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THE MONTHLY RECORD

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK, & ADJOINING PROVINCES.

VOL. XXI.

SEPTEMBER, 1875.

No. 9

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

NOTICES.

Our Secretary complains bitterly of the arrears of many of our subscribers and agents. He has written again and again to most of them, and has neither received remittances of money nor explanations of any sort. Now, this state of matters cannot and shall not continue. The whole business of the RECORD in its present form and under its present management must be wound up on the 31st December, before which all accounts must be settled. We are now in debt with the publishers, and each month embarrasses us more and more. We require every dollar of money due us; and if any part of the same remains unpaid we shall be unable to that amount to pay our debts. Are our friends, and readers, and subscribers willing that, after an honorable and useful career of about a quarter of a century, we should wind up by inability to pay our honest debts? If not, then pay up.

The Synod of the Maritime Provinces will meet (D. V.) in St. Andrew's Church, St. John, N. B., on Tuesday, the 5th October, at 1 o'clock, p. m. Sermon by Rev. R. Sedgwick, Moderator. Clerks of Presbyteries are requested to forward to the undersigned, ten days previous to the meeting of Synod, re-

vised Rolls of Presbyteries, with notices of all changes affecting the Roll of Synod, which have occurred since the meeting for organization at Montreal.

As no Committee on Synodical Business has yet been appointed, the Clerk of Synod will take charge of any papers involving business to come before Synod, that may be transmitted to him.

ALEXANDER FALCONER,
Synod Clerk, Dartmouth.

There will be a meeting of the Committee in charge of the matters pertaining to the Divinity Hall, of Halifax, held in the Vestry of St. Stephen's Church, St. John, on Tuesday morning, the fifth day of October, at eleven o'clock. The members of the Committee are Revs. John Campbell, D. McRae, James Murray, John McMillan and Professor Pollok.

JOHN CAMPBELL,
Convener.

The thirty-fourth session of Queen's College, Kingston, will be opened on the 6th of October next, at 3 o'clock p. m. Professor Mowat will deliver the address. The examination for 1875-76 will begin in the Convocation Hall on the following day.

MINUTES OF THE GENERAL ASSEMBLY.

The minutes of the first General Assembly of the Presbyterian Church in Canada have been forwarded to us. They form quite a large pamphlet, and will be read with great interest, not only within the bounds of the now united Church, but all over the world: forming as they do a most important document such as shall be a historical instrument for all time to come. There are two or three things however, which, it seems to us, are at fault. Some of these cannot now be remedied, but some of them can; and, therefore, we draw attention to them in the interest of our Church, of which each and every adherent has just reason to be proud. We think it a pity, therefore, that the minutes entered upon the several books of the united Churches have not been published in full as well as that of the "Presbyterian Church of Canada," published on pages 3 and 4. We can see no reason, except that of economy of space and money, why the one should be published in full and the other three merely *explained*. The explanation is further couched in such terms that it is supremely difficult to reconstruct these several important minutes exactly as they were passed. In fact the process would be a much simpler one to write to the Clerks of the three Churches and from them get extracts of the same, than to attempt the problem.

The preamble, basis of union and accompanying resolutions are given in full, so that for all time to come a member of the Church can understand precisely the conditions under which he finds himself where he is. A moment's reflection must satisfy any reasonable man that these conditions are fair and honorable to all concerned.

As one reads over those interesting minutes, there is one thing which must appear very striking indeed, namely, the appointment of the Assembly's standing Committees. It was not at all judiciously done—as a few facts will show. These are such facts as follow. One minister is on six Committees, two others on eight each, two others on five each, and one on seven. This would be unavoidable if the Church was a small one and the number of Committees

large. But such is not the case. The number of Committees is comparatively small, and the number of ministers upon the roll of the Church very large. As a consequence of these things, when we look over the names of the four old Churches as given in the minutes, we find that there are many names of ministers who held important and influential positions in the Churches now united, some of whose names appear on one or two unimportant Committees, and others appear nowhere. This state of matters is much to be regretted, seeing that those who are upon so many will find it a simple impossibility to attend to the work entrusted to them; whereas many of those whose names are omitted would be pleased and delighted to share in the work of the Church, for whose common good all her followers are anxious to work. It is hoped, therefore, that the very first thing taken up at next Assembly will be a revision of the Assembly's Standing Committees, and it is further hoped that the Committee to mature measures for next Assembly will have taken this matter up at the meeting held on the first.

The appendix contains the minutes of the first meeting of the two Synods of Montreal and Ottawa, and of Toronto and Kingston, and also of Hamilton and London. Why the minutes of the reconstructed Synod of the Maritime Provinces have not seen the light through the pages of the interesting document under review we cannot tell! Who was remiss in duty? The Synod was ordered to meet like the others; did meet, and kept its proceeding effectually to itself. We look upon this as a great misfortune. Strange that our Synod of the Maritime Provinces—the Synod of the East—and that of Manitoba—the Synod of the West—should be together in this matter! As it is, these two Synods have kept their proceedings to themselves.

There are evidences of the haste with which the sheets were prepared for publication. We say nothing of punctuation, as that is an unimportant matter. On page 2, and as Convener of the Education Board, P. O. L. P., we have G. M. Grant, Esq., of Halifax—a gentleman we have never heard of under that designation. On page 11, again,

we have a Synod designated the "Synod of Montreal and Kingston," where the "Synod of Montreal and Ottawa" is meant; and also on page 12 we have the "Synod of Toronto," where we should have the "Synod of Toronto and Kingston."

On the whole, however, we are more than pleased to have in our possession such an interesting pamphlet as "The Acts and Proceedings of the First General Assembly of the Presbyterian Church in Canada," and hope that sufficient numbers have been struck off so that every Minister and Elder in the Church can have a copy.



THE RETURN OF REV. JOHN GOODWILL.

The Rev. Mr. Goodwill, who for several years past has been so zealously and faithfully laboring as our missionary in the Church's foreign field, has been compelled to return home. Failing health, the result of the trying and severe climate of the Island on which he was located, compelled him to forego the work upon which he had set his heart and to enter upon which he gave up a good preferment in the Church on his departure. But God doeth all things not only for His own glory, but also for the ultimate good of his creatures. Though Mr. Goodwill was not able to stand the work and the climate in the foreign field, we trust that his native air and a time of rest and relaxation will shortly so recruit him that he will be enabled to enter upon the duties of some one of our vacant parishes, and among "our brethren and neighbors" break the bread of life.

Who will go to take up the work so vigorously and persistently maintained by Mr. Goodwill? In battle when one soldier falls by wounds or weakness, the opening thus made must be filled by a comrade of the fallen one; so must it be among soldiers of the cross. One soldier has been carried off the mission field in the Providence of God; who is prepared to take his place? The standard of the Cross must not be permitted to remain in the dust.

CONGRATULATION.

A most pleasing feature of the meeting of the General Assembly in Montreal, was the congratulation which was received from the sister Churches on the consummation of the Union. The Irish Church, at the time assembled in General Assembly, sent greetings and congratulations; the Methodist Conference, assembled at Kingston, sent by telegraph fraternal greetings and salutations; and the Diocesan Synod of Montreal (Church of England) passed the following resolution, which was sent accompanied by a very fraternal and friendly letter from the Bishop:

Resolved, "That the Synod, having learned with pleasure that the union of the several Presbyterian Churches in the Dominion of Canada has been happily effected, would respectfully request the most Reverend the Metropolitan to convey to that United Body our sincere congratulations."

After the rising of the General Assembly, the Episcopal Synod of Toronto, at one of its meetings, passed the following resolution, which has since been sent to the Ex-Moderators of the Churches which entered the Union. It was as follows:

Resolved, "That the Synod of this Diocese, deeply interested in the unity of Christians everywhere, begs respectfully to congratulate the Presbyterian Church of Canada on the movement by which it has been placed on its present basis; and humbly hopes that such an auspicious event may inspire other Christian Bodies with a like desire for union, and earnestly prays that it may prove a precursor of the ultimate unity of all Christian communities that hold to the Faith of the ancient Church, as expressed in the creeds of the first Four general Councils."

We have the honor to be,
Reverend Sir,

Your very obed't serv'ts,
A. J. BROUGHALL, M. A.,
Hon. Clerical Secretary.
GEORGE HODGINS, LL. D.,
Hon. Lay Secretary.

We are surprised at the fall of a famous professor; but in the sight of God, the man was gone before; it is only we that have now first discovered it. "He that despiseth small things shall fall by little and little.—*Newton.*"

VISITATION OF THE CHURCHES BY REV. J. FRASER CAMPBELL.

Since Mr. Fraser Campbell's appointment by the Foreign Mission Board, he has been engaged in visiting the Churches with great industry and many indications of favor of the Lord. One Sunday was spent in Pictou town, the next in Earl-town, and the next at Oxford, where the Communion was administered for the first time. The following Monday he preached in Pugwash, and he had arranged to be in River John for the next two evenings on the way to Cape Breton. He writes, "At River John prospects were bad for meeting. A splendid day for hay, much hay out, evening clouding up for rain, and the circus in the village for the night. But to my joy the big church was full, though not crowded. The circus seemed to have a poor time of it. The whole state of matters, including the manifest earnestness, greatly cheered me as affording evidence of the reality and permanency of the work of last winter. On Wednesday night the church was crowded. Collection over \$51.00."

On the following Sunday he assisted Mr. McKichan in dispensing the Communion at Broad Cove, C. B., and preached at Mabou in the evening. On Monday a meeting of the Broad Cove congregation was held, at which it was agreed (1) that it was due to the Pictou Presbytery in return for their care over them to delay entering the Union until it was known what the Presbytery would do, and (2) that they were ready to enter the United Church whenever the Presbytery agreed to do so: and the hope was generally expressed that the Presbytery would see its way to unite before the meeting of Synod in October.

On the Tuesday following, Mr. Campbell spoke at Lake Ainslie. On Tuesday evening and on Wednesday morning at Whycocomagh. On Thursday at Little Narrows. And on the Sabbath at Middle River.

On Monday, Aug 16th, he went to Port Hawkesbury to meet Rev. Messrs. Muir and Playfair. The esteem in which these fathers hold Mr. Campbell may be estimated from the fact, that their sole object in visiting Cape Breton was to meet him. They informed Mr. Grant

that they could spend only one day in Halifax, as they must see Mr. Campbell, and he accordingly telegraphed him to meet them. A private letter from Mr. Campbell gives an account of his and their movements on the following days. He writes:

"I was in doubt when I received your telegram whether they were coming to meet the congregations or to see scenery, but finally concluded that, as they were to remain only two days, it could not be the former, and therefore must be the latter. I made arrangements accordingly either to drive them to Middle River, Margaree, Broad Cove, &c., or to accompany them to Sydney; and even when I learned what their principal object was, I wished them to see as much as possible, and left the choice of routes with them. They chose Sydney, and we came on. On the way Mr. Muir expressed a wish to be with me in one of my meetings, and to help me. So, though I had on reception of your telegram refrained from making any appointments for the week, I arranged to be in Little Glace Bay on Wednesday night. Our intimations were not very well circulated through various circumstances, but in these mining places it is easy to send word around, and a fair audience gathered, though somewhat late. I addressed them and Mr. Muir spoke shortly also, Mr. Playfair leading in prayer. We spent the whole day among the mines, &c.; went down the Reserve mine, visited two schools, &c., and they seemed to enjoy the day. After the meeting I drove them into Sydney, and saw them on board the steamer, which left about six o'clock next morning for West Bay.

"I was inclined to return with them that far, but duty seemed opposed to inclination, and I decided—especially as they were unwilling that I should leave my work—to have a meeting at Lorway Mines on Thursday evening, and one at Cow Bay on Friday evening. In either case I had arranged to be in Sydney on Sabbath, for which day both congregations had invited me. This arrangement I had carried out."

