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THE
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1801
1789
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1871-72 Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK,

AND

ADJOINING PROVINCES.

1871.



1872.



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THE MONTHLY RECORD

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK, & ADJOINING PROVINCES.

VOL. XVII.

JANUARY, 1871.

No. 1.

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

THE NEW YEAR.

We have now accompanied our readers through another year. We trust we have been the means, in some measure, of keeping the work of the Church both at home and abroad before the minds of those who from month to month peruse our pages. We have watched the events which transpired from time to time, and to those most noteworthy we alluded. It is true, many important events have not been noticed. Our only reason for the omission of all such was simply want of space. We find that a periodical with half as many more pages could easily be filled from month to month with the news of the other branches of the Colonial Church, and with the news of the mother Church in Scotland. It is, however, impossible to accomplish an enlargement of our dimensions so long as the lists of subscribers remain at or near their present numbers. It shall be our endeavour at all times to enlarge and improve as we shall see prudent from time to time. The small change adopted at the commencement of this year and the 17th volume we hope will

meet with the approval of all our friends and the friends of the Church.

In reviewing the year now closing, we have, on the whole, great cause for thankfulness. And yet we have had, as all Churches have, cause of sorrow as well as cause of joy. One of our oldest and most valued men has been removed from a field of great activity and usefulness, to the "rest that remaineth for the people of God." We refer to the late lamented Rev. John Gunn of Broad Cove. When the veterans fall, it becomes a serious question as to who shall fittingly fill their places.

Another, the Rev. Dr. Donald of St. Andrew's, St. John, has been removed from active life by severe illness, which we fear will terminate fatally ere long. Such events as these are the lot of our common humanity. Let us bow to the hand of God, and pray for other "labourers" in "the vineyard" to be raised up.

A further regret is caused by seeing so many of our strongest and oldest congregations still vacant. Every unoccupied and neglected garden ceases to produce fruits and flowers, and, instead,

produces weeds. A flock without a shepherd wanders, strays, scatters, and is plundered by the robber and the wolf. So it must be with our vacant congregations. It is a sorry sight to see the house of prayer unfrequented on the Lord's day. Now our vacancies might allow one or two suggestions. In every vacant charge there is a Kirk-Session. The elders are all, so to speak, ordained clergymen—ordained to a special work, but nevertheless *ordained*. Therefore, why not have divine service of praise, prayer and reading of holy scripture, in the Church on the Lord's day, when supply of regular ordinances cannot be granted by the Presbyteries? In this way the young of such congregations would be trained to the good habit of regular attendance in the house o' prayer on that day. The want of the regular ministry would be felt more, and the people stirred up to make endeavour towards the securing of ministers for those appointments.

Our second suggestion is one from the experience of the Church during the year just closed. It is this. In each vacancy, a clear understanding should be arrived at as to what can be done and guaranteed towards the support of a clergymen, and thereafter either the congregation should communicate directly, as did St. Andrew's, Montreal, with some minister in Scotland, or the case should be placed in the hands of the Home Mission Board. If some such action were taken, we feel perfectly assured that each year would find our vacancies, instead of multiplying, diminishing.

The past year has been one for which we have cause to rejoice. Though so many places have not regular supply of Gospel ordinances, we have not heard of a case of disaffection. Our people, in the midst of discouragement and darkness, are firm in their adherence to the

Church of their Fathers. Her motto, "Nec tamen consumebatur," is written in her people's hearts, and, in prosperity and adversity, in cloud as well as in sunshine, they have determined to stick to her. "If I forget thee, O Jerusalem, let my right hand forget her cunning."—Translations have taken place which we hope to find productive of much good. Roger's Hill and Cape John, vacant by giving a missionary to the heathen, has been supplied by the Rev. James W. Fraser, who, after several years of arduous labour, left an impression upon the wide field to which he ministered in Cape Breton. We earnestly hope and pray that our people in Cape Breton will not be overwhelmed by the double stroke of death on the one hand and removal on the other. St. Andrew's, St. John's, Newfoundland, has given up a dearly loved pastor, the Rev. Donald McRae, to W. B. and E. B. East River, Pictou, vacant by the transference of the Rev. Simon McGregor to Vancouver Island. It is hoped that a successor to Mr. McRae will soon be found. Temporary supply has hitherto been granted.

One missionary, the Rev. Mr. McDougall, has been induced for a time to throw in his lot in this colony, and another, the Rev. Mr. Dunn, is expected by the next mail boat from Liverpool.

The past year has been one of note in the history of the Church of Scotland in the Dominion of Canada. Men have become tired of separation and secession, and now wish to join together the present disjointed energies of a needlessly dismembered Presbyterianism. Delegates met at Montreal to consider a basis of union. The *authorized* minutes of every sederunt of that Committee we give in the present issue. As this will no doubt become a historic document, we wish every churchman to have it in his possession. The substance has alrea-

dy appeared in our pages; but as no action will be taken without the consent of the people, they should have the authorized document copied and placed in their own hands. To deal with this weighty measure will be one of the measures requiring the Church's utmost care and wisdom during the year on which we have now entered. Every one, therefore, who is interested in the welfare of our beloved Zion, should think, watch and pray.

We conclude by wishing our readers heartily a "Happy New Year." We wish you that happiness which arises from the exercise of every power given you by God for His glory and the good of your fellow-men.

UNION.

We now place before our readers the authoritative Minutes of the joint Committee on Union. We did not heretofore do so, for the simple reason that the *real* Minutes did not come to the hands of the respective Councillors till after the issue of the November *Record*. We place the Minutes, as attested by the Chairman and Secretary, in the hands of the public, with this caution, that the Minutes now given to the readers of the *Record* are the only authoritative ones. To them alone should the candid thinker look in making up his mind on this all-absorbing subject. We hope that the ground traversed by the joint Committee will be thoroughly studied by each member of the Church; so that when he is asked, as he shall be, for his opinion on the matter, he will be able to give a reason for the position which he will take, be that for or against the project. Let all prejudice be laid aside, and, in the light which the following Minutes throw on the subject, act for the glory of God and the good of the Church of Christ:—

At Montreal, and within St. Paul's Church there, on the 28th September, 1870, the Committees appointed on the subject of Union by the Supreme Courts of the following Churches, viz.: The Presbyterian Church of Canada in connexion with the Church of Scotland—The Canada Presbyterian Church—The Presbyterian Church of the Maritime Provinces in connexion with the Church of Scotland, and the Presbyterian Church of the Lower Provinces, met according to the call of the respective Councillors of these Committees.

Present, The Rev. Dr. Cook, the Rev. Principal Snodgrass, D.D., Ministers, with the Hon. Alexander Morris, Mr. James Croil, and Mr. Niel McDougall, Elders of the Presbyterian Church of Canada in connexion with the Church of Scotland; The Rev. Dr. Taylor, The Rev. Robert Ure, The Rev. Dr. Topp, Ministers, with the Hon. John McMurrich, Mr. David Mackay and Mr. Thomas McRae, Elders of the Canada Presbyterian Church; The Rev. Allan Pollok, The Rev. G. M. Grant, and the Rev. Donald McRae, Ministers, with the Hon. John Robertson, the Hon. John Holmes, and Mr. James J. Bremner, Elders of the Church of the Maritime Provinces in connexion with the Church of Scotland; The Rev. Dr. Bayne, The Rev. James Bennett, and the Rev. G. Christie, Ministers, with Mr. Henry Webster, and Mr. David Laird, Elders of the Presbyterian Church of the Lower Provinces.

The Rev. Dr. Cook was appointed Chairman, and the Rev. Dr. Topp, Secretary.

The meeting was constituted with prayer by the Rev. Dr. Taylor.

Extract minutes of the Supreme Courts of the various Churches appointing the Committees were read, as also the letter of the Rev. Dr. Ormiston of Hamilton, on the ground of which, and of the sentiments expressed therein, the said action of these Churches was taken.

The Chairman opened the business by referring to the desirableness and expediency of Union between the Churches represented by this meeting, inasmuch as they hold the same doctrine and government and discipline.

I. All present were of opinion that for many and strong reasons, it was desirable to have a union of the Presbyterian Churches within British North America, and that there was on the ground of principle no obstacle to said Union, if it were accomplished on the basis of the Holy Scriptures as the Supreme Standard of faith and manners, with the Westminster Confession of Faith as the Subordinate Standard, it being understood, 1st, That full liberty of opinion in regard to the

power and duty of the civil Magistrate in matters of religion, as set forth in said Confession, be allowed; and 2nd. That the use of the Shorter Catechism be enjoined as an authoritative Exposition of doctrine for the instruction of our people.

II. With regard to the name by which the United Church shall be known, it was proposed and unanimously agreed to, that the name should be "The Presbyterian Church of British North America."

III. The meeting also resolved to record their opinion that this United Church should maintain fraternal relations with Presbyterian Churches holding the same doctrine and government and discipline—and that ministers and probationers should be received into the Church subject to such regulations as the Church may from time to time adopt.

IV. It was also agreed that the general polity, laws and forms of procedure be settled by the United Church, and compiled from such rules as may have been in force in the respective Churches, or from other books of Presbyterian law and order—and that in the meantime Church Courts conduct their business according to the recognized principles and forms of the Presbyterian Church.

Adjourned to meet at 3 o'clock and closed with prayer.

*JOHN COOK, D.D., Chairman.
ALEXANDER TOPP, D.D., Sec'y.*

At 3 o'clock, same day and place, the joint Committee met and was constituted with prayer by the Rev. Dr. Bayne. Sederunt as before. The Rev. Dr. Cook, Chairman, the Rev. Dr. Topp, Secretary.

The minutes of the previous meeting were read and sustained.

V. There was now submitted for the consideration of the meeting the question of the application of the Temporalities' Fund in the hands of the Presbyterian Church of Canada in connexion with the Church of Scotland. The unanimous opinion was, that the vested rights of the present beneficiaries of the Fund must be conserved. The matter of a Sustentation Fund was brought up in connexion with the question now under discussion. After lengthened deliberation it was resolved that, whilst a general Sustentation Fund may not be in the meantime practicable, though highly desirable, the efforts of the United Church should be strongly directed in favour of Home Missionary or Church Extension purposes. And as to the future appropriation of the Temporalities' Fund as vested rights gradually lapse, it was thought best to express no special opinion at present, inasmuch as the decision on the subject rests

with the Synod of the Presbyterian Church of Canada in connexion with the Church of Scotland.

VI. With regard to Modes of Worship it was, after some conversation on the subject, resolved, that the practice presently followed by Congregations in the matter of worship, should be allowed, and that further action in connexion therewith be left to the legislation of the United Church.

VII. The subject of Collegiate Education was then taken up. There was full expression of sentiment thereon; but the hour of adjournment, 5 o'clock, having arrived, the meeting adjourned and closed with prayer.

*JOHN COOK, D.D., Chairman.
ALEXANDER TOPP, D.D., Sec'y.*

At same place on the 29th September, 1870, the joint Committee again met, and was constituted with prayer by the Rev. James Bennett.

Sederunt as before. The Rev. Dr. Cook, Chairman, the Rev. Dr. Topp, Secretary.

The minutes of previous meeting were read and sustained.

The subject of Collegiate Education was resumed, and consideration of the same continued till the hour of adjournment, 1 o'clock.

The meeting then adjourned and closed with prayer.

*JOHN COOK, D.D., Chairman.
ALEXANDER TOPP, D.D., Sec'y.*

Same day and place, 3 o'clock. The joint Committee met and was constituted with prayer by the Rev. Donald McRae.

Sederunt as before. The Rev. Dr. Cook, Chairman, the Rev. Dr. Topp, Secretary.

The subject of Collegiate Education was resumed.

Several motions were proposed; but the consideration of the subject was deferred.

The meeting then adjourned at 5 o'clock, and closed with prayer.

*JOHN COOK, D.D., Chairman.
ALEXANDER TOPP, D.D., Sec'y.*

At same place, on the 30th September, 1870, the joint Committee met and was constituted with prayer by the Rev. G. Christie.

