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# THE MONTHLY RECORD

OF THE

## Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK & ADJOINING PROVINCES.

*VOL. XX.*

*APRIL, 1874.*

*No. 4.*

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

WE are glad to learn that, in the Presbytery of Pictou, the attention of the people is being strongly attracted to the Widows' Fund. Two thousand dollars was the amount proposed at the Synod to be levied upon that Presbytery. Of this amount, the town of Pictou has contributed, we are given to understand, the very handsome sum of eight hundred dollars. New Glasgow, in proportion to its wealth, will not, we are satisfied, fall behind. Indeed, we know that, at the last Presbytery examination held in that congregation, several liberal subscriptions were promised; and more are forthcoming. In Stellarton and Westville, a very lively sympathy was manifested on behalf of this important scheme; and a creditable figure will appear opposite to these names in due time. By three members of the West Branch, E. R. of Pictou, ten dollars each were subscribed,—of which fourteen are in the hands of the Pictou treasurer, Mr. Hislop. And from other congregations we hear that contributions are being collected. Altogether, we feel confident that, ere next meeting of Synod, Pictou will not fail to give a good ac-

count of itself in this matter. Let each of the country congregations of that Presbytery resolve to raise \$100 to \$150, and the thing will be accomplished. We understand that an objection has been raised to this scheme in some quarters on the ground that it was started in connection with the Union movement. But this is a complete mistake. The proposal to establish a Widows' Fund originated years before Union was contemplated. And now that the consummation of Union seems on all hands unlikely to be effected for the present, its establishment is all the more essential to the security of our Church. Moreover, were Union to take place at once, it would by no means necessarily follow that we should consent to the consolidation of our Widows' Fund with that of the other Churches. But such considerations may, meanwhile, be left out of account. Union or no Union, a Widows' Fund is an indispensable element in every healthily-constituted Presbyterian Church—above all, in one that prides itself upon its connection with the Church of Scotland, and professes its resolve to hold fast the customs of that Church. Halifax has

done nobly in this matter. St. John, N. B., has contributed its quota. P. E. Island, we believe, is up to the mark. Pictou-town, proportionally, is perhaps at the head of the list. Men of Pictou County, will you not bestir yourselves, and exemplify your wonted loyalty to the counsels of your Church courts?



### A MEMORIAL OF 25 YEARS MINISTRATIONS IN PICTOU, N. S.,

BEING THE SERMON PREACHED ON  
JANUARY 11TH, 1874, FROM ACTS  
XX, 20, 21.

"I kept back nothing that was profitable, but have showed you and have taught you, publicly and from house to house, testifying repentance towards God, and faith towards our Lord Jesus Christ."

BY REV. A. W. HERDMAN, A. M.,

*And now published at the request of the  
Session of St. Andrew's Church*

The context informs you of the circumstances in which these words were spoken. The Apostle Paul had been performing one of his missionary tours through Asia Minor, and he came to Miletus, a seaport town on the Ægean Sea. And not being able in person to visit Ephesus, (about 30 miles distant), he sent and called the Elders of that Church to come to him at Miletus, and there he addressed them, in the words you read from v. 18th, in which he details his missionary experience since he came into Asia Minor, and specifies the objects of his ministry among them. For about three years had this great Apostle and Missionary laboured among the Ephesians. He had found a few disciples there, and had left them a Church,—found them ignorant and acquainted only with John's Baptism, and left them a spiritually-minded and intelligent christian congregation, as you may judge by the Epistle to the Ephesians. This had not been done without much labour and self-denial on his part, teaching as well as preaching, sowing his seed weeping, while he warned them of their temptations and dangers, and above all, showing in himself an example of the truths he inculcated, and commending his hearers in prayer to God. That

Paul had been heartily engaged in his ministerial work, we have no reason to doubt. This address fully shows it. Throughout, it breathes an excellent spirit, and he can appeal to his audience that he is free from the blood of all men because he has not "shunned to declare unto them all the counsel of God." This is solemn; it shows that a minister has to answer to God for his charge, and for his manner of conducting it; and that faithfulness to the souls of his people and fidelity to the great Master are the principal requisites of the Christian minister. Do any deny this? then let them ponder the commendation of the Divine Head of the Church on the great day of account: "Well done good and faithful servant, faithful over a few things, I will make thee ruler over many," and ponder the promise and meditate upon this address of Paul's, and they will be satisfied that fidelity and affection to souls are the grand essentials of the Christian ministry. And have we any reason to conclude that that ministry is altered in its prime requisites since? On the contrary, it remains that repentance towards God, and faith towards our Lord Jesus Christ, be testified now as then; and that souls be still watched for by those that must give an account. In short, the ministry is a spiritual embassy, seeking the good of souls through a preached and practiced Gospel now as then. It is the same message that we have to proclaim. Eighteen hundred years have made no difference in that truth which is the same forever. It is similar solicitude for the salvation of our hearers we have to evince. As a nurse instructs her children, so have we, and like caution against evil to administer. "Therefore watch, and remember that for the space of three years I ceased not to warn every one night and day with tears." Also, Paul's singular absence of all worldly greed is for us admirable. "I have coveted no man's silver or gold or apparel," and his concluding speech is very affecting: "I have showed you all things how that in labouring you ought to support the weak, and to remember the words of the Lord Jesus how he said, it is more blessed to give than to receive." Thus was he their Benefactor, and not their Debtor. Alas! that we should have it to record that the Church of

Ephesus, watered as it was by the tears of the great Apostle, and washed by the blood of the Saviour, should yet have fallen, left its first love, degenerated into formality, worldliness and idolatry, and perished! Whether these Elders to whom Paul gave charge fulfilled not their commission, and neglected the flock over which the Holy Ghost had made them overseers, or whether it was the congregation itself that, through lapse of time, grew heedless and self-secure, we inquire not; sufficient that Ephesus fell away, departed from the faith, and in the course of centuries became a wreck, its church and city gone, a Mahomedan mosque occupying its site, and of the faith and love once celebrated by the Apostle no vestige remains; still, think not this message and these tears in vain. Nay, no bread cast on the waters or breath to Heaven is ever in vain; the converts of Ephesus were saved, her saints were gathered into Jesus' bosom, and her little ones perished not, although her Church and religion subsequently did; and now Ephesus contains a pillar, a monument of Paul's tears, and of Timothy's ministry, warning succeeding Churches against apostacy from the faith, and against declension in love. My friends, I do not take this text to-day without cause. It is 25 years this Sabbath since I commenced my ministry in Pictou. Is it not proper, after an expiry of a quarter of a century, to take a slight review and make a brief record of the past? Twenty-five years comprise a generation, and form, in every man's life, no inconsiderable portion of his history; but in the case of a ministry conducted in these colonies, must have had its lights and shades, its cloud and sunshine, yet that, through the help of God, I continue to this day, is my grateful testimony. Twenty-five years, call your mind back, you that were then there, and glory in your attachment to our worship in the little round Church, endeared to us by so many associations, then under debt; to the square pews in which sat the Crichtons, Crerar, Beck, Thoms Harper, and others since gone to their Fathers, the old Church with its packed people in the galleries, and its sitters upon the pulpit stairs. Do you remember—who does? the first sermon preached on the second Sabbath of Jan., 1849, after a long vacancy here, in which,

but for the visits of Rev. Dr. McGillivray, and *the constant keeping up of the Sabbath School on the part of a faithful few*, there had been no congregation and no people to worship to, for I trace that Sabbath School attendance as one of the bonds of preservation to the Church, proving that, notwithstanding a vacancy, if the young continue to meet, there will be a nucleus of a Church. On all hands, it was admitted that my entrance among you was seasonable, it was your time of extremity when few and far between were services, and none to visit the sick or break the bread of communion. The keynote of my ministry was struck in John iii. 16, "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," and the strain has been evangelical since. Round that as a centre has converged these many years' teaching. What a multiplicity of topics has in this period engaged our attention! Yet ever the one central theme, "salvation through Jesus Christ." Still, I trust that the Apostle's subjects have been distinctly handled, "repentance towards God and faith towards the Lord Jesus Christ," without which the offers of mercy must ever be made in vain. The Law of God has been preached, as the standard of right and wrong, which reveals sin and condemns the sinner, that he may betake himself to Christ for justification and life, and the Gospel has been proclaimed as the all-sufficient remedy—with what success, God knoweth.

