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# THE MONTHLY RECORD

OF THE

## CHURCH OF SCOTLAND

### In Nova Scotia and the Adjoining Provinces.

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 JULY. . . . . 1864.  
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### CONTENTS :

	PAGE		PAGE
Sermon, by the Rev. Geo. W. Stewart, Minister of St. Andrew's Church, Little River, Musquodohit. . . . .	121	Union of the Free Church and the United Presbyterian Church, in Scotland. . . . .	122
Be Religious in Every Calling. . . . .	125	THE CHURCH IN NOVA SCOTIA :	
Angry Alms. . . . .	125	Meeting of Synod. . . . .	135
The Baptism of Fire. . . . .	126	Meeting of Halifax Presbytery. . . . .	136
POETRY :		Presentation to the Rev. Allan Pollok. . . . .	137
" I must work the works of Him that sent me," . . . . .	126	Supplies for Rev. Mr. Pollok's Pulpit. . . . .	137
Waiting and Watching, . . . . .	126	New School House for N. W. Arm, Halifax, . . . . .	137
The General Assembly of the Church of Scotland, . . . . .	127	Arrival of the Rev. Mr. McDonald. . . . .	137
		Notices, . . . . .	138
		Dalhousie College Endowment Fund—East and West Branch East River, . . . . .	138
		Schemes of the Church, . . . . .	140

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 PICTOU, NOVA SCOTIA :

PRINTED FOR THE PROPRIETORS BY SIMON H. HOLMES.

Terms—3s. 1<sup>d</sup>. payable in advance. No subscriptions received for a less term than six months.

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**Church of Scotland in Nova Scotia and the Adjoining Provinces,**

Is printed and published for the proprietors, on the 1st day of each month, by

SIMON H. HOLMES,

'Standard' Office, Foot of South Market Street, Pictou, N. S.

The proprietors are willing to allow agents a commission to the extent of forwarding six copies for the price of five; or they will send ten copies for \$5. Single copies, 3s. 1 1-2d.

Communications intended for insertion must be in hand by the 20th of the month previous to publication, and may be addressed "Monthly Record Office, Pictou." Letters on business to be addressed to Mr. WILLIAM JACK.

# THE MONTHLY RECORD

OF THE

## CHURCH OF SCOTLAND

IN NOVA SCOTIA AND THE ADJOINING PROVINCES.

VOL. X.

JULY, 1864.

No. 7.

"If I forget thee, O Jerusalem! let my right hand forget its cunning."—Ps. 137, v. 5.

### SERMON,

By the Rev. George W. Stewart, Minister of St. Andrew's Church, Little River, Musquodoboit.

"But the righteous hath hope in his death."—PROVERBS XIV. 32, last clause.

THE Book of Proverbs is distinguished both by the extent and variety of the moral instructions which it contains. Almost every verse sets forth the declaration of some important truth relative to the subject of Wisdom, contrasted with its opposite, Folly, suggesting an argument to recommend the one or to dissuade from the other. The verse where the text lies presents a very remarkable instance of this. The wicked is there said to be "driven away in his wickedness." He dies as he had lived, in the practice of wickedness; and he does not retire willingly, but is driven away, like an exile, into banishment. Having made the world his hope, he grasps it with eagerness and resigns it with reluctance, and from necessity. Had religion nothing else to recommend it, the comfort which it secures in the hour of death would alone render the wicked inexcusable. "The latter end of the perfect man is peace." "The righteous hath hope in his death." The text, in the first place, describes a necessary character; and, in the second place, attached to it is a blessed privilege.

I. *The character of the righteous man claims our first attention.* This is not a natural, but an acquired character. The Word of God has expressly affirmed, and universal experience has clearly demonstra-

ted, that "there is none righteous, no, not one. All have gone aside; they have together become filthy; there is none that doeth good, no, not one." But God has, in His goodness, set apart a people for Himself. They are, in many respects, different from each other. But one thing is common to all, and this thing is peculiar to all of them: they are all righteous. Many distinguished examples have been preserved in the sacred record. Abel, the first martyr, was righteous; so was Enoch, who walked with his God; likewise Noah, Job, Abraham, and Lot, with Zacharias and his wife, all of whom obtained testimony that they were righteous. But to be more particular:

1st. We observe, that *the Righteous represents a justified person.* "Abraham believed God, and his faith was imputed unto him for righteousness." There is, therefore, the righteousness of faith, as well as the righteousness of works. The Apostle has called it the righteousness of God by faith. It is a righteousness wrought out in the person and by the obedience of Him "who is God manifest in the flesh, and which is unto and upon all them that believe, who are justified from all things; as by the offence of one, that is, of the first Adam, many were made sinners, so by the obedience of One, that is, of Christ, the second Adam, many, even all who believe in Him, are made righteous, having the righteousness of the law fulfilled in them, being accepted in the Beloved, and made heirs according to the hope of eternal life." In this way, the sinner becomes perfectly righteous through righteousness imputed or accounted his, and by faith on his part re-

ceived. Our subject, however, refers not to the person who is made righteous by imputation, but to one who is righteous in character and practice.

2ndly. *The Righteous expresses a sanctified person.* We have to do at present, not with the foundation of imputed righteousness, but with the superstructure of personal righteousness. The two are inseparably connected, and both are alike indispensably necessary. All who have been justified in the name of the Lord Jesus Christ, are also washed and sanctified by the Spirit of our God. The character of righteousness is, in every instance, the effect of the grace of God. The semblance of it may, and, it is to be feared, is often assumed; worldly men, for certain purposes of their own, very generally lay claim to it. They may exhibit an appearance of righteousness which may closely resemble it, and which is, by superficial observers, thoughtlessly confounded with genuine or evangelical righteousness. But the morality of the world is unrighteousness with God. The quality of an action depends altogether on the nature from which it proceeds. Although the principle of our conduct may, in general, be a matter of indifference among men, yet it is everything with our God. It signifies not what we do, if we do it not with a single eye to His glory, we do it not to "Him who searches the hearts and tries the reins of the children of men." The peculiar excellence of the righteous is, that he acts from the holy principles which God has not only inculcated in His Word, but which He has implanted in his heart by His grace. His obedience differs from that of other men, no less in its quality than in its degree,—an obedience, be it observed, proceeding out of a true heart, and from faith unfeigned—an obedience influenced by a supreme regard to the honor of God, maintained in a single and simple dependence on the promised strength of God—an obedience expressive of the purity and intensity of his love, and exhibiting the character of likeness to Him. He that is born of God cannot sin allowedly or habitually; having been made free from sin, he cannot serve it or obey it in the lusts thereof. The fountain having been cleansed, the streams thereof will be pure: the tree being made good, the fruit will partake of the same.

3rdly. *The Righteous is a character of high and comprehensive excellency.* It includes the exercise of piety in the devout and regular acknowledgments of God, which is man's principal duty, by offering to Him the honor of our worship, as the expression of reverence, submission and love; by presenting to Him the tribute of our thanksgivings for the varied and numerous bounties of His Providence, as well as the rich blessings of His grace; by the humble and penitent confession of sin, both of the heart and conduct; by asking His countenance and supplicating His favour, with his whole heart, and

in His own appointed way; and, generally, making it our chief concern to promote His glory, to advance His kingdom, and to execute His will; and, in short, the character of the righteous cannot truly be such, without being sincerely religious in all things, in great or small, at home or abroad, in secret or in public. The fear of the Lord lies at the foundation of all moral excellence, and, without this most essential and grand principle, *there can be no moral and righteous excellence of character.* A decided profession of the Christian faith, and followed up in the careful observance of commanded religious ordinances, form an essential element in the lofty character of the righteous. Some there are, who eagerly plead for, and strongly advocate in behalf of an abstract sentimental devotion, which rejects all external ceremonies in their worship. But, such advocates for such a system ought to remember that we have bodies as well as souls; that our minds must be addressed through the medium of the senses. Piety should be seen, as well as felt. There may, it is true, be the form of godliness without the power, but the power will naturally express itself in the abundance of the form. This evidence of piety is indeed not at all times to be depended upon, yet, at the same time, it cannot be dispensed with; and, if the form be prompted by right and proper motives, it will invariably be attended with those feelings of the heart, which constitute the spirit of genuine piety, and with those features of character which prove its sincerity, and exhibit its power and efficacy. There will be the consecration of the whole man to the service of God, expressed in a desire to do, and a disposition to give, and a readiness to suffer, in every form, and to any extent that may be most agreeable to God's will, and most conducive to His glory. "Thou shalt love the Lord thy God, with all thy heart, and soul, and strength, and mind." This is the first and great commandment; and the second is like to it, namely, "Thou shalt love thy neighbour as thyself." Accordingly the character of the righteous combines the sacred observance of religion, with the performance of all relative duties incumbent on them.

4thly. *The character of the Righteous includes the practice of justice;* in rendering to all their dues, tribute to whom tribute is due, fear to whom fear, honor to whom honor, custom to whom custom.

The righteous man, as the subject of *Civil Government*, always presents an example of due submission "to the powers that be, which are ordained of God," by yielding implicit obedience to all constituted authorities; by bearing cheerfully his appointed share of every public and necessary burden, and by scrupulously abstaining from every and all attempts, either openly or privately, to evade the law, even when it can be done with perfect impunity, and with great pecuniary advantage. In the intercourse of *social life*,

and in the *transactions of business*, the character of the righteous always exhibits a strict and undeviating adherence to the dictates of truth and the demands of integrity, in the use of language, that may, at all times, be confidently relied upon; in the conscientious fulfilment of every relative obligation, in the prompt payment of lawful debts, and in the providing of things honest before all men. There will be no attempt, in any way, or under any covert, to impose on the credulity of others, or to take the advantage of their ignorance for his own selfish purposes. He will always be on his guard against slander and evil speaking, unsuspecting of character and principles, free from duplicity and deceit, in whatever could be injurious to the person, the property, or the reputation of a neighbor. All his actions, yea, even his motives, will be transparent to every one who comes in contact with him, in his sphere of Christian usefulness. There will not merely be a compliance with every lawful and just demand, which the laws demand, but, likewise, an endeavor to do good to others as opportunities occur or circumstances require. *The righteous man is a consistent character.* He is the same in private life as he is in public, on the week-day, as on the Sabbath, in prosperity as in affliction. In *the parent*, this righteous character will appear in a course of vigilant and religious superintendence of his household, combining instruction with example, both being followed up by frequent prayer, social and secret. In *the child*, this righteous character will evince itself by an affectionate obedience and submission to all parental authority, meekly receiving instruction, patiently enduring the rod of wholesome correction. In *the master*, this righteous character will direct him to give unto his servants, that which is just and right, and especially consulting their eternal interests, as well as their temporal comfort. This righteous character, in *the servant*, will shew itself in an honest, submissive, industrious and faithful service, "not as wise servants, or as pleasing men," but as in the presence of God, and having a single eye to His glory. In *the husband*, this righteous character will make a kind, constant, affectionate, faithful and exemplary helpmate; as well as a dutiful, loving and useful wife. In short, the righteous character will discover itself in doing that which is right or due to all the different parties with whom he is connected,—treating superiors with respect, inferiors with condescension, benefactors with gratitude, and enemies with forgiveness.

