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THE  
**Home and Foreign Record**  
OF  
THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES  
SEPTEMBER, 1871.

SERMON

PREACHED BEFORE THE SYNOD OF THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES OF B. N. A. AT ST. JOHN, JUNE 28, 1871, BY REV. ROBERT SEDGWICK, MODERATOR.

*(Published by Request of Synod.)*

JOHN XVII, 3.—And this is life eternal, that they might know thee, the only true God and Jesus Christ, whom thou hast sent.

Brethren how much is there of the simple and the profound, of the goodly and the grand, in the art and exercise of prayer! Heaven and earth are herein united. Eternity comes into contact with time. Things unseen and eternal become visible and tangible, and the realities of the future seem as if they were just at the door. And when the wrestler with God gets into an agony—when there is the praying and the supplicating, with strong crying and tears—when there is the entering into the holiest of all, and the laying hold of the pillars of the Throne of Grace—when there are such cries as these, “O let not my Lord be angry, and I will speak but this once. O let not my Lord be angry, peradventure there be but ten righteous men—wilt thou not destroy it for the ten righteous men’s sake:” When there is the climax of the struggle reached as the piercing word is breathed forth into the ears of the hearer of prayer—“I will not let thee go except thou bless me”—is not the supplicant sublimated—does he not seem to be something other and higher than man, almost not of the earth earthy and as near to heaven as he can get while yet in the body and on the earth below?

But if all this be true when a man prays, and of a man when the spirit of prayer is at work within him, may it not be said, with something of certainty, that it is true of Jesus—of the Lord Jesus Christ perfectly?

Now in the text, and in the whole passage to which it belongs, we see and hear Jesus praying, and I want that you give to your imagination scope and play enough that even though we be far removed in time and place from the upper room in the City of Jerusalem, where he was when so engaged, you picture, and I pray you idealize the picture as some of you can, and vivify it as well with spirit and with life—to yourselves Jesus engaged in prayer at the head of the first sacramental table, with the Eleven—the all the world! Even around whom there has gathered a lustre of fame during these eighteen hundred years, which nor time, nor men, nor the world will willingly let die—about Him, bowed down into the deepest solemnity at the sight of the so lowly condescension of their Master, but filled with wonder and love, and praise at the gracious words He had just preached to them, and at the earnest cries He was now sending up into the ears of His Father and their Father, of His God and of their God, in their behalf, and for the weal of all them who should believe on Him through their word. What must it have been to see Jesus as these men saw him; and to hear Jesus as these men heard Him adore the God and Father of the Lord Jesus Christ, and their God and Father in Him, as these words fell on their ears: “Father the hour is come, glorify thy Son,

that thy Son also may glorify thee, as thou hast given Him power over all flesh that He may give eternal life to as many as thou hast given Him, and this is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent."

"And this is life eternal that they might know the only true God and Jesus Christ, whom thou hast sent."

#### JESUS CHRIST NOT AN ATHEIST.

Well, these words tell us that Jesus Christ is not an Atheist.

These words tell us that Jesus Christ believed there is a God. He prayed, and prayer supposes a God. It seems useless to pray otherwise, and nonsensical as well as useless. It seems absurd for a being like man, endowed with such faculties of mind and heart—no matter how he got them, or how they have been trained—on the supposition that there is no God. But it would appear to be better simply to look at the fact that Jesus Christ, being the person he was—for perhaps in this argument it is better to use the past tense—nevertheless prayed. Had he been merely an enthusiast, carried away with some fond imagination in which the religious element partly mingled, had He been merely a well instructed Jew, who ashamed of the sad departure of the nation from the letter and spirit of the teaching of Moses, was anxious to restore the law to its due place and power in forming and guiding the national mind according to the original design of their great law-giver, He might have been induced to give to prayer a very prominent place in his teaching and practice. But He was something other and higher than this. Enthusiast He was, but his was the enthusiasm of sobriety. It was enthusiasm coupled with hatred of ostentation, and a love of retirement bordering on seclusion. Intelligent he was and so much so that the people were astonished at his doctrine, from his boyhood all the time till he had told all he was commissioned to tell, and wondered at all the gracious words that proceeded out of his mouth. But his was intelligence that exposed the pretensions of the leaders of religious thought and religious practice—who

loved to pray at the corners of the streets, to be seen of men, and yet with all this superiority over men, who aspire or have aspired to teach the way of truth to their fellows somewhat perfectly, He prayed and thus shewed that He was devout as well as intelligent and enthusiastic, and declared that He needed and was not ashamed to ask the help of a higher power, and the guidance of a profounder wisdom than men possess, if not on His own behalf, on the behalf of the weak and erring whom he came to bless. And then Jesus prayed naturally. He went to the temple at the hour of prayer. He worshipped regularly in the synagogue. He often prayed with the twelve disciples, and on rare occasions, as of his transfiguration and agony, he took with him a select few to see His glory in its height and His humiliation in its depth, and to hear—what it is a wonder man should hear at all—the prayers that then He presented to God, and most of all and best of all, as bearing on the argument, He prayed alone; Himself practised what He taught others. And thou, when thou prayed, enter into thy closet and shut thy door, and pray to thy Father who seeth in secret, and thy Father who seeth in secret will reward thee openly. Jesus was no Atheist then. Had he been an Atheist he would not, and he could not, have prayed as he did. From his practice we learn his creed, and the conclusion is inevitable, that just because he was given to prayer, he believed there was a God who heard and answered it, and who was able to do exceedingly above all that the most wide-minded and the most large-hearted petitioner could ask or think.

#### JESUS NOT A PANTHEIST.

But these words tell us that Jesus Christ was not a Pantheist. No. They tell us that as He believed there is a God, so He believed that God is. Is as a personality. Is an object of worship. Is so that he could pray to him. Had Christ held it that God is nature, or nature God, could he have used the words he here employs, or would he have done so when engaged in worshipping? Having such treasures of wisdom and knowledge as He sheweth He had, and

on the supposition already made that he was sincere and ingenuous as a public teacher, is it at all likely—nay, is it not the most improbable of all improbabilities that he would have worshipped an impersonal God, under the name so dear to the human heart—to the created heart throughout the universe—of Father? And yet it is by this name he worshipped him now, and so it is by this name He always worships him. In the limits of this prayer He so speaks to God six times. Nor is this all. For in this act of worship He ascribes attributes virtually to God, that only belong to a person. O righteous Father, the world hath not known thee, but I have known thee. Holy Father keep through thine own name, those whom thou hast given me that they may be one as we are. And so is it elsewhere in the several Gospels. Even so Father for so it seemeth good in thy sight. Father, if it be possible, let this cup pass from me, nevertheless, not as I will, but as thou wilt. I have but to pray my Father and he would send me twelve legions of angels. Father forgive them for they know not what they do. The passages in which Jesus so speaks are not all cited, and the person who, after such a series of citations as this, can believe that Jesus worshipped an impersonal God, can believe any thing. No, Jesus was no pantheist: and how does this fact set aside and explode the belief—the faith—of the advanced thinkers of the days of Christ; for pantheism is older than christianity, and how ought it to stagger, if not silence altogether, the advanced thinkers, and teachers of our own days as well. Could not Christ study nature even as they? Could not He discover and admit the uniformity of nature even as they. Will they deny that Christ was every way as capable of ascertaining and unfolding the course of nature as they were, and yet when even He has occasion or takes occasion to speak of the nature of the world—of the system of things—of providence he uniformly makes the distinction, and insists on the distinction existing between nature and providence, and the God of nature and providence. It may be that the sun rises and

sets according to the laws of nature. It may be too that the former and the latter rain come in their season, according to the laws of nature. Aye, and it may be that the laws of light cradle the rainbow in vermilion, and bathe it in “dun”; and pencil with the most delicate colouring the tiniest flower which decks the earth. But Jesus did not ignore these laws. He admitted their existence and their power when he said God sends his rain on the just and unjust; God causes his sun to rise on the evil and on the good, and so down to the sparrow chirping by the wayside. God, Jesus tell us, feeds the sparrow. And down to the hair of the maiden, brilliant and wavy as the ocean ripple in the sunshine—or of the youth, bushy and black as a raven, or of the patriarch or matron whose grey hairs are their glory. Jesus tells us, and none but he ever did or ever could so tell, that even the hairs of our head are numbered.

#### JESUS NOT A BELIEVER IN FALSE GODS.

But these words tell us that Jesus Christ is not a pseudotheist. They tell us that he does not believe in false gods. He addresses God as the true God: This is life eternal, that they might know thee the only true God. In such a style of address it is assumed that there be false gods, or at any rate whether there be, in point of fact, false gods—and perhaps the accuracy of this statement may be questioned by a severely logical mind, for it will at once be answered that a false god is no god—it is assumed that there is a belief in the existence of false gods. Christ had no such belief. It was one of the objects which he set himself to accomplish to overthrow this belief in the mind of men, and to turn them from dumb idols to serve the living God; and to wait for His Son from heaven, even Jesus, who delivers from the wrath to come He was aware of the prevalence of idolatry. He was aware of the origin of this prevalence. He knew that it was because men did not like to retain God in their knowledge that they changed the glory of the incorruptible God into an image made like to corruptible man, and to birds and four-footed beasts and creeping things, a. 1 that they worshipped and served the creature

more than the creator, who is God over all blessed for ever. He knew all this. His teachings were a protest against all this, and so was his life, and so too was his death. Though depraved and debased by sin, He knew that the religious tendency in man was not and could not be destroyed. The great fact, true of man to this hour, and in spite of all efforts to the contrary—that he must have a God—some supreme object of trust—some supreme object of love—some supreme object of veneration—this great fact of the human being as distinguished from the beasts that perish, was admitted by Christ; and it was as he beheld this yearning of the heart of man upwards after a God in all its longing, but in all its unsatisfactory cries, that he said, This is life eternal—that they might know thee the only true God. And so it was that whenever the teaching of Christ was accepted—was understood and believed, and whenever the work of Christ was accepted—was understood and believed—idolatry ceased and determined. The story of the progress of Christianity, as told by Luke, shewed that idolatry loses its hold on man when he submits to the obedience of faith. And so the progress of christianity, as told by Geddie in the Record of this church, but repeats the record of Luke in the Acts of the Apostles. When this story—sublime in its simplicity—was heard from his own lips, perchance as he spoke it from this pulpit, what mind dared to doubt the truth he told—what heart but wondered—what tongue but sang, while tears of joy made the eye more brilliant, and the emotion of wonder made the voice more thrilling as his hearers, with one heart and with one voice, glorified God, because God had granted unto these gentiles repentance unto life—turned them from dumb idols to serve the living God, and to wait for His Son from heaven, even Jesus, who delivers from the wrath to come.

Nor have the teaching and life and death of Jesus lost, nor are they losing their power in this respect. They are rather becoming more powerful. It is true there is belief in Lords many and Gods many held by men all round the globe, and what is

somewhat curicus, the teachers and disciples of the older and more venerable and philosophic systems of idolatry are beginning to act on the defensive, and even in some shape and extent to act on the offensive as well. There be heathen missions now as well as christian, and heathen missionary associations for the defence and propagation of the faith. A lesson taken from christian work. An adaptation of Christ's command: *Go ye into all the world and preach the Gospel to every creature.* All this is but an effect of the progress of christian civilization, and an indirect evidence of the power of the truth. Instead of a discouragement such efforts ought rather to be hailed as indicative of the time, now near at hand, when the day of the Lord shall be upon every one that is proud and lofty, and upon every one that is lifted up and he shall be brought low, and the loftiness of man shall be bowed down, and the haughtiness of man shall be made low, and the Lord alone shall be exalted in that day, and the idols he shall utterly abolish, and they shall go into the holes of the rocks, and into the caves of the earth for fear of the Lord and for the glory of his majesty when He ariseth to shake terribly the earth. In that day shall a man cast his idols of silver and his idols of gold, which they had made each one for himself to worship, to the moles and to the bats, to go into the clefts of the rocks and into the tops of the ragged rocks for fear of the Lord, and for the glory of his majesty when he ariseth to shake terribly the earth. Cease ye from man whose breath is in his nostrils, for wherein is he to accounted of?

#### JESUS NOT A UNITARIAN.

And these words tell us that Jesus Christ is not a Unitarian; they tell us that He is something more than a man.

The member of the sentence in the text, "*Jesus Christ whom Thou hast sent,*" embodies and expresses this idea; for if spiritual things are to be explained by spiritual, these words assume these two doctrines, elsewhere and so frequently, and in so vast variety of forms stated and illustrated in the Bible: the preëxistence of Christ and the incarnation of Christ. In-

deed, these two doctrines underlie all that is said in the Scriptures about the sending of Christ into the world; and from the style and manner of thought and writing common to all the authors of the New Testament, at least it appears that these two doctrines are with them indisputable—so much so, that the structure of their arguments, and the aptness and beauty of their illustrations, depend upon their admission.

