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THE MONTHLY RECORD.

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK, & ADJOINING PROVINCES.

VOL. XXI.

OCTOBER, 1875.

No. 10.

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

THE PRESENT CONDITION OF THE WIDOWS' AND ORPHANS' FUND.

In spite of the neglect of many congregations to raise their share of the proposed capital of \$8000, nearly the whole of that amount is now in the hands of the Committee. The Synod that met in New Glasgow last October resolved to set the Fund in operation, and declared that all ministers of our Church who shall, not later than 1st December 1875, agree to pay \$12 annually "shall be entitled to the benefit of the Fund, the first payment to the Treasurer to be made previously to 31st December, 1875, and subsequent annual payments previously to 1st August in each year." The same Synod also agreed that the Fund should be divided into two parts, and (1) that from the annual payments of ministers their widows should receive \$50 for an annuity; (2) that from the amounts received from congregational collections, said collections to range from \$12 to upwards of \$42 annually, widows should receive from \$80 to \$130.

It follows from this that every minister who desires to be on the Fund shall send in to the Treasurer, Geo. P. Mitchell, Esq., Halifax, his first annual payment of \$12 as soon as possible, and, if possible, send at the same time the collection made by his congregation.

The Synod that met in Montreal last June resolved that the relation of ministers or congregations of our Church who may defer entering the United Church shall be similar to that of ministers and congregations in the United Church, such ministers and congregations of course complying with the terms and Constitution of the Fund.

The large Committee that met in Montreal last month to prepare business for and make recommendations to the General Assembly, had before it the question of fusing into one the four Funds of the four previously existing Churches. This was found to be quite practicable, and the recommendations to be made to the Assembly will put our ministers in the Maritime Provinces in a better position than they are in now. When one Fund is established, all the names on the four Funds will be taken on, and they will be required to pay less than they pay now, yet their widows shall receive more. This is owing to the prosperous condition of the two funds in the Upper Provinces. It is proposed that when the one united Fund is established, (and that can be done in a year from this we should suppose) our ministers shall pay \$8 annually, and make congregational collections for it; and that the payments to widows and orphans shall be in all cases equal, namely, \$150 per annum to each

widow, with the additional annual sum of \$20 for one child, \$36 for two children, \$50 for three children, and \$10 for each additional child. In the case of orphans, the annuity shall be the same as to widows until the annuitant or annuitants have reached the age of 18 years.

According to these proposals—and there is no doubt of their acceptance—our ministers will be considerably better off than they would have been under their own fund. Two duties, therefore, lie before them: (1) To increase the capital sum as much as possible, so that they may go into the united Fund not as paupers, but with a fair contribution to it. The capital of the united Fund at the outset will be about \$200,000. (2) To get enrolled on our own Fund at once, by sending to the Treasurer their first annual payment of \$12, and by making a congregational collection as soon as possible before the close of the year.



THE PRESBYTERIAN CHURCH IN CANADA.

The following article, written from the point of view of Ontario, and copied from the *Globe*, will be read with interest:

The lately effected union of the different Presbyterian Churches in the Dominion of Canada has attracted a large amount of attention, and has already, we doubt not, had a very beneficial influence. It will take, however, some time to show what may be the extent of that influence, and how specially it has been exerted. In the meantime, as the minutes and statistics of the different contracting Churches to this Union in the last stage of their separate existence come in, we can at any rate see with what strength the United Church starts, and also what progress the several sections had made within the few years last past.

The Canada Presbyterian Church has, for nearly the whole period of its existence, aimed at having as full and complete statistics as possible; and though, from congregations not reporting, as well as from other causes, these statistics have never been absolutely correct, yet the approximation to such a desirable state of things has always become greater, till we come to the report laid before the Assembly at its meeting in June last, which is now before us, and which gives as full a view of the strength,

contributions, and operations of that Church as could almost be expected. It so happens that the Canada Presbyterian Church has had a General Assembly for six years; and if we take the statistics at the union in 1861, and 1870, the year of the first Assembly, and compare them with those of the last, we shall have some very unmistakable intimations of progress during the intervening period.

In 1861, when the union between the Free and United Presbyterian Churches took place, there were, all told, 226 ministers of both bodies. In 1870, when the first General Assembly was held, there were 294; and in 1875, at the time of the last union, the number of ministers in the C. P. Church had increased to 339. Thus the number had, in fourteen years, increased fifty per cent exactly. In 1861, the number of communicants was, as nearly as could be estimated, 35,525, and the average number of attendants at church, 58,289. In the year ending 31st March, 1875, the number of communicants had risen to 56,231, and the average attendance to 96,720. In 1870, at the holding of the first General Assembly, the membership was 44,451, while the average attendance is not given. In 1861 there were in Sabbath Schools and Bible Classes, 18,609; in 1870, 39,016; and at the time of the Union in 1875, 48,028. In 1861 the number of elders was 1,165, and of other office-bearers, 1,963; in 1870 the eldership had increased to 1,659, and the other office-bearers to 2,396; while in 1875 the number of elders was 2,093, and of other office-bearers, 3,385. The number of families connected with the Church was first reported in 1866, and was then given at 19,229. This, at an average of five to a family, would make the whole adhering population 96,145. In 1870 the number of families reported was 25,978, or, on the same basis, 129,890 of an adhering population. In 1875 the number of families was 30,940, or 154,700. This would give in nine years an increase of more than fifty per cent. Very possibly this apparent increase is larger than what it actually was, from the first statistics having been somewhat imperfect.

As was to be expected, considerable effort has always been made by the Presbyterian Church to supply its members and adherents with wholesome reading matter. In 1870, the number of volumes in congregational libraries was 12,574, and in Sabbath-school ones 84,858. At the Union in 1875 the increase had been comparatively small. In the congregational libraries there had been literally no increase at all, but in the Sabbath-schools there were about 12,000 more volumes.

In financial matters the progress has been even more noticeable, though it is not nearly so great as might have been expected when the numbers and wealth of the members and adherents of the C. P. Church are considered. The total income of the C. P. Church for the year ending 31st March, 1875, was \$618,533 78, an increase on that of the previous year of \$67,652 06. In 1861 the total income for all purposes was only \$195,027; in 1870 it had risen to \$421,788 05, and in 1875 had become nearly \$200,000 more. In 1861 the amount of stipend paid was \$104,144 41; in 1870, \$174,466 88; and in 1875, \$270,690 23; an increase of \$96,000 in five years. But while the ministers were receiving better salaries, though not nearly so good as they ought to have had, the contributions to other religious and benevolent schemes did not fall off. In 1861 there were collected for missionary and benevolent purposes, of an extra congregational character, \$38,881; in 1870, \$57,474; and in 1875, \$120,577. In 1861 there were only 74 mansees. In 1875 there were 198, and twenty houses rented by the congregations for their ministers' use. It is quite true that a large amount of this increase of income is due to the building of Knox College. For the last two years the contributions for the fund have necessarily been very large; but even when this item is left out of view as extraordinary, the steady increase on the regular funds is very noticeable and very gratifying. In 1861 the contributions to the Home Mission Fund—that is, for sending ministers to the newer and poor districts of Canada—were only \$4,653. In 1875 they were \$18,971, or more than 400 per cent.

The amount of stipend paid in this Church, from the time of its formation in 1861 till it emerged by another union in a larger body in 1875, was \$2,224,578 49; and the total amount paid during that time for all congregational purposes—such as bearing the current expenses, building and repairing churches, &c., was \$4,547,159 72; while for the missionary and benevolent schemes of the Church there were raised during the same time \$520,502 37. This would make a total in 14 years of \$5,415,025 25, or an average of \$386,787 30 per annum. We have not yet to hand the statistics of the other branches of the now "Presbyterian Church in Canada." When they make their appearance we shall give an account of them. Of course, the Church of which we have spoken was by much the largest.

We hope the United Church will see to it to have full and accurate statistics from the very first. Such documents become, in

the course of years, both very valuable and interesting.

Of the lately formed Church, all that can as yet be said is that, with the exception of an insignificant handful, it embraces all the Presbyterians in Canada and Newfoundland, and is divided into four district synods, which again are sub divided into 33 Presbyteries. On the rolls of these Presbyteries there were at the Union the names of 619 regularly settled ministers, or others for special reasons continued as members of Presbytery. The adhering population is larger than that of any other Protestant denomination in the whole of the Dominion.

Articles Selected.

(From the *Presbyterian*.)

Story of the Kirk in the Maritime Provinces.

CHAPTER I.

NOVA SCOTIA.

THE PRESBYTERY OF HALIFAX.

The first English settlement was effected in 1749, when the Honorable Edward Cornwallis was appointed Governor of the country, and proceeded to found a colony, accompanied by 3760 adventurers, who landed in Chebucto Bay, and immediately began to build a town for their habitation, which they called HALIFAX, in honour of the English Earl of that name—a member of the British Ministry.

By a law of the Province passed in 1758 it was enacted that "the sacred rites and ceremonies of divine worship, according to the Liturgy of the laws of England, shall be deemed the fixed form of worship, and the place where such Liturgy shall be used shall be respected and known by the name of the Church of England, as by law established—provided, nevertheless, that Protestants dissenting from the Church of England shall have free liberty of conscience, may erect meeting-houses, choose and elect ministers, and administer the sacraments, according to their several opinions; and all such dissenters shall be excused from any rates or taxes to be made or levied for the support of the Church of En-

gland." At the same time the church-wardens and vestry were authorized to assess the faithful for the support of ordinances, and justices of the peace were empowered to grant warrants of distress against such as refused to pay their dues after one month's notice.

A long-standing grievance among the dissenters seems to have been the exclusive privileges claimed by the Church of England to marry by license, and, what made matters worse, in parishes where there was no Minister of the Church of England, not only were the "Dissenters" ignored, but insult was added to injury, it was alleged, by the government conferring on certain laymen commissioned for that purpose, the power of celebrating the rite of marriage. In spite of continued remonstrances the practice was continued, and indeed was still in force at the date of Mr. Haliburton's writing (1828), and, if we are not misinformed, is in force to this day in some parts of Newfoundland.

Then, the Church of England was clearly in the ascendancy in Nova Scotia. But time wrought changes; for, in 1827, the Presbyterians claimed 37,225 of the inhabitants, and the Church of England 28,000, the Church of Rome at the same time numbering 20,401. The Methodists 9,408, and the Baptists 19,790. The comparative progress of the several bodies since that time appears from the numbers credited to each by the census of 1871, as follows: Presbyterians, 103,517; Roman Catholics, 102,001; Baptists 73,430; Church of England, 55,124; Methodists, 40,871. Of the classes of Presbyterians enumerated, the census gives the *Free Church*, 75,427; *Church of Scotland*, 21,539; *Reformed Presbyterian*, 3,722; *Presbyterians*, not specially designated, 2851.

In explanation of the preponderance of the first named, it is sufficient to state that at the time of the division which took place in 1844, most of the ministers belonging to the Church of Scotland returned to their native country; the remainder, with three exceptions, joined the seceding party; and so it came about that for several years the minister of McLennan's Mountain, and Messrs. Martin and Scott, in Halifax, were the sole representatives of the Church of Scotland in Nova Scotia. There were

no "Clergy Reserves," and consequently no Commutation Fund; and while it is true that the Colonial Committee have all along responded most generously to the calls made upon them from time to time, both for men and money, these churches labouring, as compared with the Church in Canada, at a disadvantage in a pecuniary sense, have nevertheless done their duty faithfully and well and in a spirit of earnestness, which accounts for the satisfactory progress that has been made and their present prosperity.

The Synod of the Church of the Maritime Provinces in connection with the Church of Scotland had, at the time of the Union, forty-one Congregations, of which fifteen are in New Brunswick, leaving twenty-six for Nova Scotia, Prince Edward Island and Newfoundland.

ST. MATTHEW'S, HALIFAX.

