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THE MONTHLY RECORD

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK, & ADJOINING PROVINCES.

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No. 4.

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

It will be seen by a reference to the minutes of Synod in the August number of the *Record*, that the collection for the Synod Fund falls to be made, this year, on the last Sunday in April, being the 27th instant. It is to be hoped that a liberal response will be given for this important Fund, as there are new claims upon it arising from year to year. All the contributions of the Church to her Schemes may be called Synod Funds, for the Synod has the allocation of them and the supervision of the work which they are intended to aid in carrying out. But this is emphatically the Synod Fund, for out of the people's contribution to it the Synod must defray all her expenses, necessarily incurred during the time of session as well as during the remainder of the year. For example, there is a large amount of routine work to be attended to during the course of the year and over the whole church bounds. To attend to this, as well as to keep the Books, Roll, &c., of Synod during the Session of the Court, is the duty of the Synod Clerk, for which a salary is paid him, and is paid from the Synod Fund.

Also during the year there are circulars to be printed and posted to the ministers and congregations throughout the Synod bounds; for printing, postage, &c., of which the clerk has to draw upon the Synod Fund. And, inasmuch as Ministers and Elders have to travel long journeys and pay expensive fares to attend the meetings of Synod, and further, inasmuch as the business of the Synod is the business of the Church, it is but right that the Church should meet all travelling expenses. So far as the money in the hands of the Synod Fund committee will accomplish this, after all other expenses have been defrayed, it has heretofore been partially done. There is no reason, in our opinion, why the contributions from the different congregations of the Church to this important Fund should not be sufficiently large to pay all the travelling expenses of Ministers and Elders on Synodic occasions. We hope that the contributions this year will be such that an object so desirable should be accomplished.

Already mentioned are the objects which from year to year shall continue

to be a burden upon the resources of the Synod Fund. For these objects the church will be required to contribute; but, at present, during the negotiations on union now pending, there will continue to be special calls upon the Fund. It would not be right to ask Ministers and Elders who are upon the union committee to hold themselves in readiness to meet in a distant part of the Dominion at the call of the convener, and pay their own expenses to do our work. It is true there are some members of the committee who have voluntarily defrayed their own expenses heretofore, but it would be unbecoming our position as a church either to assume that they will continue to do so, or to be unprepared to meet them honourably should they not. Congregations must remember this important fact in making their contributions.

How, then, we suppose it may be asked, are these objects to be accomplished? There is just one way of doing so. By making a liberal collection in all our congregations. There is little doubt that the collections will be made in all our congregations where there are settled Ministers—it is hoped that it will be made in that spirit of liberality necessary to the honourable discharge of the Church's obligations to those who volunteer to work for her. And the present is the time to make arrangements in our numerous vacancies to have a collection taken up on or about the Sunday appointed. The congregations at present unburdened by the support of ordinances should furnish to this and the other Schemes of the Church a double portion. At the same time we scarcely hope for this. The congregation that supports the Schemes most satisfactorily is the congregation blessed with the regular ordinances of the gospel. "There is that giveth and

still increaseth." Yet we shall look to our vacancies for liberal support in this matter.

Articles Contributed.

Presbyterian Reunion.

This subject, though not employing the public mind at present as much as political questions, is destined at no distant day to awaken feelings of a diversified and lively nature. Hitherto it has been viewed as a curious speculation or an engaging dream, or as the distempered vision of a few fevered enthusiasts to whose rhapsodies busy men have condescended to listen, only to go on their way in undisturbed good humor, and with unaltered opinions. With some, union has been a convenient theme by which to exhibit a cheap species of liberality—to air a worthless, because a counterfeit charity, and match an ill-gotten reputation at the expense of others who could not walk upon a platform built with dishonesty, and who were so much the friends of christian love that they would not import into the question of union a hypocrisy certain to injure union and postpone it for many a long day. But wherever the question of union takes a definite shape, and is submitted to our congregations so that they are called upon to give categorical answers—yes or no—then all this apparent apathy will be at an end, and feelings that have lain dormant for years will be called out and find abundant expression. There is an unhealthy indifference to church questions now as compared with a period still recent. But for this, the steps already taken would have raised a commotion already. But a greater excitement must necessarily arise. And we cannot view this as an unmitigated evil; for apathy in religion is another word for *no religion*, and, if union should take place—a marriage consummated in indifference would be *no marriage*.

Presbyterian union in the Dominion of Canada implies the amalgamation of four religious bodies. Its proper designation is, *reunion*, as these at no very

remote period were one. Should this take place, there will then be but one General Assembly, some ten or twelve Synods, and probably fifty or sixty Presbyteries. Small existing Presbyteries will be increased by a fusion of two into one; while large existing presbyteries will be reorganized to suit convenience and efficiency. The framework or composition of congregations can undergo no change; but courts of appeal will be upon a larger scale; all contributions will be made into larger general funds; missions will be more easily supported, and church authority over members of church courts will be strengthened. The foreign missions of the maritime provinces will immediately receive the support of six hundred additional congregations, and can thus be extended indefinitely. An efficient hall in Halifax is rendered more practicable by an increase in contributing congregations. In short, the effect would be a Presbyterian Church from the Atlantic to the Pacific—one in government, discipline, ministry and resources.

There are very few persons who will not say that such an alliance would not be desirable. People are generally ashamed to say that it is not desirable; for to say otherwise is to take credit for an amount of rancour and animosity that only a few of peculiar temperament possess. But it must be allowed that many say that it is desirable who don't desire it. These generally allege that it is impracticable. If by impracticable is meant that there are difficulties in law, form or constitution which really cannot be got over, then the term conveys a just idea, and receives, in this case, a just application. A union between a presbyterian and episcopalian church would be impracticable. If our church in this country were a part of the Church of Scotland, or the other bodies were parts of the U. P. and Free Churches in Scotland, then the proposed union would be impracticable, though it is to be hoped that more serious difficulties than these may be got over in some brighter and better time. The objection of impracticability applied to proposed unions, when such objections do not exist, is met by the fact of seven consummated unions in recent years between parties of similar origin and

character in Britain, Canada and Australia. Where the term is used to indicate that the obstacle is one of feeling, its use is surely improper. For if a man means by it that, all real obstacles having been removed, he does not wish for it—he does not feel desirous of it, or his feelings are such that he cannot control them sufficiently so as to consummate it, then the objection is of a peculiar nature—very cogent in its way, but very peculiar—very powerful, but not very respectable. It amounts to this: "I ought to respect you, I ought to love you, but I cannot." In view of innumerable parts of scripture which speak of believers as one happy and blessed family possessed of great spiritual and eternal unities, such antipathy is melancholy. Seemingly at least incompatible with Christianity itself, it is on a par with the resistance of the wicked heart to the gospel itself, which says: we *ought*, but we *cannot*.

Such a state of sentiment in extensive prevalence would be a fatal bar to union: for it could not rest upon a Christian foundation, and consequently *cordiality* ought to be viewed as a condition of the proposed union which takes precedence of every other. This alliance should be genuine. This reunion should be reconciliation. Here lies the chief difficulty; for it touches the deeper principles of the human breast, and strikes corruptions that the healing influences of divine grace can alone restrain or subdue. The four bodies constitute two great parties—one in alliance with the Church of Scotland, and the other separated from her communion. The one party has prided itself on the separation, and the other has resented it. It is humiliating for one party to think that its Shibboleth was but a name, and its glory a false and a foolish boasting; and it is difficult for the other to bury the remembrance of unfilial conduct and insulting language. The one party has much to forget, and the other much to forgive. The one party has to surrender a difference, and the other a distinction. The one has a duty to perform hard for pride, and the other hard for resentment. It is very dangerous for people in religion to rely upon their differences from their neighbours for moral character, and it remains to be

Pictou Presbytery.

seen how these obstacles are to be got over.

A second condition of reunion is a sound theoretical basis, which in this case can only be the Westminster Standards. Had the negotiating churches never been one, they might have sought a basis in one or more of the brief formula of the primitive church, or fabricated a new confession. As it is, to do anything but return to their position when they were one, is to fasten a reproach upon some of them. The Westminster Standards may require review and correction at some future day, as it is now more than two hundred years since the church confessed her faith, and circumstances must have rendered this proper long ago in an ever changing and speculative world; yet, of all enterprises, this is one for a reunited church. It is indeed a pity that the old formulæ of the Scottish Church should be overlooked, but it is earnestly to be hoped that the young men of the Presbyterian churches of this Dominion will assign an importance to such works of our reformers as the Books of Discipline, the Book of Common Order, and the old Scottish Confession of Faith—books of purely Scottish origin, which have never been repealed, and which two or more past generations have so strangely neglected, and even set aside.

A third condition of reunion is such wise and prudent arrangements as may prevent events occurring to disturb unanimity and rally the old forces under old leaders, old cries and old antipathies. Colleges may do this; as they have appeared in this light hitherto. Colleges form centres of certain circles or coteries in any denomination. They are identified with men of influence who teach in them, and whose interests are bound up with them. There seems to be only two solutions. Either they may all remain with separate governments of their own and without immediate and direct control of the church, or they may all be combined into one great and influential theological seminary, sufficient to hold its own and compete successfully with all colleges in America. If these and all kindred questions could be viewed free from passion, prejudice or self-interest, it would be well for the future of our land.

A. P.

According to appointment, the Presbytery met, on the 19th February, in St. John's Church, Roger's Hill, for the examination of the congregation. The day was bright and pleasant, while the roads presented a surface suitable for sleighing not excelled this winter. The congregational attendance was fair, though not so large as might be expected from the object of the meeting, and tempting facilities of travel offered by weather and roads. It is a matter of regret and complaint that congregations do not seem to appreciate the object of the Presbytery in paying such visits to individual congregations. Did they do so, sure are we that the Presbytery, on such occasions, would find well filled churches. It is to be feared that a large number of the members and adherents of every congregation do not think that these meetings have any special interest for them, or claims upon their presence. Not a few settle the question whether or not they should attend by considering such meetings to have a sole reference to Ministers, Elders, and Trustees. Such an hypothesis is wrong, and the sooner it is discarded the better for individuals and congregations. The very idea of a congregation is, that every member and adherent has an interest in and should regard it as a special duty to endeavour to promote the welfare of the congregation. And wherever you will find this idea general, there you will find an intelligent, harmonious, and active congregation. And our people should know that it is to present and strengthen this conception that the Presbytery undertakes the arduous task, every two or three years, to pay a special visit to every congregation within the bounds. Let, then, every member and adherent of a congregation regard it as a special duty to be present at these Presbyterial visitations, inviting specially those who are delinquents in the matter of paying their promised contribution to the funds of the congregation. We know very well that it is not a very pleasant thing for a man who has the least spark of manly honour to listen to the questions and remarks of Presbytery on congregational finances with the consciousness that his niggardliness or carelessness has

prevented him from paying his dues. To avoid, then, the cowardice which on such occasions compels a man to absent himself, or, if he attend, to be free from such an unmanly position and the pangs of such painful feelings as non-payment of promised contributions create, let him be honest and true to his word to support Gospel ordinances.

After divine service conducted by Mr. Stewart, of McLellan's Mountain, the Presbytery was constituted, and the prescribed questions were put by the Moderator to the Minister, Elders, and Trustees. The replies given by them showed the congregation to be in a healthy condition. They are doing their duty faithfully and efficiently. The average attendance at divine service on the Lord's Day is good. The kirk-session complained that the same thing could not be said of the attendance at the prayer-meeting. The reason for this is that the prayer-meeting is held at eleven o'clock in the forenoon of the first Monday of every month. It was felt by all that the only thing in favour of such an hour was its great antiquity. While it might suit the aged and infirm, and for their convenience and benefit it should probably be continued, it is most unsuitable for the young and the busy. It was therefore suggested to the kirk-session whether or no it would be advisable to have a prayer-meeting at such an hour and on such a day as would afford an opportunity to the younger part of the congregation to attend. This suggestion we have no doubt will be considered and acted upon in the same spirit of Christian interest and zeal which characterize the kirk-session in adopting and using other agencies for the promotion of the temporal and spiritual welfare of the congregation under their charge.

