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# THE MONTHLY RECORD

OF THE

## Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK, & ADJOINING PROVINCES.

VOL. XXI.

APRIL, 1875.

No. 4.

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

### MEETING OF SYNOD.

Our readers are aware that, in consequence of the vote on Union taken at the adjourned meeting of Synod held at New Glasgow, in October last, it was resolved to hold the next meeting at the same time and place as should be agreed upon by the negotiating bodies in the Upper Provinces; and a Committee was appointed to "prepare the business, confer with similar Committees of the other Churches, and call, through the Moderator, the meeting accordingly." The Churches in the Upper Provinces agreed that their next meetings should be held in Montreal; and we are informed that they intend attempting so to arrange their business as to have all things in readiness for Union to be effected on Monday or Tuesday, the 14th or 15th of June. To enable our Synod to act, as was resolved at New Glasgow, "in full concert with the other negotiating Churches," it is necessary that our members should meet, at latest, on the tenth of June. And the Business Committee has agreed to request the Moderator to issue a circular summoning the members for that date.

Their formal resolution, adopted at a meeting held in St. John, New Brunswick, on March 25th, at the house of the Convener, is as follows:

"That the Committee think it advisable to recommend the Moderator to summon the Synod of the Presbyterian Church of the Maritime Provinces in connection with the Church of Scotland, to meet on Thursday, the tenth of June, at Montreal, in St. Andrew's Church, at 11 o'clock, A. M."

The Committee believe that, with judicious management, the Synod's business can be transacted so as to be fully prepared for the formal completion of Union, at the latest, on Tuesday, June 15th. That business, in brief, is as follows:—

After Divine worship and Sermon by the Moderator,—

- (1.) Synod Roll.
- (2.) Election of Moderator.
- (3.) Appointment of the usual Committees.
- (4.) Arrangement of hours of meeting.
- (5.) Reading and disposal of the several Reports on
  - (a) *Monthly Record*.
  - (b) Home Mission Board.
  - (c) Widows' and Orphans' Scheme.
  - (d) Dalhousie College Endowment.
  - (e) Christian Life and Work.
  - (f) Young Men's Scheme.

- (g) Foreign Mission.  
 (h) Synod Fund.  
 (k) Sabbath Schools.

The Committee express the hope that the Brethren will cordially agree to dispose of the whole of the foregoing, which may be regarded as the formal business of the Synod, before entering upon other questions upon which discussion may be deemed desirable. Of such questions there are some which will demand a free interchange of sentiment; but it must be evident that it cannot be in the power of the Business Committee to indicate beforehand the course which deliberation upon these questions may or should follow. No difficulty, *e. g.*, will arise, it is believed, in connection with the action resolved on, at last meeting of Synod, about the Divinity Hall in Halifax. But it is desirable that the Brethren should have their views matured, as far as possible, upon such matters as the Synodical Arrangements of the future; the Constitution of new Boards; Membership of the General Assembly; Church Agent or Agents; the mode of retaining communication with the Church of Scotland and the Colonial Committee, &c. By the decision that may be arrived at on these and similar points, the harmony and welfare of the united body will be largely determined.

The Committee are heartily thankful that there are good grounds to warrant the belief that very much more unanimity will characterize the Synod's action with reference to Union than was apprehended. It is their fervent prayer that the whole of the Brethren may be enabled, when the time arrives, to act in the spirit of the fullest and most harmonious concord.

D. MACRAE,

*Convener of Committee on Business.*

P. S.—Information has been applied for, and will be circulated as soon as obtained, on the arrangements which may be made for the residence of members of Synod during its season of meeting.

D. M. R.

### COLLECTION FOR SYNOD FUND.

By appointment of Synod, this collection falls to be made on the last Sabbath of the present month. The Convener's report of last year showed that the amount contributed by thirty congregations was .....\$369 33 and the amount expended was. 393 03

showing a deficit of.....\$ 23 70 which, had there not been a balance in hand from the previous year, would probably have had to be paid from the private purses of members. The amount given by the thirty congregations to defray the travelling expenses of their representatives, clerk's salary, and other charges, was, on an average, \$12.31 each, while ten congregations, viz., New Glasgow, Musquodoboit, Nashwaak, St. Andrew's, New St. Stephen's (St. John), New Richmond, Dalhousie, Tabusintac, St. Peter's Road and Brackley Point, contributed nothing at all. There must be a certain amount of leniency extended toward those charges which were vacant at the time last year's collection should have been made, viz., St. Andrew's, New St. Stephen's and Dalhousie in New Brunswick, and St. Peter's and Brackley Point in P. E. Island; but we think the Convener's words, when referring to the other delinquents, are not by any means too strong, when he says: "It is not fair that they should fail to contribute to this fund, when the first charge upon it is the unavoidable expenses connected with the business of the Synod." "Even in the case of many of the congregations that *have* contributed," he continues, "their representatives have drawn, for travelling expenses, from the fund, double the amount of their collections; the burden, therefore, is thrown upon a few liberal congregations." It is earnestly to be hoped that *all* will this year attend to the Synod's injunction, especially as the expenses of representatives will be greatly increased by the distance of the place of meeting.

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DR. CUNNINGHAM, of Crieff, is to offer himself as a candidate for the second Clerkship of the General Assembly

**LEGISLATION WITH REFERENCE TO UNION.**

The Synod's Draft Act has been submitted to the Legislatures of Prince Edward's Island, New Brunswick, and Nova Scotia. In the Houses of the two former Provinces, no opposition was made and no amendments offered. So far as we know, the Bill has passed in them. With regard to Nova Scotia, the case was somewhat different. The Pictou congregations, thinking that the Act was more than permissible, though that was all it was intended to be, petitioned for certain amendments. The following paragraph from the *Morning Herald* shows how these have been dealt with:

"The select Committee of the House of Assembly, to which the Bill of the Kirk Synod, on Union, had been referred, met on Thursday. They summoned the members from Pictou County to give explanations with reference to petitions that had been presented by several congregations in that County, asking for amendments to the bill. The three members, and also the Hon. James Fraser, accordingly met the Committee; and the Rev. Messrs. Grant and John Campbell, and John Doull and J. S. McDonald, Esqrs., appeared as representing the views of the Synod. After an amicable discussion, it appeared that a modification of the first amendment asked for would meet the views of all parties; and it was accordingly agreed to add the following amendment to the bill:—

'That no vested rights, or freehold property, be converted or transferred, only on the vote of two-thirds of the pew-owners, expressed at a public meeting of the congregation called for the purpose, after due notice.'

With this amendment, we presume the bill will pass."

**PRESBYTERIAN CONCERT FOR PRAYER.**

Arrangements are now being made for the annual meeting of the Presbyterian Synods in Montreal; and as we may assume that the Bills relating to Church property have passed the respective Legislatures of the various Provinces, no insurmountable barrier exists in the way of the re-union of the four negotiating Churches, during the sitting of the Synods. The Business Committees have an arduous task before them, requiring the exercise of no ordinary skill and judgment in arranging for this important meeting, so that everything may

be made to work effectively and without loss of time; and no doubt wise heads and willing hearts are prepared to cooperate to make the occasion one of the most impressive and interesting within the recollection of the members of the various Courts. At the same time, Delegates from the Church of Scotland in the Upper Provinces are shortly to leave Montreal, to attend the meeting of the General Assembly of our Church, to be held in Edinburgh on the 20th of May, for the purpose of conveying to that Venerable Body, in terms of their appointment by the Synod, full information respecting the position of the negotiations which have been going on for the past five years, with reference to the Union, and of the motives which have led the Synod to agree to its early consummation, so that the Parent Church will be able the more clearly to understand the nature of the whole proceedings.

In the peculiar circumstances of the whole Church, would it not be appropriate for her to join publicly in united thanksgiving to the Almighty Disposer of all things, for the great favour with which He has been pleased to bless the labours of His servants? and also to implore His heavenly guidance and counsel in the future? The Spirit of the Lord has been and still is breathing new life into His waiting people all over the Provinces, and a remarkable oneness of spirit characterizes the Church, and more than ever do men see eye to eye, and manifest the grace of brotherly love.

We attempt no definite proposal, but think the Moderators of the respective Synods of the Dominion might, by immediate correspondence with each other, agree to recommend to the ministers within their bounds, the setting apart of a given day—say some Sabbath or week-day in May—when special services would be held and sermons preached bearing upon the subject of Christian Union, and advising the holding of evening meetings for prayer to God that His people may be more closely allied to Himself and one another, that our congregations may be revived, and that all engaged in the work of cementing the scattered fragments of the Church of the Reformation may be graciously filled with the Holy Ghost.

### THE LORD'S DOINGS.

Most delightful tidings reach us, from almost every quarter, of a wonderful outpouring of the Holy Spirit. When this work makes itself so sensibly felt as to become matter for daily telegrams across the ocean, from continent to continent, surely they cannot be called credulous who believe in its reality, or unduly enthusiastic who rejoice over it. Messrs. Moody and Sankey's work in the great centres of Scotland, Ireland and England, has been such as to arouse the people as they have never been roused before. It has extended its influence to the remotest places, and even quickened the ministry and all christian labourers in their zeal for the Master, to a very great degree.

These evangelists are now addressing audiences in the great City of London. Night after night the streets are quite blockaded in the vicinity of the place of meeting, and it has been found impossible to secure a building sufficiently commodious to contain all who desire to attend. We cannot begin to give incidents, as the whole of our present number could easily be filled with illustrations of the power of the Spirit in bringing souls to the Saviour. Mr. Moody has invited eminent clergymen of other countries to come over and help him, and, among the rest, Dr. Talmage, of Brooklyn, New York. The latter gentleman, however, finds the religious interest in his own immense congregation so greatly increased of late, that he has had to decline the invitation. Upwards of three thousand attend his own prayer meeting, and lately as many as three hundred in one night stood up for prayer in their behalf. In many other parts of the United States we read of a revival of the Churches, and a growth of religious interest. While the two American Evangelists are presenting Christ so faithfully to the English masses, Mr. Varley, an Englishman, is engaged in the same work in America. His addresses in New York have been greatly blessed to many anxious enquirers. We also observe that in San Francisco, Mr. Hammond—a well-known evangelist in the United States—has been very successful in his labors there, as many as eight hundred having professed to have been already brought to Christ through

his instrumentality. In other parts, we notice similar awakenings in connection with various denominations of christians.

Following this, we give some particulars of the gracious work going on in some sections of our own Province, which must be most encouraging to those who for many a day have "sown in tears" the precious seed of divine truth, but who now see the prospect of "bringing their sheaves with them."

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### REVIVAL OF RELIGION IN THE EAST OF NOVA SCOTIA.

A large number of professing Christians dislike the word "revival." It is associated, in their minds, with undue excitement, physical manifestations, spurious zeal, and short-lived piety. To others, again, the word is the sweetest in the language. It is quite evident, therefore, that the same word does not always mean the same thing. As in all good things, there is the counterfeit as well as the real, and the more valuable the real thing is, the more vile the counterfeit is sure to be. When we hear that there is a revival of religion anywhere, we do not at once abandon ourselves to joy. We are disposed to examine, to test the genuineness of it, and to sift, knowing that where there is wheat there is sure to be chaff, and concerned that it should not be all chaff. One of the readiest tests is to ask where or among what kind of people is the revival occurring? If among an ignorant, emotional people, little importance should be attached to it; but if among a conservative, solid, Bible-reading people, the probabilities are all in its favour.

During the last three or four months, many of our eastern correspondents have written us concerning a revival of religion in their various neighbourhoods that has gladdened their hearts, and that seems to us to have all the evidences of being a good and glorious work. In Antigonish, the whole Protestant population has been awakened, and sinners have been converted who formerly scoffed at religion as the power of God. Special services were held in the Kirk in River John before and after the New Year, and these became so largely attended that the meetings had to be transferred

to the sister Presbyterian Church, which holds about 700. The whole village seemed a changed place. Where once it was impossible to get the shops closed on Wednesday evenings for the weekly prayer meeting, it was found easy to shut them every evening. Afternoon meetings were also held, alternately in the Wesleyan Church and the Kirk, and weekly meetings of Sunday scholars and of Workers. Profane swearers, immoral persons, Sabbath breakers, formalists, have all been changed, and have tasted the sweets of the higher life. That some of these will fall away is only too probable, and then the enemy will rejoice and point the finger of scorn; but others, we are persuaded, shall abide. When even one who companied with Jesus three years fell away, we cannot be too confident. But we are very certain that if the Church would only do its duty more thoroughly to those who are revived, the proportion of the lapsed would generally be found to be small. It is because Christians stand aloof from the revived ones, criticising, and eager to condemn, instead of sympathising with and edifying them, that so many who have been brought to the birth perish in the infancy of their spiritual life.