Nevertheless, it is no small ground of consolation that we have built upon no false foundation, and another thought, that like Paul here, we have not shunned to declare the whole counsel of God, the blessing and the curse, warning and entreaty, with that result in the case of many, God knoweth. Some hearers might like that certain duties would be but slightly touched upon, and certain sins not condemned, that this false system would be spared, and a general truce with error prevail, but not so did He whom we are setting up as our model. You know how sharply he rebuked sin, and how he charged ministers to contend for the faith once delivered to the Saints; for the fence once down, well he knew the property would be in danger. Ac-

cordingly we have had to reprove and warn as well as to instruct and entreat, to oppose error as well as maintain truth, always, however, I trust, with a view of converting the abettor and of preventing others from erring. But say you that belong to the Church, whether the doctrines of her standards have not been faithfully preached, and preached too with that fervour and unction which our "directory" requires. For it is not cold didactic instruction, it is not essays that we are to deliver, but evangelical sermons for the edification of the hearer. This is the object of the ministry, "so to teach and preach as to lead men to Christ," and again, experimentally to handle truth, as this same Paul says, "we also believe, therefore have we spoken." Say, you that have waited on this ministry, whether you have not heard the word of God, or has it been a stone instead of bread, a serpent instead of food, that you have received? And what are you to come to this house for but to hear God's word, or, though it was an Apostle that preached, what else but the Gospel of God's grace would he proclaim? Wherefore, you that know ought of your spiritual wants and what it is to be filled,—say, have you been fed these many years, or put off with a counterfeit? You that are travelling to Heaven, have you been guided in your pilgrimage, or left to wander? For we have sought to guide in the way of life, and are either false guides or true; and may I not say, of certain of you, ye are our witnesses, ye in whom the Spirit of God is, and to you I appeal whether *the way, the truth and the life* have been here set forth or no? You that know what prayer is, say, whether it be true prayer you hear in this place, or a form? You that know to what end a minister's labours and life out of the pulpit should be directed, say whether (amid much falling short) we have so walked; for it is every thing to be true, however deficient, to have the eye single and the heart sincere, however imperfect; mistakes and imperfections there must be, but the ministry is true notwithstanding, and a dispensation of the Gospel you have received, with what acceptance one day will show!

But not alone have I been in this work, for God has been with me. Twen-

ty-five years are a long period to have enjoyed good health, and amid winter's cold and summer's heat, to have preached and visited! Twenty-five years, a long period of continuous work with but two Sabbath's cessation *through illness!* We could present you with its record, how Elders were first chosen and a Session constituted, and the roll of Communicants prepared, how missionary collections were taken for Jew and Gentile, and always an annual one for our poor members, ere ever a Presbytery or Synod was formed, how Bible classes sprung up—it was here they originated—and how the St. Andrew's Female Society was formed, whose latest work was to be seen in our basement last Tuesday fortnight! All these were helpful—without their aid how small must have been our progress; *but woman's heart has been neither slow nor cold to our cause, and where once bestowed there it continued faithful.*

There have been always those in this congregation who bore the burden and heat of the day, and, thanks to the Giver of Good, they yet survive, many of them, for our comfort and hope. In a country like this, a two-fold class of helpers is required, *temporal* for the affairs of the Church, and *spiritual* for devotion; we have not been without either. How many baptisms have taken place, marriages and deaths within these twenty-five years could be declared, for all are on record! Suffice that we have baptized children whose children again we have baptized, and conveyed to their long home some that were pillars of our Church and helpers to our ministry! These we cannot forget, still we rejoice that their families are helpers in the same connexion. This Church has been honoured to give forth a missionary to the Heathen, and several ministers to the Church; it has strengthened the cause of evangelization, and maintained the work of the Reformation. Christian Association Conferences have met here, and Sabbath School Conventions, and this, while it confers a privilege, entails an obligation, namely, to befriend and favour the cause of Christ by whomsoever promulgated. This is the duty of a Church of Christ, to throw open its doors to all Evangelical labourers who desire its fellowship, and to rejoice in

their co-operation, for in their good we get good.

But to come to five years ago, when our new Church was erected—"He shall build the temple and have the glory," was, you remember, the text on that occasion. How have the fears and forebodings of that period been happily overcome, through the efforts of our people, country and town. How the poorest and farthest-off settler came forward eager to acquire a seat in the Church of his Fathers, and how the mighty debt that threatened, like a millstone, to crush or to be transmitted to posterity, was rolled off, within one year, by generous subscriptions, you know. A Church free from debt to receive the gratulations of her children and children's children, and to send the Gospel to her countrymen and to the Heathen, as well as to accommodate her own members, is a comely spectacle, and we have to thank God for the work accomplished and for more since! We do not boast, but we bless God that this new Church has not been a failure—no division—no heresy charged upon us—we have not been content merely to live, but have sought to exert an influence for good, to spread the sweet name of Christ, and to excite to liberality and zeal; and we have not been exclusive, maintaining a separate interest and refusing intercourse with others; on the contrary, we have both given and received, and therefore may reckon upon the sympathy of other religious bodies; this catholicity is surely better than exclusiveness, and it is the Spirit of the Gospel.

Five and twenty years! I am not so presumptuous as to pry into the future. Ministers in this country, in the Scotch Church, seldom see their jubilee; but twenty-five years of pleading with God and men, preaching and addressing, or catechizing in the country, what fruit, what account! for at last ministers have to give in the account of their labours, which must turn either to the profit or harm of their hearers. This was my first settled charge, you then my first love. Not with Paul, have I any cause to say, "these hands have ministered to my necessities," but yet I may aver, "I have coveted no man's silver or gold or apparel," stuck to my profession, and sought no worldly ends, neither political

nor pecuniary, not yours, but *you*. I rejoice in the prosperity of this town and of this congregation; the latter has reached large proportions. Upwards of 200 families of town and country wait upon our ministry,—what strength, energy, activity and devotedness are required for such a multitude! It would more than tax human effort were it to be attempted in all its greatness, but both town and country must exercise forbearance. Elders must be added, and after all, patience and tolerance shown, for it is quite possible that some outlying place or individual be overlooked; but let the regular diets of preaching be attended to in this place, and wherever announced in the country. It is from the pulpit that ministers best instruct; they prepare beaten oil for the Sanctuary. That is now a constant labour with us, which nothing but a vacant Sabbath can remit. It is in your power to facilitate labour and to encourage the labourer, in short, to help forward the work. Every member can do so. How many of Paul's hearers, in Romans, 16th chapter, his Urbans, Amplias, Hermases, and Marys were only *lay helpers*, and yet they furthered the ministry. It is then only the field can be properly cultivated, when Sabbath School teachers generously come forward and instruct, when volunteers aid at the prayer meeting, when our choir leads in the service of song, when Elders in their stations and fellow-workers together with them labour, and when the people yield obedience thereunto, instructing their own households, and governing themselves by the lessons of the Sanctuary. O how pleasant then! our success is yours, your edification is ours. Every one that joins the Lord's people is so much gain. Each convert is a crown in the day of Christ. A minister's rewards are certain, though they be not silver and gold, but they are chiefly to be found in the day of Christ. His converts are his joy, apostates a loss. Ah! brethren, what need of prayer; prayer to uphold, prayer to fetch down the blessing. Not without prayer have we laboured hitherto, and we invite your co-operation herein. "Brethren, pray for us," for we trust we have a good conscience in the work; pray for us, that the word of the Lord may have free course and be glorified.