On the following day the Presbytery, for a similar purpose, met in the church at Cape John. This is a part of the congregation under the pastoral charge of Mr. Fraser, who gives two-thirds of his pulpit and pastoral ministrations to the congregation of Roger's Hill, and one-third to this congregation. The two churches in which he officiates are distant from one another nine or ten miles. His field of labour is therefore extensive and arduous.

After divine service conducted by Mr.

Anderson, of Wallace, the Presbytery proceeded to examine into the state of the congregation. Here, as well as at Roger's Hill, matters affecting the temporal and spiritual welfare of the congregation showed the same signs of congregational life and progress.

After partaking of a substantial dinner at the hospitable table of Mr. Grant, Elder, the members of Presbytery set off for River John, where the Presbytery was appointed to meet in the evening to examine the congregation in this pretty and thriving village. After a couple of hours travel in a keen, cutting north-west wind, and over a sleigh-track which wound and crawled in the most serpentine manner through meadows and ploughed fields, we reached, about sunset, the manse. After getting our horses put up in the ample and well-filled barn of the minister, and a warming of hands and feet at his fireside, we repaired to the church. By this time—about 7 P. M.—the sky was overcast with storm-clouds, and the wind increased in strength and fierceness, rushing and howling and whining over field and forest, rattling the window-frames, then rushing with a sound of play and mischief around the corner of the building. Such a stormy evening did not promise a large attendance of the congregation. True and zealous, it was thought, they would be who would leave a warm and cosy fireside to face such a stormy night, even the anticipating to meet and hear such an influential and learned and pious a body as the Presbytery of Pictou. But that the congregation at River John contains such true and zealous men and women, was made patent by the number who assembled. In better weather, and at a more seasonable hour, and in larger congregations, the Presbytery has had to meet congregational gatherings not so large as the one at River John on this evening.

The usual order of procedure was reversed on this occasion. The divine service, which was conducted by Mr. Herdman of Pictou, followed instead of preceding the Examination by the Presbytery. After the Presbytery had been constituted, the Moderator put the question to Ministers, Elders, and Trustees. The state of this young congregation is good and prom-

ising. Its increase has been very considerable during the past few years. The congregational machinery is in an efficient state. The various agencies employed by modern congregations are adopted and used systematically. If there was any ground of blame or complaint in reference to the doings of this congregation, it was in the matter of liberality towards the support of Gospel ordinances. The increase in the giving is by no means in proportion to the increase of the families and members who have connected themselves within the last half dozen years to this congregation. Surely this is an anomaly. We would reasonably expect something different. It must be that those who have lately joined the congregation contributed little or nothing out of the prosperity God has granted to them for the support and advancement of His cause, or that the grace of liberality in the older members and adherents is not so vigorous and fruitful as it once was. Without any further remarks, conjectural or explanatory, we would merely say that all congregations, members and adherents, should bear in mind that the *grace of liberality* is as indispensable a sign of true religion and piety as the *grace of faith*.

In the case of Roger's Hill and Cape John congregations, the Presbytery was not troubled with that *thorn of arrears of stipend* which is so painful to ministers and Presbyteries, and which is the shame and weakness of congregations. It was most gratifying to the Presbytery to hear, in the case of all the congregations visited this winter, with the exception of two, that the question, "Are there arrears of stipend due to the Minister?" was answered by a clear, manly No. It is to be hoped that the one or two who had to answer it in ashamed and bated breath, by a *yes*, shall at the next Presbyterial visitation be in the honest and honourable position to answer it by an independent No! Why not? Is there any reason why all the congregations within the bounds of the Presbytery of Pictou should not be free of this arrearage stigma? Is there any congregation that promises to pay a stipend beyond its ability? Let us see. The largest amount promised by any of our congregations embracing 100 families, is \$600. There are some congregations with this

number, yea, more, who pay considerably less. But let us consider the case of one paying \$600. This gives an average of \$6 per family a year, or 50 cents per month for the religious and moral benefit of each family. This sum looked at in any light is small, but especially when viewed in the light of the Scriptural rule of giving, which enjoineth on Christians to support the Gospel in proportion to the measure of temporal prosperity God has granted them. We may look at this matter in another way. Suppose that each family consisted of 4 persons—which number is less than the average commonly allowed by statisticians. At the rate, then, of \$6 a family, how much for each person? It amounts to something less than three cents for each a week! Who of our farmers, tradesmen, or merchants would consider such a sum to be too heavy a burden?

Like all other Christian graces, the grace of congregational and individual liberality is slow of growth. We know that to make it vigorous, what is required is more self-sacrifice and self-consecration to Christ. Let the spirit of Him, who "though he was rich, yet for our sakes became poor," take possession of a man, and he will become rich in all divine graces. No matter what secondary helps he may have, or hindrances may oppose, his character will bear in rich abundance the heavenly fruit of this spirit.

The grace of liberality, like the other graces of the christian, is tender and delicate. The rude breath of miserliness is apt to cause it to droop and to stint its growth. And this breath is blown upon it too often by the selfish and grasping. In too many congregations are to be found the small-souled man who would be thrown into convulsions almost if asked to undo his purse strings for a charitable or religious purpose. Such an one may be found by going from family to family, from individual to individual, with whisperings and looks of feigned regret, setting forth congregational and individual inability to fulfil pledges and promises. Beware of these grumblers and talkers. Whatever be their motive, be it meanness or spite, heed them not. They are in congregations what the flies are in the apothecary's ointment. Resist them by the

Scriptures, saying, "He which soweth sparingly shall also reap sparingly; and he which soweth bountifully, shall also reap bountifully." 2 Cor. ix. 6.

M. S.

Theological Colleges.

The seminaries where the ministers of the church are prepared for their work, possess an interest exceeding the limits of denominational coteries, and extending throughout the length and breadth of every church. No religious body of any consideration has ever attempted to carry on its work without their aid. They have ever been viewed as of the highest importance. If primitive Christianity carried on its mighty enterprise without them, as without many aids that were introduced afterwards, no long period elapsed ere flourishing schools of Christian learning sprang into life in the early centuries—as at Antioch and Alexandria. The most successful was also the most learned of the apostles: and the vast library of the fathers proves anything but the uselessness or insignificance of sacred learning. John Knox prescribes, in the first Book of Discipline, as follows: "We think it necessary there be three universities in this whole realm, established in the three towns accustomed. The first in St. Andrews, the second in Glasgow, and the third in Aberbeen." These all included Divinity Schools. The university of Edinburgh was not founded till 1582. Considering the population of Scotland at that time, this was a very liberal provision. America has not been remiss in following the example of older countries, and it would be interesting to ascertain upon reliable authority the whole amount that has been given by private benevolence to American colleges during the last ten years. Scarcely a week passes but an announcement appears of benefactions of most colossal amount being bestowed by patriotic citizens upon such institutions. In this, American citizens so far surpass us, that many of their colleges are most largely endowed, and the fountains of benevolence continue to flow with increasing copiousness. Theology has largely shared in a munificence which gives a clear

indication of wisdom, patriotism and love of gospel truth. For the Americans are practical people, and, while many are earnest Christians, they are also enthusiastic lovers of their country, and feel that in our age it cannot be great and influential without large and well appointed seminaries of all learning, and specially of religious science. Another century shall not have passed, ere Oxfords and Cambridges, not a few, shall send forth streams of thought through the enlightened masses of this new and wonderful continent—the abode of all nations.

The establishment and success of theological colleges is attended with peculiar difficulties. They can draw their support from certain sections of the community, and they are exposed to the manœuvres of party in church courts and denominations. That this has been the case with Presbyterian halls in British North America, is not likely to be denied. And it is unfortunate that peace and harmony should not reign just where they ought to have their seat, and that the fountains whence all are to drink should be muddied by contests among "the herdmen." Thus, wells dug by the fathers have been almost closed, and the opening of new ones has been received with coldness and opposition.

All, however, will acknowledge the paramount importance of good theological schools. Have we such in British North America? Undoubtedly we have useful halls that have benefited the churches. But several conditions are indispensable to the prosperity and influence of any theological seminary on this continent; such as the ability and learning of the professors; a fair average reputation pertaining to them and the college; an adequate staff in point of number, that is, a professor for each well-defined department of theological inquiry; (without even thinking of the immense number and departments of professors in some German universities) a sufficient endowment; a liberal bursary provision, and a large attendance.

As to these elements of success, learning and reputation are the growth of good management, liberal inducements and time. As to the number of professors, it will be conceded that, when.

we enumerate six theological departments, we do not exceed unreasonably. Bursaries are indispensable in a country where so many attractions are presented to our youth to abstain from a non-lucrative employment. Those, again, who have attended large universities, know the immense effect of numbers in stimulating thought, liberalising opinions, and quickening activity. Their influence is quite equal to that of the professors; and when the latter do *their* part, their power also is augmented by the large number of minds receiving their instructions. The old idea of unbroken seclusion, as favorable to success in study, may be viewed as obsolete.

But it may be said—may not less do? A more meagre provision must do, if better really cannot be obtained. But there is a great difference between accepting a moiety from necessity, and adopting it from choice, as if it were quite sufficient. Those who have been accustomed to view a hall with two professors as an ample provision, can scarcely realise how extensive are the appointments of a well-equipped theological seminary, and how manifold are the departments of theological study. The best answer to the question above, will be to give an abstract of a part of the table of contents of a small work by Dr. Hagenbach, entitled, "The Encyclopedia of Theological Science." Under the head of, "The Theological Departments and their connexions," he enumerates (1) *Exegetical Theology*, including Holy Scripture, its divisions, exegetical helping sciences, the original languages, the Hebrew and Semitic dialects, Hellenistic Greek, biblical archæology, &c. (2) *Historical Theology*, including Bible history, history of Israel, Life of Christ, Life of the Apostles and founding of the Church, historical development of Bible doctrine, Church history, its periods, assistant sciences, departments of historical theology, history of doctrines, the Fathers and the Symbols, archæology and statistics. (3) *Systematic Theology*, including dogmatic, Apologetics, Polemics, Irenics, Theology, Anthropology, Christology, Soteriology, Church and Sacraments, Eschatology, the Trinity and Predestination, Christian doctrines of morals, &c. (4) *Practical Theology*, in-

cluding the Catechism, Methodology, the theory of worship, forms of worship and their relation to art, homilistics, pastoral theology, church law, theological culture, &c.

This imperfect list is quoted as a specimen of the immense extent and variety of theological study. It shows the view taken of this subject in other countries, and points out to us their estimate of what goes to form a well-equipped theological seminary. To the question, "may not less do?" then, we answer, first, that it must, provided you cannot do better, and that you do not lower the standard of true excellence by maintaining that such poorly-equipped halls are all that is requisite, and thus lead to the multiplication of poor, starving schools, and discourage efforts after better things.

But can our small halls be expected to succeed? How is it at present? Morrin College may be left out of the calculation, as resting upon an independent foundation, not under church control, and situated in a Roman Catholic province, though inferior to none in importance, or prospects of future usefulness. Of the other four, two are not well attended, one of them the best endowed, and the other the worst endowed of all. Of the other two, in Toronto and Montreal, the least endowed is the best attended. None of them have more than two professors. Were all satisfied with this equipment, it must still end in failure: because *they not only compete with each other, but with all America.* If it had not been for the German and Dutch languages, the German ocean, poverty and bursaries, the Scottish halls would have been forsaken by Scottish youth. They could in no way have competed with the seminaries of the Germans. At one time, Scottish students repaired, in considerable numbers, to the Continent, and now this ancient fashion again prevails. There, however, peculiar obstacles and counteractions prevail. But, on this continent, our youth speak one language, read one literature, and breathe one spirit. Railways connect all its regions, and make all its educational and social advantages common property; and young men, who, as a rule, care little for denominational interests, will not remain at Halifax, or

Kingston or Toronto, to please any church, if they can join a large, famous and influential college a few hundred miles off. Our halls have to compete with seminaries of the highest name all over America. Each competes with the rest, and all with about fifteen large and, in some cases, richly endowed Presbyterian colleges. Add to this the European competition, and you have a combination of circumstances, all calculated to reduce them to inefficiency and insignificance. Moreover, the source of supply is not great. Our four Presbyterian halls have about 100 students at the utmost. In Scotland, leaving out St. Andrew's, which is poorly attended, though it has probably the ablest Professor of Divinity in Scotland, Principal Tulloch (as we have also left out Morrin), there are, in the Church of Scotland, three halls for about 300 students. But the Scotch Church represents about a million and a quarter of people, immense wealth, the growth of many centuries, but all our Presbyterian Churches not more than six hundred thousand people. How, in such circumstances, can so many halls be either well endowed, well equipped or well attended? Their very existence is a reproach to theological science and ecclesiastical management. Young men will flee not to them, but from them. The able men who have charge of them are discouraged by overwork, small attendance and small pay—a singular combination, sufficient to demonstrate a rottenness in the foundation. They have no leisure for the prosecution of new studies, in order to lead their students into fresh paths, and what leisure they can snatch, is wasted in begging for money, or staving off bankruptcy. Want famine is a spectre unfriendly to learning. When a learned professor stands upon a ship, uncertain what moment she may go to pieces and her planks strew the ocean, projecting his erudition and himself upon the angry floods of human selfishness and inhuman laughter, assisted by the ill-disguised triumph of rivals who ought to be allies, he finds the situation more exciting than favourable to calm investigation. Cynics make good philosophers, but bad theologians; and the system is bad for which cynicism is the only protection.

