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# THE MONTHLY RECORD

OF THE

## Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK, & ADJOINING PROVINCES.

**VOL. XX.**

**SEPTEMBER, 1874.**

**No. 9.**

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

### THE PRESENT STATE OF THE UNION QUESTION.

WE wish to present to our readers, in a few words, the present state of the Union question. Every one—no matter what his individual feelings may be—ought to know the facts on this all-important matter, that he may be able to guide his conduct aright. In all things, light is good and darkness bad.

Last year, the Synod, having repeatedly voted Union without a dissenting voice, and having also ascertained the mind of Kirk Sessions, sent a remit on the subject down to congregations. What was the result? Summing up the case in the Upper Provinces, 11 of our congregations voted "nay," and 114 voted "yea." In the Maritime Provinces, 11 also voted "nay," and 31 voted "yea." That is, taking the Kirk throughout the Dominion, 22 were opposed to and 145 in favour of the proposed Re-union. In the Synod that met in Ottawa, when the returns had been declared, a motion was carried by 88 to 10 in favour of going on to consummate the Union; and to secure, if possible, unanimous consent to it, certain changes were made in the proposed disposal of the Temporalities Fund. From the ultimate finding of the Synod, 6 ministers and 4 elders dissented.

In the Synod of the Maritime Provinces there has never been a division on the question. But last Synod we had a new fact before us, namely—that the people in several important congregations were opposed to the Union being consummated. That the opposition was not very strong in some of these was evident from the fact that one of the 11 was the very congregation that, five years ago, had petitioned the Synod to take steps to bring about an union. But still there was the fact. Previous to this, the Synod had every reason to suppose that the people of Pictou would accept the Union as willingly as the people everywhere else. Negotiations had gone on for years. The reports of Committees and delegates had been unanimously approved of in Synod. No petition had ever been presented against Union. No man had ever raised his voice against it. We had presented in this a beautiful contrast to all the other negotiating bodies. In all the others, minorities large or small protested against the Union; but we had been unanimous.

What was the Synod to do now? To go back was impossible. To break faith with the negotiating Sister Churches would have been sinful. To disregard a five-sixth vote of the Presbyteries, and a three-fourth vote of the people, would have been uncon-

stitutional. To say, practically, that our action for the past four years had meant nothing, would have covered us with infamy. The Synod could do one thing, and only one. It had to go forward. It had to move in line with the Sister Churches. And it did so. It agreed unanimously to send the amended Basis down to Presbyteries and Congregations, and in this crisis it did what all Presbyterian Churches have ever done in like cases, appointed delegates to visit the congregations that were opposed to the general mind of the Church in this matter, that they might give the fullest explanations of the sentiments that have actuated the Synod. This step would have been taken, no matter where the minority was to be found. But it was taken with especial readiness out of the deep respect and affection for the faithful people of Pictou entertained by the whole Church. The Synod was determined that nothing it could do would be left undone to keep us unbroken and unanimous in the future as we have been in the past.

Such is the present state of the case. With the action of the Delegates, we, of course, have nothing to do. Before the Synod adjourned, they met informally with the Presbytery of Pictou, and it was agreed that they would not visit any congregation unless it specially invited them, or the Presbytery made arrangements for them. This was done that the convenience of the people in each case might be consulted. Every true friend of the Church must wish them God-speed in their work. It was no light thing to ask of these men. They have had to keep themselves disengaged all summer and autumn in order to visit and address congregations far removed from their own homes. They agreed to do this, not for gain or honour, but because they loved Zion and loved the things that make for peace. They shall not lose their reward.

We do not wish to address new or old arguments in this article to those friends who are disinclined to Union. That they are real friends of the Church of Scotland we well know. We would simply ask them

to consider this one thing: by holding out, they would make two Presbyterian Churches in the Dominion, one consisting of six hundred congregations, and one of ten or twenty; would the Church of Scotland thank them for putting her in so false a position before Christendom, for doing their best to make the world believe that only one Presbyterian congregation out of thirty or fifty was in sympathy with the Mother Church of Presbyterianism? They surely love the Church of Scotland too well to put her in such a position.

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### THE REPORTS.

Last month's *Record* furnishes a good criterion by which to judge of the present condition of our Church in these Lower Provinces, as it shows exactly, as far as facts and figures can, the work accomplished by each particular Scheme, both in a spiritual and financial aspect. We would like to indulge the hope that many of the people of our congregations have not only read these Reports, but studied them carefully. It is certainly for their interest to do so. Each Report gives all possible information about the special department of labor entrusted to its Committee; and every member of the Church ought to know not only how many Schemes there are being conducted by the Synod, and what the special object of each one is, but how they are managed, what success has attended them, how much money has been subscribed towards them, and in what way it has been expended. We say it is for the interest of all to know this, because, when a collection is to be made for any one of them, they will then be acquainted with all the details, and will require no lengthened argument or persuasive appeals to arouse them to their duty. We can scarcely claim to be considered intelligent Churchmen, unless we have the substance of these Reports printed on the enduring tablets of the memory as well as in the pages of the *Record*. It becomes every one to consider the principles upon which the various Schemes, are based, and the plans upon

which they are being operated, and all who profess to have the welfare of their church at heart should watch their workings; and the advantage accruing therefrom will be abundantly manifest. In what other way is it to be expected that we can find out in what sort of work the Church is engaged? whether we are progressing, standing still, or retrograding? whether our Schemes are well supported or languishing for want of means to keep them in full operation? whether there is a growing spirituality and earnestness visible, or a deadness and indifference to the prosperity of our Zion, and the concerns of immortal souls? It should not be necessary for ministers to be continually reminding their hearers of delinquency, or appealing to the consciences of men as if they were totally regardless of the affairs of their own Church. They should need no other exhortation than the simple reminder of the opportunity to assist the cause that requires their consideration, and to do so "as God hath prospered them." To all, then, who declare they love their Church, we say these Reports are the very means adapted to increase your love, to awaken your zeal, and to give you that information that will enable you to judiciously use your talents in the service of your Master. To a true Churchman and disciple of Christ, they are most interesting, and are calculated to excite praise and earnest prayer to the Great King and Head of the Church, who is pleased to use His faithful people as instruments for the accomplishment of His wise and gracious purposes.

There are one or two thoughts that occur to us on reading over these somewhat full and carefully-prepared documents. First, they convey a faint idea of some of the additional labor that devolves upon the more active and experienced of our ministers, besides the ordinary work of a regular pastor. What an amount of thinking, planning, arranging, corresponding, attendance at meetings, &c., do they suggest! How many intensely busy hours are represented by the facts contained in each!

They also exhibit the work of another class of men whose principal reward seems to be "the thanks of the Synod" when that venerable Court receives the well-balanced statement of accounts. We refer to the Treasurers of the different Schemes. It is a simple matter to affix one's name to an annual account as Treasurer; but when it is known that the time taken to complete some of those annual accounts,—write letters and receive them, wade through the dry details of a book-keeper's daily memoranda, buy bonds and cash cheques, exchange moneys and make out receipts,—is equal in value to the salary of many a clerk,—we say most decidedly that the whole Church is under the greatest obligation to such men for their gratuitous services; and we take the liberty of suggesting that all who have business with them will give as little unnecessary trouble as possible in the transmission of moneys, and in conducting any other transactions regarding the Church Schemes.

Many adherents of our Church, we are sorry to say, do not see the *Record* at all, and, therefore, are dependent upon their neighbors for any little information they may get in reference to the Church's work. Others, again, may get the *Record*, but do not feel sufficient interest in religious matters to devote much time to the perusal of its contents, especially a number like our last, which is occupied entirely with proceedings of Synod, because, somehow or other, such persons have the impression that Reports of any kind must be dry, uninteresting and useless. But they are only so to the spiritual sluggard—to the man who does not possess sufficient religious activity to enable him to appreciate the happiness of the reward of the faithful servant. They are most valued by those who are alive with christian zeal and earnestness, for this very reason—that Reports generally produce the substance of theories and principles, and record the results of practical work—and this to them is food for careful thought. Therefore, we beg to suggest to ministers that every opportunity should be taken advantage of to create an interest in, and

make the people acquainted with, the details of those documents—by reading them, or extracting from them, or referring to them in some way. The prayer-meeting is a most suitable place. Several of our congregations hold monthly missionary meetings—what better occasion could be selected? They might be referred to, also, during pastoral visits, used as a topic of conversation in the family circle, adverted to in the Bible Class, and occasionally made a subject of reference in the Sabbath School—introduced anywhere and everywhere, in fact, that the people may be interested in their own work, and be made to feel the privilege and dignity of their position in being fellow-workers with Christians of every name and nation that is blessed with the light of the glorious Gospel of Christ.

It is really helpful to our christian life to carefully read and ponder over these results of effective Church organization, for we naturally reflect that if our own little branch of one denomination is doing such glorious work, comparatively insignificant though it be, what must be the extent of the work of the whole Church of Scotland? And if proportionate life and energy and spirituality are exhibited in all the religious and missionary operations of that noble Church, (as we know it is), what a grand work must the whole Church of Christ, of every name and creed, be doing! In thus contemplating, we feel the importance of attending with fidelity to our own part of this great spiritual machinery,—the blessedness of the fellowship of the brethren of every other Church and clime,—the dignity of being fellow-labourers together with God in the work of a world's redemption.

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### FROM THE FOREIGN MISSION FIELD.

In the absence of letters from our own missionaries, we give a few facts from other sources relative to the work in the South Seas:—An Australian paper publishes a long account of the sailing of the *Paragon* for the New Hebrides on the 4th of April, and the previous preparatory arrangements for

that event. She took back to the Island Messrs. Paton, Goodwill, and Copeland, who had been spending a few months in Australia in order to recruit their strength, and the Rev. Dr. Steele of Sydney accompanied them on a visit to the Islands. An impressive valedictory meeting was held on the evening previous to their departure, which was addressed by the several missionaries and others. The *Paragon* has been purchased and paid for, the churches and Sabbath school children of the Colony having raised more than the necessary amount in a very short time. New South Wales gave £600, Victoria £400, Tasmania, £36; the Church of Otago and Southland, New Zealand, £980; the Presbyterian Church of New Zealand also expects to send in £300 or £400. It is understood that her name will be changed to the *Dayspring*. A number of the friends of the missionaries accompanied the *Paragon* out to sea in the steam-tug, and bade them farewell on the bosom of the ocean. The weather was very pleasant, and seemed favourable for a prosperous voyage.

The Rev. John Inglis, in a letter from Aneityum to the Secretary of the Ref. Pres. For. Mission Board, reports himself and coadjutors well in health, and work progressing favourably. He says, "I have finished the examination of all my schools. 28 in number, comprising the entire population of 750 persons as scholars, infants excepted. I spent a Sabbath at each of my three out-stations; and afterwards dispensed the communion here at the central station. There was a very good attendance. The number of communicants on the roll is 330. \* \* \* We have had three moderately severe hurricanes this year; and one very heavy thunderstorm. The first hurricane, especially, did considerable damage, but, in comparison of last year's, it is not worth mentioning. \* \* \* I have been occupying all my spare time with the translation of the Bible. For the last five months I have been tasking myself, special occasions excepted, to about two pages of my Hebrew Bible, or one of my English one, about thirty verses a day. I am now at the 20th chapter of Ezekiel. So that, if spared in life and health till the middle of next month (March), I hope to see

the translation of the Bible into Aneitymese finished. There is, of course, a great amount of revision to be done after that, but still the most formidable part of the work will then be accomplished."

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### THE EARNEST STUDENT.