This oldest congregation in connection with the Church of Scotland was organized at the time of the first settlement of the place, and was originally called "Mather's Church," in honour of the distinguished New England divine, Cotton Mather. The name St. Matthew's was probably suggested by the similarity of sound, as being more in accordance with the fitness of things. It had been originally designated as the "Protestant Dissenting Congregation" in contradistinction to the Anglican Church, and continued to be known by that name till 1790, when Dr. Brown was pastor. The original founders of the congregation were settlers from New England, which accounts for the name at first assumed. But, gradually, as the Scotch element prevailed, two parties became formed, the one New England and Dissenting, the other "Scotch and National." Eventually the latter seems to have prevailed in so far that application was made by them to the University of Edinburgh to supply the vacancy in 1786. On the other hand the "Dissenting" element prevailed to the extent of securing the use of Watt's Hymns, and these continued in use till within the last few years.

The Church Records having been destroyed by fire, there remain no official documents from which to trace with accuracy the details of its early history.

It appears, however, that the Rev. Aaron Cleaveland from the United States was the first pastor. The next incumbent, so far as has been certainly ascertained, was the Rev. John Symon, from whose time (1769) the Baptismal Register is complete. He was also from the United States, and of the Congregational connection,—in his own day, “the divine and poet of Nova Scotia, of whose pious and apostolic labours many could testify.” He was succeeded in 1784 by the Rev. Thomas Russell, the first Minister in connection with the Church of Scotland, during whose short incumbency of two years the disputes above referred to raged with great violence. These ended in the resignation of Mr. Russell, who was shortly afterwards lost at sea in crossing the Atlantic. Application having been made to the Edinburgh University, the Rev. Andrew Brown, D. D. was appointed, who next filled the charge from 1787 to 1795. Dr. Brown was a native of Biggar, Lanarkshire, and a man of acknowledged ability, who, it is said, outstripped all others in this colony in genius and acquirements. After leaving Halifax he was presented to the parish of Lochmaben, Dumfriesshire, and soon after was translated to the New Greyfriars Church, Edinburgh, from which he was promoted to the Old Church in the same city. In 1801 he succeeded Dr. Blair as professor of rhetoric and belles-lettres. He died in 1834. The Rev. Dr. Archibald Gray succeeded Dr. Brown in 1795, and was assisted at different times by the Rev. Robert Knox and Rev. Ebenezer Rennie. Dr. Gray was an accomplished scholar and gentleman, and his pulpit preparations were of that bright polished order that distinguished the Scottish Clergy of the day. He was a native of Morayshire, and a graduate of King’s College, Aberdeen, from whence he received his degree of Doctor of Divinity in 1804. He died in 1826.

The only other clergyman of the Church of Scotland at this time in the Province was the Rev. James Munroe, settled at Antigonish. Like some other Scotchmen, he was not made of the most yielding material; but under a rough exterior, he possessed a feeling heart, and he was justly regarded as a sound

divine and a sincere Christian. Between the two Ministers there seems to have existed no concert or intercourse, and Munroe, becoming weary of his isolation, connected himself with the Synod of “The Presbyterian Church of Nova Scotia,” which was formed at this time by the union of the Burghers and Anti-Burghers. Dr. Gray was laid aside from his labours, in the prime of life, by a stroke of paralysis, and died at Halifax in 1826. It is worthy of remark that during his illness public worship was maintained in St. Matthew’s by the Rector and Curate of St. Paul’s Episcopal Church, the late much respected Dr. Inglis, afterwards Bishop of Nova Scotia, and Dr. Twining, subsequently Chaplain to the Forces, who then officiated alternately morning and evening every Sabbath day for a year or more. At this time many of the leading citizens of Halifax were members of St. Matthew’s. The Lieut.-Governor had his seat in the Kirk, and during the administration of Lord Dalhousie, Sir James Kempt, and Sir Colin Campbell, it was occupied by these representatives of royalty regularly at morning or evening service every Sabbath day.

Mr. Munroe died at Antigonish in a good old age, and was buried in the church-yard of that place. A green grassy mound only marked his resting place until, a few years ago, some Ministers of the Presbytery of Pictou in connection with the Church of Scotland, had a memorial stone placed at the head of his grave in token of respect for the memory of a deceased brother beloved.

We are apt to forget how much we owe to our early pioneer ministers, and history too often gives silent consent to the value of their services. Mr. Haliburton, however, is sound on this point; he says, in his history of Nova Scotia, “as soon as it was known in Scotland that the gospel was preached at Pictou “in Gaelic the stream of emigration “was directed thither,” and, “it would be unjust to omit the names of the Rev. James Munroe, Hugh Graham, and James McGregor, to whom it may be said that the Presbyterian cause in Nova Scotia almost owes its existence. These gentlemen, amidst privations which the present inhabitants of the country cannot appreciate, devoted

themselves to the improvement of their destitute countrymen, and, though belonging to different denominations in Scotland, promoted the best interests of emigrants from that country by effecting their Union."

After Dr. Gray's death Mr. Rennie officiated for a short time as ordained assistant, until the arrival of the Rev. John Scott, who had been ordained assistant and successor by the Presbytery of Jedburgh in Scotland. Mr. Scott was a fine specimen of the gentleman and scholar, though somewhat distant and retiring in his manner. Like Dr. Gray, his influence did not extend much farther than the city. In his own sphere, however, he continued faithful in the discharge of duty till 1863, when, owing to the infirmities of age, he resigned the charge. The congregation secured Mr. Scott a very handsome annuity, and he was left in possession of the Manse. But he did not long survive the cessation of active work. He died in February, 1864, having been thirty-seven years minister of St. Matthew's Church, and having always sustained a high and honourable character as a minister of the Church of Scotland. The Rev. Thomas Jardine, now minister of Arnshean, Girvan, Scotland, was inducted Collegiate minister with Mr. Scott in 1858, but returned to the Old Country in 1862.

The choice of the congregation next fell on the Rev. George M. Grant, M. A., the present incumbent. Mr. Grant is a native of Pictou, N. S., and received his education at the University of Glasgow, where he graduated with higher honours than any student who preceded him for five years. He and several of his fellow-students returned to their native country as missionaries under the auspices of the Colonial Committee. Mr. Grant gave full proof of his ministry as a missionary in Prince Edward Island during the two years preceding his appointment to St. Matthew's Church. It is not saying too much to state that, from the time of his induction, not only has his own congregation attained a marked degree of prosperity, but his influence for good has extended far beyond the limits of either his Presbytery or his Province. As a platform speaker and debater Mr. Grant

has few equals. He is a brilliant lecturer. His books of travel, "From Ocean to Ocean," has given him European fame. But these have only been his pastimes. His strength has been devoted to his parish work. The value of his services to the Church as Convener of the Board of Home Missions, during the five years he held that office, is simply incalculable.

The old church was burned down on the first day of the year 1858, and immediately thereafter steps were taken for the erection of another, and the result was the present handsome building seated for 1000 persons, which cost about \$50,000, and is now entirely free from debt. The number of families connected with the congregation is over two hundred and forty. There are 370 communicants on the roll and 430 scholars in the Sabbath school. The annual expenditure for all purposes is about \$10,000.

ST. ANDREW'S, HALIFAX,

was originally designed to be in connection with the "Relief" Body. To that church application was made for a Pastor, and the result was the arrival of the Rev. Mr. Patterson from Dumfriesshire in the Spring of 1818, who, after having organized the congregation, returned to Scotland in the Autumn of the same year. The Rev. Mr. McInnis was sent out by the same church to carry on the work begun by Mr. Patterson, but, after about eighteen months, he fell into ill health and left on a trip to the United States, where he died. A vacancy now occurred, during which Dr. George Burns, then officiating in St John, New Brunswick, paid a visit to Halifax. Through his advice the congregation resolved to connect itself with the Church of Scotland. In answer to their application for a minister of the Established Church, the Rev John Martin was sent to them, who arrived in the Spring of 1821. He continued to officiate as Pastor of St Andrew's Church till 1856, when, in consequence of declining health, he resigned and accepted from the Colonial Committee the new and somewhat anomalous appointment of "superintendent of missions for Nova Scotia," with a mere nominal salary. The arrangement was devised, probably, to provide an honourable

retirement for a faithful labourer whose overtasked powers needed repose. But Mr. Martin was not a man to be prematurely shelved. Like Whitefield, he would rather wear out than rust out; and that he did. During seven years more, besides exercising a vigilant supervision over the ecclesiastical affairs of the province, the white-haired old man devoted himself, indefatigably as ever, to ministerial work in the remoter and more destitute localities. Increasing infirmities finally laid him aside for three years. He died at Elmsdale, on the 22nd of February, 1815. Mr. Martin preached at Truro the sermon before the first Presbytery which was constituted in the colony. He did much missionary labour, particularly in the western counties, and had the satisfaction of seeing, before 1844, four congregations formed in Halifax, three of them in the city and one at Dartmouth, besides one at Lunenburg, one at Shelburne, and another at Cornwallis. He also conducted a semi-religious newspaper, the *Halifax Guardian*, for some years, and when that was discontinued, he started the *MONTHLY RECORD* in 1854, a Journal that has been maintained with much spirit ever since. The Colonial Committee, in their Report to the General Assembly, 1865, allude to Mr. Martin's services in such terms as these:—"Throughout a long life the ardour of his attachment to the parent church was balanced by his unswerving constancy, and crowned by a measure of professional activity which may be justly characterized as prodigious. Undeterred by any distance of place, or by any inconvenience of time, he was incessantly employed about the Great Father's business. Of few men since the days of the chiefest apostle, could it be more truly said than of John Martin, that he was 'instant in season, out of season.'"

The vacancy in St. Andrew's Church, caused by the retirement of Mr. Martin, was filled in the course of the same year (1856) by the arrival of the Rev. Geo. Boyd from Scotland, who continued as Pastor until 1865, when he returned to the old country. He is now the minister of Restalrig church, in the parish of South Leith, near Edinburgh. The congregation, which had been in a weak state for some years, became weaker.

It was so heavily in debt that a meeting was called to obtain authority to sell the church property and dissolve the congregation. But wiser councils prevailed, and it was resolved not to abandon the ship. In the autumn of 1866, for the first time, the congregation secured the services of a native minister who was eminently successful in infusing new life and energy into a flagging cause. This was the Rev. Charles Martin Grant, B. D., brother of the minister of St. Matthew's, who had just returned from Scotland, fresh from college, and full of zeal. The debt was soon wiped off; the church was renovated, and "the enthusiasm of humanity" began to animate the body.

Long before this, however, Mr. Grant had thought of Foreign Missionary work, and correspondence with Dr. Norman McLeod, just then returned from India, decided him that it was his duty to go to the heathen. Accordingly, in 1868, he offered himself to the India Committee of the Church of Scotland, and was sent out to Bengal. He spent two years in India, during which time his lectures were attended by hundreds of educated English-speaking natives. Early in 1871 his promising career was arrested by an attack of liver complaint, so severe that his life was despaired of, and he was ordered "home." Twelve months later he accepted the call of St. Mary's, Partick, and in less than three years he raised the communion roll from little over three hundred to nine hundred, got the parish endowed, and has made it one of the most flourishing congregations in the West of Scotland.

The Rev. John Campbell was called to St. Andrew's, Halifax, in 1869. Mr. Campbell is also a native of Pictou County, and was educated at the University of Glasgow, where he was the City Missionary of the Students' Society,—always held to be a post of honour. He was licensed and ordained by the Presbytery of Ayr, Scotland, and in the Autumn of 1868 returned to labour in the Presbytery of Pictou. He entered upon the work of the ministry with zeal and energy, and prosecuted the same with such success that in a few months, having earned the reputation of a "vigorous and accomplished preacher of the Gospel," he was called to the con-

gregation of St. Andrew's, where he still continues to minister. He came to Halifax to an old church, and to a congregation of 105 members and adherents; his call being perfectly unanimous, and containing exactly that number of signatures. However, nothing daunted, he entered upon his ministry. It was very up-hill work for a time, but finally he induced the congregation to move in the matter of Church building, with the result that within the past three years, not only a new Church, which has no superior for beauty, elegance and convenience, in the city, but also a manse has been erected, standing beside the church, and these both witness the labours of Mr. Campbell, and were erected at a cost of about \$10,000.

At this stage of Mr. Campbell's incumbency the salary was raised from \$800 to \$1000, and then to \$1200, which, with a manse during the past year, formed the income of the minister. However, a lady of the congregation, moved by a liberal spirit, gave an endowment of \$200 more, so that now St. Andrew's ranks among our few endowed churches.