5thly. *The Righteous combines in its character the exercise of enlarged benevolence.* This benevolence consists in wishing well and doing good to all, according to ability or opportunity, by a liberal use of the means of doing good, which the bounty of providence may have conferred. This is nothing more than our fellow-men, and especially our fel-

low-Christians, are entitled to. It would, therefore, be an unrighteous thing to withhold our sympathy or assistance from them that need it; and all who understand the nature of the duty (of Christian benevolence), and feel the force of its obligations, will be impelled to the exercise of an enlarged liberality, in contributing to the relief of human wretchedness and destitution, wheresoever they may exist. "A good man sheweth favor and lendeth; he hath dispersed and given to the poor; his righteousness endureth for ever." But after all, he will confess himself to be an unprofitable servant, having done nothing more, and infinitely less, than it was his commanded duty to perform; whilst he ascribes all the glory to Him of whom he has been the honoured yet unworthy instrument of dispensing to others a share of those benefits which have been so mercifully conferred on himself.

6th, and lastly. *The character of the Righteous comprehends temperance, or self-government.* The wise man says: "Better is he that ruleth his own spirit, than he that taketh a city." The very first step in the exercise of discipleship to Christ, is, the purpose of denying ourselves and the act of taking up the cross; and as the disciple takes it up at first, so he continues to bear it to the last. "They that are in the flesh cannot please God; but they that are Christ's have crucified the flesh, and hate the garment that is spotted by the flesh." Every man that striveth for the mastery must be temperate in all things,—not only in abstaining from gross sensuality, but in restraining within proper bounds all the passions, feelings and affections of our depraved nature; resisting every tendency to anger, impurity, malevolence, or the love of this present world, "seeking to cleanse himself from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord." Such is the character of the righteous man, in its origin and excellence—a character produced by the agency of God, and exhibiting the impression of His image. It is a character productive of unspeakable advantage to its professor; it has a beneficial influence on the interests of the life that now is, by attracting "the blessing of God which maketh rich and addeth no sorrow." The royal singer could say from his own observation: "I have not seen the righteous forsaken, nor his seed begging bread." The righteous has not the promise of wealth, but he has the prospect of a competency; he enjoys what he has, and is content with it. The effects of righteousness are quietness and assurance for ever; not its meritorious effects, for our righteousness can deserve nothing at the hand of God; but its gracious effect. In virtue of His merciful arrangement, the fruit of righteousness is a tree of life. "Say ye to the righteous, it shall be well with him." "The righteous hath hope in his death."

II. Let us now advert to the Blessed Privilege attached to the character of the Righteous. The text says, "hath hope in his death." "It is appointed unto all men once to die." "In this respect, there is one event to the righteous and the wicked." But the event of death presents a very different aspect to the righteous and to the wicked. Jesus Christ hath abolished death by extracting its sting in the atonement of His blood of all that can make it an object of terror. The name remains, but its character is changed. "Enoch was translated that he should not see death." And what is death, when viewed by the eye of faith, but a *translation* from one state of existence to that of another mode of existence—a *translation* from temporal to eternal life? "Whosoever liveth and believeth in me," said Jesus, "shall never die" (that is, he shall not die for ever); for "though he were dead, yet shall he live." The hope of the Righteous is, therefore, a good hope. This may be seen by the following considerations:—

1st. *It has a most glorious object*, for it is "the hope of glory." Salvation is its object; it is therefore said to be "the hope of salvation." The righteous man has much in possession, but he has infinitely more in prospect. He has the fruits which shall in due time be succeeded by the fulness of a glorious harvest. 1. He has the hope in death of a *complete deliverance* from all the evils of his present condition, whether natural or moral—the evil of sin and the evil of suffering. "Many are the afflictions of the righteous." But in his future state these will be unknown. Sin will there have no existence; and where there is no sin, there can be no suffering. The absence of evil in every form or shape shall be connected with the enjoyment of a pure and perfect blessedness in the presence of God: "there, there is fulness of joy, and at His right hand there are pleasures for evermore." 2. The righteous hath in death the hope of *being associated* with the whole family of heaven in the immediate presence of God, the Judge of all; in close and delightful fellowship with Jesus, the Mediator of the New Covenant; and with an innumerable company of angels; with Abraham, Isaac and Jacob; with prophets, apostles, and martyrs; with beloved friends who have fallen asleep in Jesus, and who now sit with Him on His throne;—in the enjoyment not only of a spiritual, but of a personal and corporeal intercourse. 3. The righteous hath the hope in death of a *glorious resurrection* from the dominion of the grave. His flesh, therefore, rests in hope. With Job, he can triumphantly say, "I know that my Redeemer liveth, and that He shall stand at the latter day on the earth; and though my skinworms destroy thy body, yet in my flesh shall I see God." "They that have done good shall come forth to the resurrection of life." The Saviour "shall change

their vile bodies, and fashion them like unto His own glorious body." "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." "Then shall come to pass the saying that is written, Death is swallowed up in victory." But "eye hath not seen, nor ear heard, nor have entered into the heart of man, the things which God hath prepared for them that love Him." "The righteous shall go into everlasting life." "There is laid up for him a crown of righteousness, which the righteous Judge shall give to him on that day."

"The hope of the Righteous in death," has, 2ndly. *A sure foundation*. The hope of the righteous in death has not only in prospect a glorious object, but also a sure foundation, built on the "Rock of Ages," sanctioned by the oath of Him who cannot lie and who changeth not, ratified by the gift of His only-begotten Son, sealed with the blood of the everlasting Covenant. Such a hope as this is, it surely "is an anchor to the soul, both sure and stedfast." It not only sustains it in the storms of life, but even amid the swellings of Jordan, like the Ark of the Covenant, from which the waters receded, forming a wall on each side, leaving a space for the children of Israel to pass over. It will dissipate all fear, and shed on every side a cheering light over the dark valley of death, and administer "an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ." It is a good hope, a blessed hope, a lively hope, a saving hope, a sanctifying hope, an everlasting hope; in short, it is a hoping which shall not make ashamed, connected with the love of God shed abroad in the heart.

"The hope of the Righteous in death," has, 3rdly. *Great practical influences*. It is distinguished from the hope of the worldly man by the importance of its object, and from the hope of the self-righteous—of the Pharisee, by the security of its foundation. It is no less distinguished from the hope of the Antinomian, by the nature of its effects. "Every man that hath this hope, purifieth himself, even as He is pure." He cannot prove the reality of his hope; he cannot otherwise be fitted to enjoy the consummation of this hope, than by the attainment of purity: "for the pure in heart alone shall see God." The hope of the righteous is not only a privilege, but also an active principle, prompting to active Christian exertion in a course of diligent preparation for the expected inheritance. All who desire to die the death of the righteous, must therefore be careful to live the life of the righteous.

Such, then, is the privilege attached to the hope of the Righteous man. 1st. It has a Glorious Prospect:—a hope, at death, of a complete deliverance from all evils of this

life; the being associated with the redeemed in heaven, and a dwelling in the immediate presence of God; the sure and glorious resurrection from the dominion of the grave. 2ndly. A Sure and Safe Foundation, resting on the Rock of Ages, Jesus Christ being the chief corner stone. 3rdly. This hope exercises a great Personal and Practical Influence in all who possess it, for it purifies the heart, and this is manifested in the life and conversation.

The subject teaches us the lesson that the prospect of death is common both to the righteous and to the wicked. "In this war there is no discharge;" from its power, none of the children of men can lay claim to exemption. The last enemy can neither be bribed nor beaten off. The event of our approaching departure is every day brought to our remembrance in the experience of friends and acquaintances and neighbours carried off by the hand of death. All these monitors of the suddenness of death cry, "Be ye also ready, for at such an hour as ye think not, the Son of Man cometh." The grand and all-important question which, in these circumstances, demands the immediate consideration of all, is—What preparation have we made for this coming change? There is, even in the prospect of death, strong consolation to those "who have fled for refuge to lay hold on the hope set before them in the gospel." Blessed are they who can testify of Christ, that He is *their only hope*. To them the terror of death is past. He who died in their room will Himself be with them in death for their support and security. As to them, "to live is Christ," to "die shall be gain."

But we should learn that the hope of the hypocrite shall perish. "The unrighteous shall not inherit the kingdom, for in this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness, is not of God." And "if the righteous shall scarcely be saved, where shall the ungodly and the sinner appear?" "If judgment begin at the house of God, what shall the end be of them that obey not the gospel of God?" Let us, then, maintain the good hope through grace which even now enters into that within the veil, by a simple reliance on Him than whom there is no salvation in any other way. Let us aspire after an intimate acquaintance with this great mystery which is "Christ in you the hope of glory." Give all diligence to "the full assurance of hope to the end, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you; looking for that blessed hope and glorious appearing of the great God, and our Saviour Jesus Christ." "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost."—AMEN AND AMEN.

## Be Religious in Every Calling.

SOMETIMES when some of you have been stirred up by a sermon, you have come to me and said: "Mr. Spurgeon, could I go to China? Could I become a missionary? Could I become a minister?" In very many cases the brethren who offer are exceedingly unfit for any service of the kind, for they have little gift of expression, very little natural gift, and no adaptation for such a work, and I have constantly and frequently to say, "My dear brother, be consecrated to Christ in your daily calling; do not seek to take a spiritual office; but spiritualize your common office. Why, the cobbler can consecrate his lapstone, while many a minister has desecrated his pulpit. The ploughman can put his hand to the plough in as holy a manner as ever did a minister to the sacramental bread. In dealing with your ribbons and your groceries, in handling your bricks and your jackplains, you can be as truly priests to God as were those who slew the bullocks and burned them with the holy fire in the days of yore. This old fact needs to be brought out again. We do not so much want great preachers as upright traders; it is not so much deacons and elders we long for, as it is to have men who are deacons for Christ in common life, and are really elders of the Church in their ordinary conversation. Sirs, Christ did not come into the world to take all fishermen from their nets, though he did take some; nor to call all publicans from the receipt of custom, though he did call one: he did not come to make every Martha into a Mary, though he did bless a Martha and a Mary too. He would have you to be housewives still; be sisters of mercy in your own habitations. He would have you to be trappers, buyers and sellers, workers and toilers still; the preacher is but the tool; he may sometimes be but the scaffold of the house, but ye are God's husbandry; ye are God's building; ye in your common acts and common deeds are they who are to serve God."—*Spurgeon*.

## Angry Alms.

WHILE Gotthold was one day occupied with important business, and deeply absorbed in thought, his daughter unexpectedly entered the room, and presented to him a paper stating the case of a poor widow, with the causes of her penury, and soliciting an alms in her behalf. Losing temper, he spoke harshly to the girl, and, in an ill-humor, flung to her the sum she asked. Ere long, however, he recollected himself, and cried out:—"Wretched man that I am! how fair a show I make with my Christianity, in my own eyes at least, and how boldly I venture to say:—'Lord Jesus, thou knowest all things, thou knowest that I love thee;' and yet, now that the Saviour has come and craved a mite for



this poor widow, as a practical evidence of my affection, I take offence at him for disturbing my poor thoughts, though for so short a time and so good a cause. Go, now, and plume thyself on thy faith and piety!