Sederunt as before. The Rev. Dr. Cook, Chairman, the Rev. Dr. Topp, Secretary. The minutes of the two previous meetings were read and sustained.

The meeting resumed consideration of the subject of Collegiate Education, when the following motion proposed by the Hon. Alexander Morris, and seconded by the Hon. John Robertson, was unanimously adopted, viz. The joint Committee resolve

to recommend that the earliest attention of the United Church should be given at the earliest possible moment to secure the maintenance in thorough efficiency of a Presbyterian University, and of such Theological Halls as may be found requisite to provide the necessary facilities for the education of the Ministers of the Church in the various Provinces of British North America.

The matter of a Widows and Orphans' Fund for the United Church was then taken up, when it was unanimously agreed to recommend the establishment of an efficient Widows and Orphans' Fund for the United Church, to which all Ministers and Congregations will be expected to contribute, and that in the meantime the services of an actuary be secured to value the different Funds now in existence, and to submit an equitable plan for the establishment and future management of the Fund.

The meeting appointed the following committee, viz.:—The Chairman and Secretary, with the Convenors of the respective Committees, the Hon. Alexander Morris and the Hon. John McMurrich, to prepare a document embodying the results of these meetings which might be submitted to the respective Churches.

Adjourned and closed with prayer.

JOHN COOK, D.D., *Chairman.*

ALEXANDER TOPP, D.D., *Sec'y.*

At Montreal, and within St. Paul's Church there, at 5 o'clock, 30th September, 1870. The joint Committee met after adjournment and was constituted with prayer by the Chairman.

Sederunt : The Rev. Dr. Cook, the Rev. Principal Snodgrass, D.D., Hon. Alexander Morris, Mr. Croil, Mr. Sheriff McDougall, the Rev. Dr. Taylor, the Rev. Dr. Topp, the Rev. Robert Ure, Hon. John McMurrich, Mr. David Mackay, Mr. Thomas McRae, the Rev. Allan Pollok, the Rev. G. M. Grant, Rev. Donald McRae, Hon. John Robertson, Hon. John Holmes, Mr. James J. Bremner, Rev. Dr. Bayne, Rev. James Bennett, the Rev. G. Christie, Mr. Henry Webster and Mr. David Laird.

The Rev. Dr. Cook, Chairman, the Rev. Dr. Topp, Secretary.

The minutes of the previous meeting were read and sustained.

The Committee appointed in the forenoon, reported that the following minute, drawn up in accordance with the instructions given them, should be adopted as the closing minute of the joint Committee. This was unanimously agreed to.

"The members of this Committee, in bringing their deliberations to a close, desire to record their great satisfaction at the entire harmony of sentiment which has

prevailed among them on the subject of Union, and generally with regard to all matters of detail affecting the practicability of the contemplated Union, and now in the belief that the hopes of the negotiating Churches will through the blessing of God be realized, unanimously resolve to report to their respective Churches that the following articles be recommended to be adopted as the basis of Union for the United Church to be known under the name of "The Presbyterian Church of British North America."

1. That the Holy Scriptures of the Old and New Testament being the infallible Word of God are the supreme standard of Faith and manners.

2. That the Westminster Confession of Faith shall be the subordinate standard of this Church, it being understood, 1. That full liberty of opinion in regard to the power and duty of the Civil Magistrate in matters of religion, as set forth in said Confession be allowed, and 2. That the use of the Shorter Catechism be enjoined as an authoritative exposition of doctrine for the instruction of the people.

3. That this Church shall maintain fraternal relations with Presbyterian Churches holding the same doctrine, and government, and discipline, and that Ministers and Probationers shall be received into the Church, subject to such regulations as the Church may from time to time adopt.

The joint Committee, in order to bring the other matters considered by them under the notice of their respective Churches, resolve to report as they hereby do, by transmitting the minutes duly signed and attested."

The Committee unanimously resolved to meet at 8 o'clock this evening to engage in religious services, in prayer and thanksgiving to God for the spirit of unity and brotherly love poured out upon them in all their deliberations.

Adjourned and closed with prayer.

JOHN COOK, D.D., *Chairman.*

ALEXANDER TOPP, D.D., *Sec'y.*

At same place and date 8 o'clock p.m. The joint Committee met and was constituted with prayer.

Sederunt, the Rev. Drs. Taylor, Snodgrass, Bayne, Topp, the Rev. Messrs Christie, Grant, Pollok, McRae, Hon. Alexander Morris, Messrs. Croil, Mackay, Webster, McDougall, Laird.

The Rev. Dr. Taylor, Chairman, p.t., the Rev. Dr. Topp, Secretary.

This being a meeting mainly for devotional exercises, Mr. Pollok read the 37th chap. of Ezekiel, after which the Rev. Dr Jenkins being present was requested to en-

gage in prayer. After one or two addresses from Members, the Chairman read part of 17th chap. of John, and Mr. Christie afterwards engaged in prayer.

The Committee then unanimously resolved to record their thanks to the Trustees of this Church for their kindness in granting them the use of it for their meetings, and also to the Christian friends in Montreal, who have with so much heartiness and generosity extended their hospitality to the members of these Committees.

After singing the last two verses of the 72nd Psalm, and after the Benediction by the Chairman, the meeting was closed.

W. TAYLOR, D.D., *Chairman, p. t.*
ALEXANDER TOPP, D.D., *Sec'y.*

Full information as to this Mission will be found in the Annual Report of the H. M. Board, laid before last Synod, and printed with the Minutes in the August supplement of the *Record*. More need not be said now, except to point out that we, as connected with an Established Church and holding her principles, are specially bound, in the only form possible for us, to extend the ordinances of religion to thinly peopled districts, to help the weak according to our strength, and to see that no brother in the ministry is left to suffer in temporal things while devoting his whole time and strength to the spiritual improvement of any corner of our vineyard. It is earnestly hoped that the collections for 1871 shall exceed those of any previous year.

GEO. GRANT,
Convenor Home Mission Board.

Articles Contributed.

Synod's Home Mission.

There are a few facts connected with this Mission that every one should know : (1.) As will be seen by the notice in this month's *Record*, \$308.25 have been voted as supplements for the current half year from this fund; viz., \$50 to Prince Edward Island, \$115 to Nova Scotia, and \$143.25 to New Brunswick; and as that will make the expenditure for the year to be over \$600, it follows that the average collection from each of our thirty congregations should be \$20. (2.) But as some of our congregations do not contribute by schedule for a Presbytery Home Mission, their collections should be much larger; for, as a rule, the congregations that give for both, give three times as much for their Presbytery as they do for the Synod Home Mission; so that those who do not contribute to a Presbytery Mission, ought, in fairness, to give at least double when the collection enjoined by Synod is made. (3.) We ought not to rest satisfied surely with our present amount. Last year we raised for Presbytery and Synod Home Missions \$1993 as against \$1050 for the year before; but more than half the amount was from one Presbytery, and it perhaps the smallest of the six. (4.) The collection should be made on the last Sunday in January, or as soon thereafter as possible, and remitted before June to Geo. Maclean, Esq., Merchant's Bank, Halifax, the General Treasurer.

The Indianapolis Convention of Y. M. C. Associations, and the Journey of the N. S. Delegates.

(Concluded.)

Three sessions were held every day of the Convention except the last, which was Sabbath, and on which there was only one, the Farewell meeting. The morning and afternoon sessions were devoted to business and the discussion of questions; the evening sessions, as they were more largely attended by the public, were generally freed from business, and given up to the discussion of such questions as were of general interest.—Even with these three sessions the time would have been very fully occupied, but these were not all. Prayer-meetings were held at six o'clock, and eight o'clock, in the mornings, and for half an hour before the afternoon sessions; and open-air meetings were conducted at different places at seven o'clock in the evening. All of these prayer-meetings were not, of course, attended by every delegate, but they were largely attended, and were among the most useful parts of the Convention's work. What a contrast they formed to some meetings, meant for and misnamed prayer-meetings, which, instead of being means of grace, seem to be rather heavy taxes on the endurance of those who feel it to be their duty to attend them; or which, to say the least,

are often more wearisome than quickening;—meetings in which, as only one or two persons can be got to take part, and as these are themselves disheartened or cold, the hour is occupied by singing four or more verses each time, which are drawled out to a slow tune, reading a long passage of Scripture, in a lifeless and uninteresting tone, making remarks, dry and apparently unsifted, and making prayers which no one would be likely to suppose to be the cries of thirsty souls, or the thanksgiving of hearts rejoicing in the Lord. How different were these! What earnestness, what high spirituality, what joyfulness were manifested. Yet, doubtless, there were also occasionally what, to me with my Scotch Presbyterian feelings and views, were unlovely features. Perhaps these feelings were wrong. But add to our meetings the fervour, the freedom from absurd stiffness and rule, the liveliness, the frankness and openness, the affection and joy of these, and you have almost perfection,—a real foretaste of heaven.

The morning, and part of the afternoon of the first day, were occupied by the work of organization.

In the absence of the President of last Convention, who was suffering from the effects of a late railway accident, the Convention was called to order by our own Maclean, the first Vice-President of last year. After devotional exercises, &c., Committees were appointed on Permanent Organization, on Credentials, and on Temporary Business, the first consisting of one Delegate from each State, District, Territory and Province represented; and while its report was being awaited, the meeting assumed the character of one of those informal prayer-meetings of which I have just spoken, and which were so delightful a feature of the Convention. Short addresses were given, short and earnest prayers were offered, verses of hymns were sung; and all in a free, spontaneous, but yet orderly manner, which gave the Chairman actually nothing to do, and which was highly pleasing, enspiring and quickening.

Soon the Committee returned and announced their election. For President they nominated JOHN S. MACLEAN, Esq., who was elected by acclamation, as I believe he was unanimously chosen by

the Committee. It was understood that this was meant not only as an expression of the esteem in which Mr. Maclean is held personally, but also as a compliment and expression of good feeling towards the British Provinces, which was peculiarly opportune, coming, as it did, so soon after the Fenian raid. The other officers I need not mention.

As soon as the work of organization was completed, G. H. Stuart, Esq. proposed a motto for the Convention, which was unanimously adopted. It is one which every Christian worker, every church and every association would do well to keep ever in mind. As Mr. Stuart said, there is danger that we shall rely too much on self-power, instead of upon the power of the Holy Ghost.—And a corrective to that tendency is afforded by this motto:—“*Not by might, nor by power, but by my Spirit, saith the Lord.*”

The remainder of the afternoon session was occupied with the discussion of the very important question: “**HAVE ANY OF THE ASSOCIATIONS DECLINED, AND IF SO, WHY?**”

But first, a word of the Welcome meeting. The first evening was occupied with a grand reception given the Delegates by the citizens of Indianapolis. The Academy of Music, in which the Convention held its meetings, was beautifully decorated with flowers, evergreens, flags, &c., and a little fountain played in front of the platform. The large building was crowded by citizens and Delegates. The Governor of the State presided; and the platform was filled with speakers, and with an immense choir, composed of the ladies and gentlemen forming the choirs of several of the city churches, and who, assisted by four cabinet organs, and an orchestra, produced music which was declared to surpass that of the great Beethoven Festival in New York.

Addresses of welcome were given, on behalf of the State, by the Governor; on behalf of the city, by the Mayor, who took occasion publicly to thank the local Association for the good they were doing to all classes in the city; on behalf of the churches, by the Rev. Dr. Day; and on behalf of the Indianapolis Association, by the Rev. Mr. Brandt, its

Superintendent, in the absence of the President, Col. Ray.

These were replied to by the President of the Convention, by Thane Miller, and by Geo. H. Stuart. And the meeting concluded with a general shaking of hands, and making and renewing of acquaintanceships.

To return to the afternoon.

Some Associations were found to have declined; and the reasons were heard. May we not learn something here? Churches languish as well as Associations; and how can we better learn how to prevent and rectify this, than by taking heed to the experience of others? We may thus have the causes of our own evils suggested to us, and may, at the same time, hear of a cure. Except God's Word, no teacher is equal to experience, and indeed experience helps us to understand and apply God's Word.

