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# THE MONTHLY RECORD

OF THE

## Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK & ADJOINING PROVINCES.

VOL. XX.

JUNE, 1874.

No. 6.

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

THE Synod will meet this year, according to adjournment, in St. Andrew's Church, Halifax, on the evening of Tuesday, the thirtieth day of June, at eight o'clock. The Moderator's Sermon will be preached, and the ordinary business will be taken up on the following days, as usual. It is hoped that Presbytery Clerks will have the Presbytery Rolls revised and prepared for the use of the Synod, immediately after the Court goes into session. Congregational and Session Treasurers are requested to make up their accounts for the Synodic year ending on the 15th day of June. Collections not forwarded by that date cannot appear in the year's accounts. Reports of Standing Committees will be called for in due course, and are understood to be in readiness when Synod meets.

The Synod Fund Collections will be called for as soon as Synod meets, and members are reminded that the Synod claims the whole of the sum collected by each congregation, and not merely the balance after members have paid their travelling expenses.

Upon the ex-Moderators devolves the

duty of selecting a Moderator for the next year. It is hoped they are prepared to do so without delay.

Presbytery Clerks will communicate with the ministers of St. Matthew's and St. Andrew's, Halifax, as early as possible, giving the names of members who intend to be present, so that accommodation may be provided for all previous to their arrival. Clerks neglecting to do so must be held responsible for any consequences resulting to their respective ministers and representative elders.

### THE UNION.

The number of ministers on the Rolls of Presbyteries of the Canada Presbyterian Church at date of the last statistical report, was 315. Our own church numbered 136, not including nine ordained missionaries. The Presbyterian Church of the Lower Provinces numbered 130, and the Church of Scotland in the Maritime Provinces 52. The approximate number of ministers in the four negotiating churches is therefore 613. The votes cast in the following Presbyteries represent, of course, chiefly, the opinions of the ministers of those churches. The returns are not complete,

neither are they official, and we cannot guarantee their absolute correctness.

#### I.—CANADA PRESBYTERIAN CHURCH.

1. Bruce.....	Yea, 2 to 1, asks an article on Headship
2. Guelph.....	Yea 21 to 8
3. Hamilton.....	Yea 14 to 7
4. Huron.....	Yea 13 to 12
5. Ontario.....	Yea Unanimous.
6. Paris.....	Yea 12 to 10
7. London.....	Nay
8. Stratford.....	Yea 17 to 1
9. Brockville.....	Yea 6 to 5
10. Toronto.....	Yea 14 to 8
11. Cobourgh.....	Yea Unanimous.
12. Ottawa.....	Yea 11 to 6
13. Montreal.....	Yea 12 to 8
14. Simcoe.....	Yea 7 to 5
15. Durham.....	Yea 9 to 5
16. Owen Sound.....	Yea 6 to 4
17. Manitoba.....	Yea 5 to 3
18. Kingston.....	Yea Unanimous.
19. Chatham.....	Yea 10 to 5

#### II.—PRESBYTERIAN CHURCH OF LOWER PROVINCES.

Prince Edward Island.....	Yea..... Unanimously
Miramichi.....	Yea..... ditto
St. John.....	Yea..... ditto
Halifax.....	Yea..... ditto
Lunenburg & Yarmouth.....	Yea. Except as to modes of worship.
Tatamagouche.....	Not reported.
Pictou.....	Yea.....
Truro.....	Yea.....
Cape Breton.....	No report.
Richmond & Victoria.....	ditto

#### III.—CHURCH OF SCOTLAND IN LOWER PROVINCES.

Halifax.....	Yea.....
St. John.....	Yea.....
Miramichi.....	Yea.....
Pictou.....	Nay.....
Restigouche.....	Yea.....

#### IV.—CHURCH OF SCOTLAND IN CANADA.

Quebec.....	Yea.....
Montreal.....	Yea.....
Glengary.....	Nay 6 to 3
Perth.....	Yea.....
Ottawa.....	Yea.....
Kingston.....	Yea Unanimous.
Toronto.....	Yea.....
Victoria.....	No report.
Hamilton.....	Yea 8 to 3
London.....	Yea.....
Saugeen.....	No report.

*Presbyterian.*

THE Reformed Episcopal Church has found an organ in the *Episcopalian*, which seems to have fully committed itself to the Cummins movement.

#### THE HALIFAX SCHOOL MOVEMENT.

Notwithstanding the action of the Halifax City Council, refusing to grant equal rights to all religious persuasions, and notwithstanding that the House of Assembly refused to consider favorably a Bill to the same purpose, we heartily concur in the movement at present on foot. We endorse the following words of the Halifax *Wesleyan*, which says, speaking of the action of the Halifax School Association, by which equal rights to all religions have been demanded, "They have truth and common sense on their side; but they are quite too modest." That means they are quite right so far as they have gone, but they have not gone far enough. It is to be hoped that the matter will be prosecuted with all vigor until the end is accomplished. They want equal rights between Protestant and Romanist in the City of Halifax, and they are bound to have them. The following is the Statement which should have been published in the newspapers of the City, but which, up to the date of writing the present notice, was permitted to appear only in one, and in that one with the word "Advertisement" over it. How it came to have that stigmatizing word placed at his head we cannot understand, as the committee to whose care the publication was intrusted, were particularly instructed *not to publish it as an advertisement.*

The religious press has taken the lead in the matter, and given the Association a help along in the struggle.

#### A STATEMENT

ADDRESSED TO THEIR FELLOW-CITIZENS BY THE HALIFAX SCHOOL ASSOCIATION.

During last winter a dissatisfaction with our schools and school administration that had been long felt, found expression in a petition addressed to the Mayor, asking him to convene a meeting at which your opinions on the subject might be elicited. That meeting was held, and it passed resolutions to the effect that Halifax should be intrusted with the management of its own school affairs, that an association should be formed to promote the interests of education in the City, and that a High School should be established without unnecessary delay. In accordance with these resolutions our As-

sociation was formed, and a Bill was prepared giving to you the right that every other school section in the province has, in the only way in which such right can be exercised in a large city. The bill to confer this right—a right that is enjoyed in Great Britain, the United States, and Ontario—was condemned by a large majority of the City Council, and chiefly on that plea, was rejected or postponed by the Local Legislature. On you, therefore, is now thrown the duty of saying distinctly whether you are satisfied with the present system or not? In previously advocating the bill, we rested our case on Constitutional grounds; being unwilling to raise irritating questions, or to make pointed allusions to inefficient Schools, Commissioners, and Teachers. We had sufficient confidence in the people to desire that the whole case should be left in their own hands. We believed that you, both as parents and taxpayers, had a better right to elect the trustees of your own schools than the Local Government or the City Council had to do it for you, and that no one owing his own position to popular election would venture to question this. We were mistaken. It is therefore necessary now to go more into detail, and to specify some of the evils in connection with the administration of our schools that must be remedied, and the very existence of which proves that the system on which the present Board is constituted is hopelessly bad.

We direct attention to the following facts:—

1. The expenditure last year for the support of our Public Schools amounted to \$66,205.00, but the present condition of one class of schools is so unsatisfactory that many rate-payers, amongst the most heavily taxed, are compelled to educate their own children in Private Schools.

2. According to the Inspector's Report, there is "something radically defective in the present management of some of the largest graded schools in Halifax." He states that he has laid before the Board "indubitable evidence" of this, and yet the Board, keeping all knowledge of the facts to itself, pleads that there is no cause whatever for the present agitation.

3. When vacancies occur in the teaching staff, instead of advertisements being inserted in the newspapers to attract teachers from all quarters, the appointments are made by private patronage, although it is well-known that so great is the desire to come to the city that every vacancy could be filled up from the best teachers in the Province.

4. The expense is increasing year by year out of all proportion to the increased

number of pupils, or the efficiency of the schools.

5. Some of the schools are in a disgraceful condition even as regards order and discipline; in others "grading is ignored;" and the standard in most of the schools is extremely low, notwithstanding the report of the supervisor that the average attendance is very much higher than in the country, the great and acknowledged drawback to efficiency thus not existing in the city.

6. In schools with even 12 or 13 departments, the Principal is completely unable to exercise any intelligent supervision over the whole school, because his time is confined to his own department. He is thus only a nominal Principal, and present supervision is a mere sham.

7. The ratepayers of Halifax, though heavily taxed for education, are at a great disadvantage, as compared with other sections of the Province, such as Pictou and Yarmouth, in having no high school. There is therefore no link between our common schools and colleges, and thus the chief stimulus to higher education is wanting.

8. While the law provides that the Commissioners in the city of Halifax are to discharge all the duties of Trustees, and the provisions of the General School Law require Trustees to provide free of charge high school departments, the Board has made no such provision, and has pleaded that there is no law empowering it to do so.

9. That denomination which in its recent Pastoral has declared its settled policy to be adverse to the principle of free unsectarian public schools, is, nevertheless, the only religious body having clerical representation upon our School Board.

10. Several schools supported by the city enjoy special religious privileges, and are for all practical purposes Roman Catholic Institutions. Similar privileges have not been accorded to any Protestant body, though application has been made for them.

11. The appointment of Teachers to one class of schools is, it is well understood, absolutely in the hands of the authorities of the Roman Catholic Church, and, as if that were not enough, at the same time the Chairman of the Committee for appointing Teachers to the only schools available for Protestant pupils, is the Roman Catholic Vicar-General.

12. Three-fifths in number of the First-class male teachers in Halifax at present receiving salaries of \$500 and upwards each, and which, under the resolutions of the Board are to be increased by forty dollars annually until they reach seven hundred dollars, are found in the schools especially designed for Roman Catholic pupils,

although one-third more pupils are registered as in attendance at the other schools.

13. In some of the schools thus liberally provided for from the public funds, in furtherance of the views of a favored denomination, books other than those prescribed by the Council of Public Instruction for the schools of this Province are used, and the children are sedulously sought to be confirmed in attachment to the Roman Catholic Church, whilst, at the same time, no provision is made in the other schools for distinctively religious instruction, and even the reading of the Holy Scriptures is not required.

14. While no Protestants can be introduced as teachers into some of our public schools, Roman Catholics are eligible to all the schools indiscriminately, and are actually appointed.

The Association does not believe that such a state of matters and such manipulation of the public schools can be acceptable to the people of Halifax, and it therefore earnestly desires your assistance in seeking to obtain such change as will increase the efficiency of the schools, quicken popular interest in Education, bring the administration more directly under your own control, and bring to an end the systematic and increasing violation or evasion of the law in our midst.

The Association believes that the educational interests of the whole Province are suffering from the evils and indefensible anomalies specified, and that the time has come for taking united action on the subject.

By order of the Halifax School Association,

M. H. RICHESY,  
President.

E. D. KING,  
Secretary.

*Halifax, 29th May, 1874.*

We make no apology to our readers for occupying so much of our space with this matter. And at the same time we do not seek to cover up the fact that we write for the special purpose of bringing the subject before our country readers. The citizens of Halifax want the equal rights enjoyed by people in the country, rights which at present we have not got; and we want our friends in the country to aid us in this very matter. Nor do we wish to be understood as putting the interests of the city and the country as rival interests. Not at all. They are one and the same. The interests of Halifax are the interests of the Province at large, and *vice versa*.

Some points require a little further explanation for those of our readers who are in other Provinces, and even in the country districts of our own. For example: the "private patronage" referred to in point 8 of the foregoing statement means largely the private patronage of the Very Reverend Father Hannan, Roman Catholic Vicar-General of Nova Scotia, &c.,—he being Chairman of the Board of School Commissioners, allocating the Teachers of Halifax to suit his own purposes, which, as those of a dignitary of the R. C. Church, we perfectly understand.

In points 7 and 8, it ought to be understood that the ratepayers of the city of Halifax have no voice in the election of their Trustees or Commissioners, and therefore have no direct control over their affairs. Would farmers in the country stand that? No, and they are right—why should they?

