blow, and his chest was cut open at a single stroke, deep into the ribs. He and two other men and a woman were killed outright, and eleven wounded more or less severely, of whom several have since died. Morris was a colored man from Boston; he leaves a wife and several children; he had been in Acapulco some eighteen years or more, having come to this town in the capacity of body-servant to Mr. Van Brunt, formerly agent of the Pacific Mail Steamship Company. The massacre commenced about ten minutes after 8 o'clock, and lasted only six or eight minutes. The first news which the authorities had of it was from a wounded man called Juan El Negro, who made his way to the plaza, and at the drug store there was met by Major Francisco Mejia, commander of the few federal troops stationed about Acapulco. Mejia at once started on a run to the scene of action, some four hundred yards off, and a few minutes later the town police, followed soon after by the federal troops from the Castle, were on the ground. More than five minutes could not have elapsed from the closing of the battle to the time when the authorities reached their posts. As usual in such cases, the police and their allies came too late. They got to the fatal field only in time to pick up the dead and wounded, but not early enough to arrest upon the spot or follow up any one who could be immediately recognized as a participant in the dreadful tragedy.

Incidentally it may be mentioned that

one of the assassins, who was desperately wounded, and could not get out of the way, was taken into custody and placed in close confinement. His deposition has been taken, in which, of course, it appeared that he figured as a spectator only. A couple of other wounded men were apprehended, but as nobody has appeared to implicate them, the prosecution may be looked upon as abandoned.

THE Revival of Religion in various sections of Nova Scotia continues to advance. Very cheering accounts are reported. On another page we give the statement of one who took part in the movement in Pictou.

THE last Sabbath of May is recommended, by the Moderators of the two Synods of the Lower Provinces, to be observed as a day of special prayer and thanksgiving, with a view to the consummation of Union. See page 114.

WE notice, in late papers, the obituary of Rev. James Mair, formerly a missionary in connection with our Church in Nova Scotia, whence he removed to Martintown, Ontario. There he was inducted as minister of St. Andrew's Church, but he subsequently went to the United States, and his death occurred at Lake Shetek, Minnesota. Mr. Mair was a native of Aberdeen, and brother of Rev. Wm. Mair, of Earlston, Berwickshire, Scotland.

SEVERAL persons are engaged in the laudable effort to establish an Asylum for Inebriates in Nova Scotia. A gentleman of experience, from the United States, has visited Halifax with a special view of increasing the interest in the project.

THE Theological Hall of the Sister Presbyterian Church was closed on the evening of April 10, by an address by Dr. Burns, of Fort Massey Church, on "Certain Phases of Modern Infidelity," which was characterized by marks of ability.

THE "Presbyterian Year-Book for 1875," giving lists of charges and ministers, colleges and schemes, and all other useful information respecting the four Churches now about to be united, can be had of W. G. Pender, Secretary *Monthly Record*.

DR. BUCHANAN, another of the great Free Church leaders, is dead. Having gone to Rome to spend a few months, he died there, suddenly, at the age of 73 years. An able and distinguished divine, the whole Church will have cause to lament his loss.

The Constitution of the United States still requires amendment, and for many years past right-thinking men have advocated the introduction of a section acknowledging God as the Supreme Ruler of nations as well as of individuals, but as yet without success. The advocates of this Amendment contemplate holding a grand convention at Philadelphia next year, in order that they may make known to the world that they "are not unmindful of the honour due to the name of the Lord, and of our duty to exalt it on the land so blessed by Him."

In Central Turkey there are now 26 organised churches, with some 2500 members, and audiences amounting in the aggregate to 5000 or 6000 steady attendants, and in the Sunday-schools there is an equally large attendance. Besides, there are some 40 out stations, where small congregations are struggling up into organization and self-support. The people are aroused on the subject of education. Advanced schools are called for, and some of the young men go abroad to England or America to pursue their studies. The missionary is now become a superintendent and educator. He has to deal with churches and communities, rather than with individuals and little audiences as at the first. He labors through the native pastors and helpers whom he educates and counsels, and through the churches and church unions, which require his advice. This wonderful change has taken place in less than a quarter of a century, and calls for unmingled gratitude.