The first answer given will, I am sure, strike one of the causes:—"Too many honorary, and not enough active, working members." Yes: that is at least one of the great causes of the poor "dead-and-alive" state of some of our churches.—Professing Christians seem to think that, so long as they get to heaven themselves, they need have no concern. They leave it to the minister to attend to all others. Possibly they may make some effort for the conversion of their children; but their love for souls seems about exhausted when it gets so far. Oh! that our churches were purged of these dead members; that only genuine lovers of Christ, and of souls, were admitted to full membership; that every one would realise the awful and glorious truths of eternity, and remember that the commission has been given, "*Let him that keareth, say, Come.*"

Another answer was: "Want of good leadership." This also evidently hits the nail on its head. A good crew is most important, yet their efforts are half lost if they are not led by good officers.—Among the indispensable qualifications of a good leader were given:—"Self-forgetfulness, untiring service, and a Christlike independence that enables a man to adopt the motto of Harlan Page: 'Resolved, by Divine Grace, that I will act as though I were the only one to act, waiting no longer for others.'" Add to these, a loving, sym-

pathetic heart; deep realization of the preciousness of Christ, and the value of souls; and a readiness to take advantage of every means which may be found useful and owned of God. And may God give us such ministers, and such elders. And let churches keep this in mind when choosing their leaders.

Surplus Machinery was given as another evil. City or town churches may fall into this; country congregations are not likely to.

Another was, "*Lack of unity among Christian churches.*" Some of our country congregations will, I have no doubt, endorse that sentiment.

The importance of giving *every member some particular work*, and of *keeping the truth prominent*, were also insisted on.

Another source of failure was pointed out, which, after all, is not so much another, as the true cause underlying all others: "*Lack of fire,*" not the fire of mere earthly enthusiasm and excitement, but the holy fire which comes from above, and with which Christ baptizes His people. "*Lack of spiritual life:*" Yes, this is the cause of languishing and death, in associations and in churches. This is why the land mourns. But can it be helped? Yes, thanks be to God, it can; for, says Christ, "*If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?*"

The second question discussed was: "**WHAT BRANCH OF ASSOCIATION WORK HAS AFFORDED MOST ENCOURAGEMENT DURING THE YEAR?**"

In answer, the means most spoken of were *open-air meetings*. In particular: Hall, of Washington, told of the great success which had attended them there. During the year, 300 persons were believed to have given themselves to the Saviour, through their instrumentality. He mentioned two chief elements of success: the entire consecration of a number of young men, and the experimental nature of the addresses given. The open-air meetings were followed by prayer meetings in the Room, lasting from ten to fifteen minutes, and to which every member was expected to bring some unconverted young man. Another successful means was said to be a Sunday evening meeting in a Hall, into which

they gathered crowds of young men, who usually loafed about the streets; and, following this, an inquiry meeting, at which there was direct, personal conversation with individuals. *Cottage prayer-meetings* were also said to be very successful. Sheaff, of Cincinnati, told of the recent revival in that city, which, he said, had originated in their rooms; he said that with them open-air meetings had not been so successful as work in their own rooms, and that thus 150 had, during the winter, been led to the Saviour.

The third question was:—“**HOW SHALL WE BEST IMPRESS UPON OUR MEMBERS AND THE COMMUNITY, A CONVICTION OF THE PERMANENCY OF THESE SOCIETIES?**”

The answers may be briefly given thus:—Do well the special work for which young men are fitted; have, as active members, only those who love the Lord Jesus, and will work for Him; where it is possible, have a permanent building; and have Conventions.

The fourth question discussed was:—“**HOW ARE WE TO REACH AND INFLUENCE THE YOUNG MEN COMING INTO OUR LARGE TOWNS?**”

Its discussion occupied a whole evening, and a most interesting evening it was. Only five persons spoke: the Rev. B. W. Chidlaw, of Cincinnati, the Hon. S. S. Fisher, of Washington, George H. Stuart, of Philadelphia, (Chairman of the Christian Commission,) Reynolds, of Peoria, and Moodie, of Chicago; but these were choice speakers. I wish I could give a fair idea of their speeches; but this I cannot do. I have already extended these notes to too great a length. I shall only attempt to give some of the ideas thrown out. They spoke, then, of the tremendous importance of having the intellect and heart of the young men of the land under the influence of an open Bible, and especially of looking after the immense throngs of young men continually pouring into the large cities, and there subjected to many and great temptations, which, if yielded to, will lead them to destruction, and make them agents of evil to others. How can this be done? They answered: Go to the trains and steamers, and invite strangers to your rooms, and do what you can to help

them—to get them good boarding places and employment, and whatever else they need, to give them good and pleasant company, to get them to some church, and to your meetings. If possible, get hold of them at first, before they get into temptation and bad company. But if not, go for them to wherever you can get them,—to the shop, to the store, to the saloon, to the streets, to the penitentiary. Go to them, not as Methodists, or Presbyterians, or Baptists, but as Christians, anxious for the salvation of their souls. When a young man is leaving the country for the town, let his parents or some friend write to the Association, asking them to meet him, to hunt him up, to look after him. Let people who have homes of their own invite strangers to visit them; let them throw around them the blessed influence of the family, of pure female society, of the society of little children. Especially let employers thus open their houses to the young men they employ. Before your meetings, let a number go out with cards bearing an invitation to the meeting, and hand these to young men who are on the streets. Try every plan which seems at all likely to be successful. Despise not the lowest or most sunken of men. One of the finest Associations in Illinois is in a penitentiary. It is composed of 400 members, many of whom seem truly converted. When you get a man converted, you do not know but he may prove a Knox, a Wesley, a Whitfield, or a Bunyan.

The next subject for discussion was:—“**WHAT IS THE SECRET OF SECURING THE EFFICIENCY OF COMMITTEES?**”

It is one which most persons, who have anything to do with Committees, will be glad to have wisely answered. Yet it may not be as interesting to general readers, and, therefore, I pass it by, only mentioning the following hints: carefully select your Committeemen, and especially the Chairman. Remove any one who may neglect his duties. Let meetings be regular, punctual and prompt in the conduct of business. Give each member of Committee some particular work to do. Occasionally let the Committee meet socially, and take tea together, at the same time talking over their business. Reports should be required from the Chairman of each

Committee, at each meeting of the Association.

The next question is one to which I should much like to receive an answer at the present moment, with reference to Halifax. Some of the answers given are also worthy of the consideration of those interested in the building of churches. It is as to "**THE BEST METHOD OF SECURING ASSOCIATION BUILDINGS.**" The gist of most of the answers was as follows:—Consult with the Pastors and leading Christian men of the city. Show the need of a building. Use the press. Come forward in a manly way to Christian men, either by a public meeting, or circular, and ask the money for Christ's sake. "The earth is the Lord's, and the fulness thereof." God has all the money we want. We have only to come with clean hearts, a single purpose to glorify the Master, and we shall have it. Ask God for great things, and work for great things. Appoint a large Committee of Christian men to raise the money. Contract no debt. Resort to no questionable measures. Do not make a Stock Company of it. Let your lives and work commend you. Receive the money in monthly instalments; a man will thus give more than he would in one lump. Secure the amount necessary in money or pledges before commencing a building. Place the funds in the hands of Trustees who are above reproach. Buy the best lot in town, rather than accept a poor lot as a donation. Provide a building suitable for the particular needs of the town, rather than copy what others have done. Arrange for stores or offices to let, if you can spare them. But let neither these nor your hall be rented for any purpose inconsistent with the objects of the Association.

Another subject of consideration was:—"The Associations of America, not simply isolated organizations engaged in a local work, but charged also with the duty of a large and important service, in the Saviour's name, for each other, and for the young men of the whole Continent."

The idea was that the Associations were sometimes apt to forget that they were engaged in the same work, and thus not to have that sympathy and feeling of oneness which are necessary

for their highest success. To remedy this, such suggestions as the following were made:—That a member on leaving any place should receive a form of introduction to the Association in the place to which he should remove. That State Conventions, (or, among us, Provincial Conventions) be made available, and that, as Conventions, members should have an opportunity of becoming acquainted with each other by an opening social meeting. That news from all the Associations be circulated among the members.

After the discussion of this subject a very pleasing circumstance took place. A deputation was received from one of the most interesting societies I have ever heard of. It is called "**The young Converts' Christian Association,**" and is formed somewhat after the model of the Young Men's Christian Associations, but is composed of boys. It was then little more than a year old, and in that time its membership had increased from seven to seventy-five, all of whom were believed to be truly converted. They had also established a number of branch Associations. Their organization was complete, and worthy of men of mind, and yet their ages varied from about 7 or $7\frac{1}{2}$ to 17. At the time of the Convention their youngest member was $8\frac{1}{2}$ years of age, and about twenty were under ten years. They held weekly prayer-meetings together, and worked for the conversion of other boys, especially those likely to be neglected, as bootblacks, newsboys, &c. During the Convention they made themselves extremely useful by acting as pages, and most gentlemanly little fellows many of them showed themselves to be. The speeches of the boys who formed their deputation to the Convention would have put to shame, for manliness, good sense, conciseness, correctness of expression, and modesty, many a full-grown man. Many readers will be slow to believe that in Indianapolis alone, through the labours of Rev. E. P. Hammond, 1000 children were believed to have been converted, and that on enquiry I did not learn of one who had fallen back.

The next subject is one which is not likely to interest the readers of the Record, and I pass it by. It had refer-

ence to the importance of embracing German young men in the efforts for the increase of Associations.

On the Friday evening, the numbers who crowded to the Convention were such that the meeting was divided, some of the members going to a neighbouring Presbyterian church, where they had a large audience. In both meetings the question discussed was, "HOW TO LEAD YOUNG MEN TO THE SAVIOUR." This subject is so general, that as it would be impossible to tell all that was said on it, so it would be unnecessary, as the way is more or less understood by all Christians. Let our own hearts be full of the love and joy of the Saviour, and a sense of the value of one soul, and then let us use every means and opportunity we can, and seek God's blessing, and surely we shall succeed.

On Saturday an interesting incident took place. The weather was most oppressively hot, and the country was suffering from drought. The Convention had on a previous day united in prayer for rain, and many were anxiously looking for it. On a sudden, an abundant and most refreshing thunder shower poured down; when the whole Convention rose and sang the Doxology, "Praise God from whom all blessings flow." It was done spontaneously, and so heartily, that it was at once delightful and edifying. It was followed by a prayer of thanksgiving.

The next question discussed—"HOW TO ORGANIZE AND KEEP ALIVE Y. M. C. ASSOCIATIONS IN COUNTRY PLACES"—is so suitable for our country readers, that I must give some of the hints thrown out. Most of the speakers dealt only with the latter part of the question, as if the difficulty was not to organize, but to *keep alive*. They said, "What we want is a man for President, who is all alive, and not afraid to do his duty." "I believe that no Y. M. C. Association in this land can die if there are three earnest young men in the Association, who say it shall not die." "The one thing that keeps an Association alive is—work." "You must keep the one idea of work for Christ before you." Start on a thoroughly religious basis, and keep so, have prayer meetings, open air meetings, cottage meetings, tea meetings, or whatever means will best suit your locality.

I must, for want of time and space, pass by the question "*How can the Associations carry the Gospel to those who do not hear it?*" and spend but a few lines on the next:—"HOW CAN WE MAKE OUR MEETINGS SO INTERESTING THAT UNCONVERTED MEN WILL ATTEND THEM?" It was answered, Believe God's promises. Have variety in the meetings. Be cheerful and earnest. Quote Scripture plentifully and correctly. Let prayers and addresses be short and practical. Do not read a long chapter, nor sing long portions at a time. Talk to individuals; not in generalities.

