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# THE MONTHLY RECORD

OF THE

## Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK & ADJOINING PROVINCES.

VOL. XX.

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No. 7.

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

### SERMON,

*Preached at the opening of Synod, in St. Andrew's Church, Halifax, on Tuesday Evening, June 30, 1874.*

BY THE REV. D. M'RAE,

*Of East and West Branches, East River, Picton.*

JEREMIAH xiv: 8. 9:—"O, the hope of Israel, the Saviour thereof in time of trouble, why shouldst thou be as a stranger in the land, and as a way faring man that turneth aside to tarry for a night? Why shouldst thou be as a man astonished, as a mighty man that cannot save? Yet thou, O Lord, art in the midst of us, and we are called by thy name; leave us not."

RARELY was the cause of religion at a lower ebb than when these pathetic verses were penned. Our modern taste is almost offended at the daring familiarity of the comparisons employed, to illustrate the scantiness of proof that Jehovah was in the land. Yet, blended with accents of reproach bordering on the irreverence begotten of despair, is a spirit of trust, of clinging reliance, which the most sanguine Christian may well desire to emulate. The God who is as a stranger and wayfaring man, is still the hope of Israel, its Saviour in time of trouble. And he who is likened to a man astonished and a mighty man that cannot save, is still claimed to be in the midst of them, and entreated to "leave them not."

I find in these words expression for the feelings to which contemplation of the state of the Christian Church at large, in our day, and especially among ourselves, tends, in my own mind, to give birth:—I venture to think that they indicate views, by cherishing which more firmly we may hope to rise to a more prosperous condition:—And I am sure that we shall, and do, all most heartily unite in the petition with which they conclude.

(1) Looking at the aspect of the Christian Church in our day, as a visible power in the world, with what feeling must we regard it? With not a little, I think, of grave apprehension. To say nothing of direct political influence, of which, save here and there in comparatively unimportant places, and comparatively unimportant matters, she has long had none,—speaking of the Protestant branches,—what power, let us ask, does she exert over social life and aims? What place, after nineteen centuries of preaching, can the Christian faith be said to occupy in the minds,—what influence does it exert over the thoughts—of men during the six secular days of the week? What merchant conducts his business on the principle of self-sacrifice? What school-boy would not be hissed and hooted at as a coward, did he evince the courage requisite

to set school-boy principles of action at defiance by turning his left cheek to the smiter of the right? What association, as for the diminishing of intemperate habits, the amelioration of the condition of the fallen, the allaying of class-strifes, the lessening of class-inequalities, is headed or controlled by the Christian Church? Or, if here and there a congregation does wondrous things in the way of philanthropic effort, does not the charge still hold good, that neither has the Church, (speaking generally), through any of its Church organizations, been the originator of such efforts, nor does she attempt, nor is she invited, to place herself at their head? Nay, sometimes, is she not found, here and there, to be opposed to these movements?

(2) It is an ancient and standing charge against the church, that her attitude has usually been one of hostility to science. To no small extent the charge must, I think, be admitted. Nothing can be imagined a more complete proof of weakness, nor, as I conceive, of entire misconstruction of the essential nature of the Gospel, than that this admission should have any foundation.

But so it has been. And now science repays the hostility with interest. The Christian Church undertook, at one period, to legislate, so to speak, in every department of the works of God, to utter its dicta with regard to every branch of human knowledge. These dicta, as time rolled on, were discovered, in several instances, to be false. But even when the falsity was demonstrated, ecclesiastical fallibility of judgment was reluctantly owned. Sullenly, and with many an attempt at compromise and evasion, position after position was yielded,—every successive concession increasing, of course, the arrogance of science, and the contempt of its votaries for the reasoning powers of theologians; until now, to meet with a student of nature, who is also a lowly Christian, is a rare experience.

The philosophy fashionable in our day (to change the figure,) is attempting politely or impolitely to bow the Bible and the

Supernatural out of court. Atheism, or a Theism verging very closely upon Atheism, speaks with an assumed confidence far more formidable to contemplate than was the flippant insolence of its tone at the close of last century. Nor will it be deemed a rash assertion by those of my hearers who are noting the signs of the times, to say that the prevailing tone of the literature of our age is, or threatens to be, that of utter infidelity, or of a scepticism hardly distinguishable from infidelity.

(3) It would not be difficult to show how hollow the homage accorded to the Christian faith in lands professedly the most Christian, how feeble its influence, even where the appliances for its impartation are supposed to be most complete. I shall give a single illustration of each of these statements, from events that must be fresh in the memories of us all.

(1). As to the homage. A few months ago, a British force returned, after bringing to a successful termination a war in which Britain became involved with a barbarous African people. The General who conducted the expedition was welcomed with pæans of congratulation. Honours and wealth were showered upon him, and henceforward his name will figure among the rich and noble of England.

During years previously, a humble missionary had been toiling, in the interests of religion, philanthropy and science, to explore that continent, a portion of which was the theatre of the recent war. A hundredth part of the means lavished to ensure the success of that war, would, humanly-speaking, have enabled Livingstone to complete the discoveries of which he was in pursuit, and to accomplish the plans which he had at heart. In loneliness and wretchedness, the brave man at last succumbed to the hardships which he was forced to encounter. They bury him with national honours. Will not that suffice?

Look on these two pictures. Wealth and titles for the successful warrior. A funeral service in Westminster Abbey for the greatest of Christian missionary explorers,

left to perish unaided. Each picture tells its own tale.

As to the practical influence, now, of the Christian faith in the most favoured lands,—let us take Scotland. Scotland is pre-eminently the land of Church-going and of preaching. Scriptural knowledge is presumed to exist in Scotland to a greater extent than in any other. The living, practical effects,—the spirit and power of such knowledge,—might be expected to be more familiar there than among any other people. A few months ago, two somewhat humble Americans visited Scotland,—one noted for a vigorous but homely power of presenting Gospel truth,—the other possessing a certain rude, forcible skill in the musical service of the sanctuary. Can it be believed that, in sermon-loving, Sabbath-keeping Scotland, there was room and need for the labours of such men as these? It seems even so. First, the Scottish capital begins to be stirred to its depths,—all the city moved—as if the old, old story were all a new thing;—next, one leading city after another takes up the wondrous tale. The country places are found to respond. If the narratives in the newspapers are true, the work of Messrs. Moody and Sankey has been like causing a resurrection from the dead.

Now, we thank God for all this. Who would not rejoice did a similar wave of spiritual influence sweep over these lands? But, what are the questions which the effects ascribed to these men's labours suggest? Are they not such as the following:—What was the Church—what were the Churches busy about in Scotland, that there should have been room and need for revival there? To the accomplishment of what ends were the countless thousands of sermons devoted? After centuries of study, do the ministers of that land comprehend the nature of their work so little, that a homely recital of the Gospel story shall break upon Scottish ears with all the freshness and power of novelty? And, if Scotland, with all its Christian appliances was found thus to be as that valley where the bones were very many and very dry, at

what may we estimate the power of Christian influence in any other part of the world, the whole of which we have been accustomed to presume less favoured than the land of Presbyterian zeal?

It would not be difficult to make out a case tenfold more startling, if merely to startle my hearers were my aim. For instance, such lines of remark as the following might be pursued: (1). Every Christian professes to regard his faith as beyond comparison the most important element in his own well-being. He uses language, also, which sets forth, if words mean anything, that the impartation of his faith to others—the world—would be the greatest boon that could be conferred. You assent to this. What proportion then, (1) of time, (2) of means, (3) of thought, (4) of effort, do you devote first to the formation and maturing of this faith in your own hearts, and next to the diffusion of its influence in the world?

(2). The ambition is natural to every parent, that his sons shall occupy those positions in life most noteworthy in social estimation. What proportion, then, of the sons of wealthy parents is devoted to the work of the ministry? What place does the ministry as a profession, occupy in social regard, at the present day, as against law, medicine, mechanical science, art or commerce? It is not my wish to be unfair in asking these questions. To the best of my judgment, they are not unfair. The case is simply this:—If man has a soul, if the interests of the soul are transcendent, if there be but one true God, if the direct service of that God be of all things the most important, if there is an eternal life, and if gaining that eternal life be the highest aim of man, then I confess that, to me, it seems as if some radical changes were needful in the aims and spirit, the motives and conduct, of what is called Christian society. I said at the outset that Jeremiah speaks with what many of us would possibly deem rude familiarity, or even irreverence, in his description of the attitude of God towards Israel, at the period of his prophesying. But, if we think over the matter before us, in the light of the facts referred to, may we

not truly say—must we not be forced to say—God is as a stranger in the earth, as a mighty man that cannot save ?

A few words bearing directly on our own little history. Four years ago, it fell upon me to urge as a duty on this Synod to negotiate union with the other Presbyterian Churches of the Dominion. At that time the obstacles in the way seemed as nothing in comparison with the obvious benefits. And with rare unanimity, the views presented were adopted. Without a dissenting voice, we pledged ourselves to enter on the task of adjusting our relations to the other Churches, which were also similarly pledged with ourselves. Why are we now as far apart as ever ? How is it that resolutions unanimously accepted by influential committees, the assent of the several Churches is partial, languid, or that in many cases they are hostile ? Did the God of peace visit us just for a moment, and then withdraw as a wayfaring man ? Has He resolved to be to us as a man astonished, as a mighty man that cannot or will not save—a stranger in the land ?

I leave these questions to be answered by every one as he listeth, and pass meanwhile to consider,

II. The view indicated in this passage of the religious life. “*O, the hope of Israel,*” cries the prophet, “the Saviour thereof in time of trouble.” And again, “Yet thou, Lord, art in the midst of us, and we are called by Thy name.” What these expressions suggest is, the *direct personal character* of the relation between God and man, insisted on by the prophet, and this element of personality, of heart to heart, from God to man, as the essence of religion, seems to me to pervade and be the life of the whole sacred volume. It is not of creation, but of a creating God, nor of the fall, but of fallen man, nor of redemption, but of Christ, nor of regeneration, but of the Holy Spirit,—not, in a word, of abstractions anywhere, but of God and man everywhere, that the Bible has to tell us. I cannot dwell on this feature,—must be content merely to indicate its existence

and paramount importance. I say paramount, because neglect of this personal element has been one leading cause, in my belief, of the deadness heretofore or now existing in the Christian Church. We hear much of Christianity,—as a creed, a philosophy, a ritual of Low Church, Broad Church, High Church, of dogma, liberalism, form, of all these much, of Christ, in comparison, nothing. Take each separately as your weapon to fight the world. Take Christianity as a creed. You are simply setting dogma against dogma. And why, asks the world, should not my *ipse dixit* be as serviceable in the business of life as thine ? Take Christianity as a philosophy. It becomes a case of reasoning against reasoning. And I know not why, in time to come, as in the past, on the basis of mere reasoning, the world should not hold its own, or even carry the day. Take Christianity as a ritual. Sooner or later, every religion, trusting for its influence to forms of worship, becomes an effete thing, the subject of ridicule and scorn. Christianity as a creed opens the door for unlimited sectarianism and selfishness. This or that doctrine becomes, for the time, a Shibboleth, and, in trying rightly to pronounce it, the very meaning of the Shibboleth itself is forgotten. Christianity as a philosophy runs headlong into scepticism, and with it into sensuality, and life's motto becomes, “Let us eat and drink, for to-morrow we die.” Christianity as a ritual degenerates inevitably into superstition and sacerdotalism, with their sure rebound to infidelity.