Since Sunday, the 22nd, his movements have been as follows:

"I spoke to-day (Aug. 23rd) at Jitch's Creek, where they had the Communion yesterday, and am (D. V.) to speak at Sydney Mines to-morrow night, Little Bras d'Or, Wednesday; Big Bras d'Or, Thursday forenoon; and W. end of Boularderie Friday forenoon; Forks, Baddeck

River, (Saturday ?) Sabbath and Monday, (Communion); and probably St. Ann's Friday following (Communion). Then, returning to Sydney, preach in Mira on Sept. 5th, and work on by Loch Lomond to Port Hastings on the 12th, and River Inhabitants on the 14th; River Dennis on the 15th, and Malagawaleht on the 16th September."

He writes hopefully and cheerfully of the signs that the Lord is blessing his labors, referring, too, not so much to the money collections made at his meetings or to the increased general interest, but to definite personal results. At one place he says: "I trust I was privileged to lead a fine young man into peace in believing." He speaks of receiving a letter from a lady in Ontario who had long greatly desired to go to India as a missionary, and who had consulted Rev. Mr. Ried on the subject, who again had advised her to write to him. "What I wish to see," he says, "is the Church sending against the enemy not a feeble forlorn hope here and there, but an army at once." Again, he says:

"I venture to be confident that the Assembly will not be unfaithful to the Master, or so faint-hearted as to hesitate through fear or lack of funds, about accepting every suitable laborer who will offer. I feel sure that the people will give in proportion as there is need, and that should an hundred offer (which is more than I dare hope for immediately) the moral influence would be such that funds would be forth coming. But I rely not on mere probabilities of moral influence. If only the Church will trust its Head, and not through distrust interfere with His work, He will provide the means. It is well that those who by God's grace have been brought to feel most interest in the work, and most faith in the Lord regarding it, should be prepared, so that they may not be taken by surprise. . . . I think we may confidently expect a few young ladies as Zenana workers ready to go next fall, and others the year after. Young men, except Divinity students, will take longer before they can be ready to go, as their studies will occupy so many years.

"In talking over my proposed work to Mr. Muir, he suggested that in addition to whatever our Church may do in the way of establishing new stations in India, it might undertake a sort of general evangelistic mission, something like that of the Society which sent Rev. Mr. Sommerville last winter, *i. e.*, send suitable men to preach the Gospel to English speaking natives all over the country: the converts

not to be formed into a separate Church, but united to the Churches already organized in connection with existing missions, at least where there are such Churches. Were this idea adopted, it would afford us an opportunity not only of strengthening the hands of the Zenana workers we already have, but of planting other wherever the door would be opened."

We have taken the liberty of making these extracts that the prayers of the Church may be called forth in behalf of Mr. Campbell, not only as preaching the Gospel and doing the work of an evangelist, but as looking forward to and preparing for work in India.

Articles Selected.

The General Assembly, Church of Scotland.

The last General Assembly was a very busy and important, if not a very exciting Assembly. A great deal of work was done, and many questions of the highest moment to the Church discussed. Foremost of all may be considered the legislation arising out of the Act abolishing Patronage. The necessary legislation took two forms—(1) a series of Regulations as to the keeping of Communion-rolls; and (2) a series of Regulations for the election and appointment of ministers. The consideration of these regulations occupied much of the Assembly's time. Each regulation was examined, and in most cases debated by itself; all views were freely represented and discussed; and the result may be held to be satisfactory. The communicants and adherents of the Church are clearly and broadly defined in harmony with its national constitution, and the order and mode of electing ministers laid down in such a manner as is likely to prove, so far as the limited experience which has yet occurred can be a guide, highly workable and successful.*

* The Acts as to the keeping Communion-rolls, and as to the election of ministers, have both been printed for circulation, and may be had of the publishers, Messrs. Blackwood. A copy was sent to every Presbytery clerk, and it would be well that all concerned in the election of ministers should possess them without delay.

Of the success of the congregational election of ministers, so far as has hitherto been tried, there can hardly be any doubt, save in the most prejudiced minds. Not a few elections have already taken place both in country and town parishes, and almost invariably they have been conducted with decorum and good feeling, and, moreover, in most cases with a conspicuous deference to the self-respect of those who have been spoken of as candidates. Congregations have been satisfied, and appointments made which, whether or not ideally the best in all cases, will certainly contrast favorably with the appointments made under the old Patronage law. Any slight disturbances which have arisen have been in cases where the elements of disturbance were rife, and would have broken out under any system of election whatever. Under no other system would these disturbing elements have been less operative than they have been. Even those who may have been least anxious for the abolition of the law of Patronage can hardly deny that there seems to be a prospect of more harmonious settlements under the new than under the old order of things. At so far as the intellectual standing and character of the clergy are concerned, the Church has this in her own power—as she has always had—and is not entitled to blame any system for settling ministers whom she herself has licensed and sent forth for the purpose of supplying her parishes. If congregations insist upon some measure of popular gifts, as well as general intellectual character, who can blame them for this? Why should any man be chosen for the office of a preacher whom neither nature nor art has qualified to speak with interest or effect? The indictment of the popular taste in this respect has always appeared to us somewhat shallow. No doubt congregations will make mistakes, and sometimes choose fluency in preference to solidity, and accept showy declamation for well-informed eloquence; but patrons surely were not above such mistakes any more than congregations, while they were subject to mistakes all their own, and sometimes far more injurious in their influences upon parishes.

Nothing is more strange in connection with the recent abolition of Patronage

than the sudden elevation into which the deceased Patron has risen in the eyes of certain people who profess extremely liberal views respecting the Church. A writer in the 'Pall Mall Gazette' has returned once more to this view of the subject. The "lay patron," it is said, "acted as the representative of the State;" "the body now invested with the patronage is not any legal representative—not the ratepayers, nor those who might conceivably act as delegates of the State—but the communicants and adherents of each congregation. Nothing could more denationalise the Church and form it into a State-paid sect." There is something amazing in such statements on the part of any fair and well-informed person. No lay patron, so far as we know, represented anybody but himself. Take any special illustration—the Duke of Buccleugh, or the Duke of Argyll, or the Earl of Zetland; it is surely an abuse of language to say that they were the representatives of the State in the exercise of their Church patronage. These and many other patrons did their best, and no blame is imputed to them. But if they were representative at all in the exercise of their undoubted right, they represented the parish and congregations—those very communicants and adherents who are spoken of with so much contempt by the writer in the 'Pall Mall Gazette.' And how the transference of a right from a single patron to those on whose behalf the right was alone legally entitled to be exercised, should have any denationalising effect passes comprehension. In what sense are "communicants and adherents," or in other words the congregations, of the National Church, less national than "lay patrons"? Is their position less national, or their interests less national? It is said that the Patron was of no definite ecclesiastical colour; the "congregations" must all belong to the Church. The "ratepayers" as such, or others who might "conceivably act as delegates of the State," have no voice in the election. But the fact that the lay patron did not necessarily belong to the National Church surely made him less rather than more national than those who belong to it. All who know Scotland know this very well; and that if there is any class in the country less

“national” than others, it is that very class amongst whom the lay patrons were chiefly found. And as for the ubiquitous ratepayer, what makes him as such so national? For the most part he pays his rates because he cannot help doing so; and if besides paying his rates he chooses for some deliberately chosen good of his own to refuse communion with the National Church, why should his rates entitle him to interfere with the interests of a Church from which, of his own free will, he has separated himself? Why should he or his friends wish him to interfere? He has preferred something that he thinks better. Every ratepayer who seeks the benefits of the National Church has rights and privileges regarding it. No one can both reject a good and have it. And every institution—even a National Church—must be worked on the intelligible principle of belonging to those who in point of fact do belong to it.

We have been led too far into these remarks; but the truth is, that the abolition of Patronage seems to us, on the part of certain people who claim to be Liberals, to have been made the occasion of more bad and ill-natured logic than one could have supposed possible. It has denationalised the Church, and has converted it into a sect! It has given an impulse to disestablishment! The simple historical fact being, that the British Legislature has repealed an Act, known as the Act of Queen Anne, which the same British Legislature enforced in the face of the unanimous remonstrance of the Church, and of which the Church may be said never to have ceased to complain. What may be the issue of the new order of things no one can foretell. We venture on no prophecy; but one would require to be ignorant both of logic and of history, to write and speak of the recent legislation which has abolished Patronage in the manner which is persistently done in certain quarters. Let us hope that the congregations of the National Church throughout the country, under the regulations now laid down by the General Assembly, and the course of events, may conspicuously demonstrate the extravagant inferences which have been drawn from a long-delayed act of justice.

Immediately connected with the elec-

tive rights of congregations under the new system arose the question of the rights of ministers and congregations who might, in the altered state of things, desire to return to the Church which they had forsaken, or from which they were separated by causes which might appear to them no longer the same as before. Here, too, there has been great scope for misrepresentation, and some have fully availed themselves of it. The wish of the Church to open her doors to any who might desire to return to her—now that patronage is gone—has been set forth as a mere wish on her part to weaken other Churches—to repair her breaches at their expense. It has been said that the proposal to admit ministers of the Free Church to join the National Church on easier terms than heretofore is to insult the Free Church. The fact that Free Church ministers as a body have not manifested any eagerness to rejoin the Church, has been considered a public testimony to the strength of their principles, and the independence of their character and position. It is not necessary to make any reply to statements of this kind. Those who believe that the only object of the prevailing party in the Church who obtained the abolition of Patronage was to weaken the Free Church, or to insult it thereafter by overtures of union, must be allowed to hold their opinion. It may be permitted, however, to one who had no connection—political or otherwise—with those who were instrumental in obtaining the abolition of Patronage, to hold that other motives had also some influence in urging the legislation of last year. The divided state of Scottish Presbyterianism was admitted to be a scandal by all. The feelings of alienation and hostility out of which the Disruption had sprung had considerably died down. An important section of the Free Church were notoriously as much devoted to the principle of the national establishment of religion as any member of the Established Church itself. Why should not something be done to give an opportunity, if nothing more, of reconsideration, and possibly of reunion, to those who were thus separated. Adherence to principle is a good thing—manly adherence to a position even unhappily taken up may be highly creditable; but Chris-

tian union, if it can be brought about without sacrifice of principle, is surely also a good thing. It deserves some sacrifice also. It is a fine thing to be true to principle; but it is a finer thing still to sacrifice personal or party scruples in the view of a common Christian good. It is obvious that the abolition of Patronage has not removed the chief obstacles of the Free Church—as a Church—to reunion with the Established Church. But if there are those within the Free Church who think that much has been done to remove those obstacles—who, in fact, can barely see them any longer from *their point of view*—it is hardly becoming on the part of members of the Established Church to flout the reverse of this in their face. Every man should get credit for his convictions; and if there were two or three, or half-a-dozen, Free Church ministers to signify their wish to join the Established Church since the abolition of Patronage, they are, upon any ground of fairness, just as much entitled to honesty and credit, from their point of view, as those who obstinately refuse to join. It is a prevailing but fallacious idea, that honesty and high-mindedness are more associated with obstinacy in maintaining a position once taken up, than in yielding a position when it is seen to be untenable. Nothing could be more reasonable, therefore, than to open a way for the honourable return of any Free Church minister who may possibly wish to return to the National Church, if this could be done consistently with the Church's constitution and dignity. The Church has passed in its day Acts of exclusion. These may have been necessary in their time. But there is a time also for Acts of inclusion, and especially in reference to those who have received the same education as her present ministers, and been ordained by those who have gone out from her pale. The "Overture and Interim Act on the admission of Ministers of other Presbyterian Churches" contemplates this object. No minister whatever who has *not received an education the same as that received by our own ministers, and been ordained in the same manner*, can be admitted under this Act. It may remain inoperative. But an Act of comprehension so reasonable and well-founded—even should it lead to no re-

sults whatever—is yet creditable to the Church, both to its Christian spirit and its constitutional breadth and freedom of action.