On Sabbath, many of the Delegates occupied the pulpits of the city, and addressed Sabbath Schools. In the evening was the Farewell Meeting. Again recourse was had to the neighbouring Presbyterian Church; and both there and in the Hall, the speakers addressed themselves very earnestly to the unconverted among the audience, beseeching them no longer to reject Christ. In the Church fourteen persons requested prayer for their conversion. In the Hall, finally, the Delegates, after parting speeches and the benediction, assembled on the spacious platform, joined hands, sang parting hymns, repeated together the Lord's Prayer, and exchanged parting salutations. And then we left what, to many of us, was a place of much spiritual enjoyment and blessing.

Next morning we left Indianapolis, and after some 33 hours of constant railway travelling, arrived in New York, black as sweeps from the coal-smoke which so disagreeably distinguishes railway travelling in the States, from the same in Great Britain.

By degrees we all found our way back to our homes. I cannot take time to speak of incidents by the way. Many things, both in the Convention and on the way, would be well worth telling; but I have already more than exhausted my own patience, and still more, I fear, that of my readers. I trust that they and I will profit by some of the lessons learned from our brethren over the way.

ONE OF THE DELEGATES.

Story of Evangeline in Prose. (Concluded.)

THE last night spent on their native shore was full of sorrow and suffering to

the poor Acadians. Before the morning broke on the smouldering ruins of the village, and the long sandy beach of the Minas Basin, Benedict was a corpse. Evangeline's sorrow was great as she bent over her aged father, and traced the foot-prints of Death on his face by the grey streaks of light that heralded the approaching day. Tenderly the priest lifted her from the cold sand where she knelt, and, turning to the sorrowing crowd, he said. "Let us bury him here by the sea. When a happier season brings us again to our homes from the unknown land of exile, then shall his sacred dust be piously laid in the church-yard." And there in haste, without bell or book, they buried the aged farmer of Grand Pre.

With the daylight recommenced the stir and confusion of embarking, and with the ebb of that tide the ships sailed out of the harbor, "leaving behind them the dead on shore and the village in ruins." Evangeline and Gabriel embarked in different vessels, and were landed in different parts of the American colonies. To render the miseries of exile as complete as human cruelty could devise, orders were given that the ships should scatter their living cargoes as far from each other as possible. Friends near and dear were parted, and cast on strange shores, and for years the long weary search for each other continued. Urged on by her deep and tender devotion to Gabriel, Evangeline wandered from place to place, sometimes in churchyards, seated on the crosses and tombstones, or by some nameless grave, wondering if the sleeper below could be the object of her search. On this sad mission she is represented by the painter, and every reader will remember that sweet, sorrowful face of Evangeline, so often seen and so much admired. In the photograph before me the sorrows of the heavy heart are brought out on every feature of that wonderful face. She is seated in a grave-yard by the sea, looking over its restless bosom. The stones and crosses marking the spot where the dead are sleeping, are scattered around her. Sometimes, in her wanderings, a rumor would reach her that Gabriel had been seen in some far-off place. One declared that he was a hunter, and had gone

to the Prairies; and another said he was a voyageur in the lowlands of Louisiana. Often disappointed and cast down, still she despaired not, but pursued her search for Gabriel. In company with a band of Acadian exiles, she descended the broad and swift Mississippi. For days and days they toiled and rowed, singing by times some favourite song to cheer their labour and lighten the sorrow that freighted the heart of Evangeline.—Wrapped in that sad, dreamy melancholy which the painter has so truly depicted on his canvas, she was often silent for hours as they journeyed on. One night while their barge was secured to the reeds on the shore, and the wearied oarsmen slept, a canoe, urged on by the sinewy arms of the Indians and trappers, sped rapidly past. At the stern sat a youth, with a face worn with care and thought. It was Gabriel, weary and restless with waiting, on his way to the wilds of the West, seeking oblivion of self and sorrow. Swiftly they glided by, and saw not the barge of the exiles as it lay among the willows by the shore. As from a trance the sleepers awoke, and Evangeline exclaimed, with a heavy sigh, "O, Father Felician! something in my heart whispers that Gabriel wanders near." "Yes," replied the priest, "Gabriel is near thee; for not far southward the long-wandering bride shall be given again to her bridegroom, and the long-absent pastor regain his flock and his sheep-fold." Then cheerily each oarsman dipped his oar, and they rowed in time to the old Acadian boat song. "Row, brothers, row, the stream runs fast, the rapids are near and daylight's past." Another day's sailing brought them within sight of a village, and not far from the river's edge they saw a house, and in front of it a herdsman mounted on his horse, surveying, with the lordly eye of a master, his numerous flocks and herds that grazed on the meadow. Looking round, as he dismounted, he beheld the priest and the maiden approaching. He paused a moment, and then rushed with open arms and exclamations of wonder to meet them. They looked up into his rough, wrinkled face, and recognized in him Basil, the blacksmith of Grand Pre and the father of Gabriel. Seating themselves, they laughed and wept their

joy by turns. But over Evangeline's heart dark doubts began to creep, for Gabriel came not. "Did you not meet him?" asked Basil. "Only this morning he left us for the hunting grounds of the West." "Gone? Is Gabriel gone?" cried Evangeline, as the grief of her heart burst out at every feature. "Be of good cheer, my child," said Basil, "he is not far on his way. We will follow him fast and bring him back to his prison." While they thus discoursed, the news spread through the village. Glad voices were heard, and glad welcomes poured forth from hearts long separated. The priest had found his long lost flock, but Evangeline had still to search for her long lost lover. The sun was not far up in the sky when Basil and Evangeline next day set out in pursuit of Gabriel. Many days passed and still they followed, catching here and there tidings of the course he had taken. Sometimes they saw, or thought they saw, the smoke of his camp fire rising on the distant prairie in the air of the morning; but when they reached the spot at evening, they found only embers and ashes. At length, after many a weary day's march, they reached a Jesuit Mission station, and again learned that Gabriel had been there and left only a few days before. They were assured, however, that he would return to the Mission when the chase was done, so Evangeline begged and obtained permission to remain and await his coming, while Basil returned homeward. Weeks and months of weary waiting passed, and yet Gabriel came not. At length a rumor reached the Mission that he had built a home in the Michigan forests, and thither Evangeline resolved to follow him. Long and full of dangers was the journey, but it ended at last; and to her sorrow she found the hunter's lodge deserted and fallen to ruin.

Thus glided on the long sad years of waiting and wandering. From place to place, in noisy camps, on battle fields, in busy towns, and secluded hamlets, like a phantom she went and came. Sorrow and suspense had robbed her of her beauty, and faint streaks of gray, like the dawn of another life, began to spread upon her forehead. Baffled by cruel fate, the homeless and friendless maiden at last reached the city of Philadelphia,

and found a home and friends in the monastery of that city. As a Sister of Mercy she resolved to spend the rest of her days in efforts for the relief of the sorrow and sufferings of others. A dreadful pestilence soon called forth all the sympathy of the sisterhood, and Evangeline was daily found in the sick wards of the hospital, bending over the fevered forms of the sufferers, and whispering words of comfort in the ears of the dying. On a Sabbath morning she entered on her usual round of visits, and passed from couch to couch, moistening the fevered lips and the aching brow, and in silence closing the sightless eyes of the dead, and concealing their faces with the linen napkins. Suddenly she paused as her eye fell on the form of an old man. Long and thin and gray were the locks that shaded his temples, and as the morning light fell on his face, the footprints of death could be plainly seen settling down on his features. With a cry of terrible anguish bursting from her lips, she cast herself on his breast, and clasping him in her arms she cried, "O, Gabriel! my well beloved." The dying man started at the mention of his name, and in the silent moments that followed, the past of his life came back. He saw his Acadian home with its green meadows and woodlands, and beneath their shade, as in the days of old, he saw Evangeline in her youthful beauty. His heart and eyes filled, and he labored hard to speak her name, as he gazed upon her face. She kissed his dying lips and laid his head softly on her bosom. His eyes brightened like sunbeams, and then closed closely, as the cold fingers of death shut out the sunlight of heaven for ever. All was over now, the hope, and the fear, and the sorrow. The mystery was solved, and, as she pressed the lifeless head to her breast for the last time, she bent her knees to Heaven and murmured this prayer: "Father, I thank thee."

G. J. C.

Paradise Row, St. John, Dec., 1870.

Sight-seeing in New York.

No. L

I had the pleasure of spending a few pleasant days lately in the great metropolis of America, and of visiting some of the public institutions of a religious and

charitable character, for which the city of New York is famous.

One of the noblest of these is situated on the corner of 4th Avenue and 23rd Street, and is the "Young Men's Christian Association of the city of New York." The building is a magnificent stone structure, and occupies eighty-six feet on the Fourth Avenue, and no less than 175 feet on 23rd Street. Simply on account of its architectural beauty, and apart altogether from the noble work carried on within its walls, the building is well worth a visit. A course of lectures is given every winter under the auspices of the Association and for its benefit. I saw the programme for the ensuing course, and observed the names of many of the most celebrated preachers of the city. In the reading rooms I found the leading papers from all the different countries in the world. The library is large and beautifully fitted up, and the number of volumes is rapidly increasing. In the upper stories of the building there are about forty class rooms, lecture rooms and studios. In some of these, classes meet every evening for the study of music, painting, sculpture, and drawing, and other branches of art and science. By the kindness of the reception committee we were shown through the principal rooms. Everything in connection with the Institution seemed to indicate a wonderful degree of prosperity, every part being finished in the most beautiful manner. In the Gymnasium and Bowling Alley we found a number of young men in the height of enjoyment. Others were in the Library poring over the treasures of literature, and many more were tracing the events of the day in the numerous papers piled along the desks of the Reading Room. It was a perfect treat to look upon the faces of those young men. They seemed to have thrown off all care and worry of business. They seemed to feel the inspiration of the place. They were in a palace, and felt it became them to act like princes. All that beautiful expenditure of art—the rich paintings on the walls, the frescoed ceilings, the massive furniture, the bright lights, and cheerful happy home-like look about everything, lent a wonderful charm to those youthful hearts, and no doubt is the means, perhaps insensibly, of imparting a refine-

ment to their whole character and conduct. Then each is made to feel that the Institution is his. He is part and parcel of it. It is his club, where he can go to spend his leisure hours in a sumptuous home. He can take his bath, read the news of the world, enjoy the richest music, admire and study the works of the best artists, with Brussels carpet beneath his feet, richly frescoed ceiling over him, and the costliest furniture around him. Who could be rough and boorish under the influence of such civilizing powers as these? Then there is also much to admire in the management of the establishment. There seem to be committees for everything. Their name is legion. On entering we were met by the reception committee. My kind friend introduced me as a visitor from New Brunswick, and I received a hearty welcome. Mr. McBurney was one of the enquirers, and sent greetings to several of the brethren in Nova Scotia and New Brunswick. Among the active committees is one for visiting the sick. On severa' of the pillars in the reception room are placed little boxes with a small slit in the cover to receive letters or cards. If one is a stranger in sickness or distress, he can send his address on a card or in a note to be dropped into one of these boxes, on which the words "Committee for Visiting Sick" is printed. The gentlemen of this committee open the box daily, and on finding the sick man's appeal they speedily repair to his bedside and afford him all the relief that Christian hospitality can suggest. Several young physicians belong to the Association, and one of them is ready at any time to second the efforts of the visiting committee in the relief of the sick. Then also there is a Committee for providing suitable boarding houses for young men who come as strangers to the city. The Committee make it their duty to know the boarding house and its landlady, so as to be able to speak with confidence about them. This Committee are now maturing plans for supplying meals at a cheaper rate to the members of the Association than they can get them at hotels or restaurants. They will no doubt succeed, and thus a great additional boon will be conferred on many young men, who, at the present extravagant prices, must find it hard to make