Oh, that we could all attain to the Bible view, “Christianity is Christ.” To learn Christ, live Christ, put on Christ, love Christ, preach Christ, depart and be with Christ,—how shall I express it ? How make it more plain that the Gospel is the life of Christ, that prophecy pointed to Christ, that every epistle has for its aim to tell of Christ ! Jesus and the Resurrection,—Christ, and Him crucified—another King, one Jesus,—the kingdom and patience of Christ,—not “justification by faith alone,” but by faith in Christ ; nor adoption to obedience alone, but to be joint heirs with

Christ; nor sanctification by self-denial and the like, but by the Spirit of Christ; nor preaching as a social profession, but as an ambassador for Christ. Take these broken hints. Take the last,—the preacher an ambassador for Christ. Does it not suggest a view which would render almost unlimited unions of churches practicable?—a view of the Church as an empire, with wide-spread, imperial relations, diversities, comprehensions?

I cannot now even indicate how, in my belief, the acting upon this personal view would affect the power of the Church in the world for good,—what incalculable potency it would impart. Has it not underlain every period of vital activity hitherto occurring in Christian history? Was it not “because the Lord stood by him,” that St. Paul was the fearless apostle of his time? because of conscious relationship to a living Lord, that martyrs sang at the stake,—because of forcing his way, as it were, to Christ, and that with a rude familiarity reminding us of Jewish prophets, that Luther shook Europe from mediæval lethargy—because of his discovering this open secret of the universe, that Wesley fought the battle of faith *versus* infidelity in the eighteenth century, by the same replenishing of power, that every noteworthy missionary and revivalist of our time, and of all times, has kindled a sacred fire? And in the same truth, is not the influence of Sunday School hymns over children’s minds, and the minds of men become children of Christ, contained? I think it is here. Philosophically, personality transcends all dogmas. Practically, the personal Christ is the main-spring of all true deeds of life.

Go to the child with your creeds and catechisms: his soul sleeps. Tell him the story of Bethlehem and Calvary: he listens with breathless eagerness. Go to the sick room with doctrinal abstractions: the wearied sufferer’s face is turned to the wall. Go with the living Jesus, and pain and langour are forgotten. By missionaries from every land, the same tale is reported, Christ is more than all creeds, transcends

all philosophies, lifts the soul above all rituals; for He claims the immediate homage of the earth.

What a solution of all intellectual difficulties is provided in this thought of the hope and Saviour of Israel, who says, “I am with you always!” Take a single case. Take prayer. To the intellect, prayer is a mystery or an absurdity. What! Change the course of nature—alter the eternal decrees—secure ends without means other than that of uttering a few faltering words! Ridiculous! Absurd! Nor, regarded in itself, whether as an objective force, or a subjective influence, do I see how, as a matter of mere reasoning, prayer can be justified. But introduce the personal Redeemer, the living Lord, free in His omnipotence, boundless in love, to whom we go as children to a father. All difficulty vanishes. Prayer is needful, justifiable, reasonable, indispensable.

Had this thought assumed more prominence in our churches, when deliberating on Union,—but I pass this topic over. I will only remark that, were the thought of the living Jesus more prominent in all our churches,—dearer to the Episcopalian than his holy orders and Apostolic succession,—to the Baptist, than his crotchet about a rite,—to the Wesleyan, than his dream of entire sanctification; to the Presbyterian, than his wanderings in the labyrinth of Predestinarian subtleties,—I see not why, under the broad catholicism of belief in a living Saviour, room might not be found for the manifestation of all minor diversities of creed and thought and worship, while yet there should be exhibited a unity of harmonious intercourse and co-operation between Christian and Christians, which should constrain the belief of an incredulous world that there was once a Pentecostal day. \*

Looking to our own little Zion, it will hardly be disputed that its present condition warrants, in no small measure, reference to it in terms of my text. The bygone year has been a year of losses,—of gains and accessions, also, be it gratefully recorded; but for us who may speak of

ourselves as having in some measure borne the burden and the heat of the day in this part of the vineyard, our sense of loss must for the moment outweigh our sense of gain. By death two have been removed, and three, at least, by withdrawal to other fields of labours. "The fathers, where are they, and the prophets, do they live for ever?" We may doubtfully speak of holding our own. How utterly hopeless to speak or think of extension? There are directions in which the field of our labours might be enlarged, could we send forth labourers. But we cannot. We must even stand still, and see others—we thankful that they are able—taking possession of all the waste places. Our population is increasing, our provincial resources developing; here and there, villages springing up, to be, by and bye, towns. And we are standing still. Young men go forth from us to study for the ministry, and do not return. Of those who come over to help us from other places, few are content to cast in their lot with us, and make ours their permanent scene of labour.

The prayer ending my text might be appropriately offered by the whole Christian Church. But is it not eminently suited to our present circumstances? "Leave us not," let us cry to our Lord. "Abide with us, for it is toward evening, and the day is far spent."

Were we strong in the conviction of our Lord's presence in our midst, were our attitude that of "Ambassadors for Christ," did we feel that we were sustained by all the might of our hope and Saviour, with what confidence should we be animated! With what authority speak! What tones of undoubting trust should ring out in every accent! From what fears should we be delivered! The "fear of man!" That snare should be to us as a spider's web. Fools, saying in their hearts, "There is no God," we should be able to answer according to their folly. Science, falsely so-called, might arraign the authority of revelation; but we should be able to smile at its presumption. Society might attempt a sneer at our teachings; but the sneer

should die away into amazement at the solid results of our labours. Sacrifices on behalf of the faith should be matters of daily occurrence.

Revivals should no more awaken astonishment, because, in the calm and orderly development of the Christian life among us, no necessity or room should exist for these spasmodic, abnormal manifestations. We should have a Union consummated, based upon no anxious framing of formulas, verbal devices to avoid hurting this and that prejudice, or conciliate this and that crotchet of belief; but a union of spirit, and, therefore, embracing wide diversity,—a Union reposing under the genial sway of the realized rule of our Redeemer. And in it should be life. "the blade, the ear, the full corn in the ear." The Christian Church should be once more a family, with its children, its youths, its fathers. It should be a Kingdom, in which "Ephraim should no more envy Judah, nor Judah vex Ephraim."

There should be "days of heaven on earth," during which "man should go forth, peacefully, to his work and labour until the evening," and after eventide should be the glorious brilliancy of the sun setting, but to rise on brighter lands; for from every death-bed should be heard the calm utterance, "I know that my Redeemer liveth." Is all this a dream? Should it be only a dream? "O the hope of Israel, the Saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night? Why shouldest thou be as a man ascended, and as a mighty man that cannot save? Yet thou, O Lord, art in the midst of us, and we are called by Thy name: leave us not." *Amen.*

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DURING the sittings of the two Synods, daily morning prayer-meetings were held alternately in St. Matthew's and Chalmers' Churches, which have been seasons of spiritual refreshing.

## THE UNION.

We have endeavoured, as far as we were able, to keep the readers of the RECORD posted up on this important matter, and we are all the more anxious, as the day approaches for our own Synod to decide, still to have it before the minds of all. The subject has been already discussed in the Synod of the Church of Scotland in Canada, as well as in the General Assembly of the Canada Presbyterian Church. Some small difficulties cropped up; but, by the judicious and cautious adjustment of committee work, they have all been got over, and the final vote has been as unanimous in favour of Union as could be hoped for in any free deliberative Assembly on an important measure. In the Synod of the Church of Scotland in Canada the vote ran as follows: For Union, 88; against Union, 10. In the General Assembly of the Canada Presbyterian Church, when the first vote was taken on the general question as it came, Union carried only by a very slight majority; but after conference with the Church of Scotland, and adjustment of difficulties, the vote became decidedly favourable to Union, in fact, practically unanimous.

As of course interesting to all our readers, we subjoin the following Preamble, Basis and Resolutions, on which it is now proposed to go forward to the consummation of the Union. If these pass the other two negotiating Churches viz., our own Church and the Presbyterian Church of the Lower Provinces, then the Union will be accomplished.

## I. PREAMBLE.

"The Presbyterian Church of Canada in connection with the Church of Scotland, the Canada Presbyterian Church, the Presbyterian Church of the Maritime Provinces in connection with the Church of Scotland, and the Presbyterian Church of the Lower Provinces, holding the same doctrine and government and discipline, believing that it would be for the glory of God and the advancement of the cause of Christ that they should be united, and thus form one Presbyterian Church in the Dominion, independent of all other churches in its jurisdiction, and under authority to Christ alone the head of His Church and the head over all things to His Church, agree to unite on the following basis, to be subscribed by the Moderators of the respective churches in their name and in their behalf."

## BASIS.

1. "That the Scriptures of the Old and New Testaments, being the word of God, are the only infallible rule of faith and manners."

2. "That the Westminster Confession of Faith shall form the subordinate Standard of this Church; that the Larger and Shorter Catechism shall be adopted by the Church, and appointed to be used for the instruction of the people, it being distinctly understood that nothing contained in the aforesaid Confession or Catechisms regarding the power of the civil magistrate shall be held to sanction any principles or views inconsistent with full liberty of conscience in matters of religion."

3. "That the Government and Worship of this Church shall be in accordance with the recognized principles and practices of Presbyterian Churches laid down generally in the 'Form of Presbyterian Church Government,' and in the 'Directory for the Worship of God.'"

The following is the article which has been dropped from the basis, and which will find a place among the Resolutions:—

"That this Church, while cherishing Christian affection towards the whole Church of God, and desiring to hold fraternal intercourse with it in its several branches, as opportunity offers, shall at the same time regard itself as being in ecclesiastical relations to Churches holding the same doctrine, government, and discipline with itself, and that ministers and probationers from these Churches shall be received into this Church, subject to such regulations as shall from time to time be adopted.

## II. RESOLUTIONS.

1. "The Committee claims for the respective Churches represented by it the fullest forbearance as to any difference of opinion which may exist respecting the question of State Grants to Educational Establishments of a denominational character, and does not see, in such a diversity of sentiment upon a subject on which uniformity of opinion is not enforced with any of the negotiating bodies, anything which need prove a barrier to Union, or disturb the peace of the United Church."

2. "The Committee took up the subject of the appointment of Theological Professors, brought before them in the deliverance of the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland. After lengthened deliberation, and a free expression of opinion, it was moved by Principal Snodgrass, seconded by Professor Caven: That it is not expedient for this Committee to pass at present any resolution on the subject."

3. "The Committee now resumed consideration of that part of the Minutes of the Conference at Montreal, which referred to the *Headship of Christ*, and which had engaged attention at a former session. After further deliberation, it was moved by Professor Caven seconded by Dr. Topp, and carried unanimously: That the Committee, having heard the minutes of Conference regarding this subject, which have been read, does now express its satisfaction with the unanimity of sentiment which is exhibited in the documents therein referred to."

4. "That with regard to modes of worship, the practice presently followed by congregations in the matter of worship, shall be allowed, and that further action in connection therewith be left to the legislation of the United Church."

5. "That the negotiating Churches shall enter into Union with the Theological and Literary Institutions which they now have, and that application be made to Parliament for such legislation as will bring Queen's University and College, Knox College, the Presbyterian College, Montreal, Morin College, and the Theological Hall, at Halifax, into relations with the United Church, similar to those which they now hold to their respective Churches, and to preserve their corporate existence, government and functions, on terms and conditions like to those under which they now exist; but the United Church shall not be required to elect Trustees for any Arts' Department in any of the Colleges above named. This motion was unanimously carried."

6. "That the Committee recommend that steps be taken at the first meeting of the General Assembly of the United Church for the equitable establishment and administration of an efficient fund for the benefit of the Widows and Orphans of Ministers."

7. "That such legislation shall be sought as shall preserve undisturbed all rights of property now belonging to congregations and corporate bodies; and, at the same time, not interfere with freedom of action on the part of congregations in the same locality desirous of uniting, or on the part of corporate bodies which may find it to be expedient to discontinue, wholly or partially, their separate existence."