To give some idea of the amazing influence that the revival in River John has had in bringing many not only to give themselves in heart to the Lord, but to connect themselves with the Church, we have but to read the following notice that has been kindly sent us :

"The Sacrament of the Lord's Supper was dispensed in St. James' Church, River John, on the last Sabbath of March. It was a season of very special interest and solemnity. Upwards of fifty new communicants were admitted,—a remarkable addition to a communion roll that hitherto had been under one hundred. During the whole of March, special services had been held, the pastor being assisted by several of his brethren. In particular, the earnest, pungent, powerful addresses of Rev. J. F. Campbell were greatly blessed, not to the congregation alone, but to the whole community. Rev. J. M. Sutherland, Rev. G. M. Grant, and Rev. A. W. Herdman also assisted."

In the other Presbyterian Church in River John, double the number of families being connected with it, an addition

of seventy will be probably made to the communion roll. The Wesleyan and Episcopal Churches have also shared largely in the blessing. When we think of between one and two hundred drawn to the Lord in one village, we have cause to rejoice; but perhaps there is still more cause for rejoicing in the fact that three times the number of Christians have been quickened and raised to a higher religious life than they had ever known before.

Pictou town and New Glasgow seem to have received somewhat similar blessings. In the latter especially, the interest was extraordinary. Every night for weeks the special meetings were held, and the Churches were always filled. (On one Sunday evening, at an union meeting, not only the pews and passages, but the stairs and the lobby at the entrance, of St. Andrew's Kirk (the largest building in the place), were crowded, and Knox Church had also to be opened. At present, only one or two special meetings are held weekly in New Glasgow, as it has been rightly judged that a time for building up should follow the awakening. A correspondent writes us,

"I should be happy to attend and address meetings every night, for it is a great and glorious work, but I am convinced that, with what has been done, work of a quieter and more congregational character is a more excellent way. . . . A great many have been attending from country districts, near and distant, during the last fortnight. And now meetings are being held in various country districts. There is a deep, earnest seriousness everywhere observable. Pictou county is revived and quickened. The work of the ministry is now easy and cheering; and one does not feel like beating the air, as at times he is so miserably inclined to think he may be doing.

"The most pleasing feature of the whole work is that so many young men have been influenced, and have chosen the part of decided Christianity. But the work has not been that of a day. Most have told me that their seriousness and interest in spiritual things have been growing and deepening for some considerable time, more particularly during the past year. We have got a set (pretty numerous) of as fine, solid-minded young fellows connected with our congregation as may be found anywhere; the real stuff on which to build the hopes of any Church or country. I believe that

most of them will work well, and keep up the life of a congregation."

Similar gladdening intelligence comes to us from various parts of Pictou and Colchester Counties; from East River, Stewiacke, Earltown, Tatamagouche, and other places. One correspondent writes:—

"We are having a very precious and increasing revival of religion in the two congregations here. We have had prayer-meetings every night during the last four weeks. The attendance last night was about 700. We expect Mr McKee along to-day to remain this week with us to assist in this work. We have no excitement—that is, physical excitement, but all the people are deeply moved and stirred to the depths of their being.—Large numbers are earnest, anxious inquirers; numbers have found Christ. All God's people are revived. Religion is the only topic of conversation. The young men hold a prayer-meeting of their own, in the school-house, an hour before the regular meeting opens, and then come from their own meeting to take active part in the larger meeting. There is great joy throughout these two congregations. The Spirit of God is uniting them in the one bond of Love and Christian fellowship."

Such intelligence must gladden the heart of every Christian. Is it right or is it wrong that there should be such earnestness? Should we pray for it or against it? There can be but one answer. Would to God that all the Lord's people prophesied! Would to God that all our congregations were revived, and that they would never allow their love to grow cold! Would to God that all Christians realized that their Lord expects zeal from them; that He hates lukewarmness, and bids us to pray without ceasing, in everything to give thanks, and to rejoice evermore! Our coldness hitherto has been our shame. O Lord, wilt thou not revive us again?

We have received the following communication about the work in River John, which will be read with interest:

Requested last evening to write for the RECORD an account of the great work of salvation the Lord is doing in Pictou Co., and especially of that in River John, I have not felt at liberty to refuse, though I think it would be much better that the ministers of the various places should be applied to in the matter.

It may be presumed that the readers of the RECORD are already fairly informed regarding the great work at Antigonish, where the rich shower of blessing now descending on the eastern part of the Province first attracted attention; and it so, they are probably aware that there it first showed itself in a spirit of earnest desire and prayerfulness on the part of God's people. This was also noticed by Rev. E. A. McCurdy in New Glasgow some time before he went to aid the brethren in Antigonish, and when he returned and told of the work going on there, immediately it was agreed to hold nightly meetings for prayer, and so the work began in New Glasgow also.

In River John, about simultaneously with the first manifestations in Antigonish,—that is, in December,—Rev. Mr. McCunn began nightly meetings for prayer for revival. At first the attendance was as small as his faith was strong, and when, one night, he told the half-dozen who were present, that instead of requiring to be urged to attend, they would in a few weeks require to come early to secure seats, they went out and laughed at the idea. How abundantly was his faith honored! Three times the number his church would contain were ere long assembling themselves. During the week of prayer, and from that time forward, the meetings were all union meetings. At intervals they were discontinued through snow storms and other causes, but only to be quickly resumed. Cheering evidences of the Lord's blessing were given, the attendance increased, the meetings became more evangelistic in character, and some enquirers remained. So far as I could learn, the first conversion in connection with these meetings was on Feb. 18. Next day the craving was felt for a meeting especially for believers, to seek the reviving of their own souls, and to pray for the outpouring of the Spirit on the evening meeting. Such a meeting was accordingly appointed for the afternoon of the next day, and it was on the evening of that day that the first remarkable manifestation of the Spirit's working was seen. Next evening (Sabbath, 20th), the Wesleyan church and the Kirk were closed, and the three congregations met in Mr. McKay's church, which is roomily seated for 600, the others being seated only for about 300 each. On Monday and Tuesday evenings the meetings were again in the Kirk, and on Wednesday evening in the Wesleyan Church. Day by day the work was rapidly increasing. The attendance at the afternoon prayer-meeting rendered it necessary to remove it from the Y. M. C. A. Hall to Temperance Hall, and from that to the Kirk. The Wesleyan

church was so crowded on Wednesday evening that the meeting had to be held in Mr. McKay's church every night afterwards, and even that soon became too small, the attendance increasing till it was computed that 900 were packed in it, some in the aisles, some in the vestibule, and, on the last night Rev. Mr. Grant was there, even in the vestry, and the floors of the church actually began to sink, so that it became necessary to introduce props before another large meeting could safely be held there. The number of enquirers increased, till from one to two hundred remained every night, and enquiry meetings had to be held in the afternoons. Special meetings were held for young men, (at one of which the Y. M. C. A. was resuscitated) for children, and for those newly brought to the Saviour, and in every meeting the Spirit's work was seen. Services were also held in some of the neighboring school-houses. Of course it was impossible for the resident ministers to carry on such work unaided, but help was readily obtained. First, Rev. Mr. Stirling was with them for a week; it was afterwards my great privilege to have a share in this blessed work for over a fortnight at one time, and again for a few days. Other brethren also assisted.

What, then, were the means employed in these meetings? Were they such as to stir up mere human excitement, and attract crowds of thoughtless persons just as any other novelty might, but send them away without any real spiritual benefit? While the sound principle was at the outset adopted, to refuse no instrumentality which God manifestly was blessing, as a matter of fact the means employed were almost exclusively those commonly used in the work of a faithful ministry. The plain, simple, earnest and pointed preaching of the truth, and personal dealing with enquirers. In the evening the regular course was first a service, as ordinarily conducted, except that several persons took part, then a short prayer-meeting, to which almost all the congregation remained, then an enquiry meeting, to which all were invited to remain who were unsaved, and who desired to come to the Saviour at once. Hymns were, to some extent, sung, as they are in all our Churches, but the psalms and paraphrases more frequently, and one noticeable result of the revival was the increasing love for these. Tracts and books which clearly presented the truth were also given to some. In addition, many individual believers, both those newly brought to the Saviour, and those of longer standing, were diligently labouring to induce the careless and others to attend the meetings, and to heed the things which belonged to their peace.

Earnest prayer was also being continually offered in private and public, and many sent in requests for the prayers of God's people, on behalf of themselves and their friends.

And what, then, were the results? In a general way it may be said that Christians were revived, increased in grace, received a new baptism of the Holy Ghost, and brought forth more abundantly His fruits; and that many others passed from death unto life. How many, it would be impossible for any but the Heart-searcher to say, but some idea may be formed from the fact that at the communion in the Kirk on Sabbath, March 28, there were upwards of fifty new communicants, and that there are two other Churches in the place of equal size, that is, each seating about three hundred, and a fourth (Mr. McKay's) seating twice that number, and that all participated in the blessing, although perhaps not all equally. These new disciples were from various classes and ages, from the little child to the infirm old man, from the poor to the substantial if not wealthy, from the ignorant to the professional gentleman, from the openly profane, drunken, "wild," scoffing profligate on the one hand, and the moral and amiable skeptic on the other, to the person of irreproachable life, attentive to religious duties, supposing himself to be a christian and thought by others to be so, perhaps even a communicant. The attendant circumstances also were various, as in all the Lord's works. Sometimes there was deep distress as when of old the demon was cast out at the foot of the mount, and again the transition from death to life was as easy and gentle as when the daughter of Jairus was raised. It mattered not; one thing only was important—that the dead should hear the voice of the Son of God, and therefore live. Not, therefore, the circumstances, but the evidences of the change were regarded.

What, then, were these? Not in every case did the same attract one's notice, but generally the answer might be in the Inspired Words, "Love, joy, peace," &c., "*Joy and peace in believing,*" repentance, love and new obedience, love to enemies, forgiveness of old wrongs, healing of old quarrels, love for the Word of God read and preached, and new insight into its teaching, love for the brethren, love for the souls of the unsaved, were some of the fruits quickly brought forth. Another was the opening of the purse. In Mr. McKay's church the collection for the Home Mission was taken after this work had continued for some time. It amounted to nearly double the sum raised last year. Another sum of about \$130 was spontane.



ously raised by them, and has been applied to the carrying on of the work of the Lord among themselves and in my own charge, principally by means of books for the careless, the anxious, and the young disciple, and for Sabbath school purposes.

Does the work continue? It does. Not indeed to the same extent, perhaps; for, alas! though the harvest truly is plenteous, the labourers are few. And it is impossible for the resident ministers to carry on all the means for the ingathering, and attend also to the other departments of pastoral labour. And while at such a time it is necessary to a large extent to defer the latter, just as—to develop an illustration sanctified by the Great Teacher's use of it—fishermen, when Providence gives them "a great catch," bend all their energies to the gathering in, and defer most of the work of "curing" or preserving till the time of this special abundance is past. Yet some attention must be given to this throughout, and what proportion must be decided by each for himself. And so, the afternoon and evening meetings are now held only every alternate day.

Space will not permit me just now to add anything regarding the work in Tata-magouche, Earltown, Pictou, &c., but I may continue these jottings next month.

### EXTRACT LETTER FROM MISS JOHNS.

In a private letter recently received from Miss Johns in Madras, she calls for other Christian women to give themselves to the Lord's work in India. Who will go, and what congregations will send them? Miss Johns says:

"I could find work for two additional laborers immediately. One I would like particularly for the Orphanage or Boarding School; one just to devote herself to that and nothing else; these children sadly need personal influence. It will be very trying, but I think some will not mind that.

To any woman who thinks of coming, I would say, you must be willing to endure bodily suffering and work, remembering that affection must be shewn in your work, that in order to influence others you must give out part of yourself; you must love much, be much-enduring, and at the same time an energising power. Remembering that all this is to be done while you are feeling as if you could only lie down and do nothing; as if physical exertion were almost an impossibility, and even thought too great an exertion. You must not only keep up yourself, but keep others up.

I think any one devoting herself to the Boarding School would like it after a time.

I expect to take several more children next week, chiefly those of native Christians. Any one coming to work with me will be spared much that I have gone through physically and mentally. At least I will do all in my power to so spare her; but most persons suffer in some way or other during their first year."