"My God! thou investest me to come to thee whenever my pleasure leads, or my necessities compel me; and come when I may, never is my coming unseasonable or inopportune. Thou hast the whole world to govern, and yet I trouble thee not though I break in at morning, noon, or night, and claim an alms from thy mercy. How conceited I must be, to reckon my concerns and cogitations of greater moment than the prayers and sighs of my suffering fellow-Christian! I now see that sin is rashness, and have good cause henceforth to give a more gracious reception to the Lord Jesus in his members, lest in my hour of need he turn his back upon me. 'God loveth a cheerful giver.' (2 Cor. 9: 7.) A benefaction to the poor should be like oil, which when poured from one vessel into another, flows in silence, and with a soft and gentle fall. An alms reluctantly bestowed is like a rose spoiled and discoloured with the fumes of sulphur—like sanded flour or oversalted meat. He who exercises charity with a reluctant heart and angry words, resembles the cow which yields her milk, but puts her foot into and upsets the pail."—*Gotthold's Emblems.*

### The Baptism of Fire.

SUPPOSE we saw an army sitting down before a granite fortress, and they told us that they intended to batter it down. We might ask them, how? They point us to a cannon ball. Well, but there is no power in that! It is heavy, but no more than a hundred weight, or half a hundred weight. If all the men in the army were to throw it, that would make no impression. They say, No, but look at the cannon. Well, but there is no power in that; it is a machine, and no more. But look at the powder! Well, there is no power in that; a child may spill it, a sparrow may pick it up. Yet this powerless powder, and this powerless ball, are put into this powerless cannon; *one spark of fire* enters it, and then in the twinkling of an eye, that powder is a flash of lightning, and that cannon ball is a thunder bolt, which smites as if it had been sent from heaven. So it is with our Church machinery of the present day. We have our instruments for pulling down the strongholds, but *O for the baptism of fire!*—*Rev. W. Arthur.*

It appears from well-authenticated statistics that in London there are 640 different charitable institutions—excluding work-houses—with an aggregate income of £2,451,997!—or nearly a pound a head for the Metropolitan population.

### "I must work the Works of Him that sent Me."

"I must work the work of Him that sent me, while it is day; the night cometh, when no man can work."—JOHN IX. 4.

Work while 'tis day,—the night is coming fast.—  
Our Father's work, ere yet the time be past.  
Our's is no common task. Reward is sure  
If we, His labourers, faithfully endure  
The heat of day,—nor murmur, nor repine,  
But lovingly toil on.—our hearts resign  
Unto His care. 'Twas thus the Saviour led.  
And we should follow Him who for us bled.  
For us His innocence and life He gave  
The price for sin—from misery to save.  
We are no longer, then, our own, but His  
Who bought us. Time and talents all are His,  
And we are robbers if we do not serve  
With all our might. Not to *deserve*,  
But render what is *due*. The burden light,  
And easy yoke, should be our joy to bear,  
Then, when our work is done, in joy to wear  
The wedding garment, and our voices raise  
In thankful songs for ever to His praise.  
But now with awe let sinners contemplate  
The portion sad of those who think too late,—  
Put off their work, or steadfastly refuse  
To render back to their great Lord His dues!  
Then strive with all your means to work while yet  
'tis day;  
Watch carefully, and cease not e'er to pray;  
Keep ever in your mind the Judgment day.  
Remember if the righteous scarcely dare  
To hope, how will the sinner fare?

June 9th.

AGNES.

### Waiting and Watching.

#### I.

WAITING by the throbbing ocean,  
Watching for the rising tide,  
Till our boat be wafted seaward,  
And we softly downwards glide;  
Till we gain yon sunny island,  
Smiling in the sparkling sea.  
And repose beneath the shadow  
Of the fragrant Birchen tree;  
Resting by the blowing wild-flowers,  
Listening to the murmuring bee;  
Waiting—watching by the tide.

#### II.

Waiting through the dreary Winter,  
Watching for the gentle Spring.  
Longing till the storms are over,  
And the woods with music ring;  
Fain to catch the echoing chorus  
Bursting from the leafy grove.  
Heralding to Earth and Heaven,  
Singing the Creator's love:  
Waiting—longing for the Spring.

#### III.

Waiting through the sullen darkness,  
Watching for the cheerful light,  
Longing till the morning brightness  
Smiles away the frowns of night;  
Till the Ocean glows in sunshine,  
And the clouds in golden hue  
Sail along the Eastern mountains,  
Glittering in the morning dew:  
Waiting—watching for the light.

## IV.

Watching through the lonely midnight,  
By the restless bed of pain,  
Waiting—hoping, through the watches,  
Till the sick grows well again.  
Till the darkened room be lighted  
And the silence turns to song,  
Till the languid eye grows brighter  
And the nerveless arm grows strong;  
Watching by the bed of pain.

## V.

Waiting till the rain be over,  
Watching till the clouds go by.  
And the Bow of God gleams onwards,  
Far across the Summer sky.  
Till the deep blue calm of Heaven  
Tells of rest, and love, and peace,  
And the Thunder's voice is silent,  
And the howling Tempests cease;  
Watching till the clouds go by.

## VI.

Waiting through life's storms and sunshine,  
Watching for a coming Friend,  
Longing till the night be over,  
Hoping till life's labours end;  
Listening—is His chariot coming?  
Looking—dost thou His glory near?  
Christian Soldier! keep thy watch-tower,  
He is coming, do not fear;  
Watching for thy coming Friend.

S. M. G.

*The Manse, W. B. E. River, 15th June.*

### The General Assembly of the Church of Scotland.

THIS venerable Court met in Edinburgh on the 19th May. Lord Belhaven appeared as Lord High Commissioner. The sermon in the High Church was preached by Dr. Craik, who is said to have discoursed eloquently from Prov. iv. 18—"The path of the just is as the shining light, that shineth more and more unto the perfect day." His Grace then went to the Assembly Hall. After prayer conducted by the retiring Moderator, Rev. Dr. Pirie of Aberdeen was unanimously chosen Moderator, and took the chair amid much applause.

The Lord High Commissioner then addressed the Assembly briefly in the usual terms, and was replied to by the Moderator. After some formal preliminaries, a committee was appointed to prepare addresses to the Queen and the Prince and Princess of Wales upon the birth of an heir to the throne. The business of the afternoon sederunt was then arranged.

On FRIDAY, after the transaction of some routine business, the Assembly heard the

#### REPORT ON INDIAN CHURCHES.

The Rev. George Cook, Bathgate, read the report of the Committee on Indian Churches, which, after some preliminary remarks, stated that some time after the rising of last General Assembly accounts were received from the chaplains in India and from other quar-

ters calculated to excite what the committee deemed well-grounded fears that the fair promise which previously appeared of success in India was in danger of being, at least for a time, checked; if not, that the Church of Scotland might be reduced to a position inferior in essential points to that occupied by the Church of England on the Indian Establishment. The information forwarded to the joint-conveners by the Rev. James Herdman, senior chaplain, Calcutta, was to the effect that a proposal was understood to have been submitted to the Governor-General in Council, for consideration and report, to dispense with the services of the regimental chaplains temporarily attached to Highland regiments in India, and to devolve the duties now discharged by them on the chaplains of the Church of Scotland. It was further stated that there was reason to fear the proposal had been so far favourably entertained by the Indian Government that a recommendation to dispense with the services of at least two of the regimental chaplains had been forwarded by the Governor-General in Council to the Chief Secretary for India. The matter was at once brought under the notice of the Acting Committee, at a meeting held in Edinburgh on October 5, 1863, when it was resolved unanimously to appoint a sub-committee with instructions to take such steps on the subject as they might consider necessary, and to communicate with the Army and Navy Chaplains' Committee. A deputation was ultimately appointed to wait on Sir Charles Wood, the Secretary of State for India, who received them on the 11th Nov., and, after some conversation, stated that he did not propose, as had been recommended by the Indian Government, to dispense with the services of two of the chaplains in question, but was willing to allow that they should drop off as the regiments to which they were attached might be removed from the strength of the army in India. The deputation, conceiving that under present circumstances further concession could hardly be expected, and having expressed their sense of Sir Charles Wood's courtesy in the interview, withdrew. The committee had since been favored with a copy of a despatch from Sir Charles Wood to the Governor-General of India, in which it was stated that it was not the wish of her Majesty's Government that the services of the officiating Presbyterian chaplains should be discontinued so long as the number of Scotch regiments in India in excess of the ordinary rate should seem to render their service necessary; but it was to be understood that if any of these chaplains quitted India, or relinquished their charge from any reason, their appointments were not to be filled up, but that the wants of the regiments would then be supplied from the regular establishment. The committee congratulated the Assembly on the removal of a danger which threatened a material diminu-

tion of the advantages arising from the late increase to the number of chaplains of the Church of Scotland in India, as well as unfavorably to affect her position in her Majesty's Indian Establishment. The committee suggested the propriety of some further communication with her Majesty's Government on the part of the Church on the important subject of providing, as speedily as possible, sufficient church accommodation at all stations where there exists a reasonable prospect of a chaplain or assistant chaplain of the Church of Scotland being permanently appointed. The committee, in communication with the chaplains in India, had continued to watch over the progress of the contemplated bill to provide for the solemnization of marriages in India of persons professing the Christian religion. The report then drew the attention of the Assembly to the importance of considering the question of a native Christian ministry in India, and recommended that the election of representatives to the Assembly from the Church in India should henceforth be placed in the hands of the Presbyteries of Calcutta, Madras, and Bombay, and that each of these should be empowered to elect one minister and one elder to represent them in the Supreme Court of the Church.

In giving in the report, Mr. Cook, advertising to the necessity for church accommodation, said that some time ago it had been stated to the House that the clergy of the Church of England had in many cases expressed their willingness to allow the Scottish chaplains the use of their churches when occasion required. It was found, however, practically impossible almost to carry out the arrangement, there being only certain hours in India where commanding officers would march their men to church—about two hours in the morning or thereby; and, consequently, as the chaplains of the Church of England had precedence in the use of the chapels, the time had expired before the service in the Scottish form could be held, so that it became impossible to make use of the privilege which their English brethren were willing to grant them. The great object of his venerable colleague Dr. Bryce, the joint-convenor of the committee, was to engage that branch of the Church established in India, and as now represented by its kirk-sessions and Presbyteries, in active co-operation with the Church at home for the advancement of this great purpose of raising up a native Christian ministry, and organizing native Christian congregations throughout India; and their Church being now enlarged in India, and chaplains and kirk-sessions being now found at almost all the great stations throughout the three Presidencies, an organization was being prepared whose co-operation would be found most beneficial to the Church at home; and he was quite sure that if they once saw a native ministry presiding over native con-

gregations, the work of evangelising India would go on so rapidly as to astonish even those who were the most sanguine as to its success. His venerable colleague had now, it might be said, brought to a successful termination his long and arduous endeavors to increase the number of their chaplains in India, and in doing so he thought he might say that he had invested himself with the honour of having done more for the spiritual welfare of their countrymen in India than any man who ever took a part in the councils of this Church. (Applause.) He had done so, so far as the Church at home was concerned, without the contribution of one farthing. He (Mr. Cook) regretted now to say that he could not undertake, even with Dr. Bryce's assistance, to carry on this work longer without funds from the Church at home. Hitherto Dr. Bryce had derived the necessary funds from the kirk-sessions of Calcutta, Madras, and Bombay, who had with great readiness responded to his calls, which were not few, and sometimes not very inconsiderable in amount. It was felt now, however, that as the Church at home was so intimately connected with the Church in India—for perhaps there was not one of its parishes which had not sent out accessions to the Church in India—the committee were entitled to apply to it for assistance and support; and he therefore had to appeal to the House to point out some quarter from whence the funds necessary to defray the expenses of the committee might be derived.