The eighth resolution was, as we have already intimated, omitted, so that the ninth now becomes the eighth, as follows:

8. "That the Committee does now express its confident expectation that the United Church will heartily take up and prosecute the Home and Foreign Missionary and benevolent operations of the several churches, according to their respective claims, and that with regard to the prac-

tical work of the church, and the promotion of its schemes, while the General Assembly shall have the supervision and control of all the work of the Church, yet the Committee recommend that the United Church shall have due regard to such arrangements, through Synods and Local Committees, as shall tend most effectually to unite in Christian love and sympathy the various sections of the Church, and at the same time draw forth the resources and energies of the people in behalf of the work of Christ in the Dominion, and throughout the world."

9. The Committee further agreed that the name of the United Church should be "The Presbyterian Church of British North America."

The name of the United Church recommended for adoption is "The Presbyterian Church in Canada."

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## GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND.

This august and venerable court met this year in Edinburgh, with the usual formalities and ceremonies. As usual on the opening day, Church and State were specially gracious. The Earl of Rosslyn is the present Lord High Commissioner, Dr. Giffan the Moderator for the past year, and Dr. Trail the Moderator for the present. The routine business of the Assembly consists largely of the reading of Reports from the Assembly's standing committees, from which we make the following interesting quotations:—

That part of the work of the General Assembly's work in which the readers of the RECORD are most intimately concerned is the Report of the Colonial Committee. And it is gratifying to be able to state, that among all former Reports of that committee, not one surpasses the present in interest. The work has been maintained throughout the Church in the Colonies with a vigour and with a success seldom attained. The funds are satisfactory—if having more money than it can expend can be said to constitute a condition which is satisfactory. The Committee began last year with a large balance on hand, this year they began with a much larger. Last year it was £6625 4s. 6d., this year £9428 2s. 5d. Expended

by the Committee during the year £3711 2s. 10d. Part of the above expenditure was allocated as follows. To Synod of Canada, £387 10s.; Maritime Provinces Synod £178 6s. 9d.; West Indies £81 5s.; Ceylon, £252; British Columbia £200; Australia, £76 12s. 6d.; New Zealand, £130.

It is pleasing to see the most friendly co-operation between the Colonial Committee and Churches formed by uniting the different Presbyterian Churches in the Colonies in which such has been consummated. To the "Presbyterian Church of Victoria," a united Church, all the money solicited has readily been granted; one missionary was sent, and another is to follow him immediately. "The Presbyterian Church of Queensland" is another dealt with in a similar manner, so far as possible. "The Presbyterian Church in New South Wales" fared like the rest. Showing that the one desire of the Colonial Committee, as of the whole Church of Scotland, is to do good whenever and wherever it is possible.

It may be mentioned that the Report takes notice of our present Union negotiations. The declared policy of the Committee, which policy has been sustained by the Assembly, has always been one of "*non-intervention*." We quote the following from the Report:—

"So far back as the autumn of 1870, the Colonial Committee was asked by the Synod of the Maritime Provinces for an opinion and for 'advice' in regard to the projected negotiations for Presbyterian Union in Canada. To that request the Committee replied, that, however willing to approve that in Colonies, where home divisions need never have been known, brethren should unite as soon as they have found a basis for Union on which it can be honestly accomplished, it could scarcely be expected that the General Assembly could, through their Colonial Committee, offer any 'opinion' or 'advice' in regard to negotiations, the elements of which are necessarily so far beyond the sphere of the Assembly's knowledge or control. It seemed to the Committee to be a suggestion, the prudence of which will be readily recognised, that the Assembly, unfettered by any such opinion or advice as was asked of their Committee, should

be left to deal with *the result* of the impending negotiations as they may deem right, and that meanwhile these negotiations should be protected from any pressure from without which parties concerned in the issue might feel to be an interference with the freedom in which they ought to be allowed to form and maintain their views of duty. Such was the reply of the Committee in 1870. In the Assembly of 1871 that reply was laid before the Supreme Court. In their deliverance on the Report, the matter is noticed in the following sentence: "The Assembly approve and adopt the terms of the reply of the Colonial Committee to the request of the Synod of the Maritime Provinces for an opinion and advice in regard to the contemplated Union of the Presbyterian Churches in Canada."

And that is *the only deliverance on the subject of these negotiations* which the General Assembly has ever given. The basis of the Union and the proposed action of the Churches of the Dominion were, indeed, explained by Principal Snodgrass to last General Assembly; but, true to what the Committee venture to think is the wise policy of non-intervention in these negotiations, the Supreme Court in their deliverance referred to the statements of Principal Snodgrass and Mr. Pollok only in the following terms: "The Assembly hail with cordiality the presence among them of respected brethren whose praise is in all the Churches of the Canadian Dominion. They have heard with deep interest their statements in regard to the progress of the work of their respective Synods; and they unite in commending them and all their brethren in Canada to the gracious superintendence and enriching blessing of the Divine Head of the Church."

The Report on the Endowment of new Churches was given in by Dr. Smith of North Leith. During the year 16 new parishes have been endowed, thus providing for all years to come permanent means of grace, irrespective of the chances and changes of trade, and the thousand things which cripple the means of accomplishing the Church's work. The spiritual instruction thus afforded will reach and meet the wants of 38,000 people. Dr. Robertson, as is well known, was the father of this grand scheme,

through whose instrumentality 197 new parishes have been added to the Church. Then followed Dr. Cook's Report on Education, which shows that the minds of the people of the Church of Scotland have not become secularized. They are watchful that religious instruction shall be continued in the schools of the land. There is every likelihood of a co-operation between the Education Committees of the Established and Free Churches on this all-important subject. Reports from Dr. Charteris on Christian Life and Work, and from Mr. J. A. Campbell on Christian Liberality, were given in and discussed.

Tuesday was, however, the day of the session; for on that day came up for discussion the Patronage Bill of the Duke of Richmond, referred to in last RECORD. It required only a glance to convince an observer that a day of days was that Tuesday. The hall was crowded in every part to suffocation. The Report of the Patronage Committee was given in by Dr. Pirie. The motion approving of the principle of the Duke of Richmond's Bill, was seconded by Lord Burleigh, whose family name every reader of the history of the Church of Scotland recognizes as that of a friend. But the feeling of the Assembly did not run entirely in favour of the Duke of Richmond and the Government. Dr. Cook of Haddington moved an amendment. It seems his speech was the ablest of the debate. The change proposed in the Duke's Bill, he designated a resolution with merits, few or none, and faults legion. It was wrong, he said, to saddle Patronage with all the secessions from the Church. Erskine, he said, left the Church on account of his own firm bigotry, and because he could not induce the Church Courts to sanction any further the burning of witches. After a long speech, he moved an amendment directly antagonistic to the motion of Dr. Pirie—that the principle of the Bill be not sustained. The amendment was seconded by the Earl of Selkirk. Doctors of Divinity and noblemen entered the lists, and the debate was animated and able. At the last, however, Dr. Cook's amendment was withdrawn, though it was minuted, together with his dissent, and the original motion carried. The clauses of the Bill were then brought

forward for discussion. The clause defining "communicants" became the occasion of considerable discussion. Sir Robert Anstruther tabled an amendment, which would extend the election to female as well as to male communicants. There is every prospect of a speedy termination to the vexed and vexing question of Patronage in the Church of Scotland.

On Wednesday the Report was read by the Home Mission Committee. Dr. Phin, the Convener, gave in the same. This is a Committee whose work is entirely different from that of the Endowment Committee already alluded to. Although Endowment is necessarily Home Mission work, the latter is not necessarily Endowment. The object of this Committee is to maintain from year to year the ordinances of religion in the poor and sparsely peopled localities throughout the land. The Report shows gratifying results. It shows a revenue of £1152 greater than last year's. It shows that the field is widening. It also, as a consequence, asks for more money next year, and we are sure the Convener will not be disappointed. Being the Church of the nation, Home Mission work is hers by the special conditions of her existence; and her friends and children, year by year, rejoice to find her faithful to her trust, and year by year proving her efficiency by the most convincing facts.

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### THE PATRONAGE BILL.

We are glad to see that the Glasgow Presbytery of United Original Seceders unanimously agreed to petition Parliament in support of the Bill. They state very significantly in their petition that they regard patronage "as one of the chief cause of the divisions of the Church, and a serious barrier in the way of union among Presbyterians."

The words of the Rev. Dr. Fraser, of the Free Middle Church, Paisley, furnish the best reply to those who within the F. C. are opposing this reform in the Church of Scotland:—

"If patronage," he says, "can be abolished, why should they (the Free Church) object? It is a step in the right direction. It is a reform for which

we contend. We did our very best before the Disruption to secure that benefit. . . . The fact that now there is a disposition to give effect to this view is a homage to the soundness of our conclusion, and the further fact that there is a disposition to make clear, in the working of the Established Church, the principle of spiritual independence, by removing sundry obstacles, should be an encouragement to us in the maintenance of that principle. It did seem to him most unworthy of the Free Church to be interposing obstacles to such reforms in a sister Church; it seemed to him very inconsistent and ungenerous, and he would have no hand in the movement, except to encourage it, because it was in harmony with union principles." It removes what has for centuries been a stumbling-block in Scotland, and the immediate effect of the removal of that stumbling-block is to place the Presbyterians who are out, and the Presbyterians who are in, in a different relative position. When lay patronage is gone, it is difficult to see why the divided limbs of Scotch Presbyterianism should not reunite. Had it been abolished, we should never have had the Relief; and the other dissenting bodies previous to the Free Church were perpetually fed by cases of disputed settlement when outraged congregations, or congregations that felt themselves to have been outraged, left the old fold. The ground of the Free Church Disruption was not patronage, it was spiritual independence; but the question of spiritual independence was only raised because the patronage law compelled the State to order the Church to do certain spiritual acts. When patronage is abolished, a conflict between Church and State is improbable, and even sticklers for spiritual independence might consent to take the chance of a collision, the chief cause of similar collisions in the past having been definitively removed. The cases specified in the claim, declaration, and protest of the Free Church, arose mainly through the practice of patronage; and though the State is not confessing her past offences in the new Bill, she is turning away from them into "obedience." It is expressly enacted in it that the Church Courts have the right to decide finally and conclusively on all questions which

may arise in the course of the proceedings connected with the appointment, admission, and settlement of ministers. It is, indeed, conceivable that the State might, on some occasion, interfere, on the same ground that it took previously—that the matter on which it is asked to decide is a civil matter, and involves civil consequences. But if the Duke of Richmond's anti-Patronage Bill passes, the only bone of contention over which the battle of spiritual independence has raged in Scotland will have been removed out of the way.

The case being so, the question that rises is, whether the State is not bound to go farther, if it goes so far? It is opening a door to people whose principles are identical with those of many who are outside the Church. Should it not adopt these persons themselves as brothers? There are pre-Disruption Fathers, who were educated in the Established Church Hall's of Divinity. Should it not recognize them as eligible to Established Church livings? There are hundreds more who since then have had their clerical education in the Free Church Colleges, but on lines substantially parallel to those in Established Church Colleges. Might these ministers not become eligible to Parish Churches? It has long been evident that Voluntaryism is not a term of communion in the U. P. Church. Why should a U. P. minister, who may be willing, now that the patronage question is removed, to go in with the Church of the nation, be precluded from doing so? Does the abolition of patronage not compel the question, whether it is not possible, as well as seasonable, to heal the wounds of the daughter of Zion?