The only remaining portion of the Assembly proceedings which deserves mention at present is the Overture sent down to Presbyteries anent the Subscription of Elders to the Confession of Faith. This Overture was agreed to be transmitted unanimously. It opens up a most important subject, which it is to be hoped will be calmly and fully discussed. It is the result of the labour of a committee on the Eldership which has worked diligently for some years. It claims, as such, respectful consideration. It is intended to meet grave difficulties which cannot be long ignored. This intention should secure it, if not from argument and opposition, yet from mere cavil or unreasoning rejection. J. T.

What are the Real Foes of the Christian Cause?

BY THE REV. D. MACRAE.

Continuing his interesting lectures, 1st Cor. xii. 1—6, on last Sabbath, the Rev. D. Macrae said, we have seen what were the principal cause of the agitation existing in the church, to which this epistle was addressed; what fired zeal, stimulated fervor, worked energy, and created a life among its members, which they mistook for religion, but which was really the feverish life of an envy and a dissension that tendered to their ruin. They were animated, not by love to Christ—His name was not a rallying centre of peace and good order—but a war cry of strife and party feeling. They were banded together not by sorrow at the actual evils existing in the world around them. No. They were letting the spirit of that world pervade their ranks, while they were busily engaged in magnifying the differences between sect and sect.

How is it in our day? What, in our time, excites the liveliest interest of men in questions bearing upon morality, religion, and the higher life of our race? Is it sorrow and shame at the degrading habits of vice, and the actualities of crime that occur from day to day in our communities? Are we, as Christians by profession, concerned very deeply

about these matters? Or, do we not rather take a vastly livelier interest in the fact that we are called by one name or other of the many diversified sects that prevail in what we term the Christian world?

To bring the question to a practical issue, let me suppose a case. Within the last ten days, a vessel that had only a few hours before left our harbor, returned, not because she had encountered a tempest, and was dismasted, nor because she had sprung a leak; nor because she had proved to be in any respect unseaworthy. No, for a sadder reason—for one of an entirely different order. A murder had been committed on board of that vessel—a murder, if we speak of degrees in such a crime, of a character peculiarly atrocious and shocking. And now there lie in our prison three men awaiting their trial for this dastardly crime—destined, if proved to be guilty, to be put to the poorest use to which human beings can be put—to die the death justly incurred by their fiendish cruelty.

Now, we claim to be a Christian people. The vessel referred to sailed from a port of a Christian country. Its sailors had been living in the midst of a professedly Christian community. They left our shores prepared for the crime of which they were guilty by the habits which they had formed, and the appetites which they could indulge—for indulgence in which, provision was made, exists, is tolerated, sanctioned, legalized in our streets. Brethren, that crime was virtually committed in our streets. We are, all of us, in measure greater or less, answerable for its commission. That blood—of a foreigner—a stranger—is in a manner on us—cries out for our condemnation as well as for that of the wretched men directly implicated. For clearly, such things ought not to be,—ought not to be possible. It ought not to be possible that a ship should leave our harbor—we being, as I have said, professedly a Christian people—with its crew in a condition, from the habits permissible to them among us, which justifies us in calling that ship a floating hell.

Now, suppose that we attempted to start a church, or organize a congregation, of which, more than any particular

scheme of transcendental doctrine, this should be the distinctive peculiarity; that we should resolve, God helping us, to put down those accursed habits and that accursed traffic, in connection with which such a crime became possible; that we should care for our seamen, protect their sobriety, defend to the utmost of our ability against the harpies that prey upon them ashore, and send them afloat in the condition of demons; that we should aim at delivering our city from sources of crime on which only too many get rich—rich at the price of their brother's blood; that we should not cease our efforts until these habits and this traffic became utterly, absolutely, in all forms and shapes, from the highest to the lowest, disreputable—till all engaged in them should slink out of sight, not daring to flaunt the proofs of their blood-bought gains before the public eye—and till, as a consequence, the strong arm of the law, instead of shielding and legalizing these habits and this traffic, should devote its energies, backed by the healthy public opinion thus created to their total suppression. Suppose this. Would such a church prosper? Could it be established? Nothing can be clearer than the evils referred to, and the manifold others of a kindred character to which time will not now permit reference, are the real foes of Christ and Christianity; these, not the holders of different views from ours about abstract doctrines, and forms of worship, and modes of church government, and all the paraphernalia of ceremony and rite, absurd though many of these be; these, not such as claim, in their silly conceit (as was lately done, we are told, in this community), to be the one true Church, in comparison with whom all others can expect, at utmost, only uncovenanted mercies,—such views, if they please any, let them hold them. They hurt nobody but the holders. Our worst, our real foes are the demons of vicious tendency and appetite and passion, that rage in our fleshy natures and war against the law of the spirit of our Lord Jesus Christ.

Yet, Churches exist and flourish, by virtue of some wretched crotchet or other of doctrinal or ritual peculiarity. Where, brethren, where in all Christendom is the Church that takes its stand upon

this: "We will care for our perishing brethren, who waste their substance in riotous living. For these we will care, God helping us by His Spirit, as Christ came to care for us." Ah, brethren, in the Christian heaven it will not be asked if I read my Bible aright, whether you belong to this ism or that. Nor can I see that the question need greatly concern us on earth. For what does or can it greatly matter? But it will be asked: Did you call Jesus your Lord; Jesus, the friend of publicans and sinners; Jesus, the lowly Nazarene, who had the gospel preached to the poor; Jesus, who fed the hungry, and cast out the demon, so that the demoniac (not surely worse those guilty of that atrocious crime) sat at his feet clothed, and in his right mind? This Jesus did you take for your Lord, and in strength of his promised spirit, did you, according to your ability, your opportunity, your gift, live his life among your fellow-men? That, brethren, is the testing question. And could we say yes to this question; did our lives attest that yes; were we manifesting our fruitfulness in such works of righteousness, I think that the question, whether we have or have not a revelation (referred to in a previous part of the discourse), would never be raised. No man would doubt it. These proofs would evince it beyond all cavil. By living Christ, we should compel men to feel that Christ is. We should constrain faith in him, submission to him, acceptance of all truth concerning him.

Brethren, this is my heart's desire and prayer. I care not for religious controversies. I care not for sectarian hair-splitting. Such work is easy for a student in his retirement. To many it is interesting. To the soul, to society, to the stability of the Christian faith, it is as worthless as cobwebs to anchor a state's vessel. Let us live Christ. Throughout the endless ages of the glorious eternity that is near to us all, we shall then have the joy of knowing that we did somewhat—a little, but a genuine work—toward transforming the kingdoms of this world into the one grand Kingdom of our Lord Jesus.

Six Apostolic Principles.

DEAR SIR,—The annexed six Apostolic principles are extracted from Pro-

fessor Witherow's "Apostolic Church." They are so Scriptural, so important, and condensed, that I will be glad if you can find a corner in your valuable miscellany. I. The office-bearers were chosen by the people, Matthias, apostle and minister, Acts i. 13-26; Deacons, Acts vi. 5, 6. II. Elder and Bishop were identical, Phil. i. 1, James v. 14, Titus i. 5-7, 2 John i., 1 Peter v. 1, Acts xx. 17-28. III. In each Church there was a plurality of elders, Acts xiv. 23, Acts xx. 17 and 28, Phil i. 1. IV. Ordination was the act of the Presbytery, 1 Tim. iv. 14, Acts xiii. 1, 3, Acts, vi. 6. V. The privilege of appeal to the Assembly of elders, and the right of government exercised by them in their corporate character. Acts xv. records a dispute at Antioch regarding circumcision; 2. not settled there; 3. referred to ecclesiastical Assembly at Jerusalem; 4. they met for deliberation; 5. they pronounced a decision; 6. to this decision the Church of Antioch and Syria submitted. VI. The sole Headship of Christ over the Church, Eph. i. 20-23, Eph. v. 22, Col. i. 18.

The prelatic Church has none of the six principles. Independency has three viz., popular election, identity of Presbyter and Bishop, and the Headship of Christ over the Church, but we fail to find the other three in their system.

The six main principles of government that were by inspired men established in the Apostolic Church are all recognized and practically carried out among Presbyterians.

The Presbyterian is, in point of government, the only Apostolic Church.
British Am. Presbyterian.

Home Missions.

Business Meeting.

The Sub-Committee of the Board of Home Missions met for business in one of the rooms of the Y. M. C. A., on Thursday, the 19th inst., at 2½ o'clock. Present, Rev. G. M. Grant, Chairman; Rev. Messrs. Falconer, J. Campbell, Pitblado, Simpson, McKnight and McGregor, and Mr. Wm. Knight.

Correspondence being read, and Bills, as requested by Presbyteries, examined and ordered to be paid. The following arrangement for the distribution of Probationers and ministers was agreed to :

Rev. Wm. McCullagh, to P. E. Island Presbytery till after Synod in October.

Rev. David Neish to Halifax Presbytery in September, and Miramichi in October.

Rev. James Galloway to St. John Presbytery till after Synod meeting.

Rev. William Johnson to Miramichi Presbytery for September and October.

Rev. Thomas Talloch Truro Presbytery for September, and Wallace for October.

Mr. William P. Archibald to P. E. Island for September and October.

Mr. Adam Gunn to Wallace Presbytery for 1st two Sabbaths of September, and to St. John Presbytery from that date to Dec. 1st.

Mr. E. S. Bayne to Halifax Presbytery for September, and to P. E. I. for October and November.

Mr. James Cormack continued in Halifax Presbytery till the end of October.

Rev. Mr. Galbraith has accepted a call to Hopewell, Pictou County, and has been released from further appointments.

Mr. Ephraim Scott has accepted a call to Millford and Gay's River, and has been left with Halifax Presbytery.

Mr. W. P. Archibald has accepted a call to Bonshaw and Tryon, in P. E. Island.

Rev. D. McRae returns to Ontario, Sept. 1st, and accepts no further appointments in the Maritime Provinces.

Extracted from minutes.

P. G. MCGREGOR, *Sec'y.*

Our Destitution.

We give above some facts connected with the supply of the Presbyteries and the distribution of the Home Missionaries, but there are other facts which require also to be known and pondered. One of these is that seven young men, and the most of them most earnest labourers from New York and Princeton, have just completed their term of summer service and return to finish their studies. In six weeks more

eight young men will vacate their places and return to study in our own Theological Hall. How are all these blanks to be filled up. These vacant congregations to be supplied? Fourteen preachers (for all these are de facto preachers, though formally unlicensed) withdrawn from the Home field, and none coming forward to take their places, give notice of a dreary winter for the little congregations now supplied by Catechists.

These interesting and earnest little flocks may not send in moving petitions, but their destitution does in the most affecting manner appeal to all the Presbyteries, and to all the ministers, and to all the congregations who have ministers, saying, "Come over and help us." More might be done for them, than has been done in the past. If we are to love our neighbour as ourselves, is it right to insist on preaching by our own minister every day. Would it not be more christian and apostolic to ask him to go to the relief of the destitute occasionally. If one minister went monthly, might not the Lord bless three-fourths to us as richly as the whole? Might we not give and still increase. By liberality in money matters congregations stand. Might they not flourish by edifying one another and encouraging their Pastor to carry a portion to those for whom nothing has been prepared?

Bay View.

Mr. W. S. Burroughs from Princeton has been labouring wisely as well as earnestly in this interesting little settlement for the last 4 months. Rev. W. Johnson aided by Mr. Burroughs recently dispensed there the Sacraments of Baptism and the Lord's Supper.

The Church was full. Two were baptized on a profession of their faith, eight sat down to the Lord's table for the first time. Including a few from other churches there were about 40 persons who surrounded the Lord's table. Several of those added to the Church were heads of families. Six children were baptized. Altogether it was a day to be remembered in Bay View.

Mr. Burroughs report will soon be forthcoming. Meanwhile we report this as one of the interesting records connected with our Home Missions.

Report of Mr. E. S. Bayne.

NEW KINCARDINE, July 12th, 1875.