Point 8. The remarks of the Rev. Peter G. McGregor at the Convocation of Dalhousie College, show how matters are in Halifax now compared with former years. When his eldest son was a boy, the Public Schools of Halifax were such that he could be prepared for College; now the Rev. gentleman states that he cannot have his second son prepared for College in the Public Schools, and while heavily taxed for their support, and is thus compelled to pay the enormous fees of Private Schools, which the reputed inefficiency of the Public Schools tends to keep at a figure to be reached only by the rich. The remedy is the "High School" of the "Statement."

Point 9. The "denomination" referred to is the Roman Catholic. In other respects the "Statement" speaks for itself, and we think needs no further comment, except the comment which will arise from the adverse criticism the movement is sure to meet in certain quarters. We bespeak from our readers their earnest attention, and would recommend the preservation of this copy of the *Record* for reference at any future time.

The movement has been deprecated as inaugurating a "war of creeds." There is no reason why it should become a war at all. If we get our rights as citizens, and our desires as tax-payers, there will be no necessity for war; but if we do not, if

we are wronged, by being denied privileges in common with our brethren, then we say let us have war of creeds, or war of anything else you please. We hope, however, that it will be a *civil war*, a fair fight of argument, and that the conquered will fairly yield.

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## Articles Contributed.

### Spring Hill Church.

At the meeting of Halifax Presbytery, on the 25th March, a communication was read from the Secretary of a meeting of the Presbyterians of Spring Hill Mines, stating that they had resolved:—1st, to unite, 2nd, to connect themselves with the Halifax Presbytery, and 3rd, to request the Presbytery to organize them into a congregation. The Presbytery acceded to their request, and appointed me to preach there on 26th April and 3rd May, and to dispense the Lord's Supper and organize the congregation. And at the meeting on 27th May, the Presbytery, as will be seen in the minutes published in this number of the *Record*, requested me "to prepare a report for the *Record* upon the organization and present state of the congregation." Further information can be obtained by reference to the minutes of Presbytery published in former numbers of the *Record*, but the above will be sufficient to explain the following, which, as it is intended for the general reader, will take the shape of a familiar letter, rather than of a formal Report to a Church Court.

I went to Spring Hill on 24th April, driving from Salt Springs station through mud which in no case actually reached the hub of the wheel. In the evening a meeting was held, the attendance at which was discouragingly small. But the discouragement was not to last long. I had set myself the task of visiting as many of the Presbyterian families as the time would at all permit; and in visitation it very soon became apparent that the Lord had been, and still was, quietly working, "preparing" for Himself a "willing people." One after another was found to be, under the drawing of the Holy Spirit, convinced of sin, and de-

sirous of the new life which is in Christ Jesus. And one after another, when the Gospel was explained and put before them, was persuaded and enabled by the same Spirit, with unusual readiness of will, and simplicity of faith, to believe, come to Christ, and accept of the gift of eternal life which is in Him. Let me not convey a wrong impression, however; the whole number who thus seemed to believe was very small in comparison with the scores and hundreds and thousands brought to Christ during the past few months, in various parts of our own Provinces, the United States and Britain. Perhaps, after all, not more than twenty can safely be counted as having "passed from death unto life," up to the close of my last visit on the 22nd of May. But on the other hand the field is comparatively small; there was but one reaper, and the work was so quiet (few inquirers knowing, most of the time, that there were others either seeking or finding besides themselves) that it may be hoped a larger proportion will prove to be genuine than in movements which are more public, and consequently more exciting to the natural feelings. So it appeared to me, at least. I had never witnessed such a work of the Spirit as this, so many made willing at once, and so independently of each other, and these brought so immediately, quietly, calmly, yet seriously and earnestly to take Christ at His word. Joy at the conversion of one soul, and gratitude at being employed as an instrument in it, soon rose into a high degree of both joy and gratitude and admiring wonder at such a work, and that I, so unworthy and sinful as He, though only He and myself, knew, should be permitted the privilege of reaping what others had sown. And this, combined with the knowledge that the time I could give to this work was so short, probably did as much as the excellent tonic given me by the Doctor, an old school-chum, to enable me to go through an amount of labour far beyond my ordinary strength. Sometimes one after another so quickly seemed to apprehend Christ that the appalling thought occurred to me, "Can it be real?" "Is it possible that I am deluding not only myself, but these poor souls?" But a moment's reflection convinced me that

though it was possible some might be deceiving themselves, certainly I was not misleading them. For I was careful to keep to the very words of Scripture to a large extent, and generally to the words of Christ Himself, and to set forth "the whole counsel of God" as each case seemed to need, warning them to count the cost, reminding them that Christ said, "If any man will come after me, let him deny himself, and take up his cross daily and follow me," that "coming" to Him implied taking up His yoke and learning of Him, and that they needed not only deliverance from guilt and punishment, but salvation from sin itself and its power; while on the other hand, I pointed to Jesus as the Saviour from both the punishment and the power of sin, and endeavored to make plain to the most simple, and ignorant, and mistaken, the gospel of Christ as our substitute, bearing our sins, "made sin for us, . . . that we might be made the righteousness of God in Him," (2 Cor. v. 21.) and as our life, living at God's right hand, sending down to us the Holy Spirit, the Spirit of Life, and dwelling by His Spirit in us, the very principle of our spiritual life, and the source of all our holy affections, powers and actions. The text I have always found most helpful in leading an enquirer to Christ is that precious word of His own, "Him that cometh to me I will in no wise cast out," so simple, so definite, so positive in its assurance that, no matter what his guilt or sinfulness, no one who comes applying to Christ for healing of sin-diseased soul shall go away refused. And this was the one most used in Spring Hill, though others were also employed displaying other aspects of the Gospel, as the acceptance of God's free gift, or the simple believing, or taking Christ at his word.

Why are these particulars mentioned? In the hope that this letter may not be a mere bit of news or gossip, but may, by God's blessing, be made of use to some reader who may be inclined to yield to the strivings of the Spirit.

Notwithstanding the snow storm of the 26th, the attendance was good, and in the evening especially the word seemed applied to the hearts of some. The meetings through the week were not evangelistic, so much as preparatory for

communion. On the 3rd of May the services were held in a new store belonging to one of the members, and hurriedly fitted up by him for the occasion, as it was rather larger and better ventilated than the hall. In the forenoon was the Wesleyan service, which is held in alternate weeks at the mines and in a little Church a mile away. In the afternoon was a threefold service; first, as usual, public worship and the preaching of the word, then a baptism of two adults on profession of faith, and then the Lord's Supper. Thirty-four in all partook, including Mr. McLeod, Elder, from Fawleigh Mountain, and myself.

Twenty-six were admitted to the Church then being organized, twenty by certificate, and six by profession, including the two who had just been baptized. Of the former, a number had come to the place hastily and without applying for their certificates, but of course these were received on the promise that the certificates should be procured as soon after as possible. Six Wesleyan brethren also sat with us at the Lord's Table, thus giving a pleasing and beneficial as well as Scriptural exhibition of the oneness of all Christ's people. Oh that the time were come when our Saviour's prayer shall be answered, and that oneness shall be so visible that the world seeing it may believe in Him. How terrible is the guilt of those who hinder it! The evening service, and conversations, afterwards ended a fatiguing but blessed day.

Monday was the greatest reaping day of all, and I should hardly have felt justified in leaving the next day, had Mr. Fitzpatrick not arrived to occupy the field, temporarily at least. In the evening he preached an excellent and very solemn discourse, and it was evident that the Spirit was applying the word. Then followed a congregational meeting, at which I had specially requested the attendance of all the communicants. I referred to the action of the meeting which had made the request for organization, and, to prevent the possibility of misapprehension, announced that if any of the Presbyterian communicants had not understood that in accordance therewith, I had organized this Church in connection with the Church of Scotland, or if

any did not concur with that action, and so did not wish their names to be taken as members, they would please unhesitatingly make it known to me either publicly or privately, and I should not enter their names on the Roll, but consider them as occupying the same position as the Wesleyan brethren who had partaken along with us. One, next day, expressed some hesitation, till it was explained that, should she return to her former home, as she had some expectation of soon doing, she would receive a certificate enabling her to return to the Church of which she had been a member. The next business of the meeting was the appointment of Trustees, after which the question of building a Church was entered into with a heartiness which augurs well for the success of the undertaking. The offers of two or three persons in particular were enspiriting, and the result was that a committee was appointed to obtain a site, and collectors to go round their respective districts after every pay-day. A site will, in all probability, be granted by the Company, and if the people put their own shoulders to the wheel as manfully as they then bade fair to, doubtless, others will lend them a helping hand. If any of my readers think the Lord would be pleased to have them apply in this way some of the money He has committed to their stewardship, Mr. John G. Fraser is the Secretary of the congregation, and Mr. E. C. Fisher the Treasurer. Or, if it would be more convenient, no doubt any minister will forward their contributions. The necessity of a Church is great and immediate. The hall at present used has served an excellent purpose, and was at first abundantly large; but it is now far too small. After every seat is crowded, including *extempore* ones about the door and in the porch, people turn away unable to get in, and the atmosphere, even at this season, is—well, I only saw one person carried out in a faint. And what will it be in July and August? At the congregational meeting I read the names of the families reported to me as Presbyterians, asking mistakes to be corrected, and as the result, over seventy were counted, all in the village or within reasonable distance. New ones were arriving, and if the

Mines prosper, the number will rapidly grow. The growth will be still greater when the other companies open their projected mines in the neighbourhood, but this may be delayed for the present.

I came away on Tuesday, unwilling to leave when the field seemed so white for the harvest, but glad that Mr. Fitzpatrick remained to reap for a time at least. He left on Monday following. Rev. Mr. Neish had been appointed by Presbytery for the next Sabbath, but he very kindly exchanged with me, thus allowing me a little more of the reaper's joy. I therefore went back on Thursday 14th, and was cheered to hear that the blessing seemed still descending. On Sunday I had the pleasure of taking part in the services connected with the laying of the foundation stone of a new Wesleyan Church. The promptitude of these enterprising brethren, apparently fewer in number than the Presbyterians, should afford us both a spur and an example. In the evening a meeting of our communicants, for the election of Elders, was held as before announced. Messrs. Geo. Fulton and John G. Fraser were elected, and apparently one or two more would have been had they been sufficiently long in the place to be well-known and tried. The ordination was appointed for the 5th of June. On Sabbath another adult was baptized, and two infants of believers and probably three more persons will be ere long on profession of faith.

The Sabbath School has, as far as my information goes, hitherto been conducted on Union principles, but as the number attending required twice the space afforded by the hall, there was some talk of a division. A Union prayer meeting has been started for Thursday evening, followed by a Fellowship meeting, which it is hoped will promote the edification and steadfastness of believers, and help enquirers.

I came away on Friday, 22nd, and Mr. Fitzpatrick next day went on to labour there, if the Lord will, for the summer. By last accounts the work was progressing favourably. Will not those who pray "Thy Kingdom come," remember him and this interesting field, and earnestly plead for a continuance and increase of the blessing?

JAS. FRASER CAMPBELL



### The Abolition of Patronage in the Church of Scotland.

On the 18th day of last month, exactly thirty-one years since the great Session of 1843, the Duke of Richmond, as head of the Queen's Government in the House of Lords, introduced a bill to abolish patronage in the Church of Scotland, or rather—to transfer the appointment of the ministers of the Church from the present patrons to the Kirk Session and male communicants of each congregation. In introducing the bill, he said, “ I have been in communication with my noble friend the Duke of Argyll, and am permitted by him to say that he cordially approves and sanctions the principle and objects of the measure which I shall ask your Lordships to read a first time; but, of course, he will give no opinion on the details of the proposal until he sees it in the form of a bill. At the last general election there was scarcely a constituency in which this subject was not discussed, and members of Parliament and those who sought to be returned were alike subjected to a very severe examination upon the views they entertained on this subject; and I think I may say that the great majority of the constituencies of Scotland impressed upon their members, and those who sought their votes, that the question was one which it was absolutely necessary to deal with as soon as possible. Since I had the honour of being at the department over which I have the honour to preside, I have received a very large deputation from gentlemen of all shades of political opinion, but all agreeing in one common opinion—namely, that it was the duty of Her Majesty's Government to take up the subject; and, my Lords, agreeing in those views, and adhering to the opinion I expressed last year, I now appear before you, as the organ of Her Majesty's Government, to invite you to deal with the subject, which I hope and trust may be satisfactorily dealt with during the present session. It will be my endeavour to use all the means which I have, both in this and the other House of Parliament, in order that this session shall not conclude without this measure passing into law.”