It is worth while, also, to notice how in this prayer Jesus Himself adverts to his preëxistence: "And now, O Father, glorify thou me with thine own self: with the glory which I had with thee before the world was," and to notice how He speaks of His return to His Father after the end for which He was sent into the world should be answered: "And now I am no more in the world, but these are in the world, and I come to thee; and now I come to thee, and these things I speak in the world that they might have my joy fulfilled in themselves." But this is not all the truth which these words of Jesus embody and express. As they assume that He was, before He was sent into the world, so they assume that He was God—that He was the Son of God—that He was equal with God—the same in substance, equal in power and glory; at least, so this Church believes and teaches; at least, so this Church reads and understands the Scriptures. How else are we to get any sense out of the language of Jesus Himself, as recorded by one of the Evangelists: "Say ye of him, whom the Father hath sanctified and sent into the world thou blasphemest, because I said I am the Son of God?" And did Paul mistake the whole matter of Christ's preëxistence and incarnation when he wrote these words, the like of which no man, however deeply he thought, or however truly he brought out his thought on this subject, had ever set down before: "Let this mind be in you that was also in Christ Jesus, who being in the form of God thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man; and being found in the fashion of a man he humbled

himself and became obedient unto death, even the death of the cross."

And it is no low or common-place theme to work out from the teachings of the Bible Christ's personal views and feelings in the prospect of being sent of His Father into the world. How heartily did He say: "Here am I; send me. Lo! I come in the volume of the book." It is written of me—

To do Thy will I take delight,  
O Thou my God that art:  
Yea, that most holy law of Thine  
I have within my heart;

and the expectations that were entertained of His coming ever intensifying with the progress of the ages till the fulness of the times should arrive, and which found their expression in these joyful strains—

Hark! the glad sound, the Saviour comes!  
The Saviour promised long!  
Let every heart exult with joy,  
And every voice be song.

He comes from darkening scales of vice  
To clear the inward sight,  
And on the eye-balls of the blind  
To pour celestial light.

He comes the prisoners to release,  
In Satan's bondage held;  
The gates of brass before Him burst,  
The iron fetters yield.

Our glad Hosannas, Prince of Peace,  
Thy welcome shall proclaim,  
And Heavens exalted arches ring  
With thy most honoured name.

And O the gladness when He did come. The day of His birth is the culminating point of time. All that happened before looked to it,—all that has happened since or shall yet happen, has taken, and shall take its cast and its bearing from it. It is the era of the world and of time; and because of its position in history and its power to affect the destiny of the earth and of man, the prophet thus foretold it,—“Thou hast multiplied the nation and not increased the joy; they joy before thee according to the joy in harvest, or as men rejoice when they divide the spoil. For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. And the angel thus proclaimed it to the shepherds of Beth-

lehem, Fear not, for behold I bring you glad tidings of great joy, which shall be to all people, for unto you is born this day in the city of David a Saviour, which is Christ the Lord. While the multitude of the heavenly host made night glorious with melody and the sad heart of the world glad as they sang, "Glory be to God in the highest, on earth peace and good will toward men."

#### JESUS NOT A MERE PURIST.

And then these words tell us yet again that Christ was not a mere Purist—not a mere teacher and enforcer of human duty. He was indeed a moralist of the highest order. But had He been this and no more; had He been this and naught else, his name Jesus Christ would have been inept, and perhaps deceptive; and then there is no reason to think had He been only a moralist in the ordinary sense of the word, that He would have so spoken of himself as the sent of God, or affirmed that the knowing of Him would have been life eternal.—These names of Christ are explained elsewhere. His name shall be called Jesus because he saves His people from their sins. His name shall be called Christ because God, even his own God, anointed him with the oil of gladness above his fellows, and His Father sent Him into the world as the Lord Jesus Christ—as the Divine and Anointed Saviour to finish transgression and make an end of sin, and bring an everlasting righteousness.

It is not the design in this part of the discourse to expatiate on the object which Jesus contemplated in the execution of His mission. But at this time of day, and with all possible means and appliances for a thorough understanding of this object, it is pitiable to be obliged to confess that on the part of so many there is the effort to ignore it, or mystify it, or neutralize it and so to subvert the Gospel of Christ. Why will men misunderstand these so plain words: "The Son of man came not to be ministered unto, but to minister and to give his life a ransom for many!" Why will men labour to explain away the historical bearing as well as the doctrinal teaching of these words: "When the fulness of the

times had come God sent forth His son made of a woman; made under the law to redeem them that were under the law, that we might receive the adoption of sons!" Is it not curious as well as miserable that so simple statements of matters of fact as these should be doubted and denied, or at all events interpreted in a way that would make Paul blush for the perversity of man: "For I delivered unto you, first of all, that which also I received, how that Christ died for our sins according to the scriptures, and that he was buried, and that he rose again third day according to the scriptures." Yet so it is, and somehow it is coming to pass that the simplicity that is in Christ, and in the object of His mission, is blurred and dimmed, and in some sense destroyed by the tendencies of theological thought, and of theological teachings in these days of ours. The laws and rules of grammar are tortured, and trampled in order to make out a case against the design of the sending of Christ. The inherent and cognate meaning of words is wrested from them to compass the same end. As applied to the mission and work of Christ it will not do now to speak of substitution, for he stood in the room of nobody. Nor of ransom, for he paid nothing. Nor of atonement, for he appeased nobody. Nor of reconciliation, for nobody—no parties were at variance and needed to be reconciled; and then as to such blessings as pardon and acceptance, and adoption and the new birth, and the new heart and the in-dwelling of the spirit, why they are fancies rather than facts, and as to their being procured at the cost of the blood of Christ, who says so or thinks so, or would wish to do so now a-days, save those whose intellects are in bondage to irrational beliefs, received by tradition from the Fathers, and who refuse the liberty of enquiry and of proving all things, and of holding fast that which is true!

Still under the level of all this sapping and mining the foundation of God's standeth sure. The efforts of criticism are as blank shot against the citadel. The principles of interpretation which refuse their just meaning to the terminology of the scriptures in

reference to the coming and the work of Christ, are but the crossings of a dark mind and of a hard heart, and hereafter as heretofore they will be bootless. Yes—and still the old story of Christ in his cradle, and of Christ on his cross, of Christ in his grave, and of Christ on his throne, of Christ dying for our sins, and rising again for our justification, and able to save to the uttermost all that come unto God by Him; the old story of Christ and Him crucified, of Christ and Him glorified retains its perennial freshness, for it never palls, and its indescribable and its indestructible charm; for it never becomes common place to the weary and heavy laden soul of man: and the point of the story must be held at all risks, and maintained at all hazards—that it is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom my Lord and my Master I am chief.

#### JESUS NOT A MERE PIETIST.

These words tell us, last of all, that Jesus Christ is not a Pietist; O no. These words tell us that Jesus Christ held it, and taught it, and prayed for it, that knowledge is the essential element of eternal life. This is life eternal that they might know Thee the only true God, and Jesus Christ whom thou hast sent. Words worthy of Him who is the light of the world. Words worthy of Him in whom was light, and the light was the life of men. Words worthy of Him who said, I am the light of the world, he that believeth on me shall not walk in darkness, but shall have the light of life. Words worthy of Him who abolished death and brought life and immortality to light by the Gospel. Why, in these words, there is afforded insight the deepest into the meaning of these recondite terms—knowing and being—and their closest possible conjunction as well. This is life eternal—the highest style of being—to know Thee the only true God and Jesus Christ whom thou hast sent, the widest—the broadest stretch of knowing.

And so, whatever this life eternal be, it is but the complement—the outcome of the knowing of the true God, and of Jesus Christ whom He hast sent.

#### LIFE ETERNAL.

This eternal life may be in the movement of the soul heavenward and Godward. It may be in the humiliations of contrition, in the repositings of trust, in the ardours of love, in the ecstasies of delight. It may be in the out-breathings of desire which naught but the presence of God can satisfy, and in the in-drawings of joy which naught but the light of the countenance of God can supply. It may be in the inclination of the soul towards the true and the beautiful and the good, and in a con-naturalness to these in all its habitudes and postures and frames, even as it is natural for the needle to point itself to the Pole, and for the sunflower to turn itself to the sun. It may be in the due valuation and preference of moral and spiritual excellence wherever found, and in whatever degree. Especially it may be in delight in God, in joy in God, and in peace with God as the supreme good—in such peace and joy and delight as David had when he said, "I will both lay me down in peace, and take quiet rest, for thou Lord makest me to dwell safely," and as Habakkuk had when he said, "yet will I rejoice in the Lord, and be joyful in the God of my salvation"—and as Peter had when he said, "whom having not seen ye love, in whom though now ye see him not, yet believing ye rejoice with joy unspeakable and full of glory, receiving the end of your faith, even the salvation of your souls." This eternal life may lie in all this, and in a vast deal more, which eye hath not seen nor ear heard, nor hath entered into the heart of man to conceive, and which need not be further adverted to here. But whatever it supposes, and whatever it includes, it rests on knowing. This is life eternal, to know. To know, according to Christ, is to live. To know rather than to be ignorant. To know rather than to speculate, to assume, to theorise. And how is this word echoed out of the chambers—out of the innermost shrine of the human soul. All light with this light of life, now we know, said the disciples. We believe and are sure, we know that we are of the truth. We know that we have passed from death to life. We know that when the earthy house

of this tabernacle is dissolved, we have a building of God—"I know whom I have believed,"

Know then this truth enough for man to know, That knowledge of God is life for man below.

And so continues Christ: This is life eternal to know thee the only true God. To know thee as thou art in and of thyself—the self-existent, all-sufficient, independent, infinite, eternal and unchangeable one, who only hath immortality, and who dwells in light which no man hath seen or can see. To know thee as the author and source of being beside. To know thee as the one God, and as the only true God. Such knowledge of God, possessed by any creature, or by any race of creatures, who have an unbaissed understanding and a pure heart, would and does issue in all those thoughts and ideas and views of God, and in all those feelings towards God in which natural and emotional life consists, and which constitute the very essence of the life of God in the soul of man.

#### HOW LIFE IS SECURED.

Christ however does not stop here. Had he done so woe had been to man, and death rather than life eternally. He did not stop here. He went further, and it is just at this point where he and all else who would lead and guide, or who have attempted to lead and guide men to the knowledge of God, part company to meet no more. Christ went further, and said, "This is life eternal to know thee the only true God, and Jesus Christ whom thou has sent;" so that the knowledge of Jesus Christ is on the same level with the knowledge of the only true God. It is of the same necessity with the knowledge of God. It is an essential part of the knowledge of God, without which being in the possession of man, at least eternal life could not be his.

For is it not in Jesus Christ that God is known, so as to be trusted, and feared, and loved, and served by man? Is it not in Jesus Christ that God inspires confidence in himself in the human heart, and love to himself, and desires after himself, and delight in himself? Is not Jesus Christ the revealer of God? He that hath seen me hath seen the Father. And the revealer of

God, not to fill up the blank of Atheism, nor to personate and vivify, and give volition and action to the dead inexorable of Pantheism, nor to proclaim the folly and degradation of idolatry only, nor even to take away from the Unitarian what he believes is the only true doctrine of a God at all, but the revealer of God as the Lord God, merciful and gracious, long-suffering—abundant in goodness and truth—forgiving iniquity, transgression and sin, and that will by no means clear the guilty. And is not Christ the propitiator of God as well as the revealer? Has he not been set forth a propitiation? Is he not declared to be the propitiation for our sins, and for the sins of the whole world? Nay, more, is not Christ as the propitiator, and in the fact or work, if you will of propitiation, the grand out-standing proof of the love of God? The words deserve to be quoted in this regard, even though ye know them, and be established in the faith of them. God is love, and in this was manifested the love of God that he sent his only begotten Son into the world that we might live through him. Herein is love—not that we loved God, but that he loved us, and sent His Son to be the propitiation for our sins. And then is not Christ, as thus, the revealer and propitiator of God—the medium of intercourse between God and man—the days-man, the mediator—the living and officiating high priest, as well as the one complete and final sacrifice for sin? And is it not thus through him that we draw nigh to God; aye, even into the holiest of all, while on earth, and into heaven itself when the time our departure has come? And thus is it not that in the most natural and rational way possible there is scope given for all those movements of our souls towards God and godliness, in which eternal life consists. Let me know God in all his essential attributes, and in all his moral excellencies as well, and let me know Him as a God in Christ—revealed in Christ—propitiated in Christ—accessible in Christ, as this same Christ is presented to my understanding, and to my faith in the Holy Scripture, and though dead I shall live—I have an object of faith which satisfies my

need, and a ground of hope which dispels my fear, and a source of comfort which will never dry, and a tower of strength which will never either fail or fall. And O what place is there given for the breathings of desire, and the solacings of love towards, and of complacency in God as the God of salvation; and what incentive and motive to spiritual surrender, and to spiritual devotion—to all amounts of self-abnegation, and to all amounts of self-sacrifice, such knowledge of God, and of the Christ Jesus the sent of God, will work upon my gratitude—will work upon my labour—will work upon my zeal to such an extent that it may eat me up—will work upon my love to all mankind so as to make me wish myself accursed from Christ for their sakes, and in my love to all that love my Lord Jesus Christ that I will be ready to lay down my life in their behalf. Greet Priscilla and Aquila my helpers in Christ Jesus, who for my life laid down their own necks, to whom not only I give thanks, but also all the churches of the Gentiles. The Lord have mercy on the house of Onesiphorus, for he oft refreshed me, and was not ashamed of my chain, but when he was in Rome he sought me out very diligently, and found me. The Lord grant that he may find mercy of the Lord on that day, and in how many things he ministered to me at Ephesus, thou knowest very well.