### ONE PHASE OF MISSION WORK.

Preaching is not the only work that missionaries have to do, or that is the most likely to accomplish the end desired in opening up new fields of labor. The proposed missions to Africa will have abundant scope for all the varied agencies that can be introduced in order that that most debasing traffic in human beings which now characterizes the country, may be terminated. Here is a description of the way these people are used after being captured by slavers:

"On going below, the men found a framework of bamboo constructed on each side of the hold, ranging fore and aft, in which two hundred and thirty-eight human beings were packed, tier upon tier, like bottles in a rack. The occupants of each tier were placed in the closest personal contact with each other—so much so, in fact, that, to use the men's homely phrase, they really 'were stowed away like herrings in a cask.' When taken out and placed upon the deck, their limbs were useless; they were seized with vertigo, and fell from sheer inability to stand. Some were found in a truly shocking condition. One or two young children were found crushed to death. The lower tier had been laid upon the sand ballast, and was half buried. One poor woman really was buried, with the exception of her face; her mouth was full of sand, and when taken out she was on the point of suffocation."

We observe that the Synod of Five, at a late meeting, unanimously adopted the following overture to the General Assembly, on the subject of the training of missionaries for the Foreign Mission field:—

"Whereas the vast majority of the human family, said to be about the inconceivable number of fourteen hundred millions, are known to be 'without God, without Christ, and without hope in the world,'—and whereas it is our daily prayer that all be brought to the knowledge of the Saviour,

—and whereas, while there is little difficulty in obtaining the money required for mission service, there is prodigious difficulty experienced by all the Churches in obtaining licentiates of the Gospel to supply the vast demands for missionaries;—and, further, whereas it appears that as has often occurred to a degree in the past, not a few young men following secular professions have at present expressed their willingness to be missionaries at home or abroad, the Synod of Fife overture the venerable the General Assembly to take these premises into serious consideration, and adopt the steps that to it may seem best for training and encouraging any such young men as may offer themselves, and are approved as suitable, to become missionaries in connection with the Church of Scotland.”

It was also moved and unanimously agreed to that, as the General Assembly has given the subject of a Mission to the interior of Africa to be considered by its Committee on Foreign Missions, and to be reported on at the meeting of Assembly in May next, the Synod instruct their Clerk to send an extract of this minute containing the above overture to the Convener of said Committee.

which must be a principal element of success.”

### MANITOBA.

Our Church in Old Canada has for some time past been conducting a mission in this distant field. A meeting of the Committee of Management was recently held in Toronto, and the whole work reviewed. There is but one laborer in the field, viz.: Professor Hart, who, besides attending to the duties of his Professorship at Winnipeg, does the work of an ordinary missionary. The stations that can be reached from Winnipeg fall for the most part to the share of Professor Bryce of the C. P. Church, and Professor Hart. The following extract from a letter of Mr. Hart to the Convener gives an idea of the ground to be covered:—

“There are three distinct regions to be supplied from town, each with two or three stations: Sunnyside, 23 or 24 miles from here; Greenwood about 30; and Woodlands 32. All these are in different directions. Sunnyside, Springfield and Prairie Grove are included in one division; Greenwood and Rockwood in another; and Woodlands and Boyd’s Farm in the third. Prairie Grove is properly a part of a region extending indefinitely towards Point du Chêne on the Dawson Route. It is 11 or 12 miles from here, and we have not yet been able to visit it very often. Most of the other stations had services every Sunday till lately. The best that we can do for them now, however, and especially when College is in Session, is to give them fortnightly services. . . . All this involves a great deal of travelling, and no small amount of expense. The other day, e. g., I was at Greenwood and Rockwood, and had to pay seven dollars for a horse. The more distant places take both Saturday and Sunday, and they come round pretty often.”

“These statements,” the Convener (Rev. D. J. McDonnell,) adds, “speak for themselves, as to the kind and amount of work done by those whose duties in the College might be regarded as quite enough without this addition. There is no doubt that more men are needed. The Home Mission Committee of the Canada Presbyterian Church are arranging to send two, if not three, additional Missionaries as soon as possible, so that they will have nine or ten men in the field to our one. Is our Church doing its fair share of the common work? Here is a question in simple proportion: *If a single*

### HIS EXCELLENCY LORD DUFFERIN ON METHODIST UNION.

In reply to an address presented to him by the first Conference of the United Methodist Church, the Governor General made one of his wise and happy speeches. We quote the first sentences, as they give us the opinion of the highest in the land with reference to the evils of Church division and the advantages of Union. He said:—

“You must permit me to offer my congratulations upon the auspicious event which has enabled you to present me this address as emanating from a mixed body, for the first time assembled in conference at Toronto. It must, indeed, be a source of satisfaction to all well wishers of your community—amongst whom I am happy to say that I am one—that you should have been able to embody under one system of government the several units which have for so long a time labored earnestly, but without power, for that strength which union can alone afford. I have always held that the strength of Christianity is too frequently frittered away in minor contentions between sections of men who are fighting a common battle against evil, but who allow comparatively slight differences to prevent cohesion,

*Congregation in Halifax, Nova Scotia, is this year raising \$1400 for the outfit and salary of a Missionary to India, how many Missionaries at the same salary ought one hundred and thirty Congregations in the wealthy Provinces of Ontario and Quebec, many of which are as able and no one of which is doing more for general objects than St. Matthew's, Halifax, to support in Manitoba or elsewhere? Our congregations were asked last year to give \$2200 for the support of two men, and of that sum the Treasurer is still looking anxiously for \$500, which he has had to borrow, in order to meet the Synod's obligations to its Missionaries."*

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### Sketch of Presbyterianism in Truro.

The "Presbyterian Year Book" gives the following account of the early days of Presbyterianism in Truro:—

In 1760 or 61, subsequent to the expulsion of the French, the first settlers arrived in Truro. These were originally from Londonderry, Ireland, but latterly from New Hampshire, U. S.

Eight days after their arrival they selected a spot for the erection of a sanctuary. In 1763 there were about 60 families in and around Truro. In answer to an application to the Associate Presbytery of Glasgow, Scotland, the Rev. Mr. Kinloch was sent out—received a call—declined it—returned to Scotland, and settled in Paisley. This was the first Presbyterian call ever given in Nova Scotia. In 1767 the Rev. Daniel Cock, of Cartdyke, on the Clyde, was appointed to visit Truro. This appointment he was unable to fulfil until 1769, in the fall of which year Mr. Cock arrived in Truro. After labouring a year he was called to the pastoral charge of the congregation in 1770, in which year (Sept. 1) the first Session was elected,—stipend £60 for two years, £70 next two, and £80 thereafter,  $\frac{1}{2}$  cash and  $\frac{1}{2}$  produce. Mr. Cock was for various reasons not settled till 1772. On the 2nd of Aug., 1786, the first Presbytery was constituted at Truro, seven additional ministers having arrived from Scotland. *Sederunt*, Messrs. Cock, Graham, McGregor, Smith and Gilmore, Ministers, and John Johnston and John Barnhill, Elders. In 1798 Mr. Cock obtained a colleague and successor in the

person of the Rev. John Waddel. A. M. Mr. Waddel was born at the Kirk of Shotts, studied at Glasgow College, where he passed A. M.—received his Theological training under Dr. Lawson, of Selkirk, was licensed, and shortly after, (in 1797) ordained an Evangelist, designated to Nova Scotia, and arrived in Truro on Nov. 5th, same year, to the charge of which congregation he was called and settled Nov. 16, 1798. He was a man of a commanding presence, tall, erect and well-proportioned, bald, and with powdered head he formed the *beau ideal* of a man. In Nov., 1828, he was struck with paralysis, yet still continued to labour till by a fall from his carriage in 1836 he was entirely disabled, and in November following demitted his charge. On the 13th Nov., 1842, he passed peacefully away, and was laid in the grave by his brethren of the Presbytery. After his death two calls were moderated, but both being unsuccessful, a third was given to Mr. Wm. McCulloch—the present pastor—in 1838, and the ordination took place on the 14<sup>th</sup> Feb., 1839. The Church stood then a mile from the village, for the accommodation of what was called the Lower Village and Old Barns, now Clifton. About 21 years ago the dilapidated condition of the church, together with the growing population and wants of Truro proper, led to the erection of a new church in the village capable of seating 600 persons. After a few years, being found insufficient, a large addition was made to it. To-day (1874) it is found so inadequate that although two new congregations with settled pastors have been erected out of the original charge, the Presbytery has sanctioned the erection of a third new congregation, which erection it is expected will take effect this year—1874. This congregation has the honor of establishing the Bible Society of Nova Scotia, under Mr. Waddel in 1810, also the Bible Class and Monthly Missionary Concert of Prayer in Nova Scotia, at least in the Presbyterian Church. At the settlement of Mr. McCulloch the Communion Roll numbered 178; it is now 490, notwithstanding the erection of two new Congregations.

The centenary of the Congregation was celebrated in 1870, in which year

120 were added to the Church, 27 on the Centenary morning. In a Pastorate extending from 1838 to 1874, there were 845 baptisms, 595 deaths, and 403 marriages. In 105 years the Congregation has had only three Pastors, and this promises to be a fact for some years to come. Large and flourishing Sabbath morning and weekly prayer meetings and Bible classes, and Sabbath Schools, are in successful operation, and doing a great work for the future of the Congregation.

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### Notice.

Only two returns to the Queries issued by the Committee on Christian Life and Work, have as yet been received. Would the brethren kindly attend to this matter at their earliest convenience; otherwise there can be no report this year.

T. DUNCAN.

March 31st, 1875.

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### Rev. Mr. Chiniquy

Has for some time past been holding meetings in Montreal, which have done good work in the evangelization of French Canadians. The fruits have somewhat surprised himself, as they certainly have others. At a meeting of the Synod's Committee on the French Mission of our Church in Old Canada, Mr. Chiniquy was present, and produced a document signed by *two hundred and fifty* persons, who had solemnly renounced the Roman Catholic Faith, and expressed a desire to be received into the Presbyterian Church,—which he regarded as the beginning of a great movement from which he confidently expected the most happy results. In view of the approaching Union, (the *Presbyterian* says) arrangements were made for a second Conference in regard to the policy that it may be thought desirable to recommend to the United Church, and in the meantime it was understood that until Mr. Chiniquy's return from Illinois, these new converts would be placed under the pastoral care of the Rev. C. A. Tancer, of St. John's Church, Mr. C. E. Amaron of the C. P. Church having been appointed to co-operate with him.

A very remarkable meeting of those

French-Canadian converts was held in the basement of the Cote St. Church on the following evening. The room, which was tastefully decorated, was filled to overflowing—not fewer than six or seven hundred being present, and we offer our readers the subjoined interesting account of it:

Rev. Professor Couissirat occupied the Chair, and in his opening address stated that the object of the meeting was to unite the late converts with the other French Protestants of the city in a protest against the opposition lately given to liberty of speech, which they claimed for Mr. Chiniquy and all others, and also to become better acquainted with each other.

The following resolutions were then submitted to the audience and unanimously carried amidst enthusiastic applause:—

1st resolution—"Being convinced that the Church of Rome is not the true Church of Christ, we solemnly adjure the errors with which it has nourished us until the present."

Mr. Bechard, in moving this resolution, which he did in a truly eloquent speech, said that he was from Putnam, Connecticut, United States, and had been converted under Mr. Chiniquy's preaching a few months ago. At that place there were now forty French-Canadian Protestants.

2nd resolution—"We consider the Holy Scriptures to be the only infallible guide of faith and action, and we will read it for ourselves, not under the direction of the Pope, who calls himself infallible, but of the Holy Spirit, whom Christ has given to all who ask."

Mr. Gaudry said, in moving this resolution, that in the Bible man learns his own importance, duties and rights, and in it finds remedies for all trials, and light for all clouds. He hoped that the time would soon come when the Word of God would be the compass guiding this country.

Mr. Lamoureux supported the resolution, and said he was astonished to see such a large number of persons present, and glad to see among them Rev. Mr. Chiniquy, once the champion of Roman Catholicism, but now a different man, since, like Paul, inspired by God. He thanked God that he had left the Church of Rome, and had reason to

congratulate his new co-religionists on their conversion. They must stoutly maintain their liberty, now that it had been gained.

3rd resolution—"We hereby agree to put forth every effort to spread the Gospel among those who speak our language in Canada."

4th resolution—"We bless God for having sent among us Father Chiniquy, and hope to retain in Canada, for a long time, this courageous and eloquent advocate of the double cause so dear to us,—freedom of speech, and the Gospel of Jesus Christ."