His Grace proceeded to give an his-

torical review of the question, to show the reasonableness of such a measure :—

“ So long ago as the year 1590, a passage was inserted in the ‘Book of Discipline,’ pointing out the importance of every church having full liberty of exercising their suffrages in the election of ministers; and the second ‘Book of Discipline,’ in 1678, contains a protest against the Law of Patronage. In 1592 an Act was passed that all ministers of the Scotch Church should be presented either by the Crown or by other patrons. This went on till 1649, when patronage was abolished, and the patrons to a certain extent were supposed to be compensated by the surplus teinds being given to them to make good the loss they had sustained. In 1660 patronage and Episcopacy were again restored; but in 1690 patronage was once more abolished. So matters remained until the Union of Scotland and England, and I wish to call your Lordships' attention particularly to what occurred at that time, because it is extremely important to show that Scotland has a right to complain of the manner in which she was treated in regard to this subject. Before the Act of Union, what was called an Act of Security was passed in the Scottish Parliament, providing that the Presbyterian form of Church government should continue to be established by law in all time. In 1712 an Act was passed, without the General Assembly having any opportunity of expressing its mind on it, which re-established patronage. For the next 70 years the Church made annual protests, and attempts to repeal this law of Queen Anne, but without success. In 1832 another agitation took place on the subject, which ended in the secession of 1843.”

In giving reasons why the bill should pass, he pointed out that while in England the value of advowsons was on an average sixteen years purchase, in Scotland so little power was in the hands of the patron that the presentation was scarcely considered worth one year's purchase; and also “that in Scotland the right of presentation has been practically abolished already. For some time past the Crown, whenever a church becomes vacant, takes the opinion of the parishioners or those immediately

concerned; and, therefore, the right of presentation has become obsolete. The total number of livings in Scotland is about 1,180, of which the Crown holds 300 or 330, in regard to which it does not exercise patronage. There are a number of other livings which are free from patronage, so that about one-half of the Established churches in Scotland are practically free from the operation of this law. In 1843, when Lord Aberdeen's Act was passed, it was considered that it would remedy certain grievances in the Church, but I am afraid that the proceedings since taken under the Act have not been of a satisfactory character, and have not led to the healing of those grievances and differences which existed at that time. The Act, in fact, subjects a clergyman who is proceeded against under it to a species of torture."

He then sketched the provisions of the bill, which consists of only nine clauses. "The 3rd clause is the first of any importance, and in it we propose, in the first place, to repeal the Act of Queen Anne—the Act of 1712. It goes on to repeal Lord Aberdeen's Act, and then provides for the constitution of the body who are to elect ministers in the future. We have avoided in this case creating anything that might be considered as partaking of the nature of a fancy franchise, and have chosen rather to take a qualification which exists in other Presbyterian bodies in Scotland, and has received the sanction of Parliament during late years. We propose, therefore, that the patronage shall be vested in the communicants of a parish, subject to rules which are to be laid down by the General Assembly of the Church of Scotland. A committee of communicants will nominate the minister, and report to the body of communicants, under certain rules which I cannot now explain, because they will have to be laid down by the General Assembly. That mode of election prevails under the Act of 1870, 33rd and 34th year of the Queen, chapter 87, section 20; and also in about 20 parishes in Scotland—so that I think we have successfully avoided creating anything like a fancy franchise. Clause 4 determines how the compensation which is to be awarded the patron is to be paid, and in this we have followed as closely as

possible the line which was taken in the Act of George III. for the abolition of heritable jurisdiction. Clause 5 provides that the payment to which the patron may be entitled shall not exceed one year's stipend, although I believe that in the great majority of cases patrons will not require to be paid anything for that which they give up, because they do not regard patronage as a matter of property, but as a matter of duty."

The bill has evidently been framed in accordance with the views of the General Assembly's Committee on Patronage, and will be hailed with satisfaction by the whole church. There can be no doubt that it will pass. No one will oppose it but those who are so much the enemies of Establishments that they forget their Christianity; who say in effect to hundreds of thousands of their brethren, "we will not allow you to get rid of what we consider an unscriptural law and an intolerable grievance unless you become Dissenters like ourselves." It is the old persecuting spirit which is so opposed to the spirit of Christianity, the spirit that once said to Roman Catholics, "we will not give you equal political rights with ourselves till you become Protestants;" it is the spirit of envy and hate—in one word, the spirit of Sectarianism.

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#### From our Scotch Correspondent.

EDINBURGH, *May 19th*, 1874.

Interest in 'long vexed questions increases as the time approaches for their consideration. For the past few weeks public feeling, with the season, waxes warmer, and all eyes are turning to the scene of ecclesiastical legislature. The classic town of Edinburgh, with all her sacred memories, claims to be the honoured host. The guests assemble from the four quarters of the country. Around her name cluster associations, rich in historic interest, and replete with deeds, not only of heroic valour, but of christian zeal and piety. Here the freedom of the country and the happiness of the people have alike been vindicated and maintained. Here, too, the wisdom of the nation assembled has assumed such forms of thought, and prosecuted such courses of action, as have bequeath-

ed to her people and their progeny, rights and institutions as blessed in their effects as they are just and pure in their aims. Than Scotland no country owes more to her institutions, and no city has done more to foster and promote them than her magnificent capital. For what she has done in the troublous past let us be thankful, and confidently look to her for the promotion and maintenance of such principles and tenets as will best secure the happiness of her people and the sanction of her God.

#### SYNOD OF THE UNITED PRESBYTERIAN CHURCH.

The Synod of the United Presbyterian Church, which at present is the highest court of that church, has been in session several days. In addition to the usually long preamble of reports and "findings," nothing very important has been arrived at. The reports show a small increase during the year in point of numbers, but if her cords have not been lengthened, we are warranted in saying her stakes have been strengthened. She has partaken most largely of the benefits of the revival movement, the result of which will be more conspicuous in next year's report. Next in importance to the health and prosperity of the church, comes her legislating. Resolutions favourable to a representative assembly have been adopted, and the work of drawing up and submitting the scheme to Presbyteries was handed over to a Committee. The Committee on Union with the Reformed Presbyterian Church was reappointed. After a long and somewhat animated discussion, the proposed Union with the Presbyterian Church in England was rejected, resolving rather to delay the Union, but preserve the friendly relations that now exist. There is a strong feeling of Union pervading the Synod, but it seems to be accompanied with a laxity of decision and temerity of action not at all reciprocated by the other negotiating bodies. Sentiments of friendly relations, however, and an expressed willingness to co-operate in the advancement of Christian work, have been interchanged. A proposition for the reform of the present system of Theological training was also introduced and

referred to a Committee. The anticipated scheme will substitute three terms of five or six months for the five shorts terms of about two months. The present system has the advantage of giving to the student an opportunity to prosecute his Theological studies while pursuing his Arts curriculum. But it has the disadvantage of presenting to the youth subjects beyond his years and intellectual capacity, cramming his head with facts and theories, and his heart with hopes and fears, which belong to another period of his history.

#### ASSEMBLIES.

On the 21st inst., Lord Rosslyn, Her Majesty's Royal Commissioner, will open the General Assembly of the Established Church. On the same day, the Assembly of the Free Church will occupy the Free Assembly Hall to legislate for that body. In the latter court, the question of disestablishment will be debated with all the freshness and vigour peculiar to that court. In the former, the ordinary routine business will have few interruptions. Cooling themselves in the shade afforded by a Conservative Government, the members of that august body will watch the progress of the new patronage bill. Yesterday the Duke of Richmond introduced his promised bill. Unlike most Government bills, it was short in preamble, simple in its propositions, and most extensive in its grasp. Its two leading features are first the third clause, which abolishes regal and private patronages, and hands them over to communicants of the church. And 2ndly, the fifth clause, which provides that compensation shall be made to private lay patrons, who shall demand it within six months after the passing of this act at a cost of not more than one year's value of the benefice.

The Bill was well received, and if carried, will strengthen the Established Church. What the policy of the Free Church may be, time will reveal. As for the United Presbyterian Church, the Synod will probably adopt strong resolutions, deprecating the Government policy, and petitioning for the Disestablishment and Disendowment of the Church.

# Presbytery Minutes.

## Abstract of the Minutes of the Pictou Presbytery.

The quarterly meeting of the Pictou Presbytery was held in St. Andrew's Church, Pictou, on the 27th May. Sederunt:—Revs. C. Dunn, Moderator; A. W. Herdman, W. Stewart, D. MacRae, George Coull, J. W. Fraser, J. McColl, R. McCunn, J. M. Sutherland, and W. McMillan; and K. J. McKenzie, C. Ferguson, Wm. McDonald, and John McKay, Elders.

The Minutes of last quarterly meeting, and meeting of 14th March, at Earlton, were read and sustained.

Missionary appointments were reported fulfilled.

Kirk Session Registers having been called for, only a few were produced, for causes explained. Messrs. McCunn and Coull were appointed a committee to examine said records.

Members reported the Synodical collections made, or about to be made.

In the matter of Union, reports were given in as enjoined, except from two congregations, anent which the following was passed, viz: The Presbytery having received reports on Union from the several congregations within their jurisdiction, and having found, on examination of them, that with the exception of Pugwash, all which reported either considered Union unadvisable at present, or were opposed to it: Therefore, Resolved to remit the subject to the Synod with the respectful suggestion, that they cannot in these circumstances recommend the Synod to take any further steps towards its consummation in the meantime.

From most of the congregations reports were given in anent the working of the Widow and Orphans Scheme. From some of the congregations the reports are very encouraging, while from others they are rather the opposite, anent which the Presbytery resolved to express their great satisfaction with the liberality displayed by several of the congregations reporting on behalf of the Widow and Orphans Fund, and renew their injunctions to the other congregation to use all diligence towards completing the amount required for its establishment.

The Rev. Mr. Coall brought before the Presbytery a request from the congregation of St. Andrew's, New Glasgow, that the Presbytery should sanction their use of an organ in the public worship of God. To which request the Presbytery reply, that on its having been made apparent that the

congregation are virtually agreed as to its use, this Court will be fully prepared to accord the sanction required. They recommend, in the meantime, postponement of the use of the instrument until the mind of the people be more fully ascertained, and ask that the result be reported at a meeting to be held during the meeting of Synod.

It was agreed to defer missionary appointments till meetings to be held during the meeting of Synod, except the following, viz: Barney's River, June 14th, Mr. Stewart; Wallace, 14th June, Mr. McCunn.

After some routine business, the Presbytery adjourned to meet in St. Andrew's, Pictou, on the last Wednesday of August.

W. Mc M., P. C.

## Abstract Minutes—Presbytery of Halifax.

The Presbytery met on the 27th May. Communications were read from the Rev. Mr. McDougall, of St. John's, containing his resignation of the charge of St. Andrew's Congregation on account of ill health, and intimating that he had handed the slips for voting on the question of Union to the Treasurer, to be laid before the Session and Congregation. The Clerk reported that on his reception of the former he had forwarded Presbyterial Certificate, &c., in accordance with instructions of last meeting.

The Moderator reported that he had carried out the instructions of Presbytery as to Spring Hill; that on the 3rd May the Sacrament of the Lord's Supper was duly celebrated and the Congregation organised: that twenty communicants were admitted by certificate and six by profession, two of whom were also baptized; that on 4th May a Congregational meeting was held, as previously announced, when Trustees were appointed and steps were taken towards building a church; that on the 16th a meeting of Communicants was held for the election of Elders, as intimated on the 4th, when Messrs. George Fulton and John G. Fraser were elected; that their ordination was appointed for the 5th June; and that the edict for the ordination was duly served on the 17th May. The Report was cordially approved. The other appointments of last meeting were reported as kept.