ON SATURDAY, the case of the Rev. Robert McLaurin of Sandating was considered. Mr McLaurin appealed to the Assembly against a decision of the Presbytery of Olnafirth, finding him guilty of certain immoralities. The case was referred to a future diet (at which he was deposed).

Upon an overture by Dr. Lee and others, that the Assembly should take into its serious and early consideration a Bill that had been introduced into the House of Lords, entitled "An Act to remove disabilities affecting the bishops and clergy of the Protestant Episcopal Church of Scotland," the General Assembly appointed a committee to consider the Bill and report.

Professor Stevenson gave in the

#### REPORT OF THE COLONIAL COMMITTEE,

which gave a detailed account of the operations of the missionaries, and stated that the success of the various missions had been very gratifying. We give an extract from that part of the Report which refers to

*British North America.*—The annual report has been duly received from the trustees of Queen's College, Kingston, Canada. The continued prosperity of that institution, and especially the marked progress of its theological department, cannot fail to gratify the Parent Church, as well as her colonial repre-

sentative. That troublesome and painful emergencies connected with the internal government of so large an establishment should from time to time arise, is no more than was to be anticipated; and on this topic the committee deem it unnecessary to say more than merely express their hope that the interposition of the trustees may secure the results for which it was intended. The severe and protracted illness of the rev. Principal, whose rare ability, sound judgment, and self-denying zeal, have done so much to further the interests and extend the usefulness of the college, is for the present a subject of far greater anxiety to the committee than anything else contained in the report. The theological department of Queen's College continues to be subsidised by the committee. In other respects, their operations in Canada during the year consists of grants in aid of stipend, contributions to the cost of churches, and in the appointment of missionaries—viz., the Rev. David McDougal, commissioned to the Presbytery of London; the Rev. A. Spencer, to the Presbytery of Guelph; and the Rev. Neil Macdougall, to the Presbytery of Glengarry. From the Presbytery of Toronto an urgent application for two missionaries has just been received; and the committee have resolved to comply with the request contained in this application as soon as they possibly can. In New Brunswick the assistance of the committee has, for the year, been restricted to four grants in aid of stipend. A missionary who was selected in August last for the Presbytery of St. John, ultimately declined the appointment. The Rev. J. Mackie has returned home to Scotland from Moncton, and besides the blank thus left to be supplied, the want of at least one missionary in the province will require the early attention of the committee. Of Nova Scotia, the immediately pressing necessities were fully met by the large number of missionaries sent out in the early part of last year. Accordingly, in this province, the committee have, during the year now closed, appointed only one missionary, the Rev. J. Macdonald, who, to his other qualifications, adds that of being able to preach in Gaelic. They have also made a supplementary grant of £60 to one of the ministers of the Presbytery of Halifax. The Rev. J. Sinclair, Gaelic-speaking missionary, has returned to this country, after having labored acceptably among settlers from the Highlands of Scotland for a period of five years; and from Prince Edward's Island, within the Synod of Nova Scotia, the Rev. Mr. Cullen has, to the great regret of the committee, returned in consequence of bad health. Of the other ministers and missionaries in that quarter, the most favorable reports continue to be received. From Newfoundland, no recent intelligence has reached the committee, but there is every reason to believe that our minister there prosecutes his duties with his

wanted zeal and efficiency. And thus, with the exception of the Presbytery of Toronto, whose application has just come to hand, and of New Brunswick, whose requirements are less urgent as well as also recent, the most pressing wants of all the older provinces of British North America have been considered and met.

On WEDNESDAY, the 25th, the Assembly having heard the Report of the Committee on

#### INNOVATIONS IN PUBLIC WORSHIP,

Dr. McPherson, Aberdeen, lamented that the Assembly should occupy its time with such matters, and neglect the real interests of the Church. He paid a compliment to Dr. Hill, Convener of the Committee. He considered that this Report shewed that there is a certain amount of uniformity in the mode of worship laid down, and, at the same time, a certain degree of liberty permitted. He was gratified that there was uniformity throughout the land in public worship. Though there was one exception stated to this uniformity, he did not think that it would be wise for the General Assembly to override Presbyteries which act judicially in the matter. He concluded by moving, in substance, that the Assembly enforce the laws of the Church in reference to innovations, and exhort ministers to take care that all parts of public worship be orderly performed.

Mr. Stewart, Liberton, was of opinion that innovations had been introduced disturbing the peace of the Church, and that therefore the Assembly should utter no uncertain sound in the matter. He moved, in substance, that the Assembly, having found that read prayers and instrumental music were contrary to the Directory and the consuetudinary law of the Church, prohibit all ministers from adopting the same.

Professor Stevenson was thankful that the question of postures was disposed of. With reference to a book of prayer and instrumental music, he hoped that a dogmatic rule would not be prescribed. As regards written forms of prayer, we should by so doing put ourselves into an awkward position with important branches of the Reformed Churches. We have no law against the use of a book of prayer. However, if a book is used, it must be the Book of the Church. "I say, a set of prayers for public or private worship is a thing I will never submit to. I will not have the free spirit of prayer tied up. I will not go to my friends on the occasion of a funeral, even with the advantage of the beautiful service of the Church of England. I will not sit in the midst of them, where there is a weeping widow in the next room, and where there are shivering children around her under their grief, and be compelled to use a service which does not contain an allusion to that which is burning for expression." As

regards musical instruments, there was no principle against them.

Mr. Campbell Swinton thought the difficulties in this case arose from the judicial decision of 1859, and from the individual case in one Presbytery. The Assembly had decided that a printed form of prayer was contrary to the laws of the Church. While that decision has become the law of the Church, there is a growing party who are inclined to doubt the soundness of that law. The awkwardness in this case arises from the committee bringing before the Assembly the fact of their injunction not having been observed by the rev. gentleman to whose case that injunction applies. "And much as I respect the rev. gentleman, I must confess that what renders this more painful to my mind is, that I perfectly recollect—and I have the report of the newspapers of the day to confirm my recollection—that he expressed his intention, when the judgment was delivered, to follow out the injunction in the sense in which he understood it."

Dr. Lee.—The words I used were precisely these: That I would endeavor to comply with the injunction of the Assembly, if I understood it.

Procurator Cook did not concur in either of the motions before the house. The report brings up a matter which has disturbed the peace of the Church. Dr. Lee could not have misunderstood the Assembly's injunction. This act of disobedience should not be hushed up. The Established Church is a united Church, because it possesses the power of giving forth injunctions which must be obeyed by all its members. He moved, in substance, that the Presbytery of Edinburgh enquire into the facts concerning the mode of worship practised in Old Greyfriars, and take steps to restore order and respect to the laws of the Church.

Dr. Cunningham, Crief, always entertained very great doubts as to how far the General Assembly of 1859 were entitled to lay down that injunction. The Church was not a despotism, but a commonwealth governed by law.

Dr. Hill seconded the motion of the procurator. He thought that it was a most extraordinary case. "If Dr. Lee desired to bring about any reform in the Church of Scotland, the proper mode was by overturing the General Assembly; but he had not done so, and the General Assembly would stultify itself if, when it was reported that its injunction of 1859 had been deliberately disobeyed, it passed over the matter unnoticed. He spoke strongly; he would never again speak in the Assembly, but he desired, in retiring from it, to express the deep love which he entertained for the Church of Scotland, and the desire he cherished that it might continue from age to age to honor and esteem that form of government under which it had hitherto flourished."

Dr. Lee did not think that he should have been put upon his defence. "From the speech of the rev. Dr., one would suppose that it was never justifiable to disobey an ecclesiastical court. I suppose the rev. Dr. never did that." He referred to the case of Strathbogie, and to an event in the Presbytery of Glasgow, when he and the Dr. disobeyed that Presbytery. He endeavored to shew that his practice was in accordance with the laws of the Church and the usages of Presbyterians in opposition to Popish and Episcopal Churches. "The eight innovations of 1859 have now come down to the single point of reading prayers." He challenged any one to produce a law of the Church forbidding such a practice. "The moment you put your sense in a definite shape and it passes the Barrier Act, then I will throw aside my book, or cease to be a minister of the Church of Scotland." He was under a constitution, and that he would obey and not other people's prejudices.

Mr. Phin, Galashiels, held the Strathbogie case to be no precedent for disobeying the injunctions of the Church. With reference to reading sermons, he remembered when provision was made that the weaker brethren should be allowed to do this, and he admitted that there might be a certain number who might be the better of reading their prayers and their sermons also. But his opinion was, that these weaker brethren ought to leave the Church; they ought not only to have ministers who could give good sermons, but good, edifying and profitable prayers.

There voted

For Dr. McPherson's motion, - - - 151  
For Procurator Cook's motion, - - - 64

Majority, - - - 87

THURSDAY, May 26.—Dr. Craik, in Dr. Robertson's absence, gave in the India Mission Report. Many interesting details were given. After much discussion, a general collection was appointed.

With reference to an overture proposing to shorten the curriculum of students, of which 34 Presbyteries approved, and 30 disapproved, Dr. McPherson moved that it be sent back to Presbyteries. Mr. Wilson, Paisley, moved that it be not sent down. He said: "There has been a statement made in another place that students cannot be had in our Church. I beg to say there is no foundation in fact for the statement; we have a most powerful body of licentiates, and I venture to say that better licentiates never presented themselves before to the people." There was a parish vacant a few months ago, and there were no fewer than 127 applications.

It was agreed to send the overture down to Presbyteries.

## HOME MISSIONS.

Dr. Crawford, Edinburgh, gave in the Report on Home Missions. During the past year, 996 congregations had contributed £3,702, and 99 congregations had received assistance.

After a long and interesting discussion, it was decided to receive into the Church Messrs. Johnstone, late Free Church minister of Govan, and Brown, late Free Church minister of St. Bernard's, and Mr. Begg, probationer. In the course of the discussion, these gentlemen were referred to in the highest terms by Dr. Sim, Mr. Cook, Mr. Phin, and Drs. Fowler, Hill and Craik. The last named gentleman said, with reference to Mr. Johnstone: "I may also say, that instead of leaving a small and decayed congregation, Mr. Johnstone's congregation was a large one; and instead of making a small sacrifice, he makes a sacrifice of about £350 a-year."

The General Assembly repealed the Act of 1799, prohibiting ministers from admitting into their pulpits ministers of other denominations. Dr. Lee moved the repeal of the concluding part of the Act, and that every minister shall be responsible to his Church Court for the manner in which the service is conducted. Mr. Wilson of Paisley moved a simple repeal. The latter motion was carried by a majority of 5. It is to be observed, however, that either motion would have repealed the operation of the Act.