You have seen this new Church finished, free of debt, and filled. How is it with *the temple within*, is it being built, free, and full of light? Is your heart God's Church, and does His Spirit dwell within you? If it does, then you shall never die. This Church, through lapse of ages, will decay, but you shall survive, unhurt amid the wreck of matter and the fall of worlds. Let us labour together and in God's strength, for you require to work out your own salvation, as well as I do to work in the vineyard, and then shall the spiritual temple be reared and crowned with shoutings of grace, grace unto it. And that every member of this Church be found at last among the general assembly and worshippers in the temple above, is my earnest prayer. Amen.



## THE UNION.

### I.—THE CHURCH OF SCOTLAND IN THE MARITIME PROVINCES.

(See Minutes of Presbyteries.)

It will be noted that a large proportion of the people of the congregations in the Presbytery of Halifax have not voted at all.

In the Presbytery of Pictou the congregations have gone against the Union with the exception of Pugwash. At a meeting of the Pugwash congregation, held on March 10th, at which the different sections of the congregation were well represented, after a vigorous discussion of the leading features of the proposed Union with the sister Presbyterian Churches, a vote was taken in favour of Union, one only dissenting.

### II.—CHURCH OF SCOTLAND IN ONTARIO AND QUÉBEC.

By the Kirk Session of St. Andrew's, Montreal, the Basis of Union was rejected. From other quarters we have not heard.

### III. CANADA PRESBYTERIAN CHURCH.

1. PRESBYTERY OF MONTREAL.—After discussion, approved *simpliciter* of the Basis of Union sent down by the General Assembly—for, 12; against, 8.

2. PRESBYTERY OF OTTAWA.—The remittant Union was taken up, and on the basis with accompanying resolutions

being read, it was moved by Mr. Moore, seconded by Mr. McEwen, that the Basis of Union, as remitted by the Assembly and now read, be approved *simpliciter*. It was moved in amendment by Mr. Burns, seconded by Mr. Mutchmor, that inasmuch as many esteemed members of this Church have desired and still desire a recognition of the Headship of Christ in the Basis of Union; and, whereas, the Union Committee was instructed by the Assembly of 1872, to endeavour to secure such a deliverance as shall meet the views of all parties in this Church, and report to next Assembly; and seeing that the Committee failed to do so, and as the minds of very many remain unchanged on this point, as well as being dissatisfied with part of the resolutions, the Presbytery deem it unadvisable to enter into Union until a greater unanimity prevail on the whole question. A vote being taken, the motion was carried, 11 voting for it and six for the amendment.

3. PRESBYTERY OF BROCKVILLE.—A motion to adopt *simpliciter* the Basis of Union, and resolutions sent down, was carried by a majority of one over an amendment asking an article on the Headship to be inserted.

4. PRESBYTERY OF TORONTO.—Reports were called for from Sessions and Congregations, when 48 in all were received and read; in favour of the Basis of Union, 16 Sessions and 18 Congregations; against the Basis, seven Sessions and five Congregations; and also in favour of the Basis, *cum nota*, one Session and one Congregation. It was moved by Dr. Topp, seconded by Mr. King, that the Presbytery, having considered the remit of the Assembly with regard to the matter of Union, approve the said remit *simpliciter*. In amendment it was moved by Mr. Reid, seconded by Prof. McLaren, that this Presbytery, while recognizing the importance of Union among Churches holding so much in common as the negotiating Churches do hold, and trusting that a satisfactory union may, ere long, be consummated, regret that for various reasons, especially on account of the absence of any distinct recognition of the Headship of Christ over the Church and nations, or of any definite deliverance such as was asked for by the Assembly

of 1872, indicative of the sense in which the language of the standards on these points is understood by the Churches negotiating this Union, they cannot regard the present Basis as satisfactory, and recommend further negotiations with a view to the removal of difficulties felt by many in this Church. In further amendment, it was moved by Professor Gregg, seconded by Dr. Jennings, that the Presbytery, having considered the remit of Assembly respecting the Union with other Presbyterian Churches, resolve to approve of the Basis of Union adopted by the General Assembly, and reserve for further consideration, at a future meeting of Presbytery, the resolutions appended to the Basis. Before putting the foregoing to the vote, it was asked if the latter amendment was, in the circumstances, a competent one? And eventually, with leave of the Presbytery, it was withdrawn, Professor Gregg declaring his intention not to vote at all. Mr. Reid's amendment was then put as against the motion of Dr. Topp, when eight voted for the former and 14 for the latter. It was therefore declared that Dr. Topp's motion carried.

5. PRESBYTERY OF SIMCOE.—Returns from Sessions and Congregations to the Remit on Union, were read. Nine approved of the Basis sent down, and two required in the Basis a statement declaring "the supremacy of the Lord Jesus Christ as Head over all things to the Church in the future." The Remit was taken up, when it was moved by Mr. W. Fraser, seconded by Mr. Knowles, "That the Basis sent down by the General Assembly is considered sufficient for the accomplishment of union between the negotiating Churches." Mr. W. Fraser, seconded by Mr. Craw, moved, in amendment, the following: "The Presbytery, while regarding the union of the Presbyterian Churches of these Provinces as highly desirable, if the same could be accomplished on terms acceptable to all parties; and while cherishing the hope that at no very distant period, the way may be opened up for the attainment of this end, yet regret that inasmuch as in the proposed Basis of Union, a novel and exceptional position is given to the Larger and Shorter Catechisms hitherto held and classed along with the Confession of Faith as a

part of the doctrinal standards of this Church; and inasmuch as that in no part of the proposed Basis is there any recognition of the Mediatorial Sovereignty of the Lord Jesus Christ over the Church or over the nations, the Presbytery feel constrained to declare the said Basis defective and unsatisfactory, and therefore return the Remit of Union with their disapproval." Five voted in favour of the amendment, and seven against. The motion approving of the Basis of Union was therefore carried.

#### IV.—PRESBYTERIAN CHURCH LOWER PROVINCES.

The matter is now being discussed in congregations. By next issue we will be in a position to say something more definite.

THE following letter on the Union movement was received from the Convener of the Colonial Committee, in reply to questions put to him as to the aspect of the Church of Scotland on the subject. It speaks for itself:—

G. A. COLONIAL MISSION, }  
22 Queen Street, Edinburgh, }  
12th August, 1873. }

MY DEAR SIR,—

I have the honour to acknowledge receipt of the letter addressed to me as Convener of the Colonial Committee of the General Assembly, by yourself and Messrs. Baillie, Ross, and McBain, asking "information regarding the action taken by the General Assembly on the question of the Union of the Presbyterian Church in the Dominion of Canada;"—and in particular asking "if the Church of Scotland intends throwing" you "off."

In reply I have to state that the General Assembly of the Church of Scotland has never taken any action, nor even expressed any opinion, on the question of the Union of the Presbyterian Churches in the Dominion of Canada, and that, so far from indicating any intention to throw off from them the care of the spiritual interests of Scottish Presbyterians in the Colonies of the British Empire,—the General Assembly have reappointed their Colonial Committee to promote these interests, and have re-

newed, on the part of the Church of Scotland, the expression of her unabated concern for the eternal welfare of all her children scattered abroad.