The Moderator was requested to prepare a Report for the Record upon the organization and present state of the Congregation at Spring Hill.

Messrs. James Fitzpatrick and William McLeod having been appointed Catechists for Spring Hill and Fawleigh Mountain,

respectively, by the Committees on these stations, and labouring successfully, it was resolved that they should exchange for the first two Sabbaths in June.

A letter from Rev. Mr. Cameron, of St. John, was read, intimating that the services of Rev. D. D. Robertson, a minister of the Church of Scotland, were at the disposal of this Presbytery for the month of June. It was thereupon agreed that he be appointed to St. John's, Nfld., for that month, and that the Clerk notify the Congregation to that effect.

Rev. J. F. Campbell and two members of the Truro Session were appointed to ordain the Elders elect at Spring Hill, and Mr. Campbell was appointed as Moderator *pro. tem.* of the Session to be formed.

The Session Records of St. Andrew's Church, Halifax, St. Paul's Church, Truro, and Richmond Church, were examined, found correct, and ordered to be attested.

The regular Synodic collections have been, or will be, made before the 15th June by the Congregations of St. Matthew's, St. Andrew's, Richmond and Truro. Musquodoboit and St. John's not heard from.

The Rev. Mr. Grant was appointed to draw up the Presbytery Home Mission Report for the year closing June 15th, and to give the necessary information to the Convener of the Home Mission Board.

The Synod Roll was then made up, and orders for the usual quarterly supplements and expenses of ministers when keeping appointments of Presbytery were granted. The Clerk was directed to make up a statement of the vote on Union for the information of Synod.

The Presbytery then adjourned to meet in St. Andrew's Church, Halifax, during the meeting of Synod, at the call of the Moderator.

JOHN McMILLAN, Clerk.

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## The Sabbath School.

### LESSONS FOR JULY.

#### FIRST SABBATH.

**SUBJECT:** *The beginning of the Gospel.* Mark i., 1—11. *Golden Text,* John i. 34.

V. 1st.—How precious is the beginning of the Gospel of grace and truth by Jesus Christ the Son of God. Before His coming, the Church was under the dark dispensation of signs and ceremonies all pointing to Him as the antitype in whom the law is at

last fulfilled, and through whom only we can have pardon for past sins, and grace for time to come. Put your whole trust in God our Saviour, and be converted to love and obey Him by the Holy Spirit.

Vv. 2, 3.—The quotations are from Malachi iii, 1, and Isaiah xl., 3. Both these texts show us that Jesus Christ is the Lord, even Jehovah manifested in the flesh. The change of the personal pronoun "me" into "thee" shows the perfect unity of Father and Son. In this way the New Testament is a key to the Old Testament, and the Old is a Divine proof of the genuineness of the New. Both are equally the Word of God, and "all Scripture is profitable, that the man of God may be perfect."

Vv. 4-6.—John the Baptist came to prepare the people by repentance, of which Baptism was the sign, and of which confession and forsaking of sin were the conditions, with pardon of sin and new obedience as its fruits, through faith in Christ, who was soon to appear.

There are still living thousands of the disciples of John, about the Euphrates, chiefly at the great city of Bussorah, and to this day they wear camel's hair, and eat locusts and wild honey sacramentally. Their priests baptize them by sprinkling them with water as they stand in the edge or margin of the river. (See Buck's Theological Dictionary; under "Sabians.")

Vv. 7, 8.—John points steadily to Christ, the Lamb of God, who taketh away the sin of the world by His precious blood and by His Holy Spirit. The water of baptism was merely a type and seal of the sprinkling of His blood and the outpouring of His Spirit.

Vv. 9—11.—Jesus Himself was baptized, not as a sinner, but as our High Priest preparing for the heavenly anointing of the Holy Ghost. (See Num. viii., 6, 7.) By the law of Moses the priests entered upon office at the age of 30 years. (Num. iv. 3.) God gave both a visible sign of the baptism, by the Spirit, and also an audible voice proclaiming Jesus to be His beloved Son. This is spoken of the Divine Humanity.

#### SECOND SABBATH.

**SUBJECT:** *The authority of Jesus.* Mark i., 16—27. *Golden text,* Mat. xxviii., 18.

Vv. 16—20.—The call of Jesus has an amazing power, seeing that men of business at once leave all and follow Him. They not only leave nets, and ships, and servants, but even their parents, and follow Him who had no place to lay His head. Are you ready to do this?

Vv. 21, 22.—The same amazing power and authority appear in His preaching.

Would you like to learn the secret of this wondrous power? It is just the power of Truth and Reality Divine. Will you choose this for your eternal portion?

Vv. 23-27.—But not only was His great power and authority felt by His disciples and His congregations. Even the demons felt and owned it with terror! For “the devils also believe and tremble.” At that time the fall of man had come to its height, so that hell was grown very bold, and evil spirits were gaining possession of bodies and souls of men. The kingdom of heaven was suffering violence, until God came in human form to vanquish the power of death and hell, and to judge the world.

## DOCTRINES.

1. We must follow Christ at all hazards.
2. We must obey His Word as Divine.
3. If we let evil get possession in our hearts, we cannot get it out without tearing our tenderest affections.

## THIRD SABBATH.

SUBJECT:—*The Leper Healed.* Mark 1: 38-45. *Golden Text*, Mat. viii., 2.

Vv. 38, 39.—The harvest is vast, and the Lord must ever be busy about His Father's business. Observe, too, how He preaches in the synagogues, although the Jews were so far astray as Pharisees and Sadducees. He had no Ritualistic scruples or schismatical antipathies.

Vv. 40-42.—The leper had faith in the power of Christ, and asking Him, he received assurance of His willingness to cure him. Is Christ able to save your soul? Is He willing? Yes, He is both able and willing to save you. Are you willing to be His child? Will you give him your heart? Come to Him, then, and He will cure your soul, as surely as He cured the poor leper.

Vv. 43-45.—Christ does not wish to draw men to seek for bodily cures. This would not save their souls. They would come to Him as to a bodily doctor, or as the crowds which wanted to get their daily food by miracle, without labor, (John vi., 26, 27.) Christ therefore commanded the leper not to tell of the miracle, but to offer the oblations prescribed by the law of God. In this way He came to fulfil the law until He had perfected it.

But the fickle leper disobeys the command, and brings trouble alike on Jesus and upon the cities, which He can no longer visit and preach in, owing to the desperate rush for healing. To this day people are too apt to follow Christ for selfish ends, and therefore Christ leaves us unrevived, and abides in the deserts of unpopularity.

## DOCTRINES.

1. Christ is able and willing to save all who will come to God by Him.
2. We should seek first the Kingdom of God and His righteousness.
3. Those who seek selfish favors first, will provoke the Lord to leave them.

## FOURTH SABBATH.

SUBJECT:—*The Publican called*, Mark ii., 13-17. *Golden Text*, Num. xxxi. 12.

Vv. 13, 14.—The crowds still throng around the Saviour, but He preaches the Gospel for the conversion of their souls. He calls Levi the publican, or Collector of taxes, (probably Matthew the Evangelist,) who follows Him and invites Him and His disciples to dine in his house.

Vv. 15-17.—The Pharisees, ever eager to find fault, are offended with Christ for mixing with the hated Collectors, and disreputable characters.

But Christ shows that He is come to save sinners. He will not cast out any that come to Him. (John vi. 37.) The difference between the Pharisees and the other sinners was small; only the Pharisees denied their faults and hid their failings, while the sinners confessed theirs.

## DOCTRINES.

1. Christ has loyal converts among the most unlikely classes.
2. Publicans and sinners go into His Kingdom before the Pharisees will.
3. Self-righteous people will neither go in, nor let others go in.
4. Self-righteous men please not God or men. The wrath must come upon them to the uttermost.



## “HE LINGERED.”

## GEN. xix. 16.

Who was this man that lingered?—Lot, the nephew of faithful Abraham. And when did he linger?—The very morning Sodom was to be destroyed. And where did he linger?—Within the walls of Sodom itself. And before whom did he linger?—Under the eyes of the two angels, who were sent to bring him out of the city.

Reader, the words are solemn, and full of food for thought. I trust they will make you think. Who knows but they are the very words your soul requires? The voice of the Lord Jesus commands you to “remember Lot's

wife." (Luke xvii. 32.) The voice of one of His ministers invites you this day to remember Lot.

Let me try to show you,—

I. *What Lot was himself :*

II. *What the text already quoted tells you of him :*

III. *What reasons may account for his lingering :*

IV. *What kind of fruit his lingering brought forth :*

I. *What was Lot ?*

This is a most important point. If I leave it unnoticed, I shall perhaps miss that class of professing Christians I want especially to benefit. You would perhaps say, after reading this paper, "Ah! Lot was a poor, dark creature,—an unconverted man,—a child of this world ; no wonder he lingered.

But mark now what I say. Lot was nothing of the kind. Lot was a true believer,—a real child of God,—a justified soul,—a righteous man.

Has any one of you grace in his heart?—So also had Lot.

Has any one of you a hope of salvation?—So also had Lot.

Is any of you a new creature?—So also was Lot.

Is any of you a traveller in the narrow way that leads unto life?—So also was Lot.

Do not think this is only my private opinion,—a mere arbitrary fancy of my own,—a notion unsupported by Scripture. Do not suppose I want you to believe it merely because I say it. The Holy Ghost has placed the matter beyond controversy, by calling him "just," and "righteous," (2 Peter ii., 7, 8,) and has given us evidence of the grace that was in him.

One evidence is, that he lived in a wicked place, "seeing and hearing" evil all around him, (2 Peter ii., 8,) and yet was not wicked himself. Now to be a Daniel in Babylon, an Obadiah in Ahab's house, an Abijah in Jeroboam's family, a saint in Nero's court, a righteous man in Sodom, a man must have the grace of God.

Another evidence is, that he "vexed his soul with the unlawful deeds" he beheld around him. (2 Peter ii. 8.) He was wounded, grieved, pained, and hurt at the sight of sin. This was feeling like holy David, who says, "I beheld the

transgressors and was grieved, because they kept not Thy word." "Rivers of waters run down mine eyes, because they kept not Thy law." (Psalm cxix., 136, 158.) Nothing will account for this but the grace of God.

Another evidence is that he "vexed his soul from day to day" with the unlawful deeds he saw. (2 Peter ii., 8.) He did not at length become cool and lukewarm about sin, as many do. Familiarity and habit did not take off the fine edge of his feelings, as is too often the case. Many a man is shocked and startled at the first sight of wickedness, and yet becomes at last so accustomed to see it that he views it with comparative unconcern. This is especially the case with those who live in great cities. But it was not so with Lot. And this is a great mark of the reality of his grace.

Such an one was Lot,—a just and righteous man, a man sealed and stamped as an heir of heaven by the Holy Ghost Himself.

Reader, before you pass on, remember that a true Christian may have many a blemish, many a defect, many an infirmity, and yet be a true Christian nevertheless. You do not despise gold because it is mixed with much dross. You must not undervalue grace because it is accompanied by much corruption. Read on, and you will find that Lot paid dearly for his lingering. But do not forget, as you read, that Lot was a child of God.

II. Let us pass on to the second thing I spoke of. *What does the text, already quoted, tell us about Lot's behaviour ?*

The words are wonderful and astounding, "He lingered ;" and the more you consider the time and circumstances, the more wonderful you will think them.

Lot knew the awful condition of the city in which he stood ; "the cry" of its abomination "had waxen great before the Lord ;" (Gen. xix. 13,) and yet he lingered.

Lot knew the fearful judgment coming down on all within its walls ; the angels had said plainly, "The Lord hath sent us to destroy it ;" (Gen. xix. 13.) and yet he lingered.