And so this grand theme has been disposed of. But who can rise to the height of this grand argument? It has a height, and at depth, and a length, and breadth which pass all knowledge, but it must be left with suggesting a few thoughts further.

#### EFFECTS OF DIVINE KNOWLEDGE.

The knowledge of Christ Jesus, as the sent of God, is the antidote against all kinds and degrees of infidelity on the one hand, and of kinds and degrees of superstition on the other. Now that there is no question of Jesus Christ as a historical person; and that too on the shewing of sceptics themselves, and now that this certainty rests mainly on the New Testament, as historically trust-worthy, are we not entitled to send the Atheist to Christ, and bid him honestly study his belief and his prac-

tice—and are we not warranted to act in like manner with all other unbelievers and questioners. Are we not justified in sending all such to the honest and impartial study of the beliefs and their results, of the Lord Jesus Christ; and especially are not we, who are put in trust with this ministry, obligated to preach Christ and him crucified, as that he will be found and seen to be, and to have all that ought to remove the unbelief, and that can meet the faith and supply the need of the trusting, needy soul of man. We must set the Cross right in midst of the waste blank of a godless universe, and proclaim that by him who hung on it, God made the worlds, and that He will yet again create a new heaven and a new earth, according to word: "Behold I make all things new." And we must set it up amid the blind rigidity of the undeviating and inevitable, and proclaim that he who hung on it, and died on it, has all power in heaven and on earth, and that to him every knee shall bow—of things in heaven, and of things on earth, and of things under the earth, and every tongue confess that He is Lord to the glory of God the Father. We must set it up beside the idol altar reeking with human blood, and within the shrine of the idol temple, and proclaim that the blood of Jesus Christ, God's son, cleanseth from all sin; yes, and we must tell the Unitarian that however mysterious it is nevertheless true that the Word was made flesh and dwelt among us, and that we have seen his glory—the glory as of the only begotten of the Father, full of grace and truth—and the punctilious ritualist that in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love; and that now the great law of Gospel worship is, God is a spirit and they that worship him must worship in spirit and truth. And so must we deal with the Legalist in his legality, and tell him that to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted to him for righteousness. And with the Pietist in his sentimental sanctimony; and tell him, however ungracious he may think it, and feel it, that Christ is made of God, unto us sanctifica-

tion. Thus let us preach Christ Jesus the sent of God, and we may expect that the preaching of the Cross will be the power of God.

#### LIFE AND KNOWLEDGE.

And then these reasonings and illustrations shew that life eternal, and knowledge of God, and of Jesus Christ, the sent of God are inseparable. It is life to know, and therefore it is reasonable and according to the laws of our spiritual being, to insist on religious intelligence as the precursor of religious experience. The amount of the knowledge is not the question here. There be babes in Christ. There be children in understanding. And there is milk for babes and strong meat for those that are of full age. But while it is duty, and within the limits of our province to fester, if we cannot originate the desire for spiritual food, we must see to it that in the way of growing in grace there be the growing in the knowledge of our Lord and Saviour Jesus Christ.

#### FAITH AND WORKS.

And here comes in the opportunity of diverting to the attempts that are making many wheres, and by men from whom better things might be expected, to separate religious life from religious knowledge; and that it matters not what a man believes, only let his heart be good and his life be decent, and it is all well. Pope's once so celebrated couplet, which it was thought more correct views of the sources and marks of good morals, than those which he had, would have sufficed to keep it still in the oblivion in which it lies buried, is reviving and coming into repute—

For modes of faith let graceless zealots fight,  
His can't be wrong whom life is in the right.

On the footing of the former statements, and of the authority of the text, it is not presumption—it is duty and loyalty to truth, and to Christ, to retort—

For modes of life let shallow thinkers fight,  
His can't be wrong whose faith is in the right.

And from the sceptic turn ye to the christian, my dear young Brethren in the ministry. From the poet, who drew his inspiration from the waters of Helicon, turn ye to Him who drew his inspiration from the

waters of Silon, which flow through Gethsemane and close to the base of the hill of Calvary, and listen to his strains—

Talk they of morals! O thou bleeding Lamb,  
The grand morality is love to Thee!

It is time to put away out of the terminology of the christian life the traditional phrases—a dead creed—a barren orthodoxy. At the best such phrases shew no very accurate or very deep views of mental and spiritual phenomena, and as they are employed at this time of day, they embody a hidden dislike to the truth as it is in Jesus. It may not always be expedient, but it is quite lawful to say in reply: shew me thy faith without thy works, and I will shew they my faith by my works. It is not Orthodoxy that is barren. It is Heterodoxy as the history of the church, in all time, and during the present century, demonstrates. It is not a well defined and accurate creed that is dead, but an erroneous and a defective one—one that is made up of half truth, and these mutilations clumsily arranged—and if there be not altogether a misconception and a mistake as to the nature and the source, and the fruit of the christian life—no where are these to be found more easily, more decidedly, more plentifully than among and with the persons—than among and with the churches who submit to the teachings of an orthodox creed, and who are faithful to the obligations of truth and of conscience.

As individuals do we class ourselves with those; as a church is our faith sound, and our life lively—then not unto us O Lord, not unto us, but unto Thy name give glory, for Thy mercy and for Thy truths sake.

AMEN. AMEN.

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#### OUR OUTGOING MISSIONARIES.

At the last meeting of Synod it was determined that Rev. J. D. Murray, lately of Antigonish, and Mr. J. W. McKenzie should be sent forth during the present season as missionaries to the New Hebrides. Since that time Mr. McKenzie has been ordained by the Presbytery of Pictou, of which interesting and solemn service an ac-

count will be found in the proceedings of that Presbytery published on another page.

At a recent meeting of the Board of Foreign Missions it was decided that Messrs. Murray and MacKenzie should go by Britain, and should sail from Halifax about the middle of October. The sailing days being now advertized as October 10th and 24th, it is quite probable that the earlier date will be selected. Only a single month therefore remains for the preparation and despatch to Halifax of Mission goods. These should be sent to C. D. Hunter, Esq., Hollis Street, Halifax, as early as October 1st.

The Board, after the fullest consideration, has decided that as all the spare time of both the Missionaries should be devoted to the study of medicine, during the short time that they will remain in Nova Scotia, no visitation of churches can be attempted.

The Board of the Presbyterian Synod of the Maritime Provinces has appointed a Committee to arrange for a few United Farewell meetings, at which the two Brethren named, and Rev. Hugh A. Robertson, their designated Missionary, shall be present. This proposal has been cordially entertained, and will no doubt be carried out.

Once more the Church of the Lower Provinces has five Missionaries. She owes them a hearty support, and we trust it will be fully and promptly given. We have no fears about the payment of their salaries, for a sense of justice and honour will secure this. It is the higher support of unwavering faith and constant prayer which we would now bespeak for them. Unless sustained by the persevering prayers of the church it is questionable if their going forth will prove a source of any strength to the Mission. They may go in weakness and go to defeat. But if their hands are strengthened by the effectual, fervent prayers of many righteous men, they will go forth in the power of the Spirit, and will doubtless do good service for the Master in the high places of the heathen field.

#### AGED AND INFIRM MINISTERS' FUND.

It is now more than two years since the Overture in favour of such a fund as is named above was brought before the Synod. The Overture set forth that few ministers in this church had it in their power to make any thing like adequate provision for years of old age and infirmity, and that it was not for the interest of the church that ministers should retain their position as Pastors when disqualified by infirmity for discharging the duties of their office; and as a considerable number of the congregations, from their weakness, were scarcely able to support religious ordinance, they could not be expected to make proper provision to meet the necessities of the case, and therefore that the Synod should institute such a fund without delay.

The Overture was adopted with great unanimity; and for that year it was resolved to invite subscriptions from ministers and donations from the wealthier members of the Church. Various causes have hindered the prosecution of the scheme, but the last Synod directed the Committee to go forward with the work without delay. With this object in view the Rules for its management are published as an appendix to the Synod minutes, and are therefore in the possession of every Minister and of nearly all the Elders.

So far as this scheme has been brought before the Church it has met general approval and cordial support. In the congregations in Pictou town and New Glasgow, not an individual called upon, raised any difficulty or objected to the wisdom or propriety of the measure. A very few did not find it convenient at the time to give, but all said that the movement was called for, and they wished it success. In the Presbyteries where it has been brought forward, the ministers have given good evidence of their interest, by their liberal contributions.

The object of the fund is to provide an allowance of \$200 per annum for every aged or infirm minister, not provided for by his congregation, and who may be recommended by his Presbytery as coming within the proper scope of the fund.

It will be seen that the fund in its appli-

education is sufficiently limited and guarded. It can be dispensed to none but those who are aged or infirm, and to none by whom it is not needed, and to none who are unworthy. It is designed for the relief of faithful men, who have devoted their means to gain an education qualifying them for ministerial work, and their best days to preaching the Gospel and to pastoral work. Practically it has been shewn in older and larger churches, that ministers will not come upon it till, unable to serve at the altar, they accept it as a matter of necessity. Only a small proportion of the whole number will ever derive any direct benefit from it. Many will occupy their post till the Master's message summons them to go hence. Some will not require, and these will not accept it. Others will be provided for by the liberality and justice of grateful congregations to whom God has given the means, and even the small number who shall receive its benefits, will not require it long, three years and half being above rather than below the average in the United Presbyterian Church of Scotland. All the more loudly does the call come to the church to meet promptly and cheerfully the cases which do occur, by a willing-hearted response.

This call will not be annual. If liberally met, it will not recur for a considerable series of years. The funds raised by this first appeal to the church will be invested, but not so that they cannot be directly used. All cases presented for relief and found to be legitimate will be promptly met while the fund lasts, but it is confidently anticipated that if managed with prudence and its claims kept before the more wealthy and willing-hearted of our people, that no special appeal will require to be made for some years to come. There are hundreds therefore to whom this appeal is now made, to whom it will never be made again, and if they neglect the present opportunity of aiding in this good work, they may never have another.

But while in one aspect it may appear to have a first claim on the *more wealthy* of our people, there is another which presents it especially as an aid to the *weaker* congregations. Their pastors are more likely to reap its benefits than any others, and therefore every congregation, even the weakest, should show its interest in the movement by forwardness and zeal in sending in its contribution.

These few explanatory remarks are published by request of the Presbytery of Halifax, which at its last meeting agreed to ask all the Sessions under its charge to take up the subject, and having brought it before the people to gather up their contributions and send them to the Treasurer, before the close of 1871. We trust other Presbyteries

will take action in the way which they judge most suitable to the people in their respective sections of the country. We are persuaded that this movement requires but little advocacy and we feel that without another word it may be left with our Elders and people by whom it will be successfully carried through. If Sessions generally would move within the next three months, and have the work put through before the close of 1871, such action would be graceful and in every way beneficial to the whole body. We have only to add that C. D. Hunter, Esq., has paid \$200 to the Treasurer of this Fund since the meeting of Synod.

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### MINISTERS' WIDOWS' AND ORPHANS' FUND.

The acknowledgments of the Treasurer shew the receipt during the past month of two liberal contributions to this most useful fund; the first a bequest of \$200, N. S. currency, from the late Mrs. Chisholm, of New Glasgow, herself a widow for many years, and capable of sympathizing deeply with those who, bereft of their husbands by a stroke, are left with scanty means of support and education for a numerous family.

The second is a gift of \$200, in Dominion currency, from C. D. Hunter, Esq., of Halifax, whose house for 30 years and more has been a Minister's Home, beyond that of any other probably in that city. We are pleased to see that he has not grown weary in well doing, and that he desires liberal things so that when servants of the Lord, who have served their generation, shall be called away, their wives and their children shall also feel the benefit of his life, his industry and success.