To the Presbytery of St. John :

The time of my service within the bounds of your Presbytery having expired, I beg leave to submit the following brief report.

According to my agreement with the Home Mission Board, I was in St. John in time to commence work on the second Sabbath of May, but owing to failure in receiving necessary directions, I was unable to fulfil my appointment to Salt Springs and Hammond River. The remainder of the time, from May 12th till July 12th, was spent in New Kincardine, with the exception of the second and third Sabbaths of June, when I was, by your permission, absent in Montreal. I have thus been six Sabbaths in the colony, and one in St. John. My services in this part of the country have been entirely confined to New Kincardine, so that I have not even visited the Tobique district. There is enough work for two or three men in this wide region. Upon inquiry I found that it would be impossible to preach to all the colonists the same day. I therefore adopted the plan of my predecessors, and gave one day to each road.

The Kincardine road is eight miles long. In the morning I preached in the open air at the Forks, and in the afternoon in a vacant house about the centre of the road. The Kintore road is 12 miles long, and has also two preaching stations. Most of my time during the week, was spent on the Kincardine road, as being the most central and convenient stopping place.

My chief work in this place consisted in preaching on the Sabbath. I found it impossible to get a conveyance without hiring one, and I did not feel authorized to put the Home Mission Board to such an expense. I thus was obliged to walk between services on Sabbath, and was able to see very few of the people in their houses during the week. No prayer meetings, except those conducted by the people on the Kintore road on Sabbath, have been held here since Rev. James Howie left the field in March. The people are scattered, and these past six weeks form the most busy season throughout the entire year.

You will observe that the contributions towards my expenses are comparatively small. But I am satisfied that the people have contributed to the best of their ability. It has required nearly all the little money which they could collect to buy seed for their farms. Most of the people so far, have scarcely raised sufficient to support their families. However, there are brighter prospects ahead, especially if the crops are

good this year. The country looks well, and there is an appearance of an abundant harvest.

The people are well instructed in the principles of religion. They are exceedingly anxious to have a minister, who would remain with them for one year at least. An ordained minister would be the most acceptable, as he could dispense the church ordinances.

Hoping that my successor may have as pleasant and profitable a time, as I have had in this field,

I remain yours respectfully,

E. S. BAYNE.

Mr. McLeod's Report.ST. PETER'S ROAD, P. E. I., }
August 18th, 1875. }

Rev. and Dear Sir,—Please accept a brief account of my work on the St. Peter's and Brackley Point Roads for insertion in the RECORD. The Rev. Mr. Gillis gave up his charge here in April sometime previous to his embarking for Australia. I arrived and began work on the third Sabbath of May. The very cordial and genial manner in which both old and young greeted me gladdened my heart, and proved that his feeble efforts of last Autumn were not forgotten. I found that the deep snow and severe cold of the long winter taught many persons to neglect the public worship of God on the Sabbath. To bring more people to Church, to awaken the sleepers, and show them their danger to fill our pews on prayer meeting and Bible class nights I must begin

VISITATION.

I called upon the Brackley Point Road people on the first of each week and held Bible class and prayer meeting. Just as the circle of visitation widened so did our attendance at its meetings become larger. There are two sick persons in the branch of the congregation; one of them I visited very frequently. Nine years of severe pain and suffering have been preparing Miss Martin for future glory. She waits patiently. I did all my studying on the St. Peter's Road, where I returned on Tuesday or Wednesday. I spent the afternoon in visitation for the most part travelling on foot. Wednesday evening we held our Bible class and prayer meeting on St. Peter's Road. I continued visiting until nearly all the families were overtaken. I conversed and worshipped with upwards of eighty. I was not disappointed in our expectations, for by visiting and becoming acquainted with the people and their particular state, I was in a much better position to speak to them on the Sabbath.

There were six persons sick on the St. Peter's Road, some have recovered, others watch and wait until Christ shall call them from suffering and sorrow to happiness and glory. One of them is gone. We miss her much, for Mrs. John Scott showed by example and precept that she lived with Christ. She was a warm friend of the Church, and did what she could for its support. Her good works shall follow her, though she rests from her labors.

PRAYER MEETINGS AND BIBLE CLASSES.

I organized two of each, one in each branch of the congregation. The attendance was excellent. God was working with us. Our Bible class met first for half an hour, then our prayer meeting. The most of the work devolved upon myself. I sought to be practical and brief in all my exercises. I realized my weakness and insufficiency for so great a work, yet the Father saw fit to bless our efforts. We give Him all the glory. The Rev. J. R. Thompson arriving from Olympia, Washington Territory, U. S., kindly gave me two Sabbaths. I felt much exhausted. We held several special meetings preparatory to the dispensing of the Lord's Supper, a goodly number determined to show the world that they loved Christ. At our communion eighteen, mostly young persons, communicated for the first time. Truly we had reason for which to thank and praise the Lord.

SABBATH SCHOOLS.

We miss our dear friend, the late Elder Robertson, in our Sabbath School here. He was always faithful to his duty and at his post. We succeeded, however, in getting good teachers, under our esteemed friend, Mr. Fraser, the school on the St. Peter's Road is doing well. We experienced some difficulty before we got the school in working order on the other Road. We trust it will also succeed.

MISCELLANEOUS.

We left the congregations in excellent working order, every family regularly attending Church on the Brackley Point and St. Peter's Roads, with the exception of two families on the latter. A good work was going on, many were anxious, some decided, others were halting. I need not add that I was sorry to resign the charge in which I took a very deep interest. I pray that God may send a faithful servant, and that the good work which He has already begun he will complete. The manse on the St. Peter's Road is progressing favorably; it is to be finished about the first of December. I shall ever remember with gratitude the kindness shown me by

several families on both Roads. May God bless them and care alike for both branches of the congregation.

A. W. McLEOD.

French Missions.

The Mission hitherto carried on by the Presbyterian Church of Canada in connection with the Church of Scotland, is now transferred to the FRENCH EVANGELIZATION Committee of the General Assembly. The object sought to be attained is precisely what we have been aiming at for a great many years past—to make our French fellow-countrymen partakers with us in the Liberty of the Gospel. The only difference is that we now enter upon a vastly larger field, and with appliances for the work much more efficient. The property of the Mission consists of four churches, a manse, and a school house, and the Board directs the services of *thirty-one* missionaries, including students, teachers, and colporteurs. Mr. Chainiquy is now settled in Montreal, and is to devote himself to the work in the city and throughout the Dominion. Mr. Tanner is the Secretary and General Agent of the Board, and will spend much of his time in visiting the congregations of the Church and giving them information as to the progress of the work. Mr. A. B. Stewart, official assignee, Montreal, is the Treasurer, to whom all contributions are to be sent. The whole under the supervision of Principal MacVicar, who is Chairman of the Board, assisted by the Rev. R. Campbell, the Vice-Chairman. Let every congregation in the Church support the Committee according to their several abilities, and we have no fear for the results.

Letters to the Editor.

The following letter from the Rev. Mr. McColl came to hand too late for insertion in a former number, and we give it space in the present issue, in order that our friend may be put in a proper light with the people of the Church:

THE MANSE,
Earlton, July 31.

DEAR SIR,—In the Minutes of Synod published in the July RECORD, I see it stated that three Ministers and one Elder laid on the table a document stating that on account of the attitude of their congregations, they were unable

in the meantime to enter the Union, the congregations referred to being Pictou, Saltsprings, and Barney's River. I know nothing about the document referred to. I stated before the Synod that I adhered to the dissent entered by the minority at the Synod held in New Glasgow in October last, and handed a written statement to that effect to the Clerk of the Synod. The dissent is as follows:

"Whereas the Synod has this day by a majority of votes decided to take final steps to enter into union with other Presbyterian churches, we, the undersigned, in our own behalf, and in behalf of all who may adhere to us, hereby dissent from said decision, and decline to be bound by any steps the majority may take in this matter."

In another place in the same RECORD I am represented along with others, as longing to be with the majority. I am not aware of any such longing on my part. If it had existed, I would certainly have gone into the union.

JAMES MCCOLL.

Wanted—One Hundred Subscribers of \$5 each for our College in Manitoba.

To the Editor of the Presbyterian Witness.

SIR,—Allow me to appeal to the friends of our Church through your columns on behalf of the pioneers of our cause in the new North-West. Many of us have heard from our fathers of the hardships that emigrants to a new country endure; the famine of bread, or the thirst for water, and still more often a famine "of hearing the word of the Lord." The experiences of our fathers make us able to sympathize with our people in Manitoba. It would take many columns to explain their position; but in addition to the difficulties incident to emigrants widely scattered over a vast territory, it is enough to allude to the ruinous losses of their crops by the plague of grasshoppers. The people can spare little for the ordinary ministrations of the gospel, and less for Collegiate purposes. Yet the College is absolutely indispensable in the North-West. Without it our cause will languish. Where a few years ago we had only one minister, we have now nearly a score, and the College has two Professors, and tutors.

They appealed to our first General Assembly for \$3500 to enable them to purchase suitable premises in Winnipeg, and the Assembly appointed me Convener of a Committee to raise the amount. \$3000 have been promised already, and I now make this appeal for the remaining \$500. I believe that we have an hundred men and women who will send \$5 each. Larger or lesser sums of course will be taken, but I mention a small average—what might be called a shingle for the College—that the interest in our cause in Manitoba may be as widely extended as possible. Contributions may be sent to any member of the Presbyteries, for I am sure that I may count on the co-operation of my brethren, or to the office of the *Witness*, and will be promptly acknowledged. It is very desirable that the whole amount should be contributed this month.

GEORGE M. GRANT.

Manse of St. Matthew's,
Halifax, August, 1875.

The Editor of the Record:

SIR,—Three or four weeks ago I inserted the above appeal in the columns of the *Presbyterian Witness*. I have received since about half of the \$500 required, in sums varying from \$2 to \$20. The greater part of that, by far, has come from Halifax. Is not this a case that appeals to our friends in the other parts of the Province. It is not so long since they or their fathers were emigrants that they should turn a deaf ear to the cry from our new North-West. With every confidence that I shall be able to acknowledge receipt of the whole amount in your next issue,

I remain yours, &c.,

G. M. GRANT.

BELFAST, P. E. I., 26th Aug., 1875.

To the Editor of the Record:

MY DEAR SIR,—On looking over the Foreign Mission Report in your last issue, I find that your printer has made an unusual number of mistakes. For Erromanga the word Santo appears twice. In the paragraph referring to Miss Johns' work "probably happen" is put for "possibly happen," which nearly destroys the sense of the passage.

In the last paragraph I read the fol-

lowing: "It is but only discouraging to the prospects of success in our Foreign Mission, has certainly indicated a low state of religion, &c." Instead of this provoking jumble it should be: "It is not only discouraging to the prospects of success in our Foreign Mission, but as certainly indicates, &c."

There are several other mistakes, but not quite so bad as the specimens given.

Yours,

A. MACLEAN.

Presbytery Minutes.

Presbytery of P. E. Island.

The Presbytery of P. E. Island met in Zion Church on the 28th July, and was constituted with prayer by the Rev. Alex McLean, A. M., Moderator. After spending about half an hour in devotional exercises, the moderator delivered an earnest and eloquent address, in which he referred to the divisions of the past with their influences, to the happy union of the present, and to the increased duties and responsibilities arising out of that union. He was followed by Rev. R. S. Patterson, A. M., one of the fathers of the Presbyterian Church in the Dominion, having labored for fifty years, lacking a few months, in our congregations. The Moderator then declared the Presbytery open for the transaction of business. Rev. J. M. McLeod was chosen clerk. The minutes of a meeting held in Montreal were read and sustained. Rev. Mr. Simpson, of Halifax, Rev. Mr. Goodwill, formerly of the New Hebrides Mission, and Rev. J. R. Thompson, of Olympia, U. S., being present were invited to sit in Presbytery as corresponding members. The Presbytery, as now constituted, has twenty settled ministers, and seven vacant congregations, three of which have the immediate prospect of a settlement, viz., Orwell, Murray Harbor, Tryon and Bonshaw. Mr. Goodwill has accepted a call to Orwell, and a moderation in a call has been granted to Murray Harbor, and one to Tryon and Bonshaw. The Rev. Mr. Frame was appointed to preach and moderate in a call at Murray Harbor on 11th August, at the North side at 11 o'clock and at South side at 4 o'clock, p. m. The Rev. R. S. Patterson to preach and moderate in a call on the same day at Tryon and Bonshaw, at Tryon at 11 o'clock, and at Bonshaw at 4 o'clock.