Rev. Mr. Doudiet made a very able address, in which he spoke of the heroism which would induce men to die rather than yield, and warned the new converts to beware of reaction, for their astonishment at having believed so much might lead them into unbelief. They should keep the Gospel as their guide, and believe in Christ, who would sustain them until death.

Rev. Mr. Chiniquy, who was received with immense enthusiasm, exhorted them not to entertain hard or angry feelings to those whom they had left, but to press forward in the good work, serving God, praying to Him and not feeling ashamed of the cause they had espoused. He gave them his blessing, and thanked them for their kindness towards himself.

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### An Appeal for additional Missionaries.

ADDRESSED TO THE SEVERAL CHURCHES INTERESTED IN THE NEW HEBRIDES MISSION.

*Christian Brethren,—*

Allow me to bring before your serious consideration the following statement:

A permanent footing for the Gospel was obtained on these islands as far back as 1848, but very much yet remains to be done. At least three-fourths of the group, or nearly twenty islands, are still without the Gospel. The natives are very low in the scale of humanity, deeply degraded, and insensible of their deplorable condition; but these things we regard as loud calls to Christians to come to their help. The most cursory glance at their state will prove that they greatly need the gospel, and we have had ample proof in the history of this mission that, though low physically

and intellectually, the natives are capable of receiving it and being affected for good by it. During the years missionary operations have been carried on here, much useful information about the climate, the peculiar difficulties of the field, the manners, customs, and prejudices of the natives, and the best way of working among them, has been acquired. Books of Scripture have been translated into several of the languages, two islands are professedly Christian, on other two churches have been formed, and on several others a good footing has been secured. We have a vessel of 160 tons register capable of attending on all the missionaries required for the evangelization of the group. Various Presbyterian Churches widely separated in point of locality, have been united in furthering this mission, and we make this appeal to these churches already committed to the work for more men to extend it. We should be sorry to see any of the Churches withdraw from this field, but it is our opinion that the Australasian Presbyterian Churches ought to adopt this as their special mission-field, and in the time to come eclipse all their past efforts, great as these have been.

There are at present on these islands twelve European Missionaries occupying as many stations, but we are grieved to see that our number increases very slowly. We are now about to lose one of our number. It would greatly cheer us to see five, or better still, ten men coming down to join us. These men must be free from organic disease, not too old, possessed of good common sense, patient, pliable, of a cheerful disposition, of physical courage, of faith and love to souls, men known to the churches, and in whom the churches have full confidence.

For such men there are at present several openings on the group. At some of these sites have been purchased for mission stations, and a few of the natives may desire the presence of a missionary among them. We do not say that at any of these openings a young missionary coming down will find a manse and church ready built, or a people able to read, having abandoned heathenish practices, and thirsting for the gospel. He may not even find at these places any of these pioneers we call native teachers. These openings are for the most part places where a missionary will be allowed to land, where he can build his house, proceed to acquire the language, and gradually draw the natives around him. In some cases, however, there are places vacant where missionaries have already laboured, and others where teachers have been settled. Assistance is always provided for the erection of houses, by the vessel, by natives

brought from other islands, and by missionary brethren.

To all possessed of qualifications for this field, we can safely say that well-directed efforts will not be in vain. Those who may join us will doubtless have trials, for what field is without them? especially at the first; but they will have pleasure as well; they will have the respect and sympathy of the Churches supporting them, they will see in time more or fewer of the natives giving up their heathen practices, becoming more industrious and more respectful, learning to read, in due time to be baptized and admitted to the Church, and leading lives as far as can be expected in accordance with the gospel. They cannot reasonably expect among natives like these to see a European type of civilisation and Christianity, or that they can be raised to an equality with the highest races; but when they compare their New Hebrides converts with the New Hebrides heathen, they will allow they have been far from labouring in vain.

As we would not have any to join us under wrong impressions, we consider it but fair to those who may think of this field to mention the more prominent trials and difficulties.

As elsewhere, some of the heathen are bitterly opposed to the Gospel, but generally we find that they do not embrace it because they greatly prefer their heathenism. The supply of native teachers and servants is very limited, owing to the fact that the climate does not allow of our employing natives of the christianised group to the eastward. We are largely dependent for these helps on Aneityum, the population of which during the last fourteen years has greatly decreased. The missionary and his wife must be willing at times to do all sorts of work, even the menial, especially during the first years. They will have to create and keep in existence all the necessaries of civilised life; they may have to acquire a new language without any help from books; they may be the only white people on their island, and they may be able to communicate but seldom with the civilised world; they will feel, too, that their work is comparatively isolated owing to the diversity of language and the distance between the islands. They will doubtless for a time have to bear with the forwardness, the troublesomeness, and the positive unkindness of the natives they seek to benefit. They will in all probability have to sow the seed of God's word with tears and wait some time for the fruit. The climate is tropical, and more sickness may be expected than in a more temperate and healthy region.

The missionaries now in the field have encountered these and other difficulties, and have not found them insurmountable, and we feel sure that there are many young men and young women as their wives, for all ought to be married, in your congregations, who are willing to endure far more than we have mentioned for the cause of Christ. Our trials are not greater on the whole than those of many ministers in the Australasian colonies, especially of those in the country districts.

From various causes, such as the introduction of foreign diseases, the labour traffic, the introduction of intoxicating drinks, the population is decreasing on all the islands. If anything will stay this depopulation, it is the Gospel. Send us men, therefore, and send them quickly, as every year is reducing the number of the natives and increasing the difficulties in the way of their evangelization.

We have prayed over this appeal, and may the Lord of the harvest take it and make it the means of thrusting forth more labourers into this corner of His Church.

Signed on behalf of the following sub-committee of the New Hebrides Mission Synod, viz., Messrs. Paton, Milne, Annand, and Copeland.

(Signed,) J. COPELAND.  
Futuna, July, 1874.

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## Articles Selected.

**Is the Ruling Elder a Presbyter?**

Yes: All our books of Church Polity founded upon the form of Presbyterian Church-government agreed upon by the Westminster Assembly, and approved by the General Assembly of 1645, acknowledge the Ruling Elder to be a Presbyter. No:—Presbyterian usage ignores the status of the Ruling Elder by withholding from him the right of imposing hands in the ordination of ministers. A minister is always ordained "by the laying on of the hands of the Presbytery." The Ruling Elders are not allowed to lay on their hands, therefore they are not, in the eye of ecclesiastical usage, Presbyters. The inference is irresistible. Both cannot be right. Principal Campbell holds that the Modern Elder is not the New Testament Elder, but a spurious imitation: that there is in fact no scriptural authority at all for the office of the El-

dership as it now exists. He has therefore no right to exercise any spiritual function *ex officio*. He may read the Word, he may pray, he may exhort, he may make himself generally useful: so may every other Christian. Witherow, as we noticed a short time ago, takes the opposite ground, and invests the Ruling Elder with a higher importance and greater responsibilities than most Elders would feel disposed to assume for themselves. Indeed he makes the Lay Elder and the Teaching Elder identical. No act done by the one but what may be done by the other. The late Dr. Thornwell, Professor of Theology in Columbia, takes similar ground, and argues the case with great force in a paper reprinted in the British and Foreign Evangelical Review, from which we shall extract a few sentences.

So says the Canada *Presbyterian*, in introducing the extracts from the paper by Dr. Thornwell, who says:—

“There is but one hypothesis upon which, consistently with the Scriptures, Ruling Elders can be excluded from the right of imposing hands in the ordination of Ministers, and that is that they are not Presbyters—that they do not belong to that class of officers who, when assembled in council, possess, according to Paul, (1 Tim. iv. 14) the right in question. If they are recognized in the Word of God as Presbyters, they are certainly entitled to be members of the Presbytery, and as certainly endowed with all the Presbyterian authority which attaches to any of their brethren. What then is a Presbyter?.. Not necessarily a preacher. There were Presbyters in the Synagogue, but no preachers. That the Apostles, in transferring the Word to the Christian Church, enlarged its common and received acceptance so as to include the additional idea of authority to teach, making a *Christian Presbyter* and *Christian Preacher* equivalent expressions, is a proposition equally unsustained by scriptural usage or ecclesiastical antiquity.

In the Primitive Church, Presbyters, as such, were simply and exclusively rulers. One of the Presbytery in each congregation was usually invested with authority to preach and dispense the sacraments, and became by consequence

the permanent president of the body. This preaching Elder received in process of time, as his distinctive appellation, the title of Bishop, while the others continued to be called *Presbyters* or *Elders*. The sole distinction between the Bishop and the Elders lay simply in power of preaching. It was his privilege and duty, by virtue of his office, but it did not pertain to the essential nature of the Presbyterate. Gradually, however, from indulgence on the part of the ministers, and ambition on the part of the rulers, they began to labour as preachers of the Gospel, so that in process of time *Presbyter* lost its original meaning of ruler, *Bishop* lost its primitive meaning of Preacher, and those who ought to have been Rulers became Ministers, and those who ought to have been Ministers became Prelates.

This view of the primitive constitution of the Church reconciles the testimony of the ancient Fathers, which upon any other hypothesis is full of contradiction and absurdity, and certainly accords with the obvious interpretation of the accounts in the Acts and Epistles touching the organization and arrangement of the churches founded by the Apostles. As, then, Ruling Elders are strictly and properly the Presbyters of Scripture, they are, according to the Apostle, entitled to lay on hands in the ordination of ministers. The arrangement is as simple as it is irresistible. The imposition of hands is the prerogative of Presbytery; Presbytery is composed exclusively of Presbyters: Presbyters are strictly rulers of the Church: therefore, Presbytery consists of rulers, and therefore rulers are entitled to ordain. Every proposition in this chain is sustained by express words of Scripture. There is no possibility of excluding Ruling Elders from the right to impose their hands, without showing in the first instance that they are not Presbyters, or, what is the same, that a Presbyter must necessarily be a Preacher. When this last proposition is established, Ruling Elders may not only give up the right to ordain, but every other right which pertains to their office. They become a merely human appendage to the Church, officers of man's institution, whom it is presumptuous to admit into ecclesiastical courts. Presbyterianism stands or falls with the

distinction between Ruling and Teaching Elders."

St. Peter was surely a Presbyter, and we find him saying, "The Elders which are among you I exhort, *who am also an Elder.*"

### The Duty of Systematic Beneficence.

BY FREEMAN DENNIS, ESQ., YARMOUTH, N. S.

For years past the attention of the Christian Church has been directed to the subject of proportionate giving. It happily is among the questions of the day. Nor can it be doubted that many Christian men and women in the Church are beginning to ask themselves the question, "What proportion of my income ought I to give to the cause of God?" and the question has been discussed repeatedly with great ability by such men as Rev. Jno. Ross, of Hackney, London; Henry Constable, of Cork; Dr. Morgan, Belfast; Robert Spence, and many others; and the conclusion they arrived at is, that if we take the word of God for our guide, no Christian ought to give less than one-tenth of his whole income towards the support of the Gospel, and to give or lay part by, on the first day of the week, as God has prospered him.

If Christian men would realize their obligation to give at least a tenth of their income for beneficent purposes, there would be no want of funds to carry on the cause in this or any other land. Until this is done, we have reason to fear that the world will never be converted to Christ; for, unless God works by miracles, one missionary to half a million of people, as is the case in some heathen lands, will be a long while bringing about that state of things "when Christ shall see the travail of his soul and be satisfied."

Although every one cannot go into all the world to preach the Gospel, yet every one can contribute a little to the sustenance of those who do, and help in sending forth more labourers into the field. All Christians should view themselves as God's stewards, and remember that they will be called to give an account of their stewardship, "For the earth is the Lord's and the fulness thereof."