The progress of the Gospel movement in Italy is very considerable. Most of the churches report the addition of seven to ten members, and as many catechumens under instruction, and the upspringing of neighboring village stations. Schools and excellently-edited evangelical journals are everywhere established. Unions of Christian youth,

on an undenominational basis, have sprung up in all the larger towns, and are in correspondence with one another. Better halls are secured, and many old places of Roman Catholic worship have been purchased. Regular and larger contributions are rendered as the fruit of a growing and more intelligent piety, and a more thorough organization. A greater number of priests have become obedient to the faith, and the whole evangelical work has assumed visibility and standing, and gained the respect of the powers that be.

REV. MR. PARADIS' mission to the French settlers in New Brunswick, seems to be making gradual progress. In a private letter he says:—"My work is progressing slowly, and sometimes it is accompanied by discouragements. But I have every reason to be thankful for the success which has attended my efforts. I think I may safely say five or six have renounced Romanism since the first of January. A woman (French) was telling me last Sabbath that she was more happy than she had ever been, and wished she could only continue to be as she was then in that respect. I believe she is not only a convert from Romanism, but a convert to Christianity. Pray for me that God may give me more strength and faith, that I may be the means of leading many souls to Jesus."

We understand that Mr. James C. Herdman, B. A., has gained, at the Edinburgh University, three prizes—for Theology, Church History and Hebrew.

ACKNOWLEDGMENTS.

SYNOD'S HOME MISSION.

| | |
|--|----------|
| Col. St. Stephen's Church, St. John, N. B. | \$45 26 |
| Col. from Spring Hill congregation | 2 45 |
| " " Salt Springs | 10 15 |
| " " St. James' Church, Newcastle | 21 50 |
| " " St. Paul's Church, Woodstock | 14 00 |
| " " St. Luke's Church, Bathurst. | 10 59 |
| " " East Branch of E. R., Pictou | 22 00 |
| " " St. James' Church, Newcastle, N. B. | 1 00 |
| Col. St. Andrew's Church, Pictou | 34 92 |
| " St. Matthew's Church, Pugwash. | 13 29 |
| | \$175 16 |

GEO. P. MITCHELL, *Treas.*

Halifax, N. S., May 4, 1875.

FOREIGN MISSION FUND.

| | |
|--|----------|
| Col. Dundee, Ontario, per Rev. Mr. Ross | \$100 00 |
| Col. Perth, Ontario, per Rev. Mr. Bain | 10 00 |
| " Campbellton, Kempt Road and Flat Lands, per Rev. Wm. Murray | 25 00 |
| Post Office box 29, Pictou, for Mr. Robertson's mission, per Rev. J. F. Campbell | 1 00 |
| Col. Black River, viz, by Miss Kelly, \$13 00, Miss Dick, \$6.82, Miss Russell, \$2.23 | 22 19 |
| Col. Red Bank, by Miss Hubbard, \$6, Miss P. Blackmore, \$4.85, Miss J. Russell, \$1 25, Miss J. Johnston. 95c | 13 05 |
| Col. Truro, per Rev. Mr. McMillan, (additional) | 15 02 |
| | \$186 26 |

JAS. J. BREMNER, *Treas.*

Halifax, N. S., 5th May, 1875.

PAYMENTS FOR "RECORD."

| | |
|---|---------|
| J. A. McLean, Mount Thom. | \$13 00 |
| J. McKinnon, Canoe Cove, P. E. I. | 5 20 |
| T. A. Fraser, Pugwash River. | 4 00 |
| Jas. McLeod, West River. | 60 |
| C. D. McDowall, Pugwash, (per Rev. J. S.) | 50 |
| Alex. McKenzie, Stake Road. | 1 00 |
| Alex. McKay, Esq., M.P.P., W. River | 1 80 |
| A. Mickle, Thomson Pond. | 1 50 |
| W. Fraser, Rockley. | 50 |
| W. Fraser, Fall Brook. | 1 75 |
| Rev. J. McMillan, Truro. | 15 00 |

Halifax:—J. Cook and C. Fletcher, 60 cts. each.

W. G. PENDER, *Sec'y.*

Halifax, May 6, 1875.

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