When giving our contributions to the Young Men's Bursary Fund of the Church, perhaps we do not often realize the importance of the act we are then engaged in, or how very great may be the blessings, present and future, that will flow from our free-will offerings. The following illustration, which has just been brought to our notice through the newspapers, will serve to impress this fact upon the unreflecting mind. It is an extract from a letter from Leipzig, describing the sad and sudden termination of the College career of a German student :—

"Prizes of two hundred thalers each were offered by a rich gentleman of Berlin for the best metaphysical essay; an equal sum for the best essays on mediæval history, astronomy, celestial mechanics, sociology, geology, poetry; and five hundred thalers each for the best romantic tales and the best poem; the prizes to be awarded by a committee selected from the various universities and various designated literateurs of eminence. A great audience assembled on the day of the award in Leipzig. The names of the authors of the various works had been sent in sealed envelopes, on which were inscribed the fictitious names signed in their productions. The author of the metaphysical essay has chosen as his Kant's 'Antinomies of Pure Reason.' After passing an eulogium on the essay, Dr. Schmidt broke the seal and found in the envelope the name of Max Markman, who thereupon was called upon to receive the reward of his work. A pale, poorly-clad young man stepped forward and was received with hearty applause. His hair was thin and gray, although he was plainly yet young, and his whole appearance was such as to awaken the sympathies of the audience. Prize after prize was announced, and the same poor student gained every one. The prize for the tale was the last one announced, and as Markman stepped forward to receive it amid thunders of applause, his face suddenly became

ashy in its whiteness, and he fell fainting on the stage. He lingered for four hours, and the physicians who attended him announced that his death was caused by privation, in other words, by starvation. He had apparently lived on almost nothing for months, and poor, dejected, weary, yet glowing with the fire of genius, had worked for the prizes offered, amounting in all to twenty-four hundred thalers, and then, hungry and weary, had dragged himself to win them all and die."

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## Articles Contributed.

### ▲ Protestant Ladies' College in Halifax.

Nothing is so much needed in these Lower Provinces as an institution that shall give a first-class education to the girls of our middle and upper classes. On account of the want of such an institution, our young ladies are growing up imperfectly educated in petty and pretentious adventure schools, or they have to be sent far from home and educated at an enormous cost, or they go to convents and other R. C. institutions where "their religious principles are never interfered with," but where, somehow, they get on the downward incline that soon lands them in Rome.

In the Upper Provinces of the Dominion there is scarcely a town without its Ladies' College, on a non-sectarian but decidedly religious and Protestant basis. The College is usually the property of a chartered Joint Stock Company, (limited liability), controlled by a Board of Managers, who are elected annually by the stockholders. A thorough training is always afforded in all the branches of English education, modern and ancient languages, the fine and useful arts. Sometimes the College is under the auspices of Presbyterians, sometimes under those of Episcopalians, or Methodists, but in almost every case it pays a fair interest, from 3 to 10 per cent. to the stockholders. Men put money into it not only because they are Protestants and friends of education, but as they would into any other undertaking where they had reasonable security for getting some return from their investment.

There is a crying need for such an

institution in these Provinces, and nowhere could it be located so fitly as in Halifax, and on no class of the population does the responsibility for providing it rest so much as on the Presbyterians. We number over 100,000 of the people of Nova Scotia, and in these are included a fair share of the wealthy and intelligent classes in the Province. Is it not disgraceful to us that the Roman Catholics should not only have a convent in Halifax to which many Protestants send their daughters to be educated, but that they should be able, also, to erect at the 4-mile House a handsome educational establishment to which they invite boarders of all denominations at a nominally cheap rate, while we look on and do nothing? Shame should force us to action, if not higher motives.

What are some of the arguments that may be urged against the project of—say a Presbyterian Ladies' College in Halifax?

1. It would cost a good deal of money, probably \$50,000 or \$60,000 to start it successfully. Yes, it would; for if it is to be an undoubted success, a building capable of accommodating 100 boarders must be put up, and ten or twelve teachers must be engaged. But the money is not given away. It is an investment, one that all experience in the Dominion proves to be paying. 100 boarders at \$200 a year, and 100 day scholars at \$50, would give an income of \$25,000 a year, and that would be more than sufficient to work the institution and pay interest on the stock subscribed. The boarders would be sure to come, for think what a constituency we have! Not only Nova Scotia, but three other Maritime Provinces. Not only the Church of Scotland and the P. C. L. P., but other denominations who are longing and praying for some such institution.

2. Are there not good educational establishments already existing in Nova Scotia, to which Presbyterians may with confidence send their daughters? No, there are not. We wish to speak respectfully of the private boarding-schools in our midst, but it is simply an impossibility for these to give an education up to the requirements of modern times. The best masters can not be had by one or two widows or maiden ladies who are destitute of capital, whose pupils are

exceedingly limited in number, and who started their little establishments when they themselves were perhaps advanced in years and destitute of any better means of earning a livelihood. A Ladies' College should have three departments, the primary, the intermediate, and the collegiate. A principal, at \$2500 a year at the very least, is required. The best teachers in singing, music, drawing, calisthenics, ought to be had. A full staff of English, classical, and modern language masters, is a necessity. Only a large, first-class, well-supported, and well-attended institution can combine all those advantages. Such Colleges there are in Toronto, London, Hamilton, and smaller cities in the Upper Provinces. Who will take the lead in organizing a company to start one in Halifax?

3. Is it wrong to send our daughters to nunneries and other Roman Catholic educational institutions? Yes, most certainly. It is mean, to begin with. We "protest" against Romanism, but we would sneak into her institutions because they are cheap and convenient. In the next place, the education given in such institutions is defective. It is never thorough. And lastly, in such places it is clear that our daughters must either be taught nothing of religion at all, or indoctrinated with Romish teaching in its most subtle and plausible forms. Either alternative is bad. We don't know which is the worse.

4. But I have no daughters, and so need not take stock. But you have nieces, or may have grand-daughters. And if not, you are a patriot, a Protestant, a Presbyterian, and can you look unconcernedly at the proselytising that goes on from among our best families from year to year in Romanist institutions?

More need not be said now. I earnestly commend this project of a Ladies' College in Halifax on a Presbyterian but non-sectarian basis, to the calm and earnest consideration of those among us whom God has blessed with wealth.

HALIFAX.

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WE give, in the present No., Principal Tulloch's second article on "The American Churches."

### Pastor and People.

*An Address to St. Stephen's Congregation, St. John, N. B., by Rev. W. P. Begg, on the occasion of Induction of Rev. D. McRae.*

It falls to me to address you as a people in relation to your pastor. My subject is an old and often handled one, and one, I presume, on which you think you need no special exhortation. I will take so much for granted, and address you briefly, avoiding all details. And as your ideas of what a minister is, or should be, may affect your conduct in relation to your pastor, I may start with the question, In what light are we to regard the clergy?

There are various ways in which ministers as a class may be regarded, and have been regarded, in the course of history. Putting aside the view, as one which is too extreme to be generally held, that they are only so many expensive encumbrances to society, and obstructions on the whole to intellectual progress and moral freedom, there is the old and still widely prevailing belief that they are priestly intercessors and mediators between God and man, having power to open the Kingdom of Heaven to men, or to send them to hell at pleasure, to bind or to loose as they see fit or have an interest in so doing. Wherever there is an approximation to such a belief, the clergy, of course, will be regarded with a corresponding awe and reverence, and the people will be all obedience—obsequious and submissive to the Church to any extent. In such a state of things, the clergy may almost always have their own way, any indication of a wish on their part being generally enough to have it fulfilled; for their will is thought to be the will of Heaven.

The clergy, in such a view, are the veritable kings and rulers of men, and it is easy to see that, where it is held, they must have a tremendous power for good or for ill. But there is a tendency now-a-days, in some Protestant communities and sections of the Church, to swing to an equal extreme in an opposite direction; and, from regarding the clergy as the rightful rulers and masters of men, and of the people over whom they have been severally set as pastors,

some are beginning to feel and to speak as if they were only the people's servants, to be hired and dismissed at pleasure, according as fancy or caprice may dictate. They would like, apparently, to hire their minister from year to year, or from month to month, like any domestic or common labourer; and if they fulfil their engagement by paying him what they promised, they seem to think they have done remarkably well, and that no one has any right to complain.

It might be a matter for discussion as to which of these two states of feeling and belief is the more degrading—for I should say that they both originate from and indicate a very low spiritual state of mind and heart, and that, on the whole, they must tend to perpetuate and produce such a state; but if I were asked for my opinion as to which of them was likely to be the more productive of evil to mankind, I believe I would say the latter—that which make the clergy merely the servants of their people. Though its general tendency may be bad, there is a possibility of rising in and by the former view to the noblest and purest devotion; and the feelings which it fosters are essentially religious, though it may be in a very low degree; but the produce of the latter is likely to be nothing but irreligion and irreverence—or pure indifference to the higher life, or a scoffing infidelity. And it is better, I should say, that the Church, with her learning and her wisdom, as a corporate body should rule, though it should be through a pope, than that the direction of the affairs of the sanctuary should be in the hands of some ignorant and conceited, meddling lay individual and self-appointed ruler, as in the latter case it might and would very often be.

But without further comment on these opposite views, and passing over all the gradations and shades of opinion that lie between, I think that the common distinction between clergy and laity is radically wrong, and that it has been productive of much evil in the past; and the more we live in the spirit of our holy religion and of the kingdom where all are kings and priests to God, the more, I think, shall we lose that distinction in the sense of the unity in life and privileges of all who are believers. With respect to office, the ministry will probably



remain a distinct profession while the world lasts,—nay, I would not be surprised though there should be a division of labour in the profession, such as there has been in the healing art, so that the work which is now generally done by one man may be shared by several, each having his own special sphere; but whatever may be the distinction in office, ministers should not be regarded as lords over God's heritage, nor simply as hired servants, but rather as helpers of your faith, as workers together with you towards the perfection of humanity in Christ. Priests they may be, as other people may, inasmuch as they intercede with God for you, and offer their spiritual sacrifices; and mediators, in as far as they may be gradually lifting you up into unity with the Divine life; but not as being good for you, or obtaining pardon and eternal life for you, while you may yet remain in the gall of bitterness and the bond of iniquity—aliens at heart from God. Your servants, too, they may be, and should be, yet not as simply doing so much work for so much pay to save you the trouble of working; but as those who are labouring with you, and trying to teach you how you may act for yourselves in the freedom and might of spiritual manhood. They are set for the edification of the body of Christ, for the building up of men in faith and hope and love—in all that is good and great; and in choosing and calling your pastor, you have chosen and called him for that purpose, and with a view to that final result, we presume. But in so doing, you have virtually said that you desire and are aiming at the spiritual perfection of yourselves and of all men in Christ. And does that not mean that you are to labour with your pastor for one common end, and each for the good of all? The obligation of being good and doing good, though it is constantly forgotten, lies equally upon all—upon people as well as pastor; and though it is true that the life and character of the pastor tend to give an impulse to the people in the same direction, it is equally true that the life and conduct of the people tend to make their minister what he is in relation to them. There is an old and true saying which many of you may not recognize as Scripture, but which, nevertheless, comes from the Prophets,

viz: "Like people, like priest." Keep that in memory as a proverb, and act accordingly.

It is not enough, then, that you pay your minister's salary punctually and take your place in your pew on Sunday, (though if some were to do that more regularly, it would be something to their credit, and a step in the right direction); you should show your sympathy and willingness to work with him in all the directions in which you would like to see your Church succeed and improve. Your interests as pastor and people are one, and should be thought of as one; and whatever is to the advantage or disgrace of the one party is more or less to the advantage or disgrace of the other. A defect or negligence on the one side will tend to produce a corresponding defect or neglect on the other. Take the matter of preaching, for instance. You all want to have a good sermon every Sunday, I suppose. But how can a good sermon be produced except under appropriate conditions? And unless you show a sympathy with your pastor in his work by regular attendance and a disposition to embrace and act upon any good suggestion or utterance of the truth, how can you expect him to produce what you want? What, indeed, is the use of his working or being at all among you? You must, in a large measure, from what you are and how you act towards him, supply the stimulus and materials for the writing or thinking out, and still more, perhaps, for the effective delivery, of a good and appropriate discourse. Be a sermon ever so good in itself, it may fall flat in its delivery from want of an audience to receive it.

But, for fear of becoming tedious, I must stop. I would only say, in conclusion, with regard to all such ordinances and occupations as preaching and praying, attending Church and Sunday School, remember that they are not ends in themselves, but only means for the attainment or production of a perfect life, for the rearing and developing of character in all directions, and in all the relations in which you may stand as men to men or as men to God; and don't expect too much, in the way of help to perfection, from your minister, or from any individual man or any class of men; but, while availing yourselves of all the means of

grace, and listening to all that others have to say, be yourselves, in the carrying out into action, as far as circumstances will allow, of whatever approves itself to your understanding and judgment, and be pure and good, that you may in general approve of what is right, and neither your minister nor any other man will have any just reason to complain.