I have the honour to be,

My dear Sir,

Your obedient servant,

ROBERT H. MUIR,

*Convener of the Colonial Committee of the General Assembly.*

*To Donald McIntosh, Esq., Elder, West Branch, River John, Pictou, N. S.*

To show the spirit and attitude taken by the Church of Scotland towards the Church of Victoria, Australia—a United Church such as that now under consideration for the Dominion of Canada—we give the following:—

#### APPEAL FOR MINISTERS.

The General Assembly of the Church of Victoria, at its recent meeting, had under its anxious consideration the necessity laid on this Church to endeavour to obtain a stated supply of preachers of the Gospel from the kindred Churches of Great Britain and Ireland, and, after due deliberation, the Assembly instructed its Home Mission Committee to take all competent steps to attain the object desired.

The Home Mission Committee, in undertaking the important duty thus imposed on it, wishes to publish, for general information, the following statement as regards the requirements of this Church in the matter of additional labourers.

As this paper is intended for readers in Europe, as well as nearer hand, the Committee deems it necessary to state the following facts:—

The Colony of Victoria consists of a portion of the southern seaboard of the great insular Continent of Australia, and has about the same area as England and Scotland together.

The climate of Victoria is so mild that grapes ripen in the open air, yet the temperature is not so high as to mature tropical fruits.

The population of the Colony amounts to three-quarters of a million (750,000), of whom about one-third are native born.

The people are located in towns, on gold fields, on agricultural areas, and on pasture lands.

Victoria has three cities (Melbourne, Ballarat, and Sandhurst), besides several

growing towns and villages. Melbourne, the capital of the colony, is by far the largest city in the colonial territory of the United Kingdom, and is, in point of population, the ninth city in the British Empire.

Wealth is rapidly accumulating in the colony. Gold mines are being wrought with every appliance of skill and capital. Flocks and herds abound. Manufactures are springing up. The agricultural lands are being occupied. Railways are being made into the interior, and steamers touch at every point on the sea coast, as well as on the River Murray, which bounds the colony for the greater part on its inland side.

The proportion of the population adhering to the Presbyterian Church of Victoria is somewhat less than one-sixth of the whole.

This Church has, at this date, 119 Ministers in settled charges, and these Ministers are stationed all over the Colony, from Sale in Gipps Land on the south-east to Swan Hill on the north-west, about 500 miles apart.

The Presbyterian Church of Victoria is the largest Church of that denomination on the south side of the Line.

The facilities for locomotion in Victoria are wonderful for a new country. There is hardly a district where fifty people can be gathered together, which is not within a network of Presbyterian arrangements, or which might not be so if a sufficient number of ministers were available.

The congregations of Victoria are, on the whole, not so large as in older countries; but in Colonies the work of a Minister is more varied, and all Ministers here get enough to do.

The aim of the Church is the good old Presbyterian rule of having, on the average, a minister for every 1000 of its people.

There are at present twelve vacancies in the Church—that is, congregations without ministers; and there are at least twelve other places in which congregations could be at once formed. These charges, either already in existence, or which might be soon organised, are not in any one district, or kind of district. New ministers, if acceptable, could be readily settled in almost any of the ten Presbyteries of the Church.

The minimum stipend approved of by the General Assembly is £300 a year, and a manse; and a Sustentation Fund has recently been instituted with a

view to secure that minimum stipend for every minister of the Church.

Almost all the Presbyterian congregations in this colony have substantial churches and manses.

With these facts to appeal to, the Presbyterian Church of Victoria feels that it can ask the parent Churches to come to her help. The Committee is happy to say that this Church represents, not one branch only of the Mother Church, but all the branches. It comprehends, with only three exceptions, every minister in the Colony from the Established Church, the Free Church, and the United Presbyterian Church of Scotland, together with the Presbyterian Church of Ireland. It has therefore great claims on all these Churches for aid, and the best aid they can send to their struggling Australian daughter is more preachers.

The Committee has no doubt that the Home Churches will do their best to supply the Victorian Church with more labourers; and, on the other hand, it will be the duty of the Committee, under instructions from the Assembly, to find money for the necessary outlay on their passage to the Colony, and also to find work and maintenance for them on their arrival.

The preachers to be sent must not be inferior men; they must be carefully selected; and should be men of undoubted character, of strong faith, and of a missionary spirit. To be acceptable and useful, they must have evangelical convictions, a devout spirit, and good preaching gifts. They need also to have good sense, fair culture, and sound bodily health. What the Assembly has specially instructed its Home Mission Committee to obtain, is, a supply of young men recently licensed; not that this Church is unwilling to receive ministers of longer standing and larger experience, but that the present and urgent requirement is a steady accession, at regular intervals, of young preachers. Vacant congregations wishing to call ministers of more years can do so at their own expense, without the intervention of the Home Mission Committee, while it is the special duty of the Committee to find labourers for Home Mission and Church Extension work, who, however, will not be prevented from re-

ceiving a call from any vacant congregation to which they may prove acceptable.

The Committee must guard itself, in conclusion, from conveying the impression that there are no difficulties or discouragements to ministers settling in Victoria. Yet not the less is this Church doing a great work; and she implores the Home Churches to send hither some of the best of their young preachers, to aid her in taking possession of these uttermost parts of the earth for Christ. She is engaged in the arduous work of laying the foundations of a great Presbyterian Church in a new land. She is labouring to evangelise the hopeful youth of Victoria. She is toiling to prevent the brothers and sisters of many Christians at home from falling into a lapsed outcast state. She is humbly endeavouring, not in vain, to turn sinners to God. She has already many tokens of her Master's favour; and with a sufficient staff of godly ministers, there should be no limits, with God's blessing, to her prosperity.

D. MACDONALD, D. D.,  
Convener.

MELBOURNE, 1st Dec., 1873.

#### EXTRACT MINUTE.

"At Melbourne, and within the Assembly Hall, Collins Street, the 11th day of November, 1873 years. The General Assembly of the Presbyterian Church of Victoria being met and constituted, *inter alia*, an overture was read from the Presbytery of Melbourne on the supply of ministers from the home Churches. It recommended that an instant and earnest effort be made by this Church to obtain from the home Churches a regular supply of suitable ministers; that the Home Mission Committee be instructed to address an urgent appeal to the home Churches for ministers, and that a subscription be taken up not later than the month of August next, to provide the necessary funds. The overture was adopted, and the Home Mission Committee instructed accordingly."

Extracted from the Record of the General Assembly of the Presbyterian Church of Victoria, at Melbourne, on this 1st day of December, 1873, by me,

I. HETHERINGTON,  
Clerk of the General Assembly.

The foregoing was published in the *Home Record*, by the Colonial Committee, and already they have had responses,

and will send out every suitable minister who wishes to go.

On another page we give the account of the ordination of the Rev. John G. Stobbs, a young minister of most distinguished parts, well known to many of our own young ministers, who is ere this on his way to Melbourne. Here is the attitude the Church of Scotland will assume towards a United Church on this Continent.

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## Article Contributed.