In dispensing gifts let every man judge for himself, and be fully persuaded in his own mind, but such examples are suggestive, and worthy of notice and imitation.

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### WIDOWS' FUND.

MESSRS. EDITORS.

An error of some importance occurred in the Report on the Widows' Fund as published in the last *Record*, which I request liberty to correct.

On the subject of the admission of Ministers not hitherto on the fund, (see last column page 237), the report should read

as follows, "that they be chargeable in addition to the regular rate of the class on which they wish to enter, from the 1st July, 1871, with the following, as composition for their past payments; those who should have paid one or two years to be chargeable with one year's rate; *that those who should have paid three or four years, be chargeable with two years, and that those who should have paid more than four, be chargeable with three years, provided there be not less than six applications approved by the Committee.*"

The words in italics have been omitted in the printing. I do not know whether the mistake was made by me in transcribing the Report, or whether it is made by the printer. But at all events I wish it corrected.

While I am writing I may mention that after the report was submitted to Synod, a mistake was discovered in it, which will be more fully explained in next report. The amount of annuity payable for last year was \$590, instead of \$660, and the amount now chargeable is \$730, instead of \$870 as stated in the report

Yours truly,  
GEORGE PATTERSON.

## Our Foreign Missions.

### The New Hebrides Mission.

*From the Christian Review.*

The "Dayspring" is ready for sea, and will have left Hobson's Bay before these lines meet the eye of the reader. In place, however, of proceeding direct to the mission field, it is arranged that she call for the first time at the western ports of Victoria. It is arranged, also, that a series of mission meetings be held in the western townships in connection with this visit of the mission vessel; and Dr. Geddie, Dr. Macdonald, and Rev. Mr. Clark, of Williamstown, intend to go as a deputation and assist the local brethren in stirring up the interest of their congregations in mission work. The two western presbyteries have always been foremost to respond to any reasonable call on their liberality, and we are sure that they will not be behind now with the "Dayspring" in their ports, and Dr. Geddie in their midst.

The following letter has been kindly handed to us for publication. It shows how rapidly fields of usefulness are opening up on the New Hebrides group; and it shows, also, how cordial are the relations which subsist between the missionaries of the London Missionary Society (of whom Mr. Murray is one of the oldest) and their Presbyterian brethren in the South Seas:

Lifu, Loyalty Islands,  
February 3rd, 1871. }

My object in writing now is to tell you of a two-fold application that has just reached us from the island of Api, the one for a missionary, the other for a teacher. It seems clear that that island is perfectly open for either teachers or missionaries, and it is very much to be regretted that we are not in circumstances at once to respond to the Macedonian cries that reach us from its poor benighted tribes.

The circumstances under which the appeals which I now pass on to you have reached us are as follows: On board a vessel now at anchor here, the "Mary Campbell," is a young man who has been to Queensland for a length of time past as labourer. He has been associated with Api men there. Mr. McFarlane had told this young man when he left home that he ought to remember that he is a Christian, and look out for opportunities of being useful. This he seems to have borne in mind in his wanderings. The vessel has now been to Api, taking back men whose term of service was up, and seeking more, and while at the island, at the part on the west side where the Fiji vessel, the "Queen of the Isles," was wrecked lately, and where she still lies, he, the young man from Lifu, with one or more of the Api natives, who had been to Queensland, had an interview with the chief; they told him what they had seen of religion at Queensland, there, too, I suppose, and that it would be very good for him to embrace Christianity and get a teacher. The chief called his people together and had a formal consultation, and on the following day a message was sent to the Lifu lad by the chief, to say that he and his people had determined to receive Christianity, and to beg him to take a message to his missionary to send them a teacher. The message has reached us, and I now pass it on to you, and hope that you will very soon be able to respond to the call.

And a Mr. Farquhar, an intelligent gentleman-looking Scotchman, who is on board the "Mary Campbell," brings a message from a place where we landed the Rarotongan teachers in 1861, imploring a missionary. Mr. F. says it was the last charge given him on board to be sure and not forget to tell Mr. Jones to send them a missionary. Mr. Jones came across from Noumea in the "Mary Campbell;" the Api men were on board and saw him there, hence their naming him in sending their message. With the other, I pass it on to you, and through you to your mission, as on you especially devolves the responsibility of giving to these benighted tribes the Word of life. Would that the churches you represent would beseech themselves and at once place at your disposal a dozen men of the right stamp;

would they do that, they might be placed at once on most promising spheres, and the whole group be simultaneously lighted up at points not very far apart, and then, with the presence and blessing of the Master, how soon might the lights meet, and every island and inlet, from Futuna to Santo, be covered with the knowledge of the Lord as the waters cover the sea!

On board the "Mary Campbell" also is a Mr. M'Kie, quite a gentlemanly man. He is one of three who have settled on the south-west side of Tanna. One of the three is a "B.A." from Oxford. I should think they are all gentlemanly. Mr. M'Kie is on his way now to Queensland, to bring his wife and family. It seems odd that they should settle in such a place as Tanna. Mr. M'Kie has been a soldier—an officer in the army. He says Tanna is open all round for missionaries and Eastern teachers and he thinks that only Christianity will save the natives from melting away before the white man. Would that you were in a position speedily to occupy all the opening field on it and elsewhere! The children of this world are wide awake. Wherever there is an open door they press in, and often where there is not they manage to make one for themselves. Your missionaries and your churches have a heavy responsibility resting upon them now that the whole group is likely to be left to you—all the heavier that the resources of the churches are ample. If these could only be developed and brought to bear, the entire New Hebrides group might be furnished with the means of grace in a very few years. May God pour out on all missionaries and ministers and churches His own Spirit in large measure, that all may rise to the magnitude of the occasion, and put forth adequate efforts for the accomplishment of the great end. Don't understand me as meaning at all to reflect upon you, my dear brother; such is far from being the case. With our united love to you and Mrs. Geddie, and Lizzie and Elia—

Ever affectionately yours,

A. W. MURRAY.

I find there is most inviting opening at Ambrym also. It is at the place where we touched in 1861.

A boat's crew from Mare were on shore there some time since. They found a party there, holding on to the lotu, observing the Sabbath, asking a blessing upon their food, and, I suppose, observing some kind of services. They were exceedingly anxious to have a teacher, and begged the Mare men to stay with them till they could get one; they told them that they were not teachers, and that it would not do for them to stay. "O," said they, "you can teach us something." Thus are these poor, benighted

men groping their way after God, and exploring these who have the light to pity their forlorn condition, and haste to their help. This state of things is to be traced, no doubt, to what occurred when we were there, viz., the taking away of the two young men—I forget their names—to Mare; they were taking back with a little light, and perhaps having felt something of the power of the truth, and so a fire has been kindled which burns still. Let us make haste to fan the smouldering ashes to a flame. One is reminded of Heber's beautiful lines—

"Shall we whose souls are lighted  
With wisdom from high—  
Shall we to men benighted,  
The lamp of life deny?"

Oh, for an adequate supply of right-hearted and right-headed men to take up the torch and wave it wide. It is very sad to think of poor Faté, as left again without a missionary,

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## News of the Church.

### Presbytery of P. B. Island.

This Presbytery met at Summerside, on the 27th June, and received the trials for license of Mr. F. Carr. These were, on the whole, highly approved; and the Presbytery licensed him to preach the glorious Gospel of Christ. Rev. R. Cumming reported the fulfillment of his appointment to moderate in a call at Alberton, on the 19th inst. The was in favour of Mr. Carr, and was unanimous, harmonious and enthusiastic.

The Presbytery also held several meetings at St. John, N. B., during the term of the meeting of Synod. The Presbytery agreed to recommend the congregation of Dundas to receive the usual supplement. They also unanimously agreed to apply to the Home Mission Board for a sum equal to a half year's supplement for the congregation of West Point, Campbellton, and Brae in view of the necessities of the congregation in reference to the past. Reports on the state of religion were verbally given, at one of the meetings, by the ministers of each congregation, or by the representative elder present. These were all of an encouraging character; while some of them were specially cheering, and gave indications of progress much more marked than usual.

The call from the congregation of Alberton and Tignish was considered, and found to be signed by 8 elders, 175 church members, and an adherence paper by 120 ordinary hearers. The Synod having granted

the Presbytery leave to proceed with the call, the Presbytery unanimously sustained the call as a regular Gospel call, and appointed a committee to convey it to Mr. Carr, and present to him considerations that might prevail on him to accept. Trials for ordination were assigned Mr. Carr; and, at a subsequent meeting, he stated that after mature consideration and prayer, he had resolved to accept the call. An interval of three months was granted him before ordination as he desired.

The Presbytery of P. E. Island, in connection with the Presbyterian Church of the Lower Provinces, met in Zion Church, Charlottetown.

The Presbytery elected Rev. William R. Frame moderator for the current year, and Rev. Isaac Murray clerk. A petition was presented to the Presbytery from the congregation of West St. Peters and Mount Stewart, requesting a moderation in a call. Commissioners having been heard respecting the state of the congregation and the salary offered, the Presbytery were highly gratified to hear of their unanimity and increasing liberality. When the Rev. Mr. Crawford was settled, this congregation constituted the one third of his charge, and contributed only £50 a year towards his support, a few years afterwards they increased their contribution to him to £75 a year. Mr. Crawford having demitted this part of his congregation that they might try to secure a minister for themselves, after a time they secured the Rev. Daniel Cameron as their minister, having subscribed for his support about £125 a year. Besides paying this fully they provided him with a house which relieved him of the expense of about £16 a year for house rent, and now in asking for a moderation they have so far increased their liberality that they offer a salary of £150 a year, and the house besides, which has been rendered about free of debt by an effort they have recently made by which they have realized over £100. The progress of the people thus indicated was exceedingly gratifying to the Presbytery, especially to those ministers who had labored in this congregation, and watched with solicitude over its interests when it was in a feeble condition.

The Presbytery appointed the Rev. Henry Crawford to preach and moderate in a Call in West St. Peter's Church on the first Wednesday in August at 3 o'clock, p. m. and to preach and allow the people a still further opportunity of signing the Call at Mount Stewart in the evening of the same day at 7 o'clock.

In the evening the Presbytery proceeded with the induction of the Rev. John McLean McLeod in the pastoral charge of Zion Church, Charlottetown. A consider-

able attendance of the congregation, with sympathizing friends of other denominations, waited with the liveliest interest on the proceedings of the Presbytery. After prayer, praise and the reading of the Scriptures, the Rev. Robert Cumming gave an interesting sermon on 2 Tim. iv : 6-8. After showing the peculiarly solemn circumstances under which the epistle was written, in an elegant and impressive manner, illustrative : 1st. Paul's retrospect since he became a christian. 2. His immediate prospect in which death stared him in the face, he was prepared cheerfully to die in the cause of that master to whom his life was devoted. 3d. His enrapturing future prospect of a crown to be given him and to those for whom he laboured in the great day of retributions. He concluded with an application especially fitted to impress ministers of the Gospel with the deep sense of the duty and blessedness of devoting themselves unreservedly to the work of saving souls.

Rev. James Allan then briefly narrated the steps that had been taken by the congregation and Presbytery preparatory to this induction, and proposed to Mr. McLeod and the congregation assembled the usual questions, and having obtained satisfactory answers, he proceeded by a very earnest and appropriate prayer to induct Mr. McLeod into the pastoral charge of Zion Church congregation.

The members of Presbytery then gave Mr. McLeod the right hand of fellowship, and received him as a member of Presbytery.

The Rev. Robert S. Patterson addressed him in a very faithful and affectionate manner respecting the requirements and duties of the pastoral office, pointing out the great need of piety, prudence, and perseverance in taking heed to himself and in laboring and watching over the flock over which the Holy Ghost had made him overseer or bishop.

The moderator of Presbytery, the Rev. Mr. Frame, gave a most elegant and interesting address to the congregation in which he very plainly pointed out to them their duties to their new inducted pastor, and he exhorted them to attend regularly on his ministry, to take heed how they heard the gospel—to aid him by their sympathies, prayers, contributions, and active co-operation, not to make unreasonable demands upon his time or himself, and not expect perfection in their pastor.

The Rev. George Patterson then led in a prayer in which he especially besought the divine blessing to rest on the proceedings of the Presbytery and the future labors of the new inducted pastor.

By the direction of Presbytery, the Rev. Henry Crawford accompanied Mr. McLeod

to the door of the church where he introduced him to the members of the congregation, who, as they retired, gave Mr. McLeod a most cordial personal welcome. Mr. Crawford also introduced Mr. McLeod to the session as its moderator, having constituted it by prayer, and at the request of Mr. David Fraser, the Chairman of the finance committee of the congregation, Mr. Crawford invited Mr. McLeod to the table of the clerk of Presbytery, and presented him with £62 10s. as his first quarter's salary in advance.