Lot knew that God was a God who always kept His word, and if He said a thing would surely do it. He could

hardly be Abraham's nephew, and live long with him, and not be aware of this. Yet he lingered.

Lot believed there was danger,—for he went to his sons-in-law, and warned them to flee: "Up!" he said, "Get you out of this place; for the Lord will destroy this city." (Gen. xix. 14.) And yet he lingered.

Lot saw the angels of God standing by, waiting for him and his family to go forth. And yet he lingered.

He was slow when he should have been quick,—backward when he should have been forward,—trifling when he should have been hastening,—loitering when he should have been hurrying,—cold when he should have been hot. It is passing strange! It seems almost incredible! It appears too wonderful to be true! But the Spirit writes it down for our learning. And so it was.

And yet, reader, there are many of the Lord Jesus Christ's people very like Lot.

Mark well what I say. I repeat it that there may be no mistake about my meaning. I have shown you that Lot lingered,—I say that there are many Christian men and Christian women in this day very like Lot.

There are many real children of God, who appear to know far more than they live up to, and see far more than they practice, and yet continue to live in this state for many years. Wonderful that they go as far as they do, and yet go no further!

They hold the Head, even Christ, and love the truth. They like sound preaching, and assent to every article of Gospel doctrine, when they hear it. But still there is an indescribable something that is not satisfactory about them. They are constantly doing things which disappoint the expectations of their ministers, and of more advanced Christian friends. Marvellous that they should think as they do, and yet stand still.

They believe in heaven, and yet seem faintly to long for it;—and in hell, and yet seem little to fear it. They love the Lord Jesus, but the work they do for Him is very small. They hate the devil, but they often appear to tempt him to come to them. They know the time is short, but they live as though it were long. They know they have a battle to

fight, yet a man might think they were at peace. They know they have a race to run, yet they often look like people sitting still. They know the judge is at the door and there is wrath to come, and yet they appear half asleep. Astonishing they should be what they are, and yet be nothing more!

And what shall we say of these people? They often puzzle godly friends and relations. They often cause great anxiety. They often give rise to great doubts and searchings of heart. But they may be classed under one sweeping description: they are all brethren and sisters of Lot. *They linger.*

These are they who get the notion into their minds that it is impossible for all believers to be very holy and very spiritual. They allow that eminent holiness is a beautiful thing. They like to read about it in books, and even to see it occasionally in others. But they do not think they are all meant to aim at so high a standard. At any rate, they seem to make up their minds that it is beyond their reach.

These are they who get into their heads false ideas of *charity*, as they call it. They would fain please everybody, and suit everybody, and be agreeable to everybody. But they forget that they ought first to be sure that they please God.

These are they who dread sacrifices, and shrink from self-denial. They never appear able to apply our Lord's command, "to cut off the right hand and pluck out the right eye." (Matt. v. 29, 30.) They spend their lives in trying to make the gate more wide, and the cross more light. But they never succeed.

These are they who are always trying to keep in with the world. They are ingenious in discovering reasons for not separating decidedly, and framing plausible excuses for attending questionable amusements, and keeping up questionable friendships. One day you are told of their attending a Bible reading: the next day perhaps you hear of their going to a ball. They are constantly laboring to persuade themselves that to mix a little with worldly people on their own ground does good. Yet in their case it is very clear they do no good, and only get harm.

These are they who cannot find it in



their heart to quarrel with their besetting sin, whether it be sloth, indolence, ill-temper, pride, selfishness, impatience, or what it may. They allow it to remain a tolerably quiet and undisturbed tenant of their hearts. They say it is their health, and their constitutions, and their temperaments, and their trials, and their way. Their father, or mother, or grandmother, was so before themselves, and they are sure they cannot help it. And when you meet after the absence of a year or so, you hear the same thing.

But all, all, all may be summed up in one single sentence. They are the brethren and sisters of Lot. *They linger.*

Ah! reader, if you are a lingering soul, you are not happy. You know you are not. It would be strange indeed if you were so. Linging is the sure destruction of a happy Christianity. A lingerer's conscience forbids him to enjoy inward peace.

Perhaps at one time you did run well. But you have left your first love,—you have never felt the same comfort since, and you never will till you return to your first works. Like Peter, when the Lord Jesus was taken prisoner, you are following the Lord afar off, and like him, you will find the way not pleasant, but hard.

Come and look at Lot. Come and mark Lot's history. Come and consider Lot's lingering, and be wise.

III. Let us consider *the reasons that may account for Lot's lingering.*

This is a question of great importance, and I ask your serious attention to it. To know the root of a disease is one step towards a remedy. He that is forewarned is forearmed.

Who is there among you all that feel secure, and has no fear of lingering? Come and listen while I tell you a few passages of Lot's history. Do as he did, and it will be a miracle indeed if you do not get into the same state of soul at last.

One thing, then, I observe in Lot is this, *he made a wrong choice in early life.*

There was a time when Abraham and Lot lived together. They both became rich and could live together no longer. Abraham, the elder of the two, in the spirit of true humility and courtesy, gave Lot the choice of the country, when

they resolved to part company; "If you," he said, "will take the left hand, then will I go to the right; or if you go to the right hand, then will I go to the left." (Gen. xiii. 9.)

And what did Lot do?—We are told he saw the plains of Jordan, near Sodom, were rich, fertile and well watered. It was a good land for cattle, and full of pastures. He had large flocks and herds, and it just suited his requirements. And this was the land he chose for a residence, simply because it was a rich, well-watered land.

It was near the town of Sodom! He cared not for that.

The men of Sodom, who would be his neighbours, were wicked! It mattered not.

They were sinners before God exceedingly! It made no difference to him.

The pasture was rich. The land was good. He wanted such a country for his flocks and herds. And before that argument all scruples and doubts, if he had any, at once went down.

He chose by sight, and not by faith. He asked no counsel of God to preserve him from mistakes. He looked to the things of time, and not of eternity. He thought of his worldly profit, and not of his soul. He considered only what would help him in this life,—he forgot the solemn business of the life to come. This was a bad beginning.

But I observe also that *Lot mixed with sinners when there was no occasion for his doing so.*

We are first told that he "pitched his tent toward Sodom." (Gen. xiii. 12.) This, as I have already shown, was a great mistake.

But the next time he is mentioned, we find him actually living in Sodom itself. The Spirit says expressly, "He dwelt in Sodom." (Gen. xiv. 12.) His tents were left. The country was forsaken. He occupied a house in the very streets of that wicked town.

We are not told the reasons of this change. We are not aware that any change could have arisen for it. We are sure there could have been no command of God. Perhaps his wife liked the town better than the country, for the sake of society. It was plain she had no grace herself. Perhaps she per-

sued Lot it was needful for the education of his daughters. Perhaps the daughters urged living in the town for the sake of gay company:—they were evidently light-minded young women. Perhaps Lot liked it himself, in order to make more of his flocks and herds. Men never want reasons to confirm their wills. But one thing is very clear,—Lot dwelt in the midst of Sodom without good cause.

Reader, when a child of God does these two things, which I have named, you never need be surprised if you hear, by and by, unfavorable accounts about his soul. You never need wonder if he becomes deaf to the warning voice of affliction, as Lot was, (Gen. xiv. 12.) and turns out a lingerer in the day of trial and danger, as Lot did.

Make a wrong choice,—an unscriptural choice,—in life, and settle yourself down unnecessarily in the midst of worldly people, and I know no surer way to damage your own spirituality, and to go backward about your eternal concerns.

This is the way to make the pulse of your soul beat feebly and languidly.

This is the way to make the edge of your feeling about sin become blunt and dull.

This is the way to dim the eyes of your spiritual discernment, till you can scarcely distinguish good from evil, and stumble as you walk.

This is the way to bring a moral palsy on your feet and limbs, and make you go tottering and trembling on the way to Zion, as if the grasshopper was a burden.

This is the way to sell the pass to your worst enemy,—to give the enemy the vantage ground in the battle,—to tie your arms in fighting,—to fetter your legs in running,—to dry up the sources of your strength,—to cripple own energies,—to cut off your own hair, like Samson, and give yourself into the hands of the Philistines. put out your own eyes, grind at the mill, and become a slave.

Reader, wake up and mark well what I am saying. Settle these things down in your mind. Do not forget them. Recollect them in the morning. Recall them to memory at night. Let them sink down deeply into your heart. If

ever you would be safe from lingering, beware of mingling with worldly people. Beware of Lot's choice. If you would not settle down into a dry, dull, sleepy, barren, heavy, carnal, stupid, torpid state of soul, beware of Lot's choice.

Remember this in choosing a dwelling-place or residence. It is not enough that the house is comfortable,—the situation good,—the air fine,—the neighbourhood pleasant,—the expenses small,—the living cheap. There are other things yet to be considered. You must think of your immortal soul. Will the house you think of help you towards heaven or hell?—Is the Gospel preached within an easy distance?—Is Christ crucified within reach of your door?—Is there a real man of God near, who will watch over your soul?—I charge you, if you love life, not to overlook this. Beware of Lot's choice.

Remember this in choosing a calling, a place, or profession in life. It is not enough that the salary is high,—the wages good,—the labour light,—the advantages numerous,—the prospects of getting on most favorable. Think of your soul, your immortal soul. Will it be fed or starved? Will it be prospered or drawn back? I beseech you, by the mercies of God, to take heed what you do. Make no rash decision. Look at the place in every light, the light of God as well as the light of the world. Gold may be bought too dear. Beware of Lot's choice.

Remember this in choosing a husband or wife, if you are unmarried. It is not enough that your eye is pleased,—that your tastes are met,—that your mind finds congeniality,—that there is amiability and affection,—that there is a comfortable home for life. There needs something more than this. There is a life yet to come. Think of your soul, your immortal soul. Will it be helped upwards, or dragged downwards by the union you are planning?—Will it be made more heavenly, or more earthly,—drawn nearer to Christ, or to the world?—Will its religion grow in vigour, or will it decay? I pray you, by all your hopes of glory, allow this to enter into your calculations. Think, as old Baxter said, and think, and think, and think again, before you commit yourself. "Be not unequally yoked."

(2 Cor. vi. 14.) Matrimony is nowhere named among the means of conversion. Remember *Lot's choice*.

Remember this if you are ever offered a situation on a railway. It is not enough to have good pay, and regular employment, the confidence of the directors, and the best chance of rising to a higher post. These things are very well in their way, but they are not everything. How will your soul fare if you serve a railway company that runs Sunday trains?—What day in the week will you have for God and eternity?—What opportunities will you have for hearing the Gospel preached? I solemnly warn you to consider this. It will profit you nothing to fill your purse, if you bring leanness and poverty on your soul. Beware of selling your Sabbath for the sake of a good place. Beware of *Lot's choice*.

Reader, you may perhaps think, "a believer need not fear,—he is a sheep of Christ, he will never perish,—he cannot come to much harm. It cannot be that such small matters can be of great importance."

Well! you may think so; but I warn you, if you neglect them, your soul will never prosper. A true believer will certainly not be cast away, although he may linger; but if he does linger, it is vain to suppose his religion will thrive.

Grace is a tender plant. Unless you cherish it, and nurse it well, it will soon become sickly in this evil world. It may droop, though it cannot die.

The brightest gold will soon become dim, when exposed to a damp atmosphere.

The hottest iron will soon become cold. It requires pains and toil to bring it to a red heat. It requires nothing but letting alone, or a little cold water, to become black and hard.

You may be an earnest, zealous Christian now. You may feel like David in his prosperity, "I shall never be moved." (Psalm xxx. 6.) But be not deceived. You have only got to walk in *Lot's* steps, and make *Lot's* choice, and you will soon come to *Lot's* state of soul. Allow yourself to do as he did,—presume to act as he acted, and be very sure you will soon discover you have become a wretched lingerer, like him.

You will find, like Samson, the presence of the Lord is no longer with you.

You will prove to your own shame an undecided, hesitating man, in the day of trial.

There will come a canker on your religion, and eat out its vitality without your knowing it.