### Revival in Scotland.

During the last four months, one of the most remarkable revivals of religion that we have ever heard of has blessed the Churches in Scotland. The immediate cause or instrumentality has been the preaching and singing of the Gospel by two brethren from the United States, the well-known lay preacher, D. L. Moody of Chicago, and a colleague named Rev. Mr. Sankey, who has consecrated a magnificent baritone voice to the Lord's service, and who produces as great effects with his singing as Mr. Moody does with his terse, powerful, direct preaching. Any one that has ever been at Conventions of Y. M. C. Associations in the States must have seen Mr. Moody. He has been a prominent figure at such, and at all kindred Conventions for many a year, and no one is in such demand when questions are put through the question-drawer to be answered on the spot. He has the great faculty of always going directly to the point. Combined with this directness is a vast fund of homely mother-wit and a knowledge of human nature that makes him the best open-air speaker we have ever heard. He speaks straight out what he believes; and he believes with his whole soul that men are sinners, and that the only way of escape is through faith in a crucified Saviour. Believing that, he does not mince words when telling men their danger. No thought of 'dignity' stops him. Knowing the awful wickedness men are guilty of in re-

jecting the love of the Saviour, no regard for 'fine feelings' will make him keep silent, or cry 'peace, peace, when there is no peace.' He hates mere talk, however eloquent. What are you doing? he asks. At Conventions, he regards 'resolutions' with suspicion. He desires conversions. "We haven't got a book called 'the resolutions of the Apostles,'" he quaintly remarked once, in a way that brought down the house; "it's the 'Acts of the Apostles.'" The question was asked, "How a Christian can best keep out of the world?" He answered, "Don't go into the world." A minister asked how he best could rouse a country congregation, and was answered, "Get roused yourself." This man, now about middle age, quiet in manner but with a tremendous power of energy and enthusiasm, without literary culture, without charm of manners, with forms of colloquial Western and Yankee speech that British people dislike, has moved Edinburgh, Glasgow, Dundee, and the adjacent regions as they have not been moved—some say since the days of Knox. Verily God chooses the weak things of the world to confound the mighty. Scotland has had the best preaching in the world during the last forty years. But in spite of it all, the people were losing the old religious spirit. Formalism was settling down on the Churches. Scepticism was making sad havoc with the flocks. Evils were flowing in like a flood. Many an earnest soul was crying to the Lord to reveal Himself in power as in the days of old. And He heard the cry. He sent not the wise, the eloquent, the mighty, but two poor, unknown strangers, comparatively illiterate, and these by Bible readings, prayer and praise meetings, and simple direct gospel appeals, have swayed men's hearts by the ten thousand as the trees are swayed by the wind. Learned Principals and Professors, Doctors of Divinity and celebrated lawyers, peers and commoners, the fashionable classes and the lapsed masses, have all alike heard them, sat at their feet, thanked God for them, and borne witness that the work is of God. Established Churches and Dissenting Churches have been thrown open to them. The Assembly Hall of the Church of Scotland has been filled with a prayer meeting led by one of them and a

Free Church minister: while at the same time the Assembly Hall of the Free Church on the opposite side of the street was filled, and the meeting presided over by the other and a minister of the Kirk. The old Scottish prejudices against hymns and instrumental music have given way before Mr. Sankey's singing and the harmonium on which he plays his accompaniments. Even Scottish Episcopalians, perhaps the strictest of all sects, have been thawed, and have co-operated in the work. And the results have been glorious. Thousands are known to have been converted. Ten thousands have been revived. And still the work goes on. What hath God wrought?

The movement may be said to have begun in Edinburgh. For though the two Evangelists had been labouring previously in England, and not without success, still it was only when they came to Edinburgh that the whole city seemed to be moved. And Edinburgh is still the heart of Scotland. Though not half the size of Glasgow, she is the educational, the literary, and the religious, as well as the political, capital of the country. What is done there resounds through the whole land. We need give no details of their labours in Edinburgh, for full accounts have been given in almost every newspaper. It is enough to say that the revival affected all classes; that it was accompanied by no extravagances; that the wise leaders of the Churches, such as Dr. Charteris, Dr. Rainy, Dr. A. Thomson, all joyfully testify to its reality, and that it still continues its full tide of blessing to the city.

In January and February, Messrs. Moody and Sankey went to other cities, such as Dundee, Glasgow, Berwick. We propose to give now, in conclusion, the testimony of an acknowledged competent observer and co-worker in each of those places concerning what he has seen and heard.

Here is a quotation from the written testimony of Dr. Cairns of Berwick, one who, take him all in all, is perhaps the first of Scottish Divines in scholarship and mental vigour:—

“The visit of Messrs. Moody and Sankey, on the 13th of January last, was blessed to produce an awakening unexampled in the history of this town,

and which has so far extended to the surrounding district. The great gatherings in the Corn Exchange on the afternoon and evening of that day, and the prayer-meeting which followed in Wallace-green Church, can never be forgotten by those who were present; and it is believed that many souls date their first impressions from that occasion. It was not as in great cities, where such movements propagate themselves by degrees. The whole town—a sixth or seventh part of whose population was gathered together—was struck at once; and all that has followed has been more or less the continuation of that first mighty impulse. For days a shadow of awe rested upon the place. Anxiety was to some extent in every breast; and many inquirers hastened to ask the question, “What must I do to be saved?” The movement thus visibly and signally begun has been carried on by the constant preaching of the word in the Corn Exchange whenever it could be obtained, and by meetings with inquirers in its various rooms. \* \* \* \* \*

Truly wonderful has been the attendance for nearly a month at these nightly meetings. With a very few exceptions, the Exchange has been filled and repeatedly crowded with more than fifteen hundred auditors; nor has this been dependent to any marked degree on the presence of strangers, for some very large meetings have been addressed by local brethren alone; and the unfailing attendance and deep attention can only be ascribed to the presence of the Spirit of God. Let it be remembered that a congregation of a thousand represents in Edinburgh or Newcastle one in a hundred of the population: but here one in twelve or thirteen; and the testimony thus borne by God to the word of His grace will be appreciated. Through the ten days of the elections the attendance never declined; and on the night of the termination of the contest, a minister from a distance told me that he passed through a crowd of four hundred, addressed by one noble lord on the issue of the poll, to enter the Exchange, and found to his joy a crowd three times as large, listening to another member of the peerage preaching Christ, and exhorting his hearers to make their own calling and election for eternity sure.

"These things are mentioned to the glory of God, who heard the earnest prayers of his people that the election might not sweep away spiritual impressions, and made it pass without a single ease of intemperance chargeable to any resident in the locality coming before the magistrates in the election week. In the preceding week there was but one case, and in the first week after the awakening there was none at all. These facts open up a vista into the future of the most cheering kind, and show that Christ's name needs only to be exalted to banish every crime and vice from the face of the earth."

Here, again, is the testimony of the Rev. J. McPherson, author of the *Life of Duncan Matheson*, concerning the style and manner of working of the two evangelists, and of their last great meeting in Dundee:—

"On February 14th, amidst innumerable regrets, Messrs. Moody and Sankey left Dundee for Glasgow, whither we follow them with many prayers. And here let me say, in a single sentence, that their whole work is characterized by a constant appeal to the Word of God. No place is given to mere excitement. In their prayer-meetings, their Bible readings, their evangelistic services, their dealings with inquirers, they acknowledge and employ no standard, no rule, no guide, save the Word of the living God. Hence, there is a total absence of fanaticism and extravagance. The one only question raised by these evangelists is, "What saith the Lord?" And to the written answer of the Holy Ghost they invariably make their solemn appeal. Had these men done no more in this town than to give a powerful impetus to the constant, systematic, and prayerful study of the Scriptures, their labour has not been in vain."

The writer describes their all-day meeting in Kinnaird Hall, the largest in Dundee, capable of holding three or four thousand. The meeting commenced at 10 A.M., and continued for six consecutive hours, the first hour being devoted to praise, the next to the promises, the next to prayer, the next to the consideration of "How best to carry on the work of the Lord in Dundee," the next to answering written questions that had been sent in on matters experimental and

practical in religion, and the last hour was occupied by Mr. Moody in an address on good works, his words on which "fell like blows." Mr. McPherson thus describes the appearance of the meeting:—

"Long before ten o'clock the spacious room was filled to overflowing. Many were contented to occupy the passages and vacant spaces about the doors, whilst others were compelled to go away for want of standing room. It was a day long to be remembered in Dundee. Neither its memory nor its fruits will fade with the present generation. Many of those present had come considerable distances, from places north, south, and west. Ministers, missionaries, evangelists, elders, deacons, Christian workers and members of churches of every evangelical denomination, were there; but the assembly was distinctly and simply Christian. In all the services of the day the true essential unity of the disciples of Jesus was beautifully exemplified and fully enjoyed. None said, 'I am of Paul,' or 'I am of Apollos,' but the voice of that great assembly seemed to say, 'We are all of Christ, for we are all one in Him. None but Christ! None but Christ!!'