There is one obvious answer to this line of argument. An enlarged suffrage may logically involve redistribution, and yet it may be prudent or necessary to postpone the one till we have accomplished the other. Everything involves a hundred consequences, and one generally advances most rapidly to the consequences by doing the thing. Are we to refuse to abolish patronage, if the abolition of it be right, till we are prepared to submit a scheme for the reconstruction of Scotch Presbytery? Admitting that patronage first split the Church into fragments, is there no room

for hoping that good sense and Christian feeling will reunite them after that rock of offence is once removed out of the way? In respect of spiritual independence alone, it is not unnatural that many who might never but for patronage have raised it or been troubled by it, may now see in it a very great obstacle to an immediate reunion. But their vision will naturally clear as the question ceases to be practical, and after they see that there is no outward distinction between Churchman and Free Churchman. If there be any party in the outside Churches at present eager to come back, and anxious to make terms, they may have reasons for objecting to the settlement of the patronage question till these terms are conceded, because this is the time for negotiation, and the promoters of the bill will be readier to make concessions to buy support now than ever they may be found again. But the argument has not much value when it comes from those who do not want to unite with the Establishment on any terms. If he thought it worth while, Dr. Begg might fairly ask that some stipulation might now be made that his friends' road back into the Church of their fathers might now be made smooth and easy. Mr. Hutton, of Paisley, is scarcely entitled to oppose the bill because it does not hold out the hand of welcome to anti-State Church Presbyterians.

There is, in fact, one question on which there can only be two sects, the question of the lawfulness of a State Church. The bill cannot be blamed for holding out no finger of reconciliation to those who utterly oppose and detest all national establishment of religion. On the other hand, those who do so may fairly argue that they are bound to oppose it as a formidable strategic movement, because it may take the national religion party in the Free Church back to the Establishment, and so strengthen her materially and numerically. Even they can only oppose it as a strategic movement, for they are at one with its framers about the proper persons to whom the election of the minister is to be trusted. The Free Church can scarcely say a word against a measure which establishes more than the veto for which they contended. They may claim for such of

their ministers and members as are ready to receive them the right of immediate admission to the privileges of the renewed Establishment. If they should, or if any number of them should, it would be difficult to bar such a claim. Coming hard on the utter and complete wreck of all the Union negotiations of the Dissenting Churches, the Patronage Bill may thus split some of them to pieces and reunite portions of them to the National Church. If it should do so—if it should or if it could again make the Church of Scotland the Church of the majority—it would give Establishments a new lease of life in this country. If it cannot do as much as that, even should the Bill succeed, it would reduce the Established Church to the level of a sect, and it would make its future disestablishment easier instead of harder.

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## Articles Contributed.

### Meeting of the Kirk Synod in Ottawa.

All our correspondents speak in glowing terms of the meeting of Synod in Ottawa as one of the most blessed ever held. The Union question was the great one, and it was advanced to such a stage that the end can now be seen to be close at hand. The returns from the congregations astonished every one. Only ten out of one hundred and twenty-seven congregations voted nay. Greater unanimity can not be expected as long as men are free to say yea or nay. The majority will of course yield, or what was the use of submitting the question to a vote?

The speeches were worthy of the grand occasion. Rev. Mr. McDonnell pointed out that every gray-haired minister as well as elder were on the side of Union, and that the young men of the Church might be proud to kneel at the knees of such men, and with them rejoice in the proposed re-union. This is indeed a most noteworthy fact;—that the very men who bear the scars of the old conflicts yearn for peace. It says much for them. The venerable Dr. Cook thanked God that he had lived long enough to see such a prospect. Dr. Muir, Dr. Jenkins,

and Principal Snodgrass spoke in tones of patriotic and Christian fervour that stirred all hearts. One of the best speeches was by a son of Pictou we all are proud of—Rev. D. M. Gordon of Ottawa. Emphatically he said that the fact that the Union would secure the benefit of regular services to outlying districts where congregations of the two Churches were not sufficiently strong for each to maintain their own Church, would outweigh every argument against it. The Union would manifest throughout the Dominion the virtues of their pure faith and simple practice, and would show that the old burning bush was not consumed.

The ablest representative of the small minority was Rev. Gavin Lang of Montreal. His chief fear was that the united Church would exercise social tyranny. "In the course of his ministerial visitations he liked to visit in no formal and stiff manner, but liked to see his people in all phases of their social customs. If they eat, or drink, laugh, dance, or sing, he believed it was possible to do so, and yet to worship the Lord." Mr. Lang has singularly mistaken the country he has come to, if he fancies that Church Courts are likely to persecute him. All the forces of public opinion are too decidedly the other way. However, the elder from Mr. Lang's own Church, Mr. J. L. Morris, brother to the Governor of Manitoba, answered him very ably. He said that "the people had spoken, and it was clear what their expression of opinion meant. The point under discussion was not what had occurred in 1843. Those were dead issues, and should never be disturbed. There was a grand and noble motive before the Synod, and he trusted they would consider the present and future, and not disturb the dead issues of the past. He respected the Church of his fathers, and would give way to none in his attachment to it, and in true loyalty to it he looked forward to the promotion of the interests of the Church in the future."

The Canada Presbyterian General Assembly marched in a body, their Moderator at their head, to St. Andrew's Church, and held a fraternal conference with the Synod. The right hand of fellowship being thus extended, the Synod returned it by going on another

day to the Assembly. Both bodies sat together at the Lord's table in St. Andrew's Church.

One or two changes were made in the basis and resolutions, all of which seem to be manifest improvements. One is that the name should be "the Presbyterian Church in Canada." Now that P. E. I. is part of the Dominion, this is just what it should be called. Just as our Mother Church is called the Presbyterian Church of Scotland, ours should be the Presbyterian Church of Canada. A preamble has been introduced which Dr. Cook rightly styled "suitable and becoming in itself, and entirely in accordance with the style and language of the Church of Scotland on all great and solemn occasions."

On account of these changes, the basis as amended has been sent down to Presbyteries, Sessions, and Congregations, with instructions to report at an adjourned meeting of Synod to be held at Toronto in October; and a committee on legislation is to lay before that meeting a draft of any measure which they deem necessary to the proper consummation of the Union. It is expected that everything will be arranged by that time, and, as the Assembly also meets in Toronto at the same time, that they will be enabled to adjourn to meet in Montreal next June with the Synods of the Churches of the Maritime Provinces, and consummate the Union, and have one Church from ocean to ocean based on the standards of the ancient Church of Scotland. May the Great Head of the Church bring it to pass! He has already made mountains that were in the way into plains, and if it is of Him it will surely come to pass.

CHURCHMAN.

### The General Assembly of the Church of New South Wales.

The ninth session of the General Assembly opened on the 28th October, 1873. The past Moderator, Rev. Dr. Lang, preached from 1 Cor. i. 22-24. The Rev. John Kinross, B.A., of Kiama, was unanimously elected Moderator; and, having taken the chair, addressed the court. The business of the Assembly was disposed of in a satisfactory manner, and a good tone prevailed.

The Report of the Church Extension Committee stated that the work had been greatly circumscribed through lack of labourers. Though efforts have been made to obtain ministers from the mother-country, the supply has hitherto been wholly inadequate.

The work of the Heathen Missions Committee embraces three departments:—

1. Mission to the Aborigines.—The Committee has no distinct mission of its own, but gives pecuniary aid to the mission carried on by the Victorian Church.

2. Mission to the Chinese.—A Chinese catechist is maintained in Sydney, who has been labouring with much zeal among his countrymen, and not without some tokens of success.

3. Mission to the natives of the New Hebrides.—Pecuniary aid is given, but the Assembly has at present no missionary of its own in these islands. The Report referred to the loss of the *Dayspring*, and to the purchase of the *Paragon* for £3000, to serve as a mission-vessel in place of the *Dayspring*.

The Sabbath-School Returns show an increase over last year of 6 schools, 44 teachers, 570 scholars, and 160 added to Bible classes.

A communication having been received from the Council of St. Andrew's College, intimating that the College had now been incorporated, and inviting the General Assembly to co-operate in carrying out the objects of the College, the General Assembly resolved as follows:—"The General Assembly having prompted the movement for establishing St. Andrew's College, having accepted the Act by which it is established, and having authorized the steps requisite for the collection of subscriptions, and for the election of Councillors, is gratified to learn that a Principal has now been elected, that the College has now been incorporated, that temporary premises have been taken, and that the Institution is open to Presbyterian youths attending the University of Sydney. The Assembly further agrees cordially to co-operate with the Council in promoting the ends for which the College has been established, and trusts that, by God's blessing, the Institution may be the means of furthering the godly upbringing of our

youth." The Assembly has also made interim arrangements for a Theological Faculty, to give the necessary instruction to candidates for the holy ministry.

The Assembly, impressed with the necessity of providing a suitable maintenance for the ministers of the Church, and believing that this can be best accomplished by instituting a General Sustentation Fund, appointed a Committee to mature a scheme, and to report to next Assembly.

### Thoughts on High Themes,

BY THE LATE REV. DR. GEORGE, ONCE PROFESSOR OF MENTAL AND MORAL PHILOSOPHY, QUEEN'S COLLEGE, KINGSTON; EDITED BY REV'D. D. ROSS.

Such is the title of a small collection of sermons from the manuscripts of the late Revd. Jas. George, a man well-known personally or by reputation to many of our readers. Only two of the sermons embraced in the volume, being sermons preached on special occasions, and published at the time by request, enjoyed the advantage of being brought through the press under the supervision of the author. The rest were not intended for publication, but are given as average specimens of Dr. George's powers as a preacher.

The principle of selection was that of securing variety in the matter of the publication. A system or order of thought was fixed on by the editor, and, therefore, the topics rather than the excellence of the discourses themselves brought certain sermons into the volume.

So says the editor; and our only remark on this is, that if we are to accept his word, the people who enjoyed Dr. George's ministrations must have been accustomed to the very highest kind of religious food. For, better sermons we have seldom read. To say that we would like to see the volume everywhere in the homes of our people may be considered as merely one of the commonplace of an American reviewer. It is not meant to be so. The little well-bound, well-printed book is one we give hearty welcome to for its orthodox teaching, its mature thought, its

manly tone, its vigorous common sense, its uncompromising truthfulness.

Who that knew the late Dr. George would expect anything else from his most ordinary utterances? We never met him, but those who had that pleasure have spoken to us so much of his noble character, and his influence on them for good, that we opened the book as we open the letter of a friend, and the first thing looked on and gazed at was the photograph of the rugged, lionine face, with eagle-like beak and eye, on the first page.

All the sermons are good. The excellence is not such as the votaries of yellow-covered literature are likely to appreciate. There is nothing of the sensational or the heterodox about them. Half the ability would make "unsound" sermons or lectures quite the rage. But Dr. George had ability enough to see through the clap-trap of would-be original theologians, and to be satisfied with the good old gospel and the good old way. He had something to say, and he said it without striving for effect or attempting to split the ears of the groundlings. His English is pure and his thought clear. He has an honest hearty contempt for rebels and traitors in Church or State, and is not afraid of using strong language in the pulpit when he feels strongly.

We would like to quote freely from the volume, but it is as difficult to quote from sermons that are well compacted together as it is to illustrate a house by exhibiting a stone or two dug out of the wall. Besides, there is an even, sustained excellence about them that makes us unwilling to select one part in preference to another. Still, one or two specimens of clear thought and vigorous language, we cannot refrain from giving. Here is a paragraph from the sermon on Christ's Incarnation and Death, p. 29:

"Redemption shows to all creatures that the reign of God is the reign of justice.

It is a simple definition of justice to say that it is the preserving of rights, holding sacred what, in the nature of things, belongs to God. . . . As Supreme Governor of the Universe, its peace, happiness and moral beauty are rights of God. When men, therefore,

talk, and oftener think than express it, how easy it is for God to pardon sin unconditionally, they little understand what they say. Yes, it were easy for God to grant unconditional pardon, if it were easy for Him to give up His rights as Creator, Law-giver, and Judge of the Universe. . . . But, say some, He may punish or not as He chooses. Yes, if He choose to give up all His rights as Creator, Lawgiver, and Sovereign Ruler—cease to act by fixed principles, and act arbitrarily, and leave all rights to be supplanted by wrongs."