The Presbytery then agreed to meet on the 2d Wednesday of August in Zion Church, Charlottetown, at 11 o'clock, a.m.

The Presbytery of P. E. I. met in Zion Church Charlottetown, on 9th inst., and was constituted by the Moderator. There were present Revs. R. S. Patterson, A. Campbell, Alex. Munro, H. Crawford, J. M. McLeod, D. McNeil, R. Laird, W. R. Frame, and S. Gunn, and Messrs. Robert Cairns, A. McSwain, A. Simpson, Wm. Mutch, and James Henderson. Minutes having been read and sustained Rev. J. M. McLeod was appointed clerk for the current year. On motion Presbytery agreed to record their high opinion of the diligence and efficiency with which Mr. Laird, retiring clerk, has for the past two years discharged the duties of that office. A committee consisting of Revs. R. S. Patterson, R. Laird, and J. M. McLeod, was appointed to prepare a memorial in reference to the death of the late James McCallum, Esq., receiver of money and goods for the schemes of the church.

Rev. Mr. Crawford reported that in fulfilment of Presbyterial appointment he had preached in the congregation of West St. Peters, and moderated in a call to one to be their minister—that the call was harmonious, cordial and unanimous, and that it was in favor of Rev. W. R. Frame of Summerside. Reasons for the translation sought were laid on the table, also a petition from the congregation praying Presbytery to proceed in their call with as little delay as possible—the salary guaranteed is £150 with the free use of a manse valued at £25 per annum. On motion it was agreed to approve Mr. Crawford's conduct—sustain the call as a regular gospel call, and appoint Rev. Alexander Cameron to preach at Summerside on Sabbath, 13th inst., notify that congregation of said call—lodge with them a copy of the reasons for the translation of their pastor to West St. Peters, and cite them to appear for their interests at next meeting of Presbytery.

The remit of Synod anent union was then taken up, when after deliberation it was unanimously agreed to answer the first question. "Is union desirable?" in the

affirmative. With regard to the second question, "Is union practicable on the basis contained on page 10 of Synod Minutes?" the Presbytery unanimously came to the following finding, viz: "That while they do not affirm that union is impracticable on said basis they would much prefer a union upon the basis thus amended, "The Holy Scriptures to be the Supreme Standard of faith and manners, and the Westminster Confession of Faith with the Catechisms Larger and Shorter to be the Subordinate Standards; it being understood that full liberty of opinion with regard to the power and duty of the Civil Magistrate in matters of religion as set forth in said Confession, be allowed."

Mr. Allan was appointed to supply Clyde River, and Mr. McNeil to supply Alberton during the remainder of this month.

The clerk was instructed to apply to the H. M. Board for two probationers to labor within the bounds of this Presbytery.

The next meeting was appointed to be held in Strathalbyn on Wednesday, 23rd inst., at 11 o'clock, a.m., for Presbyterial visitation and ordinary business, the clerk to preach.

J. McL. McLEOD,  
*Clerk of Presbytery.*

#### Presbytery of Truro.

This Presbytery, according to appointment of Synod, met at Maitland, Tuesday, 25th July. The special business for which the meeting had been called was the official laying before Mr. Currie his appointment to the chair of Hebrew and Exegetical Theology, and in the event of his acceptance, placing his services at the disposal of the Synod. The clerk intimated that he had notified the Session and congregation, through their representative elder, of this meeting, that they might appear for their interest. There was accordingly large numbers in attendance. On every countenance were marks of deep anxiety. All appeared fully impressed that much, to them, depended on the answer of their pastor. They expressed their strong attachment to him and their continued appreciation of his devoted labours. If they had been called upon to deal with a competing call they would have exerted every constitutional influence to retain him. Being a Synodical appointment, for the training of a Gospel Ministry, they would leave the matter between him and his divine Master, praying that his decision may be for the interest of religion and the glory of God. If he remained among them they would continue to rejoice in him as their pastor, beloved in the Lord. If he accepted of the honourable position to which he was called by the Synod, he would retain their confi-

dence and affection, and be followed by their earnest prayers.

Mr. Currie spoke of the difficulty he had had in deciding on the path of duty. There were many considerations for remaining in his present position. There was an attached people. This had been abundantly evident during the whole period of his ministry among them. There was labour which he now knew and loved, and in which he apparently had had some success. There was the enjoyment of health; he had come to Maitland an invalid, but soon improved by the exercise of pastoral labour.—The position to which he was called was still untried by him. He feared his qualifications for its labour, and he might be far from fulfilling the expectations of those inviting him. He had reason to be afraid that his constitution might suffer from sedentary habits and close study. Still he could not say nay. He had done nothing to procure the appointment. He had never thought of being called upon to occupy such a position. *Vox ecclesie, vox dei*: he must view this as the call of God and in the work to which now summoned he might do more to advance the cause of Christ than he could do as a pastor. With these thoughts before him, he had resolved to accept, and doing so he did it with his whole heart.

The Presbytery were deeply impressed with the manner in which both Mr. Currie and the congregation appeared to bow to the will of the Master rather than consult their own interests, and seek the glory of God in preference to following their own feelings. A special minute was directed to be drawn out expressive of the Presbytery's highest approval of the spirit displayed by both Mr. Currie and the congregation, and a copy to be given to each. Dr. McCulloch, the senior member present, engaged in prayer that the blessings of the Head of the church might abound unto both parties, and that great good might result from what had now been done.

A friendly conversation was entered into with the congregation, including such of the 1st congregation as were present, about the reconstruction and local division of the two congregations of Maitland and Noel; and the transference of these to the Halifax Presbytery. The Rev. J. McG. McKay was appointed to hold a joint meeting of both congregations to consider these matters and report.

A Call was laid on the table from Middle Steviacke and Brookfield to Mr. Edwin Smith, Preacher of the Gospel. The same was sustained as a regular Gospel Call regularly proceeded in. Mr. Smith being present the Call was presented and accepted, and trials for ordination assigned. A moderation in a Call was granted to the con-

gregation of Coldstream, and Dr. McCulloch appointed to preside.

Next meeting is at Economy, for visitation and other business, on Tuesday, Sept. 5th, at 11 o'clock, forenoon.

A. L. WYLLE, Clerk.

### Presbytery of Pictou.

The Presbytery of Pictou met in Scotsburn Church on the 26th July, for the induction of the Rev. Alex. Stirling into the pastoral charge of that congregation, and was constituted by the Rev. George Roddick, Moderator *pro tem*. Rev. E. A. McCurdy preached an excellent and appropriate sermon. Rev. Mr. Ross presided, put the questions of the formula, offered the induction prayer, and introduced Mr. Stirling to the Session and people. Mr. Walker addressed the minister, and Mr. Grant the people. The Managers reported that they were prepared to pay the quarterly stipend in advance.—Mr. Stirling enters upon a fine field of labour, where, with the prudence and the zeal and the earnestness which have usually characterized him, he may, under the blessing of the Great Head of the Church, have every reason to hope for encouraging success. He will find many Aarons and Hurs there to uphold his hands in carrying on the Lord's work among them; and the congregation have good reason to be thankful to the same Divine Head for sending a man of Mr. Stirling devotedness and burning zeal to labour in their midst.

The following persons were received as representative elders by commission from their respective sessions, to attend the Presbyteries and Synod during the ensuing year, and their names were added to the Roll, viz: Mr. John Sutherland from the Session of Earltown and West Branch; Mr. Wm. Hogg from the Session of Prince Street Church; Mr. John Andrew Fraser from the Session of James' Church; Mr. Donald Ross from the Session John Knox's Church; and Mr. Thomas Proudfoot from the Session of Scotsburn and Salrsprings.

Mr. J. W. McKenzie gave in his trials for ordination, which were unanimously sustained, and the Presbytery agreed to meet in Salem Church, Green Hill, on Tuesday, August 15, at 11 o'clock a.m., for his ordination to the Foreign Mission work. Rev. Mr. Stirling to preach—Mr. Stewart to preside and ordain; Mr. Patterson to address the minister, and Mr. Mowitt the people.

Hugh J. Cameron, Esq., and Mr. Wm. Morton appeared as commissioners from John Knox's Church with a petition praying for a moderation in a call to one to be their pastor. They stated that their congregation is unanimous in this request, and

that the stipend offered is \$700 per annum. Their request was granted, and the Rev. Mr. Ross was appointed to preach in their church on Tuesday, August 8, at 12 o'clock noon, and moderate in the call.

Mr. Samuel McNaughton applied to be certified to the Divinity Hall. He presented a Diploma from Dalhousie College for the Degree of M. A., was examined as to his motives in desiring to study for the gospel ministry, and the Presbytery being satisfied, agreed to certify him accordingly.

JOHN MACKINNON, *Clerk*.

The Presbytery of Pictou met in Salem Church, Green Hill, on the 15th Aug., and was constituted by the Rev. George Roddick, *Moderator pro tem*, with whom were present the Revs. John Stewart, George Walker, James Bayne, D. D., George Patterson, Jas. Thompson, John Mackinnon, Alexander Ross, Alexander Stirling, E. A. McCurdy, A. J. Mowitt and Wm. Grant, Ministers, and Messrs. Peter Ross, Donald Ross, J. A. Fraser, Thomas Proudfoot and Wm. Smith, *Ruling Elders*.

The Revs. A. L. Wyllie, Hector MacKay, Robert Fleming, of Ontario, and Hugh Robertson, *Missionary*, were present as corresponding members. The Rev. Alexander Ross, having arrived, took the *Moderator's* chair.

The Rev. Mr. Stirling preached an earnest and a suitable sermon from Acts xxvi. 18. The Rev. Mr. Stewart presided, narrated the steps which led to Mr. McKenzie being appointed as a foreign missionary, put to him the questions of the formula, which he satisfactorily answered, and offered prayer whereby and with the laying on the hands of Presbytery, he was ordained to the Gospel ministry and to the foreign mission work—thereafter he received the right had of fellowship from the Presbytery, and his name was added to their Roll. The Rev. Mr. Patterson addressed him on the importance of his work, the Rev. Mr. Mowitt addressed the people on the duty of supporting foreign missions by their contributions, sympathies and prayers, and the Rev. Mr. Wyllie concluded the services with prayer.

Commissions from the following Sessions, appointing their representative elders to the Presbytery and Synod during the current year were read and sustained, viz., from the Session of Salem Church, Green Hill, appointing Mr. Daniel McLeod, from the Session of Central Church, West River, appointing Mr. Hugh McLeod, from the Session of West River Church, appointing Mr. Duncan Mackay, from the Session of Knox's Church, Pictou, appointing Alexander Mackay, Esq., from the Session of Primitive Church, appointing Mr. Wm. Smith, and from the Session of Sharon

Church, appointing John Matheson, Esq. The names of these brethren were added to the Roll of Presbytery.

The Rev. Mr. Ross reported that according to appointment he had preached in John Knox's Church, New Glasgow, on the 8th inst., and moderate in a Call which came unanimously in favor of the Rev. Thomas Cumming, that it was signed by the Rev. Mr. Stewart and by all the elders and trustees—that it contained the signatures of 117 communicants and 177 adherents, and that Hugh J. Cameron, Esq., and Mr. Wm. Martin were appointed as commissioners to the Presbytery to prosecute the Call.

The Commissioners urged on the Presbytery to send the Call to Mr. Cumming as soon as possible. Mr. Roes' conduct was approved—the Call sustained as a regular Gospel Call, and the Clerk instructed to send it without any delay to Mr. Cumming.

The Rev. Robert Fleming was appointed to preach at Antigonish on the 4th Sabbath of August, and at Merigomish on the 1st Sabbath of Sept.

The Rev. Mr. Mowitt was appointed to preach in John Knox's Church on the 4th Sabbath of August, in the evening.

The Presbytery agreed to hold their next meeting in John Knox's Church, New Glasgow, on the 29th Aug., at 11 o'clock, A. M., to discuss the Union question, and for ordinary business.

All the members of the Presbytery are requested to be present.

JOHN MACKINNON, *Clerk*.

### Presbytery of Halifax.

This Presbytery met at Dartmouth on Tuesday. The attendance was large.—Among other things Professor McKnight having called attention to the state of the Aged and Infirm Ministers' Fund, the Presbytery agreed to refer the matter to Sessions that they might take steps to increase the Fund. The evening was devoted to the visitation of the congregation. Rev. J. D. McGillivray preached a very able discourse on John 14; 12. The visitation was very satisfactory, and shewed that the congregation had made rapid progress. Mr. Falconer has been in charge of the congregation for less than two years, but the progress made has been very marked and the future is full of promise. On Wednesday the Presbytery met in Poplar Grove Church, Halifax, and took up the remit of Synod concerning Union.