"To those who sat on the platform, and especially to ministers and other Christian workers who have toiled long and hard in the vineyard of the Lord, it was no ordinary joy to look on so many faces now radiant with happiness, and anon bathed in sweet, silent tears. The whole aspect of the meeting was like a peaceful sea gleaming in the summer sun, whose many rippling waters murmur only songs of joy and praise. Although the services were carried on continuously for six hours, there was no discord, no monotony, no weariness. Of sensationalism there was none; a holy calm, a sweet and solemn sense of the immediate presence of the Master of assemblies, seemed to rest on every soul. 'Be it unto thee according to thy faith,' was the word. Every little vessel had its own share; every cup seemed to overflow. Venerable men of God were heard to say they had never seen such a day. Like Peter on the mount, many were ready to exclaim, 'Master, it is good for us to be here.' Good, indeed, it was, because of what we saw and

heard and felt; Jesus was so very near, and heaven seemed so very real."

The Rev. Andrew A. Bonar, author of the *Life and Remains of Robert McCheyne*, writes a long letter to "The Christian," giving an account of the movement in Glasgow. We have no space to quote at length from it. Indeed it is difficult to quote from Andrew Bonar. When you give a part you want to give the whole. He says that the two evangelists began their labours in Glasgow with a delightful meeting of 3000 S. S. teachers in the City Hall. They took this way of engaging the prayer and sympathy of 3000 workers for Christ in the beginning. Bonar was especially delighted with the daily prayer meeting, attended by over 1500:—

"Christians and Christian ministers of all denominations, from the country as well as town, come to this meeting; it is a meeting that sends us back to Apostolic days, when 'the multitude were of one heart and of one soul' (Acts iv. 32), praying 'with one accord' for the setting forth of the power of the Holy Ghost in the city. 'It is not preaching Scotland needs,' said one brother, 'it is prayer and power.' Our brethren reckon this hour of prayer to be the most important of all the meetings, since it is here that believers are filled with the Spirit to overflowing, and then go forth to the unsaved."

He thus concludes his letter: "As in the days of the Forerunner, He made men willing to go out in thronging multitudes to the Desert, seeking out the preacher, the preacher not needing to seek out them; so it is now. 'The Kingdom of God is preached, and every man presses into it.' Applications for visits of our two brethren come in from all the region round; Greenock, Dumbarton, Paisley, Rothsay, Hamilton, Millport, Saltcoats, Bothwell, Barrhead, Rutherglen, and other localities. Yours, etc.

"ANDREW A. BONAR.

"Glasgow, Feb. 18th, 1874."

Thank God for such glorious intelligence. Let us also know assuredly that God is equally willing to bless us in these Provinces. "Lord, wilt Thou not revive us again?"

HALIFAX.

## Letter to the Editor.

CHARLOTTETOWN,  
March 31st, 1874.

MR. EDITOR:

Dear Sir,—I should perhaps before this have given your readers an account of the work of grace which has been going on for some months in Charlottetown, but the time at my disposal was insufficient, and I preferred waiting till we had gathered full results before undertaking an account of the work. Suffice it to say, then, at present, that there has been a great awakening to a sense of the reality of divine truth, throughout this city, an earnest investigation into the state of "personal religion," together with an anxious enquiry into the terms and means of obtaining salvation. In contrast with the indifference which was very prevalent in multitudes of cases, where there appears to be, and where I believe there really is now, a "resting on Jesus," together with a desire to serve Him—the change is great, and this change even the most callous will acknowledge is most desirable.

The special means employed were simply the ordinary means of reading the word of God, prayer, praise, and direct address, (I speak, of course, of my own congregation.) To give these their fullest and most powerful effect, we met every night during the week. Whilst I write, this is now our eighth week. The services have been attended with a most abundant blessing. In some instances, whole families have professed to have realized an interest in the Saviour. Young men and young women who were careless and unconcerned have met together to pray, and have waited to praise God for His goodness. Many profess openly to have received a change of heart. Our young men meet every night for prayer. Our young women meet for the same purpose—by themselves, of course. These exercises over, they come into the general meeting with hearts prepared to wait on the Lord, and to receive His blessing.

Another special means is our meeting for enquirers held after the general meeting is over. This is by far the most interesting one, enabling us to speak directly and personally to each one present of the state of religion in the heart. Those who attend that meeting profess to be anxious about their soul's salvation, and come for instruction and guidance. For several nights the attendance in this meeting ranged from 70 to 100. The lecture room could hold no more. A few remained in the Church. Of these who professed to be enquirers I have retained as full a record as circumstances

would permit. Only at the commencement we were taken at unawares. I did not anticipate such a great advancement, and was too busy with individual cases to take full account. I should say that at least over 200 must have had personal conversation with me. But that is not all. The general openness of the people to engage in conversation as to the condition of their spiritual life, is very marked, and our Communion Table was the most abundant and refreshing we have ever had. Up to this date, the greatest interest continues. In the Wesleyan Church there has been a very abundant reaping. In the Sister Presbyterian Church there has been a season of very great refreshing. The Episcopal Church has had nightly meetings, and within the last fortnight the new Baptist minister—a disciple and pupil of the Rev. C. Spurgeon—has begun to hold special services.

In our Sabbath School, our Church attendance, and on our collections even, the results have been very discernable. It has been truly a season of reviving—of refreshing from the presence of the Lord.

The conduct of the meeting has been very staid. The utmost expression of feeling is the head bowed, and the silent tear. Let us trust that this is but the commencement of a fuller and larger manifestation of God's grace. His arm is never shortened that He cannot save, nor His ear heavy that He may not hear. When we are straitened, it is in ourselves, but not in Him. He always delights in mercy.

T. DUNCAN.

## Presbytery Minutes.

### Abstract Minutes of Halifax Presbytery.

Presbytery met on the 25th March. Five ministers and three elders were present. Rev. Mr. McMillan of Saltsprings, and Rev. Mr. Talloch, being present, were cordially invited to sit and deliberate. The following communications were read, viz.:

1st. A letter from the Clerk of the Presbytery of Truro, intimating that that Court had refused to agree to the proposal of this Presbytery anent Spring Hill preaching station. 2nd. A private letter from Rev. Mr. McDougall of St. John's, Newfoundland, stating his intention to leave that place on 23rd April, and saying that he would forward by next mail his resignation of the charge of St. Andrew's congregation. 3rd. A letter from Mr. McLeod, elder, Folly Mountain, requesting occasional sup-

ply. 4th. A letter from Mr. John G. Fraser, Spring Hill Mines, enclosing minutes of a meeting of the Presbyterians held there on 19th March, from which the following are extracts:—"It was moved, seconded and passed, that the vote be taken by ballot to which Presbytery we be connected, which resulted in 15 votes for Halifax Presbytery, and 5 for Truro Presbytery.

"Moved, seconded and passed, that the Secretary of this congregation communicate with the Halifax Presbytery, requesting them to come and organize us into a congregation."

The Presbytery first took into consideration the information from Mr. McDougall, when it was moved and agreed to, that, in the event of an application from him for release from the congregation and Presbytery certificate, the Clerk be instructed to forward the latter, and write to the Session Clerk, formally severing the connection between the congregation and Mr. McDougall.