In his sermon on the duties of subjects to their rulers, preached during the rebellion of 1837-8 in Canada, when he and his parishioners did good service to the State, he is not afraid to speak boldly of what traitors deserve, although to save themselves some were in the habit of denying the lawfulness of war. Such men, he says, "ought to go a step further, and deny the use of all Civil Government. For in such a world as ours—and we must just take men as they are, not as we could wish them to be—a Government without force will very quickly be resolved into a number of persons who bear titles, wear certain symbols, play their respective parts in a national pageant, complacently hear, and impotently announce opinions. If contending parties choose to listen, good; if not, the matter, as far as the Government is concerned, is at an end. But if force is used by those in authority, in order to carry out their decision, and if violence must be employed in giving effect to law—in defending the innocent, or in bringing the guilty to punishment—whether this shall be the work of five men, or if fifty thousand, the principle is the same. . . . Pity it is that John the Baptist did not understand this matter better, so that, instead of telling soldiers "to be content with their wages," he might have told them in plain terms that they were murderers. We wonder much what these persons would have said to St. Paul, when he accepted a guard of Roman soldiers to protect him from the daggers of assassins, on his way from Jerusalem to Cesarea. On more occasions than one did this Apostle find that human law would

have been to him a poor protection had the magistrate borne no sword, or borne it in vain," &c., &c.

But space will not allow us quote as we would like. However, the Editor of the Collection has been appointed one of the Delegates by our Synod at Ottawa to our Synod in the Maritime Provinces, and he will, doubtless, make arrangements for its sale here. We cordially recommend the book to all who value interesting and profitable reading, and who at the same time give a natural preference to native productions. Canadian literature is as yet a plant of feeble growth; but its development so far gives promise of a vigorous future.

HALIFAX.

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## Articles Selected.

### Principal Tulloch's Notes on the American Churches.

(From the Home and Foreign Record.)

I need hardly say that many things have greatly interested me in America. Space would fail to speak of the schools, colleges, churches, and institutions of all kinds, I have already visited, and into whose constitution and working I have in some degree inquired. Space, above all, would fail to speak of the abounding kindness I have everywhere received from clergy of all denominations, from the heads and presidents of colleges, from the literary circle at Boston, embracing all the brightest intellectual names in America, not to speak of private kindness, more than I can express or ever forget. I have no intention, therefore, of saying anything of my visit generally, or of the many objects which have engaged my interest. Even if the pages of the 'Record' were the place for such comment—which it is not—my impressions are in the mean time too fresh and too crowded together to admit of being analysed and set forth in any order.

I cannot refrain, however, from sending a few lines about some of the more obvious features which have struck me in the American Churches, and of saying something which I hope may im-

press our Church at home with the real importance of cultivating closer relations with the American Presbyterians. and of sending, if possible, delegates every year to their General Assembly. I do this all the more readily, that although here and anxious to be present at the Assembly, I feel that this will be beyond my power, for two reasons. Because, *first*, it meets so far west as St. Louis this year; and *secondly*, does not meet till about the time that our own General Assembly meets, when I must be making my preparations for returning home. It is difficult for any one who has not been in America to realise the enormous distances which separate its great centres of civilisation. It is true that the railway system of the country is so perfected that these distances can be traversed with celerity and at great convenience; but all the same, I do not find it practicable to contemplate being at St. Louis on the Mississippi on the 22d or 23d of May and sailing for home, which I have arranged to do, on the 27th. Unable to do this, I have done what I could. I have availed myself of the kind friendliness of Dr. Adams, *clarum et venerabile nomen*, in New York, to see as much of the Presbyterian Churches in that city as I could. It is pleasant to hear with what respect all classes in New York Presbyterians, Episcopalians, and Congregationalists, alike speak of Dr. Adams, whom we had the pleasure of welcoming at the General Assembly a year or two ago. On the Sunday after my arrival, he preached his valedictory sermon to the large and influential congregation to which he has ministered for upwards of forty years, having accepted the office of president to the Union Theological Seminary. This office has already been offered him twice, I understood him to say; but up to this time he had been unable to break the ties which bound him to his attached flock. At length, however, he has felt it to be his duty to accept the more dignified and less hard-worked position; and he is now associated in the Union Seminary with Dr. Hitchcock and Dr. Schaff, and other distinguished names, with all of whom I have had pleasant intercourse. Dr. Smith, one of the most able of the group, of whom Dr. Milligan retains

grateful recollections. has unhappily been overworked, and retired temporarily from his position of Professor of Systematic Theology.

I had the pleasure of meeting with Dr. Adams and his students, and of hearing Dr. Adams' lecture. I had the honour of saying a few words to the students, and of letting them know, if nothing more, with what a warm interest we of the old Church in Scotland regard the widespreading numbers and activity of the great Presbyterian Church of America, with its congregations and pastors, now considerably exceeding 4000.

I had hardly arrived when I received a cordial letter of welcome from Dr. McCosh of Princeton, and I managed to be there on the day on which the session of the Theological Seminary was closed. It was a sincere pleasure to me to take by the hand so well known and distinguished a theologian as Dr. Hodge; and in the few words which I was here also under the necessity of addressing to the students, and many of the Presbyterian clergy and laity, assembled from all quarters of the United States, it was a natural impulse for me to say, in reference to rumours of theological changes in Scotland, that whatever these changes might involve, they would certainly not involve the neglect or depreciation of labourers so thoughtful, systematic, and valuable as those to which Dr. Hodge has given his lifetime.

It may not be known to some of my readers that the Union Seminary at New York represents what used to be called the New School of Presbyterian Theology, and that Princeton has hitherto been identified with the more strict Calvinistic tradition. But the distinction of old and new school is now at an end, since the happy conciliation of the two divisions of the Presbyterian Church a few years ago. If I felt myself somewhat more at home in the Union Seminary, I did not seem to be less welcome at Princeton; and I found there, as always, perfect frankness the best introduction, and the most effective means of honouring the kindness with which one is greeted.

One of the most grateful features of all the Churches here is their frank acceptance of differences of opinion. Even

where opinions are not approved of, they are frankly recognised; and no Christian man, if his heart seems really set on good, is thought the worse of because he does not think exactly as another. I have not only been welcomed cordially by the Presbyterian clergy of all shades, but by the Episcopal clergy and others. The most living and powerful sermon I have heard was by an Episcopalian clergy at Boston—the Rev. Philips Brooks—who *wanted me to preach* for him in the afternoon. I am not here at present to preach, or to give any public addresses of a formal kind; and I therefore declined his kind offer. But I should not have hesitated to accept it if I had felt inclined, and left him to settle with his bishop about the matter.

I mention this, and I could mention other things, to show how true a catholic spirit there is, so far as I have been able to observe, in the Churches here, with all the practical divisions which exist. And this is, in my humble opinion, the old kind of catholicity that is open to the Church of the future—unity of spirit with diversity of organisation and worship. It seems a dream to many. It will yet be a reality if God will, and the Spirit of Christ takes a more living possession of all our Churches.

The Evangelical Alliance, which met here last autumn, has undoubtedly done much to foster this catholic spirit. The solemn intercommunion which took place in Dr. Adams' church—in which the Dean of Canterbury and Dr. Angus, a Baptist clergy in London, and others, joined—was felt to be not only good in itself, but blessed in its results; and the outcry made by a small section of the Ritualist Episcopal clergy;—headed, not by an American, but a Colonial bishop, of no distinction and an infirm temper—only called a wider attention to the fact, and served to make it more commendable in the eyes of all enlightened and sensible Christian people.

I may be pardoned, also, for saying that the act of our most gracious sovereign the Queen in participating of the communion in Crathie Parish Church, has had an extensive effect in the same direction. It is difficult to convey to quiet, unsensational people at home the glad excitement with which such an act was welcomed here, where it has added,

if anything could add to the profound and affectionate respect with which Her Majesty is regarded by all the respectable classes of American citizens. It has done one's heart good to hear how they appreciate her true nobility of character, and the moral dignity with which she has always discharged her great duties.

*Character* of any kind is keenly appreciated by the American mind. There are few or no conventions or official titles in this country. Such as these are, they may be within the reach of any one. Merely as a social being, each man is as good as another, and each woman better than any man. Anything would be tolerated, an intelligent American said to me, sooner than the slightest disrespect shown to any woman. Nobody, in short, is accepted for any accident of birth or of social position. But on the other hand, nothing can exceed the deference paid to genuine power of character—not merely, it must be admitted, *excellence of character*. Power of any kind—strength—is the idolatry of the American mind. "*He is a strong man,*" they say; and wherever they see strength, they are disposed to recognise it. Even when they cannot honour it, they acknowledge and in a sort of way esteem it. But nowhere in any society in which I have mingled have I also seen such uniform appreciation of distinguishing excellence—such willingness to concede *merit of any public kind*. Nothing will convince us that there is not a great future before a people who have learned so keenly to appreciate *facts* of all kinds—moral and intellectual, as well as material.

But I must not allow myself to run into general reflections. What strikes one most in the churches, after the spirit of catholicity of which I have spoken, is the thorough and *systematic* manner in which they do everything. In this, as in other matters, the Americans have added to Saxon solidity a great deal of French finish. I wonder that this has not been more often remarked. The influence of French habits is everywhere to be traced in social life, and in school and church arrangements. They carry system "administration" into everything. Their churches are not merely churches as with us, but churches and

Sunday schools, and chapels for prayer-meetings or week-day worship, and vestries, all in one. Nothing can be more complete than their arrangements; and the disgracefully imperfect character many of our places of worship at home—dirty, ill-planned, without even a comfortable room for the minister to put his gown on—would not be tolerated for a moment here.

The same system and convenience are shown in all their congregational arrangements. Every member of the congregation is supposed to take a vital interest in its prosperity, and to do something definite to contribute to that prosperity, not merely by giving of his means, but by active work of some kind. And all is planned and carried out with perfect order.

Nowhere are the good effects of this systematic management seen more than in the Boards connected with their theological seminaries. These seminaries, with the exception, I believe, of Harvard,\* are not integral parts of the colleges with which they may be associated. The Princeton Theological seminary, for example, has nothing to do with Princeton College, save that it is at Princeton, and it has long been associated there with the College. Dr. McCosh is at the head or *President of the College*, and has no necessary official connection with the Theological Seminary. And the Union Seminary at New York has nothing whatever to do with Columbia College, or the University of the city of New York.

I mention this not because I think this part of the American system good. I do not. I greatly prefer our own way of having the theological faculties within our University system; and I could show many reasons for this were it necessary. But what is good in the American system is the fact that there is a Board, *chiefly of laymen*, connected with all their theological seminaries, whose business it is to see to the prosperity of these institutions, to the incomes of the Professors, and, above all, to the interests of the students.

*The encouragement of students*, is, in fact, the special object of these Boards.

\* I am not sure but that Yale, in New Haven, is also an exception.

Deserving young men who desire to study for the ministry are sought out, and means provided for their support during their studies, with the best results. The system is so thoroughly understood here that they are astonished how we get on without it. There are, no doubt, aspects of this system which we should not like at home; but so far as I can learn they have not been attended with bad results here. And the idea is beyond doubt a good one, that there should be a Board in our Church chiefly composed of intelligent laymen, whose business it should be to take an interest in theological students and probationers, and to provide means in many cases for forwarding their advancement. This would probably be the best solution of our student difficulties.