### **Ecumenical Council of the Presbyterian Churches throughout the World.**

The Committee appointed at the meeting of Presbyterian Delegates to the Evangelical Alliance in New York, last October, addressed a circular early in this year to the various Synods and General Assemblies throughout the world, asking their opinion concerning the advisability of holding such a Council, and also asking them to appoint Committees to meet and arrange about organizing. So far as we have seen, the scheme has met with no opposition. The approval has indeed seemed to be pretty much *pro forma*, because the scheme is one that no one likes to oppose, but one, at the same time, that few care to grapple earnestly with. Unless a few representative men take the thing in hand, and give much time and thought to it, and unless they are backed by some men of wealth guaranteeing the expenses, it cannot take visible and effective shape.

In some respects, such a Council would be more useful than the Conferences of the Evangelical Alliance can possibly be. It would at once be seen how much more varied, and therefore more Catholic, Presbyterianism is than many generally suppose. The Dutch, the French, the German, the Waldensian Churches, would assert stoutly their Presbyterian order and doctrine, yet we would find combined in them the use of organs and hymns, and liturgies, the keeping of Christmas, Good Friday, Easter, and other solemn festivals, the rite of confirmation, and varieties of doctrine, all of which some people have been accustomed to consider "marks" of Episcopacy. Excellences that we would not dream of copying from Episcopalians, we might have no objection to adopt from Presbyterians, or if we

did not adopt them, we would cease to consider them marks of the Beast. Whether such a Council is or is not ever held, the idea of it is a grand one, and worthy of Dr. McCosh, the President of Princeton College, with whom it originated.

PRESBYTER.

### **Widows' and Orphans' Fund.**

There has been much talk about this fund, and a good many articles have been written about it, but on account of delays and delays and delays on the part of many Presbyteries and congregations there is no saying when the fund can be put in operation. At the Synod meeting in 1872, after the subject had been talked about for years, the first decided step was taken; that is, it was agreed to do nothing till a capital of \$8000 was raised, and it was resolved that this sum should be apportioned among the several Presbyteries. It was settled "that Halifax Presbytery should raise \$2,750, if St. John would undertake \$2000, Pictou \$1500, P. E. Island \$750, and Michamichi and Restigouche \$500 each," and it was thought that this might be done in two years. Well, more than two years have passed, and what is the result? Only one Presbytery has come up to the mark. Halifax has paid in to the Treasurer \$2750, and will pay in \$500 more. St. John Presbytery has paid in \$500 from one congregation. Pictou Presbytery has paid in between \$500 and \$600 from two congregations. One congregation in P. E. Island has paid in \$36.75; and from the remaining two Presbyteries nothing has come in.

It is possible that the whole amount has been subscribed, but all that we can know or take action upon is the report of the Treasurer. Congregations may have invested on their own account what they have collected, but as the Treasurer is a Banker of well-known ability, and as he and the Committee has invested what has been sent in to them in securities yielding about 7 per cent., it would be surely more reasonable to remit all contributions directly to him. As it is, he has less than \$4000, whereas nothing can be done till the capital amounts to \$8000.

At last Synod the Committee was instructed to draw up rules for the future

management of the fund, but until it is known whether there is to be a fund to manage, such a step would be surely premature on their part. Presbyteries should let the Committee or the Synod know whether they intend to raise the whole of the *sum apportioned to them*: and when. As it is, there is a kind of deadlock, which is very unsatisfactory to those who have done their duty in faith that the fund would be put in operation this year.

A FRIEND TO THE FUND.

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## Article Selected.

### Notes on the American Churches.

BY PRINCIPAL TULLOCH.

#### II.

In my last hurried notes from Washington I spoke of the *practical catholicity* of the American Churches—how readily disposed they are to recognize each other's Christian position, and to co-operate in common works of Christian benevolence and philanthropy. This is no doubt owing in some degree to the absence of class-feeling in social life—or, at least, class-feeling in our sense of the words. There are many distinctions in American society, and these distinctions are guarded with jealous carefulness. Society, in such places as New York, or Boston, or Philadelphia, finds its natural affinities, and families of the same relative wealth, especially of something of the same culture and tastes, draw to each other with intimate and close attachment. No outsider, by any force of impudence, can scale the barriers which enclose such social circles. Nowhere in the world is the art of resisting intrusion more thoroughly understood or more sternly practised; just because nowhere is the audacity of intrusion more frequent, or carried to such lengths. As in all like cases, men have raised protections powerful in proportion to the encroachments apt to be made upon them.

But marked as are such social distinctions, they have no hereditary social root as with us. They have not come, that is to say, independently of the character of the families to whom they

apply. They are the natural expression of actual social circumstances. Cultivated people seek the society of cultivated people; families of like tastes and pursuits come together; but they have not inherited any claim to their position, and apart from their own merits would never be able to retain it. Everything in America falls much more readily than with us to its own level, or rises to its own height, which is simply to say in other words that convention is far less powerful there than here. Social accident with us may buoy up indefinitely a mediocrity; a man gets into a good position or inherits it, and, unless he disgrace himself, he acquires and retains something of the importance of the position, although by no means worthy of it. This is not possible, at least not in the same degree, in America. Even the Presidency does not make a man dignified or respectable, or in a true sense important, if he is not so in himself. You cannot claim a position in society because your father may have been a judge or a governor; nor could you get on in the Church because your father may have been a bishop, or what is far better, and far better paid than any bishop, a great preacher. You must stand on your own merits; which is no doubt also happily, to a great extent, the case in our own country.

It is this absence of inherited or conventional distinction which in some degree helps the Churches in America to recognize each other so cordially as they do. Although there are people in this country who think differently, it is not, so far as I could see—and my opportunities of observation were considerable, far more than many others might have enjoyed in treble the time—a whit more respectable to belong to one Church in the United States than another. Episcopalian, Methodist-Episcopalian, Presbyterian, Congregationalist, Unitarian, Universalist, all enjoy equal respect. It is hardly necessary to say to those who know anything of the matter, that some of the most cultivated, wealthy, and best people, especially in the New England States and the State of New York, belong to the two last bodies. No clergymen, in some respects, stand higher in public estimation than the representatives of these bodies. The Methodist-

Episcopal communion, again, is by far the most widely-spread. The Presbyterian claims to stand next; and the wealthiest congregation in New York is said to be Presbyterian. The Episcopal communion in connection with the Church of England probably embraces in New York the most generally cultivated classes of the community. No one can know anything of the clergy of this communion without respecting and honouring them. While entering with as keen an interest as the clergy of any other denomination into the political and social life of their country, and some of them being even advanced politicians of the Sumner School in reference to the great negro question, they have at the same time preserved many of the peculiar courtesies and dignities of the Episcopal Church at home without almost any of its exclusiveness. It has been my good fortune to know for long—since my residence in Rome ten years ago—something of this body of American clergy. I saw many more of them, amongst the very best of them, during my recent visit to the States; and I confess to have been peculiarly attracted by their evangelical convictions, and yet their liberal and tolerant tone. No doubt there are exceptions; and there are one or two bishops and clergy here and there who have adopted that Anglican exclusiveness and ritual and priestly nonsense which is so intolerable sometimes both in England and Scotland, and now and then makes the Anglican and Scotch Episcopal Churches a wonder to all enlightened and well-informed people. But men of this class are a very small and insignificant fraction of the American Church, and are not likely to make any way in a well-educated democratic community. The secession of Bishop Cummins and Dr. (now Bishop) Cheyne of Chicago, and the formation under them of what is called the Reformed Episcopal Church, has thoroughly roused the good sense and Christian intelligence of the Episcopal communion, and convinced it that the nonsensical ritualism and playing at priestcraft which have been allowed to get such way in England, must be restrained with a strong hand, if further evils are to be averted. The expression of opinion to this effect was almost unanimous at the

various Episcopal conferences which were held during the time I was in the country. Mediæval stuff about confession, and the celibacy of the clergy, and posturing at the communion-altar, and the wearing of divers vestments, will never be greeted by anything but laughter in a country like North America. There is only one sort of respectable mediævalism, and that is Roman Catholicism; and the sooner our band of Ritualists—many of whom in the Church of England, it is notorious, are men without any theological education—find their natural resting-place in the Church of Rome, the better. Men who repudiate the name of Protestants are only fit for the company of Dr. Manning and Monsignore Capel.

The Episcopal communion in the States, I have said, probably embraces as a whole the most cultured classes of society. It has undoubtedly during the last generation made considerable encroachments upon the old Congregationalism of New England. On this subject I conversed with one of the most intelligent men in Boston, a Judge of the Supreme Court there, and he assigned to me as one of the chief reasons of this, from his own experience and that of others, the desire of the congregations to take some direct share in divine service, such as the forms of prayer in the Liturgy, and the antiphonal reading of the Psalms provide. There was, in short, a rapidly-growing feeling of dislike to the long prayers and exclusive performance of everything by the minister, which was, and remains to this day, a characteristic of New England Congregationalism. Readers may attach to this fact such importance as it seems to them to deserve. I merely repeat it as communicated to me, with the observation that the gentleman who made it probably knows as much of the subject, and from his high character and intelligence is as much entitled to be an authority regarding it, as any man in New England.

But while Liturgical Episcopacy is making such progress, Methodist Episcopacy, as I have already said, is by far the most numerous. I cannot now give the statistics—writing as I am hastily against time. But I have the means of information, and may give them in a future 'Record.' Of the fact of the pre-

ponderance of the Methodist-Episcopal Church there can be no doubt. They exceed, I believe, the Presbyterians—all the bodies of Presbyterians together. As the name implies, this Church is Methodist; but, unlike our English Methodism, it is under Episcopal Government. Wesley, it may not be generally known, ordained Bishops in America, which he never did at home—for the simple reason, no doubt, that he admired Episcopal Government as the best order or institution for a Church, while attaching to it no special divine right, and that he thought it his duty, therefore, to set it up for his followers in America. In England it already existed for them, and he had no wish, as is well known, that his disciples in England, while acting independently in a missionary and evangelical capacity, should separate themselves permanently from the Church of England. Events in both cases have far outrun his anticipations. Not even in his highest dreams could he have imagined into what a great Church his followers in America were to grow. What I saw of the working and the services of this Church upon the whole greatly pleased me. There are features of Methodism both here and in America which I do not like, or rather that I fail to sympathise with. My own Christian training, as the training of most Presbyterians, has been, so to speak, in a different tone—a tone of more reserve—less enthusiastic and excitable. I make no pretence of enjoying fervours which I do not understand, and which my intellectual taste rather repels. Especially I own to very considerable repulsion to what I saw and heard in a Negro Methodist congregation in Washington—the particulars of which I cannot now describe. There is no pleasantness to me in religious excitement by itself any more than in other kind of excitement. People should not show their souls in undress, any more than their bodies, save in the retirements of home.