The subject of the reconstruction of congregations within the bounds of the Presbytery was introduced by Rev. John Murray. After a good deal of discussion the following committee was appointed to prepare and submit to a future meeting a plan for the better adjustment of the boundaries of congregations, viz., Revds. T. Duncan, John Murray, J. M. McLeod, P. Melville, J. G. Cameron, Wm. Frame, A. F. Carr, Isaac Murray, Neil McKay and R. Laird.

The Clerk of Presbytery having stated that the Superintendent of the Island Railway had authorized him to inform members of Presbytery that, on application, he would furnish them with clergyman's certificates to travel by rail, Mr. McLeod was instructed to convey to Mr. McKechnie the cordial thanks of the Presbytery for this act of courtesy.

Rev. Mr. Duncan was appointed moderator of the Kirk Session of St. Peter's Road and Brackley Point, and the Rev. Mr. Melville moderator of the Kirk Session of Orwell.

Rev. Mr. Goodwill was appointed to supply Orwell till the next meeting of Presbytery, and Rev. Mr. Nelson to supply St. Peter's for the same time. Rev. Mr. McCullagh to preach at Tryon and Bonshaw on the 1st and 3d Sabbaths of August.

The next regular meeting of Presbytery was appointed to be held at St. Peter's, on 18th August, on the South side at 11 o'clock, Rev. Alexander McLean, of Belfast, to preach; and on the North side at 6½ o'clock, Rev. Thomas Duncan, of Charlottetown, to preach.

At the meeting on the 18th of August, a call from the congregation of Tryon and Bonshaw was sustained. The call is addressed to Mr. W. P. Archibald, preacher of the Gospel, and is very cordial and harmonious. The salary promised is \$600, with a fair prospect of increase. Mr. Archibald having intimated his intention to accept the call, subjects of trial for ordination were prescribed. Rev. Mr. Melville was appointed to examine in Hebrew, Mr. McLeod in Greek, Mr. Laird in History, and Mr. Patterson in Theology.

The Presbytery also sustained a call from the congregation of Murray Harbor to Rev. Robert Thynne of the London Presbytery. The call is signed by eighty-three communicants, and by one hundred and sixty-two adherents. The salary offered is \$800, with the free use of a Manse and glebe.

The next regular meeting of Presbytery was appointed to be held in Georgetown on 8th September, at 7 o'clock, p. m. It was also agreed to meet at Tryon on 28th Sep.,

to hear Mr. Archibald's ordination trials, and to meet in the same place on the following day for his ordination and induction. Rev. Mr. Carr was appointed to preach, Mr. Patterson to address the minister, and Mr. Duncan, the congregation.

J. M. McLEOD, *Presbytery Clerk.*

Presbytery of Wallace.

This Presbytery held its first meeting in Stanley Street Church, Montreal, on June 16th. The Rev. James Murray was appointed Moderator, and the Rev. Thos. Sedgwick, Clerk for the current year. The Roll was made up and arrangements were made to supply Amherst.

The Presbytery met again at Wallace on August 10th. There were present Rev. Jas. Watson, J. Munro, Jas. Murray, W. S. Darragh, H. B. Mackay, Thos. Sedgwick, Chas. Naismith, W. Grant and J. M. Sutherland, ministers; and Messrs. W. Macdonald, W. Mitchell, Alex. Ross, J. McLean, and J. Langille, ruling elders. Devotional exercises, consisting of prayer and praise were conducted by the Moderator, and the Revs. Chas. Naismith and James Watson.

A petition from the inhabitants of Amherst and its vicinity was read, praying to be organized into a congregation in connection with the Presbyterian Church in Canada. It was unanimously agreed to grant the same, and the Moderator, the Clerk, and the Rev. H. B. Mackay were appointed to organize the congregation at an early day.

A petition was read from Wentworth, stating that Mr. Watson had intimated his intention of discontinuing his services there, and asking the Presbytery to take their case into consideration. It was agreed that Mr. Watson be asked to continue his services for this summer, that meanwhile, and during the winter, the Presbytery give such additional supply as may be in their power, and that next Spring application be made to the Home Mission Board for a Catechist to labor among them.

Mr. James McKeen, graduate at Dalhousie College, was examined for admission to the Hall. The Presbytery accepted his diploma as evidence of his literary qualifications, and, after examination, being satisfied as to his piety and motives for seeking to enter the ministry, it was agreed to grant him the usual certificate.

Arrangements were made for the supply of Amherst and Wentworth, and after the transaction of other business, the Presbytery adjourned to meet again in St. John, during the meeting of Synod.

Presbytery of Pictou.

ST. ANDREW'S CHURCH, PICTOU,
25th August, 1875.

Which day the Presbytery of Pictou met, according to adjournment, and was constituted with prayer by the Rev. Jas. McColl, Moderator; with whom were present, Rev. Messrs. Herdman, McMillan, Stewart, Fraser, Dunn, Coull, Mackichan and McCunn. The minutes of last quarterly meeting, and also of pro re data meeting of 13th July, were read, and after a slight correction, sustained. Commissions were received and sustained in favour of the following as representative elders, viz., Messrs. Adam McKenzie, Barney's River, John McKenzie, River John, Wm. Gordon, Pictou, and Hector McKenzie, Stellarton. The two latter, being present, took their seats as members of the Court.

There was produced and read a call from the congregation of St. Columbia Church, West Branch, West River, in favor of the Rev. Peter Galbraith, lately minister of Bathurst. The call was sustained by the Presbytery, and ordered to be forwarded to Mr. Galbraith.

Some conversation ensued as to the position of the congregation of East Branch, E. R., in reference to this Presbytery, and it was agreed to give public intimation of the Presbytery's meeting at the West Branch, to be arranged by the Moderator and Clerk, should Mr. Galbraith accept of this call, and to invite members of East Branch congregation to meet with the Presbytery on that occasion.

Members who received appointments at pro re nata meeting, reported that they had fulfilled the same. Mr. McKichan also made a statement regarding the congregation of Broad Cove, C. B. This congregation, though very generally in favor of the Union of Presbyterian Churches, had agreed to take no steps in the meantime toward entering the Union, but resolved to wait some time, and be guided by the action of this Presbytery.

The Presbytery having reason to understand that the Colonial Committee of the Church of Scotland were in favour of co-operation, on the part of this Presbytery, with the Presbyterian Church in Canada, in Foreign Missions, Widows' and Orphans' Scheme, and other schemes, authorizes its ministers and congregations to act accordingly, and to make collections as follows:

Widows' and Orphans' Fund, 2nd Sabbath of October.

Foreign Mission Scheme, 2nd Sabbath of February.

The following appointments were made for Gairloch:

Sabbath Sept. 19, Rev. Messrs. McColl and McCunn to dispense the Sacrament of the Lord's Supper. (Rev. Mr. McMillan to preach on the Thursday previous.)

Sabbath Oct. 17, Rev. Mr. Herdman.

Sabbath Nov. 21, Rev. Mr. McMillan.

After disposing of some routine business the Presbytery adjourned till the last Wednesday of November.

Closed with the benediction.

ROBT. MCCUNN, *Presbytery Clerk.*

Meeting of the United Presbytery of St. John.

The first meeting of the United Presbytery of St. John was held in Stanley Church, Montreal, on the afternoon of Wednesday, June 16. Rev. R. Wilson acted as Moderator *pro tem.*, and Rev. J. C. Burgess was chosen as stated clerk. A roll of Presbytery under the new arrangement was drawn up, consisting of some 46 members. The meeting then adjourned to meet in St. Andrew's Church, St. John, on Tuesday, 13th July, at 11 o'clock, a. m.

According to appointment, the Presbytery met in St. Andrew's Church, and the Rev. Dr. Brooke, of Fredericton, was chosen Moderator. Owing to a diversity of practice in the time of appointing representative elders, it was agreed to instruct those sessions which have not made their appointments to do so before the next ordinary meeting of Presbytery. It was agreed to assess each congregation one per cent. on the pastor's salary, for the purpose of a Presbytery fund, and Mr. Robt. Cruikshank was appointed treasurer. A petition was laid on the table from Greenock Church, St. Andrew's, asking for the moderation of a call. The petition was granted, and Rev. Wm. Millen was appointed to discharge that duty as soon as convenient.

A document was read from Rev. R. Wilson, in which, owing to the state of his health, he demitted the charge of his congregation in St. Stephen. A document was also read from the congregation stating that under the circumstances no objections could be made to Mr. Wilson's resignation, and that the Presbytery need not take the ordinary steps of citing the congregation. After mature deliberation the resignation was accepted, and Revs. Dr. Brooke, Dr. Waters, D. Macrae, R. J. Cameron, and J. C. Burgess was appointed a Committee to draw up a suitable minute in reference to Mr. Wilson and his standing in the church.

The Rev. James Quinn was appointed to preach in St. Stephen on the last Sabbath of August, and declare the Church vacant. The fact was brought under the notice of the Presbytery that the Synod of the Mari-

time Provinces is to meet in St. John on the first Tuesday in October; and an influential Committee was appointed, with Rev. D. Macrae as Convener, to make necessary arrangements.

The death of Rev. James Salmon, M. D., was reported to the Presbytery, and Rev. James Bennet and the Rev. Lewis Jack were appointed to draw up a suitable minute to be put on record, and also to write a letter of condolence to the widow of the deceased minister.

The Presbytery adjourned to meet in St. Paul's Church, Fredericton, on the second Tuesday of September, at 4 o'clock, p. m.

Presbytery of Halifax.

The Presbytery of Halifax met in St. Matthew's Church on the 31st August. There was a large attendance. The petition of Richmond for being set up as a separate congregation was patiently considered. The Presbytery felt unable for the present to grant the request. Rev. J. R. Kean, Congregationalist minister, applied for admission to the ministry of the Presbyterian Church. Mr. Kean's papers were submitted to a Committee and found to be all that could be desired. The Presbytery resolved to transmit the application to the General Assembly with their cordial approval. Mr. E. Scott having accepted the call of Milford and Gay's River, appeared and delivered his trial discourses which were cordially sustained. Mr. Scott will be ordained and inducted on Monday the 20th, at Milford Church; Dr. Burns to preach, at 2 p. m. Mr. Campbell to address the minister, and Mr. Sedgewick to address the people. The Presbytery agreed to hold a meeting at Newport on Tuesday, the 21st, at 10 o'clock, Mr. Grant to preach. The Presbytery expressed gratification at seeing Mr. McGillivray so far restored as to be able to be present with them, and recommended him to preach in the meantime only once each Sabbath, the service to be held in the Central Church, and they hope the people in the outlying districts will attend this central service.

Interesting reports were read from Messrs. Black and Burroughs, Catechists, and Mr. Johnstone, Probationer. Mr. Black has been labouring during the Summer in West Cornwallis and Bedford, with great acceptance. Mr. Burroughs was four months in the stations in Digby County. From his report it appears that the prospects in Digby are most encouraging. With the fostering care of the Church there is little doubt we will have ere long another congregation in the West. Mr. Johnstone has

just arrived from Ontario, and is laboring in our vacant congregations and stations.