ends meet. I also observed another very important Committee in active existence, that is, the "Invitation Committee." Its duties are indicated by the title it bears. It aims at circulating information concerning the working of the Association as widely as possible. They have adopted a plan for bringing the work under the personal attention of young men belonging to the same business. About a year ago they issued 800 invitations to young men in banking houses. At a subsequent period the same Committee sent an address to over five thousand clergymen in New York State and the States adjoining, asking them to co-operate with the Association by giving to young men from their congregations letters of introduction to any of the members. The amount of good thus done will never be fully known on this side of Eternity. In a city like New York the sins and temptations that beset the young man who throws off the influence of home and parents and family, are many and great. What a boon therefore is such an Institution as the Young Men's Christian Association! It opens its arms wide, and offers a home and a Christian welcome to every young man. If he is in distress it promises to help him out of it. If he is sick it takes him to the physician of body and soul. If he is in search of employment it provides a situation for him. If he is friendless they take him by the hand with a brotherly grip. If he is homeless it points him to a virtuous roof and a Christian fireside. How much happiness might parents secure for themselves and their sons if they would take advantage of the offer of the Invitation Committee, and urge upon the young man setting out to try his fortune in New York the great advantages to be derived by at once joining the Association and becoming a worker in its ranks. Clergymen, too, should also see that every young man going from their congregations is provided with a letter of introduction to some member of the Association or to the Invitation Committee. We are quite sure that every young man will be welcomed if he carries with him evidence of a good moral character from his parents or clergymen. Many a young man who goes as a stranger wanders for days among thousands of bustling money-making people who take no notice of

him, and speak not a word of Christian sympathy or kindness to him. This is enough to crush a giant. To feel utterly alone in the midst of tens of thousands of your fellow creatures, and to see not one familiar face, or hear one kind word from a voice you know,—to have no hand to clasp yours for days—to be pushed and jostled about—to lie down at night and rise in the morning, to walk and sit, and pray and eat perfectly alone—to beg from rich employers the privilege of toiling and be coldly refused—to wander for hours past houses of magnificence and see through curtained windows families gathered round cheerful hearths—to be constantly reminded of the humble home far away and of near and dear ones who still gather round the fireside and think of you, and talk of you, and remember you on their knees, and then to retire to your lonely room and lock yourself in for dark hours of solitude, with the roar of the great city preventing even the luxury of sleep—all this thousands have felt, who perhaps did not know that at the corner of 4th Avenue and 23rd Street kind faces would have beamed on them, kind helpful hands welcomed them, and kind Christian young men offered them counsel and cheer.

We were told of one stranger who happened in his wandering to look in at the door of the Association, as he said himself, "just to see what was going on." One of the Reception Committee invited him in and offered to show him the building, gave him a daily paper, a comfortable seat, and sat down and talked to him. On going away he seemed quite overcome with gratitude. He shook the young man's hand and said with tears in his eyes, "God bless you, sir, you're the first person that spoke a kind word to me in this city."

G. J. C.

Memorabilia.

"The righteous shall be held in everlasting remembrance."

Few incidents are of a happier nature to the Christian mind, or better illustrate the sentiment just quoted from the Scriptures, than the meeting at Stockbridge, in September last, of President Edward's descendants. The particulars are given in *Christian Work*. They as-

sembled there to the number of three thousand grand-children and great-grandchildren, to do honour to his memory. It will be remembered that this acute Divine and modest Christian was minister in Northampton, New England, where he was exceedingly honoured in his ministry, and where he wrote his famous works, "Narrative of Revival of Religion" and "Religious Affections the Test of the true Christian;" but where, also, he was ultimately obliged to demit his charge, because of the leading families of the place turning against him. Then he went to Stockbridge and taught the Indians the rudiments of language and of Christianity, and finally, was chosen President of New Jersey, where he died. To this Divine are we indebted more than to any other for that vindication of Calvinism in which the Church of Scotland glories; and it says not much for her Alumni that they are often better acquainted with any other Philosopher or Divine than him whom the Scottish Divines of the last century delighted to honour, and whose writings are a bulwark of strength not only far more acute and orthodox, but vastly more spiritual and discriminating than Butler, Clark, or Paley. Let our young Theologians read Edwards, and both head and heart will be improved; and moreover, they will learn how to address men's consciences with effect. But to the meeting: about 3000 assembled to show their connexion with Edwards, to honour his memory and to mention their indebtedness to his writings. The occasion was improved by addresses and the reading of essays, by devotion, conference and hospitality.—Thus are the righteous held in everlasting remembrance. H.

J. A. McLean, D. McGregor and Hector McKenzie, Elders.

The minutes of last quarterly, and *pro re nata* meetings of 5th Oct., 9th and 15th Nov., were read and sustained as correct.

The Rev. Mr. Grant of St. Matthew's, Halifax, being present, was cordially invited to sit and deliberate with the Court.

The Rev. Mr. McDougall's Commission from the Colonial Committee was submitted and sustained; also, a Report of his missionary labours. The Bond and petition from McLennan's Mountain, with reference to a part of Mr. Stewart's service and salary, were then considered; anent which, it was moved, seconded, and agreed to, that the Presbytery resolve to indemnify Mr. Stewart for his services at St. Mary's and the Garden of Eden, should need arise.

There were then submitted a Call and relative documents from Roger's Hill and Cape John congregations, to the Rev. J. W. Fraser, together with Mr. Fraser's letter of acceptance. After due consideration, it was unanimously resolved to sustain said documents, appoint the edict to be served at Cape John, on the 18th Dec., by the Rev. W. McMillan, and the induction to take place at Roger's Hill, on Thursday, 29th Dec., at 11 a. m., the Rev. D. McRae to preach and preside, the Rev. Mr. Herdman to address the minister, and Mr. McCunn the people.

On application by Mr. H. McKenzie, it was agreed to give service once a month to Albion Mines and Westville during the current quarter.

The appointments to vacant congregations given at previous meetings, were reported fulfilled.

A Report was then called for from the Committee appointed to confer with the Presbytery of Tatamagouche, of the sister church, with reference to co-operation in that part of the field. The Convener, Mr. Anderson, gave a full verbal report, after which, he submitted the following extract of the Minute of the Tatamagouche Presbytery:—

"WALLACE, Nov. 8th, 1870.

"Which day and place the Presbytery of Tatamagouche met and was constituted, *inter alia*. The Presbytery proceeded to confer with Rev. J. Anderson and Charles

Presbytery Minutes.

Presbytery of Pictou.

The quarterly meeting of the Pictou Presbytery was held in St. Andrew's Church, Pictou, on Wednesday, 7th December, at which there were present, Revds. A. W. Herdman, A. Pollok, W. Stewart, J. Anderson, R. McCunn, D. MacRae and W. McMillan; and W. Gordon and Adam McKenzie, Esqrs.,

Oulton, a Committee from the Presbytery of Pictou, in connection with the Church of Scotland; when, after the views of the brethren had been freely interchanged, it was found that the greatest harmony of opinion prevailed as to the desirability of co-operation between the two bodies, till the time of their incorporation, which it was hoped would not be far distant. It was also felt that another conference should take place with a view of further clearing up the matter, which conference was appointed to take place at Tatamagouche, on the afternoon of the third (3rd) Tuesday of Jan. 1871.

"Extracted from the Minutes of Presbytery.

"THOMAS SEDGWICK,
"Ck. Pby. Tata.

"27th Nov. 1870."

With reference to which, it was resolved that the report be adopted, the diligence of the Committee commended, and that further action in the matter be left to the judgment of the Committee, and that the extract of the Tatamagouche Presbytery be published along with the Minutes of this meeting.

Application for supplements to weak congregations was next considered, when it was agreed to recommend to the Home Mission Board for the current year:—McLennan's Mountain for \$150; Wallace and Pugwash for \$150; River John for \$160; and River John to Lay Association for \$120; Rev. Mr. McDougall to the Home Mission Board for £25 stg. for four months ending 31st Jan., 1871, after which time, at the request of the Halifax Presbytery, his labours will be transferred to that Presbytery.

It was agreed to instruct the Rev. Mr. McCunn to transfer his labours from Cape John to West Branch River John, for the current quarter, as Mr. Fraser is about to take charge of Cape John.

Revds. Messrs. Pollok and Stewart were appointed a Committee to draft a Minute with reference to the late Rev. John Gunn, and submit it to Presbytery.

Adam McKenzie, Esq., gave notice, that, whereas much inconvenience is felt by congregations, inasmuch as the Minutes of Presbytery cannot be published in the *Monthly Record* until a month after date, at next meeting he would move that the meeting of Presbytery be changed from the first Wednesday of the month to the last Wednesday of the month preceding that on which the

quarterly meetings are wont to be held.

It was agreed to take up the subjects of the *Record* and Lay Association at next meeting.

The following appointments to vacant charges were then made:—

Barney's River and Lochaber, Dec. and Jany., Mr. McDougall, (Lochaber 25th Dec., Mr. Fraser); Albion Mines, 18th Dec., Mr. Herdman; 29th Jany., Mr. McDougall; 12th Feb., Mr. McCunn. Earltown, 12th February, Mr. Stewart. West Branch R. J., to be supplied by Mr. McCunn.

The Presbytery adjourned to meet at Roger's Hill on Thursday, 29th Dec., to induct the Rev. Mr. Fraser and transact the ordinary business.

W. McMILLAN, P. C.

Presbytery of Prince Edward Island.

At Charlottetown, the 24th day of Nov., 1870, which day the Presbytery of Prince Edward Island met and was constituted with prayer.

Sederunt: the Rev. Messrs. McLean, (Moderator), Duncan, McColl, Stewart and McWilliam, Ministers; Dr. Mackie-son, Messrs. A. Robertson and John McMillan, jr., Elders.

The Minutes of last meeting were read and sustained.

The subject of the Presbyterial Home Mission was brought up by an intimation from the H. M. Board that all applications for supplement from the Colonial Committee be laid before the Board at its next meeting.

The Rev. Messrs. Stewart and McWilliam reported fully in regard to the circumstances of their respective congregations, and requested the Presbytery to apply for the same supplement as last year, viz.: £25 stg. for St. Peter's at Brackley Point Road, and £35 stg. for Georgetown and Cardigan.

On motion to that effect, these applications were sanctioned by the Presbytery, and the Clerk was instructed to transmit them to the H. M. Board.

It was also reported that Lay Associations are in operation in the different charges. The Presbytery recommend the prosecution of this branch of work with increasing zeal, and again remind congregations that the monies thus

raised are to be confined strictly to Home Mission purposes within the bounds of the Presbytery.

A letter was then read from the Clerk of the sister Presbytery, desiring a conference with this Presbytery to be held at Charlottetown on the 28th Dec., specially in reference to the *Presbyterian*, and generally in regard to pastoral co-operation. The Presbytery resolved to meet on that day for the above purposes, and for other business. It is recommended that in the meantime efforts be made to extend the circulation of the paper as widely as possible.

The Presbytery then adjourned to meet in Charlottetown on the 28th Dec. at 11 o'clock.

Closed with prayer.

ALEX. MCWILLIAM,
Phy. Clk.

Presbytery of Halifax.

ST. MATTHEW'S CHURCH, HALIFAX,
Dec. 14th, 1870, at 4 P. M.

Which place and time the Presbytery met and was constituted by the Moderator. Sederunt: Rev. George M. Grant, Moderator; Revds. John McMillan, John Campbell and Wm. T. Wilkins, Ministers, and Mr. John Taylor, Elder.

The minutes of the last two meetings, viz., at St. Matthew's Church, Halifax, 14th Sept., 1870, and St. Paul's Church, Truro, 8th Nov., 1870, were read and approved.

The Moderator reported that he had given the Rev. John McMillan an order on the Treasurer of the Presbytery Home Mission Fund for supplement up to Dec. the first instant. The action of the Moderator, in the circumstances stated, was approved.

Rev. Mr. Wilkins reported satisfactorily on the state of the congregations of Folly Mountain and Acadian Mines with respect to arrears in those parts of his charge. In accordance with the prayer of their petition, laid on the table at last meeting, the Presbytery appointed Rev. Mr. Wilkins to give supply once a month to Acadian Mines and Folly Mountain, the congregations conjointly becoming responsible for the sum of one hundred dollars (\$100) for such services during the year.

The Moderator read a letter from Rev.