Yet, withal, there is something very winning and attractive in the affectionateness of the Methodist worship when under proper regulation; something still more beautiful in its eager and cordial catholicity, inviting all who will only come—repelling none. On the Sunday morning at Washington, after the date

of my last notes, I went forth in quest of a church where I might worship with edification, and perhaps hear a good sermon. I had no definite church in view, and really did not know one church from another. I found my way early, when only a few members of the congregation had yet assembled, into the Methodist Metropolitan Church, where I was shown into a front seat, not far, as it turned out, although I did not know this during the service, from the seat of Mr. Grant, the President of the United States. I observed that this seat was long of being occupied, and further, that some slight commotion at length took place, when a dark-visaged gentleman and lady and family took their seats in it. But, after all, the commotion was hardly perceptible, and I took little notice of it. I had not then seen Mr. Grant, and did not recognize him from any portrait that may have come under my notice. The service proceeded—the prayers, so far as I can recall, being almost entirely *extempore*, or at least unliturgical. There was, in short, nothing very different in the service from what one would meet with in a Presbyterian or Congregationalist Church, save that the singing was, upon the whole, more hearty and general. (I will afterwards speak of this feature of service in all the American churches, which is far from satisfactory.) Dr. Tiffany, the pastor of the church, then preached a most stirring and eloquent sermon on St. Peter's repentance. I could not have been more fortunate, I am sure, in this respect. I was delighted with the sermon and with the preacher, so far as I could make him out from his sermon. The slight extravagances of language here and there in speaking of Peter having lapsed in the dark moment of his trial into what might have been his old habit, as a fisherman, of swearing, did not to me at all detract from the excellence of the sermon; the *power* of which I could see moved deeply many strong men sitting around me, so that their emotion worked visibly in their faces. The ordinary service closed; and it was intimated that the Communion would be dispensed to those who chose to remain. I thought of going, and then I thought I should like to see the Methodist Communion Service, which I

had never seen before. Several men, who were plainly clergymen, also remained. Dr. Tiffany in a very special manner invited all clergymen present to come within the railing enclosing the pulpit, and participate with him in the dispensation of the Holy Sacrament. With some reluctance I advanced, and, having done so, took my share in the solemnity as a clergyman. The Communion was administered, I may say, by the clergymen in succession distributing the bread cut into small pieces, and the cup to successive groups, who knelt around the circular railing. The words of institution were repeated each successive time that a group of communicants knelt down, and as long as the elements were being dispensed, but there was no further address. After the service was over I thought it my duty to make known my name to Dr. Tiffany, and to let him know that I was a Presbyterian and not a Methodist clergyman.

I received a most cordial reception from him, as well as welcome from the Brethren or Elders of the congregation who had been assisting in the solemnity, one of whom, in fact, although unknown to me by person, was not unknown by correspondence. I afterwards saw much of Dr. Tiffany, and in particular of the member of his congregation to whom I have alluded, and their kindness was unbounded. I accompanied the former to the White House, and had a pleasant and cordial talk with the President, who is not only a member of Dr. Tiffany's congregation, but his personal friend. I mention all this because to some it may not be uninteresting in itself, but mainly to illustrate the kindness of Methodism in America, of which I had afterwards also special experience—and above all, to exhibit that practical catholicity which I have spoken of as a feature of American Christianity, and which I confess was both welcome and delightful to me.

I have in the mean time exhausted my space again, but in future numbers I may continue those rambling notes, if readers are kind enough to take an interest in them.

J. T.

## The Sabbath School.

### LESSONS FOR OCTOBER.

#### FIRST SABBATH.

SUBJECT: *The deaf mute*.—Mark vii., 31—37. Golden text, Psalm li., 15. Parallel passages, Exodus iv., 11—12, Isaiah I., 4, Luke xxi., 14—15.

After the events recorded in the preceding lesson, Jesus left the territory of Tyre and Sidon, where he does not seem to have taught publicly, and crossing the Jordan passed round the eastern shore of the Sea of Galilee. Matthew tells us, ch. xv., 30—31, that at the time to which our lesson refers, many lame, blind, dumb, and crippled persons were healed by the Saviour, though that evangelist does not specify this particular case. The first subject presented to us in the lesson is *the infirmity under which the man labored*. He was either a deaf mute, that is a man deaf from his birth, whose inability to hear had prevented him from ever learning to use his organs of speech, or he had lost his hearing at so early an age, that his vocal organs, from disuse, had lost the power of correct articulation.

The second point brought before us is, *the active sympathy of his friends*. The nature of the man's infirmity was such, that he would not have known of Jesus, if it had not been for his friends; and the narrative leads us to conclude that they had been very urgent in persuading him to come, and were very pressing in their solicitations that Jesus would heal him. So it is with the spiritually diseased. How many, even in Christian lands, spend their precious years in ignorance that Jesus is the Saviour whom they need; and how necessary is it that this truth, so important and startling, if properly received, should be made known to them by those whom he has already saved. This his disciples are all bound to do by his express commands, from the most gifted down to the weakest and youngest. This, in fact, is the grand work to which he calls them, and the professing Christian who makes no attempt to do this, has little reason to believe that he is a true follower of Jesus. This is the great business of Sabbath school teaching—to convince the little ones, who are deaf to the invitations of the Saviour, of their need of healing, and of his power to heal. They also in their turn, should make known the joyful sound; for often they could influence their companions far more than others can who are older.

The third point is the cure, and its attendant circumstances. Jesus took the man aside, probably in order that his attention might not be abstracted from himself, and that his faith might be called into livelier exercise. Why he put his fingers into his ear, and moistened his tongue, it is not

possible for us to determine. Sometimes he only spake, and the miraculous result followed; sometimes he performed actions which had clearly no natural efficacy in producing the result. This may perhaps have been to show us that while he can make the most inadequate means sufficient, his purposes, when he pleases, can be accomplished without means of any kind. With Matt. xv., 30—31 in our recollection, we may infer that the sigh was wrung from his loving heart by the contemplation of the varied cases of human misery which he had been called upon to relieve; or perhaps by the vast aggregate of guilt of which that misery was the result.

Lastly, we have a *command disregarded*. He desired the witnesses of this mighty work that they should tell no man. From Ch. v., 19, we learn that he had told the man out of whom he had cast a legion of devils to proclaim what the Lord had done for him. He was then leaving this section of the country, but now he was to remain, and he feared that the jealousy of his enemies might be awakened, and that he might be obstructed in his teaching. Their admiration, however, could not be restrained, and they use concerning this new creation early the some words which were applied to the first creation—"He hath done *all things well*."

## SECOND SABBATH.

**SUBJECT:** *The evil spirit cast out.*—Mark ix., 14—29. Parallel passages, Matt. xvii., 15—21, Luke ix., 37—43. Golden text, Mark ix., 24.

This miracle was wrought immediately after the Transfiguration. See preceding contest.

Vv. 14.—The scribes were probably taunting the disciples for their failure in casting out the unclean spirit, and were insinuating that Christ was not heaven sent. The multitude looked on.

Vv. 15.—*Greatly amazed.*—As this is a very strong expression, some think that it was not Christ's appearance at this time that excited the wonder, but a trace of the transfiguration glory. Many of the people were friendly to Christ.

Vv. 16.—The dispute if continued must be with Christ.

Vv. 17.—The case was very deplorable, and the father was exceedingly anxious for a cure. He threw himself down at Christ's feet and implored him to have compassion upon his son. The son was an only son, and he had been afflicted from his childhood. That this was no mere disease but an actual demoniacal possession is evident from a variety of considerations. The father regarded it as such; so did the disciples; so did Christ. Christ spake to the spirit, commanding it to come out of the man, and to return no more. Had the ailment in such cases been simply disease, He who is the faithful and true witness, would not have

employed language calculated to leave the impression that there was such a thing as demoniacal possession. When Christ was upon the earth many such cases existed in Palestine. This was permitted for the purpose of showing what complete power Christ had over the devil and his angels, for by a word he cast them out. He showed by this class of His miracles that He was stronger than the strong man. "For this purpose was the Son of Man manifested that he might destroy the works of the devil."

The disciples could not cast out this unclean spirit. The cause of the failure was want of faith. So long as these men had faith in Christ that He would work mightily through them, they could work miracles. But a failure in faith would be followed by a failure in work. Such was the case here. Several causes conspired to superinduce this unbelief. Christ had, just before going up the mount of Transfiguration, been speaking of His sufferings and death. This would do nothing to strengthen their faith. Then their Master was away from them with the three principal disciples. Then the case was such a peculiar one that when they saw what they had to contend with they thought more of their own weakness than of Christ's strength; and the moment they began to doubt the issue they were shorn of their strength, and became as other men.

Vv. 19.—Words not prompted by any feeling of irritation, nor by a longing to be away from the disciples, but by a holy impatience with the sin of unbelief—a sin which he rebuked more frequently than any other sin. As regards the persons addressed, probably Christ had the disciples, the father, the multitude, the scribes, all in view. The narrative justifies this interpretation.

Vv. 23.—"You ask for relief. It lies with yourself whether you receive it or not. I put the 'if' back on yourself. My power will be exerted only in answer to faith." Thus the Lord would, as has been remarked, help the birth of faith in the empty soul. He would first give faith, and then in answer to the look of faith would satisfy the yearning of the parent's heart.

Vv. 59.—The disciples had allowed their faith in their ability to work miracles to grow feeble, and when confronted by a case unusually severe they quailed before it. Had they been watchful over themselves they had not been disgraced, nor had their Master been dishonored.

## LESSONS.

1. How thankful we should be that Christ has complete power over our great enemy! Let us look to Him by faith that every work of the devil may be destroyed from within us, that we may successfully resist every temptation, and that we may do good to others.

2. Let us endeavor to discover if in any

way we are under the power of the devil—led captive by him at his will. He is cunning as well as malicious. He sometimes appears as an angel of light, and would fain make us believe that evil is good.

3. We should strive to save others from the power of the evil one. We should bring them to Jesus to have the unclean spirit cast out. Are we parents, and have we children who are wayward? We should do as this father did. Have we relatives, or friends, or acquaintances who know not God? Let us by words, by acts, by prayer, bring them to Jesus.

4. Learn the evil of unbelief. Christ regards it as particularly hateful. We should cultivate the grace of faith—cultivate it by reading the word, by meditation and prayer. Minister, parent, Sabbath school teacher, Christian worker, is there any one whom you have not been able to reach—any one for whose salvation you have been yearning, and yet your efforts appear to be fruitless? The fault may be with your faith. "This kind can come forth by nothing but by prayer and fasting."

### THIRD SABBATH.

SUBJECT: *The Mind of Christ.*—Mark 9: 33-42. Parallels—Matt. 18: 1-6; Luke 9: 46-51. Leading text—Phil. 2: 5.

This narrative records a dispute that occurred among the twelve, as to who should be greatest in Christ's kingdom, and Christ's disposal of it.

From something that Jesus had recently said concerning his sufferings and the glory that should follow—concerning his death and his rising again from the dead, the twelve concluded that his kingdom (for the coming of which they looked and longed,) was about to be set up. And such being the case, they deemed it wise in them to ascertain if they could, who should get the leading position—the first place in that kingdom, and they would lose no time about it. Hence they began talking by the way, disputing as they walked along the road.—They take it for granted that Christ will choose *one of them*, and they are anxious to know which one.

In all this they displayed ignorance, entire ignorance of the nature of their Master's kingdom. They are expecting to see a temporal kingdom established, of which Jesus himself should be king and they officers or members of his administration. And moreover, they displayed an ambitious desire for pre-eminence that was not to be looked for, and that was quite inconsistent with their profession as disciples of the meek and lowly Jesus. They had not yet learned to esteem others better than themselves. They were wanting in humility and spirituality of mind. In all this dispute they shewed themselves to be men who were as yet largely under the influence of carnal and worldly principles.

After talking among themselves for a while and coming to no satisfactory finding, they go to Christ with their question—or rather knowing their thoughts and their contentions, he goes to them, and makes them speak out boldly and plainly the things of which they had been speaking secretly and privately. For it seems they were ashamed to let Christ hear the matter, and well they might be.

Now mark how Jesus answers their question, how he settles their dispute.

1. He tells them plainly that pre-eminence and preferment, such as they were thinking of, were not obtainable in his kingdom—that he who desired to be first should be last—he who desired to be leader should be servant. Carnal or worldly ambition has nothing for a man in Christ's service.

2. He tells them that the true way to be great is to be humble. Humility is the path that leads to renown. This truth he illustrates and enforces by setting a child in the midst of them, and saying to them as they looked upon it, "except you become as children you cannot enter the kingdom of Heaven—to say nothing of a high place in that kingdom."

Greatness in Christ's kingdom consists not in the possession of power, and rank, and station, but in well doing, humility, love, &c., in one word, in likeness to Christ. They who have most of that mind which was in Jesus are greatest in his kingdom.

Christ knows nothing about supremacy, save the supremacy of goodness of character, of true worth. True greatness is true likeness to Christ.

Vv. 38.—That Christ's principle might be seen in practical working John states a case in point. He says, "We saw one casting out," &c. 'Twas as though he had asked, "Master, did we do right or wrong in not recognizing him and bidding him God-speed? or in excluding him altogether from our communion?" Christ's answer is prompt and decided; and in substance it is this:—"Whosoever does good to others in my name is for me—is a true disciple—and whosoever does not do good to others, but on the contrary, injury, is not one of my disciples."