The following additional appointments were made for September:—For Elmsdale—Rev. J. Kean for Sabbaths the 5th and 12th. For W. Cornwallis—Rev. J. Kean Sabbaths 19th and 26th. For Kempt and Walton—Mr. Caruthers for September. For Richmond and N. W. Arm—Mr. Archibald for 5th; Mr. Scott for 12th & 19th. For Bedford—Rev. John Campbell for afternoon of 5th, and Dr. Burns for afternoon of 12th. For Little River, &c.—Mr. Archibald for Sabbath 12th.

The Sabbath School.

LESSONS FOR OCTOBER.

FIRST SABBATH.

SUBJECT: *Jesus lifted up.*—John XII., 23, 32. *Golden Text*, John XII., 32. *Par. Passages*, John I. 29; I. Tim. I. 15; Heb. II. 9.

This most interesting and affecting discourse of Jesus was occasioned by the desire of some Greek strangers, and perhaps heathens,—who being in Jerusalem, and hearing of the wonderful events which had occurred during the last few days—to see Him by whom such things were done. This application brought before the mind of Jesus the speedy approach of the time when his glory should be manifested by the diffusion of the Gospel and the extension of his kingdom among all nations. His own ministry had been spent within the limits of a small and obscure people, and few had believed in him; but his death was now so near that the hour might be said to have come. His disciples would then be commissioned to go to all the world; and we may well believe that. He rejoiced at the thought of the thousands who would believe in him through their word.

In V. 24 He passes to the means by which this glory was to be attained—His death, illustrating its necessity and its results by the beautiful figure of a grain of corn, which, when planted, multiplies its value manifold by its own decay. In V. 25 and 26 He points to himself as a pattern, declaring that they would serve him truly must be ready even to lay down life itself in his service.

As he speaks the darkness and agony of the Cross seem, in V. 26, to descend upon his spirit, even as they did in Gethsemane. It is both affecting and instructive to mark that in the two cases the struggle, the prayer and the victory are similar and follow in the same order. Compare "My soul

is exceedingly sorrowful," with "Now is my soul troubled." Then the prayer, "Father let this cup pass from me," with "Father, save me from this hour;" and then the triumph "Not as I will, but as thou wilt," with "For this cause came I unto this hour; Father, glorify thy name." To understand the intensity of the Saviour's sufferings in both instances, we must remember, first, that while men who are called on to endure great suffering, usually know very little of what is before them; Jesus could realize the severity of every pang. Secondly, that His Father's wrath against sin, more terrible than all the other ingredients in His cup of woe, was never yet endured in its fulness by any human being but Himself.

V. 28 gives the answer of the Father to the appeal of the Son. Twice before—at the baptism in Jordan and at the transfiguration—loud and majestic as a peal of thunder had this voice been heard. So sudden and unexpected was it that few could catch the words; but enough would hear to be witnesses of its purport. God's name had been glorified by the advent, mighty works and precious sayings of His Son, and would be still more honored by the diffusion of the Gospel after his ascension.

The darkness was now dispelled, and in Vv. 31 and 32 He reverts to the glorious results of His death. Hitherto Satan seemed to have been the ruler of this world, but by this judgment of God the usurper was now to be dethroned; and the death of Jesus, exerting a power far mightier than his, was to draw all men away from him. The expression "lifted up," evidently refers to the brazen serpent, which was a striking type of Christ's death.

LESSONS.

1. Self-sacrifice is the duty of every follower of Jesus.
2. Prayer is our surest refuge in the time of trouble.
3. All who come to Jesus are drawn to Him.

SECOND SABBATH.

SUBJECT: *Washing the disciples' feet.*—John XIII. 1-9.

This passage contains a touching proof of our Lord's love to His disciples, and is replete with instruction for His people in all ages.

V. 1. This was Christ's last passover, for he was now on the eve of dying. He loved his disciples to the end of his life, and the knowledge that he must soon leave the world, induced him, in washing their feet, to give them a proof of His love, as well as to teach them the duty of performing lowly service for one another.

V. 2. A better rendering is, "And supper going on," or "during supper." In

THIRD SABBATH.

SUBJECT:—*Many Mansions*,—John 14 : 1-7.

verse 12th we read that Christ sat down or reclined at the table again. In verse 26th the supper is still going on. Instigated by Satan Judas had already covenanted with the Sanhedrim to betray him, (Luke XXII. 3.

Vs. 3, 4. Christ performed the lowly act with a perfect consciousness of the glory and dignity of His own person. *His garments*—His upper garments.

V. 5. We must remember they *reclined* at the table if we would see how easily the act of washing could be performed.

V. 6. This was very like Peter. He was always ready to speak ; a warm-hearted but impulsive man. He could not bear the idea of Christ performing so lowly an act. Every word is emphatic.

V. 7. Peter did not know that the washing was intended to teach Christ's great love, to read a lesson of humility, and to be a symbol of spiritual cleansing. He would, however, very soon understand these things.

V. 8. Peter persists in declining to accept the proffered service. In this there is something right and something wrong. He was right in not wishing Christ to stoop so low simply for the purpose of serving. He was wrong in opposing the will of Christ. Christ's reply referred to the symbolical meaning of the act, -to the fact that to be saved we must be washed from our sins in His blood. Vastly more than mere outward washing was meant, for Judas was washed and yet had no part with Christ.

V. 9. Peter shudders at the very thought of exclusion from Christ. It is hard to say how far he apprehended the spiritual import of the words, but it is very evident that he saw they had a symbolical meaning. Hence he said, "Let me be entirely washed by thee, that I may have full participation with thee."

LESSONS.

1. Learn the great love and condescension of Christ. He became a servant for His disciples' sake. He is now among us as "He that serveth,"—offering to bless us if only we accept His services.

2. It is only by the cleansing efficacy of Christ's blood that we can be saved. Our guilt and pollution can be removed in no other way.

3. We should deem no service too lowly, provided Christ is honored and our fellow men benefited. See Luke XXII. 35, 26—a passage which was spoken in this connection.

4. Let us never set our judgment in opposition to the revealed will of Christ. Let us trust Him implicitly, believing that what at times may be dark in the way by which He leads us, and in the way in which He teaches us, shall eventually be made plain.

This passage shows the exceeding tenderness of Christ. Just as a loving father when about to die gathers around him his dear children, and forgetful of his sufferings spends his last hours in comforting them and in giving them godly counsel, so did Christ to His disciples. He gave them a long address, extending over three chapters ; and He closed with that beautiful intercessory prayer in the 17th chapter.

V. 1.—The disciples were troubled with the thought that their Master was about to leave them. They were as yet only babes in knowledge. They had much to learn about the character of His kingdom and the necessity of His death. He had indeed instructed them in these things ; but they had strong prejudices and proved but dull scholars. Faith would be an antidote against this trouble: "You have faith in God ; have faith in me also, for everything I do is for your benefit."

Vs. 2, 3.—*Mansions*,—abiding places. Heaven is here compared to a house that has ample accommodation for the comfort and happiness of its occupants. Christ's Father's house would furnish the disciples with everything that could minister to their happiness. They might well then submit to the trials of earth, if heaven was to be their home. They might well endure for a season a temporary separation from the bodily presence of their Master, since He was going before them to prepare them a place, and since at last He would return and take them home to Himself.

V. 4.—There should have been no doubt whatever in the minds of any of the disciples regarding the meaning of Christ when He spake, as He often did towards the close of His ministry, concerning His departure.

V. 5.—Thomas at least had taken a low view of the meaning of Christ's going away. Perhaps the most of the disciples occupied no higher ground.

V. 6.—Good comes out of evil. The confession of ignorance on the part of this disciple brings from Christ this beautiful truth. Christ is the *way* to be walked in ; the *truth* to be believed in ; the *life* to be received into the heart.

V. 7.—Christ chides the disciples, very gently, however, for their darkened understanding. He tells them that had they made a good use of their advantages they might have known that He was now going to Heaven, to His Father's house, to His own house indeed for He and the Father were one. He tells them that had they distinctly known what was the truth regarding Himself they would have known what was meant by His going to the Father and by men coming unto the Father through Him. *From henceforth, &c.*—from the time of my glorification. Impending events would re-

veal the Father to these disciples, so that they could see that the Father was revealed in the Son.

V. 8.—Philip thought Christ referred to some supernatural vision. That he says would settle every doubt.

V. 9.—Another gentle rebuke. For three years He had been with them teaching both by words and works that He and the Father were one—that He was the brightness of the Father's glory and the express image of His person—that He had come to reveal the Father's will concerning His plans of grace and purposes of salvation,—and yet this request was made, show us the Father.

LESSONS.

1. In the time of trouble we should believe in the Lord with unshaken confidence.

2. Imperfect or erroneous views of the truth may not only keep much comfort from the christian, but may produce needless sorrow.

3. There remaineth a rest for the people of God; and the hope of entering into that rest to be for ever with the Lord should dry up all tears.

4. Christ is the only ground of hope for the sinner. The general mercy of God will save no one. It is only through the atonement of Christ we can be saved. "No man cometh unto the Father but by me."

5. The dignity and glory of Christ's person. He is one with the Father. He that hath seen Christ hath seen the Father. This could be said of no mere creature however exalted. Let us rejoice that while our Saviour is very man He is also very God.

FOURTH SABBATH.

SUBJECT:—*The Vine and the Branches*, John xv. : 1-8. Golden Text, Matt. vii. : 20.

The vine is very frequently spoken of in Scripture, particularly in the Old Testament. It grew in Palestine and its fruit was generally used as an article of food. It was indeed the staple of that land. The grape was eaten fresh, dried as raisins, made into syrup or honey, and also made into wine. Hence to those who dwelt in Palestine and lived in large part of the fruit of the vine, Christ's comparison must have been very suggestive and instructive.

It is not however as the food of this people that He here makes Himself known. That idea was developed in the lesson of the "Bread of Life." The leading thought of this lesson is the union between Christ and His people. Jesus wishes to impress upon His disciples this truth; that they must be in Him and must abide in Him if they would be happy and useful in His service. In a land of vines and vineyards it is not strange that Christ compared Himself to a vine. That which immediately suggested the comparison we do not know. It may have been the juice of the grape which He and His

disciples had just been drinking, or it may have been a vineyard on the sides of the valley of the Kedron which they saw as they passed along; it being lit up as vineyards often were with fires by night—fires in which the fruitless branches were burned. From what is said in the lesson of withered branches and their burning it is altogether likely that that part of vineyard work had been seen.

The lesson can perhaps be taught best under three divisions. I. The true vine. II. The fruitless branches. III. The fruitful branches.

I. The true vine. "*I am the true vine, &c.*" It is not easy to give the full meaning of the word translated 'true.' It has no exact English synonym. Some render it *real*; some, *essential* vine. The idea is that Christ is the full reality of that which is figuratively represented by the natural vine. He is true in distinction from that which is shadowy and imperfect, as well as true in opposition to that which is false. The Father, Christ's Father, is the husbandman of this true vine—owner as well as vine-dresser. It is hardly necessary to say that Christ does not speak of Himself here in His Eternal Divine nature, but in His mediatorial character and work, and in that He is subordinate to the Father.

II. *The fruitless branches.* By these Christ means apostates or formal professors. *In me.* They are in Christ outwardly or in appearance. In some instances it may be difficult to see any difference between them and true, living members. But the husbandman sees the difference. He sees the dry, withered state of the fruitless branches, and he removes others. They are both useless, and injurious to the fruit bearing branches. Hence they are burned up (v. 6). Oh how terrible is the doom of mere professors, or of false professors!

III. *Fruitful branches.* They are in the vine truly—one with the vine—partake of its nourishment. Hence they bear fruit, some of them much fruit. True believers are united to Christ, are one with Him. The union which is spiritual is mysterious, but it is real. Under another figure, Paul says a good deal about it. See Eph. v. 30. : Col. ii. 19. : Rom. xii. 4, 5.

Fruitful branches are purged, or pruned, that they may be made more fruitful. Christ's people are tried in various ways that they may be made more sensible of their dependence on Him and more single-minded. Of themselves they can do nothing, not even after they are in Christ. Branches are nothing as branches.