Moved Rev. John Cameron, and seconded by Rev. A. Simpson:

1. That this Presbytery adopt the proposed Basis as a platform of Union between the four negotiating churches.

2. That we express our desire that Union should be consummated as soon as possible between the churches locally convenient, namely, the two bodies in the Upper and the two bodies in the Lower Provinces.

3. That while feeling ourselves essentially one with our brethren of the Upper Provinces and desirous to see our way clear to an incorporating Union under one General Assembly, yet we feel unable to say that we regard such incorporation as desirable until we have fuller information as to the practical advantages to flow from it, and as to the extent to which our Missionary and Educational operations will be affected by it.

Rev. A. Stuart moved, and Mr. H. B. Webster seconded the following amendment:

That the Presbytery agree that the Union of the negotiating churches is desirable on the proposed basis.

After discussion the Presbytery divided, when Mr. Cameron's motion was preferred to Mr. Stuart's by a vote of 11 to 3.

To prevent misapprehension it is proper to say that all the members declared their approval of Mr. Stuart's motion as far as it went, but they felt that something more was required to do justice to the case.

The Presbytery resolved to visit all the congregations not visited last year; beginning with Upper Kennetcook on the first Tuesday of October.

### Presbytery of St. John.

The Presbytery met in St. David's Church on the 1st August. The Rev. J. C. Burgess was elected Moderator for the current year and took the chair.

Rev. S. Houston submitted his report as Treasurer of the Presbytery Fund up to July 1st, showing receipts \$54.22, and expenditures \$25.62, leaving a balance of \$1.60 in the Treasurer re-appointed, and the thanks of the Presbytery tendered to him.

Rev. James Bennet reported that he had not visited Grand Falls and Tobique as appointed—that he had met Mr. Beveridge in the city a short time ago and obtained from him all the information he thought could be gained by a visit to the district. Mr. Beveridge and his brother are willing to guarantee \$250 and board for a young man of good abilities who should labor there for a year. The Presbytery desiring more minute information regarding the field, and the prospects of success in attempting a mission there, instructed Mr. Bennet to carry out his visit and collect information, and Ministers in the City of St. John were appointed a committee to arrange the matter as may appear expedient.

The Clerk read a communication from David Main, Esq., St. Stephen, presenting

charges against the Rev. John Home. On motion a commission consisting of Revs. James Bennet and N. McKay was appointed to proceed to St. Stephen and recognize this matter and examine the charges and probable proof, in order to ascertain whether an investigation by Presbytery is necessary.

The Moderator and Clerk were appointed to visit Nerepis and Jerusalem at any early day, and endeavor to secure some better organization among our people there, and to endeavor to stir them up to a deeper interest in matters of religion.

Rev. S. Houston submitted a report of deputation to visit the congregation of Springfield and English Settlement.

Having just accomplished a visitation of the above places under the pastoral care of the Rev. Mr. Jack, your committee beg leave to submit the following report. Our appointment was made for Springfield on the morning of July 19, at 11 o'clock. On arrival we found a large congregation had assembled, some having availed themselves of the opportunity by travelling a long distance. After a sermon by the Rev. Mr. Burgess, the representatives of the congregation were called to stand forward. These comprised the pastor, Rev. Lewis Jack, Daniel McLaughlin, Peter Ogilvie, Alexander Duff, Charles Stewart, Thomas and Donald McLaughlin, members of session; and as trustees, Daniel McLaughlin, Peter Ogilvie, Andrew Taylor, Thomas Murry, John Robinson, John King, and Neil Stewart. The pastor then answered as follows:—

He endeavours to preach the gospel faithfully, does not hold diets of examination, visits the congregation ministerially once a year; visits the sick attentively; is regular and conscientious in his attendance on Church Courts; he administers the sacrament of baptism in an orderly way, and when in private houses has the consent of the session; in this section does not administer baptism to infants whose parents are not members, and has a Bible-class with an average attendance of about 20 persons. He preaches in this section on alternate Sabbaths in the morning, and in the afternoon at the out-stations.

The Elders answered that they do not regularly visit, advise and pray with the families of their district; that they do watch over the members carefully; are generally attentive in visiting the afflicted; regularly attend the meetings of Session and Synod but not of the Presbytery, and generally attend and take part in the proceedings of prayer meetings.

The Session answered that they have a competent number of Elders, but there is not a district allotted to each; are careful not to admit to sealing ordinances persons

under censure in other congregations; have no stated meetings for conference and prayer; have not sufficiently thought of exercising a superintendence over the conduct and training of the baptised youth so as to lead them to a full discharge of the vows that rest upon them; exercise a superintendence over the Sabbath School in which three of them are teachers; the following amounts were given to the schemes of the church last year, including \$9 raised in the English Stlement, the total sum was \$43.77, divided as follows. to Supplement Fund, \$16, to Home Mission, \$6, Foreign Mission \$12, Synod Fund \$5.25, *Day Spring* \$4.52; the ordinance of praise is generally observed; the state of religion is not such as might be wished, but there is a due reverence of all the ordinances; family worship is generally observed; the affairs of the congregation are transacted by trustees; and there are no circumstances connected with the congregation which they wished to report to the Presbytery. The pastor conducts one weekly prayer meeting, and has also a cottage prayer meeting. There are in this section about 35 families, the communion roll numbers 80, and these are regular in observing the ordinance of the Lord's Supper. Six joined the Church during the past year, and some others are expected to become communicants soon. Young men seldom do church work and only a few take part in prayer meetings.

The manager's answered that this section promise their minister \$200 per year; they deem this as much as they can pay under the circumstances; they are \$38.66 behind hand up to the present month; the subscriptions are liberal, and promised half-yearly but not punctually paid; the highest subscription is \$10 per annum and only one pays this much; four families pay \$8 each; the managers meet once a year, and the financial year terminates 1st March. There are 16 copies of the *Record* taken in this section.

An announcement having been made on the Sabbath previous that a missionary meeting would be held at 5 o'clock in the afternoon, your committee thought it advisable to defer their remarks till then. At the appointed hour the congregation arrived. The meeting was opened by praise and prayer and reading of the scriptures by the pastor. After this your Committee in turn delivered as forcible addresses as they could upon the several schemes of the Church, plainly setting forth their nature, object, and the claims which they had upon their liberality and frequent prayers. They commended the pastor's diligence, energy and faithfulness; urged upon him the necessity of holding regular diets of examination in the various sections of the congregation; pointed out the advantages of assigning to

each elder a district for his special supervision; while they admitted that money was scarce they thought a higher degree of liberality ought to be aimed at now; upon the whole they expressed great satisfaction upon the favorable state of affairs in this section, upon the love existing between pastor and people, and felt assured that the time was not far distant when we would yet hear better things from them.

#### ENGLISH SETTLEMENT.

The visitation of this section of the congregation was held on the morning of Wednesday, July 20.

After an able and practical sermon from the Rev. Mr. Houston, the representatives of the congregation were called to stand forward. They comprised the pastor, Rev. Lewis Jack, Edward Hamilton and David Murray, members of Session; and as Trustees, Dr. Murray, Adam Murray, Dougald Carmichael and William Lawson.

The pastor's answers were the same as given at Springfield with the exception that in certain cases he administers baptism in private, and to children whose parents are not full members of the Church when their character is good.

The Elders answered that they do not visit, advise and pray with the families of their congregation; that they do watch over the members carefully; they visit the sick when sent for; attend the meetings of Session, but not of Presbytery; one of them attends and takes part in prayer meetings when possible, the other does not.

The Session answered that they had five Elders; four of them were able to act, the other being removed to too great a distance; they have not districts allotted to each; do not admit to sealing ordinances persons under censure in other congregations; have no stated meetings for prayer; do not exercise careful superintendence over the training of baptised youth; the pastor and teachers conduct the Sabbath School; have contributed \$9 for the schemes of the Church; the ordinance of praise is generally observed; the general business of the congregation is transacted by managers; there are about 40 members; the communion roll is purged yearly; two added this year; the number of families 23; one Sabbath School which is well attended; and 9 copies of the *Record* are taken.

The Trustees answered that they give the minister \$160 per annum, the highest subscriptions varying from \$6 to \$14; there are \$6.25 arrears for the last two years; the salary is raised by subscription and is payable half-yearly; the managers meet once a year for business, and the financial year terminates 12th July.

Your Commissioners then addressed those

present upon the state of matters thus manifested. They commended the pastor's diligence and faithfulness; urged upon the elders to take a more active interest in the spiritual affairs of their section; pointed out the advantage of allotting a district to each elder; showed the duty of keeping up a prayer meeting during the Sabbath of the pastor's absence; expressed dissatisfaction at the way in which some of the elders had neglected the fortnightly prayer meeting.

Arrangements had been made to hold a missionary meeting in the evening, but owing to some misunderstanding as to the hour, and the smallness of the number present, it was deemed advisable to defer this meeting till another occasion.

J. C. BURGESS.  
SAMUEL H. HUSTON.

The Presbytery then took up the remit of Synod on the subject of Union. The minute of Synod remitting the matter to Presbyteries and Sessions was read, and the Rev. James Bennet moved: "That in the opinion of this Presbytery the Union of the negotiating Churches is desirable, and we are willing and anxious that the Union take place on such a basis as is presented in page 10 of the printed Synod Minutes." After a lively but harmonious discussion the motion passed unanimously. The brethren present were directed to bring the matter before their Sessions at as early a day as possible. The Clerk was instructed to write to Ministers not present, directing them to the same effect, and all Moderators of Sessions were enjoined to forward reports of proceedings to the Clerk not later than the 23d inst.

Rev. S. Houston moved that Congregations be required to report at the regular meeting in November, what progress they have made in taking the usual collections for the schemes of the Church. After considerable discussion the motion was carried by a large majority.

The following Resolution proposed by the Rev. S. Houston was carried unanimously—"Whereas great inconvenience and trouble has arisen from the accumulation of arrears due to Ministers; therefore resolved, that unless the Pastor make an annual report to the Presbytery of arrears due him, if any, this Presbytery will not henceforth be bound to enforce the payment of these arrears.

It was agreed that on the evening of the day of meeting in November an investigation be had of St. John Church, St. John. The Presbytery then adjourned to meet in Carleton Presbyterian Church this evening at 7.30, and the meeting was closed with prayer.

CARLETON PRESBYTERIAN CHURCH, }  
AUGUST 1st, 1871. }

At 7.30 p.m. the Presbytery met according to adjournment, and was constituted by Rev. S. Houston. The Presbytery having called for the representatives of the congregation, there appeared Rev. J. C. Burgess, pastor Messrs. Robert Lowe, Geo. McKilligan, Robert Cowan, Jarvis Wilson, and John McIntosh, Elders; Messrs John McIntosh, and John Thompson represented the business managers.

The pastor faithfully preaches the Gospel, does not hold diets of examination as yet, but is thinking of doing so—visits all the families ministerially at least twice a year—visits the afflicted attentively; attends Church Courts regularly. Before a Session was organized he occasionally baptized at private houses; but not since the Session was formed; does not baptise the children of parents not in fellowship. Has no Bible class at present. The class will be resumed in winter. The class while held, averaged about twelve.

The Elders do to some extent visit, advise and pray with the families of their district; watch over church members, and make and report cases needing discipline; are attentive in visiting the afflicted; attend meetings of Session regularly, and other Church courts when appointed; regularly attend and take part in prayer meetings.

The Session report a competent number of Elders with districts allotted to each. Admit to ordinance no one under censure in other churches. Have monthly meetings for conference. Do not Sessionally exercise superintendence over baptized youth, but individually have frequently dealt with such with a view to their union with the Church. One Elder superintends, and another teaches in the Sabbath School. Have made contributions to all the schemes of the Church last year. The ordinance of praise is well observed. The state of religion is low, but the interest is increasing. The membership is about sixty; about one-third of the members are active in christian work. Business is managed by a committee composed of a Chairman, Treasurer and Secretary. About 45 families attend. There are between 70 and 80 Presbyterian families in the district. There is a public weekly prayer meeting, and a weekly cottage meeting. A number of young persons have recently united with the Church, and others feel it their duty to do so.

The Committee report the salary at \$500. They think that a somewhat larger sum might be raised. The amount promised has been paid. They report the people liberal and prompt. The salary is raised by pew rents, and any deficit is made up from the Sabbath collections. They meet for

business quarterly, and the financial year ends in February. Sixty-two names are on the pew-books—these contribute about \$450. There is a debt of \$2,200 upon the building; steps are in progress for its liquidation; but there is little prospect of its very speedy accomplishment. Twelve copies of the *Record* are taken.