Good doing is a test of discipleship, and whether they belong to us or not, believe with us or not, they are Christ's and he owns them, who work in any way for the good of their fellows.—See Phil. i., 18.

The only pre-eminence allowable or possible in Christ's service is a pre-eminence in holy living and well doing, and whether in our communion or out of it, whether in recognized Church fellowship or not, the man who is most like Christ and does the most good is the greatest.

1. The way to true greatness, to pre-eminence, is open to all of us.

2. The Church is larger than any sect. Christ has followers where we little expect them.



3. Good doing is the best evidence of discipleship.

#### FOURTH SABBATH.

**SUBJECT:** *Blind Bartimeus*.—Mark 10: 46—52. See the same miracle related in Matt. xx., 29—34, and Luke xviii. 35—43.

Matthew states that two blind men were healed as Jesus was departing from Jericho; Mark says that one blind man was healed; Luke relates that Jesus healed one blind man on entering the city.—The apparent differences are thus explained:—Jesus probably entered Jericho by the same gate through which he also left the city; the gate on the west side. As Jesus was entering, the blind man called for help, was threatened, and restrained. Jesus may have kept him waiting till his return from the city in order to test his faith. Thus the Evangelists record the same event, the one giving the whole story of the miracle in connection with the beginning of it, and the others in connection with the completion of it. "Further, it is not difficult to suppose that in the interval another blind man joined company with Bartimeus, and that each encouraged the other in the louder cry."—(*Lange*.)

V. 26.—There was a great and joyous procession of people going up to Jerusalem to celebrate the feast. Blind men usually made their living by begging. The blind are very numerous in Palestine, Egypt, and other hot, dusty countries.

47.—Bar-Temæus, (son of Timæus) knew Jesus and gave Him His rightful messianic title.

48.—Such cries on a festal occasion were out of place, the multitude thought, and many tried to hush him.

50.—In his great haste and joy he flung away his garment. 51.—"What will ye?" Jesus knew what Bartimeus and his companion wanted, but He desired to awaken a present feeling of need.

No means are used in working this miracle but the mighty word of Jesus.

1. Many tried to hush the poor blind man when he cried: they came between him and Jesus. Let us not stand between any soul and the Saviour; and let us not allow any to come between us and our Healer.

2. By nature all are spiritually blind. Jesus the Saviour is ever passing by. Apply to Him for sight, healing, complete salvation. He is pledged to hear the cry of faith. He opens the blind eyes, and enables the redeemed sinner to "follow Jesus in the way."

3. "They who received their sight from Christ follow Him in the way. "The loss of physical sight is to man a great distress; but he is not so much troubled about his soul's blindness." "We must not be hindered in our prayers by the devil or the world, by flesh and blood." "Happy he whom nothing restrains in his faith and believing cry."

4. Think of the joy of Bartimeus and his friends: there is joy in Heaven as well as among the Saints on earth over a sinner whose soul-blindness is removed.

## Presbytery Minutes.

### Presbytery of Halifax.

The Presbytery of Halifax met, by permission of Synod, in St. Andrew's, on 1st July. *Inter alia*, after consultation, it was agreed that the Clerk write to Messrs. Alex. McLeod and James Fitzpatrick continuing them at the stations to which they had been appointed, and giving them the privilege of exchanging as frequently as they may desire.

The Moderator reported the fulfilment of his appointment to Spring Hill for the ordination of the Elders elect, and gave the name of George Fulton as representative Elder. He also reported that Senator McFarlane had intimated to him that the Spring Hill Mining Company had granted the request of the Presbytery and congregation for a site for a Church, which was thankfully accepted. The Clerk reported that he had written to Mr. Morrison, of St. John's, as directed, and read Mr. Morrison's reply, thanking the Presbytery for the interest taken in them, and for the supply granted.

The Presbytery met again on the 6th July. The Moderator reported that the Spring Hill people voted unanimously in favour of Union.

It was then unanimously agreed that the remuneration of Catechists be paid at the rate of \$200 and board for the six months of summer. Agreed that Mr. McLeod be appointed to Folley Mountain for three months from the time he was sent there. Also agreed that the Presbytery grant the sum of \$25 to Folley Mountain for the three months, to supplement the sum of \$75 to be raised by the people themselves.

The Moderator asked for an assessor from the Presbytery to enable him to complete his Session, one of the members being from home. The Presbytery granted the request, and appointed J. S. McDonald, Esq.

The Presbytery met again on the 7th, and after the transaction of business, adjourned to meet in St. Matthew's Church, Halifax, on 3rd August, at 3 p. m.

The Presbytery met again on 14th August. *Inter alia*, the following matters were agreed upon:—

1st. Mr. Alex. McLeod was appointed for six weeks more to Folliegh Mountain, and Mr. McMillan was appointed Moderator of the Kirk Session there.

2nd. The Remit on Union sent down by Synod was considered, when, on motion, it was agreed that it be sent down to the Sessions within our bounds, that they may ascertain the minds of the congregations thereabout, and report at a meeting of Presbytery to be held in St. Andrew's Church, New Glasgow, on the 20th October next, at 8.15 o'clock, p. m.

3rd The Moderator reported fulfilment of the instructions given to him at the *pro re nata* meeting on 27th July. Mr. D. D. Robertson having been re-called from St. John's, no further appointments were given to him.

4th. It was moved by Rev. Mr. Grant, and agreed to, that Rev. Mr. McMillan be appointed to St. John's for four or five weeks, beginning with 23rd August, and that while there, he as Clerk communicate with the Colonial Committee with reference to the circumstances of St. Andrew's Church. The Moderator undertook the supply of Truro for the 23rd August, and Rev. Mr. Neish was appointed for 6th September.

The usual orders on the Treasurer having been granted, the Presbytery adjourned to meet at the time and place stated above.

JOHN McMILLAN, *Clerk.*

### Presbytery of Pictou.

ST. ANDREW'S CHURCH, }  
Pictou, 26th Aug., 1874. }

Which time and place the Presbytery of Pictou met according to appointment, and was constituted with reading of the Scriptures and prayer, by the Rev. Chas. Dunn, Moderator, with whom were present Rev. A. W. Herdman, J. W. Fraser, J. McColl, Geo. Coull, W. McMillan, and R. McCunn, ministers.

Minutes of last quarterly meeting, as also of meetings of 1st and 14th July, and 18th August, were read and sustained.

The Rev. J. McColl was unanimously chosen to fill the Moderator's chair for the ensuing year, and Mr. McColl, being present, took the chair accordingly.

It was moved, seconded, and agreed to, that a vote of thanks be given to the retiring Moderator, for his punctuality and attention to the duties of Moderator during his term of office.

Rev. W. McMillan, according to notice given by him on occasion of his appointment to the more important office of Synod Clerk, resigned the office of Clerk to this Presbytery, whereupon Mr. Dunn moved, seconded by Mr. McMillan, that Mr. Mc-

Cunn be appointed to the office, and he being present, took his seat at the Clerk's table accordingly.

A hearty and unanimous vote of thanks was tendered to Mr. McMillan for the admirable manner in which he had discharged the duties of Clerk for the past ten years.

Agreed to appoint Rev. Messrs. Coull and Fraser a committee to examine Mr. J. C. Herdman, B. A., with a view to his entering the Divinity Hall of Edinburgh University.

Commissions were read and sustained in favour of the following Elders, viz. :—

From Session of New Glasgow—Mr. Donald McDonald.

From Session of W. & E. B. East River—J. Cumming, Esq.

From Session of Salt Springs—Mr. J. A. McLean.

From Session of River John—Mr. A. Stramberg.

From Session of Gairloch—Mr. W. McDonald.

From Session of Stellarton and Westville—Mr. Chas. Fraser.

The following Elders were present without Commissions, and were invited to sit and deliberate at this meeting, viz. :—

Adam McKenzie, Esq., Barney's River; D. A. Fraser, Esq., Pictou; Mr. A. McDonald, McLennan's Mountain.

Letters were read from Messrs. Brodie and Stewart, requesting supply for their pulpits for a few Sabbaths.

There was laid on the table, and read, a call from the congregation of Barney's River in favour of the Rev. A. J. McKichan, accompanied with a bond in the usual form for \$380, and asking for supplement to the amount of \$350.

It was moved by Mr. McMillan, seconded by Mr. Dunn, that the call be sustained. It was accordingly put into Mr. McKichan's hands, who intimated his acceptance. The Presbytery then proceeded to make arrangements for his induction as follows:—Rev. Mr. McMillan to preach at Barney's River on Sabbath, 13th September, and serve the Edict. Induction to take place on Tuesday, 22nd September at 11 a. m. Rev. Mr. Murray to preach and preside. Mr. Coull to address the pastor, and Mr. Herdman the people.

The following appointments for the current quarter were made :—

Lochaber, Sabbath, 6th Sept.—Mr. McKichan.

W. B. E. R., Sabbath, 13th Sept.—Mr. McCunn.

W. B. E. R., Sabbath, 4th Oct.—Mr. Sutherland.

W. B. E. R., Sabbath, 8th Nov.—Mr. Murray.  
 E. B. E. R., Sabbath, 20th Sept.—Mr. Fraser.  
 E. B. E. R., Sabbath, 18th Oct.—Mr. McColl.  
 E. B. E. R., Sabbath, 15th Nov.—Mr. McMillan.  
 Gairloch, Sabbath, 20th Sept.—Mr. McKichan.  
 Gairloch, Sabbath, 4th Oct.—Mr. Sutherland.  
 McLellan's Mountain, Sabbath, 6th Sept.—Mr. Herdman.  
 McLellan's Mountain, Sabbath, 20th Sept.—Mr. Dunn.  
 McLellan's Mountain, Sabbath, 11th Oct.—Mr. Coull.

Messrs. McMillan, Dunn and the Clerk, were appointed a committee to confer with Supplemented congregations, and to superintend the working of the Lay Association throughout the bounds of the Presbytery.

The Remit on Union was then taken up, when it was moved by Mr. Fraser, seconded by Mr. Herdman, and agreed to: "That, while still adhering to the opinion expressed at last quarterly meeting, that, in present circumstances, the proposed Union is inadvisable,—yet, inasmuch as the Basis and Resolutions have since been somewhat altered, this Presbytery agrees, in obedience to the injunction of Synod, to send down the amended Basis and Resolutions to the several congregations, in order that their decision thereon may be ascertained before the adjourned meeting of Presbytery."

Agreed to meet, for the purpose of receiving returns from congregations, in St. Andrew's Church, Pietou, on Wednesday, 7th October, at 11 a. m.

Agreed to grant the usual certificates to Messrs. Sutherland, Stewart and McCunn, to enable them to draw on the H. M. Board, and Lay Association or Presbytery Treasurer.

Agreed to ask the H. M. Board for supplement of \$130, as requested by Trustees of St. Matthew's Church, Wallace.

The Clerk was instructed to forward a Presbyterial certificate to the Rev. D. McRae.

The Committee appointed to examine Mr. J. C. Herdman, B. A., reported that they had found him prepared to pass a very creditable examination, and the Clerk was instructed to grant the necessary certificate.

The next quarterly meeting was appointed to take place in St. Andrew's Church, Pietou, on the last Wednesday of November, at 11 a. m., and this sederunt was closed with the Benediction.

ROBERT MCCUNN, *Pres. Clerk.*

## News of the Church.

### I. Our Own.

#### NEW BRUNSWICK.

In the PRESBYTERY OF RESTIGOUCHE, Dalhousie is still vacant, though supplied for the last month by Revd. T. Tallach. Bathurst congregation has been fortunate in securing the services of Rev. Mr. Galbraith.

In the PRESBYTERY OF MIRAMICHI, Chatham is looking forward to the return of its minister, Mr. Wilson, from Scotland. It has been well supplied with services during his absence. Rev. Mr. Anderson of Newcastle, on his return from Synod, was made the recipient of a very valuable and beautiful set of silver-mounted harness. The people of this congregation have shown their consideration of the pastor's labors, on previous occasions, and we are glad to be able to record this additional token of their appreciation of them. May he long continue "in harness" among them!