RICHMOND, NORTH WEST ARM, and GOODWOOD.—These places, in the suburbs of Halifax, are united into a charge, of which the Rev. James Fraser Campbell is the minister. It owes its commencement to the Sabbath School Association, and was organized in 1869, when the Rev. John R. Thompson, a native of Prince Edward Island, and a graduate of Queen's College, Kingston, was appointed the first minister. After labouring for a short time very energetically, Mr. Thompson accepted a call to Olympia, Washington Territory, U.S., where he now is. In 1872, Mr. Campbell, a son of the Hon. Charles Campbell, of Baddeck, Cape Breton, and formerly assistant to the minister of St. Matthew's Church, was inducted. He received his theological education at Glasgow University. His congregation numbers over 100 families, and about 110 communicants. Mr. Campbell, whose labours have been abundant and signally blessed, at the meeting of Synod held in 1874, offered himself for Foreign Mission work. In view of his great usefulness in the Home Mission field, and of the approaching Union, action was at that time de-

laved. At last meeting of the Synod Mr. Campbell renewed the offer, which was accepted, and arrangements were made for his going out to Madras.

TRURO,

the capit. of Colechester County, is one of the prettiest little towns in Nova Scotia, and has risen to importance since the completion of the railway. It is about 60 miles distant from Halifax, and 40 from Pictou. The congregation of that name, in connection with the Church of Scotland, comprises the Acadia Mines and Folly Mountain, where the late Rev. Daniel McCurdy was settled; Salmon River and Riversdale; North River and Harmony. The Mission in this district was commenced by the Rev. John Martin, of Halifax. It was continued by the Rev. Messrs. Christie and Talloch, of Scotland, in 1859, by the Rev. G. W. Stewart in 1860; by the Rev. W. M. Phillip from 1863 till 1865; by the Rev. George Law till June, 1866; and by the Rev. Daniel M. Gordon, B. D., from September, 1866, till his removal to Ottawa in December, 1869. Mr. Gordon is a native of Pictou, and was educated at the University of Glasgow.

The Rev. William T. Wilkins, a native of New Brunswick, and formerly minister of Woodstock, in that Province, was the first settled minister of St. Paul's Church, Truro, to which he was inducted the 2nd September, 1869. He remained till the close of 1872. On the 11th April, 1873, he was inducted to St. Andrew's Church, Stratford, Ont., and was succeeded in Truro by the present incumbent, the Rev. John McMillan, B. D. The church at Truro was erected in 1862, at a cost of \$3000. During Mr. McMillan's incumbency a manse has been built at a cost of over \$3000, and the congregation has doubled in numbers.

MUSQUODOBOIT.

The centre of this congregation is about 36 miles from Halifax, on the Guysboro' road. The Rev. John McMillan, now of Truro, was the first minister regularly settled here. Previously it had been supplied with services as a Mission station by the Presbytery, and by missionaries sent out by the Colonial

Committee, among whom were Rev. James Wilson, now minister of Lanark, Ontario, whose services are still spoken of as having been highly acceptable to the people, and Rev. G. W. Stewart. In 1859 steps were taken for the erection of a church, and in July, 1860, a handsome edifice was completed at a cost of \$2,000. Mr. Wilson having by this time returned to Scotland, Mr. Stewart opened the Church by Divine Service. Mr. McMillan, who is a graduate of Queen's College, Kingston, was inducted to this charge in March, 1866, from which date the congregation entered upon a period of steadily increasing prosperity. The next incumbent, the Rev. David Neish, a licentiate of the Church of Scotland, was ordained the minister of this charge by the Presbytery of Halifax, 21st November, 1873. Mr. Neish having resigned the charge last June, it is now vacant.

It was in Musquodoboit that the Rev. John Sprott, a minister of the United Presbyterian Church, and father of the Rev. George Sprott, the parish minister of North Berwick, lived and preached for more than half a century. He was over ninety years of age when he died. His name is a household word in Nova Scotia still.

His son, the Rev. George W. Sprott, B. A., after having studied for the ministry in the Church of Scotland, accepted a commission from the Colonial Committee to his native country, and spent three years under the direction of the Presbytery of Halifax. Most part of the time he spent as assistant to Mr. Scott, in Halifax, but he also visited many of the neighboring districts.—When his term of engagement had expired, he returned to Scotland, bearing with him the best wishes of many friends, and also complimentary addresses from the Session of St. Matthew's Church, and from the Presbytery of Halifax, which attest the estimation in which he was had by the church at large. At home, he continued to interest himself in the welfare of Nova Scotian Churches by correspondence and by personal visits to the universities, endeavoring to induce young ministers to turn their attention to the colonies. Mr. Sprott himself was not yet done with missionary work, for he served another term of

three years as minister to the Scotch Church at Kandy, Ceylon. After that he became minister of the Chapel of Garrioch, Aberdeenshire. Now he is minister of North Berwick, and an active and influential member of the Colonial Committee. Along with Dr. Thomas Leishman, of Linton, he is the compiler and editor of an interesting volume entitled "The Book of Common Order and Directory of the Church of Scotland."

SPRINGHILL

In 1873, population was attracted to this locality where several seams of coal had been discovered. The clergymen who were sent thither by the Presbytery found about 50 families of Presbyterians, all agreed to unite in one congregation. Steps were taken to give them an organization. Elders were elected. A catechist labored among them in 1874, as did also the Rev. J. Fraser Campbell, for nearly two months, with great zeal and a large measure of success, and in January, 1875, a call was given to the Rev. Charles Naismith, who had just been received by the Presbytery as a missionary, and who originally belonged to the U. P. Church of Scotland. Mr. Naismith was inducted on the 8th of March following. There are 80 families and 50 communicants now connected with the congregation.

Among the congregations that disappeared from the roll of Presbyteries in connection with the Church of Scotland may be mentioned Shelburne and Yarmouth, Lunenburg, Horton and Cornwallis, and Dartmouth.

The three places first named seem to have been settled by U. E. loyalists at the close of the American war in 1783, the Shelburne people having brought their minister with them, the Rev. Mr. FRASER, Chaplain to the 71st Regiment. In the Report of the "Glasgow Society" for 1829, mention is made of the death of the Rev. MATTHEW DRIPPS, "the late worthy minister of Shelburne," concerning whom a correspondent of the *Nova Scotian* newspaper in 1834 says:—"He was one of the best men I ever knew. A hearer of his once drew his character, when he said to me *our minister is all in heaven but the body.*" His

immediate successor, who was sent out by the same Society in 1829, was the Rev. GAVIN LANG, formerly assistant minister at West Kilbride, who was ordained for this Colonial charge on the 11th May in that year, at Paisley, by the Presbytery of Irvine, and who immediately afterwards sailed for his destination. After a few years Mr. Lang returned to Scotland, and received a presentation to the parish of Glassford, of which he was the respected minister till the time of his death, in 1869—August the 26th, in the 78th year of his age and 41st of his ministry. Three of his sons became ministers of the Church of Scotland: one is now minister of the Barony parish, Glasgow; one of St. Andrew's Church, Montreal; the third, who has been a number of years in India, was recently promoted to the Chaplaincy at Madras.

It is exceedingly interesting to notice that Mr. Dripps, though a member of the then Synod of Nova Scotia, and, therefore, in common *parlance*, "a dissenter," was not only recognized by the Church of Scotland, but that the terms of Mr. Lang's Commission "left him at perfect liberty to join that Synod or not, as he should see best."—A convincing proof that in the early days of the Colonial Committee the object of the Church of Scotland was not so much to perpetuate her *name* as to spread her principles and establish her worship, and, it cannot be doubted, such is the aim of the Church of Scotland still. The Rev. JOHN ROSS was minister of Shelburne in 1857, and the Rev. ANDREW DONALD in 1842. The Rev. Donald Allan Fraser, of whom more anon, officiated as minister of LUNENBURG from 1837 to 1842. The Rev. GEORGE STRUTHERS was sent out by the Glasgow Society to Horton and Cornwallis in 1827—his name appears as Moderator of the Synod in 1838.

The Rev. JAMES MORRISON was sent out to Dartmouth, Halifax Harbor, by the Glasgow Society in 1829, and within a year of his arrival a church and manse appear to have been built for him. His labors seem to have extended over a number of adjoining settlements within a circuit of forty miles, and to have been very satisfactory to the Society. In 1833, and for a number of years follow-

ing, Mr. Morrison's name occurs as the minister of LAWRENCETOWN, a village 14 miles from Halifax.

NEWFOUNDLAND.

This large island is now the only portion of British North America not included in the Dominion of Canada. Being nearer to Europe than any other part of America, it was probably the first land seen by John Cabot, in his memorable voyage of 1497. It has been a British Colony since 1713, and has enjoyed Representative Government since 1733. It is therefore the oldest of B. N. A. Colonies. It is 1200 miles in circumference. Its population in 1869 was computed to be 146,576, divided as follows:—

Church of England.....	55,184
Church of Rome.....	61,040
Wesleyan Methodists.	28,990
Church of Scotland.....	401
Free Church.....	573
Congregational.....	378
Baptist.....	10

146,576

The Presbyterians have three congregations: two at St. John's and one at Harbor Grace. The Rev. Moses Harvey has been twenty-three years minister of the Free St. Andrew's Church, St. John's, and is now assisted by the Rev. Neil Forsythe. The Rev. Alex. Ross has also been a long time the minister at Harbor Grace.

St. ANDREW'S Congregation, St. John's, was formed in 1842. The church, still in use, was erected the following year. Its members were previously connected with the Congregational body. Their first minister was the Rev. Donald Allan Fraser, a man greatly beloved and respected as a preacher. He came from Scotland in 1816, ministered for 21 years in the County of Pictou, and for several years at Lunenburg, and died here at St. John's on the 7th February, 1845. After this lamented event, as we learn from the Session Records, "the pulpit was occasionally supplied by temporary services from different clergymen, viz., Mr. McLennan, of Belfast, P.E.I., in 1845, Mr. Wilson, of Sydney, Mr. Robb, of Halifax, and Mr. Duff, of Lunenburg, in 1846."

In 1847, the Rev. Arch. Sinclair came to St. John's and remained till the close

of 1848, when he was succeeded for a short time by Mr. Romans, from Dartmouth.

After Mr. Fraser's death the congregation became divided on the Free Church question, and a season of discussion and strife ensued in respect to the Church property. The law courts, however, having decided in favor of the Church of Scotland party, the Rev. Thomas King, ordained for the charge by the Presbytery of Dumfermline 31st August, 1849—a young man of excellent gifts and acquirements—became pastor on 8th October that year, and remained a little over twelve months. Then another period of confusion began, the consequences of which were seriously hurtful to the welfare of the congregation.

Late in 1851, the Rev. Francis Nicol was appointed to the charge, who remained until June, 1858, when he went to the Upper Provinces and became minister of London. During his incumbency St. Andrew's became connected with the Presbytery of Halifax. He left the charge in a state of admirable working order. Mr. Nicol first came to Nova Scotia as a third minister for Halifax, and during his stay in that city divided his services equally between the Churches of St. Matthew's and St. Andrew's. This able and amiable minister died at Toronto, on the 30th October, 1873.

The Rev. Donald Macrae, M.A., a native of Pictou Co., educated at Aberdeen and Edinburgh, succeeded Mr. Nicol in August, 1858. He was previously settled two years at East River, Pictou. After a ministry of twelve years in Newfoundland, Mr. Macrae returned to his old parish in his native county, and, in 1874, was inducted to the charge of St. Stephen's, St. John, N.B., where he now is. The Rev. Daniel McDougall was next inducted to St. Andrew's Newfoundland, and remained three years, when he returned to Scotland. The present incumbent, Rev. James Dykes Patterson, was inducted in December, 1874. Previous to coming from Scotland, Mr. Patterson was during two years assistant minister in Dalmellington Parish, Ayrshire.

It might have been mentioned that congregations of the Halifax Presbytery, referred to in last chapter, as having disappeared from the Roll, were all taken charge of by the Presbyterian Church of the Lower Provinces, for the sufficient reason that the Kirk had no ministers to send them. Few of the people being Scotch in these places, no "disruption" took place among them.