"The silver and the gold are mine, saith the Lord of Hosts." "All souls are mine." If we would see a picture of man's exact position before God, given by our Saviour Himself, we will find it in the parable of the talents. Who are they to whom the talents are given? They are all of them the servants of God, and the talents are God's goods that He has given them, and they are given to His stewards to use for the glory and praise of the giver. True, to some is given more than to others, but all are in their proportion as God has given them, on the same footing—that of managers in trust, and under a grave responsibility, having the care of another's goods. It is apparent enough that riches are not the only talents entrusted to man as spoken of here; but they are certainly among them, and not the least important of them. What would we think of a man who was entrusted by his friend with property, who, during that friend's absence, appropriated it to himself, and on his return denied that he had done any wrong? We should think that he was untrue to his trust, and possibly pass severe condemnation upon him; and, alas! how many are the transgressors. God has given them wealth, and the power and opportunity of getting wealth, but they have said, with prosperous and covetous Israel of old, that it was of their own power and the might of their own hand, and the strength of their own intellect, that they have done it all: they look not to Him who gave them the opportunity and the talents to make money—to Him who has watched over their property by sea and land, but bound their vision by the narrow horizon of their own making, and will not look beyond it lest they should discover that they are, after all, in God's own world. As remarked in the beginning, there are many who ask themselves how much ought I to give of my whole income to the cause of God and charitable purposes? Let us turn to the Word of God, which should be our rule of faith and practice, and we will there find that one-tenth of all that God gives us is the smallest proportion we should give to Him; and the Bible teaches us that we should lay by, on the first day of the week, as God has prospered us. A short glance at the Old Testament will



discover to us that amongst others the cases of Abram and Jacob are in point, and highly instructive. In the fourteenth chapter of Genesis we have an account of the Battle of the Kings. Lot is taken prisoner, and all his goods taken with him. Abram, hearing of Lot's captivity, arms his trained servants, we are told only 318 in number; small in comparison with those against whom they went. He defeats them, and rescues Lot and all the persons and goods that had been carried off. It was to God that he owed this victory, and he acknowledges it as such, for on his return he meets Melchizedek, God's high priest, and gave him a tenth of all the spoils. Abram's claim to these goods lay in his having recovered them in battle, and this claim the King of Sodom was willing to acknowledge, but Abram would not profit by it for himself. "I will not take," he said, "anything that is thine, lest thou shouldst say, 'I have made Abram rich.'"

Abram's gift is accepted by Melchizedek as his right. As God's High Priest he blesses Abram, and as God's Priest he receives tithes from him. One appears just as much a part of his office as the other, and this gift of a tenth was on the part of Abram an act of religion. It was not required by Melchizedek because he was poor and needed it, for he was a king as well as a priest, and was no doubt a richer man than Abram. It was purely an act of religion, as I think St. Paul teaches in the seventh chapter of the Hebrews. So we conclude that every child of God should regard himself as bound to offer unto the Lord at least one-tenth of all that God has bestowed upon him. Let us now for a few moments turn our attention to Jacob; to escape the fury of his provoked and injured brother Esau, he leaves his father's home and takes his journey towards Bethel. Up to this time we have reason to believe that he was in every sense a worldling of a grasping spirit, and did not hesitate to stoop to plans of deceitfulness and acts of injustice. His love of the world led him into sin, and that sin drove him from his father's house, an outcast in the world.

He wished to deprive his brother of his birthright and to get all his father's property; and by that very means he

was driven from it all. He little thought how soon a retributive Providence would overtake him. When the shadows of night came down around him, he felt his desolate and lonely situation, and no doubt he looked to God that night as he had never looked before. He laid himself down to sleep, feeling that God was his only refuge, and resolving to seek Him for his guide and help. He feels now that he has need of protection from an eye that never sleeps and a hand that never grows weary. The God of Abram and Isaac was not unmindful of their penitent son. He sought the Lord and He heard him and delivered him from all his fears. The Holy Spirit visited him with His converting grace, and God reveals Himself to him in a wonderful manner, and he hears from Heaven the assuring promise of provision for the life that now is, as well as that which is to come. Jacob's mind was enlightened by the Holy Spirit and his heart was touched, and from that day he was a changed man—changed from selfishness to generosity, and so entered upon a new course of life. And although his human nature often asserted its power, still it was overcome by grace. And now Jacob makes a promise to God. "If God will be with me, and will keep me in the way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God; and this stone, which I have set for a pillar, shall be God's house; and of all that Thou shalt give me I will surely give a tenth to Thee." Here we see a glorious change, such as we should expect to see in every converted man and woman. Before, all he wanted was the world, and, like too many now, all the world would hardly satisfy him. But now he only asks for food and raiment for himself, and is willing to promise God a tenth of all He sees fit in His providence to give him. Oh! what a connection there is between the conversion of the soul and liberality to the cause of God! It is often very marked. In genuine revivals of religion the churches find it easier to raise money than they do when they are cold and negligent.

Jacob first gave himself to God, and then promised that as long as he lived

he would dedicate a portion of all his worldly goods to the Lord—"a tenth," which was the same proportion Abram fixed upon. Are we to suppose for a moment that the two patriarchs settled upon the same amount by accident? I should think not. Indeed it seems to me that the reason which justifies our citing his earnestness in prevailing prayer as an example, holds good in reference to this case, for both are recorded for our instruction. I think if young merchants and professional men just entering on business acted on Jacob's plan, we would see most glorious results follow. God says in His word, "Them that honour me I will honour;" and again, "Honour the Lord with thy substance." "There is that scattereth, and yet increaseth," and "there is that withholdeth more than is meet, and it tendeth to poverty." "The liberal soul shall be made fat, and he that watereth shall be watered also himself." "Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of Heaven and pour you out a blessing, that there shall not be room to receive it; and I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, neither shall your vine cast her fruit before the time in the field, saith the Lord of Hosts." There are many in the world that can testify to the fulfilment of these gracious promises, even in their business relations in life, and illustrations crowd upon me, but it is unnecessary to enlarge. The teaching of the passage in Malachi is so much in point that I cannot refrain from offering a few remarks upon it. The condition of the Jews at the time of Malachi was poor indeed. For it is generally considered by the best Bible students that Malachi prophesied during the time of Nehemiah, and the mass of the people was so poor that they mortgaged their lands and vineyards to procure food for their families and money to pay their taxes, yet they were held as robbing God in withholding their tenth even in their depressed circumstances. "Faith comes by hearing, and hearing by the word of God." "For how shall men believe in whom they have not heard, and how

shall they hear without a preacher? and how shall they preach except they be sent?" and how can they be educated and sent without money to support them?

#### Association for the Maintenance of National Religion.

The recent disestablishment agitation has led to the formation in Edinburgh of an Association for the maintenance of National Religion, with an enrolled membership of upwards of 2000. The association originated in a conference of a few gentlemen, who afterwards sent circulars containing a statement of their principles, and inviting the co-operation of those who agreed with them. Hitherto no public meeting has been held; but the following resolutions were unanimously adopted at a meeting called by circular, and held in the Freemasons Hall, Edinburgh, Admiral Sir W. J. Hope Johnstone, K. C. B., in the chair:

Moved by the Rev. Dr. Phin, seconded by the Rev. Dr. Smith, North Leith (in absence of the Rev. John Barclay, of the Tron Church, and the Rev. James Smellie, of the United Original Secession Church)—

That in view of the threatened agitation for the separation of the State from religion and the Church in Great Britain, the association shall, so soon and so far as may be necessary, set itself to diffuse information, by means of public meetings, tracts, lectures, deputations, the formation of local and auxiliary committees, and otherwise—

1. As to the disastrous consequences which would result from the abandonment of the duty of maintaining *National religion*; and

2. As to the benefit of proper National countenance and help to religion and to the Church of Christ.

Moved by the Rev. William Balfour, of Holyrood Free Church, seconded by John Dick, Esq., Minto Street, Edinburgh—

That the Association shall be called the Association for the Maintenance of National Religion; that its membership shall consist of the individuals whose names are recorded in a list now laid on the table of the meeting, and of such other persons as shall hereafter join it; that the Association shall be managed by Presidents, Vice-Presidents, a General Committee, a Treasurer, and Honorary Secretaries; that the General

Committee shall be empowered to elect an Acting Committee, which shall report from time to time to the General Committee; and that both the General and the Acting Committee shall have power to add to their numbers, to sub-commit, to appoint a Treasurer and Secretary, and to employ such agency as may be found necessary.

Thereafter, Presidents and Vice-Presidents (of whom a list is appended), and a large General Committee, were appointed, on the motion of Maurice Lothian, Esq., seconded by Councillor Gowans; whereupon a vote of thanks to the Chairman was unanimously passed.

**PRESIDENTS.**—The Most Hon. the Marquis of Tweeddale; the Right Hon. the Earl of Haddington; the Right Hon. the Earl of Aberdeen; the Right Hon. Lord Saltoun; the Right Hon. Lord Balfour of Burleigh; James Baird, Esq., of Cambusdoon.

**VICE-PRESIDENTS.**—Sir Robert Anstruther, Bart., M. P.; Sir Windham C. Anstruther, Bart., M. P.; Sir James Gardiner Baird, Bart.; Rear-Admiral Sir Wm. Edmonstone, Bart., M. P.; Sir David Dundas, of Beechwood, Bart.; Sir William Baillie, of Polkemmet, Bart.; Sir W. Gibson-Craig of Riccarton, Bart.; Admiral Sir W. J. Hope Johnstone, K. C. B.; the Hon. Robert Baillie, Dryburgh Abbey; the Hon. Charles Hope, Bridge Castle; Archd. Orr Ewing, Esq., M. P.; R. Vans Agnew, Esq., M. P.; J. J. Hope Johnson, Esq., M. P.; Wellwood H. Maxwell, Esq. of Munches; G. H. Monro Binning Home, Esq. of Argaty; A. Smollett, Esq. of Bonhill; Allan A. Maconochie Wellwood, Esq. of Medowbank.

**Treasurer.**—A. T. Niven, C.A., North St. David Street, Edinburgh.

**Secretary.**—J. B. M'Intosh, S.S.C., 15 Young Street, Edinburgh.

It is gratifying to observe several prominent Episcopalians, Free Churchmen, and Seceders holding the principles of Cameron and the Erskines, among the movers and seconders of the resolutions, and in the list of the office-bearers. It is also worthy of notice that the Association has in its membership men of all shades of political opinion. It has been intimated that a Branch Association is to be formed in Glasgow, and an earnest hope is entertained that there will soon be no parish in which the Association

is without representatives. A small expenditure of time, labour, and money, on the part of our National Establishments of Religion, is all that is necessary to ensure the signal defeat of the disestablishment movement, and to render its renewal impossible for many years to come.—*Ch. of Scotland II. & F. Record.*

## The Sabbath School.

### LESSONS FOR MAY.

#### FIRST SABBATH.

**SUBJECT.**—*The death of Samson.* Judges 16, 25-31. Golden Text, Prov. 13, 20. Parallel papages, Prov. 4, 14-15. Ps. 101, 4. 1st Cor. 15, 33.

Study Samson's previous history, and particularly the 16th chapter from verse 4. From this we learn the greatness of his fall, and the heinousness of his sin. To gratify a vile, false and treacherous woman, he surrendered into her hands his consecration to God, and the glorious gift with which God had endowed him for the protection of his people.

In teaching the lesson, advert first to his *punishment*. His eyes were put out, he was bound with chains, and in his prison he was compelled to grind corn—the occupation of the meanest slaves. How appropriate was this punishment to one who had followed his eyes too much, and had allowed himself to be fettered by sensual pleasures. How galling; must such treatment have been to his noble spirit; and how calculated if God had not graciously sustained his erring child, to drive him to madness or sink him into the grave. Still more humiliating must it have been to have his blindness and wretchedness made objects of ridicule by the assembled populace of Gaza, and to be insulted and abused by the lowest of the mob.

Secondly, to his *penitence*. His soul had returned to its allegiance, and strength from on high was being again imparted. The eyes of his spiritual nature were re-opened, when the eyes which had led him astray were closed for ever. The Lord had departed from him when he fell before the wiles of Delilah, but now the Lord returned. The statement that his hair began to grow again is significant. His marvellous strength had not proceeded from the length of his hair; but this had been the token of his consecration to God, and the reference to its growth shows that the consecration had been renewed. A truly praying spirit is a penitent spirit.

Thirdly, to his *prayer*. It was earnest. He called on God by all the names by which he knew Him, Adonai, Jehovah, Elohim. It was *humble*. He did not ask for deliverance from bondage, that his sight might be restored, that his life might be spared; of all

this he seems to have felt himself unworthy. He prayed that God would strengthen him, not permanently, but "only this once" It was *believing* prayer. He was confident that the God who had been his strength from his youth up, would remember him, and enable him to complete the great work to which he had been called. Was it right to pray for vengeance? For Samson, we think, it was. Vengeance was the work to which he had been called. The loss of his sight rendered him forever incapable of carrying on that work; and hence he seeks vengeance not for the scorn, suffering, and insult, to which he had been subjected, but only for his two eyes.

Fourthly, to his last triumph and glorious death. The vast building in which the people of Gaza had assembled to witness and exult over his degradation, seems to have had a heavy roof, supported by two large stone columns in the centre, with a gallery running round the walls, between the roof and the ground floor, capable of holding 3000 persons. When Samson, gifted with miraculous strength, tore away the central pillars, the roof rushing down from its vast elevation, would crush the gallery with its occupants, and precipitate the whole mass on the tenants of the ground floor. What a monument would that ruined temple with its thousands of slaughtered worshippers be to the hero who lay beneath! In thus carrying out God's purpose, and completing his work, Samson, though he cast away his life, was not a suicide, but a martyr.