There will come a consumption on your spiritual strength, and waste it away insensibly.

And at length you will wake up to find your hands hardly able to do the Lord's work, and your feet hardly able to carry you along the Lord's way, and your faith no bigger than a grain of mustard seed;—and this, perhaps, at some turning point in your life, at a time when the enemy is coming in like a flood, and your need is the sorest.

Ah! reader, if you would not become a lingerer in religion, consider these things. Beware of doing what *Lot* did.

IV. Let us enquire now *what kind of fruit Lot's lingering spirit bore at length*.

I would not pass over this point for many reasons, and especially in the present day.

There are not a few who will feel disposed to say, "After all *Lot* was saved,—he was justified,—he got to heaven. I want no more. If I do but get to heaven, I shall be content."

Reader, if this be the thought of your heart, just stay a moment, and listen to me a little longer. I will show you one or two things in *Lot's* history which deserves attention, and may perhaps induce you to alter your mind.

I think it of first importance to dwell upon this subject. I always will contend that eminent holiness and eminent usefulness are most closely connected,—that happiness and following the Lord fully go side by side,—and that if believers will linger, they must not expect to be useful in their day and generation, or to enjoy great comfort and peace in believing.

Mark, then, for one thing, *Lot did no good among the inhabitants of Sodom*.

*Lot* lived in Sodom many years. No doubt he had many precious opportunities for speaking of the things of God, and trying to turn away souls from sin. But *Lot* seems to have effected just nothing at all. He appears to have had

no weight or influence with the people who lived around him. He possessed none of that respect and reverence which even the men of the world will frequently concede to a bright servant of God.

Not one righteous person could be found in all Sodom, outside the walls of Lot's home. Not one of his neighbours believed his testimony. Not one of his acquaintances honoured the Lord when he worshipped. Not one of his servants served his master's God. Not one of "all the people from every quarter" cared a jot for His opinion when he tried to restrain their wickedness. "This one fellow came in to sojourn," said they, "and he will needs be a judge." (Gen. xix. 9.) His life carried no weight. His words were not listened to. His religion drew none.

And truly I do not wonder. As a general rule, lingering souls do no good to the world, and bring no credit to God's cause. Their salt has too little savour to season the corruption around them. They are not epistles of Christ, that can be known and read of all. (2 Cor. iii. 2.) There is nothing magnetic, and attractive, and Christ-reflecting about their ways. Remember this.

Mark another thing. *Lot helped no relation towards heaven.*

We are not told how large his family was. But this we know,—he had a wife and two daughters at least, in the day he was called out of Sodom, if he had not more children besides.

But whether Lot's family was large or small, one thing, I think, is perfectly clear.—there was not one among them all that feared God.

When he "went out and spake to his sons-in-law, which married his daughters," and warned them to flee from the coming judgments, we are told, "he seemed to them as one that mocked." (Gen. xix. 14.) What fearful words those are! It was as good as saying, "Who cares for anything you say?" So long as the world stands, those words will be a painful proof of the contempt with which a lingerer in religion is regarded.

And what was Lot's wife? She left the city in his company, but she did not go far. She had not faith to see the need of such a speedy flight. She left

her heart in Sodom when she began to flee. She looked back from behind her husband, in spite of the plainest command not to do so. (Gen. xix. 17.) and was at once turned into a pillar of salt.

And what were Lot's two daughters? They escaped indeed,—but only to do the devil's work. They became their father's tempters to wickedness, and led him to commit the foulest of sins.

In short, Lot stood alone in his family. He was not made the means of keeping one soul back from the gates of hell.

And I do not wonder. Lingering souls are seen through by their own families, and when seen through, despised. Their nearest relations understand inconsistency, if they understand nothing else in religion. They draw the sad, but not unnatural, conclusion, "Surely if he belived all he professes to believe, he would not go on as he does." Lingering parents seldom have godly children. The eye of the child drinks in far more than the ear. A child will always observe what you do much more than what you say. Remember this.

Mark a third thing. *Lot left no evidences behind him when he died.*

We know but little about Lot after his flight from Sodom, and all that we do know is unsatisfactory. His pleading for Zoar, because it was a little one,—his departure from Zoar afterwards,—and his conduct in the cave,—all, all tell the same story. All show the weakness of the grace that was in him, and the low state of soul into which he had fallen.

We know not how long he lived after his escape. We know not where he died, or when he died,—whether he saw Abraham again,—what was the manner of his death,—what he said, or what he thought. All these are hidden things. We are told of the last moments of Abraham, Isaac, Jacob, Joseph,—but not one word about Lot. Oh! what a gloomy death-bed the death-bed of Lot must have been!

The Scripture appears to draw a veil around him on purpose. There is a painful silence about his latter end. He seems to go out like an expiring lamp, and leave an ill savour behind him.

And had we not been specially told in the New Testament that Lot was "just" and "righteous," I verily believe we should have doubted whether Lot was a saved soul at all.

But I do not wonder at his sad end. Lingerer believers will generally reap according as they have sown. Their lingering often meets them when their spirit is in departing. They have little peace at the last. They reach heaven, to be sure, but they reach it in darkness and storm. They are saved, but saved so as by fire.

Reader, consider these three things I have just mentioned. Do not misunderstand my meaning. It is amazing to observe how readily people catch at the least excuse for misunderstanding the things that concern their souls!

I do not tell you that believers who do not linger will, as a matter of course, be great instruments of usefulness to the world. Noah preached one hundred and twenty years, and none believed him. The Lord Jesus was not esteemed by His own people, the Jews.

Nor yet do I tell you that believers who do not linger, will, as a matter of course, be the means of converting their families and relations. David's children were, many of them, ungodly. The Lord Jesus was not believed on even by his own brethren.

But I do say it is almost impossible not to see a connection between Lot's evil choice and Lot's lingering;—and between Lot's lingering and his unprofitableness to his family and the world. I believe the Spirit meant us to see it. I believe the Spirit meant to make it a beacon to all professing Christians. And I am sure the lessons I have tried to draw from the whole history, deserve serious reflection.

Let me speak a few parting words to all who read this paper, and especially to all who call themselves believers in Christ.

I have no wish to make your hearts sad. I do not want to give you a gloomy view of the Christian course. My only object is to give you friendly warnings. I desire your peace and comfort. I would fain see you happy, as well as safe,—and joyful, as well as justified. I speak as I have done for your good.

You live in days when a lingering,

Lot-like religion abounds. The stream of profession is far broader than it once was, but far less deep in many places. A certain kind of Christianity is almost fashionable now. To belong to some party in the church, and show a zeal for its interests,—to talk about the leading controversies of the day,—to buy popular religious books as fast as they come out, and lay them on your table,—to attend meetings,—subscribe to societies,—and discuss the merits of preachers,—all these are now comparatively easy and common attainments. They no longer make a person singular. They require little or no sacrifice. They entail no cross.

But to walk closely with God,—to be really spiritually-minded.—to behave like strangers and pilgrims,—to be distinct from the world in employment of time, in conversation, in amusements, in dress,—to bear a faithful witness for Christ in all places,—to leave a savour of our Master in every society, to be prayerful, humble, unselfish, meek,—to be jealously afraid of sin, and tremblingly alive to our danger from the world,—these, these are still rare things. They are not common among those who are called true Christians, and worst of all, the absence of them is not felt and bewailed as it should be.

Reader, I give you good counsel this day. Do not turn from it. Do not be angry with me for plain speaking. I bid you give diligence to make your calling and election sure. I bid you not to be slothful,—not to be careless,—not to be content with a small measure of grace,—not to be satisfied with being a little better than the world. I solemnly warn you not to attempt doing what never can be done,—I mean, to serve Christ, and yet keep in with the world. I call upon you, and beseech you, I charge you, and exhort you,—by all your hopes of heaven, and desires of glory,—do not be a lingering soul.

Would you know what the times demand?—the shaking of nations,—the uprooting of ancient things,—the overturning of kingdoms,—the stir and restlessness of men's minds? They all say, —*Christian! do not linger!*

Would you be found ready for Christ at His second appearing,—your loins girded,—your lamp burning, yourself

bold and prepared to meet Him? *Then do not linger!*

Would you enjoy much sensible comfort in your religion,—feel the witness of the Spirit within you,—know in whom you have believed,—and not be a gloomy and melancholy Christian? *Then do not linger!*

Would you enjoy strong assurance of your own salvation, in the day of sickness, and on the bed of death?—Would you see with the eye of faith heaven opening, and Jesus rising to receive you? *Then do not linger!*

Would you leave great broad evidences behind you when you are gone?—Would you like us to lay you in the grave with comfortable hope, and talk of your state after death without a doubt? *Then do not linger!*

Would you be useful to the world in your day and generation?—Would you draw men from sin to Christ, and make your Master's cause beautiful in their eyes? *Then do not linger!*

Would you help your children and relations towards heaven, and make them say, "We will go with you?"—and not make them infidels and despisers of all religion? *Then do not linger!*

Would you have a great crown in the day of Christ's appearing, and not be the least and smallest star in glory, and not find yourself the last and lowest in the kingdom of God? *Then do not linger!*

Oh! let none of us linger. Time does not,—death does not,—judgment does not,—the devil does not,—the world does not. Neither let the children of God linger.

Reader, are you a lingerer? Has your heart felt heavy, and your conscience sore, while you have been reading these pages? Does something within you whisper, "I am the man?" Reader, listen to what I am saying,—how is it with your soul?

If you are a lingerer, you must just go to Christ at once and be cured,—you must use the old remedy. You must bathe in the old fountain. You must turn again to Christ and be healed. The way to do a thing is to do it. Do this at once.

Think not for a moment your case is past recovery. Think not because you have been long living in a dry and heavy state of soul, that there is no hope

of revival. Is not the Lord Jesus Christ an appointed Physician for the soul? Did He not cure every form of disease? Did not He cast out every kind of devil? Did He not raise poor backsliding Peter, and put a new song in his mouth? Oh! doubt not, but earnestly believe that He will yet revive His work within you. Only turn from lingering, and confess your folly, and come,—come at once to Christ. Blessed are the words of the prophet, "Only acknowledge thine iniquity.—Return, ye backsliding children, and I will heal your backsliding." (Jerem. iii. 13, 22.)

Reader, remember the souls of others, as well as your own. If at any time you see any brother or sister lingering, try to awaken them,—try to arouse them,—try to stir them up. Let us all exhort one another as we have opportunity. Let us provoke unto love and good works. Let us not be afraid to say to each other, "Brother, or sister, have you forgotten Lot? Awake! and remember Lot;—Awake, and linger no more."

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## News of the Church.

### Missionaries.

The Rev. Mr. McNaughton, who was in St. Andrew's, New Brunswick, and who preached in Greenock Church there last winter, is likely to receive a call. We sincerely hope and trust that it may be accepted, and Mr. McNaughton take up the post so sadly rendered vacant by the death of our late lamented Synod Clerk, the Rev. Peter Keay. We also hear of another possible accession to our ranks, in the person of a College friend of the Convener of the Home Mission Board. The clergyman in question is the Rev. Mr. Robertson, whom, from all accounts, we would gladly hail as a fellow-labourer in our Synod bounds.

We understand, further, that the minister of Musquodoboit—the Rev. David Neish—is also in communication with some one of his College friends with a view to inducing him to give the colonial field a trial. We sincerely hope that he may be successful. If the

people would back up the ministers by giving large salaries, we have no doubt that ministers could be got from Scotland to fill our vacancies. There is no use in mincing matters. There must be an advance all round to correspond with the advance of late in the price of living, otherwise young men will continue to choose other professions rather than the Clerical. There is no vow of poverty imposed by the Protestant Church, and we see no reason why a Minister of the Church of Scotland should have to live in poverty so that his congregation may keep to the old figures. Ten years ago, £150 sterling was equal to nearly twice that sum today, and yet there is little or no advance. Let our vacancies especially put their shoulders to the work, and with good salaries there will be more men, and good ones too, to be found. We are thankful to hear of the prospect of reinforcement, and to those ministers who are interesting themselves with their friends; and if one vacancies are to diminish, and new fields be opened up, the Church must do her work with reasonable fairness.