Hugh McMillan in reference to his work in supply of preaching at Richmond and North West Arm for the last six months, and he was thereupon instructed to certify him to the Treasurer of the Presbytery Home Mission Fund for the sum of one hundred and ten dollars, (\$110), that being the balance due him to date, it being understood that of this amount \$22 be repaid by the people of Richmond to the Presbytery Home Mission Fund.

The Moderator informed the Court that he had applied to the Home Mission Board for the services of Mr. McDougall as Missionary to St. John's N. F. The Presbytery approved of his action in advance, and requested the Moderator to direct Mr. McDougall to proceed thither immediately on his arrival from the bounds of Pictou Presbytery.

The Presbytery appointed Rev. John Campbell to dispense the Lord's Supper at Richmond on the last Sabbath of January next, and Mr. John Taylor of St. Andrew's Church, Elder, to assist the Richmond Session on the occasion.

The Presbytery adjourned to meet in the same place (St. Matthew's Church), on the 8th of March, 1871, at 12 o'clock noon. Closed with the benediction.

DANIEL McCURDY,
Pres. Clerk.

Committee Minutes.

Minutes of Meetings of Home Mission Board.

HALIFAX, DEC. 14, 1870, 11 A.M.

At which time and place the Home Mission Board of the Church of Scotland in the Maritime Provinces met, in pursuance of summons from the Convener.

Present:—Rev. Geo. M. Grant, Convener; Revds. Allan Pollok, John McMillan, and John Campbell, ministers; and William Montgomery and James Thomson, Esqrs.

The meeting was opened with prayer by the Convener.

The Rev. John Campbell was appointed interim Secretary.

The minutes of last meeting were read and sustained.

The Convener read letters written to the Colonial Committee on the 15th of

July and the 4th of Nov. respectively. In these communications he laid before the Colonial Committee a full and clear statement of our vacancies and matters connected therewith, making urgent appeal for additional supply of missionaries.

The conduct of the Convener in his correspondence was heartily approved.

The Convener drew the attention of the Board to the fact that larger grants could be made this year from the Synod's Home Mission Fund, as the outlay in Cape Breton would be largely diminished owing to death and removal of clergymen.

Applications for supplement were then taken up and disposed of.

I. In the Presbytery of P. E. Island :

This Presbytery made application for the sum of \$300 for Georgetown, and Brackley Point and St. Peter's Road.—The Board, observing in the Presbytery's report to Synod a balance on hand of \$126, recommend as follows:—\$100 to be paid from the Colonial Committee, \$100 to be paid from the Synod's Home Mission Fund, which, together with the balance on hand, the Board hope will meet all the wants of the case.

II. In the Presbytery of Halifax :

The Convener stated that no supplement would be required from the Board for Newfoundland, Richmond and N. W. Arm, or Musquodoboit, as these charges could be supplemented from the Presbytery's Home Mission Fund.

Application was made from Truro for \$260 from the Colonial Committee. This application the Board readily granted for the present year, as members expressed opinion that St. Paul's congregation in Truro were making laudable efforts for some time past to repair and pay off the debt of their Church; but expressing the hope that, in future years, the congregation will increase its own contributions so as to diminish the sum exacted from the Colonial Committee.

III. In the Presbytery of Pictou :

It was resolved to forward to the heirs of the late Rev. John Gunn, Broad Cove, Cape Breton, the sum of \$75, being balance due him from the Colonial Committee at the date of his death. The Clerk was first instructed to write to the Chairman of Trustees in Broad Cove congregation, and ascertain if the con-

gregation had discharged their duty to the payment of all arrears up in the time of Mr. Gunn's death.

Further resolved to make application to the Colonial Committee on behalf of Rev. James Fraser for \$150.

Still further resolved—to grant the application of Pictou Presbytery for \$460 from the Colonial Committee; for the congregations of McLennan's Mountain, \$150; Wallace, \$150; River John, \$160; to the extent of the first half year,—from the Colonial Committee one-half, and from the Synod's Home Mission Fund one-half. And with regard to the second half year's payment, the Board earnestly recommend the Presbytery of Pictou to make provision from its local resources, especially for McLennan's Mountain and Wallace,—the Board being of opinion that such old and strong congregations should no longer require outside support from the Colonial Committee.

The Presbytery applied for \$125 towards the payment of \$250 now due Rev. Mr. McDougall—the remaining \$125 to be paid by the Presbytery.

A letter from Mr. McDougall was read,—Mr. McDougall desiring that the Board would permit his services still to be at the disposal of the Pictou Presbytery.

After some discussion, the Board resolved that it would be more for the interest of the Church were Mr. McDougall to give service for three months in the vacancy at present in want of supply in St. John's, Newfoundland. The Board, in view thereof, agree to transfer the services of Mr. McDougall to the Presbytery of Halifax.

IV. In the Presbytery of St. John :

A letter was read from Rev. Robert J. Cameron, Clerk, anent Mr. Fogo's removal from the Presbytery in the event of no call being furnished from Nashwaak and Stanley. At a recent meeting of the St. John Presbytery, it was agreed that no action could be taken in the meantime. *

The following grants were then made: For Nashwaak and Stanley \$125 from the Colonial Committee for the half year. For St. Andrews \$125, for Rev. Peter Keay for the half year, from Colonial Committee. And \$125 for the Rev. Mr. Ross for the whole year; half to be

paid from the Colonial Committee and half from the Synod's Home Mission Fund.

The Convener read letters from Rev. Peter Melville, stating that he had accepted a Commission from the Colonial Committee to be assistant at Fredericton on condition of receiving \$400 per annum from the Colonial Committee.—Also a certificate from Dr. Brooke, that Mr. Melville had discharged his duty since May 9th. It was resolved to put the £790 (£58 stg.) due Mr. Melville up to 1st Feb., on the monies drawn from the Committee; but inasmuch as the arrangement is a wholly private one between Dr. Brooke and the Colonial Committee, the Board do not assume the responsibility of making any recommendation in reference to the case.

V. In the Presbytery of Miramichi:

The Presbytery made application for \$250 as supplement to the congregation of Tabusintac for the year. Agreed; the Board recommending the Presbytery to give supply to Black River and Red Bank, and so effect a reduction of supplement in future years.

VI. In the Presbytery of Restigouche:

Application for Campbellton for \$125 for the year was granted,—one-half to be paid from the Synod's Home Mission Fund, and one-half from the Colonial Committee.

The allocation of missionaries' labours was then taken up.

As an additional missionary, the Rev. Mr. Dunn, is expected to arrive from Scotland early in January, it was agreed to place his services at the command of the Presbytery of Pictou for the first six months.

The Board requested the Convener to lay the wants of Cape Breton before the Colonial Committee, showing its present spiritual destitution owing to the death of the Rev. John Gunn and the translation of the Rev. James W. Fraser to Roger's Hill.

Closed with the benediction.

JOHN CAMPBELL, *Interim Sec'y.*

Westville.

The new Church built in this new village near the Albion Mines, Pictou, was to have been opened on January 8th.

Articles Selected.

The Church of Scotland Home Record's opinion as to the proposed Union in the Dominion.

The following is from the Dec. No.:

A movement destined, we have no doubt, to have permanent results, has begun in Canada. Representatives of all the branches of the National Scotch Church in the Dominion have met with representatives of the Canada Presbyterian Church (formed by the union of the Free and United bodies); for the purpose of considering a basis of union. Many years ago we expressed the hope, in these pages, that the time might come when one great political confederation might stretch along the British boundary from the Atlantic to the Pacific, and that within it might be found one great Presbyterian Church of Scottish descent. Already the political prospect is all but realised; nor is it likely that the ecclesiastical union will be long delayed. The conference was held under the presidency of Dr. Cook of Quebec, than whom no clergyman of any Church is better known and more deservedly esteemed throughout the whole Dominion. He has long advocated Presbyterian union; but during the life of the late Dr. Mathieson of Montreal, any step in that direction met with the strong and influential opposition of Dr. Mathieson, who was the father of the Church in Canada, universally respected, and even followed by some of those whose sympathies were in favour of a comprehensive reunion of the different Presbyterian bodies. That opposition is now withdrawn, and the project of union has by the very fact received a powerful impulse.

If the Churches in Canada proper unite, those in the Lower Provinces are almost sure to follow. Politically and ecclesiastically the example and influence of the larger community has always told, and will always tell, decisively, upon the action of the smaller. The Free Kirk secession in Canada took place in July 1844, when 24 ministers left the Church. Since that date the Church which remained in connection with the Establishment has greatly increased and prospered,

and now numbers over 160 charges—a number, however, somewhat exceeded by that of the congregations of the “Canada Presbyterian Church.”

whose sphere of labour Mr. Fraser has entered, and to whom, we are sure, he will prove a worthy successor.

Pictou.

The following extract is from a private letter, and speaks well for St. Andrew's congregation:—

“It is worth mentioning that on Friday last our Juvenile Mission Bazaar and Tea Meeting took place, and realized no less than £30 for Mr. Robertson's Mission, the fruit of a few girls of the Sabbath School: and then the ladies took it up, and in two days accomplished a tea meeting.”

It is well to remind our people that at last meeting of Synod it was shown that to keep up our Foreign Mission at its present strength, \$60 per annum should—on an average—be contributed by each congregation. No congregation can feel itself in an honorable position that falls much below the average.

New Year's Gathering.

Last month it was our pleasing duty to chronicle the settlement of the Rev. D. Macrae at West Branch East River. It is again our pleasing duty to notice an induction in the Presbytery of Pictou. On occasion of Mr. Macrae's induction it was stated that “the day and roads were exceedingly unfavourable.” The day of Mr. Fraser's induction was more unfavourable by far. In fact, it was the day of our first bona fide snow storm this winter. Thursday, 29th Dec. At 11 o'clock, two sleighs met at Roger's Hill Church door, one coming from the east, and one from the west.—the former carrying the minister of Pictou, and the latter the minister of River John. That was so far good, and a peep in at the Church door told that there were also two of the people present. By and bye, Mr. Fraser appeared, and two or three of the elders, and by 12 o'clock there was fully a quorum of the congregation, and just a quorum of the Presbytery.—Mr. Herdman and Mr. McCann divided the duties of the day between them, and, after the interesting services were concluded, Mr. Fraser received a hearty welcome from those of the people who were present.

Mr. Herdman, in his address to the minister, referred in suitable terms to their two previous pastors—Rev. Mr. Goodwill and Rev. Mr. Sinclair, on

The annual gathering of the scholars of the Halifax Sabbath School Association took place in St. Matthew's Church on the second day of the year. All the schools in and around Halifax in connection with the Church of Scotland were present, and the sight was a very imposing one. The body of this spacious Church was filled by the children—the St. Matthew's and St. Andrew's schools occupying the middle block of pews, and filling them almost completely. The district schools were accommodated in the side pews. There was a large concourse of spectators and friends in the galleries and on the platform. Among these were Sir William Young and His Worship the Mayor. The Rev. George M. Grant presided, and addresses to the children were delivered by Mr. James F. Campbell, Dr. Gordon, Mr. Fleming (78th Highlanders), and Rev. John Campbell. Thereafter a handsome present was given by the St. Andrew's Teachers to their late Superintendent, Philip Thompson, Esq., accompanied with a suitable address. Then came the principal business of the day, the distribution of prizes to deserving scholars. Many large and valuable books were thus distributed, which will no doubt be read with pleasure and profit by the youthful prizers hereafter. The prizes

were delivered, very appropriately, by ministers to the scholars, who each received therewith a word of kindly counsel. The infant departments were treated to little gifts from Christmas trees loaded for their special benefit in the basement. A treat of fruits and sweetmeats brought this very pleasant gathering to a close. It was a delightful and refreshing sight. The addresses were interesting and instructive, the prizes valuable, and the behaviour of the seven or eight hundred children present perfectly admirable.—The Church in Halifax has a firm hold upon the young. May many of those grow up to call her blessed.

Presbyterial Conference.