And now, before entering upon what may be called debateable ground, we guard ourselves by reminding the reader that we do not profess to write the Church History of the Maritime Provinces, but only to give some account of a small section of Presbyterians therein. We are, therefore, not to be accused of ignoring the pious and successful labors of others. It may be that some of our statements will be questioned by those who have viewed the matter from another standpoint. We can only say we have done our best to arrive at the truth, and that nothing of importance will be found in the following, we had almost said romantic, chapter that has not been subjected to the criticism and correction of at least six ministers of the largest experience in the Church to which it relates.

In respect to aspersions that have been thrown by other writers upon the memory of some of the earlier missionaries whose names are here mentioned, we are not careful to answer their detractors in this matter. We only recognize in it the truth of the adage—

"The evil that men do lives after them;
The good is oft interred with their bones."

CHAPTER II.

THE PRESBYTERY OF PICTOU.

Curiously enough, the first systematic attempt at settlement in this county, afterwards destined to be so intensely Scotch in its character, was due to *American* enterprise, and was affected

through the agency of the Philadelphia Land Company, which received from the British Government a grant of 100,000 acres, embracing nearly the whole of the county and a part of the adjoining county of Colchester. Immediately following the treaty of peace, in 1763, a few families came hither from Maryland under the auspices of this Company. Eight years later, they transported thirty families from the North Highlands of Scotland, who, arriving in the fall of the year, and unsupplied with provisions for the winter, would certainly have died from starvation had they not, with incredible labor and fatigue, found their way through the woods to the settlement in the neighborhood of Truro, where the same Company had previously planted a little colony of Irishmen from Londonderry. Some of the poor Pictou people had dragged their families with them through the wilderness. They remained on the shores of the Basin of Minas until they had acquired sufficient means to establish themselves elsewhere, while others, who had left their families in the County of Pictou, returned, carrying on their backs for their support the provisions they had received for their wages. These wanderers were soon joined by several other families who had emigrated from Dumfries-shire to the Island of St. John, from whence they had escaped to Pictou in the greatest poverty and distress. They must inevitably have perished there but for the kindness of the Highlanders who shared their scanty stores with them. In 1784, at the close of the American war, their numbers had been largely increased by an influx of disbanded soldiers. About the same time a movement was set on foot for the purpose of raising funds for the support of religious ordinances among the settlers. They voted for stipend £80 for the first year, £90 for the two succeeding years, and £100 for the third year, to be increased in proportion to their means. Application was then made to the Associate Synod of Scotland, commonly known as the Anti-Burgher Church, for a minister, in answer to which the Rev. James D. McGregor, D. D., arrived in Pictou in the year 1786. This proved to be the means of inducing a large number of additional emigrants to sail from Scotland, and, in

time, there came to be required an increase of ministers, so that we find in 1795 the name of the Rev. Duncan Ross, and eight years afterwards, that of the Rev. Dr. McCulloch. At this time the population had been largely increased by emigrants from Inverness, Ross and Sutherland shires, all of whom had belonged to the Established Church of Scotland. There being no minister of their own in this new country, the settlers wisely connected themselves with the ministrations of those whom they found there on their arrival, and, from time to time, they were appointed as elders and office-bearers in the congregations of Dr. McGregor and Mr. Ross.

Dr. McCulloch soon acquired a high standing for literary attainments, and was appointed President of the Academy of Pictou. As for Dr. McGregor and Mr. Ross, these gentlemen were both earnestly desirous that the Established Church of Scotland should send out ministers to its adherents, with whom they were prepared to live in peace and harmony. But the "prince of the power of the air" was against them. The seeds of dissension had been sown broadcast over the land,—too soon to yield the unsavory fruits of sectarian bitterness. Had some other of their *confreres* manifested a like generous and catholic spirit, it might have saved the County of Pictou from much of the political rancour with which it is cursed to the present day.

In the neighboring county of Colchester the Presbyterian clergymen were from the Burgher branch of the Secession Church. Those of the county of Pictou were of the Anti-Burgher branch, and between the two sections there was a fierce war carried on, with relentless spirit on both sides, until the time, strange though it may seem, when, after much consultation and prayer, they united under one Synod on the third of July, 1817.

Matters might have gone on smoothly enough, and long enough, but for the unfortunate sectarian element referred to, which not unfrequently found vent in the pulpit, and at the catechisings. It was not to be expected that people who had sat under such men as the Frasers of Kirkhill, McIntosh of Tain, and Stewart of Dingwall, would long

endure this sort of thing. Disputes, bitterness, and dissatisfactions arose, followed by more hard preaching; the inevitable result being the withdrawal of most of the late emigrants from the connection altogether.

McLENNAN'S MOUNTAIN.

It was while these commotions were at their height that the Rev. Donald Allan Fraser, of Argyleshire, Scotland, a minister of the Established Church, landed at Pictou. Mr. Fraser was just such a man as was eminently qualified to gain the hearts and affections of the Highlanders,—young and handsome, a thorough gentleman, an accomplished scholar, exceedingly pleasing in his address, and a powerful Gaelic preacher. This was in 1816. There were then about forty families, all Highlanders, settled at McLennan's Mountain. Between them and Mr. Fraser it was a case of love at first sight. They forthwith gave, and he accepted a call to become the minister of the charge, now for the first time designated McLENNAN'S MOUNTAIN congregation in connection with the Church of Scotland. A frame church to seat about 500 persons was immediately erected, and a log house for the minister and his wife was at the same time put up; and that little log house at the foot of the mountain became the centre of an influence which attracted the scattered elements that were to form the congregation in a short time to spring up in all the country around. Next year a church was built on Fraser's Mountain, distant about six miles from McLennan's, and two miles from what is now the town of New Glasgow, but which at that time had no existence. This church formed part of Mr. Fraser's charge, and here he officiated every alternate Sabbath. There were only about twenty-five families connected with it, but they paid half the stipend—\$300—and it became the nucleus in course of time whence the St. Andrew's Church, New Glasgow, was afterwards formed. Here Mr. Fraser continued to labor with great acceptance and success until the year 1837, when, much to the regret of his congregation, he demitted the charge and removed to Lunenburg, from which

place, in 1842, he moved to St. John's Newfoundland, and founded the St. Andrew's Church and congregation there, in connection with the Church of Scotland. There, too, he was greatly beloved and respected as a preacher and as a man, and there he died on the 7th February, 1845.

During the vacancy that occurred in consequence of Mr. Fraser's removal, McLennan's Mountain and New Glasgow separated and formed themselves into two congregations, the former under the ministrations of the late Dr. McGillivray, and the latter under the Rev. John Stewart, afterwards of Knox Church, New Glasgow. Meanwhile the same process was going on in other parts of the country. The grain of mustard seed had grown into a stately tree. During the period of twenty-six years, from small beginnings, the Church of Scotland had become the strongest body of Presbyterians in Nova Scotia, when suddenly her progress was arrested by the unfortunate division of 1844.

That year the minister of New Glasgow joined the Free Church. The seven ministers of Cape Breton, one of Lunenburg, one of Shelburne, and one of Cornwallis, did the same. Seven ministers of the Presbytery of Pictou, and two of the Presbytery of Prince Edward Island, returned to Scotland, and accepted charges in the Establishment. Three only, the Rev. Messrs. Scott and Martin in Halifax, and Dr. McGillivray of McLennan's Mountain, remained to represent the Church of Scotland in Nova Scotia and Prince Edward Island. These were indeed dark and dreary days, when uncertainty and doubt everywhere prevailed, and when multitudes, who had been halting between two opinions, were carried away by the enthusiasm of the hour, which was fanned to a flame by the glowing representations of the several deputations who were sent out for the purpose of gaining over the ministers and people of Nova Scotia. Not until the following year did the Established Church find it possible to despatch an embassy to reassure her adherents and endeavor to stay the movement; and when, in 1845, Dr. Simpson, of Kirknewton, Dr. McLeod, of Morven, and Rev. Norman McLeod, at length did arrive, although they were

received with unbounded enthusiasm by those who still adhered to the National Church, they felt that they had come too late to avert the catastrophe.

The subsequent history of McLennan's Mountain may be summed up in a few words.—In January, 1833, the Rev. Alex. McGillivray was inducted to the charge, and, amid all the vicissitudes that occurred during his time, continued to discharge the duties of his sacred office, with a devotion and earnestness rarely equalled, until his death on the 16th February, 1862. Queen's University, Kingston, conferred on him the Degree of Doctor of Divinity in 1858. He was a native of the Parish of Croy, Inverness-shire, and came to Nova Scotia in the year 1833. During the first five years of his ministry he took charge of Barney's River, Lochaber, and other stations. His attachment to the Church of Scotland was deep-seated and enduring, and when at last he was called away, his death was acknowledged to have caused the greatest breach ever made in the ranks of the Church to which he belonged. Few, if any, of the ministers of the Church have ever done so much to supply, consolidate, and strengthen its deserted and sore-tried congregations in the eastern parts of the Provinces as Dr. McGillivray did. For years he labored *à l'oune*, dividing his time among all the congregations belonging to our Church in the County of Pictou. Before his death a substantial new church, built of wood, seated for 600 people, and costing about £650, had supplanted the original one, and, in front of this edifice, a costly monument was erected to his memory. It was at McLennan's Mountain that the first communion was dispensed in connection with the Church of Scotland in this county.

The present incumbent, the Rev. William Stewart, a native of Perthshire, Scotland, was educated at St. Andrew's and Edinburgh Universities, and was inducted to this charge in October, 1863. The number of families connected with the congregation is about one hundred and sixty, and of communicants, one hundred and ninety-five. The annual stipend is \$640. There is no manse.

NEW GLASGOW.

A brief reference to this congregation

now follows in natural order. As already mentioned, St. Andrew's Church here was originally a wing of Mr. Fraser's charge at McLennan's Mountain, and its first stated minister was the Rev. John Stewart, who at the "disruption period" joined the Free Church. He carried with him nearly one half of the congregation, and all the elders save one. The church had been incorporated some years previously, and its management vested in five trustees, all of whom, however, continued to adhere to the Church of Scotland. This unhappy division gave rise to an expensive and vexatious lawsuit, which resulted in confirming the trustees in the possession of their property; but, for seven long years St. Andrew's Church was practically vacant. During this interval Dr. McGillivray gave such occasional services as it was in his power to supply. Mr. Herdman of Pictou was also specially helpful to the congregation by frequent preaching and visitation among the people.

In 1853 three young clergymen came from Scotland. Two of them were natives of Nova Scotia: Messrs. G. W. Sprott and Alexander McLean; the third, the Rev. Allan Pollok, was a native of Buckhaven, Fifeshire, son of the minister of Kingston Church, Glasgow. Mr. Pollok received and accepted a call to this congregation, and was immediately inducted. In 1856 the old church was taken down and the present edifice erected on the same site. It is a neat wooden building with a lofty spire. It cost about \$8000, and is seated for 800 or 900 people. The bell cost \$480. It is quite free from debt, and was finished by the Congregation without any extraneous aid. It is more "beautiful" than the former one, but it can never be invested with similiar associations. The men who had to do with the building of the old one have all passed away. Grand men they were and true, every one of them! Loyal and devoted to their king and country, and fervently attached to the church of their fathers. In that old church were fought some of the battles of the disruption in Nova Scotia. It was visited by all the deputations that came to the Province at that time. Its walls had resounded the eloquence of Dr. Burns, Dr. Begg, Mr. McMillan of Card-

ross, and many others belonging to the Free Church. It was honoured, too, with the presence of Dr. Simpson of Kirknewton, Dr. John McLeod of Morven, and Dr. Norman McLeod, then of Dalkeith, the Church of Scotland's Deputation in 1845; of Dr. Fowler, Ratho, Mr. Stevenson, Dalry, and Mr. Simon Macintosh, Aberdeen, the members of the second Deputation sent by the General Assembly in 1847, each of whom preached in the old church, where also the Sacrament of the Lord's Supper was dispensed by them; and again, in 1852, by Dr. Ritchie of Longforgan and Rev. William Sutherland of Dingwall.

For some time after the division of 1844 it was doubtful whether the remnant portion of the congregation would be able to hold together, but by the blessing of God, under the ministrations of Mr. Pollok the congregation so increased and prospered that some years ago, by mutual consent, a portion of the congregation separated and formed a distinct charge at Albion Mines. In the summer of 1873 Mr. Pollok visited Scotland, and had the honour of appearing before the General Assembly. Shortly thereafter a letter from him was received by the Presbytery of Pietou demitting the Charge of New Glasgow. This was reluctantly accepted; the brethren expressing their deep regret "at losing a brother so beloved, a co-worker so faithful, and a counsellor so wise and prudent; and their sympathy with the congregation deprived of a faithful and beloved pastor."