The letter from Spring Hill was then taken up, when the following motions passed unanimously:—1st. That this Presbytery accede to the request of the Presbyterians of Spring Hill Mines for organization. 2nd. That Rev. G. M. Grant be appointed to wait on the Truro Presbytery to explain the position of this Presbytery anent Spring Hill, and, in the event of his being unable to attend their next meeting personally, that he communicate by letter. 3rd. That the appointments of Rev. John Campbell for 29th March, and Rev. Mr. McMillan for 12th April, stand, and that the Moderator be appointed to preach in Spring Hill on 26th April and 3rd May, and that he be instructed to dispense the Sacrament of the Lord's Supper and organize the congregation. 4th. That Rev. Mr. Neish supply Spring Hill on the third Sabbath of May. 5th. That the Halifax members of Presbytery be appointed a Committee on Spring Hill.

The letter from Folly Mountain was then considered, when it was moved and agreed to that the Rev. John McMillan be appointed in the meantime to do what he considers best anent the supply of that station.

Rev. Messrs. McMillan and Grant having led in prayer, the Returns from Sessions and congregations anent Presbyterian union were read, when the votes on that important question were found to be as follows:—

1st. St. Matthew's Church. Session unanimously in favour—also 258 communicants and 67 adherents. There are opposed to Union 13 communicants and 2 adherents—being members of four families.

2nd. St. Andrew's Church. Session unanimously in favour, with the exception that they oppose the insertion of the Larger

Catechism in the Basis. 29 communicants, 37 adherents and 37 others are in favour of Union, provided they retain control of their Church property and their present mode of worship. There are 5 communicants, 3 adherents and 2 others, opposed to Union.

3rd. Richmond, &c. Session and eighty-four communicants in favour; none against.

4th. Musquodoboit. Session and congregation unanimously in favour.

5th. Truro. Session unanimously in favour, also 38 communicants and 42 adherents. There are 14 communicants and 19 adherents opposed to Union.

6th. St. Andrew's Church, St. John's. Not heard from as yet.

Kirk Sessions were then ordered to produce their Records, and to be prepared to report anent Synodic collections at next meeting.

After granting orders on the Treasurer for sums due by the Presbytery, the Court adjourned, to meet again in St. Matthew's Session Room, Halifax, on the last Wednesday of May, being the 27th, at 3 o'clock, p. m.

J. McMILLAN, Clerk.

#### Extract Minutes of Presbytery of St. John.

The Presbytery of St. John met in St. Stephen's Church, St. John, on 25th March, 1874. Sederunt: Rev. Wm. P. Begg, Moderator, *pro tem*; Rev. R. J. Cameron, Clerk; Rev. Messrs. Caie and Halley, ministers; William Girvan and W. H. Livingstone, elders.

The Rev. Dr. Waters of St. David's Church, St. John, being present, was invited to sit and deliver a discourse.

The Rev. Mr. Caie a. read to visit the congregations within the bounds of the Presbytery, which had not contributed, or subscribed to the Widows' and Orphans' Fund, with the hope that the full amount expected from this Presbytery would be subscribed before the meeting of Synod.

The arrangements with reference to the supply of St. Andrew's were made as follows:—Rev. Wm. P. Begg for April 5th; Rev. S. Halley for April 19th; Rev. R. J. Cameron for May 3rd; Rev. Dr. Brooke for May 17th; Rev. Wm. Pogo for June 7th. Mr. Caie agreed to give a Sabbath's services there, when he would be visiting the congregations on behalf of the W. and O. Fund.

The Presbytery agreed to request the Home Mission Board to send a missionary for three months to this Presbytery, with the object of supplying the vacancy in St. Andrew's.

The Rev. Mr. Caie submitted the follow-

ing *in memoriam* of the late Rev. Peter Keay, which it was agreed should be entered on the minutes, and a copy of it forwarded to Mrs. Keay:

"In the mysterious Providence of God we are called to mourn the sad and sudden removal of another from the slender ranks of labourers in this part of our Master's vineyard. Very suddenly, on his journey home to St. Andrew's, on the morning of Dec. 29, he was summoned from time into eternity, and has left a wife and family, and a large circle of friends, to mourn his loss. In common with all who knew him, the brethren of this Presbytery, with which for the long period of about 16 years he was associated, feel deeply the blank made by his removal, and they desire to place on the records of this Court a sincere expression of the respect and esteem in which their late brother was held by all its members, who had an opportunity of becoming acquainted with his many excellent qualities, and his untiring zeal and devotion in the service of his Master. For some years after his arrival in this country, he laboured in the Northern part of this Province, and there, as well as at Nashwaak and Stanley, where the greater part of his ministry was spent, his many labours of love, and his diligence in preaching the Gospel, will be long and gratefully remembered. About five years have passed since his translation from Nashwaak to St. Andrew's, and during these years he has laboured most diligently and faithfully as a minister of Jesus Christ, and his sudden removal has severed many deep and tender ties between a loving pastor and a devoted people, and left a blank in our list of ministers which will not be easily filled. The profound respect and esteem in which he was held by all classes of society in St. Andrew's, was shown by the almost entire male population of the town following his remains to the grave, and on Sabbath, when his funeral sermon was preached in Greenock Church, the large congregation that crowded every part of the building was composed of all denominations in the community.

"In the courts of the Church his diligence and usefulness was well known and deeply appreciated by all his brethren.

"To his bereaved and mourning widow and family the members of this Presbytery would respectfully tender their deepest and most heartfelt sympathy, and pray that the God of the widow and the fatherless may be pleased to manifest towards them His tender compassion and loving kindness."

The Union Remit was then considered by the Presbytery. A copy of the minutes of the Joint Committee of the Presbyterian Churches of the Provinces of B. N. A., on

the subject of Union, at St. John, N. B., April, 1873, was laid on the table. After the basis and resolutions therein agreed upon were read, it was moved by the Rev. Geo. J. Caie, and seconded by Mr. Livingstone, and agreed to unanimously, that the articles forming the basis of Union as now read, and the resolutions following as submitted to this Court and approved of by the Synod of the Church in 1873, be approved of by this Presbytery, and that the Clerk be instructed to send them down to Kirk Sessions and congregations to ascertain their mind on the subject, and that Kirk Sessions be ordered to report to the Presbytery before the meeting of Synod.

The Presbytery adjourned to meet in St. Andrew's Church, St. John, on June 27th, 1874, at 10 o'clock.

R. J. CAMERON, Clerk.

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## Committee Minutes.

### Minutes of Home Mission Board.

ST. ANDREW'S CHURCH,  
St. John, N. B., March 19th, 1874.

At which time and place the Home Mission Board met on the call of the convener, and was constituted with prayer. Present: Rev. R. J. Cameron, convener; Matthew Lindsay and Roderick Ross. Mr. Lindsay was requested to act as Clerk.

The minutes of last meeting were read and sustained. The convener stated that this meeting was called in consequence of having received a letter from the Clerk of the Pictou Presbytery, relative to supplements in that Presbytery, which was read. In accordance with request made, it was agreed to grant Pugwash \$110; McLennan's Mountain \$60, River John \$40, respectively, for half year ending February 1st, 1874.

The Board appointed Messrs. Geo. M. Grant and John Campbell, of Halifax, a committee to consult with Messrs. Gordon and McLean, Gaelic Catechists, relative to their services during the summer, with power to make appointments for them.

M. LINDSAY, Clerk, pro. tem.

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THE Reformed Episcopal Church movement continues to be the principal excitement in Ottawa. The new movement has gained strength, and regular reformed services were held in the Court House on Sunday. It is proposed to build a church this spring in some convenient part of the city.

## Mission Intelligence.

### Minutes of the New Hebrides Mission Synod.

(Continued from January Number.)