But I must draw these rapid notes meantime to a close with an earnest recommendation that we should every year if possible—in any case, once in two years—send a deputation to the General Assembly of the American Presbyterian Church. This also, so far as the provision of means is concerned, should be the work of our wealthy laymen. There should be no difficulty whatever about this; and the results of a larger intercourse between our Church and the Churches here would be of the happiest kind. Every one acknowledges the good which was done by the visit of Dr. Milligan and Dr. Lang two years ago. I have found nothing but the warmest feeling of regard for the old Church of Scotland. It is admitted that for many years after the Disruption evil rumours prevailed about it. It was thought by some to be little more than a moribund institution. But the deputations which have gone over from this side have looked at *facts* for themselves, and the consequence has been a great reaction of interest in the Established Church. It is true that all the Churches are voluntary here, but they have no feelings of hostility to a State Church as such. It simply does not suit them. It never was possible in the circumstances of America. But the Americans have no quarrel with National Churches as they exist in the old countries of Europe. And to find our own Church doing so much good as it is, and full of so much intellectual and Christian life, has been

the most sincere gratification to all enlightened Presbyterians here. They crave for more intercourse with us. They have difficulty in looking upon the Free Church, the United Presbyterian, and ourselves, as anything but different branches of the same Church; and they embrace us all equally in their affection. Our differences are nothing to them. It is to be hoped, therefore, that we will do more in the future than we have hitherto done to cultivate them. They may learn something from us. We may learn a good deal from them, especially in congregational organization and in the art of calling forth and directing the Christian liberality of our people—perhaps even in preaching. They have certainly great aptitude in making their sermons interesting and stimulating. Men not otherwise gifted have the gift of making the pulpit week by week something of a *power*. With our quieter habits, we may undervalue them, and talk of American *bunkum* in the pulpit and elsewhere. But after all, the object of men's speaking at all in the pulpit, senate, or lecture-room, is that they may each interest and exert influence by what they say; and it is difficult to understand how the preaching even of the most excellent men can do good when it fails to arouse attention and create effect. The American pulpit is generally effective. It is a real power, and one of the most healthy powers in American society; and this simply because it is living, and in constant *rapport* with the teeming ideas which circulate in that society. The Gospel is to it no mere tradition standing isolated and by itself, but is brought into continual relation to the forms of modern thought, and the necessities of a new, vast, and accumulating civilization. It is easy to imagine how in such circumstances preaching will be often crude, inflated, and extravagant; but after all, perhaps crudeness is better than dullness, and anything better than a dead sound which means nothing and never touches any human heart.

Much in every way, therefore, might be learned by deputations of our younger clergy visiting this country. Let them come mainly to learn, and not themselves—in the first instance, at least—to lecture or preach. When they have seen

and learned something of the country, and had some leisure to digest the rush of new impressions that will flow upon them, if they have any susceptibility of impression at all—then, if they feel they have anything to say, let them begin the task of instruction. Let them say what they think out of the heart of some real experience. But just as we would wish Americans to learn something of us before they begin to *lecture* us; so we should be content to learn something of America before we venture to *lecture* them. It is hardly decent for men to be rushing to the platform or the pulpit in a new country before they have barely set feet on its soil. And with all their eagerness to hear, and their *furor* about distinguished names of every kind, the Americans themselves have some perception of this. The lecturing system on the part of Englishmen has been in the mean time somewhat overdone.

Let deputations from our own Church come, therefore, to address the General Assembly of Presbyterians here, and tell them of what we are doing at home; but also, and above all, with eyes to observe what is to be seen here, and ears to hear what is to be heard—willing to learn, in short, as well as to teach. Nothing but good could come from this intercourse—good in many more ways than we can anticipate. Let some of our wealthy laity take this matter in hand, and let them come themselves, and Dr. Miligan and Dr. Lang, as well as myself, can assure them what a hearty welcome they will get.

J. T.

Washington, 4th May.

### English Synod.

The Synod of the Church of Scotland in England met in the Caledonian Church, Holloway, on Tuesday evening the 5th. The Rev. J. C. Watt, B. D., of Newcastle, Moderator, preached from 1 Tim. iv. 16. The Rev. W. B. Gunn, of St. Andrew's, Liverpool, was chosen Moderator for the year. The Assembly's letter to the Synod was read.

The Synod met on the 6th, in Crown Court Church. The case of Mr. Basely, preacher at Oxford, who declined the jurisdiction of the Synod, was remitted to the Presbytery of Edinburgh, and a remit made to the Deputation to

the Assembly to ascertain the law as to licentiates and ministers resident in England. Reports from the different Presbyteries were given in, from which it appeared that a general progress in numbers of communicants and efficiency had been made, especially in St. Andrew's, Liverpool. A special week of prayer had been held with great blessing at Crown Court, Oldham Street, Liverpool, and Newcastle. A young men's institution was going on at Oldham Street, and a children's service, attended by 300, at St. Andrew's, Liverpool. An orphan at Calcutta, and a destitute family at Manchester, are supported by Mr. White's congregation at Manchester. The congregations at Liverpool, Manchester, Newcastle, Loxwick, Berwick High Church, and Woodgreen, had contributed to the Schemes of the Church. The whole amount for missions raised in the Synod was £400 for the year. An overture from Liverpool and Manchester was brought up, proposing a Sustentation Scheme for the whole Synod, which, after a long and animated discussion, was adopted, and a committee appointed to carry the measure into action. Deputies were appointed to appear before the approaching General Assembly, and convey the answer to the Assembly's letter.

The Synod adjourned till the evening at 7, when a large attendance of the public assembled to hear the Right Rev. Moderator of the General Assembly. After praise, reading, and prayer, conducted by the Moderator, Dr. Gillan said he appeared as a living epistle to make up for the dead letter he had written to the Synod. He came with the full accord of fathers and councillors at home. His heart was full in visiting his brethren scattered abroad in this the southern, but not the sunniest, side of the bill for them. He had himself begun his ministry at Shields, and knew the trials of Scotch ministers on this side the Border. He assured them of the Assembly's determination to give them all encouragement and help. He loved to hear of their devotion to the simple worship and scriptural teaching of their fathers, and of their standing up for the constitutional principle of National Establishments of religion. He

strongly advocated their union with the other Presbyterian bodies in England, on some such sound basis as would leave them free in their views of Establishments, and also eligible for promotion in the Church of Scotland. He named Australia, the United States, and Canada, as examples to such union. He dwelt on the present progressive and successful condition of the Church of Scotland in all its departments and agencies, and hailed with delight the Bill in Parliament for abolishing patronage, as a step which would remove the last remaining barrier in the way of union with other Presbyterians at home.

Mr. Crombie proposed the best thanks of the Synod to Dr. Gillan, for his encouraging and stirring address.

Dr. Cumming, in seconding the motion, did not think the abolition of patronage would produce the benefit the right rev. father had mentioned: he could not support union with English Presbyterians who had excommunicated him.

Sir James Elphinstone expressed his warm attachment to the Church of Scotland, of which he had been an elder for many years, and was glad, after all her trials, she was still so strong and useful.

The Lord Advocate shortly addressed the meeting. He earnestly hoped that all ill-feeling to other bodies would cease, and that their venerated Church would work in harmony with the sister Establishment of England.

The Moderator returned the thanks of the Synod to Dr. Gillan.—*H. & F. Record.*

The offence, in the eyes of the Pharisee, was that it was done on the Sabbath-day. For disputes with reference to keeping the Sabbath in conformity with the notions and traditions of the Pharisees, see the following passages:—John 5, 9—16; Luke 13, 10—17; Luke 14, 1—6; Matt. 12, 1—13. It is to be observed that Christ does not set aside the Mosaic, but only the Pharisaic Sabbath. The Pharisees had overlaid the original Divine institution with a mass of ridiculous superstitions. And it was these and these only the Saviour swept away. The Sabbath was designed to be a blessing to man, not a burden. (See *Kitto's Daily Bible Illustrations, Evening Series, 36th week*; also Beecher's "Life of Christ," p. 274.)

Vv. 25.—"Have ye never read what David did?" See 1 Sam. 21, 1—6. "In the days of Abiathar the high-priest." Matthew Henry says, "Or just before the days of Abiathar, who immediately succeeded Ahimelech his father in the pontificate, and, it is probable was at that time his father's deputy." It is most interesting to notice these references made by our Lord to the Old Testament. In Luke it is, "Have ye not read so much as this," and in Matthew it is added, "If ye had known what this meaneth, 'I will have mercy and not sacrifice, ye would not have condemned the guiltless.'"

Vv. 3, 1.—"He entered again into the synagogue." Christ sanctifies the Sabbath day, by engaging in the public worship of the sanctuary. See *Shorter Cat. Q. 60*, "Spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy. In the previous instance there was the necessity of hunger. In the present instance there is an opportunity for a work of mercy; therefore it is lawful to do good on the Sabbath day.

## SECOND SABBATH.

SUBJECT:—*Christ's power over Nature, Mark 4: 34—41. GOLDEN TEXT:—Ps. 107, 29. PARALLEL PASSAGES:—Mat. 8, 23—27; Luke 8, 22—25.*

All three Evangelists give the same details of this incident. Entering into a ship—crossing the lake—storm of wind coming down—their danger and alarm—their appeal to the Master—His response to their call—His rebuke of their faithlessness and their fears—finally, their utter astonishment at Christ's power over nature. Note, also, the natural way in which words, the same in substance, are reported in slightly different forms of expression. The disciples' cry, according to Matthew, is "Lord,

# The Sabbath School.

## LESSONS FOR AUGUST.

### FIRST SABBATH.

SUBJECT:—*Jesus and the Sabbath, Mark 2: 23; and 3: 1—5. GOLDEN TEXT:—Ezekiel 20, 12.*

Vv. 23.—"To pluck the ears of corn." Though the grain did not belong to them, it was allowed, under the laws of Moses, to satisfy their hunger in this manner. This is distinctly stated in Deuteronomy 23, 25.

save us, we perish;" Mark says, "Master, carest thou not that we perish?" and Luke, "Master, Master, we perish." In like manner, the Saviour's words to them are reported by Matthew thus: "Why are ye fearful, O ye of little faith?"—by Mark, "Why are ye so fearful? how is it that ye have no faith?"—by Luke, "Where is your faith?" Illustrate this by reference to Clocks in a city. Four dial-plates have hands pointing precisely to the same hour and minute, because all moved by the same machinery. If one is wrong, all are wrong. But take four independent clocks, and if you find all the four pointing almost exactly to the same hour, yet differing by a few seconds, their very differences serve to confirm your faith in their substantial correctness. How touching the contemplation, first, of the Saviour, the Son of man, asleep; and then of the Saviour, the Son of God, exerting his power, and stilling the tempest. "For himself exhausted, for others almighty." It may be profitable, as furnishing another instance of a storm, a ship in danger, a sleeper, and finally "the sea ceasing from her raging," to refer to the familiar narrative in Jonah, chap. 1.

### THIRD SABBATH.

**SUBJECT:**—*Power over Demons.*—Mark 5: 1—15. *Parallel passages.*—Matt. 8: 28—34; and Luke 8: 26—40. *Golden Text, 1 John, 3: 8.*

The subject of Satanic agency and demoniacal possession is too difficult to enter upon here. It is sufficient for us to know and to remember these solemn words of sacred Scripture, "Your adversary the devil, as a roaring lion, walketh about seeking whom he may devour." And the Lord's own words to Peter, "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat." Let us carry daily with us the lesson of the golden text: "For this purpose the Son of God was manifested, that he might destroy the works of the devil."