"*Abide in me, &c.*" The idea, is take care that ye abide, &c. Seek to abide, &c. Abiding in Christ is the condition on which depends Christ's abiding in us. Christ will never leave or forsake His people, but if they forsake Him, He will withdraw from them. The fruits of the Christian are given by Paul, Gal. v. 22. Living members should

abound in these, and so glorify their Father in Heaven. By our fruits men judge us, and if they see in us love, joy, &c., they are led to honor Christ from whom they all proceed.

LESSONS.

(1.) The richest products of earth are chosen to symbolise to us the richness and fullness of Christ.

(2.) Believers are one with Christ. They are not without Him, nor He without them.

(3.) Because one with Him or because one i. Him they should be fruitful in every good word and work.

(4.) Mere nominal connection with Christ will not benefit any one. Terrible is the end of such as have a name to live while they are dead.

News of the Church.

Distinguished Visitors.

I. IN HALIFAX.

Rev. Robert H. Muir, Dalmeny, and Rev. David Playfair, Abercorn, are at present on what may be termed a "flying" visit to the Dominion. Mr. Muir is the venerated and sagacious Convener of the Colonial Committee of the Church of Scotland, and Mr. Playfair is a member of the Committee. They are here unofficially, but of course they are anxious to learn everything they can about our Churches in the present interesting crisis. They arrived in this city on Thursday morning. In the evening they were met at Rev. G. M. Grant's residence by such of the ministers of the city and Dartmouth as are at home, and by a number of prominent laymen. A very delightful evening was passed in interchange of views and expressions of confidence and affection. Rev. Principal Ross led the conversation, by cordially welcoming the visitors. Mr. Muir stated that while his associate and himself were not formally commissioned by the Colonial Committee they were desirous of meeting the brethren here and gathering all the information they could so as to guide the Committee in their future operations. They had heard of the glorious times of refreshing and revival enjoyed in many sections of Nova Scotia and other Provinces, and they hoped to

be refreshed by what they would see and hear. The Church of Scotland continues to pursue her friendly policy of aid whatever aid is likely to be useful. The Committee desire to know what is the best form their aid could assume. In response to this inquiry, Rev. Mr. Grant, Professor Pollok, Rev. P.G. McGregor, Professor MacKnight and others pointed out the value of aid to the Theological Hall, and also temporary aid to mission stations. Mr. Muir explained that the impression had gone abroad in Scotland that the Church, being now so strong in numbers, would not need continued aid. He was anxious to be put in a position to remove this impression. It was explained by Mr. McGregor and others that while the church would earnestly strive to be in all things self-sustaining, yet temporary aid towards some departments of our work would be invaluable.

Mr. Muir spoke of the union that had taken place in Australia, and how the United Church there determined at first to hold no official correspondence with any of the parent Churches. This resolution had to be fallen from, and the Australian Church is now in friendly correspondence with all the parent churches. He inquired as to the relations which the united Church would desire to hold with the Church of Scotland. It was explained by Professor MacKnight and others, that practically as well as expressly, the united Church has just stepped into the place hitherto occupied by the "Synod of the Maritime Provinces." We are heirs to all their rights, privileges, responsibilities and relationships. The Church will hold intimate friendly fraternal relations with the Church of Scotland, the Free Church, the United Presbyterian Church, and the Irish Presbyterian Church. A gentleman in this city who had earnestly opposed Union during the earlier stages of the discussion, spoke admirably of the necessity of making the union the greatest possible success now that we have it. He spoke of his love to the Church of Scotland, and how he and would like to maintain the old relations pure and simple; but the action of the Church in the Upper Provinces, in New Brunswick, in P. E. Island, and in this Province outside of Pictou had convinced him that union

was inevitable, and being so he wished to see it the greatest possible blessing and success. Mr. Muir spoke of the revival experienced in Scotland, and the happy results anticipated from it. Many young men had offered their services for missionary work in the Colonies, or in foreign countries. In response to this remark, several brethren expressed a strong wish for young men to come into our part of the field as Catechists. The conference, friendly and informal as it was, was exceedingly delightful. Our Scottish brethren evidently "seek the good of Zion," and valuable results may be anticipated from their visit. Principal Ross and other brethren warmly endorsed the Colonial Committee's policy of non-interference in local difficulties. The friendly expressions and kind inquiries of the Scottish Fathers showed clearly that the position of Presbyterianism in these Provinces is appreciated by them, and that the Church of Scotland will not be behind her wont in her helpful efforts.

Rev. Messrs. Muir and Playfair left this city for Pictou, where they will remain over Sabbath, and then proceed to Cape Breton with the view of spending the next Sabbath in Charlottetown. Thence they intend to proceed to Quebec, Montreal and Toronto. Their time is very limited, as they expect to return to Scotland about the end of September. We wish them safety and comfort in their journeyings.—*Presbyterian Witness*.

II. IN PICTOU.

Messrs. Muir and Playfair who are now on a visit to Canada, preached on August 15th, at Pictou and New Glasgow, the former had a thorough day's work at Pictou, on a very hot Sunday—preached twice and addressed the Sunday School and Association, and also joined in the union prayer meeting at night with the other ministers. Mr. Muir's preaching is thoroughly evangelical and spiritual, expressed in a pleasing style, and enforced with a vigorous elocution. His hearers at night consisted, in addition to the members of St. Andrew's Church, of many from the other two Presbyterian Congregations, the Ministers of which having very hand-

somely given up their own services in favor of the Kirk. Every one was charmed at the vigorous missionary appeal and vindication of the Gospel. Mr. Muir is liberal as to ecclesiastical Communion, having recommended co-operation with the other Bodies in the work of the Lord. He declared himself much refreshed by his visit to Pictou. On a week-evening Mr. Muir preached at River John to an overflowing congregation.

The Rev. H. Muir, Dalmeny, and the Rev. Daniel Playfair, Abercorn, Scotland, Ministers of the Church of Scotland, are at present on a visit to the Dominion. Last week they arrived at Halifax, and had a friendly meeting with ministers and influential laymen of that city. The Rev. Mr. Muir is convener of the Colonial Committee, and the Rev. Mr. Playfair a member. Their visit to the Dominion is not an official one; but they are desirous of making themselves acquainted with the condition of Presbyterianism in this country, by such personal observations as the brief time at their disposal will admit of. The Rev. gentlemen arrived in this county on Friday last. On Sunday Mr. Muir preached in St. Andrew's Church, Pictou, morning and evening, and also visited the Sunday Schools, Young Men's Christian Association and prayer meetings, in which he officiated. Mr. Playfair spent the Sabbath at New Glasgow, and both left yesterday morning by the steamer from Cape Breton, after returning from which place they will visit P. E. Island, and proceed to Canada via St. John, and thence to Scotland, where they expect to arrive by the end of September.

The Rev. R. H. Muir, Minister of Dalmeny, Scotland, and Convener of the Church of Scotland's Colonial Committee, visited River John on Friday last, and conducted services in the Kirk there in the evening. Much interest was manifested by the people, in the visit of so esteemed and influential a minister as Mr. Muir, and the church was crowded to excess. Mr. Muir delivered an evangelical address of great earnestness, clearness and fervour, and afterwards at the prayer meeting, gave some details of the work of grace in

Edinburgh. The service was attended by several from the surrounding congregations of Earltown, West Branch and Cape John.—*Col. Standard.*

III. IN P. E. ISLAND.

As we announced last week, a very warm and cordial greeting was given to the Revds. R. H. Muir and Mr. Playfair in the Manse of St. James', on Monday last. There were present besides the Minister of St. James, the Revds. Alex. Munro, of Brown's Creek; Alex. McLean, Belfast; S. C. Gunn, West River; M. Paradis, Grand Falls; D. McNeill, Sec. of the Board of Education; W. R. Watson, Esq., Sheriff; Ex-Mayor Rankin, Hon. James Duncan and Arch. Kennedy and John Scott, Esqrs. Later in the evening Professor Pollok, of Halifax; the Rev. John Goodwill, and the Rev. J. M. McLeod, of Zion Church, had a conference with these gentlemen. Letters of apology and of regret that they could not attend arrived from brethren at a distance.

Having assembled, Rev. Mr. Duncan in a few appropriate words, and in the name of all present, welcomed the Scottish Fathers to our shores, assuring them of the satisfaction felt at having the Convener and his brother member of the Colonial Committee of the Church of Scotland amongst us—a satisfaction that was shared by all, and dwelling especially upon the happy and prosperous termination of the Union negotiations of the Presbyterian Churches in Canada—a Union the great and good results of which we could yet scarcely be said to realize or begin to reap.

Mr. Muir replied feelingly to the warm and cordial reception given to his brother minister and himself. He came in an unofficial capacity; but he was delighted with what he saw; realizing fully that he had arrived at a most interesting period of the Churches history—just at the consummation of the great Union. The result of this Union he would watch with the deepest interest, as would every true hearted Presbyterian abroad. Mr. Muir then referred to the deep interest taken in this union by the Mother Church in Scotland; asking the brethren to state freely any suggestion as to the wants or working of

the Church on the Island, and assuring them of such hearty cooperation as he could command.

The Rev. A. McLean, Belfast, followed, reiterating the sentiments of welcome, and thanking the Convener for his hearty sympathy. Our great want on the Island was a Female Seminary. In this Mr. Muir could render invaluable assistance. The necessity of such an institution was keenly felt. An effort had already been made, but, from certain causes connected with the financial crisis at that time, it had broken down. Now was a fit and proper time to resume operations, and there was no doubt that, with the assistance of the Church in the Old Land, such a boon could be obtained. Besides would not such a help as he proposed bind our church and people to the churches at home?

Most of the brethren spoke to this topic, and quite an animated conversation ensued.

This matter discussed, Mr. Paradis, being requested by the brethren made a few very interesting statements connected with the progress of French Evangelization—referring particularly to the work of Father Chiniquy, and giving a few experiences of his own.

The Rev. A. Munro gave the guests a very hearty welcome. None were more glad to see them than he was. He was delighted with union and could assure them that feeling was very general amongst the people.

Mr. Muir then summed up, acknowledging fully the great need for such an institution as that referred to in the previous conversation, as well as the fact that this want is fully realized by the churches of Scotland, and concluded by pointing out the way which application for aid might be made. Again Mr. Muir referred to the pleasure this short visit had afforded to his brother traveller and himself, wishing the brethren God speed in their labors, and stating the quickened interest he should now feel in all concerning the cause of Christ here.

The Rev. Mr. Gunn closed by stating his joy at the realization of Union. He had desired to see that from his very earliest recollection, and had no doubt of its being one of the greatest benefits centered upon the Presbyterian cause throughout all Canada.

After which the brethren separated, having enjoyed a delightful season.

On Sabbath, the Scottish brethren occupied the pulpits of St. James' and Zion Churches, giving great satisfaction. A request was made that the sermons should be published, a request which we are in hopes of seeing realized as soon as our respected brethren (or Fathers, rather) have time to put their notes in form for the press.

On Monday they were entertained to luncheon by the Hon. Col. Gray at Inkerman House, with whom they enjoyed a forenoon drive. In the evening they were the guests of the Hon. James Duncan, their head quarters being at the Manse of St. James'.—*Charlottetown Presbyterian.*

Inglis' Picture of the First General Assembly of the Church of Canada.

This work of art, a copy of which is now before us, we have no hesitation in characterizing as a perfect wonder. It is a wonder, judging it upon its merits, as a collection of accurate and life-like portraits of the Ministers and representative Elders of the different Presbyterian Churches which entered into union in Montreal, in June last. Where so many faces appear it is difficult to specify any one; yet we cannot forbear drawing attention to that of the Moderators, the Very Rev. Dr. Cook. A more accurate and life like photograph than his as he sits in gown and bands, we have really never seen. The Ex-Moderators, also robed, are grouped round him as if supporting him in the high and honorable position into which he has been elevated. Messrs. McGregor and Grant, the two Ex-Moderators of the Maritime Synods, are so natural and comfortable-like, that one is almost disappointed in not hearing them speak.