The obvious remedy for this state of

things is *concentration*. This alone will save theological science among us. Let all the halls be combined. Let them unite their men and their endowments. Without this, union will be impossible, and, were it possible, dangerous, for the seminaries will be the rallying point of the old parties. Five halls will be more than one church can peaceably or safely manage. College business will be the signal for an ever-resurgent uproar. Without this, our theologians will have little chance of achieving a name on this continent. Without this, our schools will only strive to out-do one another. Without this, we must continue to beg and raise money beyond computation for a system in which we do not believe. Without this, mere lectureships of two months' duration would be far superior to regular seminaries of two professors, for they would call out all the talent of the church. But with a combined hall in a central place, there would be such an array of talent, a concentration of resources in money, libraries and bursary foundations, as would rival any school on this continent. The sale of separate buildings would produce sufficient to raise an edifice creditable to the Presbyterianism of the Dominion. Such an arrangement would give a respectability to theological study, such as would create students and keep them. People would gladly support and enrich a college creditable to the wisdom, spirit and charity of the age, and feel a pride in helping it on in its progress to bless a remote posterity. If theological education were taken up in some such spirit as would rebuke all huckstering and selfishness, we should hope much of our time and its leading men. A light would break in upon us, to which we have been strangers for many a day. Former visions of the future destiny and progress of our Scottish Churches in this land, would come sweetly back to quicken our life, and teach us to forget disappointment and chagrin. The vista might be long; but we think that we could see light at the far end, and a flourishing, liberal and respectable Presbyterian Church. But if men are to debate theological education like dealers at a horse-fair, importing into it selfishness, manœuvre and crotchets of all kinds, we do hereby solemnly dismiss the topic:

and its kindred one of Presbyterian union forever, and candidly advise all readers of the *Record* to do the same. If we do not find what we want in our own midst, then, seeing this is an age in which the right article *must* be got, we must continue to seek it without our own bounds—in Europe or the United States. A. P.

Progress in Missions.

When the Christian Church evinces a lively interest in the cause of Missions, we know and feel that life and energy pervade her members. We unhesitatingly affirm of the religious body that takes little or no interest in the Mission enterprise, that deadness and coldness must prevail within her pale, for mission work is the natural and necessary action of a living Church. If there be inherent life, then, it will find its outflow in doing something to extend the blessings of the Gospel to those who possess them not. Men and women who have tasted that the Lord is gracious, and who know something of the precious truths contained in the inspired volume, will endeavour to spread those truths abroad among those who have never known nor felt them.

In mission work, the Presbyterian Church of the United States has been decidedly active, and during the past 40 years has made marked progress. She is evidently imbued with the spirit of the Gospel, and has a truly aggressive character, if zeal in the cause of Missions be accepted as a true test. At home and abroad her zealous efforts have been crowned with success, and her grand spirit of activity has achieved much. And whilst home mission work is largely prosecuted, the Foreign Mission enterprise demands a large amount of attention at their hands. In the work of evangelization abroad, a rapid, steady and healthy growth has been witnessed, as recently published statistics clearly show. In the year 1833 they had but one Mission in the eastern part of the great continent of Asia. That one mission in less than 40 years has expanded and grown to 13, and from being one station they now have 200. In 1833 they had 5 or 6 missionary labourers, now they have nearly 800, one hun-

dred and twenty-eight of whom are ordained Missionaries. And as new fields have been opened up and more labourers have been sent forth to occupy them, so also a steady increase has been witnessed in their contributions. When first commencing the work of Foreign Evangelization, the sum of \$3500 was contributed. Last year, \$334,000 were raised, \$24,000 of which sum were procured by the children's efforts. These facts speak volumes, and evidently show that there is life, energy and zeal among our brother Presbyterians in the United States. They are not content to be passive, but truly have a passion for work, and hence their eminent success, their marked progress, in the greatest and noblest of work. And though in numbers our own beloved Zion is weak in comparison with them, yet in these statistics there is a lesson for us. We see what earnestness and zeal will accomplish, and how these potent influences have caused the feeble efforts of our neighbors to rapidly expand and assume gigantic proportions. And though with us it is but the day of small things, our Mission being in its infancy, yet what hinders us from ere long increasing our little band of two, and at least doubling our rates of contribution at once. This can be done, and yet our home efforts be not relaxed in the least. Let every professor of religion and adherent of the Church be fired with zeal and filled with love for the salvation of immortal souls, and then greater and more marked progress will be witnessed in mission work, for, if there be inherent life among us, it will be shown by our aggressive efforts in this respect.

Eachdraidh Eaglais na H-Alba.

AN DARA RÊ.—II.

§ 8. Tha fhios againn gun robh an t-soisgeul air a shearmonachadh gle moch ann an Albainn agus dh'fhaodar gur e aon de na h-abstolaibh a tháinig leis air tús. Tha ar seann seanachaidhean a' strì nam measg féin airson an abstol a thair an onair seo. Tha cuid ag radh gur e an t-abstol Seumais, cuid eile Philip, cuid eile Peadair, agus cuid eile Phol: agus tha feadhaim eile 'cur na h-abstola uile fo dh'le bhi cathaich airson Ioseph o Arimetea, a dh'adhlaic

corp Iosa. Ach tha an eachdraidh mu 'n timchioll cho làn do bhòilich (mar tha 'n radh) is a tha 'n ubh do 'n bhiadh. Cha-n urrainn sinn earbsa 'sam bith a chur innte.

Tha sgeul eile mu rìgh d'an ainm Lucius a bha os ceann taobh deas Breatuinn. Tha e air aithris le Bede * mar seo: " 'Sa B. T. † 156 bha Marcus Antoninus Uerus, an ceithir fhear deug o Augustus, air a thaghadh iompaire, agus a bhrathair Aurelius Commodus. Na 'n làithean-san, 'nuair bha Eleuterus, duine naomh, a' riaghaladh thar an eaglais Romhanach, chur Lucius, rìgh nam Breatuinnich, litir a dh'ionnsuidh a' guidhe gum biodh e, leis a chead-san air a dheanamh na Criosduidh. Fhuair e gu h-àibhgearr an iarrtus diadhaidh seo agus ghleidh na Breatuinnich an creidimh ann a' fois agus sìochaint gu ruig làithean Diocletianuis, an t-iompaire." Ach cha-n 'eil sinn gabhail ris an sgeul seo, do bhrìghs' nach robh dìthis daoine riaghladh air na Romhanaich aig an aon uair de na ainmean is tha Bede a' cur sìos.

Tha sgeul eile air an aithris mu rìgh Dombhuill—a' cheud rìgh de an ainm a bha air Albainn. Tha e air a radh gun do chur esan tosgoireachd a dh'ionnsuidh Uictor, casbuig na Roimh chum 's gun curadh esan d'a ionnsuidh feadhainn a bha comasach air daoine teagaisg 'sa chreidimh Criosdail; agus gun do dheònaich esan an iarrtus. Tha bunait maith aig an sgeul seo ach cha-n 'eil coltas an fhìrinn air idir. Cha-n 'eil e coltach gun iarradh rìgh Paganach gu bhì air an foghlum mu riaghailtean an Dé bheo 'nuair bha diathan eile aig féin d' an d' rinn esan aoradh agus a sinn-searaibh uile airson iomadh chiad bliana. Ach dh'fhaodar gu bheil smuirnean fìrinn ann oir, mar thuir sinn a cheana, tha bunait seasmhach aige. Ged nach do chur Ceusar air toir aon de na deisciobulaibh chum 's gun searmonachadh e an t-soisgeul 'sa Roimh, gidheadh bha an t-soisgeul air a shearmonachadh ann a sin; agus dh'fhaodadh gun robh e mar seo ann an Albainn. Tha aon de na seanachaidhean Romhanach † ag

radh gun do ghabh na Breatuinnich a bha do-ruigsinn do 'n Romhanach, ri Criosd, 'na làithean-san.

Nis 'se ar beachd gun d'fhàinig an t-soisgeul do dh'Albainn aon doigh no 'n doigh eile dhiu seo a leanas: Thàinig deisciobuil air choreigin gu Albainn o an roinn Eòrpa a' searmonachadh Criosd, ma 's robh an t-soisgeul air a chraobh-sgaoileadh ann a' Sasuinn; no thàinig aonan o Sasuinn an dèigh do'n Bhreatuinnich (mar theirear do'n mhuinntir a bha ann an Sasuinn aig an àm seo) an creidimh a gabhail. Cha do chum eachdraidh cunntais air a gnìomh; ach ged bha an sìol beag air a chur ann an uaigneas, dh'fhàs an craobh mòr gu follaiseach agus tha i an diugh a tilgeil 'sgàile air iomadh rìoghachd an domha-n.

S. L. G.

Articles Selected.

Rev. Dr. Brooke's Address.

The following address, delivered by the Rev. Dr. Brooke in St. Paul's Church, Fredericton, on Sunday, Feb. 2nd, is printed by the request of a number of his congregation.

At the close of a sermon from Acts xx.: 32, "And now, Brethren, I commend you to God and to the word of His Grace," &c., Dr. Brooke spoke as follows:—

As Saint Paul, when about to leave the Ephesians, manifested his strong affection for them by this parting admonition, so I, having this day completed the thirtieth year of my ministerial labours among you, though with no present intention of leaving you, while the Almighty is pleased to spare me, and to give me strength to serve him in His Church, yet feel it a suitable occasion to say a few words to you in reference to the time during which we have been associated as Minister and People.

Thirty years form a long period in a man's life, and many are the changes which we have witnessed in that time. Of one hundred and forty who signed my call, no less than seventy—exactly one-half—are now in their graves. I am the last survivor of all the ministers of our church—and I think of every

* Bede: sgrìobhadair Sasuinneach a bha beo mu scàhd ceud bliana an dèigh Criosd.

† Tha sinne 'sgrìobh B. T. mar giorrachadh airson "Bliana ar Tighearn."

‡ Tertullius, cont. Judaeos, caib. vii.

other—whom I found in the Province when I first came to it. One or two, indeed, are still living, I believe, though in another land. I need not disguise from you that, when I first contemplated moving to Fredericton, I heard such alarming accounts of the difficulties I must expect to encounter here, that it was with no little trembling that I decided on the change. To have been altogether free from trials and troubles is what no mortal man can expect, but I bear my willing testimony, that, during the whole period of my incumbency, I have met with the utmost kindness from every family, every individual in the congregation—I might almost say of the whole community.

I can honestly say that I have endeavoured to “live peaceably with all men,” and I have found that others were willing to live at peace with me. I have not knowingly made an enemy; nor do I know that I have an enemy in the city. With my brethren in the ministry, of all denominations, I have all along enjoyed the most friendly intercourse, and sectarian feeling has never prevented us from meeting and co-operating in any good work.

With my own people in particular, my connection has always been of the most pleasant kind. Your kindness began with my first coming among you, and it has continued not only undiminished, but rather increased, till the present day. I have been with you in all circumstances. I have mingled with you in your seasons of joy; and I have not kept aloof from you in your days of sorrow. I have sought to comfort you, and ceased not to pray for you, when on the bed of sickness; and I have mingled my tears with yours when death has visited your dwellings. It is very painful for me to remember the many scenes of sorrow that I have been called to witness, and the many beloved friends whom I have seen consigned to the dust. There is scarcely a family connected with the congregation, or, at least, that has been connected with it for any length of time, that I have not been called to attend under some bereavement, and, in some cases, these have been often repeated. I have seen the husband parted from the wife, and the wife from the husband, parents from

their children, and children from their parents; and every dear and tender tie rent asunder by the strong hand of death.