After conference the following finding submitted by the Clerk was unanimously adopted. That the Presbytery is very much gratified with the state of things indicated by the replies of the parties now before it—that the progress made is very encouraging, and that with strict attention on the part of each to his duties, greater progress still may be confidently anticipated. The Presbytery would incite the Congregation to increased liberality, encourage them especially in promoting cottage prayer meetings, and they would especially enjoin the pastor to hold diets of catechetical examination in the different sections of the congregation, as the best means of stimulating needful family training.

The Presbytery then adjourned to meet in St. David's Church, S. John, on the 1st Tuesday of November, at 11 a. m., and the meeting closed with prayer.

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## OBITUARY.

### The late Roderick McGregor.

(Concluded.)

A citizen, scarcely any man in the community in which he lived took a more prominent part in all that concerned the public welfare; and with his incessant activity and orderly arrangement of his work, he was able to devote much time to the civil business of the country. In our political contests he took a lively interest, but, even in the fierceness of party contention, his opponents acknowledged his strict integrity. As to the corrupt practices connected with political warfare, which alas are becoming so prevalent among all parties, and in regard to which we fear that many professors of Christ's name do not keep their garments unstained—practices that are destroying the morals of our people and sapping the foundations of our institutions, we know not the consideration that would have induced him to have act or part in them.

As a christian, we know, that he feared the Lord from his youth; but as to his private feelings and exercises no man could be less demonstrative. There was with him nothing of that talking of experience, which is often the expression of personal ostentation. But none could hear him pray in the family, the social prayer meeting, by the bedside of the afflicted, or in the homes

of the poor, without a deep impression of the closeness of his walk with God; and those who, in addition, were permitted to converse with him in privacy on the inner things of the christian life, though they might have known him long before, were surprised at the depths of religious experience found in him and readily understood, whence came the inward supplies, by which the light which shone so brightly in his whole outward conduct, was kept burning with such constant brilliancy. "Did not he that made that which was without, make that which was within also?"

Two questions, which as we have learned, occupied his mind, may be mentioned as characteristic of the man, and as suggesting useful reflection. At one time he was not exactly troubled, but led to serious thought, by the fact, that he had no affliction. Was it not said, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth?" Yet he could not say, that he had any trouble, and could he be the child of God? We refer to this with the view of correcting what we deem an error in the minds of many. We are apt to speak of affliction as a blessing. This is true only in relation to our present character and condition. We may say that the rod of correction is an excellent thing in a family, but it is only because from what we know of human nature in children, we may safely conclude that there will be occasion for its exercise, and that without it the results would be disastrous. But surely it would be a higher condition of a family, if there were such loving obedience to a father's law, and such constant watchfulness against evil doing, that the rod might be laid aside. So in the family of God. It is well for his erring children that God has his rod and knows how to employ it in wisdom for their good. But surely it were better that they should so act, that there would be no call for its exercise. While therefore under affliction we may feel thankful that we are not left to the evils from which it is designed to deliver us, yet we have always reason to be humbled on account of those evils in us, which have rendered it necessary. We speak now of affliction in its bearings upon the individual himself. There are doubtless other designs of it in reference to others forming an important part of the divine plan, to which we do not advert. But taking this view of the case our unhesitating conviction is, that instead of a state of affliction being in itself the best, prosperity is a higher condition and that the grace to use it aright marks a more advanced stage of christian attainment. Roderick McGregor was one of those children of God who needed no special correction, and his life was therefore comparatively free from trouble.

The other question on which we heard of his being exercised was, could or should a christian be rich? We suspect that in the present race for riches, there are few, either in the church or out of it that would find much perplexity from the fact of such increase of their worldly prosperity, that they were in danger of becoming rich. It is true that there are many rich men in the church. But it is equally true, that according to the teaching of the word of God, wealth is one of the greatest snares, to which the children of men can be exposed in their spiritual journey. "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven," is no unmeaning saying. It expresses a solemn truth regarding the danger of riches, and though these dangers may be overcome it is only because as our Saviour explained "with God, all things are possible." And it therefore becomes those who are being blessed with wealth to remember the special snares by which they are surrounded.

And here we are brought to one feature of his life, which we deem worthy of special notice, that is his giving on principle, and systematically. In regard to his prosperity he realized, as we have known few men do, his position as a steward of God. Hence he gave liberally. Whatever object was presented, which really commended itself as wise and good, he never refused help. But still he carefully considered every measure for which his aid was solicited, and what he gave, he did from deliberate conviction. There was with him no acting from sudden impulse, giving a trifle to get rid of an application, regulating his contribution by the gifts of others; much less was there any of that false liberality which gives to the erection of a protestant church or a catholic nunnery with equal indifference, and would about as readily give to maintain a Chinese Joss-house were there any considerable number of celestials among us. One or two illustrations may be given of his spirit in this respect. When he met with a loss in business, instead of saying, as we have known too many do, that he could not do as much for religion as he had been doing, we have known him draw the very opposite conclusion. His reasoning was, I have not been doing enough for God, or He would not visit me in this way. If I had been giving as much as I ought voluntarily it would not have been taken from me involuntarily. At another time we called on him for a contribution to some benevolent cause. He met us with a smile. "Well," said he, "does it not appear, as if when God was calling us to give, he sends us the means. I just this morning received an old debt, which I had long given up as hopeless, and it seems as if Providence had just sent it to meet your call." We of course did not dis-

courage the idea, and with a liberal contribution in our pocket, we were soon on our way rejoicing.

In fact he made giving, part of his business. Doing good was not with him a sort of side work, or by-play, but something at which he went with all his energy. In this connexion we may notice, that for some time, and particularly of late years, he was much occupied with the idea of christians giving regularly and systematically, until it seemed almost to have become a hobby. Hence he was in his element on the Synod's Committee on Systematic Beneficence, and his heart was directed to rousing the whole Church to the faithful discharge of its duty in this respect.

But as a member of the Church he claims special notice in the Record. In the congregation of Primitive Church, his pastor found him all that he could desire—the warm personal friend, the judicious elder, ever ready as an Aaron or Hur to hold up the hand, ready to sink under the weight of ministerial toil, and the efficient co operator in every good work. In all its efforts internal and external, he entered with his whole heart. The prayer-meeting he regularly attended, and in its exercises took his full share. In the Sabbath School, he took great delight, and in its work he never wearied. At the time of his death he would be one of the oldest Sabbath School teachers in our Church. The financial and other business of the congregation he took upon him as his own, and while others worked well, we believe that his brethren would acknowledge him as the life and soul of all their movements.

To the work of the Presbytery of Pictou he rendered most valuable aid, particularly in the efforts made to improve the financial arrangements of our congregations. When the writer entered the Presbytery, which was about the time Mr. McGregor began to take an active part in the public affairs of the Church, there was not a congregation under its charge but what was in arrears, and in most cases largely so, to their minister, with the exception of the congregation to which Mr. McGregor belonged, which had only had a minister for a few months. Two, or at most three others, generally paid their ministers the whole amount at some time, but even these were irregular in payments. Only one congregation gave a salary of \$800, and only two more even promised \$600. The congregations of the Free Church, being more recently formed, were certainly in no better condition. As the result of well-directed efforts, we can now show that there is scarcely a congregation in the Presbytery in arrears to its minister, that, with the exception of a single congregation, whose situation is known to be singular, none offers less than \$600, to which

in all the recent settlements a manse has been added, and that the majority pay quarterly in advance. In bringing about these results, credit is due to many, but we believe every minister will concede, that to none is more credit due than to Roderick McGregor. His influence first appeared in the congregation of which he was a member, which in the liberality of its members, and the regularity of its contributions to all the schemes of the Church, became a model to the whole Church. Then in the Presbytery, his assistance was invaluable. He was often a member, and when such, seldom absent from Presbyterial visitations, and even when not having a seat in that court, he was ever ready to act as a member of committee, where any circumstances in a congregation called for interposition. On such occasions his skill in unravelling financial confusion, his judgment in directing to wise measures, and his nervous addresses in which he stimulated the lagging and re-proved the penurious, combined with the weight of his character and the universal respect entertained for him, rendered him a power among us. And then, as his business brought him in daily contact with the members of the congregations round New Glasgow, he embraced the opportunity of his intercourse with them, to reprove any neglect of their obligations to their minister, or any want of system in their business, and to urge them to greater faithfulness. We refer to this at length, because we believe that it is only by well directed efforts on the part of our Church Courts, aided by the practical wisdom of leading laymen, that our Church will ever be brought to a right position as to ministerial support, and that without such efforts, all "schemes," though the Synod should adopt a new one every year, will fail of accomplishing the end.

All know his interest in the schemes of the Church, and in the work of the Synod. No layman, and but few ministers, took a more active part in the business of our supreme court. He was a member of the committees, for Auditing Synod Accounts, on Systematic Beneficence, on the Aged and Infirm Ministers' Fund, the Ministers' Widows' and Orphans' Fund, of the Educational Board, and the Foreign Mission Board. No minister was more regular in his attendance on all these, and his sound judgment and his willingness to work, made him a valued member. Perhaps in all of these he took most delight in the work of the last. The Board met on the day of his death, and in the partial delirium of his disorder, its business occupied his thoughts. We may mention that for weeks he had been looking forward with great pleasure to the meeting of Synod, at which he had contemplated urging some measures in which he felt special interest. But "his days are

past, his purposes are broken off." We may add that while none loved his own Church more, none more truly loved all who loved the Lord, or more heartily rejoiced to co-operate with them in Christian effort.

Then, as we turn to the various departments of Christian work, we may ask in which of them did he not take a leading part. The temperance cause interested his sympathies almost from the first formation of a temperance society in the Province.—For years he was one of its most energetic advocates. Never did the whole sympathies of his nature seem more thoroughly roused than when he pled on behalf of the wretched victims of intemperance, or denounced the evils of the rum traffic. Unlike many others, his zeal in this cause never slackened, and to the end of his days he gave to it of his time, his efforts, his substance and his prayers to an extent which few in this Province have equalled. In boyhood he imbibed from his father a love to the British and Foreign Bible Society, which never waxed cold. To it he gave his first contribution, and to the end of his life it shared largely in his liberality and prayers. But what Christian enterprise among us could be named, which did not at once enlist his sympathy and co-operation. And in whatever movement he engaged, he was soon found in the front. He never was half-hearted in any spiritual undertaking. Once satisfied that it was his duty to engage in it, he entered into it with his whole soul, and inspired others with a portion of his own spirit. Nor was there ever anything evanescent in his zeal. The energy with which he entered upon any Christian or benevolent movement, was only equalled by the persistency, with which he prosecuted it to the end. From this whole heartedness in what he undertook, combined with the weight of his character and the soundness of his judgment, he generally became the life and soul of any movement with which he identified himself; and though the farthest possible from assumption or trying to take the lead, he naturally had a leading part assigned him by those with whom he laboured. But in all this, one of the most remarkable circumstances was the tranquillity with which he moved along. He was never fussy, never excited, and while inspiring all his associates with a portion of his own zeal, he was himself a picture of calmness and severity. In fact, while from the symmetry of his character it is difficult to say what grace predominated, we believe that if there was one which more than another distinguished him it was humility.

But all his tender-heartedness was the farthest possible from the weakness, that would connive at wrong. Hence with all

his gentleness of nature their was not in the County of Pictou one who was more of a terror to evil doers. Mild in speech and manner as he was, he could utter the most cutting reproofs against sin. A lamb in the meekness with which he suffered injury to himself, he was a lion where the honor of his Master was concerned. A perfect John in his loving gentleness, he was an Elijah, or as one of the old prophets, in the energy with which he denounced iniquity. Against one class of evil doers his efforts were specially directed, viz., the illicit dealers in intoxicating drinks, and from them he had a portion of that ill-will which is promised to all good men in this world, just enough to save him from the saying, "Woe unto you when all men speak well of you." And yet it was wonderful how his character often impressed those lawless men. Their conviction of his sincerity, his disinterestedness and his principle brought their consciences to his side, and made them respect him in spite of themselves, made them

"Feel how awful goodness is  
Feel and lament their loss."

His last sickness was short. Attending a number of funerals, he had taken one cold after another, the last more severe than the others, and bringing on an attack of gastric fever, from which he never rallied, so that after six days illness during most of which he was partly delirious; he, on the 29th May, passed to his rest so peacefully, as to prompt the exclamation of a brother, who stood by his bedside, "So giveth he his beloved sleep." Mr. McGregor had just entered his 70th year. The estimation in which he was held in the community was manifest in the heartfelt expressions of sorrow, which arose on every hand on the occasion of his sickness and death and by the large concourse who followed his remains to the tomb;—his funeral being in the opinion of many, the largest in that part of the country since his father's. We counted eighteen ministers of our Church in the procession, all of whom felt that they had lost one of their dearest personal friends.