At the request of the Tatamagouche Presbytery in connection with the P. C. L. P., the Presbytery of Pictou, at the quarterly meeting in September last, appointed the Rev. Messrs. McCunn and Anderson, and Messrs. McGregor and Oulton, as a Committee to confer on Presbyterian interests within the bounds common to both Presbyteries. According to appointment, the conference was held on the evening of 7th Nov., in Mr. Munro's Church, Wallace. The Tatamagouche Presbytery was represented by the Rev. Messrs. Sedgwick, McKay, Watson and Munro, and Mr. McKenzie; and the Presbytery of Pictou by Rev. J. Anderson and Mr. Oulton.—Messrs. McCunn and McGregor being unavoidably absent. Through an extraordinary ebullition of temper on the part of Mr. Munro, the conference at the outset was ominous of anything and everything but unity and friendliness; however, after members had an opportunity to express their views on the several points brought forward, the following resolution was proposed and unanimously adopted:—

“WALLACE, Nov. 8th, 1870.

“Which day and place the Presbytery of Tatamagouche met, and was constituted, *inter alia*.

“The Presbytery proceeded to confer with Rev. James Anderson and Mr. Oulton, a Committee from the Presbytery of Pictou, in connection with the Church of Scotland, when, after the views of brethren had been freely interchanged, it was found, that the greatest harmony of opinion prevailed as to the desirability of co-operation between the

two bodies, till the time of their incorporation, which it is hoped would not be far distant. It was also felt that another conference should take place with a view of further clearing up the matter, which conference was appointed to take place at Tatamagouche on the afternoon of the third Tuesday of January, 1871.

“Extracted from the Minutes of Presbytery.

“THOS. SEDGWICK, Pres. Clk.

Course of Lectures.

The first of a course of monthly lectures was delivered in St. Andrew's Church, Halifax, by Rev. George M. Grant, on the evening of Monday, 19th ult. The lecture exhibited very much more than an ordinary amount of reading and study of the subject, “The rise of Prussia.” In the lecture there was a vast amount of information, and it was delivered in a very telling manner.—These lectures are given for a most praiseworthy object. The young men of St. Andrew's congregation hope thus, in the course of time, to raise a sum of money sufficient to enable them to found a Bursary in Dalhousie College. It is to be hoped that other congregations in the cities of Halifax and St. John will soon follow the good example thus shown, and the St. Andrew's young men deserve the congratulation of being the first to enter the field of such a good and needful work. Rev. Geo. J. Cae of St. Stephen, St. John, is to deliver the next lecture of the course, on the evening of Monday the 16th of the present month.

Musquodoboit.

On New Year's morning, Mr. McMillan's congregation at Little River assembled to celebrate a Sabbath School Anniversary. There were about 140 children and a goodly number of parents present. The entertainment consisted of short addresses and music; after which, refreshments were served, and cards and books distributed to all the children. A lively interest was manifested throughout, every one seemed to enjoy “a feast of reason and a flow of soul.” The ardent labours of their much esteemed pastor has been truly blessed. And although that congregation has never held a very prominent position in our Church in the past, yet the great number and

activity of the young people promises well for the future. They thankfully acknowledge all contributions to their gathering from their friends in Halifax.

Fredericton, N. B.

The Rev. Mr. Melville has been made the recipient of a very handsome Pulpit Gown and other valuable articles. The gifts were from his Bible class, which numbers about 70 members, and were presented before them in the vestry of St. Paul's, on their behalf, by J. Edwards, Esq. After reading the address and reply, the Rev. Dr. Brooke expressed his pleasure at what had taken place, and said they could not possibly give him greater gratification than by their christian prosperity, and their christian affection towards his Assistant.

Newcastle, N. B.

From various indications we infer that this congregation is in a highly flourishing state, and that it has found in the Rev. F. R. Macdonald a worthy successor to the revered Dr. Henderson. For instance, Mr. Pender, the Secretary of the Halifax S. S. Association, has received an order to send them for 1871, three hundred copies of the S. S. Scheme of Lessons instead of the one hundred and fifty that sufficed for 1870. They are also collecting for the schemes of the Church by schedule, and we are sure that the results will astonish themselves. They have placed an organ in their Church, and the result is a great improvement in the psalmody; and what is just as delightful to note—the whole of the large congregation—both in town and country—have agreed to “the innovation,” though some had previously been prejudiced against it. They have lately presented their minister with a handsome sleigh, robes, &c., costing, in all, \$150. They have erected a large and commodious barn, and one worthy member put a good cow in it. They have painted and papered the manse, put a new fence round the premises, and made the whole place look as it should. There are no arrears of stipend. But we must pause, though we have not told the half.

Dr. Donald.

Every one interested in the welfare of our Church and her ministers will no doubt turn to this page of the *Record* to hear the latest news concerning the health of one of our oldest and most deeply respected clergymen—Dr Donald of St Andrew's Church, St. John. For some months past Dr. Donald's health has been failing, and, about a month ago, he was seized with paralysis of the left side. Since then he has been confined to bed, and although suffering but little pain, his life is considered as in a very precarious state. The deep sympathy that is felt for Dr. Donald and his family is not by any means confined to the large and influential congregation over which he has so faithfully presided for the last twenty-three years, but is shared by the whole community in which he is so well and so favourably known. The ministers of all denominations, and the leading members of the different societies and institutions with which the Dr. is connected, have manifested the deepest interest in his present severe affliction. We are happy to say that Dr. Donald's mind is perfectly calm and clear, and, under all the infirmities of the flesh, he exhibits on his own sick bed that firm faith and trust in his God and Saviour which he has so often been the means of imparting to others. He has great patience, and at times the warm and genial heart flows out in words of kindness and good humour to those around him. On New Year's day he thought and spoke of his people, and during the hour of service he requested the 122d Psalm to be read and sung to him, and expressed a wish that his people would sing it as a farewell expression of the deepest feeling of his heart for them and the Church of Christ to which they belong. This beautiful Psalm ends with these two verses, which no doubt convey the longing of Dr. Donald's heart :

“Therefore I wish that peace may still
Within thy walls remain,
And ever may thy palaces
Prosperity retain.

Now, for my friends' and brethren's sake,
Peace be in thee I'll say,
And for the house of God our Lord,
I'll seek thy good alway.”

ABSTRACT OF REPORT OF STATISTICAL COMMITTEE.

PRESBYTERY OF ST. JOHN, N. B.

Name of Church and Congregation.	Name of Minister.	Educated at	Ordained.	Salary promised.	Arrears.	No. Families	Communicants on Roll.	No. in Bible Classes.
1 St. Andrew's Ch., St. John.....	Wm. Donald, D.D., Rev. R. J. Cameron, Assistant	Aberdeen... Glasgow	1849 1870	\$2000 1000	None.	170	200	45
2 St. Paul's Church, Fredericton	John M. Brooke, DD Rev. P. Melville, MA B.D., Assistant	Glasgow.... Glasgow	1839 1870	800 800	None.	116	200	+
3 f New St. Stephen's, St. John	Rev. G. J. Cate, B.A	Edinburgh	1866	1000	None.	80	95	50
4 f Greenoch Church, St. Andrews.....	Rev. P. Keay, M.A.	Aberdeen	1851	600	\$200	93	70	17
5 f St. Peter's, Stanley St. Mary's, Nashw'k	Rev. Wm. Fogo	St. Andrew's	1868	163 200	23 16	40 20	44 27	.....
6 f St. Paul's, Woodstock	Vacant .....	.....	.....	200	.....	30	.....	.....
7 f St. John's, Richmond	Vacant .....	.....	.....	450	.....	.....	.....	.....
Total paid in salaries						\$7213	\$239	379
						456	67	

PRESBYTERY OF HALIFAX.

8 f St. Matthew's Ch., Halifax	Rev. Geo. M. Grant, M.A., J. F. Campbell, Assistant	Glasgow	1860	\$2080	None.	210	350	150
9 f St. Andrew's Ch., Halifax	Rev. John Campbell	Glasgow	1868	1000	None.	60	105	45
10 f St. Paul's, Truro	Rev. W. T. Wilkins	Queen's Col., Kingston, Princeton	1866	420	None.	60	67	25
11 f St. Andrew's, Little River	Rev. Jno. McMillan	Queen's Col., Kingston	1866	400	None.	102	145	120
12 f St. Andrew's Ch., St. John's, N.F..	Vacant .....	.....	.....	1000	None.	60	75	10
13 Richmond .....	.....	.....	.....	640	None.	40	.....	.....
Total Salaries in Halifax Presby' ; average Salary \$723.						\$5540	None.	539
						742	250	

Foot notes for N. B. Presbytery.

* Since the above figures were filled in, Dr. Donald has resigned his charge of this large and wealthy congregation, owing to ill health. At present the duties are discharged by the Rev. Mr. Cameron.

+ We know that there is a large and increasing Bible Class in connection with St. Paul's, Fredericton, but the number is not mentioned in the returned list.

† Only nine months have elapsed since the Session of the New St. Stephen's Church was appointed, and the first communion held.

§ At St. Andrew's, the Rev. John Ross, an old and faithful servant in our Church, receives the sum of £50 stg. from the Home Mission Board, and retains his connection with the Presbytery.

¶ Rev. Mr. Fogo has not been regularly inducted yet. His salary is supplemented by the Home Mission Board, and amounts to about \$600.

|| Woodstock and Richmond are both suffering severely for want of men to occupy the field. Many of the questions have been returned unanswered.

Foot notes for Halifax Presbytery.

* We have not given statistics of the Assistant of St. Matthew's. Mr. Fraser is employed by private arrangement as Mr. Grant's assistant in the varied duties of that vast and healthy congregation.

ABSTRACT OF REPORT OF STATISTICAL COMMITTEE.

PRESBYTERY OF ST. JOHN, N. B.

S. School Scholars.	No. Teachers	No. of Elders.	No. Trustees.	Is there a Manse?	Church seated for	Built of.	Deeded to Ch. of Scot.	Total sum raised.	Total raised for Schemes	Debt on Ch. and Manse.	Prayer Meet- ing held	Average attendance.	Records in b. n.	Baptisms.	No.
150	14	11	9	No	900	Wood	Yes	\$400	\$175	None	Wed.	45	44	...	1
140	12	6	12	Yes	850	Wood	Yes	1200	.....	\$240	Wed.	35	40	20	2
195	27	5	5	No	850	Brick & Stone	Yes	1500	60	None	Wed.	50	75	30	3
112	12	3	5	No	720	Wood	Yes	750	50	None	.....	30	15	...	4
23	2	2	7	No	200	Wood	Yes	175	15	None	Every 2 w'ks Fortnightly	...	2	...	5
17	..	n/ne	5	Yes	150	Wood	Yes	.....	.....	None	.....	9	27	...	5
7	...	...	11	No	400	Wood	Yes	.....	.....	400	.....	5	3	6	
12	2	4	7	No	400	Wood	No	500	.....	.....	.....	3	...	7	
655	69	31	61		4470			\$8125		640		160	193		

PRESBYTERY OF HALIFAX.

430	55	8	7	Yes	1000	Brick & Stone	Yes	\$8064	\$794	\$7000	Wednesday.	160	112	40	8
163	25	6	5	No	500	Wood	No	1450	172	None.	Friday.	60	50	21	9
50	5	7	9	No	300	Wood	Yes	950	138	None.	Wednesday.	35	52	28	10
181	23	8	5	Yes	390	Wood	Yes	633	77	None.	Wednesday.	60	36	22	11
50	7	3	4	Yes	750	Wood	Yes	1600	.....	None.	Wednesday.	25	50	18	12
100	14	1	...	No	150	Wood	Yes	500	41	None.	.....	18	...	13	
973	129	33	33		3480			\$13197	\$1222	\$7000		340	318	129	

† It ought to be remembered that St. Andrew's congregation are at present engaged in the erection of a large and handsome Church in a different part of the city. The new Church will be open in May, and it is expected to be free of debt and to cost \$28,000.