But I rejoice to think that these sorrowful scenes have often been cheered by the hope of a blessed immortality, and that I have beheld the joy which faith in a Redeemer was fitted to impart, even in the hour of heaviest trial.

I wish I could have said that all who have heard the invitations of the Gospel from this place had cordially embraced them. But though I grieve to think that this has not been so, that some have turned a deaf ear to them, yet I have the satisfaction of knowing that my labours among you have not been altogether in vain. Not a few, and especially those young in years, have passed away, “re-joining in the hope of the glory of God.”

I began my ministry with this message, “Behold I bring you good tidings of great joy, which shall be unto all people; for unto you is born this day in the City of David a Saviour who is Christ the Lord;” and I would desire to end it with the same. Jesus Christ and him crucified, as the only foundation of the sinner’s hope, has been the theme on which I have delighted to dwell; and I trust you will remember it, when the voice that has so often declared it to you shall be silent.

And now, dear brethren, my third decade has come to a close, and we are entering upon another; but who shall see its termination? Without doubt, many of us shall have passed away before that period shall have come round. Others, in many cases, shall fill the pews where you now sit; another voice may be heard from the place where I now stand.

We have often enjoyed the privilege of meeting together in this place. Our prayers and our praises have often ascended together to the throne of God. O, Brethren, join with me in beseeching a gracious and merciful Jehovah, that, when we have finished our course here, and meet no more in His Sanctuary on earth, we may all be admitted into His Sanctuary above, and to unite together in the song of the redeemed—“Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God, even His Father, to Him be glory and dominion forever and ever.” Amen.

The Home of Christ.

A SERMON BY J. R. MACDUFF, D.D., AUTHOR OF "MORNING AND NIGHT WATCHES," ETC.

"And leaving Nazareth, He came and dwelt at Capernaum, which is upon the sea coast."—Matt. iv. 13.

That is always a momentous era in the history of every individual, when the period of youth is over, and manhood goes forth to grapple with the stern realities of life. Existence has new responsibilities—new cares—new hopes—new motives—new trials—new joys. If the character was plastic before, and only moulding or developing, now it fast consolidates. "The Man" takes a new position. He selects his own associates—discovers his own resources—manifests his own tastes and congenialities. The magnetic needle, trembling and oscillating before, fixes itself now to its pole; and there, with little variation, remains till he goes to the last and longest home of all.

We have it these words the first glimpse which the Bible gives us of the *Home of Jesus*. Around that name, the earthly Home of the Lord of Glory, how many hallowed and sacred thoughts gather! Other spots already claimed the honour. *Egypt* was for a time His home. Thither, in the morning of that mysterious infancy, He fled with His parents, till a message from Heaven assured of a safe return. *Nazareth* was His home. There, an impenetrable silence broods over thirty years of wondrous interest to all time. We dare not lift the veil of secrecy. But we can well picture the lovingness of that Childhood and Youth, unruined by one frown or passion or taint of selfishness—a Holy Light in a dwelling of peaceful obscurity, His hands toiling, as we have reason to believe they did, in the workshop of His reputed father, thus voluntarily subjecting Himself to the full heritage of the curse of toil. We can picture the wanderings of that mysterious boyhood amid the olive groves and wooded eminences which enclosed the Village. We can listen in thought to the earliest prayers lisped in the quiet homestead or on the silent hills. Rising even then with elastic step "a great while before day," while the lower valley was still sleeping amid the shadows of early dawn, the "Holy child" was invoking the ear of His Father in Heaven.

But *CAPERNAUM* is invested with a deeper interest still. Youth, obscurity, privacy, are left. He is now the public Person—the Teacher sent from God—the MAN. Nazareth was the home of His parents. There He was "subject to them." The

period of subjection is over. He has completed His beautiful example—He has read His holy lesson to boyhood and youth. Now He has to bear a more advanced and dignified testimony. Manhood in its prime is invited to come to the shores of *Gennesaret*, or to enter one of the lowly porticos in the town of *Capernaum*, and gather solemn instruction by a visit to the HOME OF JESUS!

"Master, where dwellest thou?" said two of His disciple-followers on one occasion. "Come and see," was His answer. He invites us to come also. We can, indeed, speak nothing regarding that lowly dwelling; we can mark no stone of the outer building; we cannot tell whether the blue waves of the Lake murmured under its lattice; or whether it looked out to the vines climbing the slopes which hemmed in the plain. But the mere locality is nothing. It is the wondrous Life that stamped its impress on that home, and that reads many a lesson still as to what the *home* and the *life* together should be. Come, then, let us gather with all reverence around this model "Home," where the *ideal* of MAN, the root and flower of perfect Humanity mysteriously unfolded itself.

Let us look to the life of Jesus in its twofold aspect—*social* and *individual*, *public* and *private*.

I. **SOCIALLY**.—The character of the Redeemer partook of no asceticism. The Home of Jesus was in the centre of Galilean and (Jerusalem excepted) the centre of Palestine life. He was, in this respect, unlike his great forerunner, John the Baptist. Rigid, austere, separating himself from the amenities of existence, the wilderness and solitudes of Judea were his abode. He shunned society. He came and delivered his message to teeming multitudes by day, and then as the night shadows gathered round the Jordan, he plunged back into the untrodden wilds, with no eye to look kindly on him but that of One, whose presence to him was more than all human tenderness could be! There was much to love, at least to revere, about the Harbinger of the Messiah. He was bold, honest, intrepid, sincere. He had forsaken all for the sake of his message. He could afford no time to fritter away in a worthless world. It took him the livelong night to get his spirit braced up for the solemn embassy of the morrow. With the prayer still lingering on his lips, he went forth with the old burning message of persuasion and terror—"Repent ye, for the Kingdom of Heaven is at hand!"

But the Home of Jesus was not the wilderness! No secluded nook was His selected dwelling—no quiet Palestine hamlet where

He could dwell in mystic loneliness, refusing to mingle in the common business and duties of life. He pitched His own tent in the midst of human tabernacles—mid the din and bustle of a town—the hum of busy industry ever around Him—coming in contact with every description of character—rich and poor, Jew and Gentile, bond and free, noblemen, centurions, publicans at the receipt of custom, sailors and bargemen on the Lake, rude Galilean mountaineers and shepherds, caravans crossing with motley crowds from Syria and Persia to lower Palestine and Egypt. He met them all in free, unrestrained intercourse. At one time reading to the Jews in their synagogue. At another, gathering the multitude at their spare hours by the sea-side, with suggestive nature before Him,—His pulpit a fisherman's bark,—proclaiming the great salvation. At another, seating a similar crowd on the rank grass at the head of the Lake, He would miraculously feed them with the bread which perisheth, and unfold spiritual things from the carnal type. Nor do we find Him in any way spurning the duties and delights of social fellowship. At one time He consecrates with His presence a marriage-feast at the neighbouring Cana. At another, He is guest in a Pharisee's house, eating with publicans and sinners. At another, as the Jewish Sabbath sun sinks behind Mount Tabor, to the shores and highways are lined with eager hundreds. The sick and palsied, the blind and lame, come to receive the magic touch, and listen to the Omnipotent word! Wherever He goes, His steps are tracked with mercy; misery, in every form, crouches at His feet; and gratitude bathes the wondrous Healer with its tears.

II. Thus much for His outward, public, and social life—the stirring scenes of ministry and miracle. But is the portraiture complete? Does the revelation of Human perfection end here? Turn we now to its other phase, the remaining complement in that wondrous character;—the PRIVATE Life of Jesus.

He had, as each of His people have, a secret, *inner* being, in conjunction with the outer and social:—the one a reflex of the other. That busy world on the one side of the Sea of Tiberias, witnessed His mighty deeds, heard His weighty words, and glowed under the sunshine of holy smiles and joyous friendships. But amid these boats flitting up and down the lake, one may ever and anon be seen (as the twilight shadows are falling) gently traversing its bosom; and when moored on the other side, a Figure, companionless and alone, is ascending the rugged steeps of the mountain, un-

til the veil of night shuts Him out from view. When the lights of luxury are gleaming on the opposite shores, and the fishermen's oars are heard pursuing their nightly task, the Son of Man and Lord of Glory is seeking refreshment and repose for his soul in divine communion. With the deep solitudes of nature for His oratory, He "continues all night in prayer to God." He is left "alone," and yet "not alone," for His "God and Father are with Him."

Most beautiful union of the active and the contemplative: public duty and private devotion; ceaseless exertion, and needful spiritual cessation and repose; the outer life all given to God and man the private inner life sedulously cared for and nurtured; night by night, and morning by morning, the sinless and spotless One fetching down heavenly supplies, as if in every respect He were "tempted as we are," requiring equal strength for duty and preparation for trial. How it links us in sympathy to this adorable Redeemer, to think that He had bodily as well as mental affinities with ourselves; that He participated with us (sin only excepted) in ALL our infirmities!

Do we, like Him, combine the two great elements of human character? Are our public duties, the cares, and business, and engrossments of the world, finely tempered and hallowed by a secret walk with God? Is our outer life distinguished like His by earnest diligence in our varied callings—love to God and kindness and goodwill to man throwing a softened halo round our path; beneficence, generosity, sterling honour, charity, unselfishness characterising all we do?

Is our *inner* life a feeble transcript of His? If the world were to follow us from its busy thoroughfares, would it trace us to our family altars and our closet devotions? Would it discover in our secret histories, "Sabbaths of the soul," when wearied with the toil and struggles of earth, we ascend in thought the mount of Prayer, and in these holy mental solitudes seek an audience of our Father in Heaven? Action and meditation, I repeat, are the two great components of Christian life, and the perfection of the religious character is to find the two in unison and harmony. Not like Martha of old, all bustle, energy, impulse, and finding little time for higher interests. Nor like Mary, on the other hand, wrapt in devout meditation, indifferent to the duties and shrinking from the struggles of life, but the happy intermingling of both. In one word, come and visit the *Home of Jesus*;—see the noblest of combinations, consuming zeal and childlike teachableness—untiring devotion to His fellows, hallowed converse with His God. Oh, that each

dwelling, that each *life*, might be like that! Would that in order to make a "model home," we were led oftentimes to cross and recross *Gennesaret's* lake. Then would our hearths and households more frequently be like Edens, blooming in a desert world—miniatures of the great Heavenly Home, where still there will be the beautiful combination of untiring energy in God's service, and of peaceful rest and repose in God's love.

Let us only add, as one out of many practical lessons this subject suggests, a word of encouragement for the guiltiest.

Where did this Lord of Glory establish His home? What portion of the wide world, or of the sacred land, did He select during the three most eventful years of earth's history for His most frequent residence? It was "the land of darkness;" it was "the region of the shadow of death." It was among a people who, in the most impressive and significant of Bible figures, are represented as "*sitting*" in that darkness; content to remain in guilty apathy and unconcern, heeding not the gloom around them, and the appalling shadows gathering overhead. Yet, He spurned them not. No; He, "The Light," entered this thick Cimerian darkness. Incarnate truth came into the midst of error. Incarnate wisdom settled in the midst of ignorance. Life came and settled in the abodes of death!

What does this teach? but that none need despair. Those who till this hour have been "sitting in darkness"—the darkness of guilt, and sin, and miserable estrangement from God—may listen to the voice of Jesus, saying—"I am the Light of the world, he that followeth Me shall not walk in darkness, but shall have the light of life."

And not only do we here learn that Jesus comes to the very worst, and is willing to enlighten them, but that He can *change* the very worst—that He *does* enlighten them. The Sun of Righteousness not only arose on Galilee, but He rose "with healing in His beams." "Its common people heard Him gladly." His best converts, His truest and trustiest friends were from the ports, and fishing boats, and villages around *Gennesaret*. Oh, if He effected such a change on them, there is no room for despondency! "That is the true light which lighteth every one that cometh into the world." He is willing to take up His home in every soul—though that soul be as the valley of the shadow of death. "God who commanded the light to shine out of darkness, is willing to shine into that heart with the light of the knowledge of the glory of God in the face of Jesus Christ."