Like the Saviour, Samson triumphed in death. Like him, also, he stood alone. "Of the people there were none with him." But while Samson suffered for his own sin, Christ suffered for the sins of others. And while Samson died that he might destroy his enemies, Christ died that he might save his enemies.

### SECOND SABBATH.

**SUBJECT:**—*Ruth and Naomi*, Ruth 1, 16-21.

*Naomi* means fair, or pleasant; *Elimelech*, my God is King; *Ruth*, filled, satisfied; *Mahlon*, infirmity; *Chilion*, perfect. This lovely story belongs to the early days of the Judges, but the precise period cannot be found out. The family of Naomi belonged to Bethlehem or Ephraim, in Judah. Famine drove them into the land of Moab. The young men married Moabite women against the law of Moses, Deut. 7: 3. The father and the two sons die, and then Naomi resolves to return to her old home. She bids farewell to her two daughters-in-law, and urges them to go home to their mothers' houses. After an affecting farewell Orpah "kissed" her mother-in-law, and went to her own people; but Ruth "clave unto her" "The arguments of Naomi prevailed with Orpah who returned to her people and her gods." Nothing can be more touching than the words in which Ruth declares her resolve

V. 18.—*Left off speaking*—ceased to urge her.

V. 19.—She had grown old and was sadly

changed through grief. V. 20.—*Mara*, bitter. She went away with her husband and two sons; she comes back a widow and childless, with Ruth only to aid her.

1. Decide for the Lord and His people. Like Ruth cast in your lot with them.

2. Poor Orpah goes back and sinks out of sight forever. Ruth becomes the ancestress of David and of David's Lord; and her story a delight to all the ages.

3. Naomi's experience is but a sample of the changes and sorrows of which life is full. Let us be ready for such changes. Let us sympathize with the sorrowing.

4. All things work together for good to them who love God. Rom. 8: 28, &c.

### THIRD SABBATH.

**SUBJECT:**—*A praying mother*, 1 Sam. 1: 21-28. Golden Text, 1 Sam. 1: 28. Read the whole chapter.

Samuel's father's name was Elkannah, his mother's name Hannah. Both parents were pious, as is abundantly evident from the teaching of this narrative. Elkannah, his father, was a Levite of the family of Kobath. We know but little concerning him, indeed nothing more than is recorded here. Hannah, his mother, was a prophetic poet of a high order. Her hymn of thanksgiving (2nd ch.) belongs to the highest class of inspired poetry.

V. 21.—*Went up to Shiloh*, it was his custom. *All his house*. Like Joshua he served God with all his house. *The yearly sacrifice*. See Judges 21: 19; Luke 2: 41; 1 Sam 20: 6. Probably the yearly sacrifice was offered at one of the three annual festivals, and though the males only were required to attend on these occasions, yet it seems that all the family attended at one of them. *His vow*. Not told what the vow was. But likely it referred to the birth of a son. The custom of vowing that it God would grant some favour, the recipient would give to his service some precious gift, was common to the Old Testament dispensation. Many texts be consulted on this subject.

V. 22.—Hannah gave her reasons for not accompanying her husband to Shiloh. She had resolved not to appear before the Lord till her child was not only old enough to go with her, but also to remain behind her. *Weaned*. Hebrew children were sometimes weaned at three years of age, sometimes at two. Probably Hannah clung to her son as long as she could consistently with what she felt to be her duty.

V. 23.—Elkannah agrees to his wife's proposal, adding "the Lord establish His Word." But as no word or promise from God is recorded in reference to Samuel, there must have been some special communication that has not been recorded.

V. 24.—*Weaned* the child is taken to Shiloh. *Young*, likely between three and four. So young as to need careful attendance. *Three bullocks* for burnt offerings. See Josh. 8: 30-35. The burnt offering was always accompanied by an oblation. Numb. 28: 11, 12, for which purpose the flour was provided; and

by a drink offering, (Numb. 28: 14) hence the wine. "The burnt offering represented the surrender of the person to God; the oblation of flour represented the dedication of the property; and the drink offering, the hearty joy with which the person and property were thus offered." These offerings were peculiarly appropriate when Elkanah and his wife were yielding to God that which was dearer than life and property—an only son.

V. 25.—To ELI, the High Priest.

Vs. 26–28.—Hannah's words to Eli as she gave her child up to the Lord.

*As thy soul liveth*, a strange asseveration. *I am the woman &c.*, Eli had forgotten her. She had not been in Shiloh for three or four years. HERE in the very place where some years before she had asked for the child she now gives him to the Lord; and he is to be engaged in the Lord's service all his life. A noble act of a noble woman. Future lessons will show us what came of it.

#### LESSONS.

1. Children are God's gift, and should be welcomed as Hannah welcomed Samuel.

2. Children may be pious from their infancy; they may be regenerated from the womb; they may grow up in the Church. And the children of believers ought to. The piety of Samuel was under God owing to the piety of his parents.

3. The best thing parents can do with their children is to give them to the Lord. Oh that there were many mothers to day like Hannah! The Church would soon see her laborers multiplied.

4. Let children be taken to the Lord's house.

5. Children may enter young upon the Lord's service, and spend all their days doing His will.

6. We may confidently expect that God will accept and save our children if we dedicate them to Him, and train them aright.

#### FOURTH SABBATH.

SUBJECT:—*The child Samuel*. 1 Sam 3: 1–10. Golden Text, Luke 18: 17. Read chap. 2: 11, 18 19, 26

Seven or eight years have passed since the incidents of the last lesson occurred; and the child Samuel, or better the boy, was at this time probably 10 or 12 years old.

V. 1.—*Ministered*, doing what he could, lighting the lamps and opening the doors of the Tabernacle, (see V. 15) all under the direction of Eli. *The Word of the Lord, &c.* Communications through the prophets, PRECIOUS, because rare. Seldom granted because of the sinfulness of the priests and people (see ch. 2: 12–36). *No open vision*. A vision was not common.

Vs. 2–6.—Eli lived in the Tabernacle. He was growing old. His sight was failing, and he was becoming feeble. He was evidently accustomed to call Samuel by night if he wanted anything. Hence Samuel's mistake in supposing that Eli called him at this time. Samuel also slept in the Tabernacle; and one night, towards morning, "Ere the lamp of

God went out in the temple," the Lord called him, pronouncing his name with an audible voice. Samuel heard, but supposing it was Eli's voice, he arose and went to him. The Lord called again, and again Samuel arose and went to Eli, saying, "thou didst call me." But Eli says, no, my son, I called thee not; lie down again.

V. 7.—*Not yet know the Lord*. The first clause of this verse is explained by the second. Samuel knew not the Lord in the way of receiving communications from him; for such communications were rare.

V. 8.—A third time Samuel is called, and a third time he rises and goes to Eli. And Eli now came to the conclusion that the Lord must have called the child. There was no other way of accounting for the strange occurrence. And Samuel's piety was such as to lend probability to the idea that God would communicate his will through him.

V. 9.—Accordingly he gives the child direction how to act if the voice should be heard by him again.

V. 10.—The voice was heard again, and the Lord who uttered it is represented as coming and standing before Samuel. Samuel gives the answer that Eli had told him to give. He omits but one word, and the omission of that word—Lord—indicates his agitation.

The message that God brought was for Eli, whom because of his sinful negligence he would not favor with a personal interview.

#### LESSONS.

(1) Even children can minister unto the Lord, and minister acceptably.

(2) Children may receive communications from God. No one in our Sabbath Schools is too young to receive the Holy Spirit

(3) Young and old alike should listen attentively when God speaks. The promptness of Samuel's replies is worthy of imitation. God calls now though not by an audible voice. We should obey.

(4) If one call serves not another is given. God continues to call till he receives an answer.

(5) God may pass by those who are high in office, and manifest Himself to the humble and lowly. He spoke to the child Samuel, not to the High Priest, Eli.

#### FIFTH SABBATH.

SUBJECT—*Death of Eli*, 1 Sam. 12–18.

As God is faithful to His promises, he is also true to His threatenings. Israel sinned, and God gave them into the hand of the Philistines. Eli's sons followed evil courses, and brought the judgment of God on themselves and the people. To what did the elders attribute Israel's defeat? V. 3. What was contained in the ark? Mention wonderful things done before when the ark was carried by holy men at God's command. The ark had no virtue in itself, any more than one of our churches, or any of the ordinances of religion has. What was the character of the two men who carried the ark at this time? The result of the experiment was disastrous and terrible.

Now look at poor Eli, the venerable Judge.

His heart was full of anxiety for his people, and his family, but especially for the ark of God.

V. 12.—Shiloh was chosen as the capital by Joshua

V. 17—See how the good old man receives and sustains blow after blow, till the climax of disaster is reached in the loss of the ark. The shock was too severe for him; he fell down and broke his neck and died. "His death under a divine rebuke for his sins, has been a salutary warning to others even to the present day; yet even in his dying moments he showed his supreme regard for the honour of God and the interests of religion above all personal and relative considerations: and notwithstanding all his faults he died in a lively exercise of love to God and his ordinances."

1. Eli's sin was neglect to train his sons in the way of the Lord. This neglect brought shame and disaster, on himself and his children, and on the nation.

2. See what evils flow from the bad conduct of children—evils on themselves and on others. *You may make yourself and others very happy or very miserable.*

3. Good men, like Eli, may die in an awful man as a warning to others; but this is totally different from dying in impenitence.

4. From Eli's sin and punishment let parents learn to watch and check the beginnings of vice in their children. Learn his affecting regard for the ark let us learn to prize the ordinances of religion.

5. The fate of Hophni and Phinehas is a warning to all to beware of sin and vice. Even the children of good men may go to everlasting ruin.

After earnest prayer for the Divine blessing to rest on minister and people, the right hand of fellowship was given by the Moderator and members of Presbytery to Mr. Naismith. The Rev. John Campbell then addressed the minister, and the Rev. G. M. Grant the people, on their respective duties in the new relationships established between them. The impressive services were then brought to a close by praise, prayer and the benediction.

Thereafter Mr. Naismith signed the prescribed formula, and the Congregation cordially welcomed him as their Pastor.

A very satisfactory conference was then held with the Congregation, and the Trustees signed a bond for a stipend of \$800 per annum, the Presbytery having agreed to grant a supplement of \$200 for the first year to enable them to pay that sum.

The Rev. Mr. Sutherland of Pugwash being present, was invited to sit and deliberate.

The Clerk reported that the call from St. Andrew's Church, St. John's, Nfld., to Mr. Patterson, and the other papers asked for by the Presbytery, had not arrived.

Orders on the Treasurer for the usual quarterly supplements were granted, and the Presbytery then adjourned to meet in St. Matthew's Session Room, Halifax, at 3 o'clock, P. M., on the first Wednesday of May, being the 5th.

JOHN McMILLAN, Clerk.

## Presbytery Minutes.

### Presbytery of Halifax.

The Presbytery met at Spring Hill on the evening of 8th March. The first business before the meeting was the induction of the Rev. C. Naismith. The Moderator reported that he had duly served the edict, which was attested and laid on the table. No one having appeared to object to the life or doctrine of Mr. Naismith, the Moderator, by appointment, conducted Divine Service (a large congregation having assembled), and preached a very appropriate discourse from Luke 8:18: "Take heed how ye hear." Thereafter he narrated the steps taken with a view to the call and settlement of a minister to the charge of this congregation, and put to the minister elect the usual questions of the prescribed formula, which were satisfactorily answered. He then, in the name and by the authority of the Great King and Head of the Church, solemnly inducted the Rev. Charles Naismith into the pastoral charge of the congregation at Spring Hill.

### Presbytery of Pictou.

ST. ANDREW'S CHURCH, }  
Pictou, Feb. 24, 1875. }

Which day the Presbytery of Pictou met and was constituted. Rev. Chas. Dunn, Moderator, *pro tem*, with whom were present, Rev. Messrs. Herdman, McMillan, Fraser and McCunn, and Messrs. Chas. Fraser, McInnis and J. McLean, elders. Minutes of last quarterly meeting, as also of meetings of 12th Jan. and 5th Feb., were read and sustained.

The Clerk was instructed to grant certificate to Mr. Angus Docherty, Catechist, to enable him to draw on the Presbytery Treasurer to the amount of \$20. The Clerk was further instructed to grant certificate to the "Standard office," to draw on Presbytery Treasurer to the amount of their Bill, for printing copies o' Petition.