**THE** Rev. J. McKichan, of Kinlochmichart, Scotland, a Gaelic preacher, has been appointed by the Col. Com. as Missionary to our Synod with special reference to Nova Scotia.

Letters from the Foreign Mission field from the pens of the Rev. John Goodwill and Mrs. Goodwill have come to hand; but, being too late for publication in the present *Record*, we reserve them for the next. We have heard nothing from Rev. Mr. Robertson.

#### Nova Scotia.

The congregation of St. Andrew's, New Glasgow, have finally resolved upon the introduction of an Organ into the public worship of that church and congregation. We understand that it is to be a very handsome one.

In the *Record* for April we noticed the resignation of Miss Mitchell in the Sunday School of St. Andrew's, Halifax, and the presentation, by her class, of a small token of esteem. In connection with the same resignation, a very interesting incident followed the close of the Prayer Meeting on Friday evening,

May 22. The Superintendent and Teachers presented her with a very kind address, accompanied by a handsome piece of Jewelry. It was of Nova Scotia gold, and manufactured by Mr. Franz Boman, of Halifax, an adherent of the congregation.

**FOLLY MOUNTAIN.**—Our Missionary Catechist writes very encouragingly of the good work being done in his several preaching stations and other localities, fully justifying the wisdom of those who were instrumental in securing his services. He says, in a private letter to a friend: "I came here on Saturday. We circulated word as much as possible that there would be service in the Church, Sabbath afternoon. The attendance exceeded my expectations. Last Thursday night we held a Prayer Meeting in the Church, which gave great satisfaction. Yesterday (Sunday) I addressed the people in the morning; the Church was quite full. In the evening we held Divine Service about three miles from this place; the building was crowded. The people seem so attentive that it does one good to speak to them. I started the Sunday School, assisted by the Elders. I visited quite a number of families; yesterday, some from each of these families were at Church. If I were to be here long, I would start a Bible Class. This week I purpose visiting those families whose visitation I was unable to overtake last week."

#### New Brunswick.

**DALHOUSIE VACANT.**—The Rev. James Murray has resigned his Charge in this important congregation. During nearly nine years, he has ministered with zeal and great success to Dalhousie Congregation in spiritual things. When Mr. Murray's meditated resignation became known, the congregation earnestly requested him to reconsider his action; but the result was not a change in his meditated action. Constant in his pulpit ministrations, and faithful in all his duties, he leaves an influence behind him for good that will continue to be felt for many a day. We hope that some correspondent from Dalhousie will give us, for next *Record*, more of the particulars of the resignation than we have been able to give.

ST. STEPHEN'S, ST. JOHN.—We learn, by private letter, that a harmonious settlement has been effected. Left vacant by the father and founder of the resuscitated congregation of Old St. Stephen's, which had completely collapsed, leaving nothing but the name, it practically only remained so for a few days; for no sooner had it been perfectly understood that Mr. Caie's resignation would assuredly take place, than the congregation, with laudable promptness, set to work to procure a successor. After mature deliberation, they called the Rev. Mr. McRae of St. Columba Church, W. B. & E. B., Pictou. A better selection could not have been made; and may even greater success attend him, than attended his predecessor.

On the eve of his departure, Mr. Caie received a very affectionate parting address, accompanied by a purse containing \$800 in cash. It will be remembered that, on many previous occasions, money and other donations have been largely given. And further, it must be noted that the Sunday School on this occasion gave a donation of \$40, and the Bible Class \$26. These facts speak volumes for the good feeling with which minister and people part.

#### Newfoundland.

We regret to state that St. Andrew's Church, St. John's, is again on the list of vacancies. But from what we know of it, we firmly believe and trust that it will not long remain so. There are missionaries to be in the field soon, and we trust that instant action will be taken to secure one of them for this very important congregation. It will be seen, in the Minutes of Halifax Presbytery, page 151 that Mr. Robertson has been sent for a month to the charge of the congregation, in the hope that he may be retained in charge for life.

#### Ontario and Quebec.

The Rev. Donald Ross of Dundee introduced an overture into the Presbytery of Montreal for the restoration of the order of Deacons in the Church. The overture was transmitted to Synod.—  
 Presbytery is alive to its work in the mercantile metropolis of the Dominion.

The Rev. Wm. M. Black, of St. Mark's, gets his *Presbyterian* in Rome, and reads his friends' letters on Mount Zion. Much good may both do him.—It seems that the minister of St. Gabriel's had a "fittin'" on the first of May—the new house was furnished by the ladies of the congregation, "in the quietest manner possible." Mount Forest a purse of money; St. Andrew's, Belville, more money, gown and bands.—Such are the items we see in the *Presbyterian*. We were told once upon a time that the Canadas were bankrupt. If so, there should be no presentations to ministers.

Toronto Presbytery is vigorous—mission work prosecuted—routine work not neglected.

The Rev. Fred. Home, formerly of Bathurst, has been inducted to St. Andrew's Church, Buckingham on the 12th ult. The stipend is to be paid quarterly in advance, as all stipends ought. It just comes to this:—shall shopkeepers have to advance the minister's household supplies (on credit) till the quarterly term comes round? or shall congregations advance stipends? We say decidedly the latter, on the two grounds of honor and fairness.

#### Scotland.

The Rev. James Barclay has been presented by the Duke of Buccleugh to the Parish of Canonbie. St. Michael's, Dumfries, is therefore to be a vacancy. The transference of the Rev. John Cameron to Dunoon, left the Lowland charge of Campbelton vacant; the vacancy has been supplied by the appointment and induction of the Rev. George Strang. The Rev. Geo. Alpine has been appointed and inducted to the Parish of Coats. The Rev. Thomas Sommerville's removal to the College Parish of Glasgow, left St. David's, Kirkintilloch, vacant. The Rev. R. Graham has been elected as minister of the Charge.

THE Rev. Dr. Paton of St. David's, Glasgow, has celebrated his jubilee in the ministry. His friends and admirers entertained him at a public dinner, and complimented him highly upon his past life, both as a citizen and a clergyman.



THE Rev. Mr. Barclay of St. George's, Glasgow, has received a call from the Tron Church, Edinburgh, to become the minister of that highly important Church and Congregation. While in Glasgow, Mr. Barclay did good work, and now a noble field is before him in the Tron Church of Edinburgh.

THE law of Patronage is likely to be before the minds of some of the people of Scotland during summer again. A few men such as Drs. Charteris, Pirie and Phin, are enthusiastic for its abolition; but whether the people of Scotland are or not is another question. Popular election is not evidence that the Church possessing it is in a state of perfection. Some Churches have refused to purchase their own Patronage, and thus secure popular election; others, again, through having popular election, have been split up into factions and rent asunder by parties seeking the election of rival candidates; and others again have ended after months and even years of violent contest—have gone, tired of war and popular election both, back to the Patron, and have accepted thankfully his nomination. However, it seems to be the general opinion, outside the Church, that its total abolition would greatly strengthen the Church. For example, the "Congregational Union of Scotland"—a sort of Synod or Assembly of the Independents—came to the following deliverance on the subject:—"That, whereas a movement was now being promoted to abolish patronage in the Church of Scotland, the conference expresses its strong conviction that the only effective remedy for existing evils is disestablishment, and urges the importance of strenuously opposing all measures tending to strengthen the existing Establishments; and the conference instruct the committee to watch the movements and take such steps as may seem advisable for the promotion of general disestablishment; and further, appoints the Rev. D. Jackson, Hamilton, as its delegate to the approaching triennial conference of the Liberation Society."

CANDIDATES FOR LICENCE.—Considering all that has been said about the scarcity of Divinity students, it is gratifying to state that from those who have

just emanated from the Halls of the several Universities there are 41 candidates for Licence. Edinburgh sends out 9; St. Andrews, 11; Glasgow, 8; Aberdeen, 13. Nearly one-half of the students are graduates in Arts.

THE Rev. Dr. Watson, Dundee, has been promised two grants from the Baird Fund of £1,000 each, towards the erection of district churches, planned in connection with the Dundee Established Church Extension Scheme. The first £1,000 will be allocated to St. Matthew's, which is about to be erected on the Glebe at the Ferry Road, and the second £1,000 to the new church at Clepington.

DR. TULLOCH sailed for the old country on the 27th ultimo, and is due in the pulpit of Crathie Church on the 14th instant, when he is expected to preach before Her Majesty the Queen.

THE Established Church Presbytery of Greenock has received into its fellowship the Rev. William Williamson, formerly in connection with the United Presbyterian Church; and the Presbytery of Dundee has agreed to transmit to the Assembly its recommendation in favour of the admission of the Rev. Mr. Knight and his congregation within the folds of the Establishment. The Presbytery of Paisley has discussed the Baird Trust, and, on the motion of Dr. Lees—who considers that "payment by results" is the great principle of the trust deed, threatening the spiritual independence of the Church and the powers of its Courts—has resolved to overturn the Assembly to apply for a modification of the conditions specified in the deed. The Reformed Presbyterian Synod has once more debated the Union question, and has resolved to acknowledge the Mutual Eligibility Act, and to continue "its negotiating and expectant attitude" as to ultimate union with the Free or U. P. Church, or with both. In the Free Church Presbytery of Glasgow, the Rev. Evan Gordon took occasion to repeat his objection to "the introduction of instrumental music and other objectionable material" into the service of the Church, and to express his regret that those of his brethren who had taken part in the revival movement had not uttered their

protest against these innovations. The Rev. Joseph Corbett, formerly of Manchester, has been inducted to the pastorate of the Camphill U. P. congregation, Queen's Park.

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### Australia.

**THE LATE DR. MENZIES OF MELBOURNE.**—Melbourne has suffered a heavy loss in the early and unexpected death of its most brilliant preacher. Peter was the fourth son of the Rev. Dr. Menzies, parish minister of Maybole, in Ayrshire. Born in 1839, he was licensed in 1862, after a college career of high distinction, and remarkable for not only the unusual width of his reading, but his power of continuous study. Two year's ministry in the High Church, Paisley, were followed by three years in St. George's-in-the-Fields, Glasgow, a parish remarkable for its successful pastors; but in 1868, urged by Professor Charteris, he accepted the Scots Church at Melbourne. There his powers and popularity were rapidly developed. Buoyant and bright, he was also a steady scholar, thoughtful and profoundly earnest. His congregation became not only crowded, but crowded with men of mark, and proceeded to erect a new building at a cost of £30,000. Before it could be occupied his health gave way; he was obliged to resign his charge, and he was induced to accept the easy post of president of a ladies' college in the hope that his services would be thus to the colony. But the disease was too deeply rooted. He had injured his constitution by overwork, preaching often three times a day, "as much in Victoria as three times three in Scotland;" advocating the causes he loved in newspapers and magazines, and justifying himself by the need of directing the busy, eager, unsettled life about him, and laying the foundations while there was time. The universal regret produced by the resignation of his charge, was still at its height when, on the 29th of February, it was intensified by his sudden death. Thus, at the early age of thirty-four, the Church and the colony have lost one whose career was of the most singular promise, and whose generous catholicity endeared him to every communion.

The deceased was brother of Mr. W. C. Menzies, Banker, Halifax, a most efficient Elder of St. Matthew's Church, and a gentleman whose extraordinary parts render him a valuable aid in all the work of the Church. By his "abounding in good works" his name is well and worthily known throughout the church.

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## Intelligence.

**THE AMERICAN PRESBYTERIAN GENERAL ASSEMBLY.**—The General Assembly of the Presbyterian Church convened on Thursday, May 21st, in St. Louis. The moderator, Rev. Howard Crosby, delivered an opening sermon which was purely Scriptural in its bearing. Nearly all the members are present, numbering between five and six hundred from all parts of the United States, and including many of the most distinguished divines.