Whatever your darkness may be, Christ can relieve it; Christ can dispel it. If your heart be as a *Gennesaret* swept with storms, He will come and whisper in your ears, as he did of old, His calming words—"Peace, be still."

The Home of Jesus, His outer home, at Capernaum, is but a memory of the past; not one stone has been left upon another that has not been thrown down. But He has a more enduring home, which human hands cannot annihilate, and time cannot destroy. "Thus saith the high and lofty One who inhabiteth eternity, I dwell in the high and in the holy place; *with him also that is humble and of a contrite spirit!*"

Queen Victoria at Church.

A LESSON FOR FASHIONABLE OLD LADIES AND DRESSY YOUNG ONES.

An English letter writer says:—"On Saturday afternoon I left for Balmoral. The nearest stopping place of the railway is at Ballater, nine miles from Crathie. I found that nearly all the tourists residing there, to the number of at least a hundred, were going to drive on Sunday morning to Crathie Church. I managed to squeeze in among the crowd, and got perched on top of a trunk outside an omnibus. We reached Crathie at eleven o'clock. The service begins at twelve. I had a letter of introduction to Dr. Taylor, the minister of Crathie, and although I was ashamed to disturb him, my selfishness overcame my politeness. I made straight for the Manse, and rang the bell. He opened the door himself, read my credentials, and asked what he could do for me, inviting me to the manse after service. I told him my desire to get a good seat in church. He called the beadle, who was just going with the keys to open the church door, 'Sandy, you will give this gentleman the *best seat in the church.*' Sandy and I went together. There was a great crowd outside, and around. I suppose fifty carriages on the road. We went in quietly by the vestry door, and Sandy locked it after us; I selected a seat in the gallery, just opposite the Queen's—just fancy the brass of the man—and there I sat full ten minutes before another individual got admission. When the door was open, there was a rush such as you would see at a theatre

The Sabbath School.

LESSONS FOR MAY,

FIRST SABBATH.

SUBJECT.—*Joseph's Exaltation*,—Gen. 41; 37-49.

GOLDEN TEXT.—Ps. 94: 11. Par. Passages, Ps. 91: 14; Math. 6: 33; 1st Tim. 4: 8.

or a circus. The people almost trod on one another, and actually jumped over the seats in their hurry to secure what they thought were the best places. In a few minutes order was restored and perfect silence reigned. The Church was densely packed, and a number were left outside. Precisely at twelve the Queen walked in very quietly and took her seat in the front gallery. Beatrice followed, and then the Duke of Edinburgh and Leopold in their kilts. The Queen was plainly dressed in black silk—you would have taken her for a decent farmer's wife, very stout, but good-looking and sensible, no fuss nor nonsense in her. Beatrice is not the least pretty, but a modest looking girl, dressed in plain muslin, no humps, nor flummery of any kind, a little white straw hat, with a little bit of pink ribbon for an ornament, that's all. What an example to the nation. These two were the plainest dressed women in the Church of Crathie. God bless them. The service was conducted by Donald McLeod, brother of Dr. Norman, who gave us a beautiful sermon from the text 'I go to prepare a place for you.' It was evidently intended as a kind of funeral sermon in the memory of his brother, although no direct allusion was made to him. Her Majesty seemed deeply interested. There was no organ or other innovation on the old Scotch form of worship, two or three country lads and lassies led the singing, and the whole congregation joined most fervently in singing the Old Hundred, Martyrdom and French. The Queen stood with the congregation at prayer, and sat with them while they sang. She turned up her Bible when the others did, and sang as heartily as any one in the crowd, and also dropped her contribution into the bag that was handed round just like the rest of us."

Vv.—37-39.—Show us in a very striking manner the wisdom of this great King. If all monarchs had been governed by such principles in the choice of their ministers, how much misery would the human race have escaped. The Scriptures declare that wisdom in planning, and skill and energy in executing, like every other mental endowment, come from the spirit of God. Pharaoh saw that Joseph's plan was good in itself; but he also saw that God had sent the dreams in mercy to him and his kingdom, that the most appropriate mark of gratitude that he could offer, would be to honour and exalt God's chosen interpreter; and that thus he would be most likely to obtain the divine blessing on the measures adopted to meet the impending calamity.

VIRGINIA.—A remnant of the Pamunkey tribe of Indians, numbering 85 persons, own and occupy a tract of 1,466 acres in this State. They have a school, a Baptist Church, and three ministers. Every member of the tribe over fifteen years of age is a member of the church.

In Vv. 40-30.—We have *Joseph's Exaltation*, including a number of particulars. First, the extent of the authority with which he was invested. He was placed over all the land and people of Egypt. Secondly, his official rank. He was to be next to Pharaoh and over all others. "Only on the throne will I be greater than thou." Thirdly, his investiture with the insignia of office;—*a—the official seal or signet ring*, not probably worn on the finger, as it is said to have been taken off the hand of Pharaoh and put on the hand of Joseph. The seal was possibly attached to a bracelet, and worn on the wrist, which ancient engravings show to have been a very prevalent custom. Among modern nations the seal is an important instrument. But in ancient times seals were of still more consequence, because documents required no signature, but were authenticated by the seal alone. Hence very great care was taken to hinder seals from being imitated or forged; and those who committed such an offence were severely punished.—*b—vestures of fine linen*. Probably a suit of official robes, made of the fine muslins of India, sold in Egypt at enormous prices, and worn by the Priests, who were the nobles of that country.—*c—a chain of gold about his neck*. This was in those early times almost uniformly a mark of official

distinction.—*d*—*The second of the King's state Chariots is assigned to him, and heralds are commanded to cry before him, "Bow the knee."* In V. 44: Pharaoh pledges to Joseph his own royal dignity as a guaranteed that his power should be as unlimited as his own. Fourthly, *his social elevation*—he was united, by marriage to one of the most illustrious families of Egypt. The city of On, called Avon, in Ezek. 30: 17 and Bethshemosh in Jer. 43: 13, but known in profane history by the name of Heliopolis, or "city of the Sun" was at this time the Egyptian Capital. The Priest or Prince, of the capital city, must have been a man of very high rank.

The exaltation of Joseph, who like Christ, our gospel Joseph was first humbled and then exalted, that he might save his brethren and his fathers house—was a surprising contrast to his previous condition. For the persecution of his brethren he had the favour of the King. For the condition of a slave, the rank of a Prince. For a prison, a palace. For the toils of servitude Royal power. For fetters of iron, a chain of gold. It was also long delayed. Thirteen years of servitude elapsed from the time of his expulsion from his father's house and protection, before God interfered for his deliverance. Often during that time he may have been ready to faint under the idea that God had forgotten him; and yet he was not left without tokens of the divine care and favour. And still it came unexpectedly. Two long years had shown that the butler had forgotten him; and never perhaps had he less expectation of it than at that time. But the arrangements of God were completed, and the selfishness of the butler accomplished that which would never have been brought about by his gratitude.

Vv. 47-49.—Show us Joseph making provision for the coming famine. Twenty per cent of the produce of the year of plenty were collected and stored up, being probably a tax exacted from the people. In modern times the Egyptian taxes have been as much as 70 per cent; Joseph may have bought corn at low prices in addition to that yielded by the tax. The greatness of the crop during the years of plenty was perhaps never equalled in other times. The Egyptian wheat yields from seven to ten ears or heads on the stalk, and sometimes as many as eighteen stalks from one root. A handful of stalks from each seed, therefore, is such a return as has never been known before or since.

Explain to the children the leading facts in the history of Joseph; and practically improve the lesson by adverting to Jesus,

Joseph's great antitype, to whom alone they as sinners must go to receive the bread of life, even as the Egyptians and the house of his father went to Joseph.

DOCTRINES.

1. God is the disposer of all earthly events.
2. Earthly trials are no evidence of God's displeasure.
3. All things work together for good to them that love God.

SECOND SABBATH.

SUBJECT:—*The Report from Egypt,*—Gen 42: 29-38.

Driven by a severe and wide spread famine, the sons of Jacob had gone down to Egypt to buy food, where they stood face to face with their brother Joseph, the Governor of the land, of whose identity however they had not the slightest suspicion. Joseph recognized them, but for wise purposes did not make himself known until, by treatment apparently harsh, he had tested their character, and especially had turned their thoughts in upon themselves, to remind them of their guilty part and to give them a sorrow, which, however bitter for the time would produce the most salutary results. He spoke roughly to them, charged them with being spies, insisted that in proof of their veracity they should bring down Benjamin, retained Simon as a hostage, returned every man's money into his sack, and dismissed them with the emphatic injunction to bring down their youngest brother. On their way home one discovered the returned money, and this filled them with consternation: What is this that God hath done unto us?

V. 29-34.—The report they gave to their father was very correct. There was neither suppression of facts nor exaggerated statement. Judging from the past not much trust could be placed in the veracity of these men, when they had an object to gain; but although, in their present circumstances, equivocation had been able to accomplish a selfish end, the painful position in which they were placed, along with dark forebodings of the future, would have constrained them to speak the truth. This was one good which arose from the trouble. This report, read in connection with the preceding narrative compels the exclamations, How beautiful is the truth!

V. 34.—His general surprise would seem to indicate that the returned money had been found on the way only by one of the brethren. Joseph had returned their money partly through kindness (Ch. 43: 23), and partly to cause his brethren to think seriously of the past, (V. 28).

V. 36.—Probably Jacob had some suspicion, that, notwithstanding, the coat dipped in blood, Joseph had met with foul play at the hands of his brethren. However, this may have been, he now lays the blame of Simeon's imprisonment, and of the prospective loss of his son Benjamin at the door of his sons, who had just returned from Egypt. And yet perhaps it was the pressure of the present sore trials which made him say what he did not mean.

V. 37.—Reuben had no right to make any such proposals. Yet, as this was not a time of calm thought, let him have credit in this utterance for an earnest purpose of using every effort to bring Benjamin safely back. Comp. chapter 37: 21-22-29.

V. 38.—Jacob was unyielding. His heart was wrapped up in Benjamin the youngest son of his beloved Rachel. Joseph was gone: Was not that enough? The fact that the Egyptian governor, a man of such apparent harshness, had insisted so strongly upon seeing Benjamin made Jacob's heart sink.

LESSONS.

1. To remind of sin God sometimes send affliction. Yet he pities while he afflicts, just as Joseph wept when he spake roughly to his brethren and bound Simeon before their eyes. The heaviest end of the rod is in God's hand. How thankful we should be when our afflictions fill us with sorrow for sins of the past! Vv 21-22.

2. A time of trial sometimes furnishes occasion for the manifestation of fine traits of character. Look for example at the feelings which prompted the words of Reuben.

3. To God's people troubles are blessings in disguise. The hand of Providence was leading Jacob wisely and lovingly, yet he exclaimed, all these things are against me. He lived to see how mistaken he had been in his estimate of providential dispensation, nay, how unbelieving and sinful. Here is a note of warning: Never distrust God in the dark days of trouble. And a lesson of encouragement: All things work together for good. Fear not christian, for

The clouds you so much dread
Are big with mercy, and shall break
In blessings on your head.

THIRD SABBATH.

SUBJECT—*Joseph makes himself known*,—
Gen. 45: 1-8.

For 22 years Joseph had been separated from his father and brethren. Here are his brothers before him; he can refrain no longer—love bursts all bounds. He had brought his brothers to a deep sense of their sin, and now, nothing remains but to show his love,—just as Jesus deals with us sinners, trying us,

dealing with us until we come to see our sins, and then revealing his pardoning and saving grace.

V. 1.—All were sent out lest the past history of Joseph's brethren should be exposed before the eyes of strangers.

V. 2.—Perhaps also Joseph did not wish that strangers should witness the intensity of his feelings. "It was the wicked brothers who should have filled the house with groans and outcries of repentance. But it is Joseph who weeps in the presence of his transgressors,"—"Jesus wept." The Egyptians and the House of Pharaoh heard the former by their own ears as they were turned out of Joseph's presence:—The latter would hear the report of the news immediately.

V. 3. Joseph then uses all possible plainness; as Jesus did in dealing with Saul of Tarsus. A sense of their great crime put them to shame. When we see our sins we are apt to be driven away from God; we would if we could, hide from him. It is when God reveals to us His heart of love that we are drawn to him.