## THE MODERATOR'S CLOSING ADDRESS.

The Moderator, after expressing in warm terms his gratitude for the honour bestowed on his appointment, and the support received in his office, proceeded to review cursorily the business of the Assembly, congratulating the house especially upon the men whom they had admitted as ministers from other Churches, and upon the prosperity of their various missionary schemes. He then noticed the relations of the Church to other denominations, speaking first of the adherents of Unitarianism:—

We hear of some who object to the principle of Established Churches altogether. They hold that the Government of a country is no right, in its corporate capacity, to interfere with religion. However many of its objects may be plunged in worse than heathen ignorance, and, of consequence, in worse than heathen crime, they deny that the State is entitled to provide for their religious instruction or their moral reformation. And, as a co-relative proposition, they of course say that a Church can ally itself with the State, or combine with it even for the remedy of such fearful evils, without compromising its Christian character. We hold the very reverse of both these propositions. (Hear, hear, and loud applause.) We believe that religion must be interwoven with every event that occurs both in the history of individuals and

corporations, and must in every instance guide their deliberations, or else it is not, in thus far, the religion of the Bible, nor even the religion of natural theology. We believe, therefore, that the Government of a Christian country which deemed it away from its duty to interfere in religious matters, and declined to consider whether a union of Church and State might not promote God's glory, by urging the doctrine of faith in a Saviour, would be thrusting Christ from his rightful position as King over the Nations. To us the command seems unlimited, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." Of course, in the same way, we believe that a Church is, on the other side, not only entitled, but bound to unite with the State, if its doing so seems likely to assist in promoting the salvation of souls. In such a case we should deem it a sin, and not only a sin but a grievous and manifest sin, to refuse. Whether, in point of fact, the union of Church and State does in any given case produce this effect is a fair question, but a quite different question. It is a mere question of expediency, and has nothing to do with principle. It is my own opinion that such an institution in this country is not only eminently useful for promoting the interests of religion generally, but that its existence is of the utmost importance even for the welfare of Voluntary Churches themselves, with a view both to the purity of their doctrine and the amount of their influence, as is proved by the condition of such Churches as are now found in America. If, however, at any time the Church believes its union with the State prejudicial to what ought to be its great object, she is perfectly entitled to give it up. The State did not make the Church, neither can the State unmake the Church. (Hear, hear, and applause.) Whenever, therefore, either party desires to sever the union, they can give notice to that effect; but so long as that union seems calculated to promote God's cause, we hold that to sever it would be sin.

He continued:—

I do not hesitate to say that, in our occasional indifference to the state and opinions of the world, in our trusting to fathers and reformers—as if theology alone, of all the sciences, went backward instead of forward—in our resting on Catechisms and Confessions of Faith, not merely as true, but as sufficiently developing truth, and under this view, in our confining ourselves to dry phrases of them in our sermons; and, above all, perhaps, in our attaching immense importance to trivial differences, as if they were of the very essence of Christianity—we are, as Churches, not wholly without blame for that sin of Rationalism, with all its sad consequences, which has too surely appeared among all classes in our land. We have not, perhaps, educated our people spiritually—and I speak not only of our own, but of all Churches—up to the measure of their phy-

ical education. We tell them that they are sinners, but we too often fail, as matter of reason and experience, to compel them to recognise it. We speak of the Lord Jesus as our Saviour, but we do not show Him, it is to be feared, always in His full glory, as the Being without whom human existence is a mockery, and human nature a lie. We do not show Him as the counterpart of sin, whose coming—if the anomalies of human nature are to be reconciled at all—is substantively foretold as surely in the constitution of Providence as in the words of the prophets, which combine and interweave as common revelations of God in attesting the divinity of His mission. In these, as in many other particulars, we content ourselves with regarding Christianity as a mere arbitrary scheme, instead of demonstrating it to be an essential portion of the Divine administration, of which all the doctrines serve to explain apparent anomalies in the universal system, and apart from which that system, especially in its spiritual constitution, would be a hopeless mass of confusion and contradiction. I feel this strongly, fathers and brethren, and I am assured that you forgive me, and sympathise with me, in expressing it strongly.

Those remarks lead to a plea for a higher scholarship, and in particular for more attention to metaphysics; for, said he, "it is false metaphysics, especially in relation to the nature of spirit, the theory of causation, and the principles of evidence, that are shaking faith in our day, and these can only be met effectively by acute logic and the capability of profound and correct thought."

The Moderator, after an eloquent peroration, then formally dissolved the Assembly—all the members standing. He said: This Assembly, which was constituted in the name of our Lord Jesus Christ, I now declare in the same holy name to be dissolved, and appoint next Assembly to meet in this place on the 18th day of May, 1865.

The Moderator, addressing the Lord High Commissioner, said—May it please your Grace, our General Assembly has now concluded its meetings, and we desire all of us to express to your Grace our sense of your courtesy and kindness. May we entreat that you will be pleased to continue your good offices, and to express our earnest hope that the spirit of our proceedings has been such as to merit your Grace's approbation, and to secure a favorable report of its proceedings from your Grace to her most gracious Majesty.

The Lord High Commissioner, in reply, said—Right Reverend and Right Honorable, it is now my duty, in obedience to the commands of my Sovereign, to dissolve this Assembly. Before doing so, permit me to congratulate you on the close of your labors, and on the manner in which all your proceedings have been conducted, which must ensure for you the cordial approbation of your gracious

sovereign—a sovereign whose most anxious desire and unwearied solicitude is to promote by every means in her power the welfare and the happiness of her people. Accept, moderator, and you, gentlemen, right reverend and right honorable, my best and warmest thanks for all your kindness on the present as well as on all former occasions. Right reverend and right honorable, in the name of our Gracious lady the Queen, I now declare this General Assembly dissolved, and appoint the next General Assembly to meet on Thursday the 18th of May, 1865.

The Assembly then engaged in devotional exercises, which were conducted by the Moderator, and separated about half-past eleven o'clock.

### Union of the Free Church and the United Presbyterian Church, in Scotland.

In a country like Nova Scotia, the union of the adherents of these Churches is comparatively an easy matter. Agreed in those matters which constitute "the faith," the two parties differ mainly in their views of Church government, and of the relation that ought to subsist between the ecclesiastical and the civil authority. Where no Church establishment exists, and no State support is given to any Church, the question of establishments is quite a speculative one, and differences with respect to a matter purely abstract, are easily bridged over when we come to practice. It would be absurd to maintain a denominational difference, because of the theoretical allocation of loaves and fishes, that existed only in the imagination.

But the case is otherwise in Scotland, where there exists a State Church, side by side with the Non-Established Churches, and thus presenting a tangible and practical subject for discussion and protest. These two Churches that now seek to unite, and even invite others into their alliance, are the offspring of the Church of Scotland: the United Presbyterian Church, the elder and more venerable; the Free Church, the younger and more vigorous.

Both Churches have all along kept alive the discussion of the points of difference which led them to separate from the Establishment; and they have, each in its own sphere, been useful auxiliaries in extending the knowledge of the truth, at the same time that they have been powerful rivals, sometimes with much ungenerous bitterness, to each other, and to the parent Church. In particular, since ten years previous to the secession of the Free Church in 1843, the public mind in Scotland has been agitated, if not wearied, with controversies about Church establishments.

To those who remember the anxiety with which the defenders of the Free Church,—

commencing with its great founder, Dr. Chalmers,—maintained the difference between Free Church-ism and Voluntarism, it will seem strange that, after such wars and rumors of wars, the two great dissenting bodies should, forgetful of the past, seek a union with each other. In one aspect, it would be a hopeful sign. Yet we fear their differences of opinion on the great subject which has kept them wide apart so long, and the vigorous old age of their parent, whom they cannot well see their way to destroy, are likely to prove serious obstacles to their intended union, and, if even that were somehow accomplished, to their subsequent harmonious action.

We have always had a large measure of respect for the United Presbyterians. Protesting against State endowments, and State connexion in any shape, as they have always done—maintaining that the Church is an association merely for the promotion of religious objects—acknowledging no obligations, and receiving no favours at the hands of the State, other than they acknowledge and receive as private citizens:—they seem to occupy an intelligent and consistent position. It may be that a Church founded on this principle will not be able to meet the wants of the people, or do all the work a National Church ought to do, or bring forward such a high class of expounders and defenders of the faith; but it will do a great and valuable work, no doubt. The United Presbyterian Church has done so; it is a partial embodiment of a great ideal, towards which, some think, the Christian world is tending; but, even if this ideal may not be so high for humanity, the time has certainly not yet come to trust to such a Church solely for our religious teaching. Still, the United Presbyterian Church upholds a clear, consistent principle, serves an important end in its own way, and so commands our respect.

But, it is not so easy to see the consistency of the position assumed by the Free Church, though, if repeated assertion could have made it clear, that position would have been shown before this time. It consents to receive benefits from the State, but repudiates its obligations. It deigns to accept State endowments, when the State can be induced to confer them, but spurns at any color of State control. It will listen to no reciprocity treaty, though it would appear only fair that, for so much material support, it should undertake to do so much of spiritual work. The Free Church would be an association, civil as its means of support, but hierarchical as to laws, government, and discipline; responsible to no power on earth. This arrogant position is sheltered under a war-cry of pious sound, viz.: *the Headship of Christ*. It has been shewn and reiterated by some of the best men, both in and out of the Church, that the only intelligible and scriptural meaning of this expression is maintained equally by the Church which is denounced, as by that

which denounces. But the cry is too convenient to be given up, merely on grounds of reason and fairness. Though it had lulled some time ago, we observe that, since the commencement of their negotiations with the United Presbyterian Church, it has broken out with new shrillness and volume. Judging from the positions maintained by the Free Church, we cannot see that there would be anything in its constitution to prevent its becoming the dominant power in the State, and ruled, as, of course, it would be, by an oligarchy of ministers, or priests. Of course, she disclaims any intention to assume such power; but, what we say is, that there is nothing in the principles she professes to prevent things coming to that issue. And, though moderate men might be disposed to use their power not amiss, we should fear to see a system of things established, which could be pressed to the most absolute secular tyranny, while it called itself by the gentle name of *spiritual rule*. Hence, we must be excused for being much more deficient in esteem for that body, than for the other.

For some time back, these two Churches have had in agitation a scheme for Union. We have no idea of the nature of the Union intended; and it is difficult to see what strictly religious ends would be furthered by it: but among the advantages contemplated by the advocates of the scheme, there is certainly this—that whereas at present the individual Churches are overshadowed in numbers and influence by the Church of Scotland, they would, if they became one, have the prestige of a great name, and stand on something like equal terms with the Establishment. We look, therefore, on the projected Union as the commencement of a great crusade against the Church of Scotland, and that we are not herein mistaken is clear from the published reports of proceedings on both sides.

Last year a very decisive step was taken. Committees were appointed by both Churches to draw up "Articles of Agreement," and "Statements exhibiting the distinctive principles" of both parties.

The subject of these is, of course, the "Relation of the Civil Magistrate to Religion and the Church." At the late meeting of the Synod of the U. P. Church on May 11th, there was presented to this body the "Report of the Committee on Union." This Report, we are assured by the Committee, has been prepared with much care and after much consultation: and it is now before the public.

The "Articles" and "Statements" are too lengthy to quote here. The former are not very luminously worded; and the latter, while more distinct, are mere reiterations of what was well known before. Our readers may have seen them; but for the benefit of those of them who have not, we may give the gist of the "Articles," in so far as we can make them out, in the following:—



That the civil magistrate ought to regulate his conduct by the Word of the Lord Jesus Christ; to further the interests of His religion in every way consistent with its spirit and enactments; to be ruled by it in his magisterial functions; but that it is not his province to impose a creed, or interfere with that government which He has appointed in His Church in the hands of Church officers, &c. That marriage, the Sabbath, and days of national humiliation, &c., are practical examples of those "principles"—i. e., on matters in which the magistrate ought to legislate. That the Church and the State, being ordinances of God, have separate provinces, and ought not to interfere with each other. "Erastian supremacy of the State over the Church, and anti-Christian domination of the Church over the State, ought to be condemned; and all schemes of connexion involving or tending to either, are, therefore, to be avoided."