The picture is a wonder in another sense—a sense readily appreciated now-a-days—viz., that of expense. It is a large picture in which there are over six hundred photographs of representative men of the Churches for the price of \$4.00. There are smaller sizes for lower prices. It is thus brought within the reach of all classes of the community, and in every family connected with the Church there ought to be a copy.

We heartily commend Mr. Inglis to the notice of all our readers, and hope that his picture of the first General Assembly of the United Church may be made useful in cementing the different elements of which the Church is made up into one united Church shoulder to shoulder for the good work for which she is to stand before our country for all time to come.

Nova Scotia.

Report of St. Matthew's Church for 1875.

The following brief extract will be interesting to our readers. Added to the Communion Roll during the year, 56. By one collection the whole salary of Miss Johns for the first year was contributed, over \$800, (the Sunday school contributing \$200 of that amount.) The Ladies G. P. C. Society paid her passage money to India, about \$500. In city mission work the sum of \$300 is expended to keep Mr. Potter, the city missionary employed in the south end. There are no less than ten meetings for religious purposes held within the Church each week, while for Congregational and Synodical purposes the collections during the year amount (including the items given above) to \$4667.62. These items, exclusive of a large salary to the minister together with a large current expense in maintaining the Church, show that St. Matthew's must be a vigorous and active congregation to do so much work from love to the Master.

The Theological Session.

The Divinity Hall will open (D. V.) on the first Wednesday of November. The opening Lecture will be delivered by Rev. Professor Pollok in St. Matthew's Church on the evening named at $\frac{1}{2}$ past 7 o'clock.

It is desirable that all students should be forward in time that the work of the Session may commence at once. Students coming late suffer loss themselves and hinder the progress of their classmates.

We hope for a full and a punctual attendance, and trust that the union will, by increase of Professors, of students, and of general interest, give a valuable impulse and new life to our Theological school.

The time has come when the Synod and people must by providing much better accommodation, shew their determination to

have an institution worthy of the Body. Unless our Hall will bear comparison in utility and attractiveness to older and better equipped institutions within reach of our young men, the more aspiring among them will withdraw. If the convictions of the United Synod are decided to maintain and build up an institution for the Maritime Provinces, then the work of edification, must begin forthwith. It cannot be delayed even to wait for good times, but must be attempted at once. This might be made "our Union memorial."

AMHERST CONGREGATION—Though not organized yet as a congregation, Amherst is entitled to the name, because of the manner in which it has done its duty while under the charge of Home Mission Boards. It was under their charge for the seven months ending June 30th; and it is now under the charge of the newly formed Presbytery of Wallace, whose pleasing duty it will be to organize it into a Congregation very soon. During these seven months it has cost the Church nothing. The people raised enough to pay \$10 a week for ministerial supply, and to pay for ordinary expenses (such as rent of hall, fire and light) at the rate of \$150 per annum. They also collected \$26 for a Sunday School Library, and other sums. When organized into a congregation, they intend to give a call and to offer a stipend of \$650, and a free house or manse, with the expectation that the Church will give them a supplement of \$150 for a year or two. The people have shown such zeal, unanimity, good sense and business habits in their congregational life that they deserve all encouragement.

WALLACE.—We had the communion on July 18th; 230 communicants at one table; Church crowded to the door. Mr. Sutherland preached for us in Methodist Church which was also well filled. Mr. Sedgewick preached on fast-day; Mr. Munro on Saturday, and Mr. Murray on Monday. We had a lovely day, and a time of refreshing.

MR. DAWSON, a Catechist sent out by the Colonial Committee of the Free Church to labour under the Synod of the Maritime Provinces, has arrived, and is under appointments in the Presbytery of Halifax.

A public meeting, we understand, has been held at Sutherland's River, Pictou, for the purpose of forming a new congregation out of a section formerly belonging to St. Andrew's Church, New Glasgow, and the Vale Colliery, a new field recently taken up. This is a move in the right direction; there is material in both these sections for a new and flourishing congregation. If the matter is wisely managed and the people keep together, they can in a very short time be able to support a minister and have the ordinances of religion administered among them. In the mean time they may require some aid; and if application be made in the proper quarter whatever necessary supplement they ask they will receive.

Sutherland's River has had a Union Church for over twenty years.

PRESENTATION.—A few days ago Rev. Geo. Coull was the recipient from the people of Sutherland's River, of an address and a handsome pocket book containing the sum of \$50.00, as a token of their appreciation of his services in connection with the Weekly Bible Class. It is worthy of remark that members of other congregations there, besides Mr. Coull's, took an active part in making up the present. This is a pleasing circumstance. We may also mention that a short time ago Mr. Coull received from his congregation in New Glasgow a substantial gift of \$150.00.

New Brunswick.

We understand that a new organ, very valuable and very fine, is to be erected in St. Stephen's Church, St. John, shortly. It is to be of English manufacture, and will no doubt be of great service in aiding the praise of the sanctuary.

Upper Provinces.

PROPOSED CHURCH UNION AT GODERICH, ONT.—Meetings of the congregations of Knox and St. Andrew's churches were held on Monday evening, to discuss the propriety of uniting the churches into one body. It was decided to hold a joint meeting of the managers and sessions of both churches on Wednesday evening, in Knox church, after prayer meeting. The proposition is to have a joint pastorate, service to be in Knox church, and the ministers to alter-

nately officiate in town and in the Colburne and Goderich Tp. churches. St. Andrew's church will be altered in its interior arrangement and used for a Sunday School and let to the Gaelic congregation. Both congregations seem unanimous in support of the proposition. We have no doubt but that so happy a manifestation of the spirit of the union will be harmoniously carried out.—*Huron Sentinel*.

Scotland.

NEW MONKLAND.—The age and failing health of the minister, the Rev. Mr. Archibald, who spent some years of his early ministerial life in St. Andrew's Church, Chatham, New Brunswick, are such that he is no longer able to undertake the duties of his Parish. Steps are therefore being taken to have an assistant and successor appointed; the matter having come before the last meeting of the Presbytery of Hamilton it was decided to take steps to have the matter regularly and legally arranged.

DUNSE.—Quiet does not seem to have been restored to this very much exercised people. We think it a pity that the peace of a congregation should be kept disturbed by the trifles with which it has been in agitation. If altar cloths are distasteful even to a few of the people why not remove them? and if a frequent celebration of the communion is not desirable, why not be satisfied with the old practice of twice, or for that matter once, in the year? Knox recommended monthly communions.

OBAN.—*Opening of St. Columba Church.*—To the five ecclesiastical buildings with which Oban was previously furnished a sixth has been added. On Sunday afternoon, St. Columba Church, the foundation stone of which was laid 18 month ago by the Rev. Dr. Macleod, of Merven, was formally opened by Professor Charteris, of Edinburgh. The Rev. Professor preached a thoroughly practical sermon from Romans viii. 1, 2, and 4, and the church was crowded to the door. The afternoon service was conducted by the Rev. James Macdonald, formerly minister of Barney's River, N. S., now the minister of the congregation, and the Rev. Dr. Macrae, the

venerable senior Pastor of Elgin Street U. P. Church, Glasgow, officiated in the evening. The special collections made at all the diets of worship for the building fund of the church amounted to £61. The use of instrumental music and the adoption of the standing and kneeling attitude at praise and prayer were innovations introduced into the day's services. Mr. Fleming, of Muir Wood & Co., Glasgow, presided at the harmonium which has been presented to the church by Mr. T. W. Murray Allan, of Glenfeochan, and which is expected ere long to be replaced by an organ, for which special accommodation has been made. The design and workmanship of the church reflect great credit both upon Mr. David Thomson, the architect, and Mr. Menzies, the builder. The internal arrangements, and, what is of greater importance, the acoustic properties, are highly satisfactory. The most attractive object in the interior is a large stained window illustrative of the Transfiguration. This window was gifted to the church by Captain P. Cumstie, in memory of his deceased parents and other members of the family. The church when finished will cost £5000.

THE REV. GFO. J. CAIE.—We are pleased to notice the induction and settlement of the former minister of St. Stephen's, St. John, in the influential and important Parish of Forfar, Scotland. The call is said to be one of the most numerously signed calls ever given to a minister of the Church, showing the appreciation of Mr. Caie among the parishioners to be hearty and general. He was inducted with all the formalities of Scottish custom and order not forgetting even the induction dinner and soiree, at the former of which he was made the subject of many complimentary speeches; at the latter, he was presented with a gown cassock and bands, an Mrs. Caie with a purse of sovereigns. We wish success to our friend in his new and important sphere of labour.

A gentleman is a Christian in spirit that will take a polish. The rest are but plated goods; and however excellent their fashion, rub them more or less, the base metal appears through.

Miscellaneous.

On the 23rd day of July last, a General Presbyterian Council was held in London for the purpose of forming an Alliance of all the Presbyterian churches throughout the work. The terms of the Alliance are that any church organized on Presbyterian principles, holding the authority of the Scriptures in matters of faith and morals, and whose creed harmonizes with the consensus of the Reformed Confessions, is eligible. The Council will meet triennially. The constituency of the Council will consist of ministers and ruling elders, appointed by the churches forming the alliance. The Council is authorized to admit churches to the Alliance and entertain and consider topics suggested by the churches. The objects of the Council embrace the general interests of the Presbyterian community, especially where it is weak or persecuted. The Council will entertain all subjects connected with the work of evangelization, and will devote itself to combining church energies in great cities and destitute districts, and to training ministers. It will use the press and colportage, and devise the best method of opposing infidelity and Romanism. Its next meeting will be held in Edinburgh on the first Tuesday of July, 1876.

John Steward, the Negro Preacher.

He was the founder of Missions in the Delaware Tribe. He became a christian hopefully while an ignorant and obscure laborer. He felt deeply impressed that it was his duty to call sinners to repentance. His mind was drawn toward the north-west, to labor among some people he knew not of. Like others, who went to the North for their liberty, he took a course across wildernesses, mountains and rivers, without compass or guide. He finally reached the Delaware Indians. He went into one of their cabins and seated himself. They did not of course understand his language, and felt him to be an intruder. They were making ready for an Indian dance, and soon commenced their orgies with such frantic zeal that at first poor Steward was terrified. At the close of the dance he began to sing, and when he ceased they wanted

him to sing more. He then spoke to them through an interpreter on the subject of religion.

At another feast he gave them a second discourse. He then gave notice that he would speak at the house of his interpreter. Only one old woman attended. But he preached as if hundreds were present. The next day two were there. His audiences increased. And he went from cabin to cabin, talking and singing and praying with the Indians. Soon large crowds flocked to his meetings; and so great was their concern for themselves that they neglected almost entirely their ordinary business. Several of the chiefs were converted, and become useful in christian work. The way was thus opened for *Missions* among the Delaware Indians. Hundreds were hopefully converted through the self-denying labors of John Steward.

Notice these facts: An ignorant, obscure man, without license, appointment or patrons, turns to Christ; leaves all that he loves, to go he knows not where, under the guidance of a strange impulse, to find some place where he could labor for Christ. He falls among the Indians. He does not know a word of their language. He is of a despised race, despised even by the Indians themselves. But the melody of his voice attracts them, charms them. The saintliness of his appearance affects them. At length his words and appeals thrill them. Souls crowd around him to learn the way to be saved. His ridiculing interpreter, who had wickedly protested against the message as he translated it, at last surrenders to Christ! His influence comes to be felt throughout the whole tribe; till gradually heathen habits one by one disappear, and the proprieties of the christian's life take their place.

Now what is this but the great power of God? Who chooses the things that are not to bring to naught the things that are? The history of christianity are replete with just such well authenticated facts and illustrations of its power. And do not facts such as these, and enough of them, lay the foundation for a spiritual science, which no skeptical theories can overthrow? Who will dare to say that song and prayer are lost as spiritual forces in the greater kingdom? Let doubters here analyze the simple history