Members present reported that they had fulfilled their several appointments.

Appointments were made for the current quarter as follows:

Gairloch,	Sab. 7th March,	Mr. Dunn,
"	" 4th April,	" McColl,
"	" 2nd May,	" McCunn,
"	" 23rd May,	" Murray,

W. B., E. R.	Sab. 21st March.	Mr. Coull,
"	" 18th April,	McMillan,
"	" 9th May,	Herdman,
"	" 23rd May,	Sutherland.
E. B., E. R.	" 14th March.	Fraser.
"	" 11th April,	Stewart,
"	" 2nd May,	McKichan.

With reference to the application made on behalf of the congregation of St. Philip's Church, Westville, to use an instrument in the Public Worship of God, it was unanimously resolved that as no objections had been lodged against it, the matter be referred to the Kirk Session of said congregation.

Members were ordered to produce their Session Registers at next meeting.

The Clerk was instructed to grant certificates to Messrs. McKichan and Murray to enable them to draw on the Home Mission Board for half-yearly supplement, due 1st Feb., 1875.

It was agreed to leave the supply of Vale Colliery as last quarter, to Messrs. Coull and Stewart.

Messrs. Fraser, Dunn and McMillan were appointed a Committee to watch over the Petitions in the House of Assembly and Legislative Council.

Mr. McCunn made a short statement regarding the unusually deep religious interest at River John, and asked for the sympathy and counsel of the Presbytery. Rev. Messrs. Herdman and McMillan expressed the great delight they had in hearing of such an awakening in one of our congregations, and expressed a hope that others might speedily be the scene of a similar work of grace.

The next quarterly meeting was appointed to be held here on the last Wednesday of May, and this sederunt closed with the benediction.

R. McCUNN, *Presbytery Clerk.*

### Presbytery of P. E. Island.

At the Manse of St. James' Church, Charlottetown, Dec. 30th, 1874.—The Presbytery being duly assembled, at the request of the Moderator and Clerk, was constituted with prayer. Sederunt: Rev. T. Duncan, Rev. P. Melville and Mr. P. Gregor, with Messrs. W. McPhail and John McEachern, Elders, deputed by Orwell Head Parish.

A call was presented by these brethren from the constituent congregations at East River, Birch Hill, Orwell Head, Murray Harbor Road, Murray River, Peter's Road, Point Prim, Belle Creek and Brooklyn, in favor of the Rev. John Goodwill, together with a bond for \$900 of stipend and a Manse rent free. The deputation was heard in support of the call, which was de-

clared to be unanimous from the congregations constituting said Parish. Whereupon it was moved by Rev. T. Duncan, seconded by Mr. Gregor, and unanimously agreed by the Presbytery, that the call be sustained as a true and *bona fide* Gospel Call, and the Clerk do forthwith communicate to Rev. John Goodwill said call and bond, together with extract of this Minute. While expressing mingled sympathy and esteem in view of the continued efforts of those congregations in their destitution, the Presbytery desires most affectionately to commend them and the pastor of their choice to the gracious guidance of the Divine Head of the Church.

After some further deliberations, the Presbytery adjourned to meet at Georgetown on the second Wednesday of February, 1875. Closed with prayer.

P. MELVILLE, M. A., *Fres. Clerk.*

## News of the Church.

### Nova Scotia.

APPOINTMENTS OF CATECHISTS FOR THE SUMMER IN CAPE BRETON.—Broad Cove, Mr. John McLean; River Inhabitants and Plaister Cove, Mr. McEachern; Loch Loumond, Mr. Stewart.

THE following sums have been collected for the Foreign Mission, in St. Matthew's congregation, Pugwash:

Pugwash.....	\$4 07
Victoria.....	3 03
Oxford.....	3 25
Rockley:	
Sabbath collection....	2 19
Contents of John McKinnon's children's mission box.....	1 11
J. W. Sterrit.....	1 00
Collected by Elder Gordon at Eel Creek.....	55 4 85

Total from congregation.....\$15 10

THE Sulzprings congregation has, with its usual liberality, supplied the manse with an annual stock of wood and coal.

THE young men and others attending the special evangelistic services at River John, expressed their gratitude for the aid rendered by Rev. J. F. Campbell, of Richmond, during 17 days of hard but joyful labour, by presenting him with a thank-offering of \$120. Mr. Campbell at first declined to accept the generous tender, but at length consented, express-

ing his intention "to use it in the Master's service."

**P. E. Island.**

**PRESENTATION BY ORWELL HEAD.**  
—The sum presented to the Rev. P. Melville by the above congregation (late Mr. McDonald's) was \$58, instead of \$48, as was stated by an unfortunate error in the printing of our January No.

**THE Rev. P. Melville** most gratefully acknowledges the following donations from Charlottetown, for the church now in process of building at Montague Bridge. The donations are the more precious and gratifying as they come from those who are nobly exerting themselves in similar good works at home:—

The Hon. Colonel Gray.....	\$32 00
The Hon. Judge Young.....	20 00
The Hon. James Duncan.....	35 00
A. W. Owen, Esq.....	20 00
W. D. Stewart, Esq.....	10 00
A. L. Brown, Esq.....	10 00
Mrs. Watts.....	10 00
John McPhail, Esq.....	10 00
W. McGill, Esq.....	10 00
Rev. Thos. Duncan.....	10 00
Archibald Kennedy, Esq.....	10 00
P. McGregor, Esq.....	5 00
W. K. Watson, Esq.....	5 00
A Friend.....	1 00

**New Brunswick.**

**LATELY Mrs. John Niven** and Miss Mary Davidson waited on Mrs. Anderson at the manse, Newcastle, and, in the name of the ladies of the congregation of St. James' Church, presented her with a costly sett of best Hudson Bay Sable Fur, as a token of respect and good-will.

**THE** half-yearly dispensation of the Sacrament of the Lord's Supper took place in the early part of March, in St. Andrew's Church, Chatham, and in St. James' Church, Newcastle—in the former on the first Sabbath, and in the latter on the second Sabbath of the month. The communion services in St. Andrew's Church, Chatham, were conducted by the Rev. James Anderson of Newcastle, —the Rev. W. M. Wilson, the popular pastor of the congregation, being confined to his house by a severe attack of sore throat, brought on through the abundance of his labours during the cold and stormy winter. It is very gratifying to say that Mr Wilson has recover-

ed from his illness, and is able to resume his pulpit and pastoral duties.

**THE** weather on both communion Sabbaths was very favourable, and consequently the congregations were very large. At Newcastle the congregation was unusually large, as was also the number of communicants, there being twenty-one (21) new communicants. To the communion roll of this congregation there has been added, within the past eighteen months, no fewer than fifty (50) names. This increase in the number of those who profess their love and loyalty to the Saviour by commemorating His atoning death, is a cause of thankfulness to people and pastor, and an encouragement to them to persevere in prayer and work for the extension of the Redeemer's Kingdom. They find, as doubtless do many of their christian fellow-workers in other fields, that however great may have been their evangelistic success, there is still much land to be possessed. In view of this fact it behoveth them to beseech the Saviour, who alone can prosper Christian work and give the increase, with fervour and frequency, "Let Thy kingdom come."

**THE** following sums have been collected by New St. Stephen's congregation, St. John:

Home Mission.....	\$45 20
Foreign Mission.....	32 28
Synod Fund.....	23 01
Bible Society.....	41 05
Sabbath School.....	60 00
<b>Total.....</b>	<b>\$211 60</b>

**Upper Provinces.**

**THE** Annual Reports of congregations furnish material for "taking stock" of the work accomplished by the Church during 1874. We find progress stamped upon all—perhaps not such rapid progress as might be desirable, but still a measure of success which is encouraging. St. Gabriel's, Montreal, has about 200 families in its connection, and 350 communicants—an increase over last year of 34. The Sabbath School has 147 scholars and 19 teachers. The revenues for the year were \$3,823, of which \$500 were raised by the Missionary Association, \$144 by the Sabbath School, and \$41 by the Dorcas Society.—St. Mark's, Montreal, reports 100 families,



communicants, 129; scholars in Sabbath School, 174; total expenditure, \$1300. St. Andrew's Peterboro, gives a financial statement, showing a revenue of \$1748.71, being \$654.21 from collections; \$773.75 from pew rents; \$195.50 from ground rents; \$57.24 from Sabbath School; and a balance of \$190.08 from last year; also about \$500 on hand for S. S. building purposes, and provision for a debt of \$800 on the Church property.—St. Andrew's, Toronto, reports an increase of 58 communicants during the year, there being now 332 on the roll. The Sabbath School has 229 scholars, and St. Mark's Mission School has 132 more—making altogether 361 under charge of this congregation. Contributed for Church purposes during the year, including \$6500 towards the building fund, \$13,357.33. A new Church is to be erected, to cost \$65,000.—St. Paul's, Hamilton, shows an increase of 92 rented sittings in the year, and has a roll of 117 families; communicants, 157—increase, 51. The Sabbath School has 97 scholars and 11 teachers. The financial results of the year are reported as follows:—

Controlled by the managers.....	\$2490 65
“ “ Ladies Association	845 55
“ “ Session & Miss. S.	373 33
“ “ Sabbath School..	151 79
	<hr/>
	\$3361 32

ZION CHURCH, Dundee, has adopted the system of contributing monthly, by envelope, toward the support of ordinances. A recent festival enabled the Sabbath School to place \$77 in its funds toward replenishing the library.

ST. MATTHEW'S, Montreal, has been enlarged, and over \$3000 spent upon its improvement.

A Soiree and Concert at Ormiston realized \$144 to be used in repairing the manse.

DR. MCNISH, of Cornwall, is shortly to take possession of a fine manse erected by the congregation in general, and furnished by the ladies in particular.

VALUABLE gifts are recorded in favour of Rev. Jas. Fraser, of Bryson, Rev. D. J. McLean, of Arnprior, Rev. Donald Strachan, of Erin, and Dr. and Mrs. McNeill, of Seymour.

THE LADIES' Association of St. Paul's Church, Hamilton, recently presented the congregation with a beautiful and costly communion service, consisting of eight pieces, encased in a mahogany chest, and costing \$237.

THE Soiree of the Fergus congregation realized \$110; and a lecture by Rev. Thos. Goldsmith, of Seaforth, at Kippen, in the London Presbytery, secured to the building committee \$50 toward their funds.

### Scotland.

ST. MARY'S CHURCH, PARTICK.—The Report for 1874 of this Church has reached us, and we give a few extracts to show the many friends of its minister—Rev. Chas. M. Grant—how the Lord is blessing his labours:—

I. Our numbers continue to increase. During 1874 there joined us, by certificate, 105; on profession of faith, 66; total, 171. The number disjoined was, by certificate, 70; by death, 11; by other causes (chiefly by leaving the district without applying for certificates), 13; total, 94. The nett increase has, therefore, been 77. These figures represent a fluctuating, as well as an increasing population. A vast amount of additional labour is thus necessitated, which makes a charge of the nature of St. Mary's a very different matter from that of a rural or settled population. To those who have been called on during the year to go into the valleys of mourning, whose hearts have been stripped and left bleeding, we offer a Christian sympathy, and we point to a Christian hope. Sorrow you may and must, but "sorrow not as those who have no hope."

Our Communion Roll, at the date of last Report, contained 760 names; it now stands, after being rigorously purged, at 837—more than can be satisfactorily attended to by one man. Of this number, 315 were members previous to 1872, and 522 have joined since that date. The number of families connected with the Congregation on the Minister's Visiting Book, is now considerably over 500.

II. *The Administration of the Sacraments.*—During the year Baptism was administered to no less than 94 souls—last year the number was 81.

III. *The Sunday School*.—As indicated in our last Report, the division of the School into departments for the three distinctly marked classes of scholars attending it—namely, non-readers, juniors, and advanced Scholars—is found to be productive of the most valuable results. By this means we have been enabled to carry out, with a fair measure of success, the idea of forming the respective classes of scholars of similar ages and attainments. This arrangement has also had the effect of simplifying the work of the teachers, and at the same time rendering it more effective.

The statistics of attendance for the past year is as follows, viz. :—

General School—Average attendance of Boys .....	83
General School—Average attendance of Girls .....	113
Non-Reading Classes—Average attendance of Boys .....	37
Non-Reading Classes—Average attendance of Girls .....	34
Bible Class—Average attendance of Males .....	57
Bible Class—Average attendance of Females .....	42
Total average attendance .....	366
Average attendance of Teachers in all the departments .....	34

V. *The Schemes of the Church*.—During the past year the Session adopted the principle of collection by schedule. Owing chiefly, as we believe, to the special demands made for other objects—and to which reference will presently be made—we cannot say that, as yet, this system has proved a success. Very few schedules were returned in proportion to the number issued. The Session, however, remain unshaken in the belief that the principle is essentially sound, and that only exceptional circumstances have prevented it from being—as it has been in so many other places—a success amongst us. We confidently look forward to a successful operation in the future, and we believe that, by the adoption of this mode of collection, systematic giving, as distinguished from the impulsive toll at the Church door, will be fostered.