Mr. Pollok accepted the appointment of Assistant Minister to Dr. Leishman of Govan, Scotland, and discharged with much acceptance to the people the duties of that large parish up to the date of Dr. Leishman's death in September, 1874. Subsequently he was nominated by the Colonial Committee to the Chair of Church History and Pastoral Theology in the Divinity Hall at Halifax. The vacancy in St. Andrew's Church, New Glasgow, was filled by the induction, on the 11th December, 1873, of the Rev. George Coull, M.A., who had a short time previously arrived as a Missionary from the Colonial Committee. The congregation comprises 150 families, 230 communicants, 150 Sunday School

Scholars and eight elders. There is an excellent manse. The stipend is \$800.

(To be Continued.)

The Presbyterian Church in Canada.

(From the Presbyterian.)

AN IMPORTANT MEETING.

The Committee of the Presbyterian Church in Canada, appointed by the General Assembly, constituted in this city on the 15th June last, to mature measures for the next Assembly, met in St. Paul's Church on the first of September, and, after deliberating for eight days, concluded its proceedings at a late hour on Wednesday evening, the 8th instant. The subjects which engaged the attention of the Committee were varied and important, having reference to the following matters, namely: Ecclesiastical Procedure, Parliamentary Legislation, Synodical Functions and business, Missionary and other schemes, Colleges, Education for the Ministry, Examination of Students, Admission of Ministers from other Churches, Amalgamation of Ministers' Widows' and Orphans Funds, Agency, Periodicals, Clerkship of the General Assembly, Mode of Electing the Moderator of the Assembly. Upon these and other subjects the Committee had instructions to consider in detail and to report to the next annual meeting of the General Assembly such recommendations as might appear to the Committee to be of practical importance and utility.

THE PERSONNEL

of the Committee, being composed of the representative men of the four Churches recently united, formed, it is needless to say, such a combination of brain-power as it is seldom found possible to concentrate upon given subjects. The whole number appointed by the General Assembly was eighty-eight, of whom sixty-six were Ministers. There were in actual attendance sixty-one members, including twelve laymen. They came from the four Provinces of Ontario, Quebec, New Brunswick and Nova Scotia, implying a journey, coming and going, of between fifteen and sixteen hundred miles on the part of several of the members. The colleges were strongly represented. Drs. Cook, Mac Vicar, Snodgrass and Caven, the Principals respectively of Morin College, Quebec; the Montreal College; Queen's University, Kingston; and Knox College, Toronto, were present, as were also Professors Gregg and McLaren from Toronto, and Mackerras from King-

ston. Of Doctors in Divinity and Law there were, in addition to the learned Principals, Doctors Taylor and Jenkins of Montreal; Topp of Toronto; Bell, Walkerton; Bayne, Pictou; Proudfoot, London; Waters and Bennett, St. John, N.B.; Patterson, Nova Scotia; Cochrane, of Bradford, and McNish of Cornwall.

The Rev. Dr. Topp, the Convener of the Committee, presided over its deliberations. The Rev. P. G. McGregor, of Halifax, and the Rev. John Gray, B.A., of Orillia, O., acted as Secretaries. The late Church of Scotland in the Maritime Provinces had but one representative present, the Rev. G. M. Grant, M.A., who is, however, acknowledged to be a host in himself. In addition to the above named, the following were also present:—Messrs. William Reid, M.A., D. J. Macdonell, B.D., J. G. Robb, B.A., John M. King, M.A., and John Smith, of Toronto; Robert Campbell, M.A., Montreal; Daniel M. Gordon, B. D., and William Moore, of Ottawa: James Patterson, Hemmingsford; Kenneth MacLennan, M.A., Peterboro; Peter Wright, Quebec; D. H. Fletcher and John McCall, Hamilton; John Laing, M.A., Dundas; Thomas Sedgewick, Tatamagouche, N.S.; John McTavish, Woodstock, Ont.; J. K. Smith, M.A., Galt; Thomas McPherson, Stratford; James Middlemiss, Elora; Wm. Fraser, Bondhead; Robert Ure, Goderich. Robert Torrance, Guelph; John Scott, Bruce; J. Burton, Belleville; R. H. Warden, Toronto; Alex. Young, Valleyfield; J. Hastic, Prescott; and James Fowler, Bass River, N.B., *Ministers*; And Messrs. Hon. John McMurrich, Toronto; Judge Stevens, New Brunswick; Robert Bell, Carleton Place; George Hay, Ottawa; Adam Gordon, M. P., Port Perry; Thos. Macrae, Guelph; John C. Thompson, Quebec; Warden King, John L. Morris, David Morrice, John Stirling and James Croil of Montreal, *Lay Elders*.

THE ORDER OF BUSINESS.

The subjects appointed by the General Assembly for consideration having been announced by the Chairman, it was agreed to take them up consecutively for discussion, and that, when the Committee should be seized of the whole matter and had received such explanations as the members were able to give of the practices heretofore followed by the respective churches previous to the Union, then it should be remitted to Sub-Committees to consider in the light of the information thus obtained, and having also the mind of the whole Committee upon the various subjects—the different matters in detail, and to embody their conclusions in a report to

be submitted to the general Committee, and by it to be reconsidered, clause by clause, before its adoption.

For example, in regard to the question of establishing a Ministers' Widows' and Orphans' Fund for the united Church, statements were made by parties officially connected with the several pre-existent Funds, setting forth their respective capitals and other sources of revenue, their modes of administration, the number of annuitants, the amounts paid to each, &c. With such data, the Committee were in a position to discuss the merits of each and arrive at certain conclusions. With these for their guidance, the Sub-Committee proceeded to formulate the outlines of an equitable plan for the United Church. This in turn being considered by the General Committee, and amended, was finally adopted, and ordered to be sent up to the General Assembly in the form of a recommendation.

THE RESULTS.

It follows, necessarily, that the work of the Committee was simply of a preparatory nature. It had not the power to make a single enactment. But, taking for granted that its membership fairly represented the mind of the different sections of the Church, it will be found that important and valuable service has been rendered by the suggesting of practicable measures, and thereby facilitating the transaction of business at the next meeting of the Assembly, when there will in all probability be present a constituency so large as to be otherwise unmanageable for overtaking the amount of business that will be brought before it. The following are understood to be some of the more important recommendations of the Committee:

1. That the mode of electing the Moderator of the General Assembly be by an open vote of the members composing the court at its first sederunt. (In the Church of Scotland branch, use and wont had vested the nomination of the Moderator in a so-called College of ex-Moderators. In the C. P. Church the Presbyteries had the privilege of nominating.)

II. HOME MISSIONS.

That there be one Board of Management for the whole Church, consisting of forty-five members, of whom one-third shall belong to the Synod of the Maritime Provinces and the remaining two-thirds to the other Synods of the Church, including Manitoba; that the Committee be correspondingly divided into two sub-sections for the transaction of business within their respective districts, empowered to act

separately, but to report jointly to the General Assembly.

That the Fund to be administered by the Board shall consist of two parts, (1.) the Home Mission Fund proper, for the support and extension of Mission stations throughout the Dominion; (2) the Fund for supplementing organized Congregations unable of themselves to provide fully for the maintenance of ordinances.

That the support of Manitoba College shall in the meantime be a charge on the Home Mission Fund.

That Congregations not self-supporting but able to pay at least \$400 annually toward stipend, and at the rate of \$4.50 per communicant or \$6 per family, may be supplemented by the Board; and that the *minimum* stipend, exclusive of manse, from all sources, shall be \$700 in all such cases (This recommendation is to the effect that separate collections should be taken up throughout the church annually for the Home Mission Fund, and for the supplementing of small Congregations, and that no settled minister in the church should receive a smaller stipend from all sources than \$700) In cities and towns this sum may be exceeded at the discretion of the Committee. The amount of supplement shall in no case exceed what is necessary to bring up the stipend to \$700, and in all cases it must be proved to the satisfaction of the Presbytery of the bounds that a Congregation has contributed for stipend to the extent of its ability.

III. FOREIGN MISSIONS.

That there shall be one central Fund for the support of Foreign Missions, to which all the Congregations and mission stations shall be required to contribute annually; and one Board of Management annually appointed by the General Assembly. In the meantime, however, it is deemed expedient that the Fund be divided into two sections:—(1) Ontario, Quebec, and the North-West; (2) the Maritime Provinces. (This, in consideration of the fact that the Churches of the Maritime Provinces, at the time of the Union, were committed to a very successful scheme of Foreign Missions, established a number of years ago in the South Sea Islands, the West Indies, and elsewhere.)

IV. MINISTERS' WIDOWS' AND ORPHANS' FUND.

That one Fund be created for the whole Church, that respect be had to the provisions contained in the Act 38 Vict., cap. 61—passed during last session of the Legislature of Quebec, to the effect that no widow or orphan of a minister, who had formerly

belonged to the Presbyterian Church of Canada in connection with the Church of Scotland, shall receive a less annuity from the fund of the United Church than would have pertained to them, in terms of the scale in force at the date of Union, if the Churches had not united; that the terms on which ministers be admitted to the benefits of the Fund be as follows:—the payment, by each minister applying for admission under 35 years of age, of \$8 annually; from 35 to 40 years of age, \$10; and from 40 to 50 years of age, \$12 annually,—application by parties over 50 years of age to be subject to special consideration; that the ministers of the late Presbyterian Church of Scotland in Canada continue to pay, as heretofore, \$12; the ministers of the late Churches in the Lower Provinces \$8, and the ministers of the late Canada Presbyterian Church at the rates first mentioned, \$8, \$10, and \$12 annually; that saving the above proviso, in favour of the Church of Scotland in Canada, the payments to widows and orphans be in all cases equal, namely, \$150 per annum to each widow, with the additional annual sum of \$20 for one child, \$36 for two children, \$50 for three children, and \$10 for each additional child. In the case of orphan children, the annuity be the same as to a widow until the annuitant or annuitants have reached the age of 18 years for girls, and 21 for boys.

AGED AND INFIRM MINISTERS.

That there be instituted one Fund for the payment of retiring allowances, to be supported by annual congregational collections throughout the Church, donations and bequests; that ministers retiring from active service, with the consent of the General Assembly, after 10 years service, be entitled to an annuity of \$100, and \$10 a year for every additional year's service, up to 40 years' service, if the Fund admit.

COLLEGES.

In addition to the revenues derived from their endowments, it was ascertained that the following sums are requisite to maintain the undermentioned Colleges in their present state of efficiency, namely:—Knox College, Toronto, requires \$11,000; The Theological Faculty of Queen's College, Kingston, \$2000; The Montreal College, \$6500, and the Theological Hall of Halifax, \$5000, annually.

The opinion was very generally entertained that the United Church should aim at the permanent endowment of all its Colleges as soon as possible. In the meantime it is recommended that the deficit of revenue for the said Colleges be

provided by congregational contributions, under the authority of the General Assembly, and, to this end, that the territorial system be adopted; that the Synod of the Maritime Provinces be the constituency for the support of the Theological Hall at Halifax; that the territory bounded by the Maritime Provinces on the East, and by the St. Lawrence and Ottawa Railway on the West, be assigned for the support of Montreal College, and all the territory West of the said Railway, for the support of Knox College, Toronto, and Queen's Theological Hall, at Kingston. (In the event of it being judged necessary to augment the equipment of the said Colleges, by the appointment of additional professors under the above system of support, it was conceded that Morrin College, at Quebec, be entitled to an equitable consideration.)

CLERKSHIPS, AGENCY AND PERIODICALS.