‡ Our Church in Truro has greatly improved under Mr. Wilkins' pastoral care. It receives aid from the Presbytery's Home Mission Board, but, as the above table shows, it pays it nearly all back by the vigor of its Presbytery Home Mission organization.

§ These two active congregations receive a supplement from the Presbytery and Synod Home Mission Boards.

¶ St. John's, N. F., has become vacant, owing to the translation of Rev. Mr. McRae to W. and E. B. East River, Pictou. The above statistics are sufficient to show the importance of this charge, which is now without a permanent pastor. Mr. Grant's assistant has given supply for some months past.

NOTE.—The Committee will feel obliged if parties interested will point out any errors in the above abstract. The corrections will be made before the full report is submitted to Synod. Any suggestions or remarks will be gladly received.

St. Andrew's Church, Newfoundland.

Mr. J. Fraser Campbell, who supplied this charge for a few Sundays, has returned to Halifax; and the Rev. D. McDougall having been appointed to supply it for three months, sailed for St. John's on New Year's day. Mr. Campbell was received by the people with all their old kindness and hospitality, and was presented, on leaving, with addresses of thanks from the trustees, the S. S. teachers, and Bible class; with a purse of \$40, and also with the gift of a very handsome family Bible.

Church Debt Extinction.

We are delighted to hear that at the annual meeting of Pictou congregation, held on the first Tuesday of the present month, a unanimous and hearty decision was come to, to clear off the debt of \$8000 remaining on the new church. Four gentlemen of the congregation—J. Crerar, W. Gordon, R. McKenzie, and W. Crerar, Esqrs., volunteered \$1000 each towards this object, on condition that the congregation raise the remaining \$4000, which we are sure our Pictou friends will speedily accomplish.

Obituary.

A correspondent informs us of the death of Miss Emma Kinney, a young lady much esteemed in Barney's River, where she laboured for some time as a School Teacher. During her illness she manifested calm resignation to the Divine Will, and died trusting in the merits of the Saviour.

Notice.

The following Supplements may be drawn for on Feb. 1st for the half year then ending, the Presbytery Certificates and the Receipts being at the same time forwarded to the Treasurer, Geo. Maclean, Esq., Merchant's Bank, Halifax, N. S.: or, if preferred by any one, the amount will be forwarded by the Treasurer on his receiving the Certificate and Receipt:—
Pt E. Island for Georgetown and St.

Peter's Road, \$100, half from Colonial Committee and half from Synod's Home Mission.

Wallace and Pugwash, \$75, do. do.

McLennan's Mountain, \$75, do. do.
River John, \$80, do. do.
Heirs of late Rev. John Gunn, C. B., \$75, from Colonial Committee.
Rev. Jas. W. Fraser, \$150, do.
Rev. Mr. McDougall, Missionary, \$125, do.
Truro, \$100, do.
Rev. P. S. Melville, Fredericton, N. B., \$290, do.
Nashwaak and Stanley, \$125, do.
Rev. P. Keay, St. Andrew's, \$125, do.
Rev. Mr. Ross, do., \$125, half from Colonial Committee and half from Synod's Home Mission.
Campbelton, \$62.50, do. do.
Dalhousie, \$50, from Synod's Home Mission.
Tabusintac, \$125, from the Colonial Committee.
Extracted from Minutes of Home Mission Board meeting, held Dec. 14th, 1870.

GEO. M. GRANT, Convener.

Items of Intelligence.

St Andrew's Church, Toronto.

This charge having become vacant through the resignation of Rev. Dr. Barclay, the congregation unanimously called Rev. Mr. Macdonnell of Peterboro to it about two months ago. He having then expressed an unwillingness to sign the Confession of Faith in the simple style in which it is usually signed, proposed to the Presbytery of Toronto a modified answer; and at a late meeting the Presbytery substantially receded to his request. The question put to Ministers at their induction is:—

"Do you sincerely own and believe the whole doctrine contained in the Confession of Faith, approved by the General Assemblies of the Church of Scotland, and ratified by law in the year 1690, to be founded upon the word of God, and agreeable thereto; and do you acknowledge the same as the confession of your faith; and will you firmly and constantly adhere thereto, and to the utmost of your power, assert, maintain and defend the same, and the purity of worship as presently practised in this Church?"

In the formula to be signed the candidate is obliged to "sincerely own and believe the whole doctrine contained in the Confession of Faith to be the truths of God." To this question Mr. Macdonnell would answer, "Yes—with the qualification expressed in the Confession of Faith itself; Chap. xxxi. paragraph 4." This paragraph is : "All Synods or Councils since the Apostles' times may err, and many have erred: therefore they are not to be made the rule of faith or practice, but to be used as an help in both." The Presbytery, after deliberation, agreed to regard this answer as sufficient. And the Presbytery of Victoria having released him from the charge of Peterboro, he was to be inducted into St. Andrew's, Toronto, on Dec. 22nd. We congratulate the Church on having such a man as Mr. Macdonnell in so important a charge as the capital of Ontario.

Presbytery of Manitoba.

We rejoice, says the Canada *Presbyterian*, to see that a Presbytery, albeit it is of the other branch of the Church, has been formed in Manitoba—the first of the new Provinces which will arise in the fertile plains of our great Canadian North West. The Presbytery comprises three ministers, and has already taken steps to establish a college. It is to our shame as the elder branch of the Church that Presbyterianism is so weak there. Although nine-tenths of the English-speaking population are Scotch, but a fraction are Presbyterians. The Church of England has, to her credit be it said, cared for their spiritual interests when we did not, and now has a strong staff of clergymen there, including a Bishop and an Arch-deacon, both of Scottish birth, and both faithful men.

The New University Buildings, Glasgow.

The present Session is the first for Glasgow in her new University. We cannot refrain from giving the following extracts from a private letter of one of our own students at present studying for the Church:—

"There are now just two weeks since the new College was opened. Of course,

such an event was made the occasion of a grand display by all interested parties.

"There are many who are warmly attached to the old University, and who look upon its demolition as vandalism. It is no wonder that those who received their first inspiration within its time-honoured walls should mourn over its decay; but could they catch a glimpse of the new form of life in which it has appeared, they would no longer sigh for its preservation at the expense of the more noble structure. The number of students has not much increased this session. There is no change of Professors since you left. I like Professor Lushington's Greek Class, but I assure you he is not superior to Professor Johnston of Dalhousie, nor his equal as a teacher. Mathematics is much better taught in Halifax than here. As a lecturer, Sir William Thompson completely fails. Mental and Moral Philosophy are much better taught here than in Colonial Institutions."

We just give the above extracts for what they are worth. They are interesting as showing the estimate of one who studied in Dalhousie and also in Glasgow. We have Professors who, in the estimation of men who studied under them, are equal, if not superior, to those occupying the corresponding Chairs in such an institution as Glasgow University. Let our students ponder this.

Chapel Service for the Students in Glasgow University.

The latest movement in the University of Glasgow is to have Chapel service for the Students. Dr. Caird and Professor Blackburn are the leaders in the movement. Dr. Caird has promised to do his part in the service, and we feel assured that the eloquence of this eminent Divine of the Scotch Church will have its effect upon, and do much good among, the Students. There are about fifty Students training for the Choir, and a magnificent organ has been ordered from London. Of course the chapel is within the University Buildings. While the University of Edinburgh is fighting about Female Medical Doctors, that of Glasgow is providing for the spiritual welfare of her sons.

Crathie Parish and the Queen.

Her Majesty, while at Balmoral, always attends the Parish Church with her family and any member of the Court who may be at the palace with her. We learn that she remained last time to the celebration of the Lord's Supper, till the first table service was completed. She has presented the congregation with a silver service for the Communion, consisting of four cups, two flagons, and two plates.

Doctors Differ.

On the 10th of November, the Free Church Presbytery of Edinburgh had under discussion the subject of union. As usual, Dr. Begg and Dr. Candlish were on different sides of the house. The positions taken up by these two eminent Free Church Divines illustrate the point over which, in view of union with the United Presbyterians, there is danger of the Free Church becoming divided.

Dr. Candlish said, "I won't consent to be tied to 1843. I won't consent to send down the Church to posterity tied to 1843 (cheers). I insist on being allowed to look at things now from the standpoint of 1870, and I wish to do so."

Dr. Begg, in a telling and eloquent speech, said, "It is said 'we have changed our minds now,' but that does not satisfy me. I am not going to change my mind. My mind is exactly the same to-day as it was on the 23rd May, 1843." Just so. Hence the present dispute in the Free Church. These men are exponents of the two parties which at present, on the one hand, advocate, and on the other, oppose, the Union movement.

ACKNOWLEDGMENTS.

H. A. R. Robertson gratefully acknowledges the sum of Twelve Dollars from the people of Tower Road, Halifax, to be disposed of in the interest of the New Hebrides Mission as he may think best.

FOREIGN MISSION FUND.

Collection at St. Andrew's Church,
Halifax..... \$60 00
Collection at Cape John..... 6 00
Do. at River John..... 12 00
Additional from Richmond, Halifax... 6 57

Collection at St. John's, Nfld.	\$46 00
Premium of each on \$21 Canada	
Notes.....	0 42 46 42
Per Rev. James Anderson, Wallace:	
Collection at Wallace.....	\$9 64
A friend at Wallace.....	2 00
Collection at Pugwash.....	5 82 17 46

\$149 45

JAS. J. BRENNER, Treas.
Halifax, N. S., 6th Jan'y. 1871.

YOUNG MEN'S BURSARY FUND.

Received from Wallace.....	\$8 05
" from Nashwaak and Stanley,	
New Brunswick.....	4 07
Received from St. John's, Nfld.	45 25
Remitted Wm. Cruikshanks, Student, Halifax.....	80 00
Transmission.....	0 13

RODK. MCKENZIE, Treas.
Pictou, Dec. 31st, 1870.

MISSIONARY SERVICES.

Received from Cape John.....	\$47 43
" from Barney's River.....	34 00
" from West Branch River John	34 20

RODK. MCKENZIE, Treas.
Pictou, Dec. 31st, 1870.

CASH RECEIVED FOR "RECORD."

W. Grant, Whycocomagh, C. B.....	\$9 50
Do. for Neil McDonald, Lake Ainslie.	0 62
Do. for Alex. McEachern, R. Dennis.	0 62
W. Fraser, New Glasgow, for Alex.	
Fraser, McLennan's Brook.....	3 00
Do. for W. Fraser, Fall Brook.....	1 00
J. Hosterman, N. W. Arm.....	1 87
J. A. McLean, Mount Thom, (per H.	
McKay).....	10 00
Alex. McKenzie, S. Road, Wallace.....	6 00
W. McLeod, North River, Onslow....	5 00
Alex. Robertson, St. John, N. B.....	20 00
Jas. McLeod, for Concord, New Lairg,	
and Glengarry.....	5 50
Donald Stewart, Dalhousie, N. B....	10 20
Angus Beaton, Pugwash.....	2 50
Rev. R. McCann, River John.....	4 88
Donald McKay, Wallace.....	6 00
C. G. Gunn, Broad Cove, C. B.....	5 90
J. A. Young, Nashwaak, N. B.....	5 00
A. A. Davidson, Newcastle, N. B....	7 14
W. McIntosh, Up. Woodstock, N. B....	1 42
J. Hart, Baddeck, C. B., 62½ cents;	
do. for Alex. McDonald, Cape North,	
\$1.20; do. for T. S. McLean, 25 cts.	2 17½
W. McLean, St. Andrew's, N. B....	4 50
Don. McLean, Central Barney's River,	
per Mr. Robertson.....	0 62
Rev. A. B. Dickie, Sheet Harbor.....	0 62

Halifax:—W. H. Neal, \$1.25; J. Cannabell, Angus McLean, Mrs. Bailey, W. B. Fairbanks, Mrs. Knox, J. S. Mitchell, J. Taylor, (elder), Mrs. Nichols, Capt. J. Taylor, Mrs. Brins, 62½ cents each.

W. G. PENDER, Sec'y.
*Employment Office,
Halifax, Jan. 5th, 1871.*