VI. *The Home and Foreign Missionary Record* is still supplied to every family in the congregation which is willing to take it.

VIII. Our great work of the year has been the movement to secure Endowment. By all who understand our ec-

clesiastical system, this has been long recognized to be an imperative demand of our congregational position. In our last Report we referred to it as a matter which we might “expect” the Congregation to grapple with during the year. We have now to report that it has been grappled with, most successfully. The response to our appeal was most hearty and cheering. The total sum required to liquidate the debt on the Hall, purchase the Feu-duty, and secure Endowment, was about £4,200. Of this sum £1,500 was promised by the Endowment Committee, £750 was most generously voted from the Baird Trust on conditions to which no one could possibly object, and the remaining sum had to be raised from other sources. The subscriptions from the Congregation were such that we felt warranted, in conjunction with the Managers, in placing the matter in the hands of our Law Agents, and we hope that in the course of a few weeks we shall receive Decree of Disjunction and Erection, and St. Mary's Chapel will reach the status of St. Mary's Parish Church. We believe that this consummation will be gratifying to all friends of the Congregation, and it is with peculiar pleasure that the acting Session feel warranted in referring to it

AMOUNT CONTRIBUTED, YEAR 1874.

Ordinary Revenue .....	£ 760 7 7
Subscription for School Hall .....	5 9 10
“ “ Endowment Fund .....	1,012 11 4
“ “ Assn's Schemes .....	32 4 6
Col. for Assembly's Schemes .....	94 5 0
“ Sabbath Schools .....	22 15 10
Subscriptions for Session Fund .....	78 4 6

£2,065 18 7

Add sundry School Contributions, and other sums not included in above, say .....

30 0 0

£2,035 18 7

CURIOUS FACT IN CONNECTION WITH THE AUCHTERARDER CASE.—Among the claims for the loss of patronage which came up for hearing before Sheriff Barclay at Perth on Monday, was one by the Earl of Kinnoull as patron of the parish of Auchterarder. On his Lordship's agent being called on to produce his title, it appeared that no title had been made up for 150 years. The presentation to the parish which issued in the “Auchterarder” case, and was one of the immediate causes that

led to the Disruption, had thus been made by a patron who had no title to present, and this fact, had it been known during the dependence of that famous suit, would, it is stated, have been sufficient to quash the proceedings.

## Intelligence.

A Presbyterian University is about being established in Adelaide, Australia; and judging by the spirit in which it has begun, there is no doubt of its ultimate success. The Government of the Colony give a site—five acres, and an endowment of 50,000 acres to be selected,—besides giving five per cent. per annum on all moneys, and on the value of all the gifts, which may yet come in. Two Fifeshire men—Mr. Hughes and Hon. Mr. Elder—have given £30,000 and £20,000 respectively as starting figures. The latter gentleman has also given £1000 towards the erection of a manse for Mr. Davidson of Adelaide.

THE ADDRESS FROM THE EDINBURGH TO THE PARIS STUDENTS.—Some Edinburgh students having adopted a friendly address to the students of Paris, in the course of which they recommended the examination of religious truth, M. Rosseuw-St.-Hilaire, a much-respected member of the Institute, and a Protestant, consented to communicate the address and offer some observations to the students. The *Temps* states that 300 or 400 assembled, bent on interrupting the proceedings, and as soon as M. St. Hilaire, passing from his collegiate reminiscences, remarked that the search of religious truth, which ought to be the centre of all truths, was neglected, hissing and shouting commenced, ending in downright abuse. The following speakers had no better reception, and the *Temps* declares that the intolerance of Freethinkers is not a whit better than the intolerance of Ultramontaniam.—*Times*.

The Church Missionary Society of England has for some time been urging the British Government to establish a station at Mombas, on the coast of Zanzibar, to serve as a place of security

for rescued slaves. The Society has just sent out a missionary expedition, which is to use Mombas as a central point. Mission and industrial settlements are to be founded at Mombas and Kisuludini, and an interior station near Mount Kilimandjart. The expedition consists of four ordained missionaries, three of whom are married, and four lay missionaries, one of whom is Jacob Wainwright, the colored lad who brought back the body of Dr. Livingstone to England. The Rev. W. S. Price, for many years the principal of the school for freed negroes at Nasik, India, has charge of the mission. About twenty Christian negroes have been sent from Bombay to Mombas to start the settlement. The missionary party carried with them from England seeds, agricultural implements, a boring machine for water, four iron houses of two rooms each, and a steam launch to keep up communications with Zanzibar. In 1844 the London Missionary Society started a mission at Mombas under Dr. Krapf.—*New York Tribune*.

AN INFLUENTIAL CHURCH.—The Presbyterian Church in the United States is the largest Presbyterian organization in the world, and consists of 35 Synods, 174 Presbyteries, having in its service 4,597 Ministers, and 309 Licentiates. Its communicants number 495,654, and its total income during the past year amounted to \$9,120,792. It supports thirteen Seminaries for preparing men for the work of the ministry. There are (1) Princeton, N. J.; (2) Auburn, N. Y.; (3) Western Pennsylvania; (4) Lane, Cincinnati; (5) Union, New York City; (6) Danville, Ken.; (7) North West Chicago; (8) Blackburn, Ill.; (9) San Francisco, Cal.; (10) German; (11) Lincoln; (12) Biddle Memorial Institute, N. C. It has 1,012 Missionaries employed in Home Mission work: it aided 550 candidates for the ministry on the recommendation of Presbyteries, to prosecute their studies: it issued during the past year 646,350 publications, and employed 136 colporteurs: it has missions in Syria, India, Siam, China and Japan, of which the Report says: "The Holy Spirit has descended on several of the Missions in unusual manifestations. . . . The whole number of additions to the

mission churches during the year has been 1400; which is an increase of 25 per cent. on the previous membership." The next General Assembly meets at the first Presbyterian Church in the City of Cleveland, Ohio, on the third Tuesday of May, 1875.—*Pres. Year Book.*

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## Poetry.

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[WRITTEN FOR THE MONTHLY RECORD.]

### Death.

It happened, on a Summer day,  
A band—a happy band were they—  
Of glad young spirits, was at play.

They gambolled on the village green,  
A gayer group was never seen,  
Right joyous were their hearts, I ween.

The sun was bright, the scene was fair,  
And joy and hope and love were there,  
And health yet unalloyed with care.

The sky was clouded as by stealth,  
A bright young spirit gasped for breath,  
It vanished, stol'n away by Death.

Time passed; they met again once more,  
Graver and fewer than before,  
Yet still a stock of youth in store.

The world their goal, their sky still clear,  
They thought the foe could not be near;  
They toiled for gold devoid of fear.

They toiled; but, like a thunder cloud,  
Death circled twain within his shroud,  
And flew away with laughter loud.

They parted long; again they met.  
A feeble, flickering, trembling set,  
For whom the world had pleasures yet.

Their hair was grey, their number few,  
Death hovered o'er the worldling crew,  
Pounced on their souls, and off he flew.

Youth, manhood, age, all unprepared,  
Life's dark, grim foe alike they dared—  
O't the gay band not one was spared.

Watch thou, my soul! yea, watch and pray,  
That Death—come how and when he may—  
Will find me ready for the way.

*Halifax, 30th Sept., 1874.*

J. C.

### Why so?

Some preachers preach and write controversial sermons on baptism, perseverance, apostacy, and other portions of speculative theology—often to the detriment of true piety among Protestants—when they pass in profound silence, or with an occasional remark, the God-dishonoring and soul-damning dogmas of the Roman sect. Why do they not "contend earnestly for the faith once delivered unto the saints?" Why do they not lift a warning voice against the abhorrent doctrines of auricular confession, transubstantiation, indulgences, purgatory, image worship, and kindred subjects? Why do they not warn parents of the folly and danger of sending their daughters to convents, when Protestant schools are far superior to them? Why do they not expose the corruption and intolerance of the Papacy? Why do they not warn people of the danger to civil and religious liberty from the influence of Jesuits in our midst? Why do they not inform the people of the deep-laid, far-reaching plans of the Papists to subvert the institutions of this country? Why do they not expose the drunkenness, licentiousness, Sabbath desecration, and profanity, which are inseparably connected with the establishment of Romanism in every community? Why do they not impress more deeply upon the minds of the people the necessity for sustaining the system of free schools with the Bible in them? Why do they not show from Prophecy, History, and Providence, that the "signs of the times" indicate a great intellectual and moral conflict between truth and error, light and darkness, liberty and despotism, Christ and Antichrist? When they see the sword coming, why do they not give the people warning? Do they know the facts, or knowing them are they indifferent as to the consequences?—*Am. Protestant.*

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### A Priest's Opinion of Ritualists.

The following extract from an address by Father Burke, an eminent Roman Catholic agitator, shows the estimate held by him, and all like him, of the movements of Ritualists and Sacerdotalists in the Church of England:—

"First of all," said the Reverend Father, "the Catholic religion was the only true religion, the only religion designed to meet all the spiritual wants of men. It filled the mind and laid hold of the affections, purifying while it strengthened them; it provided against all the dangers of society; it met in its liturgy and ceremonial the natural cravings of the human heart; and no people ever yet separated from the Catholic Church who did not sooner or later go back again hankering after her. Even although they had not the courage or faith to enter once more into her holy fold, they set up something as like her as possible to satisfy their wants. (Applause.) In England at this moment there was a regular war going on between two parties who call themselves High Church and Low Church; and what was that war about? Because a great number of Protestant clergymen and Protestant people had in their churches altars with candles lighted on them, and a man came out with vestments on him and went through all the ceremonies like a priest when he said mass. He pretended to consecrate, and then the bell was rung and the people bowed down. So far had this gone that a poor fellow who came over from Ireland to reap the harvest went into one of these churches one day. This poor Irishman saw the mass going on and knelt down very piously. After a while he took out his little beads and began to say his rosary, whereupon the sexton came over and said—'You must not do that here, sir.' 'What do you mean?' said the Irishman, 'is not this a Catholic church, and is not that the priest saying mass?' (Laughter) 'No,' said the sexton, 'this is not a real Catholic church.' (Loud laughter.) 'God bless me!' said the Irishman, and retired, crossing himself—an action which the speaker merely indicated amid the continued laughter of the audience."

The union of the different bodies of Presbyterians in New South Wales, which took place in 1865, has been followed by increased activity in the united church. A college endowed by the Government with £10,000 and an annual grant of £500 has been established in Sydney. New stations have been occupied, and large charitable funds

have been raised. The parties to the union were the Synod of Australia, connected with the Established Church of Scotland, the Synod of Eastern Australia, connected with the Free Church, and the United Presbyterian Church in Sydney, which represented the United Presbyterian Church of Scotland. One of the articles of agreement was that the question of Voluntaryism or Establishments should never be discussed in their public assemblies. The condition has been carefully observed.

### ACKNOWLEDGMENTS.

#### FOREIGN MISSION FUND.

Col. St. Matthew's Church, Pugwash.	\$ 15 10
" St Stephen's Church, St. John,	
N. B. ....	32 23
Col. St. Matthew's, Halifax.....	253 00

\$300 23

JAS. J. BREMNER, *Treasurer.*  
Halifax, N. S., 6th April, 1875.

### PAYMENTS FOR "RECORD."

Rev. P. Galbraith, Bathurst, N. B. ....	\$6 50
Rev. K. McKay, Carleton, N. B. ....	2 50
A. S. Hingley, Kempton.....	2 50
W. McDonald, Argyle Shore, P. E. I. ....	5 00
J. J. Duff, Westville.....	1 00
A. Campbell, Broad Cove, C. S. ....	73
D. McKenzie, Scotsburn, (per Rev. J. W. F.).....	50
Mrs. Toler, Goodwood.....	60
D. Gray, Hopewell.....	50

Halifax:—Mrs. Hall, \$2.40; J. Kerr, (Barrington St.) W. Trail, D. McDonald, Mrs. Sutherland, D. Faulkner, Miss Rhind, J. Cook, 60 cts. each.

W. G. PENDER, *Sec'y.*  
18 Blowers St., Halifax, April 6, 1875.

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