V. 4.—He overcomes their fears by tenderness of his love. How like Christ's dealing with sinners! He calls himself their brother when he recalls the memory of their crime; Christ is not ashamed to call us brethren.

V. 5.—He shows to them God's over-ruling hand in the whole matter. Compare Acts 2: 23-24.

V. 6.—*Earing*, old English for ploughing. The Famine was to be terribly severe for five more years, no tilling and no reaping; no rising or overflowing of the Nile.

V. 7.—Here God's hand is again pointed out.

V. 8.—*Father to Pharaoh*—most confidential and important Counsellor and friend.

DOCTRINES.

1. See how freely and fully Joseph forgives. It is noble and like God to forgive injuries and pay them back with love.

2. See how Joseph notes God's hand in all events. Let us do likewise.

3. Jesus reveals himself with greater love than Joseph, with fuller, freer pardon, with a greater deliverance.

4. As Joseph invited his brethren to draw near to him, so Jesus invites all to Himself.

FOURTH SABBATH.

SUBJECT.—*Joseph sends for his father*,—
Gen. 45: 16-28

This lesson is a continuation of the interesting narrative that we have been studying for the last seven Sabbaths. Mark the progression—now the story is pointing to a satisfactory ending. Joseph long lost as his father thought, makes himself known to his brethren, as we saw in our last. The lesson to-day tells us that he made himself known to his father.

V. 1.—Pharaoh's concurrence in Joseph's desire concerning his father. Pharaoh had heard of the visit of Joseph's brethren (V. 2.) Knew about their father, Jacob, (V. 8.) pro-

bably had heard the whole story from Joseph himself. And now for Joseph's sake he is ready and anxious to show kindness to them all (a) provides means of transit from Canaan to Egypt—waggons or—Egypt was rich in horses and waggons, but the Nomadic Hebrews had none, (b) provides provision for the way, (c) promises that if they will come to Egypt they shall eat of the good of the land. And since they are to be so highly favoured in Egypt they need not be at all distressed about leaving some little goods or furniture in Canaan.

It would almost seem that the desire to get Jacob and all his sons down to Egypt, originated with Pharaoh. So urgent and liberal was he. It did not, however, though as King he issues the invitation.

II. Joseph carries out Pharaoh's command, gives his brethren waggons, provision, change of raiment, but to Benjamin he gives more than to the rest. Benjamin is the youngest and the favorite. And by them he sends to his father, (a) 10 she asses laden with provisions for the journey, (b) 10 asses laden with the good things of Egypt. These good things were in addition to the corn and wheat spoken of; they were doubtless costly gifts—rich presents to his father, Egypt supplied such things in abundance.

III. The obedience of Joseph's brethren. They deliver the message—tell it simply "Joseph is yet alive and he is Governor over all the land of Egypt." Jacob who had given up all hope of ever seeing or even hearing from his loved and long lost son, is incredulous. He has not full confidence in his sons, especially when they speak of Joseph. Then they bring forward the evidences of the truth of what they say. They repeat the very words of Joseph and in all likelihood they confessed their own guilt in connection with their brother, how they had sold him, how he was taken down to Egypt, where they met him, and how he, on making himself known to them forgave them. Moreover they shewed him the waggons, the Egyptian waggons that Joseph had sent to convey him and his out of the land of Canaan. At length Jacob believes—is satisfied—his longing is appeased and his mind is made up. I will go &c. Such joyous tidings revive his spirit. He feels young again. A terrible load has been taken from his mind. He is Israel again, and as Israel he says "I will go &c."

LESSONS.

1. God can employ even wicked men for the promotion of his cause. Pharaoh invited Jacob and his sons to Egypt during the years of famine, and thus he did good to the people of God, the Church of that time.

2. A Godly life and a consistent walk wins the regard of worldly men. Joseph's life influenced Pharaoh to do what he did for Israel.

3. When we are raised to high positions we should not forget our friends who are not so favoured. Joseph thought next in position to

the King himself ministered to his poor brethren.

4. How beautiful it is to see sons mindful of their aged parents. Joseph's kindness to his father.

5. Nothing gladdens a father's heart so much as to hear that his children are doing well. Jacob is rejoiced at the good news from his son.

6. Household troubles are heavy—Joseph absent and Jacob sad. But household joys are great, the meeting of long separated father and son, rapturous.

News of the Church.

Death of Dr. Geddie.

All who are interested in the welfare of the New Hebrides Mission will learn, with deep regret, that Dr. Geddie is dead. He died of paralysis without a struggle on the 14th day of December.

The news of Dr. Geddie's death was received by the English mail, which reached Halifax on the 10th ult., in a letter from Mrs. Geddie, dated Geelong, January 1st, addressed to the Secretary of the Board of Foreign Missions of the Presbyterian Church of the Lower Provinces. He was born at Banff, Scotland, and studied in Pictou Academy, and at 21 years of age was licensed to preach the Gospel. The Mission to the New Hebrides was the great work of his life, in which he laboured with zeal and marked success till failing strength laid him aside from work, and death at last laid him low. We sympathise with the friends of the deceased in their bereavement, and with the Mission in her loss.

As already noticed, the Church of Scotland Prayers, for the use of Households and Families, are now on sale at the B. A. Book & Tract Depository, Granville St., Halifax, at the ordinary prices, and can be forwarded by mail to any part of the Lower Provinces. This is the only collection of Family Prayers published, which has the authority of the church.

THE children of the Sabbath School in St. Andrew's Church, St. John, N.B., had their annual concert a few weeks ago, when they realized one hundred dollars.

THE Ladies of the St. Matthew's (Halifax) Working Society held a Sociable in the Basement of the church on the evening of the 1st inst., for the purpose of raising a sum of money to enlarge the Basement, which has been outgrown by the increasing numbers of the Sunday School. The meeting was inaugurated with refreshments in the Session Room from seven to eight o'clock; and shortly after the latter hour, the Rev. G. M. Grant, pastor of the charge, took the chair, and called the meeting to order. Whereupon an interesting and pleasant programme was commenced, which, by songs, instrumental music and readings, sustained the interest without flagging to the end of the entertainment. This was not a congregational, nor was it a Sunday School festival—it was managed by the Committee of Ladies in the congregation, by whom the Richmond Church was helped on to completion; and now that there was no further work in the mean time for them anywhere else, they turned their attention to the wants of their own church. We understand that the net receipts amounted to about \$190. This shows what a few willing hands can do; and we hope that their example may be followed by others in the different congregations of the church, who, by them, may be stimulated to go and do likewise.

Social Meeting in St. Andrew's, Halifax.

The annual Social meeting, on the anniversary of the Induction of the Rev. John Campbell, took place on the 20th ult., in the Basement of the church, under the auspices of the "St. Andrew's Young Men's Association." The President of the Association, W. Kandick, Esq., presided, and conducted the business of the evening. After the opening of the meeting by a few remarks from the Chairman, and devotional exercises, the Pastor addressed the meeting, and gave a hearty welcome to strangers and other friends who were present. At intervals the choir discoursed several pieces of music, in excellent style, during the evening, varied by songs, duets and trios. Miss Wetmore presided at the organ and piano forte.

It is but right to say that the enter-

tainment was really a *sociable*. The young men resolved that all supplies should be purchased, and that the ladies of the congregation should not be taxed with the responsibility of providing privately, as is often done. They presided at the Refreshment table in their usual pleasant manner. It was not the intention of the Association to make money out of the evening's entertainment further than to pay expenses, which the sale of tickets easily accomplished.

MR. GORDON, Catechist, who, during the greater part of last year, laboured with so much success in different localities of Cape Breton, will return in a few days to resume his work for the summer. He will be accompanied by Mr. McLean as a co-labourer in this interesting and extensive field of Cape Breton. Mr. McLean is studying for the ministry with a view, we believe, of entering the Foreign Mission Field. Both these young men are proficient in the Gaelic language; and as such, at the present day, are highly valuable to the church, we wish them every success in their labours during the ensuing summer. We hope, after this early notice of their anticipated movements, that our people in the districts of Cape Breton occupied by Mr. Gordon last year, will make every necessary preparation, so that work can be resumed immediately upon the arrival of the Catechists. Churches and other places of meeting should be provided with fuel, &c., so that no precious time be lost. We hope further, that, with other parts of the work of building up the Church of Scotland in Cape Breton, the interests of the *Record* may not be forgotten. There will be Divine service in the church at River Inhabitants on Sunday, April 20th.

THE Rev. Finlay R. McDonald has resigned his charge of St. James', Newcastle. It is his intention to proceed to Scotland early in May. After a pastorate of over three years, he has shown himself to be a devoted and successful minister of the Gospel. It was no easy matter for a young minister, within one year after leaving college, to take up the work of such an important charge as that of Newcastle, and become the successor of such an able and worthy

man as Dr. Henderson; yet, this was the work which Mr. McDonald undertook; and, from the day of his induction till the present, his course has been one of unbroken success. And, we feel, in his departure, that the church in general, and his congregation in particular, will sustain a loss not easily remedied. We wish him, in his new sphere, the same success in his labours which has marked his ministry at Newcastle.

THE Rev. Dr. Guthrie is dead. His removal from this world will be much felt by the readers of his widely-circulated periodical—"The Sunday Magazine." He was one of the lights of the Free Church, a man of marked powers of oratory, and one of the most popular preachers of the day. He was born, baptized and educated in the Church of Scotland, but left her in 1843. The number of talented ministers who left the church at the Disruption, and who have been the Fathers and Founders of the Free Church, is rapidly decreasing; and the younger ministers do not possess the talent to enable them to take the position before the world occupied by such men as Dr. Guthrie, whose death we lament.

Circulation of the "Record."

We have been requested to state that the congregations of Roger's Hill and Cape John take 80 copies of the *Monthly Record*; in the list which appeared in last number, credit was given them for only 52: 3 additional copies have since been ordered. There has also been 9 additional copies ordered for St. John's, Nfld., since the Report was published, making the number of copies taken there 64, instead of 55. In Pictou town, also, 2 other copies have been ordered. Several other communications on this subject have come to hand, but are crowded out.

THE Ladies of the congregation of St. Stephen's, St. John, have carpeted and otherwise handsomely furnished the Session Room of the church, for the use of the minister and elders. The room is said to be exceedingly handsome, and very comfortable. We understand that the congregation has raised \$100 for Home Mission purposes this year.

Bazaar.

The Ladies of St. Andrew's, Halifax, purpose holding a Bazaar of useful and fancy work in the course of the summer, to aid in the erection of a manse. The church is now free of debt, and they feel that their minister should not be subjected to the heavy house-rents of Halifax; and, therefore, they have resolved to raise at least \$1,200 in this way. As the matter has not yet been definitely arranged, full particulars cannot be given, but we promise them in the next number of the *Record*. In the meantime, we hope that the friends of the church will render them the accustomed co-operation upon such occasions.

Statistical Tables.

The Committee appointed at last Synod, through their Convener, wish to call attention of all Ministers and Kirk Sessions to the blanks forwarded for filling up. The Convener earnestly hopes that forms will be filled and returned as soon as possible, so that a full and correct report may be laid before the Synod at the approaching meeting at Pictou.

GEO. J. CAIE, Con.

Salt Springs.

It is always gratifying to us to read or hear of instances of a people's affection for him who goes "in and out among them, breaking for them the bread of life," or of tangible proofs of their appreciation of his labours; we have therefore much pleasure in adding another such instance to the many already recorded during the current winter. While other congregations were giving practical tokens of affection to their respected Pastors, the Salt Springs congregation, with their usual considerateness for their Pastor's comfort, have laid in another year's supply of wood and coal. Thus have they continued from year to year "not weary in well-doing," cheering their pastor's fireside, and gladdening his heart, amid abundant and arduous labours.

A very affectionate and interesting address was presented to the Rev. Alex. McLean, of Belfast, accompanied by a purse of money. The address made mention of the congregation's apprecia-

tion of Mr. McLean's interest in the temporal and spiritual concerns of all those sitting under his ministry. Trusting that he might be spared to go in and out among them for many years, and at last that he might receive the reward of the good and faithful servant, the address concluded, and was signed on behalf of the donors, by John B. Fraser, James McC. Moore, Charles McWilliam, Angus McLeod, Hugh McLean, and Daniel McAulay.