(1) The Rev. William Reid, M.A., of Toronto, Rev. Professor MacKerras, M.A., of Kingston, and the Rev. William Fraser, of Bondhead, be appointed joint clerks of the Assembly, the two first named with a salary of \$250, and the last named, \$150 per annum, exclusive of incidental expenses. (2) That two Agents be appointed, for the management of the financial affairs of the Church—their respective duties to be hereafter defined—One in Toronto, the Rev. William Reid, M.A., and one in Halifax, the Rev. P. G. McGregor, each with a salary of \$2000 per annum. (3) That one periodical be published monthly under the authority of the General Assembly as the official Record of the Church; that it be published in the city of Montreal, and that Mr. Croil be the Editor; that it be supplied to congregations at the rate of \$25 per 100 copies, free of postage, and to single subscribers for 60 cents per annum; that a Committee be named to make arrangements for commencing the issue of the periodical on the first of January, to be named THE PRESBYTERIAN RECORD, with an edition of at least 30,000 copies; and that the same Committee be charged to report on the feasibility of establishing and maintaining a monthly periodical suitable for circulation in the Sabbath Schools of the Church.

ECCLESIASTICAL PROCEDURE.

The report was also read and adopted defining the question to be put to Ministers, Elders, and Deacons at their ordination and appointment; prescribing the formula to be signed by ministers at their induction, the terms of the Barrier Act, the form in which church records, reports,

and like official documents are to be engrossed, with other matters of detail which do not require to be specified. There being no further business, the members united in singing the last three verses of the 122nd psalm, commencing with the lines:

"Pray that Jerusalem may have
Peace and felicity.
Let them that love thee and thy peace
Have still prosperity."

After which the chairman engaged in prayer, and closed the proceedings with the Apostolic Benediction.

It only remains to be added that the proceedings were conducted throughout in a business-like manner, and that nothing could exceed the fine spirit and temper which prevailed. The discussions were characterized by marked ability, and a tone of earnestness and conciliation, which not seldom rose to magnanimity. A frank and fearless expression of opinion was honestly given—predilection for particular systems were pronounced, but of the old dividing party lines not the faintest trace could be seen. Had the members of this Committee done nothing more, they might justly feel proud that they have solved a problem hidden for generations from the wise and prudent, and proved, beyond contradiction, the essential unity of the great Presbyterian family.

Letters to the Editor.

Re-opening of St. Andrew's Church, St. John's, Nfld.

To the Editor of the Monthly Record:

REV. AND DEAR SIR,—Knowing that you feel an interest in the progress of Presbyterianism in this Colony, I give you a short account of what we have been doing lately in connection with our Church.

Sabbath, 22nd August, was an important day for the congregation of St. Andrew's. The church had been closed for nine weeks, in order that it might undergo a thorough renovation; and on the day mentioned it was re-opened for public worship. The services were conducted by the minister, the Rev. J. D. Patterson, who preached in the morning from St. Matthew 11th chap. 28th verse, and in the evening from 1st Kings 18th chap. 21st verse. The congregations at

both services were large. The church has been thoroughly cleaned and painted, the high pulpit which has done duty since the church was built in 1843, has been re-modelled and lowered, and now stands on an open platform, and, to crown the good work, the stove, with its attendant pipes, has been removed, and a new heating apparatus, a hot air furnace, has been substituted. Altogether, St. Andrew's has been greatly improved in appearance, and, standing as it does on an excellent site, it looks remarkably well. Nor has the manse been forgotten. It also has been thoroughly cleaned and painted, in short, put into first class order. The managers and congregation deserve great credit for the hearty and liberal manner in which the improvements have been effected.

Where all have been so willing to do everything in their power towards the result achieved, it may appear invidious to say that a special vote of thanks is due to the ladies of the congregation for their thoughtful kindness in connection with the furnishing of the manse. During the minister's absence in Canada, they went to work with a will, and on his return he found the manse furnished with a handsome drawing-room suite and bed-room suite, and the fervent wish of the congregation is that Mr. and Mrs. Patterson may be long spared to occupy St. Andrew's manse. It may be mentioned that upon the opening Sabbath the Rev. Mr. Patterson wore a handsome set of pulpit robes for the first time. These are a "presentation" from a liberal gentleman, a member of the congregation,—one of those men whose heart or hand is never closed when the good of the Kirk requires they should be open. It may also be stated that the congregation recently subscribed a substantial sum for the purchase of a first-rate harmonium, which is now used in the Sabbath School and at the choir's weekly practice of sacred music. May we not hope soon to hear its solemn tones in our regular Sabbath services?

Before closing, let me mention a circumstance that will cheer all lovers of a Presbyterian Union. Our communion day was on September 5th, and upon that solemn occasion the elders of St. Andrew's were assisted by two highly

esteemed brethren connected with the other Presbyterian congregation in St. John's, Messrs. James Gibson and James Goodfellow, whose presence with us was hailed by the congregation as the beginning of the "good time coming" for Presbyterianism in Newfoundland. This delightful co-operation, along with the fact that the number of additions to the membership was very satisfactory, renders our first communion (after the re-opening) one to be remembered. Altogether, we may safely say that the "Kirk" in St. John's is *fully alive*, and that, God helping us, we intend in the time before us to be more "zealous for Jehovah" and His cause.

The only regret we have to express is in regard to Rev. Mr. Patterson's absence from the interesting union meeting held in Montreal in June last, and we regret this the more because the managers had engaged to commence the alterations at a time to allow their minister to be present. He himself was ready to start on the regular steamer day, but, unfortunately, the *Caspian* was five days late in reaching St. John's, owing to fog and icebergs, and when Mr. Patterson reached Montreal the "Union" was consummated, and the members of Assembly dispersed.

Yours, &c.,

W. D. MORRISON.

The Sabbath School.

LESSONS FOR OCTOBER.

FIFTH SABBATH.

SUBJECT:—*Friends and Foes of Jesus*, John xv. : 11-19. Golden Text, James iv. : 4.

This lesson is a continuation of the discourse that is commenced in the xvth chapter, Christ's farewell discourse to His disciples. Here as indeed all through, his words are very tender, and very comforting.

V. 11.—*These words have I spoken, &c.* The words preceding, especially those immediately preceding, contained in vs. 9 and 10, concerning His love to them. *My joy*. Christ's joy in the Father's love, or the joy of which He was the possessor that was to be the disciples! That joy was henceforth to be in their souls as a new and resident vital principle. And as the result their joy

was to be full or perfect. They were to be joyous up to the measure of their capacity. How great their happiness!

V. 12.—Christ here declares how this joyousness is to be reached and preserved. It is by loving one another. His love to them shewing itself in their love to each other. *As I have loved you*, that is the standard or rule according to which they are to love their brethren.

V. 13 is the utterance of a general truth viz., this truth, that death for or in the room of any one is the highest expression that love can take.

V. 14 is the application to the disciples of this truth. I look upon you as friends for whom I die; but ye too must prove yourselves my friends by doing after my commandment, i. e., loving one another as, &c.

V. 15.—*Servants*, that is in the sense of unwilling or joyless servants or slaves. For in those days servants and slaves were one and the same. *The servant knoweth not, &c.* See Lev. xxv. : 39. *Friends*, made acquainted with his mind, trusted, loved. "The exaltation of the disciples from Christ's service to friendship is accomplished by his confiding to them the fundamental idea of this life, this sacrificial death of love in accordance with the loving counsel of God; it was by this confidence that he sought to arouse them to a loving activity that should rejoice in sacrifice."

V. 16.—"A wholesome memento after the lofty things he had just said about them." *Ordained*, placed or appointed. Admitted to this friendship they should go forth under the impulse of love, and bring forth fruit—fruit that would abide.

V. 17 last part is a summing up of the fundamental thought presented vs. 11-17.

Vs. 18, 19.—The world's attitude towards the disciples. It hates them. And that is not strange. It hated Christ first; Christ most; and them because they were Christ's. See 1 Peter iv. : 12 : 1 John iii. : 13, 14.

LESSONS.

(1.) Wherever there is love to Christ shewing itself in love to His people there, there will be joy. Joy follows upon the exercise of love.

(2.) Obedience to Christ, especially in the law of love—brotherly love—shews that we are his friends.

(3.) If we are Christ's true friends the world will hate us. It cannot do otherwise.

(4.) Therefore it is impossible to have the friendship of Christ and the friendship of the world at the same time.

How is it with us? Let us ponder well the golden text for the day, James iv. 4.

LESSONS FOR NOVEMBER.

FIRST SABBATH.

SUBJECT:—*The work of the Spirit*, John 16, 7-11. Golden Text, John 11, 26. Par. passages, John 16, 13-14, 1st John 2, 20, 1st Peter, 1, 2.

The first point in this lesson is the departure of the Saviour. The prospect of it had filled the disciples with sorrow. For more than three years they had listened to His words and witnessed His mighty deeds. As a friend, a teacher, and a guide, they believed that His loss was irreparable; but He tells them that in this they were mistaken. His departure would be not an injury, but a benefit. It was expedient for them that He should go away. In the salvation of men each person of the Trinity had a special part to perform. The Father arranged the plan and provided the Saviour, the Son made the atonement, and His special work on earth was finished on the Cross of Calvary. Then the Holy Spirit took up the great work of man's redemption, and ever since His descent on the day of Pentecost has been applying, and till the last redeemed soul shall have been brought home, will continue to apply Christ's salvation to the hearts of men.

Secondly, we have the promise of the Spirit's advent. Our Saviour states that it could not take place till after His departure, and that he would Himself send the Spirit. The following are some of the reasons why it was desirable that the Saviour should depart and send the Spirit. 1st. His work on earth was done, but He still had to carry on the great work of intercession by entering into Heaven itself, and there appearing in the presence of God for us, Heb. 9, 24. 2ndly. The great facts of his death, resurrection, and ascension, were to be used by the Spirit as means of showing the disciples the real nature of Christ's kingdom and the design of His coming. Hitherto they were blinded by prejudice, but we learn from the Acts of the Apostles that the Spirit guided them, on this as on every other point "into all truth." 3rd. If Jesus had stayed on earth, He could have been in but one place at one time; but some agent was needed who could apply the work of Christ to men everywhere. 4th. As this was the Spirit's peculiar province, we find that it was actually done with far more success after His advent than before. Probably not more than five hundred persons believed in Jesus before His death, but after He had sent the Spirit three thousand persons were converted by one sermon of the Apostle Peter.

Thirdly we have the work of the Spirit. He was to act upon the world, that is on the world of sinful men. He was to reprove them, another to convince them, that is, to apply the doctrines and statements of God's word with such power to their hearts and consciences that they would receive and act on them. This conviction is three-fold, first, of *sin*. He would bring home to them the guilt of their sins, and especially of that greatest of all sins, their rejection of Jesus. Secondly, of *righteousness*, that is Christ's spotless innocence, which was shown by His resurrection and ascension, for God would never have raised an impostor. This in-

volves the preciousness of His salvation, and the facts that all who come to Him are saved, and that none can be saved in any other way. Thirdly, of judgment, that is, God will execute judgment on His enemies. By the death of Christ Satan, the greatest of God's enemies, was vanquished, and this world, in which he had so long reigned triumphant, was torn from his grasp. If he has been thus punished, no other sinner can hope to escape the judgments threatened in God's word. These three grand truths—that we are all sinners, that Christ is able and willing to save us from sin and from punishments, and that out of Him there is no escape from the wrath of an offended God, it is the especial work of the Holy Spirit to bring home to the hearts of men, and if He did not thus mercifully interpose, none of our lost race would ever come to Jesus.

In the 14th verse the Saviour sums up the work of the Spirit in the statement that He would Himself send him as His ambassador, giving him His commission and instructions to complete His great work. "He shall receive of mine and shall show it unto you." All the impressions which he produces tend to lead men to Jesus.

SECOND SABBATH.

SUBJECT:—*Jesus interceding*, John 17: 15-21.

The intercession of Christ was impressively shadowed forth on the great day of atonement when the High Priest went into the most holy place with the blood of the victim and sprinkled it on and before the merry seat. Christ has gone into Heaven itself taking with Him so to speak His own blood on the ground of which He obtains every needful blessing for His people. The account of the solemn proceedings of the great day of atonement as we find it recorded in the O. T., and what the Apostle says in the Epistle to the Hebrews about the superiority of Christ's priesthood, should be studied in this connection.

How thankful we should be that this beautiful intercessory prayer of Christ contained in this 17th chapter of John has been recorded! We see here what is now going on within the veil—Christ is now appearing in the presence of God for us.