These are the main points in the "Articles," wherein it may be thought by some that the U. P. Church has made some concessions to the authority of the civil magistrate, in order to meet the Free Church. In the "Statements of distinctive principles," there is nothing that need be cited, except that while the Free Church admits that, under certain limitations, "the Church may lawfully accept aid from the civil magistrate," and while, on the other hand, the U. P. Church declares that the ordinance of Christ "excludes State-aid" from the Church, they both agree in protesting against the present Establishment, or Establishments in Scotland.

We confess that we had expected something very different from this Report. Considering the ability of the members of the Committee, we had thought that they would either find means to evade the discussion of the vexed question altogether, or else that, in dealing with it, they would have limited themselves to the assertion of truths generally received by the Christian world, and illustrated their "principles" by examples beyond the scope of common religious controversy. As given forth, their principles and their illustrations are unfortunately admitted as conclusive by few beyond their own adherents—perhaps not by the majority of them. Many of us outside the two privileged sects, were watching their proceedings with a favorable interest; and surely it cannot be wise in them thus to extemporise a wall of separation between us and them, and shake out our sympathies like the dust from their feet. Yet they have all but done so: for this Report manifests narrowness of spirit, self-contradiction, confusion of language or of thought, and—not gross ignorance, let us say, but—gross presumption.

There is a certain amount of consideration due to sectarian spirit. What it wants in breadth of view, it generally makes up in intensity: and enthusiasm is always respect-

table. But it must always remember that it is not broad and comprehensive, but narrow and limited in its field of action. As soon as it mistakes a particular for a universal truth or opinion, and appeals to its own dogma as a principle admitted by mankind generally, the gravity and toleration of the dispassionate spectator are sure to be severely tested. This is the issue to which we are brought by the "Articles of Agreement;" and the venerable individuals have to blame themselves if there are too many who sympathize with us. The most you can say in favor of their deliverances is—"Very good, if all men belonged to either of your Churches."

It would have been well in the Committee, we think, to have abstained from adventuring into the region of political science, and laying down, as the fundamental principle of all human government, any propositions with respect to the religious views which the "civil magistrate"—who may be an African chief or Chinese mandarin, as well as a British ruler—is bound to profess and uphold. It may be that the "civil magistrate" is understood to be British, or perhaps Scotch, however; only, if so, they should have said so. Moderation and prudence would have taught them simply to state what a Free Churchman or a United Presbyterian, who should find himself—it might be, unexpectedly—in the position of a "civil magistrate," would be required by the members of his own denomination to do.

By the way, we do not know what precise notion the phrase "civil magistrate" is intended to convey. It may mean one who frames the laws, or one who administers them. The offices of legislator and administrator of the law have always, for wise and obvious reasons, been kept distinct among civilized communities, except in the very subordinate departments of both. In the Report, the "civil magistrate" appears, on the whole, to be the legislative rather than the executive functionary. Now we believe that most men—excepting, of course, several important individuals—would agree that the administrator of the law is bound to administer them with justice and impartiality, according to his best sense of their meaning and spirit, and that his duty as such ends here. They would agree, also, with the exception referred to, that the legislator is but the authoritative voice of the collective wisdom of the society for which the legislation is; that the ends for which men exist in communities, rather than in isolation, being not religious, but political and civil, the legislation of the "civil magistrate" is directed properly to compass such ends, and not others. The moral principles to which his legislation must do homage, are the principles of justice and reason common to us all. Whatever elevates and quickens the moral sense of the people, will improve the legislation; and the written Word, which is so

wonderfully fitted to do this, will always have this effect, because, besides the revelation of the gospel, it teaches the grandest, purest, and simplest ethical truth. By making the legislator a wiser and better man, it will make him a better ruler, but it will do so incidentally, and as a supplement to that prime revelation, which every man carries within him—that which is given in reason and conscience.

If the "civil magistrate," in either sense, is a Christian, he will conform to the Word, which he accepts as the rule of his life, in so far as he can ascertain the scope of its instructions; but he will do so as a citizen and a Christian man, remembering that his duties in his private capacity and as the representative of the people are not identical. He will not force his own interpretation of the Scriptures, in a case where they dispute its accuracy, upon his "subjects." He will still be a Christian magistrate in the same sense as his neighbour is a Christian doctor, or a Christian ship-builder.

Of course we are not to discuss here the nature of that reciprocity treaty which may, it has been thought, be fairly entered into by the State on the one hand, and the Church on the other, each giving and receiving mutual benefit. What we are saying is, that the description of the "civil magistrate's" duties, set forth in the "Articles of Agreement" of the two Churches, confounds two things—the kingdom which is of this world, with the kingdom which is not—civil policy, with matters involving religious controversy, and is admissible by none, probably, outside the Churches themselves.

The momentous nature of the duties of the "civil magistrate," the wide circle of subjects which he must have mastered in order to be qualified for his legislative office, seems to have been underrated by the framers of the Report. Perhaps, from a consciousness of their own superiority, they attribute to him also singular powers; or, perhaps, in knotty theological questions they could assist him to form such views as it would be both practical and righteous to enforce on his "subjects." But if he were to be an independent man, he must to his other qualities that specially fitted him to be a ruler of men, add the accomplishment of being a profound theologian. If he failed to reach the highest eminence in this particular, he must, of course, draw much of his legislative wisdom from the Church—that is, from the leaders of the combined sects we are now speaking of. If we presume that they are infallible and uniformly disinterested, this expedient would be safe and easy; but if otherwise, rule according to the Word of God would degenerate into rule after the will, prejudice, &c., of men. In the "Articles" we read of "that government which the Lord Jesus Christ has appointed in His Church in the hands of Church officers." Of course "that government" means the Presby-

terian form under such modifications as may seem good to the Committees, if the Union is to take effect. There are sincere and learned adherents of non-Presbyterian Churches who might have some objection to this.

To more impartial students of the New Testament, who have hitherto seen in its provision for all forms consistent with liberty of conscience and the free publication of gospel truth, it would be satisfactory to know some of the arguments from which any form of Church government is deduced to the exclusion of all other forms. The "enactments" of the religion of the New Testament is an expression that will strike most readers with surprise; and the phrase "Church officers," new in this connexion, will suggest to most of us the image of a beadle or a "minister's man" much more readily than that of an able and pious expounder of the Word. These little instances of originality of expression would have been much more pardonable but for the gravity of the subject dealt with, and were it not that the whole deliverance professes to rest on New Testament authority.

(To be Continued.)

C.

## THE CHURCH IN NOVA SCOTIA.

### Meeting of Synod.

THE Synod of Nova Scotia and P. E. Island in connection with the Church of Scotland met in St. Andrew's Church, Pictou, on Wednesday the 29th of June. The retiring Moderator, Rev. William McMillan of Earlton, delivered on the occasion a suitable and appropriate discourse from Matt. xvi. 18—"And the gates of hell shall not prevail against it."

After sermon, the Court was constituted, and the Roll made up, which contained the names of 45 members, 31 of whom were present during the session.

On motion of Rev. Allan Pollok, seconded by Rev. Mr. Herdman, the Rev. Daniel McCurdy of Wallace River was unanimously chosen Moderator for the current year.

The Synod were cheered and encouraged by the presence of two corresponding members from the sister Synod of New Brunswick, the Rev. James A. Murray of Bathurst, and John McDougall, Esq., Ruling Elder from Chatham, who were cordially welcomed and invited to sit and deliberate with the Court.

The business before the Synod was mostly of routine nature,—at the same time, of great interest and importance.

Rev. Mr. McLean read an interesting Report on the Foreign Mission Scheme, which showed that notwithstanding the efforts made by the Committee to secure a laborer for the field, no application had yet been received. The Church has, however, shown great liberality in providing for the necessities of the scheme, and it is to be hoped a

suitable person will ere long respond to the Committee's invitation. This scheme, we may remark, is but in its infancy, and calls for the earnest prayers and sympathies of our people, in order to final success.

In connection with the Home Mission Scheme, a great deal of very interesting information respecting Cape Breton was communicated to the Synod by Rev. Mr. Brodie, the able and energetic missionary laboring in that extensive and hitherto much-neglected field. The prospects of the Church in that Island are more encouraging than they have been perhaps at any former period of the Church's history. With one or more such zealous missionaries as Mr. Brodie, in a short time the Church in Cape Breton would, we doubt not, become self-sustaining. The Synod appointed a Committee, with Mr. Brodie as Convener, to superintend missionary operations on that Island. The Report on Home Missions announced a considerable increase in the funds of the Scheme.

From the Report of the Committee on the Young Men's Scheme, it would appear that a considerable sum in addition to the balance on hand will be required to meet the liabilities of the current year. This it is proposed to make up by a Church door collection, which is appointed for the first Sabbath in August. To this further appeal in favor of a Scheme which has already borne such abundant fruits, it is to be hoped the Church will liberally respond.

Rev. Mr. Duncan and the Hon. John Holmes were appointed a deputation to the Synod of New Brunswick; shortly to meet.

Friendly and fraternal greetings were interchanged between this Synod and that of the Presbyterian Church of the Lower Provinces, and sentiments expressed which must have been refreshing and pleasing to all who love the Lord Jesus Christ in deed and in truth.

Dalhousie College, which was the last subject which occupied the attention of the Synod, it is pleasing to find, is in complete working order. Not less gratifying is it to know that the sum necessary for the endowment of the Chair supported by this Synod, is being gradually paid in. Several congregations, however, have yet to be appealed to, and we have no doubt their liberal aid will complete the required amount.

The Synod adjourned to meet in St. Andrew's Church, Halifax, on the last Wednesday of June, 1865.

A full detail of the proceedings, it is out of our power to give at this time. The minutes, however, will probably appear in the August No.

A Missionary meeting was held, as usual, on Monday evening, before the rising of Synod, when addresses respecting the various Schemes of the Church were delivered by Rev. Messrs. Herdman, Brodie, McLean, McKay, and Professor McDonald.

### Presbytery of Halifax.

ST. MATTHEW'S CHURCH,  
Halifax, 4th May, 1864.

At which time and place the Halifax Presbytery met, and was duly constituted. Sed-runt: Rev. G. M. Grant, Moderator; Rev. Messrs. Boyd, Stewart, and Philip, ministers, and Mr. James Bremner, Elder. The minutes of last ordinary meeting were sustained as correct. The Clerk intimated that, as directed at last meeting, he had furnished Mr. Stewart and Mr. Philip with the certificates requisite for the drawing of the balance of their salaries.

Mr. Stewart read a most encouraging and interesting Report of his ministerial services in Musquodoboit and adjunct stations during the past three months, of which the Presbytery approve, and direct its publication in the *Monthly Record*.

Mr. Stewart also laid on the table a receipt for \$160, being his half-year's salary from Musquodoboit to February last. He also handed in \$1.26 additional to the \$16 tabled at last meeting for the Presbytery's Home Mission Fund.

Mr. Philip reported that he had been fully employed in the work of his mission, and tabled a receipt from Truro for \$80, being his fourth quarter's salary. The Clerk was instructed to furnish him with certificate for drawing his proportions of salary from the Presbytery's Home Mission Fund, and from the Colonial Committee, for his year ending the 25th of the present month.

The Moderator, Clerk, and Mr. Bremner were appointed a committee for arranging and seeing to the dispensation of the Sacrament of the Lord's Supper at Truro,—arranging with Mr. Philip as to the most suitable time.