The above gift amounted to \$135. In the most favoured circumstances of a scattered country congregation, a gift like this would afford a very tangible proof of generous liberality; but it adds very much to the value of the gift, in this instance, that it was contributed at a time when, from the unusual scarcity of money, to contribute at all required, in the case of most, a considerable amount of self-denial.

THE Report of the Sabbath School in connection with St. Andrew's, Halifax, is before us. It shows the school to be in a flourishing condition, both as regards attendance and finance. It is one of the oldest schools in the city; and we have much pleasure in making its acquaintance through its published Report. Instead of giving opinions of our own, we prefer letting the Report speak for itself.

"The numerical strength of the school had increased to two hundred and sixty-five during the first half-year. Then the tide turned, and through various ways our force was reduced to one hundred and ninety-three. Among the classes that suffered most is the Infant Class, which has been under the able supervision of Miss Kate B. Thomson since its first formation; it having at one time forty-nine scholars, and now numbering thirty. During the year, there were three new classes formed, and these being drawn from the Infant Class, may account for the reduction in its numbers."

"The grown up classes have increased towards the end of the year; and now we have two adult classes under the instruction of the Rev. Mr. and Mrs. Campbell. Mr. Campbell's Bible Class suspended operations during the summer months. This was greatly to be regretted, and it is sincerely hoped that the young men connected with it will keep together during the coming summer."

"The financial condition of the school is very encouraging. There is an endowment yielding \$46.72 annually. This sum is intended to supply books for the library, all other expenses being defrayed by a church-door collection. It will be seen by the Treasurer's statement that the sum of \$94.03 has been expended during the year in payment for religious papers for circulation among the scholars, and sundry other expenses necessary to the efficiency of the school. I may also state that the Scottish Hymnal was introduced into the school, costing \$20.00."

"There is a Teachers' Meeting held weekly after Prayer Meeting on Friday evening, at which the lesson for the following Sunday is studied. And on Friday evening after the first Sunday of the month, a Business Meeting is held, at which the matters concerning the school are discussed, and all necessary arrangements for the following month are made; and, so that the time may be reserved for business, the minister takes the lesson as a subject for lecture in the prayer meeting."

"On the first Sunday of the month, immediately after school, the Teachers hold a devotional meeting of fifteen minutes, for prayer to God on behalf of the work of the school."

"Among the disbursements of the school, will be found \$20.00 toward the *Dayspring*, Mission vessel; and also \$40.00 towards the support of a boy (Isaac Inglis) at the Industrial School; also \$10.00 towards the City Mission."

WILLIAM CALDER, *Superintendent*.

REGISTRAR'S REPORT.

No. of Office-bearers and Teachers on Roll.....	31
No. of Office-bearers and Teachers Average attendance....	28
No. of Scholars on Roll.....	265
" Girls ".....	152
" Boys ".....	113
Average attendance of Scholars.....	139
" " Girls.....	91½
" " Boys.....	47½

ALEX. URQUHART, *Registrar*.

The Library of the school is undergoing a thorough revision by the Librarians, and quite a large number of books are to be added immediately.

The money matters of the school are managed by the Treasurer under two heads. The first takes oversight of the current expenses of the school, and the other the missionary and benevolent work of the school. For periodicals, &c., for the use of the school, were expended, \$94.03: and, after the payment

thereof, the balance on hand is shown to be \$24.16. Then under the head of missionary outlay, we have an outlay of \$70, and a balance on hand of \$94—making a total of \$164, collected by the children in their classes during the year.

The Report is a gratifying one; and we wish much prosperity to the school, and hope, with the Superintendent, that the young men of the congregation will lend a helping hand to the good work by becoming teachers.

Notes of the Month.

Last winter the Roman Catholics called in question the legality of the Act of the Local Legislature of New Brunswick, on Education, and made representations which induced the Dominion Parliament to consider the matter. It was at one time feared that there might be a collision between these Assemblies which would lead to trouble. It was known that Sir John A. McDonald was in favour of denominational schools with Government grants, and there was an impression on the minds of many that he would give his consent to an Act which would disallow that which had been passed by the Local Legislature. Such, however, was not the case. He gave his individual opinion in favour of sectarian schools, but said that the Legislature of New Brunswick acted constitutionally in the course pursued against them. It was agreed, however, that the matter should be referred to the Home Government. In the meantime we have had the question before the Supreme Court of New Brunswick. The Chief Justice gave it as his opinion that when the provinces of the Dominion of Canada became confederated, the Roman Catholics had no denominational schools established by law. Teachers were enjoined to impress on the minds of children the principles of Christianity, but these were not to be of a denominational character. Therefore it is argued that the Roman Catholics have nothing to complain of with the present law. Under the old law their peculiar religious doctrines were taught in their schools, but the law of the Province did not provide that they should be. From the Act of Confederation it seems that the Legislature could not deprive them of rights and privileges which they enjoyed by law. We may now rest assured as to the legality of the present Act. There may be some points of detail which will be reconsidered

during the present session of the Local Parliament. Every reasonable consideration should be given with reference to the Roman Catholics where the principles of the Bill would not be violated.

In the neighbouring Republic there is considerable excitement over certain investigations which affect the standing of men who are in high social positions, and whose characters have been above suspicion. It is sad indeed, and speaks badly for the future history of the country, to see in public offices, and holding the most honorable positions in the nation, men who are guilty of opening up and pursuing schemes of fraud and plunder. From reports which have come to us, we have the Vice-President of the United States—a man who was respected for ability and morality—associated with a number of fellow-Congressmen represented as dealing in Credit Mobilier Stock in such a way as amounts to bribery. When the fact became known there was a cry for a public investigation, which was granted. Congress appointed a Committee of inquiry, which in its report recommended that two of their fellow-members should be expelled from the House, and censured to a certain extent all who had been associated with them. Thus the Committee made a sacrifice of two to satisfy public opinion, but found some excuse for not dealing with all alike. There is a feeling of indignation that the Vice-President was not dealt with more severely. The matter, however, is not ended. It is indeed deplorable to see men in public offices entering upon plans to enrich themselves by robbing their fellow-men. They profess to be upright and honest, and in this way veil their faces with deceit and hypocrisy to gain public confidence. The desire to be rich thus undermines their morality, and the country is made to suffer. The steps which are taken may be a lesson to public men.

The Rev. Dr. Wallace has been appointed and inducted to the Chair of Church History in the University of Edinburgh. It is beyond doubt that there is general dissatisfaction with the selection. The Commission of the General Assembly expressed their disapproval of it. The Presbytery of Edinburgh were also preparing themselves for dealing with Dr. Wallace on the charges which were made against him by the Commission as their ground of objection to his appointment as Professor of Church History. These charges were based for the most part on certain reports of sermons preached by him in his Church in Edinburgh. If they were true and could be sustained, there is no question but that the Presbytery would have felt them.

selves under obligation to deal with them. With this feeling it was moved by a senior member of the Presbytery that there should be a committee appointed to enquire as to the truth or falsehood of the charges. As the motion was tabled, the Presbytery was more than surprised to find Dr. Wallace rising to second it. He did so because the charges were groundless, and an investigation as to his views and opinions would put him right in the eye of the Church. He acknowledged to have seen certain reports of his sermons with statements without any foundation in fact. His views were in many cases the very opposite of these statements. His remarks were deemed so satisfactory that the matter was allowed to drop.

We have again reports of strikes among the workmen of England. In Wales alone we hear of 11,000 miners and 50,000 Iron-workers who have left off work. It is almost impossible to realise the great amount of suffering which these strikes entail. Nearly all the miners are union-men, and are in receipt of ten shillings per day as their allowance while on strike. For them and their families we have, therefore, very little sympathy. Only about 3000 of the iron-workers belong to union associations, and have weekly allowances. Thus there are 47,000 men with their families who have nothing coming into them at the present time. These families are in great destitution, and the men would most willingly resume work. There is not work, however, for them, until the miners resume their work and supply them with coal. Thousands are leaving the places where these strikes are, in the hope that Providence will provide work for them by which they will be enabled to earn their daily bread. Judging from the unsettled state of matters in Great Britain between capitalists and union associations, and the efforts which are made to have a tide of immigration flow into this Dominion, we may reasonably conclude that we shall have, during the coming spring and summer, a very great increase to our population.

Within the last few weeks Spain has again been in the throes of revolution. In fact it may be said that the country has been the scene of almost uninterrupted political strife and turmoil during the last ten years. There were innumerable plots and intrigues till Queen Isabella was driven by the force of circumstances to abdicate the throne and take refuge in France. The leading statesmen of the nation were still strongly in favour of monarchical institutions, but the difficulty which they found was to procure a candidate for the throne,

who would be acceptable to the people. It was clear from the outset that there was no hope for the restoration of the ex-Queen or for her son. In due time a candidate was found, who was soon afterwards crowned under the title of Amadeus I. From recent events it is evident that he has not succeeded in establishing peace and order and unity among the people. He found that the country had no apparent prospect of peace and tranquility, and he resolved to abdicate the throne. It would have been strange if he had succeeded, considering that he had so many factions around him striving for power. He might have been more successful if General Prim, his first Prime Minister, had been spared to him. His untimely death, however, left the young king at the mercy of the waves of the various factions which raged around him, and he lacked natural power and political sagacity to counteract their movements so as to bring order out of confusion, and have the nation once more in peace and unity. Since his resignation was offered and accepted, the Cortes have adopted, for the present at least, a republican form of government. We are not surprised at them doing so. Having once cut themselves adrift from their hereditary Bourbons, and having failed in their first trial to secure a sovereign who could reign over them wisely and successfully, it was natural to find them resolving to seek a solution for their national difficulties in a republican form of government. France, too, had already given them an example. It is to be hoped, with such a decision of the Cortes, that the country will not become the scene of a civil war, for we fancy on the part of a great number of the people that there will be considerable opposition to a republic. There will be plots and intrigues by the monarchists, either for the restoration of the House of Bourbon, or on behalf of such candidates as entertain hopes of filling the vacant throne. We trust, however, that God will deliver the country out of the throes of revolution in which she may be said to have been for years, and that unity and harmony and peace may prevail among the people. Until God will thus bless it, we cannot hope that there will be any national prosperity.

It is reported that the Emperor of Germany somewhat regrets the course that he pursued with reference to France. He thinks that the Cortes have resolved for a republican form of government in Spain because it was working so successfully in France. The question now in his mind arises as to what length this desire for Republicanism may grow in Europe. Under his despotic sway, he may some day find his

people becoming restive and rebellious when they hear of the political liberty and freedom of their neighbors. R. J. C.

Intelligence.

The Late Principal Barclay of Glasgow University.

We deeply regret to announce the death of this father of the Church, which took place at his official residence in Glasgow University. The venerable Principal succumbed to a severe attack of bronchitis. Thomas Barclay, D. D., Principal of Glasgow University, was born at Unst, in Shetland, in 1792, and was consequently at the time of his death in his eighty-second year. He was educated at King's College, Aberdeen, and was for some time a teacher of elocution in that city. He afterwards became a reporter on the Parliamentary staff of the *Times* newspaper. He was licensed in 1821, and was ordained minister of Lerwick in 1822, the patron being the Earl of Zetland. Dr. Barclay was afterwards translated to Currie, on the presentation of the late Sir James Gibson-Craig, Bart., of Riccarton.

In 1857, on the demise of the late Venerable Principal Macfarlane, Dr. Barclay was appointed Principal of Glasgow University. The appointment was fully justified by the manner in which it was filled by the late Principal. Many of our ministers and doctors who studied in Glasgow University, will remember Principal Barclay in connection with their college days, and will regret his death. If he neither succeeded in drawing the same youthful enthusiasm or antagonism in the hearts of the undergraduates of the University he was called on to preside over, it must be admitted that by assiduous attention to the duties of his office, he thoroughly justified the exercise of patronage which placed him in the Principal's chair. Dr. Barclay's learning was both sound and varied, although he never attained any great reputation as a pulpit orator. In Church politics the deceased Principal may be described as having been a Liberal-Conservative. It is to be noted

that he was a supporter of the innovations introduced into the Scottish system of worship by the late Dr. R. Lee, of Greyfriars', Edinburgh. Previous to his appointment as Principal, Dr. Barclay took an active part in the business both of the Presbytery of Edinburgh and of the General Assembly. Subsequently to his removal to Glasgow, the venerable deceased abandoned all active interest in the proceedings of the Church Courts, and devoted himself entirely to his responsible duties as Principal of Glasgow University. Dr. Barclay has passed away at a ripe age, but his loss will not be the less felt in the institution of which he was the practical head, nor in the Church of which he was, if not a brilliant, still a venerated and respected member.