V. 15.—The disciples had a great work to do in the world and Christ would have them remain behind Him for a season; but He would provide for their safe keeping. No evil should harm them. Some think the meaning of the *evil* here is the *evil one*—the devil: Christ would keep them from the roaring lion. When His purposes with them on earth should be accomplished He would take them home to Himself, see v. 24.

V. 17.—*Sanctify*—both in the O. T. sense of dedication to God, and in the New of a holy life. The *truth* was to be the means, while the Spirit was the agent. All truth—especially the truth concerning Himself.

V. 19.—*I sanctify myself*. Not that Christ could make Himself holier than He was. The idea is, *I devote myself to God—I give myself up as an offering*. And Christ's object in doing this was that they might be brought to devote themselves to Him, to do His work and to Him a holy life.

V. 20.—Other believers down to the end of time were to have an interest in Christ's intercession.

V. 21.—The unity prayed for here is no more eternal oneness, but the unity of the Spirit, the unity which all believers have in a common Lord and in a common Spirit. While all believers are one in Christ, their unity has not in the past been manifested so clearly as it ought; but at the present day we see a higher manifestation of their oneness. And when believers are fused together by love, the world will then be compelled to acknowledge the heavenly origin of christianity, and to admit its claims. What a happy day when the worst thing the world can say of christians is, see how these christians love one another.

LESSONS.

1. The *fact* of Christ's intercession. He pleads now in Heaven as really as He plead on earth.

2. The *efficacy* of this intercession. "Him the Father heareth always." Christ can say, "Father, I will." See v. 24.

3. Believers ought to be entirely devoted to Christ. If He sanctified Himself for them, they ought to sanctify (that is, devote) themselves to Him.

4. Let all who love Christ strive to show the oneness of believers. It is not enough they are one, they must so speak, so act, that the world can see they are one.

THIRD SABBATH.

SUBJECT:—*Jesus the King*, John xviii. 33-38. Golden Text, Rev. xvii. : 14.

Pilate was the Roman governor of Judea, the representative of imperial power. Consequently sentence from him had to be secured before Jesus could be put to death. Hence the appearance of Jesus before Pilate at all. If the Jews could have condemned Him to death they would have done it; and gladly would they have been spared the necessity of going before the Roman government whom they hated.

But necessity knows no law; they must go; and they must go with a charge against Jesus. For the charge see Luke xxviii. : 2. It is three-fold. Pilate regards only the last part of it, viz., that which his accusers say about his being a king.

V. 33.—Pilate had dealt with Christ's accusers (vs. 28-32), outside the judgment hall, because they would not go in. Now he deals directly with Jesus Himself, and that he may be the more free to speak with and question Him he takes Him into the judgment hall, out of the sight and hearing of those that were without. There he puts

the question "Art thou the king of the Jews?"

V. 34.—Christ wants to know whether Pilate is merely repeating a question that he has heard, or whether he is asking for his own information. It seems as if Jesus, to whom the secrets of all hearts are known, perceived down deep in the soul of Pilate an indistinct longing after another king and another kingdom than as yet he knew anything of. And he would have Pilate give expression to it. But no, whatever he feels, Pilate will make no acknowledgments. His pride is touched, and so he asks in reply, "*Am I a Jew?*" *Thine own nation, &c.*

V. 36.—Jesus proceeds to answer Pilate and to let him know that He is a King, that He has a kingdom, but His kingdom is not of this world.

V. 37.—Pilate is perplexed. He cannot understand Christ's words. Hence he asks again, "Art Thou a king then, art Thou really a king, or in what sense art Thou a king." Christ's answer is, "*Thou sayest, &c., or it is as thou sayest, I am a king. 'To this end was I born. . . . to bear witness unto the truth.'*" At first sight this seems to be aside from the point in hand, but when the position and character of Pilate are taken into account it will be seen that it is a most appropriate answer. As a Roman, and an educated Roman, Pilate knew that the great question that the different schools and sects tried to answer was, "What is truth." Now when Jesus here says that He came expressly to bear witness to the truth, and that every one that is of the truth hears His voice, He claims to know all about the matter, He claims to be king in this realm. He speaks with authority. Truth is His; He is the truth; and by the truth he conquers and reigns. He is king in the moral and spiritual world.

V. 38.—Whether Pilate understands Christ fully or not; or is benefited personally by the interview or not, he is convinced of one thing, and that is, that Christ's kingdom will never interfere with Cæsar's. He may rule as a king in His own realm. Pilate sees nothing in Him or His words to condemn.

LESSONS.

- (1.) Christ is a king.
- (2.) His kingdom is to be advanced by the truth. Therefore let us teach truth, the truth, and nothing but the truth.

FOURTH SABBATH.

SUBJECT:—*Jesus on the Cross*, John xix. 25-30. Golden Text, Isaiah liii. 6.

Acting from policy and not from conviction and principle Pilate delivered up Jesus to be crucified. Whereupon the Jews seized him and led him away to Calvary. For an account of their brutal conduct see Matt. xxvii. 27-33. A great company of people (sympathizers) followed Jesus as He went to the cross, see Luke xxiii. 27-33. At

length the place is reached. There stands the Saviour, His body all lacerated and torn, weak and exhausted, meek as a peaceful harmless lamb. The cross is ready, Jesus has borne it on His own shoulders; now He is to be lifted up on it, nailed to it. It is done. Jesus is on the cross. He is crucified, and that between two thieves. Our lesson restricts us to a few facts in connection with the crucifixion. 1st. The onlookers, or at least a few of the onlookers, for there was a multitude looking on. But these were the most deeply interested spectators; the women who followed Jesus, the three Marys, some say four, foremost among whom was Mary, the mother of Jesus. They were faithful to the last. Looking down Jesus sees His mother and John stand by, (for John was the disciple whom He loved) and says, "Woman behold thy son!" Whereupon John takes her away to his own home.

"This was an honor put upon John and a testimony both to his prudence and to his fidelity."—Henry.

Jesus has been on the cross for some hours. He knows that the end draws nigh, that the period of his passion is about to close. "Now with the presentiment of victory his thirst makes itself felt."—Lange. The idea is that Christ was so absorbed with His sufferings (soul sufferings) that He did not feel the dreadful thirst, that always torments the crucified; but now when they are closing He feels the thirst; hence His cry.

Vs. 29-30.—The soldiers gave him some of the beverage which they are wont to drink, sour wine, or vinegar and water. They saturate a sponge with it and put it to His lips and He drinks; and then He dies, exclaiming as He dies, "It is finished." Grand utterance! finished the work that the Father gave Him to do—finished the work that He undertook, finished for ever the work of our salvation.

LESSONS.

- (1.) There were witnesses of Christ's death—many witnesses. It is a well attested fact that Jesus died.
- (2.) Women beheld Christ's death. They were and still are among the most faithful of Christ's followers.
- (3.) Christ when dying providing for His mother, teaches us to provide for those who are near and dear to us.
- (4.) In all His sufferings Christ fulfilled the Scriptures.
- (5.) By dying Christ conquered. 'Twas as He gave up the ghost that He finished His work and overthrew Satan.

CHAPEL OF EASE, ADVISE.—The Baird Trustees have granted \$1000 to the liquidation of the debt on the building.

Presbytery Minutes.

Meeting of P. E. Island Presbytery.

The Presbytery of P. E. Island met at St. Peters on the 18th inst., in the South Church in the morning, and in the North Church in the evening. Divine Service was conducted in the former place by the Moderator, and in the latter by the Clerk. There was a fair attendance of members and elders present; and considering the busy season of the year, a fair representation of the congregations.

A call from the congregation of Tryon and Bonshaw was sustained. The call is addressed to Mr. W. P. Archibald, preacher of the Gospel, and is very cordial and harmonious. The salary promised is \$600 with a fair prospect of increase. Mr. Archibald having intimated his intention to accept the call, subjects of trial for ordination were prescribed. Rev. Mr. Melville was appointed to examine in Hebrew, Mr. McLeod in Greek, Mr. Laird in History, and Mr. Patterson in Theology.

The Presbytery also sustained a call from the congregation of Murray Harbor to Rev. Robert Thynne, of the London Presbytery. The call is signed by eighty three Communicants and by one hundred and sixty-two adherents. The salary offered is \$800, with the free use of a Manse and glebe. The clerk was ordered to transmit the call and other papers at once to the clerk of London Presbytery.

The Presbytery entered upon a consideration of the state of the congregation of East St. Peters. Found that some parties in the congregation had demanded the resignation of certain of the Elders as the only condition on which they would agree to support ordinances in future; while at the same time they advanced no charges whatever against said Elders. The latter expressed themselves desirous of the fullest investigation into their conduct, but no party appeared. They then, after expressing their sense of the injustice of the demand, stated that inasmuch as their continuance in office prevented the harmonious co-operation of parties in the congregation, they were prepared to retire, and resigned accordingly.

The Presbytery, while accepting the resignation of the Elders of East St. Peters' congregation, under these circumstances would record their high appreciation of their conduct and motives in sacrificing private feelings in order to advance the glory of God and promote the peace and harmony of the congregation.

Two members of Presbytery were ap-

pointed to preside at an election of Elders to serve in the congregation. Said election to take place on 12th September.

The next regular meeting of Presbytery was appointed to be held in Georgetown on 8th September, at 7 o'clock p. m. It was also agreed to meet at Tryon on 28th September, to hear Mr. Archibald's ordination trials and to meet in the same place on the following day for his ordination and inductions. Rev. Mr. Carr was appointed to preach, Mr. Patterson to address the minister, and Mr. Duncan the congregation.

J. M. McLEOD,
Presby Clerk.

The Presbytery of Victoria and Richmond

Met for Presbyterial visitation of the congregation and other business at Mabou, on the 14th ult.

The replies to the questions shewed that minister and elders were earnestly engaged in the Lord's work, and that the people were fulfilling their pecuniary engagements and showing interest in regard for religious ordinances.

The Pastor's salary was paid up, and \$235 paid to the schemes of the Church, and \$60 to other religious or benevolent objects by a congregation of 44 families.

The Church is to be repaired and improved, and when this is done the congregation were encouraged and advised to add to the minister's salary.

Rev. Adam McKay accepted the call from the congregation of Ripley, Ont., and his connection with his present charge dissolved. Next meeting at Forks, Raddeck, for Presbyterial visitation, on the last Tuesday of October, in the morning, and at the village in the evening.

Presbytery of Halifax.

The Presbytery of Halifax met in St. Matthew's Church on the 31st August. There was a large attendance. The petition of Richmond for being set up as a separate congregation was patiently considered. The Presbytery felt unable for the present to grant the request. Rev. J. R. Kean, Congregationalist minister, applied for admission to the ministry of the Presbyterian Church. Mr. Kean's papers were submitted to a Committee and found to be all that could be desired. The Presbytery resolved to transmit the application to the General Assembly with their cordial approval. Mr. E. Scott having accepted the call of Milford and Gay's River, appeared and delivered his trial discourses, which were

cordially sustained. Mr. Scott will be ordained and inducted on Monday the 20th at Milford Church; Dr. Burns to preach, at 2 p. m. Mr. Campbell to address the minister, and Mr. Sedgewick to address the people. The Presbytery agreed to hold a meeting at Newport on Tuesday, the 21st, at 10 o'clock, Mr. Grant to preach. The Presbytery expressed gratification at seeing Mr. McGillivray so far restored as to be able to be present with them, and recommended him to preach in the meantime only once each Sabbath, the service to be held in the Central Church, and they hope the people in the outlying districts will attend this central service.

The Presbytery met at Milford on Monday, the 20th ult., for the ordination and induction of Mr. Scott. Dr. Burns preached to an overflowing audience. Rev. G. M. Grant presided, and offered up the ordination prayer. Rev. John Campbell addressed the minister, and Rev. R. Sedgewick addressed the people. A call from West Truro to Rev. L. G. McNeill was laid before the Presbytery. The Maitland congregation was cited to appear for its interests at the next ordinary meeting. On Tuesday the Presbytery met at Newport. There was a good attendance of the people. The Presbytery laid before the congregation their reasons for recommending one service only every Lord's Day, and that service to be held in the centre church. The congregation cordially assented to the Presbytery's recommendation.

Presbytery of St. John.

This Presbytery met recently at Fredericton, Rev. Dr. Brooke Moderator.

Mr. Frederick H. Taylor was received as a preacher within the bounds; he had previously been licensed to preach by the Bishop of Nova Scotia.