We suppose that we are occupying too much space, and yet we feel as if the half had not been told. There are important features of his work, upon which we have not touched, and in regard to those to which we have referred, we feel that in the opinion of those who knew him best, his character will appear after all to be very inadequately represented. We have written not for the purpose of uttering vaunting eulogiums. No man sought or needed these less. As far as he was concerned, rather would we have let his name speak for itself and his works praise him in the gates. We have written in the hope that others may be stimulated by his example. Should we be accused of being blinded by the partiality of

friendship, we cannot help it. We can but write as we feel. In our view he approached more nearly to our ideal of a devoted working christian than any man we ever knew, and the nearest we ever expect to see in any mere man on earth. We know with whom is the residue of the spirit, and we recognize his power to raise up others equally well fitted to advance his work. But those of us who have enjoyed his personal friendship for years, and with him often took sweet counsel in labouring for a common Saviour, will ever have the feeling, that to us there has been, and to us there will be, till we cross the Jordan, but one Roderick McGregor. P.

### NOTICES, ACKNOWLEDGMENTS, &c.

The Treasurer acknowledges receipt of the following sums:—

#### FOREIGN MISSIONS.

E. River, St. Mary's, Sab. School, 1 qr.	\$1 37
John Meek, Rawdon.....	2 00
Walton, per Rev. E. Grant.....	3 65
E. Branch E. River, Pictou.....	14 60
Boularderie.....	25 00
James Henry, Salisbury, N.B.....	1 46

#### DAYSPIRING.

Primitive Ch., N. G., Sab. School, for half year:

Class No. 1.....	\$0 45
" 2.....	1 22
" 3.....	1 06
" 4.....	0 95
" 5.....	0 32
" 6.....	1 48
" 7.....	1 24
" 8.....	4 65
" 9.....	1 72
" 10.....	0 72
" 11.....	0 92
" 12.....	3 25
" 13.....	0 77
" 14.....	0 72
" 15.....	0 55
" 16.....	2 40
" 17.....	0 94
" 18.....	3 60
" 19.....	0 25
" 20.....	1 10
" 21.....	1 42
Bible Class.....	6 35

—\$36 11

#### HOME MISSIONS.

Chalmers' Church.....	59 42
Sydney, per Dr. McLeod.....	100 00
Sydney Mines.....	36 00
St. Ann's and North Shore.....	28 00
Robert Smith, Esq., Truro.....	41 09
St. John's Church, Halifax.....	20 00
Interest of Bequest of Burgess Newcomb, Esq.....	7 50
Clyde, Barrington, &c.....	16 00
Shelburne.....	16 23
Glenelg, Caledonia & L. R. St. Marys.....	44 00
Murray Harbour and Montague.....	16 50



Springfield, per Rev. S. Houston.....	3 50	Upper Londonderry.....	10 00
Col. in Pres. Ch., Truro.....	48 00	Cavendish and New Glasgow, no exp.	2 33
Walton.....	1 95	Wentworth.....	3 25
E. Branch East River, Pictou.....	14 60	West River of Brookfield, no expenses	4 00
Boularderie.....	10 00	Musquodoboit.....	16 00
C. D. Hunter, Esq., for Bursaries, N. S. \$2000.....	1946 67	Windsor.....	12 00
Sheet Harbor.....	5 28	Nine Mile River.....	14 00
SYNOD FUND.		Whycocomagh.....	17 60
St. Ann's.....	12 00	Lake Ainslie.....	5 00
Sydney.....	24 62	Wallace.....	7 15
St. John's Ch., Halifax.....	22 00	Cove Head.....	8 00
Clyde and Barrington.....	10 00	Earlton, no expenses.....	1 00
Albion Mines, Sharon Ch., no expenses	10 00	Lunenburg.....	8 00
Truro.....	20 00	Leitch's Creek, C. B.....	9 00
Poplar Grove.....	25 00	Laurencetown.....	3 75
Shelburne.....	11 24	Bridgewater.....	9 50
Primitive Church.....	12 00	St. Peter's Bay and Bay Fortune.....	10 00
Genelg, Caledonia & E.R., St. Mary's, no expenses.....	8 00	Sheet Harbour, no expenses.....	8 00
Chalmers' Ch., Halifax, no bill.....	20 00	<i>Canadian Currency.</i>	
Murray Harbour and Montague.....	6 00	Calvin Church.....	22 00
Glace Bay, (Little and Big).....	20 00	Prince William.....	13 00
River John.....	12 95	New Mills.....	4 00
Hopewell, no expenses.....	4 00	Springfield.....	5 25
Knox's Ch., N. Glasgow.....	3 00	Blackville and Derby.....	16 00
Baddeck, C. B., (both sections).....	15 20	Moncton.....	4 91
Shathalbyn.....	3 33	St. James', N. B.....	6 50
Bedeque, P. E. I.....	9 00	Harvey, no expenses.....	4 57
Antigonish, no expenses.....	10 00	Mill Branch, col. by Misses Irvine and Eliza Ann Ried.....	6 64
Cornwallis, (South and West).....	10 00	Fredericton.....	4 92
Maccan.....	4 50	Richibucto.....	6 00
Parrsboro.....	3 75	Londonderry and Campbell Set'mt.....	6 00
Richmond Bay, (West).....	5 00	Redbank, S. River, N. B.....	5 63
Sherbrooke.....	13 00	Salt Springs.....	2 50
Springside.....	8 00	Hammond River, no expenses.....	1 50
Prince St., Pictou, no expenses.....	10 00	River Charlo.....	12 00
East River, ".....	4 00	St. John's P. Ch., St. John.....	16 00
M. Steviacke and Brookfield.....	12 00	ACADIA MISSION.	
Tatamagouche.....	15 00	St. Ann's.....	12 00
New London, N. and Summerfield.....	10 00	West River, Pictou.....	5 00
LaHave.....	10 00	Thank offering, Roger's Hill.....	1 00
West River, Pictou.....	10 50	Upper Londonderry.....	10 64
James' Ch., N. Glasgow.....	8 00	Name accidentally omitted.....	4 34
Gore and Kennetcook.....	13 00	Lochaber a Union Centre, (besides \$3.50 acknowledged).....	8 50
Goldenville, col. by Messrs E. Archibald and Dorman.....	5 62	<i>Canadian Currency.</i>	
Summerside.....	10 00	Blackville and Derby.....	7 59
Annapolis.....	6 00	St. James', N. B.....	2 51
Onslow, no expenses.....	4 00	Harvey.....	6 14
2nd Cong., Maitland.....	4 00	Londonderry and Campbell Set'mt.....	2 27
Mahone Bay.....	7 00	Member of Princetown cong., per Rev. R. Laird.....	10 00
Knox's Ch., Pictou, no expenses.....	8 00	St. John's P. Ch., St. John.....	5 00
Woodville.....	3 58	Ladies Soc., Primitive Ch., N. Glasgow	15 46
Cornwallis, (North).....	9 00	Springfield, per Rev. S. Houston.....	3 00
Gay's River, Shub. and L. Steviacke, no expenses.....	6 00	Boularderie.....	4 00
Cow Bay.....	9 00	JEWISH MISSION.	
Newport, no expenses.....	6 00	Alberton and Tignish.....	16 66
Clifton.....	5 00	MR. CHINQUY'S MISSION BUILDING.	
Dartmouth.....	9 71	Mrs. Dunn, Halifax.....	1 25
Princetown, no expenses.....	7 38	John McLeod, River Inhabitants.....	1 00
Dundas.....	8 00	A Friend, Back Meadows, Pictou, per Rev. A. Ross.....	2 50
A friend, Clifton.....	5 00	Lavinia Dickson, Truro.....	1 00
Steviacke.....	8 00	George Sellers, Laurencetown, per Rev. A. Stuart.....	5 00
Yarmouth.....	11 68	Charles Conrod, do, per do.....	1 00
Blue Mt. and Barney's River.....	16 00	Hugh McDowall, Annapolis, (add'l).....	1 00
Economy and Five Islands, no expenses	8 00	James Waugh, Tatamagouche.....	0 50
New Annan.....	5 20	A friend, Clifton.....	5 00
Lower Londonderry.....	8 00		
Brown's Creek, P. E. I., (£3).....	10 00		
Lochaber and Union Centre.....	12 00		

West River and Brookfield.....	41 65
Alex. Sinclair, per Rev. J. F. Forbes..	3 00
Ladies Soc., Primitive Ch., N. Glasgow	16 00
<i>New Currency.</i>	
Col. by Annie Maria McLean, Broad Cove. C.B.....	5 84
Ladies Society of James' Church, New Glasgow.....	15 57
A Friend, New Glasgow, 1 rupee.....	0 40
John Meek, Rawdon.....	1 00
A. Tupper, Truro.....	4 87
Unknown, Pictou.....	5 00

Rev. S. Houston begs to acknowledge, with thanks, the following subscriptions and collections towards the Building Fund of Calvin Church:—

*Subscriptions.*

Richibucto and vicinity.....	\$163 00
Shediac.....	3 00

*Collections.*

James' Ch., New Glasgow.....	30 00
Primitive Ch., ".....	40 00

*From Whyocomagh, for Foreign Mission.*

Col. by Miss Catherine McDougall, Whyocomagh.....	\$4 25
Col. by Miss Catherine S. Stement, do	3 95
" Mary McDonald, Amstic Glen.	5 05
" Jessie McLearn, New Canada.	4 17½
" Ann McKinnon do	2 70
" Edie Gillis, Sky Mountains...	2 27½
" Char'ty Gillis, Skye Glen.....	5 55
" Margaret McInnis, Bridge End	4 16½
" Mary Campbell, Cauwbell's Mt.	1 66½
" Sarah McLellan, Marsh.....	2 52½
" Margaret McLeod, Boom.....	0 95
" Margaret McLearn, Whyc. Mt.	2 66
" Catherine McDonald, Ind. Riv.	5 05

M. S. \$44 96½

Tatamagouche Congregation Ladies Missionary Society, 1871.

Col. by Mrs. A. Campbell and Miss Logan.....	\$38 25
Col. by Mrs. Barclay and Miss Ross..	24 53
" Mrs. Morrow.....	4 38
" Miss S.ruple and Miss Malcolm	7 00
" Mi- Donaldson.....	4 25
" Mrs. Murr, Tat. River.....	8 75
" Mrs. Robt. Bell.....	1 00
" Mrs. Lockerby.....	2 00
Col. on Tatamagouche, Mt.....	4 90
Samuel Watson, Eq.....	0 50

\$85 56

Appointed:—Foreign Mission \$40; Supplement F. \$30; Home Mission \$15.56.

T. S.

Prince Willina Congregation, York Co., New Brunswick, collected for

*DAYSFRING.*

Miss Isabella Grève.....	\$1 61
" Agnes Little.....	0 33
" Mary McCully.....	1 10
" Mary E. Peckard.....	2 52
" Lovinia J. Jamieson.....	2 11
" Christina Anderson.....	3 42

\$11 09

HOME MISSION.

Miss Jane Ross.....	\$2 18
" Elizabeth Berkley.....	1 63
" Elizabeth Burrell.....	2 41
" Susan McCutchen.....	5 47
" Bridget McMurray.....	2 70
Mrs John Murray.....	13 45
Miss Sarah McGirr.....	1 99
" Jane Scott.....	6 70
" Maria Jamieson.....	5 88

\$30 41

FOREIGN MISSION.

Miss Elizabeth Berkeley.....	\$0 50
" Catherine Jamieson.....	0 50
" Bridget McMurray.....	0 75
" Maria Jamieson.....	1 56

\$3 31

SUPPLEMENT FUND.

Miss Elizabeth Berkeley.....	\$1 09
" Catherine Jamieson.....	3 16
" B. McMurray.....	2 20
" Maria Jamieson.....	2 12

\$8 57

The Secretary of the Presbyterian Ministers' Widows' and Orphans' Fund acknowledges the receipt of forty dollars from "A Friend," to place two ministers in New Brunswick, named in his letter, upon that fund. The amount has been applied accordingly.

ERRATA.

The following errors in the acknowledgments in the August *Record* require notice.

*Foreign Missions.*

River John, \$11.08, should be \$21.08.  
Goldenville, col. by Miss Archibald, \$4.08, should be \$4.80.  
Brown's Creek, \$8.82, should be \$10.33.

*Dayspring.*

Woodville, \$1.80, should be \$1.90.  
In the Report of Committee on Accounts published both in *Record* and Synod Minutes, in comparative statement, Dayspring, 1870, \$1831.49, should be \$1841.39.

P. G. McG.

THE HOME AND FOREIGN RECORD.

THE HOME AND FOREIGN RECORD is under the control of a Committee of Synod; and is published at Halifax by Mr. JAMES BARNES.

TERMS.

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