DR. ROBERT BUCHANAN, A.M., formerly Professor of Logic and Rhetoric in the University of Glasgow, is dead. His death took place at his country residence of Ardfillayne, near Dunoon, Argyleshire, Scotland, on Sunday, March 2nd. He was descended from a cadet of the Buchanan Clan, whose territory stretches along the east side of Lochlomond from Balfron, and across to the foot of Benlomond, where begins the district of the Macgregor. The six sons of the Buchanan family became ministers of the Church of Scotland, one of whom, the Rev. John Buchanan, minister of Kingarth, in Bute, died about a year ago, also at an advanced age. Prof. Buchanan was a distinguished student at the University of Glasgow, and a favourite pupil of his predecessor, Professor Jardine, who held the appointment of Professor of Logic for forty consecutive years. It is interesting to note that Professor Jardine's predecessor was James Clow, who occupied the chair for 35 years, and perhaps it is also worth mentioning that Edmund Burke and David Hume were both candidates for the Professorship when Clow was appointed. The three Professors, Clow, Jardine and Buchanan filled the Chair for the long period of 112 years.

It is needless to speak of the eminence of Professor Buchanan as a teacher and counsellor of young men during his thirty-seven years' occupancy of the

Chair of Logic and Rhetoric in the University. His lectures were so admirable, and were felt by his students to be so full of instruction and of example to them, that his notes were frequently taken down almost verbatim, and several well-known manuals were a substantial republication of them. Perhaps his most eminent quality as a teacher was the power he had of maintaining the most perfect discipline of mind and body in his class. The slightest touch of his sarcasm was sufficient to reduce to instant obedience the most obstreperous of the youths on the Logic benches, and the perfect quiet of his manner, his uniform gentleness and courtesy, and the transparent clearness both of his intellect and his expression, made him master in his class-room without any appearance of effort.

WE are glad to see that Dr. Masson is endeavouring to induce Scotch students for the ministry to make up their minds to come out to the North American Colonies to labour. No doubt he will succeed. We take the following from the *Scotsman* :

THE UNIVERSITY MISSIONARY ASSOCIATION.—The members of this society were on Saturday addressed by the Rev. Dr. Masson on the claims of Canada as a mission field. While frankly warning the students of such drawbacks as the long severe winter, the heavy toil of serving as one cure several distant preaching stations, and the inadequate stipends of some of the charges, he argued that Canada, notwithstanding, held out strong inducements to earnest and acceptable clergymen. There was abundant work for any number of such clergymen, and the moment they arrived they would have their choice of churches without dancing attendance on patrons and wirepullers. There was also the best material to work upon—the hearts of a pious and sympathetic people, who set a high value on the ordinances of religion. And the bane and disgrace of sectarian rivalry had been well-nigh stamped out all over America. In Canada they would, moreover, have able and genial fellow-workers, with whom it would be an honour and a pleasure to co-operate in moulding the great future

of the Dominion to a truly Christian character. Too many of the livings were still shamefully inadequate, but vigorous efforts were being made to raise them, and already there were some prizes equal to any in the mother Church. One living in Montreal was above £1000 a-year; and when, as often happened some rich church in the States set its heart on a Canadian minister, "money was no consideration." At the close of his address, the cordial thanks of the students were conveyed to Dr. Masson by the president of the Association.

WE are glad to learn of the missionary vigour manifested among the students of Queen's College, Kingston. Mr. Alex. Cameron (brother of the minister of St. Andrew's, St. John,) writes to a friend under the date of Feb. 23rd, as follows:—

"There was a regular meeting of the Missionary Association this forenoon, when the students were allocated to the different Presbyteries under whose directions they are to labour during the summer. Our Association are sending out twelve missionaries this year."

We understand that Mr. Cameron is himself "one of the twelve."

NASHVILLE, TENNESSEE.—The First Baptist Church, Nashville, have agreed that they will dispense with all finery on Sabbath, wearing no jewels but consistency, and hereafter appear at church in plain calico dresses. This is a very needful reform; and we hope it will not destroy itself by running to extremes. Let our congregations take a note of this reform, and go and do likewise.

BISHOP PATTESON'S SUCCESSOR.—The Rev. J. R. Selwyn has been appointed a successor to Bishop Patteson, lately murdered. He and the Rev. J. Still have recently been sent forth by the Church of England, to labour as Missionaries in the field occupied by the late lamented Bishop.

ROME.—An office for printing Bibles is now in successful operation in Rome, in full sight from the Pope's palace, and 10,000 copies of the New Testament are now in process of manufacture.

JERUSALEM.—A Railway is about to be constructed between Jaffa and Jerusalem. It is to be built by a French company, and doubtless an Engineer is now on the ground making the preliminary survey.

CHILI, SOUTH AMERICA.—Rev. Dr. Trumbull, a Protestant Missionary in Chili, whilst reporting progress in that land of Romanism, states that a Protestant school, where poor children were taught free of expense, has lately been closed by order of the priests.

ORANGE, NEW JERSEY.—The Baptist Church in Orange, N. J., supported, last year, 34 students for the ministry in various institutions, at a cost of \$3,644. This year, they purpose supporting 41 students, and erecting a church, costing \$75,000. It must be a living, zealous and energetic church.

AUSTRALIA.—The first Methodist preacher in Australia was a felon. He was an Irish Lawyer, condemned to be hung, but the sentence was commuted to transportation to Australia. The gospel was urged upon his attention, and he accepted it: became a new man in Christ Jesus, and began to preach the gospel to his fellow convicts. Blessings followed his labours. The cause grew and prospered; and, as a result, the whole land is now filled with Methodists.

SPAIN.—A merchant in Spain, not long ago, bought a large Bible from a colporteur. The priest ordered him to burn it; but he, not wishing to lose his money, used it for wrapping paper. The leaves of the Bible thus spread, were read, and many inquired of the merchant where he got them; and, being informed, purchased freely from the colporteur.

FATHER HYACINTHE.—At the request of 300 Catholics, Father Hyacinthe Loyson is going to preach at Geneva. The letter of Father Hyacinthe says that he will preach to those who are resolved not to surrender either to Ultramontanism or unbelief.

JAPAN.—A Missionary Convention has lately been held at Yokohama, Japan, at which 15 Missionaries were present. At this meeting, arrangements were made for the translation of the

Scriptures: and resolutions were adopted respecting church organization and missionary agencies.

WE are informed that the Rev. Professor John Caird, M.A., D.D., has been appointed Principal of Glasgow University, in room of the late Principal Barclay. The appointment gives universal satisfaction.

CRIEFF.—*Presentation.*—A number of the members of Dr. Cunningham's congregation waited upon him in the manse on Tuesday night and presented him with 100 guineas as a mark of respect. The presentation was made by Mr. Ironside, solicitor. Dr. Cunningham is the well-known author of the "Church History of Scotland," one of the best works written on the subject.

THE Rev. Henry Gale, LL.D., Rector of Garsden, near Malemesbury, preached in the established church at Broughty Ferry, near Dundee. Dr. Gale conducted the whole service in the usual Presbyterian fashion, even conforming so far as to wear the Parish minister's 'pulpit robe.'—*Church Times.*

Written on the Death of my dear
Friend and Schoolmate Lillie,
who died 10th February,
1873.

One more soul has wended homeward,
One more friend has joined the band
Of the joyful angels, singing
In that fair and promised land.

One more head is crowned with glory,
One more life has passed earth's gloom,
One more *lily* is transplanted
In a fairer clime to bloom.

One more home on earth to sorrow,
One more group of friends to weep,
As they lay their cherished darling
In the silent grave to sleep.

No more sickness, sorrow, sighing,
All shall now be endless peace,
In the promised new-born glory
Earthly care and turmoil cease.

One more earthly link is broken,
One more heavenly tie is made,
Let us strive to meet the loved one,
Where the flowers shall never fade.

Newcastle, N. B.

BESSIE.

The Successful Superintendent.

1. He was a man of prayer. He prayed much in secret, and God did reward him openly. When he prayed in his school, his prayers were short and earnest. The children loved his prayers—they could understand them, they listened to them—he prayed for them.

2. He was instructive. He loved God's Word and studied it. He was conversant with the standard works of the church. So thoroughly was his school instructed in divine things, that it was said of the young converts there, "They were born two years old."

3. He was full of energy. He would visit a deserted neighborhood, procure a place to hold a school, and then, in strong reliance upon God, would begin his work. He would walk miles every Sabbath to attend his school. Seeing a visitor in school one morning, he asked her if she would like to teach. "Yes, sir," was the reply. "There is a bench you can have, then." "But where are the scholars?" "Go out and find them." Thus the school grew and flourished.

4. His aim was to glorify God and save souls. Everything tended to this; nothing was tolerated that interfered with it. His Sabbath school exhibitions were directed to this end. They were pre-eminently religious, full of the sweet spirit of piety and of love, brimming full of religious truth, and full of facts calculated to make a child fall in love with Jesus.

5. He was never dry. Such a man could not be dry. He had too much real feeling for that. His soul was filled up fresh every day with precious truth and holy love; and whenever he addressed his school, teachers and scholars felt he loved them, and felt, too, that they must love Jesus.

6. He succeeded. It was no wonder. The wonder would have been if he had not. His schools flourished. Churches sprang out of them. Teachers and scholars were converted; some were called into the ministry.

He stood by the bedside of some as they, with joyous smiles, welcomed death. He has joined them in glory. The harvest-field is still white. God give us more laborers!—*S. S. Journal.*

ACKNOWLEDGMENTS.

FOREIGN MISSION FUND.

Donation from St. Andrew's Church (Halifax) S. School, to be sent to Rev. H. A. Robertson, to be used in employing a native catechist \$50 00
Col. by Wallace cong., for F. M. \$13.50
" " Dayspring 5.60

Donation of Rev. D. Ross, Dundee, Ont., per Rev. G. M. Grant 20 25
Col. at Musquodoboit 23 75
Col. at Truro 30 00
Legacy from the late Widow Barclay, Hopewell, per Rev. D. McRae 40 00
Amt. from Rev. D. McRae, short forwarded by him, 17th Jan'y, New Year's Gift from St. John's, Nfld., \$48—should have been \$48.66 0 66

JAMES J. BREMNER, *Treas.*

HALIFAX, N. S., 4th April, 1873.

SYNOD'S HOME MISSION.

Rec'd col. from W. Branch, E. R. Pictou \$24 25
" " E. Branch, " " 11 50
" " Salt Springs cong., Pictou 5 75
" " St. Andrew's " " 44 78
" " Roger's Hill, and C. John, Pictou 14 84
Rec'd col. from St. Andrew's, Hx. 24 00
"One tithe of my annual supplement from the H. M. Board" 25 00
March, 1873. G. P. MITCHELL, *Treas.*

YOUNG MEN'S BURSARY FUND.

Rec'd from St. Andrew's Ch., St. John, N. B., per Rev. R. J. Cameron \$50 00
JAS. HISLOP, *Treas.*
Pictou, March 3, 1873.

PRESBYTERY CLERK'S FEE.

Pictou Kirk Session, Clerk's Fee. \$4 00
W. McM.

PAYMENTS FOR "RECORD."

W. D. Morrison, St. John's, Nfld. \$28 75
Rev. J. Gordon, Paisley, Ont. 1 00
Rev. J. McMillan, Truro 6 00
W. Fraser, Fall Brook 2 30
W. McPhail, Orwell Head, P. E. I. 2 88
J. St. C. Moore, Eldon, P. E. I. 15 00
G. Campbell, Barney's River 1 00
M. Campbell, teacher, Big Glace Bay, Cape Breton 0 60
D. McDonald, Pleasant Hill, E. River. 15 00
Halifax:—Mr. Carmichael, R. Perkins, J. Taylor (Queen's St.), S. Noble, A. McPhee, C. Fletcher, Mr. Anderson, and P. Thompson, 60 cents each.

W. G. PENDER, *Sec'y*

"*Mayflower*" Office, 161 Hollis St.,
Halifax, April 3rd, 1873.