Mr. Russell, agent of the Bible Society, passed his trial discourses, and was duly licensed to preach the Gospel.

News of the Church.

Calls.

The congregation of Truro West has given an unanimous call to Rev. L. G. McNeill, of Maitland.

The congregation of Murray Harbor has decided to call Rev. Robert Thynne of the Presbytery of London, Ont.

Rev. A. C. Gillies has received a call from Virginia City, Nevada.

Rev. Adam McKay and Rev. D. McDougall of Cape Breton, have both received calls from congregations in Ontario.

Nova Scotia.

NEW CHURCH AT AMHERST.—The *Gazette* notes that a portion of the congregation which to the time of the Rev. Dr. Clarke's death worshipped in the Reformed Presbyterian Chapel, has for several months held regular services in Mason Hall, the pulpit having been supplied in alternate months by ministers of the Church of Scotland and the Church of the Lower Provinces. On the 30th ult. a sermon was preached by the Rev. H. B. McKay, of River John, after which a church was formed in accordance with the rules of the Presbyterian Church of Canada, with a communion roll of 22 members. Messrs. David Spence and David Corbett were elected elders. On Tuesday evening there was preaching by Rev. James Murray, of Wallace, after which the ordination of the elders took place, and the ordinance of baptism was administered to one. Elder Spence was appointed to attend the meeting of Synod in St. John the first week in October.

CONVERSIONS FROM ROMANISM.

It is particularly gratifying to note the success of Messrs. Crutchet and Pelletier, who have successively labored among the French miners at Stellarton and the Vale Colliery in Pictou Co., during the past two Summers. Mr. Pelletier, in his Report to Presbytery, details the circumstances which led to the abandonment of Romanism by 125 persons, and their adoption of the Gospel and its teaching as their only guide. The missionaries are pupils of Mr. Chiniquy, and students of the Presbyterian College, Montreal.

WE have just heard of the death of Wm. Gordon, Esq., of Pictou—an old and highly respected resident of that town, and for many years an Elder of St. Andrew's Church there. His death occurred on Sabbath, 3rd inst., and was somewhat unexpected, although for some time past symptoms of weakness were visible. We deeply sympathize with his bereaved widow and family.

Newfoundland.

WE are happy to hear such good news from St. John's, Newfoundland. The congregation of St. Andrew's seems to have taken a fresh start under the able and energetic ministry of the Rev. James D. Patterson. On the occasion of the re-opening communion (referred to elsewhere) there were fourteen names added to the Communion Roll. May the good work go on and prosper. The ladies have maintained their reputation for zeal, energy and promptness in forwarding the good work of the congregation; and while the gentleman referred to in another page was giving the pulpit robes to their minister, they provided him with a comfortable chair for the study.

Upper Provinces.

Juvenile Indian Mission.

Owing to an accidental oversight, one of the Standing Committees appointed by the General Assembly on the second day of its sederunt last June, has been omitted in the minutes of the Assembly; and as the work of this Committee—that of the Juvenile Mission of the branch in connection with the Church of Scotland—has been of some importance in the past, it seems desirable, in view of the omission, to draw special attention to its history and working. It is the oldest *Foreign* missionary effort connected with our Church, having been originated more than twenty years ago, by John Paton, Esq., now of New York, who succeeded in interesting in the subject of Indian female education first the Sabbath School of St. Andrew's church, Kingston, of which he was a member, and then a number of other schools connected with that branch of the Church, and who continued during the whole of his residence in Canada the zealous and efficient Secretary and Treasurer of the scheme. The work gradually extended itself till the contributions amounted to more than \$1000.00 per annum—some fifty orphans being supported simultaneously at the four Scottish Orphanages of Calcutta, Madras, Poona and Seal-kote, under the auspices of the Scottish Ladies' Association for promoting female education in India. By this means, it is not too much to calculate that since the

inception of the scheme, upwards of two hundred low caste children have thus received, in the orphanages, by its aid, the blessing of a Christian education. A separate school for high caste children, called the Canadian School, has also been for a good many years supported, or nearly so, by Canadian contributions. During the last two or three years, also, the operations of the scheme have been further enlarged by the employment of a Zenana teacher to carry the glad tidings of the Gospel within the dreary walls of the Zenanas or female households of the high caste Hindoos, where the secluded inmates grow up in blank and total ignorance, intellectual and spiritual. The Zenana schools have also been established in connection with our Zenana Mission, at which a large number,—probably considerably more than a hundred, children out of the Zenanas are receiving a Christian education,—the teachers being former pupils at the Orphanages. Of these schools, from which we receive good accounts, through Miss Pigot, of Calcutta, one, at Dhoba-Parah, near Calcutta, is supported by a Montreal Juvenile Association, another by St. Gabriel Street Sabbath School, Montreal, and another at Badoor Bagan, also a suburb of Calcutta, is partially maintained by the South Georgetown Sabbath School. We may thus count in all about 250 Hindoo children at present receiving Christian education through the agency of this mission, besides the diligent work of the Zenana teacher, who visits the Zenanas themselves and instructs their secluded inmates. The cost of maintaining an orphan at the orphanages is about \$20, and some of our schools maintain two, and even, in one instance, three. The maintenance of a Zenana school costs about \$70, and may be divided between two or three contributing schools.

Although the working of this Juvenile Mission Scheme has been in the past limited to Indian missions alone, there is no reason why its basis should not be enlarged to include efforts on behalf of the Mission to China, the French Mission, and others of our Foreign Mission efforts. Each school might choose the object in which its scholars felt most interest, and the Committee would probably be willing to arrange for receiving

and transmitting their contributions, by which means we should see how much could be done for the cause of missions by the *children* of the Church alone. In this way a good deal of additional aid might be drawn into the treasury of the Church which is now lost to it, for too many of our schools have as yet taken no active interest in missions, but spend the whole amount of their weekly collections in pic-nics, prizes, &c. If they can be brought, instead, to bring their *own* little savings *willingly* as a gift to the Lord, it will undoubtedly be of the greatest benefit to themselves in the first place as a training in Christian self-sacrifice, besides enlisting their sympathies early in the cause of missions. The Juvenile Mission Committee, as appointed by the General Assembly, consists of the former Prof. Mowat, of the addition of the Rev. Prof. Mowat, of Queen's College, G. M. Macdonell, Esq., and Miss Machar, Kingston, Secretary-Treasurer. The Secretary has already sent the annual report to most, if not all, of the acting ministers of the united Church, and will be happy to furnish any further information which may at any time be desired.

REPORT OF THE INDIAN ORPHANAGE
AND JUVENILE MISSION SCHEME,
FOR THE YEAR ENDING MAY 31, '75.

The Committee thankfully report a well sustained interest in this important Scheme, and a widening circle of contributors to its funds. Owing to the regretted removal from the Orphanages of five of the orphans supported by our Sabbath Schools, and to the marriage of another, six of the schools have been deprived of their *protegees*, and from some unexplained cause it has not been found practicable to supply their places by other orphans.* However, a new field of usefulness has been opened, not less interesting and promising, in the proposal that several of the schools, thus left without orphans to support, should unite to carry on High caste or Zenana Schools. One of these is already maintained by the Montreal Juvenile Association, and at last accounts was

attended by fifty or sixty high caste children, who were receiving with much interest spiritual instruction, together with the elements of an ordinary education. The last *News of Female Missions* contains an interesting account of a reunion of five of these high caste schools at Calcutta—that supported by the Montreal Association among them—numbering in all 249 children. At this meeting, at which prizes were bestowed by ladies present, addresses given and hymns sung, Professor Wilson made the following reference to the work which these schools are expected to do:—"We hope that the homes over which these little creatures will one day preside, will not be exactly like the homes of the past. We hope to take away all ground for that excuse which is so commonly heard from the lips of educated native gentlemen. They say, 'We see the folly of all these superstitious observances; but we are obliged to conform to them for the sake of our females, who are still attached for want of the education that we have received, to these traditions of our forefathers, and who are opposed to all that Christ teaches, because they really do not know what it is.'" When, in addition to this, we are told that thousands of educated Christian young men in India, married to heathen wives, are obliged to live a solitary life because their wives have deserted them on account of their conversion, it will be seen of how great importance is the work of giving to as many high caste girls as can be reached a Christian education.

Thirty-five orphans of the low caste children are still supported at the Orphanages by our Sabbath Schools, in addition to the three Zenana or High caste Schools, which we hope soon to have in operation, one of these being entirely maintained by the Sabbath School of St. Gabriel Street Church, Montreal. From the orphans good accounts have been received during the year, and a few letters and photographs exchanged, though the Secretary regrets that so few schools have as yet responded to the earnest appeals for *letters* that come from the little ones in India. The Canadian School still receives its share of our contributions, and a Zenana visitor or teacher is also employed, who is working among the female households

* NOTE.—Since writing the above, a list of five children to be supported by our Schools has been sent by Miss Johns our Canadian Missionary at Madras.

of the high caste Hindoos Schools, desiring to unite in supporting Zenana Schools, can unite in clusters of three or more, and will receive regular reports of the progress of their schools. It is hoped that any schools which may still be waiting for orphans will, in these circumstances, take up, instead, so important and interesting a work.

The wonderful and rapid success which has blessed the efforts for the Christianization of India is such as may well encourage us in the carrying on of this Mission, and lead us to thank God for having enabled us to bear even a small part in the work. The fact that the Christian membership of India now numbers 75,000—that, while sixteen years ago there were only 1300 Schools and Zenana-classes, including 2000 female pupils, there are now 26,611 women or girls under Christian instruction—and that 567 former pupils of Female Schools and Orphanages are now themselves female teachers, spreading on all hands the blessings they have themselves received—will show something of the magnificence of the results which have blessed Indian Missions, and the rapidity with which the great country of India is being won for Christ. In this work we may be thankful for the privilege of having our share, however humble that share may be, and we have a stimulus for increasing, rather than relaxing, our efforts, in humble dependence on “the God of all power.”

Thankfully acknowledging the interest manifested in the work in the past, the Committee once more commend it to the attention and prayerful care of the Church, feeling that success in the past should act as the best incentive to effort in the future.

All which is respectfully submitted
 AGNES M. MACHAR,
Secretary.

Kingston, May 31, 1875.

Scotland.

The Presbyteries of Glasgow.

The Established and Free Church Presbyteries held their monthly meetings on Wednesday, Sept. 1st. At the former, Dr. Marshall Lang read a petition from the Glasgow Drapers' Early Closing Association, asking the members

of presbytery to persuade their congregations to do their shopping within reasonable hours on Saturday evenings. Dr. Lang, in making a motion expressing sympathy with the objects of the petitioners, spoke strongly regarding the injurious effects, both morally and physically, of late hours upon employees in warehouses and shops. The motion—which was to the effect that the presbytery should join in an appeal to the employers, and that each member should bring the question home to their own congregation—was unanimously adopted. In the Free Presbytery, the early closing movement was discussed, and a motion similar to that passed by the Established Presbytery was adopted.

More cooperation between our friends of the Church of Scotland and the Free Church in the mother land, in the face of many of the questions which are presenting themselves, would be productive of incalculable good. If the great Churches of Scotland face the late hour, or any other of the evils of the day—face them shoulder to shoulder—we promise the victory to the Churches.

CHURCH OF SCOTLAND.—The Presbytery of Glasgow has inducted the Rev. Mr. Laidlaw to the pastorate of St. George's-in-the-Fields, vacant by the appointment of the Rev. Dr. Stewart to the Chair of Biblical Criticism in the University of Glasgow. Professor Dickson, Moderator, preached and presided.

THE Baird Trust Fund have granted \$2000 in aid of the *quoad sacra* Parish of Birsay, Orkney.

NEWTON-ON-AYR.—The Rev. David S. Peters, M.A., has been ordained and inducted to the pastorate of the above Parish, noted for the number of able and influential men who have been in its ministry.

THE Rev. D. S. Maxwell, of Monimail, has gone to Australia, to which charge the Rev. D. L. Adams, formerly of St. David's, Edinburgh, has been appointed.

A colleague and successor to the Rev. Dr. McCulloch of the West Parish, Greenock, has been appointed in the person of the Rev. John Barclay, of the Free Church, Edinburgh.