V. 2.—"A man with an unclean spirit." Matthew says "two men." Henry satisfactorily disposes of this difficulty when he remarks, quaintly: "If there were two there was one, and Mark doth not say there was but one. It is probable that one of them was much more remarkable than the other, and said what was said." The most instructive and suggestive part of the lesson is at the close, "Jesus said unto him, go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." Compare with this injunction the example of the Psalmist, (Ps. 66, 16.) "Come and hear, all ye that fear God, and I will declare what he hath done for my soul."

## Foreign Mission.

SYDNEY, April 3rd, 1874.

To the Editor of the Monthly Record:

MY DEAR SIR,—During my peregrinations in Victoria on behalf of the Mission, I had not much time to write you. Mr. Copeland visited the Churches in New South Wales; and Mr. Paton went to New Zealand for the same purpose. No doubt you have heard something of this wonderful man's success in raising money. The result of the whole is that enough has been raised to complete the purchase, and pay for the repairs and refitting of the new mission vessel; but I am inclined to doubt if the expenditure of so much money for such an object is wise. It now costs at the rate of £200 stg. per annum to send down to the Islands each Missionary's supplies. The only way to lessen the rate would be by increasing the number of the Missionaries; but as there are no native helps, as teachers and servants, I question if it is the duty of the Canadian Churches to send more Missionaries in the meantime to so unpromising a field. It is the duty of the Australasian Colonies to see to those islands; and they have means enough for the work. All the commercial connection of the islands is with the Australasian Colonies; but I am not alone in fearing that the poor islanders will never be of much use to any country for anything, as they seem to be dying out. Two years ago, the last of the old Tasmanians died, and the natives of Australia proper are dying out rapidly. The chief cause is a constitutional taint from coming in contact with low, base, unprincipled white men. All medical men know this to be a fact.

A church that sends labourers to the New Hebrides has little in return for its sacrifices. All that even our Sister Church has for their long labours are a few people at Aneityum and Erakor, who contribute almost nothing towards the support of the Mission. They paid something in Aneityum for the printing of the Scriptures, but it was the result of great pressure. My own opinion, therefore, is, that our Churches should look rather to India or China, or Japan, and leave the New Hebrides to the

Colonial Churches of the Southern Hemisphere, who are their next door neighbours. I heard last year, through the *Record* of the Sister Church, that they intended to withdraw from this field; and I think we should too. You know that when a person is affected with phthisis, the disease will do its work notwithstanding all the attention and medicine you can give him. So these natives are smitten with a consumption that is certain to exterminate them. Certain causes will produce certain effects.

When I commenced to write this letter, I intended to tell you about Victoria, and the great loss the Church in Melbourne has sustained in the death of the Revd. P. S. Menzies, brother of the Manager of the Bank of Nova Scotia in Halifax, but I have been so hurried that I cannot.

We shall leave for the Islands tomorrow, April 4th. Dr. Steel is going down. Time will not permit me to add more just now.

Yours faithfully,  
J. GOODWILL.

#### Letter from Mrs. Goodwill.

The following private letter from Mrs. Goodwill has been handed to us, and we gladly publish it. Evidently the climate of the South Seas does not suit Mr. and Mrs. Goodwill, and we trust, therefore, that the Synod will recall them, if the Foreign Mission Committee has not already done so. Mr. Goodwill's letter is of later date, and it would seem from it that he has returned to the New Hebrides. We feel that in the circumstances this is a mistake; but probably he felt that his duty bade him return to his post till the Church recalled him. Some may think that he looks too much on the dark side of the Mission; but there is no doubt that it has a dark side. Still he has had some fruit of his labours. Some on Santo have given up their heathen customs; a few have even stood out against the Cannibal feasts. An idea of holiness has dawned on their minds; and when we think of Tana, where there has been a Mission established for a quarter of a century, and where there is not yet a single baptized person, we do not wonder that it is still

the day of small things on Santo. But whether Mr. and Mrs. Goodwill have returned or not, we think that the circumstances clearly point out that the Church should recall them. From Mr. Robertson we have had no word for a long time.

"DEAR SIR,—I received your very kind and interesting letters, and also the box of clothing. I feel very thankful to the Ladies of St. Matthew's for their thoughtfulness and kindness in sending me such nice and useful articles, both for myself, the children, and the natives; but as we are thinking about leaving the Mission, I had better hand them all over to Mrs. Robertson. Mr. Goodwill is also going to hand over the goods purchased in Scotland, and also those sent from Nova Scotia, to Mrs. Robertson.

We feel very anxious to hear from the Committee; we feel indeed very loath to leave the Mission, but we are advised by medical men that it is necessary to do so. I have been very ill most of the time since we left the islands, and the children have been several times at the point of death, but thank God we are all living yet. I feel a little better, but the children are still very weak—I am all alone. Mr. G. is in Victoria, and has been there for the last four months: he has had, he writes me, several attacks of the ague there. I expect him now every day, as our vessel is going to leave for the Islands on the 4th of April. We feel very much attached to the islands and the work. I don't think that we shall ever be happier anywhere else than we were on Santo, when the natives were quiet, and when we were well. The great draw back with us was the want of help, and it is impossible to get it on Santo, or to get any natives from any of the other islands to go with us. If we had help when we went to Santo first, it would now have been quite different with us. If our health would only stand the climate, we would not leave the islands, even were there nothing else than to show our appreciation of the great interest the Church has taken in us. We had all along obtained strength and encouragement from the very thought that we were continually remembered in your prayers. We always felt conscious

that there was wrestling at a throne of grace, especially for us on Wednesday evening, and joyfully could we also bend our knees, and raise up our hearts in prayer to God, in unison with your petitions for blessings upon you all and us,—so much desired and needed for weak perishing creatures as we are. We have heard lately that the natives around one Station at Cape Lisbourne have been fighting ever since we left, and that many have been killed. They always said that the reason they did not fight while we were there was that “Missi speak no fight, and we no fight.” They used to say that they did not like to hurt our feelings or vex us; but now we are away, “because man-bush no good fellow-man, and wantum killin Missionaries, therefore, we plenty vexed and plenty fight man-bush, and plenty man dead and plenty cry *Missionary*, come no more, house belong a him stop, no man *breakum*, all man *dead*.”

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## News of the Church.

### Manse in the Presbytery of Halifax

Quite a “Manse Movement” has, of late, been inaugurated within this Presbytery, which, under the head of “news of the church,” we decidedly designate “good news.” We believe to St. Paul’s Congregation, Truro, belongs the honour of being farthest advanced in the course of construction. It is situated in a convenient and beautiful part of the thriving little town, and is, we understand, to be ready for occupation in the month of September. It is to be of the double cottage form, with stable and large garden in rear. Like all “wise men’s” houses, it is to stand upon a “good foundation,” and when completed will be an ornament to the town as well as a home for the minister. We believe a small debt is to remain upon it when finished; but, judging from the past history of St. Paul’s Congregation, and the present success of the ministry of the Rev. John McMillan, whose fame is in all the churches, we feel confident

that the debt will remain only a very short time.

St. Andrew’s, Halifax, is also literally “in the field.” A beautiful structure, judging from the plans designed by the firm of Elliott & Busch, is in course of erection on a lot purchased, adjoining the Church on Tobin Street. It is to be built with special reference to the needs and requirements of a minister’s work. The architecture is of the same order as that of the Church, and will thus harmonize therewith. It is in the hands of one of the best builders of Halifax, and under the supervision of the vigilant Committee of the Church. We can congratulate the Church at large, and the congregation in particular, on the early acquisition of a valuable, appropriate and beautiful addition to the property of the Church. It is to be ready for occupation on the first day of October; and in the meantime the Rev. John Campbell is to reside at Grand Lake for the intervening months, returning on the date mentioned, to enter upon the possession of that which will then add a new word to our Ecclesiastical Vocabulary, the St. Andrew’s Manse, Halifax.

Not to be outstripped in good works, and they never are, the good folks of St. Matthew’s have been at work. Feeling, or rather *seeing* that the Manse occupied by the Rev. Geo. M. Grant, was neither elegant, commodious nor externally attractive, though internally always so, they felt it due to one to whom the Congregation owed so much that he should not be “behind the very chiefest,” and so the matter was taken up. Some were for preserving the associations which cling around the old Manse, and they were desirous of repairing and enlarging it, others again thought it better to sell it and erect a new one more suitable to the position of the Congregation and its Minister; and before a settlement of the question was effected, a house, suitable in every respect to the minds of some, was offered for sale. Each of these had its advocates, and finally, after friendly conference at a Congregational meeting, it was decided to leave the matter in the hands of the Trustees.

We will publish in next issue the minutes of Synod in full, to which we refer

our readers for the matters discussed and the decisions arrived at by the Court. We therefore deem it unnecessary to give any synopsis in the present issue, as such, from the press of matter at present demanding attention, would of necessity be very meagre. We hope, therefore, that the subjects to appear in August will receive that attention from the readers of the RECORD which they merit.

### Nova Scotia.

The Annual Missionary Meeting was held in St. Matthew's Church, Halifax, on Wednesday evening, the 24th ult. The meeting differed from the ordinary prayer meeting in several particulars. It extended, for example, over more than two hours instead of one. It consisted chiefly of addresses and reports, instead of praise, prayer, reading Scripture, and exposition, as on ordinary occasions; and also it attracted some who do not usually attend the prayer meeting. The Rev. Mr. Grant conducted the meeting, and the proceedings began by devotional exercises. Thereafter he read a most interesting statement of the different schemes towards which the congregation has been contributing during the year ending June 15, which was as follows:

For Synod and Presbytery Schemes	\$1810 24
For charitable, congregational and other schemes	2394 11

Total free-will offerings during the year	\$4204 36
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The above shows merely what was done under the supervision of the Session, irrespective of the amount contributed by the congregation and applied under the direction of the trustees for the current expenditure of the Church, together with the large sums requisite for the erection of an expensive and handsome organ, fuel, gas, repairs, and the thousand other disbursements necessary for the working of a large and expensive church; amounting in all, during the past year, to about \$7,000 more.

Addresses were delivered upon subjects appropriate to such an occasion. The Rev. John Campbell delivered an address on the sphere, the obligations, and the manner of carrying on the Home Mission enterprise of the Church of Scotland in the Maritime Provinces. He was followed by Rev.

Mr. Morton, a missionary of the sister Presbyterian Church to the Coolies of Trinidad. Naturally he addressed the meeting on Foreign Missions, giving some interesting details as to the history and results of that work in which he is himself engaged. The closing address was delivered by the Rev. J. K. Smith, the minister of Fort Massey Church, Halifax, belonging to the sister Presbyterian Church.—His address was on Foreign Missions, with especial reference to the two hundred millions of our heathen fellow-subjects in India. Referring to the fact that one of the members of the Church—Miss Johns—had offered herself for orphanage and Zenana work in India, he expressed his conviction that St. Matthew's congregation would not allow her support to devolve on the Church generally, but would esteem it an honour and privilege to undertake it as their own special mission, so that she might go as their representative to Hindu orphans and women. The meeting was extremely interesting, and those that did not attend lost something that they would be the better of hearing.

The meeting was specially interesting as showing the results of the energies of this large, wealthy, and influential congregation for the year. And without condescending to fulsome flattery, both unsought and undesirable, we would ask other congregations to make a note of it, and in many respects go and do likewise. It is true few, perhaps none of our other congregations, can equal St. Matthew's in the amount of money contributed and the quantity of work overtaken; but in proportion to their means and their ability they can equal, and perhaps surpass, this congregation, which in late years has done so much. And we feel sure that such meetings as that described, held in each of our churches at the end of each Synodic year, would have the effect of waking up our congregations, and giving an impulse to our church work, which would be immediately apparent. Such a review of a year's work would often show congregations, which, on the one hand, often became despondent over the small amount of work done, this, viz., that more has been accomplished than individuals often think, and on the other, which may think that

much has been done, that more could and ought to be done.