An attentive correspondent sends the following news:—

The annual pic-nic of St. James's Church Sabbath School, Newcastle, took place on Wednesday, the 19th ult., and was attended with even more than that success which has distinguished its previous gatherings of a similar description. The weather proved most propitious, the day being one of the finest which we have had this season. The children of the Sabbath School having marched in procession from the Church to the public wharf, were, with a large number of their friends, safely embarked on the steamer *Andover*, which had been chartered for the occasion. Leaving the wharf, the steamer went down the river, and passing Douglstown and Chatham, turned about at Middle Island. Retracing her course to Newcastle, she there gained several additions to her already numerous party, and then proceeded to Beanbear's Island, the place selected for the day's amusements. As a pic-nic ground, this island is everything to be desired, abounding as it does with delectable groves, retired walks and pleasant fields.

"Immediately on arrival, preparations were commenced to give the children dinner, their appetites being whetted by the pleasant trip on the river. These com-

pleted, the young folk soon found themselves seated around the long rows of white cloth, which, spread on the grass, were covered with all the delicacies which could please and tempt the taste.

It was needless to say that those disappeared in a manner which must have been most gratifying to the several medical gentlemen present. The children having concluded their bounteous repast, and the tables being replenished by the busy hands of the ladies, the seniors followed, and did justice to the good things, in a manner which left but little room for the juveniles to boast. The children spent the rest of the afternoon at different amusements. The swings were most extensively patronized. Racing, jumping, &c., followed in good order, prizes being awarded to the successful competitors. The rest of the party occupied themselves in different ways, some by contributing to the amusement of the children, others by a ramble over the island, or by short boating excursions on the river. The hour having arrived for re-embarking, this was, after a few delays, successfully accomplished. The steamer again proceeded up the river, until a good view of the extensive and interesting works of I. C. R. R. bridge could be obtained. Returning through the Tickle, and passing Strawburg Marsh, Newcastle was soon reached. Thus ended this most enjoyable day, all, both old and young, having enjoyed themselves to their heart's content. The success must have been most gratifying to Mr. Anderson, the pastor, to the Sabbath school teachers generally, and particularly to the very efficient Committee to whose exertions a great measure of the success is due.

The congregation of St. Stephen's Church, Blackriver, recently procured an elegant Pulpit Robe for the use of the minister. Too much credit cannot be given to the committee of ladies to whom the matter was so happily entrusted. The gown was from the establishment of J. D. Anderson, Montreal.

**PRESBYTERY OF ST. JOHN, N.B.—**  
We are sorry to learn that the Revd. Simon Halley, assistant to Revd. Dr. Brooke, Fredericton, announced his determination last month to leave these Provinces on September 28th. The chief reason assigned was the state of his health, which was injuriously affected by this climate. Dr. Brooke, though still vigorous, and always able to take half of the pulpit services, requires an active and zealous young man who would visit, and take charge of the Sun-

day School and other departments of the work of the parish. We are sadly in need of such men, but not likely to get them, if appearances go for anything. The Presbytery, while regretting the loss of a clergyman so able as Mr. Halley, released him as desired, and granted him the usual Presbyterian certificate.

The Presbytery met in St. Stephen's Church, St. John, on the 19th August, for the induction of the Rev. Mr. MacRae. The evening was fine, and there was a fair attendance of the congregation. Revd. Mr. Halley preached a thoughtful sermon from Rev. 2:10: "Be thou faithful unto death," &c. He dwelt chiefly upon the principles which underlie fidelity, and made a few remarks on the reward of fidelity, concluding with an appeal to the people as to whether they were faithful. The Revd. Dr. Brooke, as senior member of Presbytery, put the prescribed questions to Mr. MacRae, and then, having formally admitted him to the pastorate of the Church, addressed him in suitable terms as to his duties. Mr. Begg addressed the people, and closed the meeting with the benediction.

We heartily congratulate St. Stephen's congregation on their good fortune in securing the services of Mr. MacRae. He is just the man for the place, we should say. He is blessed with a good measure of health, and he has had experience and preparation enough to fit him for the arduous duties on which he has entered: he has more than an average degree of mental acuteness and ability, is thoroughly well-read in all departments of literature, and, what is more and more needed in these days of thoughtful but more frequently unthinking Scepticism, he is catholic in his sympathies, and can look at a question calmly from all points of view, allowing for difference of opinion without compromising truth. He thus is likely to secure the attention and confidence of a large and ever-increasing class, of the young especially, in our cities, who, having lost all sympathy with the bald and old-fashioned ways of preaching and stating doctrine, are in danger of believing everything or nothing, and falling away from all church connection.

We wish him success in his work, and we think that that will not be wanting. His congregation seem disposed to work along with him, and already there is promise of an increase.

Mr. Begg having been asked to do so, has kindly forwarded his address to the St. Stephen's congregation, to the *Record*. It will be found on another page of this issue.

### NOVA SCOTIA.

From PICTOU, Mr. Herdman sends the following:—

John Crerar, Esq., together with Mrs. Crerar and family, being about to leave Pictou to reside for some time in Britain, were waited upon on Monday, by a deputation of gentlemen of that town, and presented with an address expressive of the high estimation in which both are held by the community, and general regret at their departure. Mr. Crerar had been previously waited upon by members of St. Andrew's Session, who presented him with an address expressive of their personal regard, sense of their appreciation of his attachment to ordinances, and liberality to the new Church, and their hope that he might yet return and make his final home in Pictou, Nova Scotia. Mr. Crerar gave a suitable reply.

To all which we cordially add—Amen. Every one in Pictou, and a great many out of it, know Mr. Crerar, and to know is to love and esteem him. That he can live away from Pictou, we very much doubt, so we look for his speedy return.

Mr. Herdman and his sons visited Pictou Island on the last Sabbath of July, and held three services, the intermediate one being for the Sunday School, and conducted by the young gentlemen. A collection was taken for the Foreign Mission, amounting to over \$13, as large a sum as that given by some congregations. Well done, Pictou Island!

THE Rev. James Murray, late of Dalhousie, N. B., was, on the 18th August, admitted to the pastoral charge of Wallace, Cumberland Co., made vacant by the translation of Rev. James Anderson to Newcastle, N.B.

THE Rev. Mr. McKichan, late of Kinlochluchart, Scotland, recently sent to Nova Scotia under the auspices of the Colonial Committee, has accepted

a call from Barney's River, and is to be inducted to said charge on the 22nd September.

THE Rev. Mr. Stewart has received three month's leave of absence from his congregation, and he and Mrs. S. are now taking their holiday across the "Pond" in their dear native land.

OUR two Catechists in Cape Breton are doing faithful work, we are informed by several correspondents. Mr. John McLean sends the following brief report of his first month in River Inhabitants:

*To the Editor of the Record:*

DEAR SIR,—Although the hospitality of the people of Cape Breton is already "known and read of all men," I cannot refrain from giving expression to my feelings of gratitude for the kindness shown me this summer by all with whom I came in contact. When I landed at Port Hastings I was kindly invited to remain, during my stay there, at D. M. Sutherland's, Esq., whose acts of kindness to me last year, also, I cannot easily forget. After a week's stay, I was conveyed to Mr. R. Cameron's, River Inhabitants, under whose roof I received free and unsparing hospitality during my apartment to that place. We assembled in the Church, on the first Sabbath of May, as was announced in the April number of the *Record*. The attendance was very good, although the roads were exceedingly muddy, and the weather anything but pleasant. Each successive Sabbath the meetings were more numerously attended, till the last, when the church was pretty well filled. The attention was also good. The people, particularly the young, seemed anxious to hear the Word. Considering this fact, and also the many fascinations there are now-a-days to corrupt the minds of the young, I could not but feel sad to think that the church, in all probability, would be closed for the next twelve months, thus depriving them of the opportunity of assembling themselves together.

I found the people exceedingly kind and obliging. On several occasions, different persons wished to unharness the horses with which they were plowing to drive me wherever I wished to go at the time, and would have done so, were it not that I insisted that my health, which was very much relaxed, would be the better of a walk. The time, however, of my appointment to this warm-hearted people was soon numbered with the past, for at the end of a month I had to bid them good-bye, and leave for Loch Lomond.

**HALIFAX PRESBYTERY.** — The "Manse Movement" is being prosecuted with energy. The Manses of St. Andrew's, Halifax, and Truro, are to be finished next month. The new Manse of St. Matthew's, Halifax, has been commenced, and is to be ready for occupation next May. It is being erected on the lot to the south of the old one, which has been purchased by G. P. Mitchell, Esq., one of the Trustees of the congregation. The building will be of brick, with mastic front, 38 by 29 feet, and will have two stories and pitch roof, besides basement, and will contain eleven or twelve apartments, in addition to kitchen, bath-room, &c. As a private residence, it will be substantial and commodious; as a manse, convenient and complete in all its arrangements. Mr. Brookfield is the builder,—his tender for the contract, we believe, being \$6,400. Richmond is now the only one of the six charges in Halifax Presbytery that is without a Manse. Are the good people near the depot willing to remain long in that marked condition?

*St. Andrew's S. S. Pic-Nic.*—The annual pic-nic of the Sabbath School of St. Andrew's Church, Halifax, was held at McNab's Island, on Wednesday, 12th ult. The weather proved very favorable, and the scholars, with their teachers, gathered at the school-room at 9 o'clock, and marched in procession to the Royal Engineer's wharf, whither they embarked in the steam-tug "Goliath" for the Island. As on former occasions, refreshments in abundance had been forwarded by the liberality of the congregation, and amusements by the teachers, so that every want might be supplied; and these were taken advantage of most heartily. In the afternoon, a large number of visitors went down to the scene of festivities. Before leaving the grounds, the scholars were assembled on raised seats, and addressed by Rev. Mr. Campbell; and, after singing one or two hymns, and the National Anthem, the company prepared for their homeward voyage, whither they arrived with happy hearts and smiling faces, all agreeing—both old and young—that the pic-nic of 1874 was the pleasantest and most satisfactory

one of the long series they have participated in. It is to the good management of Superintendent and Teachers that such a favorable result to the day's pastime is to be attributed.

*Truro.*—St. Paul's congregation has recently given evidence of increased spirituality and thoughtfulness that must be encouraging to the pastor whose services are employed in their welfare. It is with great pleasure we learn that the last dispensation of the Lord's Supper was blessed with an unusual manifestation of the Master's presence, and that no less than twenty persons were admitted to church membership, and publicly devoted their lives to His services. We observe, also, that the people have granted the minister six week's holidays, and presented him with a purse of \$54 previous to leaving them on his tour of pleasure. But, by the minutes of the Presbytery of Halifax, we see that Mr. McMillan propose spending his time not altogether for his own gratification, for he has, with commendable self-denial, gone on a mission to Newfoundland, to make up for the lack of ordinances in St. Andrew's Church, St. John's. While watering others, we trust his own soul may be abundantly watered, and that he may return to his flock doubly blessed, after the agreeable change of scene and labors.

*Fawleigh Mountain and Lake.*—Mr. McLeod has been acting as Catechist at these stations. He was to have been sent to P. E. Island after the first quarter, but the people were so urgent that he consented to remain with them another month. At the Lake, the people are nearly all of Scotch descent, and in visiting among them he always receives a Highland welcome. Both Sabbath school and prayer meeting are doing well at the Lake, because of the number of parents and friends who attend the former, and the number of Christian men who assist at the latter. Many of the residents near the Lake are there, however, only temporarily, the ground being rocky and not well adapted for farming. The Sister Church give supply to the people at the Mountain, but, as their missionaries have service in the afternoon, there is no clashing with Mr. McLeod's hours. About

the middle of this month, he proceeds to P. E. Island to give six weeks of his time to St. Peter's and Brackley Point Roads, where the people are without a minister, a condition that too many of our congregations are now in.

*Spring Hill Mines.*—The Revd. J. F. Campbell has given part of his summers holidays to this interesting field, previous to going to the S. S. Convention at Yarmouth, and the Y. M. C. A. Convention at Fredericton. He dispensed the Sacrament of the Lord's Supper at Spring Hill on August 23rd. There were 20 new communicants, 11 of these by profession of faith. Several others held back who had found the Lord, but who were unwilling to profess their faith precipitately. Senator MacFarlane has kindly promised, on behalf of the company, a suitable site for a new Church.