The two great subjects which thus far have engrossed the attention of the Assembly are the report of the committee on the Consolidation of the Boards of the Church, with a view to greater efficiency and economy, and a more thorough centralization of force, and the establishment of a homogeneous and harmonious system, involving the condensation of labour, the reduction of incidental expenses, and the avoidance of waste by indirect or conflicting methods of action. The report which recommends these changes has been ably discussed and is still under discussion, but the points it involves are rather of local than of general interest, relating mainly to matters of detail. The other matter of vital importance which has been before the Assembly is the proposal to unite with the Cumberland Presbyterian Church. The negotiations which have been going on between the committees of the respective bodies are likely to result in an organic union, as there is no real difference in the doctrines held by them. It is to be hoped that such a union will be consummated. The election of a Moderator, resulted in the choice of Prof. Samuel J. Wilson, of the Western Theological Seminary, a representative of the former Old School "branch." He is a native of Pennsylvania, and is 45 years

of age. He is now professor of Church History in the Western Theological Seminary, and is accounted an able man. He is also pastor of the Sixth Church at Pittsburg, where he began 14 years ago with but 37 members, and has now 450. He is not only an excellent preacher but has achieved quite a literary reputation, through his tercentenary oration on John Knox, delivered in Philadelphia in 1872.

We learn with much pleasure that our friend, the Rev. J. R. Thompson, is doing a noble work in Olympia, Washington Territory. Like all Western Cities, Olympia is largely frequented by fortune-hunters. They are, as a general rule, infidel, either by practice or profession, or both. Mr. Thompson comes into face-to-face contact with them. He is at present engaged in delivering a course of lectures on the specially-assailed doctrines of Christianity, and we are glad to see, by papers sent us, that his words are having their effect. From his dialectic power and skill, as well as by the numbers who flock to hear him, we are persuaded that much good is being done. Mr. Thompson is for the current year Moderator of the Presbytery of Oregon and Washington. It is a large and important Presbytery, as we see from the following statistics. It contains—Ministers, 21; licentiates, 2; churches, 25; membership, white 670, indian 525; funds collected, and for all purposes (within the Presbytery), \$19,577.

**REFORM AT THE TABLE.**—Madame Loyson, wife of Pere Hyacinthe, writes to the New York *Herald*, on the subject of temperance, offering her counsel and encouragement to the women engaged in the Temperance Crusade. In the course of her letter she says:—

“The great American malady is the malady of the stomach. Conscientious people become dyspeptics; non-conscientious people become drinkers. Bear in mind this fact, that the appetite for drink is not necessarily made by drinking, but in nine cases out of ten is created and cultivated at your tables—in your children—by the use of coffee, tea, pepper, pickles, mustard, spices, too much salt, hot bread and pastry, raw meat and grease, and, above all, by the use of

tobacco. The cry of a depraved appetite, an inflamed stomach, is always for something stronger. The use of sour milk, and salad, prepared with good oil, should be cultivated. In short, reform your tables if you would reform your drunkards and save your sons.”



### Notices of Books.

“The Mysteries of Christianity” and “The Inspiration of Holy Scriptures,” the former by Professor Crawford of Edinburgh, and the latter by Dr. Jamieson of St. Paul’s, Glasgow, are two books which, from the reputation of the respective authors, we feel confident are well worth looking after. They are published by Blackwood & Sons, Edinburgh.

We take the following from *The Church of Scotland Home and Foreign Missionary Record*, as it is of interest to our readers. Adherents of the Church desiring to secure this very important Book, can do so by consulting their respective ministers:—

Preparing for publication. Minutes of the Sessions of the Westminster Assembly of Divines, from 18th November 1644 to 18th April 1648.

Since the publication of Lightfoot’s ‘Journal,’ and Gillespie’s ‘Notes of the Proceedings of the Westminster Assembly,’ full and trustworthy accounts of its debates on Church government and worship have been generally accessible. But neither from the journals of private members, nor from the books of the scribes of the Assembly, has any detailed account as yet been given to the public of the subsequent proceedings of the Assembly, while engaged in drawing up its Confession and Catechisms. To supply this *desideratum* the Messrs. Blackwood have, at the request of a Committee of the General Assembly of the Church of Scotland, undertaken to publish the above-named Minutes from the careful transcripts made for the Committee of those originals, which are still preserved in Dr. William’s library in London, and are believed to be almost entirely in the handwriting of Adoniram Byfield, one of the scribes of the Assembly. The volume will take

up the history of the Assembly's proceedings almost at the point where Lightfoot's 'Journal' breaks off, and carry it down to the time after the last of the Scotch Commissioners had left, when, by the completion of the Catechisms with proofs, the proper work of the Assembly may be said to have been finished. Besides the discussions connected with the formation of a practical Directory of Church Government, the volume will contain the whole proceedings of the Assembly bearing on the formation of the **CONFESSION OF FAITH** and the **CATECHISMS, LARGER** and **SHORTER**. It will include, so far as they are preserved in the scribe's book, notes of the speeches and discussions **ON ELECTION, the EXTENT OF REDEMPTION, the NATURE OF JUSTIFICATION, the GRACE OF GOD IN BAPTISM**, as well as on the famous proposition that "**THE LORD JESUS, AS KING AND HEAD OF HIS CHURCH, HATH THEREIN APPOINTED A GOVERNMENT IN THE HAND OF CHURCH OFFICERS DISTINCT FROM THE CIVIL MAGISTRATE.**" The Minutes will be accompanied by a Historical Introduction, Illustrative Notes, and an Index prepared by Professor Mitchell of St. Andrews, and the Rev. Dr. Struthers, Prestonpans.

The work is now so far advanced at press that it may be expected to be completed immediately. It will form a demy octavo volume of about 600 pages—price to Subscribers, 9s. The impression is limited, and it is expected the greater part of it will be taken by Subscribers.

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## Poetry.

### The Moneyless Man.

Is there no secret place on the face of the earth

Where charity dwelleth, where virtue hath birth?  
Where bosoms in mercy and kindness will heave,  
And the poor and the wretched shall ask and receive?

Is there no place on earth where a knock from the poor

Will bring a kind angel to open the door?  
And search the wide world, wherever you can,  
There is no open door for the moneyless man!

To look in yon hall where the chandler's light  
Drives off with its splendor the darkness of night;  
Where the rich hanging velvet, in shadowy fold,  
Sweeps gracefully down with its trimmings of gold;

And the mirrors of silver take up and renew,  
In long lighted vistas, the 'wilderling view';  
Go there in your patches and find, if you can,  
A welcoming smile for a moneyless man!

Go look in your church of the cloud-reaching spire,  
Which gives back to the sun his same look of red fire;

Where the arches and columns are gorgeous within,  
And the walls seem as pure as a soul without sin;  
Go down the long aisle,—see the rich and the great,

In the pomp and the pride of their worldly estate,  
Walk down in your patches and find, if you can,  
Who opens a pew to a moneyless man!

Go look to yon judge in dark flowing gown,  
With the scales wherein law weigheth equity down;

Where he frowns on the weak, and smiles on the strong,

And punishes right, while he justifies wrong;  
Where jurors their lips on the Bible have laid,  
To render a verdict they've already made;  
Go there in the court-room and find if you can,  
Any law for the cause of a moneyless man!

Go look in the banks, where Mammon has told  
His hundreds and thousands of silver and gold,  
Where, safe from the hands of the starving and poor,

Lies pile upon pile of the glittering ore,—  
Walk up to the counter,—ah, there you may stay  
Till your limbs grow old, and your hair turn gray,—

And you'll find at the bank not one of the clan  
With money to lend to a moneyless man!

Then go to your hovel,—no raven has fed  
The wife who has suffered so long for her bread,—  
Kneel down by her pallet, and kiss the death-frost  
From the lips of the angel your poverty lost,—  
Then turn in your agony upward to God,  
And bless, while it smites you, the chastening rod,  
And you'll find, at the end of your life's little span,  
There's a welcome above for the moneyless man!

HENRY STANTON.

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### Service for God Rewarded.

There are many things we can do for God. We can publicly declare we are on His side, and show that we are in all appropriate ways. We can commend and disseminate His truth, support His worship, minister to the wants of His

needy friends, lead sinners from the error of their ways to Him, reclaim the vicious, and advance the interests of His kingdom; and if we do so He will surely recompense us. He will not let us serve Him for naught; for is it not written, "God is not unrighteous to forget your work and labor of love? and whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no way lose his reward." Yes, and we may be sure that if He employs us, if we are faithful workers together with Him, He will liberally remunerate us. He will give us the pleasure of an approving conscience, will make His service delightful to us, will give us a good name, make us esteemed by the wise and worthy, will cause the blessing of them that were ready to perish, to come upon us, and give us at last the plaudit, "Well done, good and faithful servant, enter into the joy of thy Lord." "Wherefore, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know your labour is not in vain in the Lord."

## NOTICES AND ACKNOWLEDGMENTS.

### ANNUAL MEETING OF THE HOME MISSION BOARD.

This meeting will be held in the basement of St. Matthew's Church Halifax, on Tuesday morning, June 30th, at 10 o'clock. A full meeting is requested, as the report for the year will be considered, and the supplements for the current half year voted? Every Congregation requiring supplements must have its applications forwarded, with the approval of the Presbytery within whose bounds it is, to the Convener before the annual meeting.

All local Treasurers of Presbytery Home Missions and Lay Associations are requested to send in to the Convener an abstract of their accounts for the past Synodical year, made up to June 15th; Presbytery Clerks are requested to send in a report of what has been done within their bounds during the past year, before the 26th of June.

ROBERT J. CAMERON,  
Convener of H. M. B.

### ANNUAL COLLECTION FOR SYNOD'S HOME MISSION.

Attention has been called to the injunction of Synod that this collection should be made by every congregation within its jurisdiction.

It is to be hoped that none will neglect it For the convenience of those who have made the collection and cannot remit it to the Treasurer before the 15th inst., when the financial year ends, but who wish it to be acknowledged in the Annual Report, the Revd. Geo. M. Grant has kindly agreed, if the minister of any congregation should write to him stating the amount collected for this Mission, to pay it to the Treasurer on his behalf, and receive it from him at the meeting of Synod.

ROBERT J. CAMERON,  
Convener of H. M. B.

#### FOREIGN MISSION FUND.

##### Collection at Musquodoboit:—

South School House.....	\$3 50	
Little River.....	2 50	
Antrim.....	2 00	8 00
Tabusintac and Burnt Church.....		9 09
St. John's Church, Belfast, P. E. I.,..		156 91
Richmond.....	12 25	
North West Arm.....	2 20	
Goodwood.....	2 55	17 00
Truro.....		22 00
" for mission vessel.....		7 25
		<hr/>
		\$220 25

Halifax, N. S., 3rd June, 1874.

JAB. J. BREMNER, Treas.

#### SYNOD'S HOME MISSION.

Collection at St. John's Church, Belfast, P. E. I.....	\$23 15
" from Revd. Dr. Brooke, Fredericton, N. B., \$15, and donation \$5.....	20 00
" from Tabusintac and Burnt Church, N. B.....	15 00
" from Truro, per Rev. Mr. McMillan.....	10 00

GEO. P. MITCHELL, Treas.

#### YOUNG MEN'S BURSARY FUND.

Collection—St. Paul's, Truro, per Rev. J. McMillan.....	\$13 00
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W. C. MENZIES, Treas.

Halifax, 3rd June, 1874.

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

Amount already acknowledged... \$3296 47	
St. Matthew's, Halifax, Mrs. William Fairbanks.....	40 00
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	\$3436 47

W. C. MENZIES, Treas.

Halifax, 3rd June, 1874.

#### FAMILY OF REV. MR. KEAY.

Collection in St. Andrew's Church, Pictou.....	\$78 00
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#### LAY ASSOCIATION.

Collected by Miss McInnes, Scotch Hill.....	\$2 00
" Miss McLeod, Carriboo Island.....	1 10
	<hr/>
	A. W. H.

Pictou, May, 1874.