The Session Records of St. Matthew's and St. Andrew's Churches, Halifax, and of St. Andrew's Church, Musquodoboit, were severally examined, and ordered to be attested correct, and they were certified so accordingly.

Application having been made by the Rev. D. McRae, St. John's, Newfoundland, for three months' supply of pulpit during the ensuing summer, in consequence of urgent absence from his charge, the Presbytery after full deliberation, appointed Mr. Stewart to that duty for two months, and the Presbytery agreed to have Musquodoboit supply for six weeks of that time.

The next ordinary meeting of this Court was appointed to be held on the 17th August next. Closed with prayer.

GEO. M. GRANT, Moderator.  
GEO. BOYD, Presbytery Clerk.

### Presentation to the Rev. Allan Pollok

THE Rev. Mr. Pollok has just left our shores on a visit to Scotland, after a long period of unceasing activity and usefulness.

among the adherents of our Church in this country. He sails in the new ship "Lord Clyde," and will likely be absent for about three months. We are sure he carries with him the best wishes not only of the members of his own congregation, but of the Church generally, who, we know, earnestly hope that he may enjoy, to its fullest extent, this brief respite from incessant, arduous labor; and, while wishing him a safe and prosperous passage across the mighty deep, to visit again his early home, and see once more the old familiar faces, wait with anxiety his return to the bosom of his family and flock.

On Tuesday, the 21st ult., the Rev. gentleman was waited upon by some members of his congregation, and presented with an address, which, with the reply, is given below, accompanied by a purse containing \$123.

ADDRESS.

New Glasgow, June 21st, 1864.

THE REV. ALAN POLLOK :

*Reverend and Dear Sir*.—Understanding that it is your intention shortly to visit your native country, we, the undersigned members of your congregation, cannot permit the opportunity to pass, without giving expression to our high appreciation of the manner in which you have, for so many years, discharged the arduous and laborious duties as minister of the congregation, as well as of our admiration of your invariably Christian and gentlemanly intercourse with us.

We wish you, in the good providence of God, "whom the winds and the seas obey," a pleasant and comfortable passage across the Atlantic, and also, a safe and speedy return to your congregation and little family.

Please accept of the accompanying purse containing \$123, as a small token of our respect.

We are Rev'd and dear Sir,  
Yours respectfully.

REPLY.

To the Members and Adherents of St. Andrew's Church, New Glasgow :

MY DEAR FRIENDS:—This fresh proof of the attachment of my people and of the indulgence with which, under the influence of that charity which beareth all things, they have long received my very imperfect services, was wholly unexpected by me; and I now experience that it is not when I feel most that I can express myself best. But if the Great Preserver of men grant me safety in the way in which I go, and restore me to you and my family in peace, I hope to have an opportunity of showing the sincerity of my gratitude and affection by renewed activity as "your servant for Christ's sake."

Could I be persuaded that my labors have deserved any praise, it would be as dangerous for me, as it would be unprofitable for you. No exertions of ours can exhaust our debt of love to Him who gave His life for the sheep. My aims may have been good, but I have no wish to persuade myself that I have attained them. I often think with serious concern of the day when the Great Shepherd shall say to me: "Where is the flock that was given thee—thy beautiful flock?"

Since we were first acquainted, we have been privileged to see a great improvement in the state of our Church in this country.—an improvement in which our own congregation has shared in a remarkable degree; and it is a truly delightful thought to me that we have labored to bring about

these results with a harmony which I hope may long continue.

These features of our intercourse, as well as this present token of your regard, furnish me with pleasing recollections during my visit to Scotland, and with the assurance that I shall not have to return to a reluctant or indifferent flock. While the voice of dear friends on the other side of the Atlantic summons me with some authority to visit my father's house, the voice of an affectionate people on this side will be more powerful, because enforced by the claims of duty. May God enable you and me to be faithful unto death that we may obtain a crown of life.

Your attached pastor,  
ALLAN POLLOK.

Supplies for Rev. Mr. Pollok's Pulpit.

The Presbytery of Pictou have granted leave of absence to the Rev. Allan Pollok, of St. Andrew's Church, New Glasgow, for the term of three months, and the following supplies for his pulpit, viz. :—

- 2nd Sabbath of July—Mr. Goodwill.
- 4th " " —Mr. Herdman.
- 5th " " —Mr. Law.
- 2nd " August—Mr. McGregor.
- 3rd " " —Mr. Stewart.
- 4th " " —Mr. McCann.
- 1st " September—Mr. Christie.
- 2nd " " —Mr. McKay.
- 3rd " " —Mr. McDonald.
- 4th " " —Mr. McMillan.
- 2nd " October—Mr. McCurdy.

JAMES CHRISTIE, *Presbytery Clerk*.

New School House for N. W. Arm, Halifax

THE Sabbath School Teachers' Association has in contemplation the erection of a School House at the North West Arm, one of its mission stations. This move has been prompted by the marked degree of success attending a similar effort made last year at the Richmond station, where there is now conducted a Sabbath School of over sixty scholars, as well as a flourishing day-school. On Sabbath evenings, religious services are also held in the building by clergymen of different denominations in the city. Altogether, the laudable efforts of the Association in this direction have been quite successful, and the result will be a permanent blessing to that already populous portion of the city. We wish God speed to the proposed undertaking.

Arrival of the Rev. Mr. McDonald.

WE are pleased to notice the arrival of another missionary, sent out by the Colonial Committee to labour within the bounds of our Synod. The Rev. James McDonald, of Athole, came passenger in the R. M. S. Africa on the 22nd ult., and took his seat at the recent session of Synod. In addition to his other qualifications, Mr. McDonald possesses the very valuable one of speaking fluently the Gaelic language. He will likely be appointed to labour for a time at Barney's River.

## Notices.

We are requested to say that the draft of £54 N. S. currency from Belfast congregation for Dalhousie College, included a donation of £10 from the Ladies' Penny-a-week Society.

WE have to apologise to our readers for the delay in issuing the present No. of the *Record*, consequent upon the non-arrival of the publisher's stock of paper, expected more than a month ago.

TO CORRESPONDENTS. — Several favors have been unavoidably excluded this month.

## DALHOUSIE COLLEGE ENDOWMENT FUND.

## EAST AND WEST BRANCH EAST RIVER.

NAMES OF CONTRIBUTORS.	December 1863			December 1864			December 1865			Total.		
	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
Hon. J. Holmes, Springville, .	1	13	4	1	13	4	1	13	4	5	0	0
Duncan McDonald, Esq., do. .	2	0	0	2	0	0	2	0	0	6	0	0
John P. McDonald, do. . . . .	1	0	0	1	0	0	1	0	0	3	0	0
James Cummings, Elder. . . . .	1	0	0	1	0	0	1	0	0	3	0	0
Duncan Fraser, Rock. . . . .	1	0	0	1	0	0	1	0	0	3	0	0
Alex. Urquhart, Elder. . . . .	0	13	4	0	13	4	0	13	4	2	0	0
Robert Grant, Corom. . . . .	1	0	0	1	0	0	1	0	0	3	0	0
John McDonald, Blanchard. .	0	10	0	0	10	0	0	10	0	1	10	0
William Grant, Bridgeville. .	0	15	0	0	15	0	0	15	0	2	5	0
Samuel Fraser, Springville. .	1	0	0	1	0	0	1	0	0	3	0	0
James Urquhart, Corom. . . . .	0	6	8	0	6	8	0	6	8	1	0	0
Donald McDonald, Smith . . .	0	13	4	0	13	4	0	13	4	2	0	0
Simon Thompson . . . . .	2	0	0	2	0	0	2	0	0	6	0	0
Arch'd Thompson. . . . .	1	0	0	1	0	0	1	0	0	3	0	0
Alex. Fraser, tailor . . . . .	1	0	0	1	0	0	1	0	0	3	0	0
Alex. Fraser, Culloden. . . . .	1	0	0	1	0	0	1	0	0	3	0	0
William Thompson . . . . .	1	0	0	1	0	0	1	0	0	3	0	0
John McRae Campbell. . . . .	1	0	0	1	0	0	1	0	0	3	0	0
John McMillan, shoemaker . .	0	10	0	0	10	0	0	10	0	1	10	0
John Fraser, Bridgeville . . .	1	0	0	1	0	0	1	0	0	3	0	0
William Fraser, 2d Division.	0	13	4	0	13	4	0	13	4	2	0	0
John Dunbar . . . . .	0	13	4	0	13	4	0	13	4	2	0	0
Donald McKay. . . . .	0	12	6	0	12	6	0	12	6	1	17	6
William McKenzie, Lake. . . .	0	15	0	0	15	0	0	15	0	2	5	0
Thomas McDonald, Esq.'s son	0	15	0	0	15	0	0	15	0	2	5	0
Donald McDonald, Roy. . . . .	1	0	0	1	0	0	1	0	0	3	0	0
Alex. Cummings, Blanchard. .	0	10	0	0	10	0	0	10	0	1	10	0
William Fraser, do. . . . .	0	13	4	0	13	4	0	13	4	2	0	0
Alex. Fraser, do. . . . .	0	10	0	0	10	0	0	10	0	1	10	0
Alex. McDonald, piper . . . .	0	13	4	0	13	4	0	13	4	2	0	0
P. G. Campbell, Esq. . . . .	1	6	8	1	6	8	1	6	8	4	0	0
John Thompson . . . . .	0	10	0	0	10	0	0	10	0	1	10	0
John McKenzie, Lake . . . . .	0	10	0	0	10	0	0	10	0	1	10	0
Jas. Cameron, Finner's Mount.	0	7	6	0	7	6	0	7	6	1	2	6
Arch'd Cameron, do. . . . .	0	10	0	0	10	0	0	10	0	1	10	0
Thomas McLean, do. . . . .	0	10	0	0	10	0	0	10	0	1	10	0
John Grant, do. . . . .	0	5	0	0	5	0	0	5	0	0	15	0
Alex. Grant, do. . . . .	0	3	1½							0	3	1½
Jas. McDonald, W.'s son, do.	0	10	0	0	10	0	0	10	0	1	10	0
Duncan McDonald, Esq.'s son	1	0	0	1	0	0	1	0	0	3	0	0
Alex. Cumming, John's son . .	0	6	8	0	6	8	0	6	8	1	0	0
Finlay McIntosh, Blanchard. .	0	13	4	0	13	4	0	13	4	2	0	0
Donald McIntosh, do. . . . .	0	13	4	0	13	4	0	13	4	2	0	0
Donald Cumming, John's son.	0	10	0	0	10	0	0	10	0	1	10	0
Even McDougal, W.'s son . . .	0	15	0	0	15	0	0	15	0	2	5	0
John McDougal, W.'s son . . .	0	15	0	0	15	0	0	15	0	2	5	0
John McDonald . . . . .	0	6	8	0	6	8	0	6	8	1	0	0
John Fraser, Culloden. . . . .	1	10	0	1	10	0	1	10	0	4	10	0
William Fraser, Culloden. . . .	0	10	0	0	10	0	0	10	0	1	10	0
William McDonald . . . . .	0	10	0	0	10	0	0	10	0	1	10	0
Carried forward . . . . .	38	19	9½	38	16	8	38	16	8	116	13	1½