**ST. JOHN'S, NEWFOUNDLAND.**—This congregation is also vacant. The minister of Truro has kindly given five weeks out of his vacation of six to it, that the people may have some supply. What a formidable list of vacancies we have! Two in Halifax Presbytery, two in Pictou, two in Cape Breton, two in St. John, one in Restigouche, three in P. E. Island, and only one missionary within the bounds of the Synod!

We understand that James C. Herdman, B. A., of Dalhousie College, Halifax, has been examined by the Presbytery of Pictou, and by them certified to the University of Edinburgh that he may enter upon his Theological studies there. He goes to study for the Ministry, but untrammelled by any conditions, and independently of the aid of Synod funds.

## PRESBYTERY OF P. E. I.

Revd. Mr. Duncan has been seriously unwell for four or five weeks, but his afflictions are to him only new marks of the loving-kindness of the Lord. His congregation continue to grow in grace, and therefore in love to their pastor. During his sickness, all the ordinary and extraordinary meetings for prayer and praise and mutual improvement have been so well sustained that the pastor, who is generally indis-

pensable, is really not missed, though always lovingly remembered. Oh that it were so in all our congregations!

THE Sacrament of the Lord's Supper has been dispensed this summer at De Sable by the Revs. Neil Mackay and Mr. Carr of the Sister Church. This is indeed good news. About 400 Communicants partook at the tables.

THE Revd. P. Melville has given much time to the Orwell Head congregation. His services are highly appreciated. He bears a great love for the people, and they reciprocate his affection.

## II. Our Church in Ontario and Quebec.

The Minutes of the Synod held in Ottawa are now before us, and we find them very interesting reading. There is much of life and love, of faith and work, in the Kirk in the Upper Provinces. Its French Mission and Manitoba Mission promise well, as we might expect from the names of the Conveners, Dr. Jenkins and Revd. D. J. MacDonnell. The report of the Indian Orphanage and Juvenile Mission Scheme is submitted as usual by the Secretary, Miss Machar, and is interesting as usual. She reports a steadily increasing interest in the mission from year to year. This year the contributions amounted to \$105. She says: "Besides sending larger remittances than last year to the other objects supported, we have this year been enabled to undertake the support of an interesting Zenana Mission in Calcutta. . . In connection with this, a Juvenile Union Missionary Society in Montreal have undertaken the support of a High-Caste female school held in the Zenana. . . . Thirty-three children are attending and receiving Christian instruction." The number of Orphans supported by this Scheme is 42.

The Revd. D. M. Gordon's report of the Mission to the Lumbermen in the Valley of the Ottawa shows a great deal of useful work accomplished at very little cost of money.

The report on Christian Life and Work by the Revd. Duncan Morrison, the devoted minister of Owen Sound, is as valuable and suggestive as his last

year's report, which was copied in *extenso* in the *Home and Foreign Record of the Church of Scotland*, and extensively quoted from by many religious periodicals.

The report of the Trustees of Queen's College shows an encouraging state of affairs. The number of students last winter in Arts and Theology was 60, viz., 51 in the former and 9 in the latter; and, according to present prospects, the attendance next session will be larger. Two extra courses of lectures were given to the Divinity Students—one on Science and Revelation by the Revd. Dr. George Bell, the other on Pastoral Theology by the Revd. Dr. Jenkins, men admirably qualified to discourse on the subjects selected by them.

The report of the *Presbyterian* shows the circulation to be 8575. We question if there is a Church in Christendom whose *Record* is taken by so large an average of its members. It used to be very different; but Mr. Lang's plan of cheapening the paper and getting it taken congregationally, and Mr. Croil's excellent editing, have brought about the present gratifying state of affairs.

The last number furnishes the following facts:—Rev. J. B. Muir was inducted to the charge of Huntingdon, recently. Revs. Messrs. Watson of the Canada Presbyterian Church, and P. Rogers of the Methodist Church, being present, were invited to sit with the Presbytery—a good indication of a Union sentiment. Many of the clergymen are temporarily absent from their charges on excursions.

The minister of St. Andrew's, Kingston, has gone to Scotland for the benefit of his health. Rev. Messrs. Burnet of Martintown, Wilson of Nawark, and Canning of Oxford, have also taken a trip to the other side of the water. Rev. Mr. Campbell of St. Gabriel's, is off to the Upper Ottawa; Mr. Gordon of Ottawa, down to the Gulf; Dr. Bain of Perth, away to far-off Manitoba; and Gavin Lang is rusticated at Lachine. Rev. Mr. Livingston has demitted his charge of Pittsburgh, and his demission has been accepted with reluctance. A new church has been opened at New Lowell, capable of seating about 300 persons—and it has been handed over

to the trustees, free of debt. Mr. Malcolm McGillivray has been laboring at this station for some time as missionary.—A new manse is being erected for the Rev. John Bennet of Almonte, to cost \$5000.—A missionary from the Colonial Committee, Rev. Mr. Barnhill, has gone west to enter upon missionary labors there.

THE September *Presbyterian* says that "arrangements have been made for the induction of Revd. Neil Brodie, of Gairloch, N. S., to Lochiel congregation, Presbytery of Glengarry."

### III. The Church of Scotland.

The Revd. D. Leishman of Govan, a man who figured prominently in the history of the Church, between the years 1840 and 1845, has departed this life. Our old friend, Rev. Allan Pollok, had been acting as his assistant for the last year, and we hope to be able soon to congratulate him on being appointed to the charge, which is one of the best—if not the best in point of stipend—in all Scotland. The patrons are the Senate of Glasgow University, for the new Patronage Act does not come into operation until Jan. 1st, 1875.

According to the new Patronage Act, each congregation of the Church of Scotland is now vested absolutely with the right of appointing its minister, it being left to the General Assembly to define the word "Congregation." The "Congregation" will probably be made to include Communicants, male and female, and perhaps, also, such adherents as regular pew-holders, sitters, &c

What the effect of the new Patronage law on the Church of Scotland may be, it is very difficult to say. Much will depend on the attitude taken by the General Assembly. If it uses the vantage-ground it now occupies to conciliate the other Churches,—if, for example, it makes such regulations for the Highland parishes that where the congregation is small, the members of the Free Church shall be allowed to vote for the minister, and allowed to elect a minister of the Free Church, then the effect will be to strengthen her, no matter what keen and violent sectaries may do or say. But if the vantage-ground so generously given by Parliament be



used merely to proselytize and irritate Sister Churches, the effect will be to hasten her dis-establishment. Even as it is, one of her political bulwarks has been taken from her, though the gain she must receive from being popularized in accordance with the traditions of Scottish Presbyterianism will probably more than make up for the loss. We hope for the best.

In presenting the report of Rev. J. F. Campbell with reference to Spring Hill, published in our columns a few months ago, to the readers of the *Home and Foreign Record*, the editor hopes that "this report may be the means of encouraging ministers at home, as well as in Nova Scotia, to approach men in these times of special blessing in the confidence that the Lord the Spirit has been before us, and is with us to work, if in working we really seek and expect the conversion of sinners." Why should not all Christians so act?

**MISSIONARIES FOR INDIA.**—The Presbytery of Edinburgh have ordained the Rev. James Jollie as assistant Chaplain on the Madras Establishment, and the Rev. John Anderson as missionary to Darjeeling.

THE Church at Home is appealing for a qualified Medical Lady Missionary to proceed to the Poona Zenana Mission in India, who is willing to devote herself to the care of ladies and children in sickness.

THE return of communicants in the Church of Scotland recently issued, shows that the two parish churches in Leith contain the largest number of communicants with the exception of Forfar. South Leith has upwards of 2500 on the roll, and as the church is only seated for about 1500, great difficulty is experienced in obtaining seats. The collegiate charge was recently abolished, and the Rev. Mr. Whyte appointed as assistant to the Rev. James Mitchell. The parish having increased so rapidly, more church accommodation was required. For this object subscriptions were freely offered, and a handsome new church, capable of holding 1200 persons, will shortly be erected within the burgh, at a cost of £6000.

**LATE REV. WM. BELL, OF SANQUHAR.**—The Church of Scotland has lately lost a steady adherent and faithful servant in the Rev. Wm. Bell, formerly minister of Pittsburg, in his native country, Canada, and latterly assistant minister of Sanquhar, Dumfriesshire. Early in life he decided on devoting himself to God's service in the ministry, and for this purpose left his native country to study in Edinburgh. Here, with slender means and a few friends, his life was for some years a trying one; but a simple childlike trust in his Heavenly Father's care and love cheered and supported him. After having passed his examinations most creditably, he returned to Canada, and was appointed minister of Pittsburg—an appointment which he was soon obliged to resign, as the climate did not suit him. His work in Scotland was for the most part in country parishes; but he had also city experience in the Grassmarket of Edinburgh, where he assisted the Rev. Dr. Robertson in his parochial duties. Mr. Bell made various changes in search of health; but the disease that finally removed him steadily gained ground, and whilst he was still discharging his duty as assistant in Sanquhar, such serious symptoms appeared as necessitated rest. This he sought at Blawlowen Logie, in April.

There his strength gradually decreased until 3rd June, when, at the early age of 36, he entered into the rest which remaineth for the people of God.

#### IV. Other Churches.

This section might be made long enough to fill the whole *Record*. First, as to our Sister Church in these Lower Provinces, she is to be congratulated heartily on the prosperous condition of her Trinidad Mission. The founder of it, Rev. Mr. Morton, has been here for the last three months, and his interesting addresses have awakened a strong interest in the work. All who knew Rev. Messrs. Grant and Christie know that they are like-minded with Mr. Morton. Three such missionaries would be a credit to any Church. Their mission claims our sympathy on special grounds, in addition to the general feeling we all have in favour of Foreign Mission work.

Many of the Coolies return to India when the periods for which they are indentured expire. If converted to the Lord, they take the faith to the dense masses of their fellow-countrymen in India. Others settle in Trinidad, and become "natives," near neighbours of our own, and the class on which the future of Trinidad must to a great extent depend.

The support given to the mission by the surrounding planters of various denominations, is the best possible certificate of the wisdom and success with which it has been carried on. Mr. Morton's improved health speaks well for the climate.

The Foreign Missions of the Great Presbyterian Church of the United States seem to extend over all heathendom,—China, Siam, India, Persia, Asia Minor, the Indian tribes of the Republic, Mexico, &c. The sum expended last year was over \$600,000. What a noble contribution from one church, inspired by love to the Master, and love for the souls of our heathen brothers and sisters! Union has certainly been blessed of the Lord in the States. More is done for the Lord, and less for sectarianism. Hence a gain on both sides.

REV. PRINCIPAL FAIRBAIRN, of the Free Church College, Glasgow, was found dead in his bed on the 7th ult. His loss will be keenly felt, not only in the immediate department in which he occupied so prominent a place, but throughout the whole Church. His fame as a theologian and scholastic author is wide-spread and acknowledged.

OUR Sister Church has to lament the loss of a valuable acquisition to her ranks in the ministry, in the person of Mr. Roderick McLeod, a Glasgow student, who sailed from the Clyde, on the 8th of April last, in the steamship *Trojan*, but which vessel has not since been heard of. He was to have proceeded to N. E. Margaree, Cape Breton, on his arrival. Being a fluent Gaelic speaker, his services would doubtless have been much appreciated.

It is rumored in Crieff as not unlikely that the Rev. Dr. Cuninghame will be appointed to the Chair of Church History in Glasgow University.

## Intelligence.

SEVERAL of the Halifax pulpits have been supplied by distinguished Clerical gentlemen from abroad during the past month. Rev. Geo. Hepworth, of New York, who, it will be remembered, caused a good deal of sensation in the Unitarian Churches of America a few years ago, in consequence of his renunciation of that doctrine and embracing the Orthodox Creed, was among the number.

A VARIETY of religious services are held in the rooms of the Y. M. C. A., in this city, on the Sabbath, and also on week-day mornings. Besides the ordinary meetings for prayer, &c., there is held what are called "Praise Meetings"—an hour devoted to singing sacred hymns, reciting the praises of God as contained in some passage of Scripture, and short addresses on Praise. At other times "Promise meetings" are held, when the "promise" of God are the principal feature in the exercises. H. Thane Miller, Esq., of Cincinnati, takes a deep interest in these gatherings, which are largely attended. It appears they are very popular in the United States.