A JOINT meeting of the two Presbyterian Synods, for conference and prayer, was held in St. Matthew's Church on Saturday evening, July 4th, at which stirring addresses, with special reference to the religious awakening in P. E. Island, were delivered by different members of both Courts, to a very large assemblage.

ON Sabbath evening, July 5th, a Joint Communion of both Presbyterian Synods was held in St. Matthew's Church, at which representatives of the two Synods and Canadian Delegates took part. The body of the Church was almost wholly occupied by members of the various Churches in Halifax, with their brethren of the respective Synods. The occasion was a peculiarly solemn and impressive one. "Let brotherly love continue."

AN interesting gathering of the Sabbath Schools connected with the Presbyterian Churches of the South end of the city, was held in St. Andrew's Church, on Sabbath afternoon, 5th inst. Although the day was very disagreeable, the Church was filled, with an attentive audience of young and old, who were addressed by Rev. Mr. Morton, Missionary to the Coolies of Trinidad; Revs. A. W. Herdman, G. M. Grant, and S. Waters. Rev. J. Campbell presided.

### New Brunswick.

The Rev. Mr. Wilson of St. Andrew's Church, Chatham, and the Rev. R. J. Cameron, of St. Andrew's Church, St. John, are fellow-passengers on board the last steamer for Eng'land, on their way to enjoy three months' rest and relaxation, reviving old memories and acquaintances in Scotland. Not only was leave of absence readily granted by the respective congregations, but valuable presents in money were given them to pay their expenses of travelling while absent. Mr. Cameron's people handed him, on the eve of his departure, the sum of \$500, and Mr. Wilson's, with equal generosity, \$270. Never was money more profitably invested. These ministers will return, we hope, at the time appointed, with a stock of physical

and spiritual energy that will make itself felt for many a day. Never was greater mistake made than that made by ministers and people who neglect to arrange mutually for rest and relaxation from the incessant toil of pulpit preparation.

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## Intelligence.

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AT the recent meeting of the General Assembly of the Waldensian Synod at La Tour, it was resolved that Presbyteries should be erected throughout Italy wherever a sufficient number of Congregations of Waldensians were found to desire it. The following was the resolution passed:—"The Synod of the Waldensian Church, satisfied with the intention so clearly manifested by the Churches represented in the Conference at Florence to wish for organization on the Presbyterian Basis, still more satisfied by the declaration made by their representatives that they wish to maintain their Union with the Waldensian Church in the great work of preaching Christ to men, in consequence thereof, expresses its entire approval of the overture to take steps to organize on a Presbyterian Basis."

In accordance with the finding of the Synod, the Presbytery of Lombardy and Venice met for the first time at Brescia. And now we have an interesting account of the first meeting of the Tuscan Presbytery, held at Florence on the 11th of February last.

"The six Churches of the Presbytery were represented:—Florence, two; Pisa, one; Lucca, one; Leghorn, one; and Rio Marina, in the Island of Elba, one. Eleven ministers and deputies convened, who held four sittings, and passed the following resolutions (omitting the first, which referred to the much-lamented death of Signor Rostagno of Leghorn):—

"II. The Presbytery, having examined the question of the advisableness of a name and motto for all the Churches, expresses its opinion that each Church should simply be known as 'the Evangelical Church of \_\_\_\_\_,' adopting, at the same time, the revered

motto of the Waldensian Church, *Lux lucet in Tenebris* ('The Light shineth in Darkness'). This resolution to be submitted to the careful consideration of the other Presbyteries.

"III. The Presbytery recommends the distribution of suitable tracts to those who come occasionally or for the first time to the evangelical churches, that the evangelical religion may be made known to them, and the time of the principal meetings.

"IV. The Presbytery warmly recommends greater and more persevering efforts to be made in congregations towards financial independence.

"V. The Presbytery hears with pleasure and satisfaction that a small beginning has been made, in the church in the *Via dei Ferragli*, Florence, of a Female Normal School, and hopes that the newly-begun institution may develop and consolidate for the benefit of the evangelical schools.

"VI. The Presbytery recommends Church-Sessions not to receive as members persons coming from other evangelical denominations without their being first examined as to their faith and Church principles.

"VII. The Presbytery recommends the issue of a cheap monthly publication which may serve as a bond for all our Churches."

The above resolutions will, we think, appear to our readers to be eminently prudent, practical, and business-like. Perhaps it may seem to some that No. VI. is unnecessarily stringent and somewhat narrow; but those who know the recent history of Italian Protestantism will easily understand the reason of its adoption.

### Liberality of the Church of Scotland during the past year.

The Convener on Statistics reported that the contributions of the Church, according to returns of 1173 out of 1301 parishes and chapels, amounted to £278,488. Allowing for those that did not send in returns, and for sums not put down even by those that did, the real sum total would be about £400,000, besides Mr. Baird's £500,000. As an illustration of the way in which reporting Congregations did not put down all

that they raised, the Convener mentioned the case of a Church in the West known to him that had built, during the year, a Church costing £10,000, and yet had represented itself as collecting only £11 for Church Extension.

Red Bank congregation, Miramichi, is unanimous on the subject of Union. Black River also carried it, 24 communicants for, and 6 against; 46 adherents for, 1 against. The dissentients chiefly belonged to one family.

**KING CONGALL, A DEVOTE KING.**—Congall, the fortieth seventh King, appointed the tenth of all fruits, to be given to churchmen, and that ministers have Manses neere their Churches, A. D., 558.—*Calderwood's History of the Kirk of Scotland.*

### ACKNOWLEDGMENTS.

#### SYNOD'S HOME MISSION.

St. Matthew's Church, Halifax.....	\$90 00
St. Andrew's Church, Chatham, N.B.	25 10
Georgetown, P. E. I., \$3.50, and Mrs. D. Stewart, Cardigan .....	\$6.30 10 10
Woodstock, N.B., Rev. Mr. Begg's congregation.....	16 10
St Andrew's Church, Halifax.....	26 41
Roger's Hill and Cape John.....	10 27
St. James' Church, Charlottetown, P. E. I.....	20 00
Richmond and North West Arm, Halifax .....	14 62
River John.....	8 80
Red Bank and Black River.....	9 00
Albion Mines and Westville .....	21 75
St. Andrew's Church, New Glasgow..	30 00
Musquodoboit, Little River, \$3, South South School House. \$3.....	6 00
Salt Springs per Rev. Mr. McMillan..	9 50

G. P. MITCHELL, *Treas.*

July, 6, 1874.

Received in reduction of debt on North West Arm Church, from D., per Rev. J. F. Campbell.....

J. J. BRENNER.

Halifax, July 4, 1874.

#### FOREIGN MISSION FUND.

Collection per Rev. J. MacColl, viz.:	
West Branch, River John.....	\$11 11
Earltown.....	3 41
Tatamagouche Falls.....	3 33

\$17 85

Less expenses..... 13 17 72

Donations from Rev. John Moffat, St. Peter's Road, P. E. I.	\$ 5 00
Additional collection at Truro	7 00
St. Andrew's Church, St. John, N. B.	\$100 00
Georgetown, P. E. I., per Rev. P. Melville:	
Sabbath School	\$11 75
Church Collection	9 00
Dan. Melville Stewart's Mission Box	1 00
Montague Bridge	3 25
	<u>25 00</u>
St. Paul's Church, East Branch, East River	30 00
St. James' Church, Charlottetown, P. E. I.	84 00
Collection at North West Arm Church, by Rev. J. F. Campbell, viz.:	
Juvenile Mission's Society	\$16 37
Sewing Circle	9 18
S. School Collection	4 45
	<u>30 00</u>
Collection Black River, Miramichi, Upper District, per Miss B. Dick	\$ 9 60
Black River, Miramichi, Middle District, per Annie Ross	7 44
Black River, Miramichi, Lower District, per Maggie Cameron	11 10
	<u>28 14</u>
River John, per Elder J. McKenzie	8 00
	<u>\$334 86</u>

J. J. BREMNER, Treas.

Halifax, July 4, 1874.

## YOUNG MEN'S BUREAU FUND.

Donation Rev. J. Moffat, St. Peter's Road, P. E. I.	\$ 5 00
Col. St. Matthew's, Halifax	73 45
" West Branch, R. J.	\$ 5 98
" Tatamagouche Falls	3 18
" Earltown	2 10
	<u>\$11 54</u>
Less cost of remittance	13
	<u>11 41</u>
" St. James, Charlottetown	30 00
" St. John, N. B.	\$45 10
Cost of remittance	13
	<u>44 87</u>
" Belfast, P. E. I.	12 00
" Georgetown	7 00
" Gairloch	6 00
	<u>\$189 73</u>

W. C. MENZIES, Treas.

Halifax, July 4, 1874.

## WIDOWS' AND ORPHANS' FUND.

Truro, per Rev. J. McMillan	\$50 00
Less discount	10
	<u>\$40 00</u>
Pictou, per W. Gordon, Esq.	\$30 00
Rev. A. W. Herdman	75 00
	<u>105 00</u>
Discount	8
	<u>104 92</u>

(Making \$514.92 in all from Pictou.)

Per Rev. P. Melville:

Georgetown and vicinity	\$51 00
Orwell Head and vicinity	43 31
Murray River and vicinity	6 00
	<u>\$100 31</u>

St. Matthew's, Halifax:

W. C. Menzies, and instalment on \$60.00	\$ 20 00
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\$275 13

W. C. MENZIES, Treas.

Halifax, July 4, 1874.

## LADY ASSOCIATION.

West Branch, East River Congregation, half year ending on 31st May, 1874.	
Glenary Section	\$ 6 30
Island and Hopewell—Margaret Fraser and Elizabeth McLean	5 43
Fox Brook—Catherine Smith	3 50
Upper Big Brook—Sarah McIntosh and Christy Fraser	6 91
Lower Big Brook—Christy A. Fraser and Mary Ann Dunbar	5 90
Upper Hopewell—Jessie McLean and Mary Jane McDonald	3 82
	<u>\$31 86</u>

DAN. GRAY, Secy.

Hopewell, June 1st, 1874.

Col. by Miss Eliza Fraser and Miss Jessie Munro, Cambridge	\$12 33
Pictou, 9th June, 1874.	A. W. H.

## PRESBYTERY H. M. FUND, Miramichi.

Black River:

Col. by Miss Jessie McDonald	\$28 00
" Misses Lizzie McBeath and Kate Edge	30 00
	<u>\$58 00</u>

Red Bank:

Col. by Miss Lizzie Brown	\$ 7 09
" Mary Johnson	9 00
" Mary White	1 95
" Mary McDonald	5 00
	<u>23 04</u>

## PAYMENTS FOR "RECORD."

Hugh Frazer, Big Brook	\$ 5 00
D. Small, Charlottetown	10 85
John Brown, Charlottetown	22 10
Rev. Mr. Galbraith, Bathurst	1 00
Angus Campbell, French River	3 50
Rev. W. McMillan, Malt springs	1 00
Rev. T. Duncan, Charlottetown	25 00
Rev. P. Melville, Georgetown	30 00
T. A. Frazer, Pugwash	50
Rev. W. Stewart, McLeellan's Mount	30
R. Campbell, Kentville	60
Neil McDonald, Lane Ainslie	80
A. Urquhart, Tatamagouche	5 25
J. McIver, Toney's Cove	30

Halifax:—W. Moore, 60 cts.; P. Letson, Mrs. King, John Macfarland, Mrs. C. Thompson, R. Baxter, Mrs. Robinson, 60 cents each; Neil Brodie, 40 cts.

W. G. PENDER, Sec'y.

18 Blowers St., Halifax, N. S., July 4, 1874.