## DALHOUSIE COLLEGE ENDOWMENT FUND (Continued).

	December 1863			December 1864			December 1865			Total.		
	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
Brought forward . . . . .	38	19	9½	38	16	8	38	16	8	116	13	1½
James Holmes, Esq. . . . .	1	0	0	1	0	0	1	0	0	3	0	0
Alex. McDonald, Roy . . . . .	0	10	0	0	10	0	0	10	0	1	10	0
James Fraser, Culloden . . . . .	1	0	0	1	0	0	1	0	0	3	0	0
William McKenzie, Smith . . . . .	0	7	6	0	7	6	0	7	6	1	2	6
Alex. McLean, Elder . . . . .	0	10	0	0	10	0	0	10	0	1	10	0
Simon McGregor, minister . . . . .	20	0	0	20	0	0	20	0	0	60	0	0
Hugh Fraser, Elder, West B. . . . .	1	0	0	1	0	0	1	0	0	3	0	0
Donald McQuarrie, Grant . . . . .	0	10	0	0	10	0	0	10	0	1	10	0
William Matheson, mason . . . . .	0	10	0	0	10	0	0	10	0	1	10	0
Angus McBain, Elder . . . . .	0	13	4	0	13	4	0	13	4	2	0	0
John Smith . . . . .	0	4	0	0	4	0	0	4	0	0	12	0
Robert Gordon . . . . .	1	0	0	1	10	0	1	10	0	4	0	0
William Grey . . . . .	1	0	0	1	10	0	1	10	0	4	0	0
John Grey, Esq. . . . .	1	13	4	1	13	4	1	13	4	5	0	0
Thomas McDonald, Elder . . . . .	1	13	4	1	13	4	1	13	4	5	0	0
Alex. McKay, Big Brook . . . . .	0	10	0	0	10	0	0	10	0	1	10	0
Donald Gordon . . . . .	0	13	4	0	13	4	0	13	4	2	0	0
Hugh Fraser, A.'s son . . . . .	0	10	0	0	10	0	0	10	0	1	10	0
Alex. Dunbar, Elder . . . . .	0	10	0	1	0	0	1	0	0	2	10	0
William McLeod, Fox Brook . . . . .	0	6	8	0	6	8	0	6	8	1	0	0
John McLean, Island . . . . .	1	0	0	1	0	0	1	0	0	3	0	0
William Fraser, tailor . . . . .	0	6	8	0	6	8	0	6	8	1	0	0
John McLean, Hector's son . . . . .	0	13	4	0	13	4	0	13	4	2	0	0
Alex. McDonald . . . . .	0	10	0	0	10	0	0	10	0	1	10	0
Hector Barclay . . . . .	0	10	0	0	10	0	0	10	0	1	10	0
Alex. Fraser, Elder . . . . .	0	16	8	0	16	8	0	16	8	2	10	0
Alex. Grey . . . . .	0	6	8	0	6	8	0	6	8	1	0	0
John Urquhart . . . . .	1	0	0	1	0	0	1	0	0	3	0	0
Kenneth Cameron . . . . .	0	2	8	0	2	8	0	2	8	0	8	0
Alex. Cameron . . . . .	1	0	0	1	0	0	1	0	0	3	0	0
Alex. McDonald, merchant . . . . .	1	0	0	1	0	0	1	0	0	3	0	0
Alex. Gordon, Elder . . . . .	1	0	0	1	0	0	1	0	0	3	0	0
David W. Fraser, Forks . . . . .	0	12	6	0	12	6	0	12	6	1	17	6
John McDonald, Hopewell . . . . .	0	10	0	0	10	0	0	10	0	1	10	0
William Chisholm, junior . . . . .	0	16	8	0	16	8	0	16	8	2	10	0
William McDonald, Hopewell . . . . .	0	10	0	0	10	0	0	10	0	1	10	0
William Fraser, Big Brook . . . . .	1	0	0	1	0	0	1	0	0	3	0	0
Murdoch McLean . . . . .	0	10	0	0	15	0	0	15	0	2	0	0
Duncan McKay, Grant . . . . .	0	10	0	0	10	0	0	10	0	1	10	0
Hugh Chisholm . . . . .	1	10	0	0	15	0	0	15	0	3	0	0
Andrew Skinner . . . . .	0	5	0	0	5	0	0	5	0	0	15	0
Charles Urquhart . . . . .	0	6	8	0	6	8	0	6	8	1	0	0
Alex. Chisholm, J.'s son . . . . .	0	8	0	0	8	0	0	8	0	1	4	0
Angus Chisholm, J.'s son . . . . .	0	10	0	0	10	0	0	10	0	1	10	0
William Chisholm, J.'s son . . . . .	0	10	0	0	10	0	0	10	0	1	10	0
Alex. Fraser, Downie . . . . .	0	8	4	0	8	4	0	8	4	1	5	0
Hugh Dunbar . . . . .	0	13	4	0	13	4	0	13	4	2	0	0
John McQuarrie . . . . .	0	13	4	0	13	4	0	13	4	2	0	0
Charles McQuarrie . . . . .	0	5	0	0	5	0	0	5	0	0	15	0
Donald Henderson . . . . .	0	5	0	0	5	0	0	5	0	0	15	0
Kenneth McKenzie . . . . .	0	6	8	0	6	8	0	6	8	1	0	0
William Fraser . . . . .	0	15	0	0	15	0	0	15	0	2	5	0
Alex. McDonald, H. pewell . . . . .	0	10	0	0	10	0	0	10	0	1	10	0
Hugh Fraser, Elder's son . . . . .	0	6	8	0	6	8	0	6	8	1	0	0
James McKay, miller . . . . .	1	0	0	1	0	0	1	0	0	3	0	0
Alex. Fraser, Allen's son . . . . .	0	10	0	0	10	0	0	10	0	1	10	0
John McDonald, John's son . . . . .	0	7	6	0	7	6	0	7	6	1	2	6
John McLean, smith . . . . .	0	5	0	0	5	0	0	5	0	0	15	0
Robert Fraser, Ogg . . . . .	0	10	0	0	10	0	0	10	0	1	10	0
Carried forward . . . . .	96	1	11½	96	18	10	96	18	10	289	19	7½

## DALHOUSIE COLLEGE ENDOWMENT FUND (Continued).

	December 1863			December 1864			December 1865			Total		
	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
Brought forward . . .	96	1	11½	96	18	10	96	18	10	289	19	7½
Duncan Fraser, R.'s son . . . . .	0	5	0	0	5	0	0	5	0	0	15	0
David Graham . . . . .	0	13	4	0	13	4	0	13	4	2	0	0
John McLune, Grant . . . . .	0	15	0	0	15	0	0	15	0	2	5	0
John McArter, Grant . . . . .	0	10	0	0	10	0	0	10	0	1	10	0
William Grant . . . . .	1	0	0	1	0	0	1	0	0	3	0	0
Alex. Fraser, Ogg . . . . .	0	10	0	0	12	6	0	12	6	1	15	0
Alex. McDonald, Grant . . . . .	0	5	0	0	5	0	0	5	0	0	15	0
John Fraser . . . . .	1	0	0							1	0	0
Alex. Fraser, Huistean . . . . .	1	0	0	1	0	0	1	0	0	3	0	0
Donald Fraser, John's son . . . . .	0	15	0	0	15	0	0	15	0	2	5	0
John Fraser, shoemaker . . . . .	0	10	0	0	10	0	0	10	0	1	10	0
Alex. McDonald, Esq., Mills . . . . .	1	0	0	1	0	0	1	0	0	3	0	0
Donald McLeod, Fox Brook . . . . .	1	0	0							1	0	0
Kenneth McLean . . . . .	0	10	0	0	15	0	0	15	0	2	0	0
James Chisholm, joiner . . . . .	1	0	0	0	10	0	0	10	0	2	0	0
John Fraser, joiner . . . . .	1	0	0	0	10	0	0	10	0	2	0	0
Samuel Cameron . . . . .	0	5	0	0	5	0	0	5	0	0	15	0
Duncan Matheson, mason . . . . .				0	10	0	0	10	0	1	0	0
James McDonald, merchant . . . . .	0	6	8	0	6	8	0	6	8	1	0	0
Total . . . . .	108	6	11½	107	1	4	107	1	4	322	9	7½

## SCHEMES OF THE CHURCH.

## 1864 HOME MISSION.

June.—Collection West Branch River	
John Congregation, £1 4 0	
Cash from Baddeck, Cape Breton, per Joseph Hart, Esq., 6 0 0	
St. Andrew's Church, Halifax, Georgetown, P.E.I., £1 4 0	
Cardigan, do. 0 15 0	
St Peter's Road, do. 1 15 0	
Nova Scotia currency, 3 1 8	
Pugwash Congregation, 1 6 3	
Wallace River, 0 2 3	
Victoria Settlement, 0 2 9	
Belfast, P. E. Island, 3 6 4½	
Folly Mountain, 0 10 9	
Acadia Mines, 0 6 1½	
Total, £21 5 0	
Middle River, Victoria Co., £4 0 0	
Rev. Mr. Brodie acknowledges receipt from Straits of Canso, Whycocomagh, &c. of £3 5 0	
Other sums will be acknowledged in due season	

## 1864 SYNOD FUND.

June.—Earlton Congregation, £1 15 3	
St. Andrew's Church Congregation, Pictou, 3 12 3	
Saltsprings Congregation, 1 17 1	
River John Congregation, 0 13 1½	
Cash from Musquodoboit, 0 10 0	
St. Andrew's Church, Halifax, 1 4 10	
East Branch East River, 2 0 0	
West Branch East River, 2 1 6	
Pugwash Congregation, 0 18 0	
Belfast, P. E. Island, 2 12 0	
Total, £17 4 0½	

W. GORDON, Treasurer.

Pictou, June 24th, 1864.

## Memo. of Collections received for the Home Mission Fund of the Church of Scotland.

A Friend, £0 1 3

M. Cameron,	0 1 3
A. Croudis,	0 3 1½
Duncan McRae,	0 1 3
Murdoch McLeod,	0 1 3
Alexander McAuly,	0 15 0
Duncan McAuly,	0 7 6
J. H. McLeod,	0 5 0
Joseph Hart,	2 10 0
Murdoch Morrison,	0 5 2
Finlay Finlayson,	0 5 2
John Finlayson,	0 3
Duncan McRae,	0 2 3
Kenneth McRae,	0 3
John McRae,	0 5
John McLennan,	0 5
L. Hart,	0 4 7
Total,	£6 0 0

Baddeck, C. B.

JOSEPH HART.

## LAY ASSOCIATION, ---W. B. E. River

List of Monies received from Collectors, and over to J. Fraser, Esq., New Glasgow, Centre Treasurer, for first quarter ending 1st June, 1864.

District No. 1—(Fox Brook) Miss Jane Grey and Miss Marg. McLeod, £0 9 3	
No. 2—(Hopewell and M. River) Miss Is. McDonald and Miss S. McLean 2 0 0	
No. 3—(Forks, Middle River) Miss A. B. Gordon and Miss E. McArter, 3 3 3	
No. 4—(Big Brook) Miss Is. Fraser and Miss A. Fraser, 1 8 3	
No. 5—(East side W. B.) Miss A. B. Gordon and Miss J. Chisholm, 1 3 3	
No. 6—(West side W. B.) Miss Annie Dunbar and Miss M. B. Fraser, 1 4 3	
No. 7—(Hopewell and Island) Miss Marg. Fraser & Miss Annie Fraser, 1 2 3	
	£10 11 1

Less for Collectors' Books, 0 1 1

Total for quarter, £10 10 1

D. GREY, Treasurer.

Hopewell, 1st June, 1864.