THE Annual Convention of the Y. M. C. Association was held at Fredericton, N. B., the first week of the present month. Governor Tilley presided at the opening meeting, and ex-Governor Wilmot delivered the address of welcome. The officers of the Convention were appointed as follows:—

*President*, J. K. Blair, of Truro; *Vice-Presidents*, H. Thane Miller, Cincinnati; Judge Hensley, Charlottetown; H. Primrose, Pictou; C. H. B. Fisher, Fredericton; W. J. Beck, Antigonish; H. J. Thorne, St. John; *Secretaries*, W. B. McNutt, Halifax; Joshua Clawson, St. John; and James Watts, Woodstock.

The Convention of Sabbath School Workers, at Yarmouth, whose sittings have just closed, was very numerously attended, and created quite an interest in the town; and no doubt the benefit of it will be felt wherever the influence of the representatives present extend. A mass meeting of Sabbath school children was one of the features of the occasion.

THE LITTLE WANDERERS, inmates of a home in Boston bearing their name, greatly delighted large audiences in Halifax on the Sabbath and week-day evenings intervening between the 14th and 18th of last month, with their sweet singing and attractive appearance. Rev. Mr. Toles, the Superintendent, accompanied them, and detailed the plan and operations of the Home, which show it to be an institution blessed of God and a blessing to the people of the United States. These meetings were held respectively in the two Baptist Churches, St. John's and St. Matthew's, and Argyle Hall.

A NEW House of Worship, in connection with the Church of Scotland, is to be erected in the West end of London, the Synod of the Church having resolved upon taking steps with a view to that purpose at its last meeting, which steps have been sanctioned by the General Assembly. The Lord Advocate, Sir James Elphinstone, Sir Robert Anstruther, Rev. Mr. Gunn, the Moderator, and Rev. R. Mackersey, the Clerk of Synod, and other gentlemen, have the matter in hand, and subscribers are furnishing the necessary funds.

THE BEECHER CASE.—The examining Committee, consisting of the most honorable and reliable men in Plymouth Church, have completely exonerated Henry Ward Beecher from the charges that were brought against him. We always expected this, and wondered that any one could expect otherwise. The men that heard Beecher at the Evangelical Alliance in New York, that read his Yale lectures, and his sermons and lecture-room talks for the last ten years; that marked his wonderful spiritual insight, delicacy, and truth,—could no more believe him a monster of hypocrisy and vice all those long years, than they could believe him able to fly or to jump off his shadow.

It is said now that he has been weak, or indiscreet. Who has not? What poet, what great preacher, what large-hearted, sensitive man at any rate, has not?

Henry Ward Beecher is innocent, and every one that knows he was charged with guilt should know and rejoice in the fact.

COM.

A SECRET society called the Confraternity of the Blessed Sacrament of the Body and Blood of Christ, whose object seems to be to propagate Romish principles among Protestants, has been introduced, it seems, into Ireland. The existence of the society has been accidentally discovered. It embraces ninety-five branches, each of which has its own ward, under the direction of a Reverend Superior who is in each case a minister of the Anglican Church. Among other things, "intercession papers" are issued regularly. Prayers for the dead are often solicited. Among others, twelve departed ministers of the English Church are prayed for, some of whom died nine years ago.—*Presbyterian*.

We are sorry to say that the same society has members in Halifax. At the late meeting of the Episcopal Synod, in this city, the matter was brought to the attention of that Court in the following manner, as we see by the report of proceedings:—

"Mr. Lynch asked Dr. Gilpin if his name had been inserted in the list of members of the Confraternity of the Blessed Sacrament without his consent. Mr. Lynch mentioned that he had learned from a pamphlet largely circulated through the Diocese that the Doctor was a member of a secret society known as 'The Confraternity of the Blessed Sacrament,' and as he had been recently appointed to one of the highest offices in the Diocese, (Archdeacon), he, Mr. Lynch, before making any comments in respect thereto, wished to know if he was a member of that Society."

Dr. Gilpin having replied that he is a member of the Confraternity, but denying that it is a secret society in any sense of the word, Mr. Lynch gave notice of motion that the subject would be brought forward next session of Synod.

THE Revival in Scotland stands the test of time. At the close of the meeting of the General Assembly, a conference of ministers and elders—presided over by Lord Polwarth—was held, at which testimony was given by men representing various shades of thought in the Church to the genuineness and extent and blessedness of the

movement. All the churches give similar testimony. Never since the Reformation has Scotland had such an ingathering into the Master's Kingdom. Many portions of our own Dominion, notably Prince Edward Island, have shared in a similar blessing. Oh! that the Lord would visit all the tribes of Israel! "Wilt thou not revive us again?"

**THE OLD CATHOLIC CONGRESS.**—The congress of the Old Catholics was to have been opened on the 6th inst., at Freiburg-iu-Breisgau. Members of other Christian Churches were, as on former occasions, invited, and English, American, and Russian sympathizers were expected. The congress will endeavor to obtain, as in Prussia, a law similar to that already passed in Baden, giving them a share in property belonging to the Roman Catholic Church. It will also be proposed that priests should be chosen by their flocks, and that Church property should be managed by a committee elected by the communities, subject, in all cases, to the approval of the Government. The regulations lately adopted by the Old Catholics in Switzerland will likewise be discussed.

**THE GREEK CHURCH.**—The *Russian Gazette* of Moscow learns that some important modifications are contemplated in the inner organization of the Russian Church. At present, candidates for holy orders are required to marry before they are made deacons, and should they subsequently become widowers they forfeit their eligibility for the office of bishop, unless they previously take monastic vows and enter a religious order. This condition deters a good many eminent divines from accepting episcopal promotion. It is now proposed to leave it with the bishops to require marriage as a pre-requisite to the making of deacons or the ordaining of priests or not, at their own discretion, and also to admit unmarried or widowed priests to the episcopal office provided they have passed their 40th year.

FREQUENT anonymous gifts of £1000 to national and metropolitan charities have appeared in the English papers. The *Central News* believes the donor "who does good by stealth and blushes to find

it fame" to be no less a personage than Queen Victoria, who will have given away upwards of £100,000 in this manner.

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### Reply of the Governor-General to the Synod's Address of 1873.

*Halifax, Aug. 5th, 1873.*

SIR,—I am directed by the Governor-General to enclose to you His Excellency's reply to the Address of the Synod of the Presbyterian Church of the Maritime Provinces.

I have the honour to be, Sir,  
Your most obed't servant,  
H. C. FLETCHER,  
*Governor's Secy.*

*The Rev. P. Keay, St. Andrew's, New Brunswick.*

*To the Ministers and Elders of the Presbyterian Church of the Maritime Provinces :*

GENTLEMEN,—It has been my good fortune, on previous occasions, to have had the honor of receiving deputations from the Presbyterian Church in this country.

From all these deputations I have heard, with deep satisfaction, expressions of loyalty to the Crown, and of contentment with the political constitution under which they live.

Owing to the fortunate circumstances of my life, I have passed many years in the midst of a Presbyterian population, and I can only repeat what I have said on other occasions, that I have had frequent opportunities of observing the beneficial influence which the Presbyterian Church exercised on its congregations, and of remarking to how great an extent industry, christian charity and other virtues which adorn high civilization flourish under the effect of its teaching. I feel certain that similar good influences will be found to exist in the Churches of Halifax and of Nova Scotia generally.

I thank you, as Her Majesty's Representative, for your loyal expressions of attachment to the Crown, in which I feel that all sections of religious denominations will cordially concur, although I may, without any prejudice to other

communities, repeat that among none do loyal sentiments show themselves in a more satisfactory manner than among those who have had the benefit of belonging to the Presbyterian Church.

In conclusion, I beg to return you my sincere acknowledgments on behalf of Lady Dufferin and myself, for the cordial welcome you have accorded us, and to assure you of the pleasure we both feel in visiting so important a city as Halifax, and of becoming acquainted with the people of Nova Scotia.

*Halifax, Aug. 5th, 1873.*

"A Day's work in Musquodoboit," we have been compelled to defer till next month, as it did not reach us in time for the present issue.

## NOTICES AND ACKNOWLEDGMENTS.

### ERRATUM.

At page 12 of the August No. of the *Monthly Record*, beginning at the 30th line from the top of the page, read as follows, instead of as in the *Record* :—

"It was moved in amendment by Rev. R. McCunn, seconded by the Rev. C. Dunn, that the returns to the remit do not warrant this Synod in taking immediate steps towards the consummation of the proposed re-union, but that in the altered circumstance of the Basis and Resolutions, the Synod agrees to the plan suggested in the resolution just moved.

The Rev. Mr. Grant declared that Mr. McCunn's Resolution was not an amendment to his motion, and could only be put as a substantive motion, as he was sure that the whole court would assent to it. He accordingly withdrew his, that he might vote for Mr. McCunn's, which was then put, and carried unanimously.

Mr. Grant then moved his original motion, which was also put to the meeting and carried *nem. con.*"

In my haste to have the minutes ready for the August number, the "omission" of which the above is a correction, unintentionally occurred, and I sincerely regret the annoyance it has caused those more immediately concerned, by the false position in which they have been made, in the meantime, to appear before the public.

W. McMILLAN, *Synod Clerk.*  
*Salt Springs, Aug., 1874.*

THE YOUNG MEN'S BURSARY COMMITTEE will (D. V.) meet in St. Andrew's Church, New Glasgow, on Wednesday, 21st Oct., at 7 o'clock, p. m. All intending applicants

should immediately forward their applications, with testimonials, to the Convener; and those applying for the first time should attend the meeting at New Glasgow.

JAS. FRASER CAMPBELL, *Convener.*

### WIDOWS AND ORPHANS FUND.

St. Matthew's, Halifax:—	
Cathcart Thomson's last instalment on \$30. ....	\$20 00
Mr. W. Lawsons, last instalment on \$30. ....	20 00
J. Costley, last instalment on \$15. ....	5 00
	\$45 00
St. Andrew's, Halifax:—	
J. J. Scriven, last instalment on \$20. ....	\$10 00
J. Taylor, last instalment on \$40. ....	12 50
	23 50
	\$67 50

W. C. MENZIES, *Treasurer.*

*Halifax, Sept. 4, 1874.*

### YOUNG MEN'S BURSARY FUND.

Col.—Richmond, per Rev. H. McMillan. ....	\$ 5 00
" Dalhousie, per Rev. T. Talloch. ....	17 00
	\$22 00

W. C. MENZIES, *Treasurer.*

*Halifax, Sept. 4, 1874.*

Rev. P. Melville acknowledges, with much gratitude, the following donations for building a Church at Montague Bridge, P. E. I. :—

Rev. G. M. Grant, Halifax. ....	\$ 10 00
(J. Murdoch, " . . . . .	10 00
John Gibson, " . . . . .	10 00
Alex. McLeod, " . . . . .	10 00
Doull & Miller, " . . . . .	10 00
John W. Young, " . . . . .	10 00
J. F. Avery, M. D. " . . . . .	10 00
Geo. P. Mitchell, " . . . . .	10 00
Mrs. John Esson, " . . . . .	10 00
Mrs. John Taylor, Tobin Street . . .	10 00
D. G. Keith, Halifax . . . . .	5 00
Edward Lawson, " . . . . .	4 00
Collection at St. Matthew's Church	
Prayer Meeting. ....	6 36
A Friend. ....	2 00
W. Gordon, Pictou. ....	10 00
J. Primrose, " . . . . .	10 00
John T. Ives, " . . . . .	2 00
A Friend, " . . . . .	0 64
	\$140 00

### PAYMENTS FOR "RECORD."

W. D Morrison, St. John's, Nfld. ....	\$ 27 60
John Gray, Providence, R. I. . . . .	1 45
J. Chisholm, Halifax. ....	0 60
Angus McLeod, " . . . . .	0 60

W. G. PENDER, *Secy.*

18 Blowers St., *Halifax, N.S.,*  
*Sept. 8th., 1874.*