24. A letter was read from Rev. Dr. Steel, stating that the following gentlemen had consented to act as a Board of Management for the Mission vessel in Sydney, viz: A. Learmont, Esq., J. P., J. H. Goodlet, J. P., K. Gray, Esq., Rev. Dr. Fullerton, Rev. Dr. Beg, Rev. J. Cosh. The Synod expressed their high satisfaction with that arrangement.

25. The report forwarded by Mr. Cosh, Secretary to the Board, was read, in which was stated all that the Board had done to obtain a vessel, and that finally they had chartered the *Paragon*, a vessel of 160 tons register, for four or five months, for £80 a month, and insurance for the sum of £800, the mission to provide every thing, and that Captain Jenkins had been re-engaged for this voyage at £15 per month. It was agreed that the thanks of the Synod be given to the members of the *Dayspring* Board for the important services they have rendered to this Mission in connection with the work of the *Dayspring* and the chartering of the *Paragon*, and that they be respectfully requested to continue their services.

26. Communications from the Agent of the Mission, the *Dayspring* Board, and others were read as to what steps should be taken to procure another vessel; some recommended that a new vessel be built in Scotland, others that the *Paragon* be purchased, as she could be obtained for £3000.

After considering the matter carefully, the Synod agreed that a vessel should not be built in Scotland, but that one should be procured in the Colonies, and that in all the circumstances of the case they approved of the proposal to purchase the *Paragon*, providing no other more suitable vessel can be obtained when the *Paragon* returns to Sydney.

27. The Synod therefore authorize their Agent in Sydney to draw the £2000 of the insurance money received by the Rev. Dr. McDonald, and by him invested in the Loan Mortgage Bank, Melbourne, and £1000 of the insurance fund in the keeping of the Presbyterian Church of Victoria, and, invested along with its monies, to pay the sum agreed upon for the *Paragon* should the purchase be completed.

28. The Synod authorized those of their members who may go up to the Colonies this year to act as the representatives of this Mission to the different Presbyterian

Churches in Australia and New Zealand, to put themselves in communication with the Dayspring Board in Sydney, and with the Mission committees of the respective Churches, and to make such arrangements with them as may be considered most advisable for raising the sum of £1500, viz: £1000 to replace the sum to be drawn from the insurance fund, and £500 to cover the alterations and repairs in the *Paragon*.

29. While these are the carefully considered views of the Synod, nevertheless if the Board have not consulted the Mission committees of the respective Churches that have hitherto supported the *Dayspring*, the Synod request the Board to do so; and in the event of a majority of these committees disapproving of the purchase of the *Paragon*, the Board are not to complete the purchase, as the Synod while expressing their own deliberately formed conviction are unwilling to act contrary to the declared opinion of a majority of the Churches supporting the Mission vessel should this be found to be the case.

30. Messrs. Paxon, Copeland, Watt, and Captain Jenkins were appointed a committee to prepare a plan of the alterations required in the *Paragon* to render her suitable for the wants of this Mission, and to lay this plan before the Board in Sydney for their guidance, should the *Paragon* be purchased.

31. That in the event of the *Paragon* being purchased her name shall be changed to that of the *Dayspring*.

32. That in the event of the *Paragon* not being purchased and another vessel being sought, it was agreed that the Board be instructed to look out for a vessel of 150 tons register or thereabouts.

33. It was agreed that the Mission vessel shall not make a second voyage from Sydney to the Islands this year, but shall leave Sydney next year not later than the 1st of April.

34. It was agreed that the Synod instruct the N. H. M. S. Board in Sydney to re-engage Captain Jenkins and Mr. McArthur the chief officer for next year; and that for the time they are not in the service of the Mission after the arrival of the *Paragon* in Sydney, the Board shall allow them such remuneration as may be considered just and equitable in the circumstances.

35. It was agreed that the Synod appoint the Rev. Dr. Steel to be agent for the Mission vessel at a salary of £50 stg. a year, and that they recommend to those Churches connected with this Mission that have not officially appointed him as their agent, that they should do so without delay and that they further recommend to all the Churches having missionaries on the New Hebrides,

that they allow the agent £5 annually for each missionary.

36. It was agreed that the thanks of the Synod be tendered to the Rev. Dr. Steel, Sydney, for the highly satisfactory manner in which he has discharged the duties of agent for the past year in connection both with the Mission and the Mission ship.

37. That in the event of a new vessel being procured, this Synod consider this to be a suitable time for making such alterations for the management of the vessel as the altered circumstances of the Mission require.

The members of this Synod have never shrunk from assuming responsibility, or undertaking labors, when the interest of the vessel rendered these necessary, but they have no desire to retain any power that may be more advantageously vested elsewhere, and in view of the greatly altered circumstances of the Mission since the *Dayspring* was obtained, they would respectfully suggest that all the Churches supporting the Mission vessel should confer freely with one another as to the best means of securing the continual support of the said vessel.

38. Captain Jenkins reported that he had fulfilled all the appointments laid upon him both at Sydney and Aneityum; the report was received and the captain was thanked for his diligence.

39. That the members of this Synod going up to the Colonies be instructed to make special appeals to the different Presbyterian Churches there in order to obtain an additional supply of missionaries.

40. Mr. McDonald stated that in the event of his return to Fate, considering the condition and extent of the Island, it is desirable that he should have a fellow-laborer to be settled near the extremity of Havannah Harbor, with the view of operating on the East side of Fate, and he requested the Synod to give him their sanction to make the necessary appeal to the Presbyterian Church of Victoria.

The Synod authorize and encourage Mr. McDonald to make such an appeal.

41. From statements made by several members of this Synod respecting the kidnapping of natives, it appears that there has been no perceptible diminution of the evil during the past year; from the interior of Eromanga especially a great number of natives had been taken away; the murder of Mr. Gordon and other crimes threw the heathens on that Island into a great state of alarm, and rendered them peculiarly disposed to yield to the inducements held out to them to leave their homes, and several vessels availed themselves largely again and again of that state of feeling, to the per-

manent injury of that Island; nevertheless this Synod note with thankfulness the healthy tone of public opinion growing up on this, and the prompt and energetic action taken by the British Government. Also the recent arrival in the New Hebrides of H. M. S. *Reward*, Lieut. Suckling, R. N., Commander, to protect the natives of this group.

This Synod therefore instruct its members to supply the Commander of that or of any of Her Majesty's vessels similarly employed, with such information as they may possess; and to render every assistance in their power, so that the evils that have arisen out of the system may speedily be brought to an end; also that they collect and publish such facts on this subject as may be best calculated to draw public attention to the injurious effects of deportation in all its forms, and the fearful iniquities connected with the labor traffic.

42. Mr. McKenzie was authorized to apply to the British and Foreign Bible Society, to print for him in English type 400 copies of a translation of Genesis in the Fata language, left in MS. by Mr. Cosh; and to request Mr. Cosh to carry it through the press for him in Sydney.

43. Mr. Milne was authorized to apply to the Presbyterian Churches of Otago and Southland to bear the expenses of printing in English type 300 copies of a small primer made up of scripture extracts; also of a small Scripture History, to be printed in the same type.

44. Mr. Murray was appointed to accompany the *Paragon* on the next voyage to assist Mr. Annand in his settlement at Efil Harbor, and in the erection of his house; and to confer with Mr. Goodwill as to his leaving his Station in Santo.

45. In order to protect the Churches represented in this Mission against undue expenditure, it was agreed that in future any missionary proposing to purchase a boat, erect a house or otherwise to involve an expenditure of £10 or upwards, must first receive the sanction of this Synod to such expenditure.

46. That in the event of any missionary leaving his Station and being succeeded by another, in order to prevent the trouble of removing furniture, &c., this Synod recommend that all his furniture be passed over to his successor at a valuation, but that the Church supporting such missionary pay him for the same, and charge it to his successor, but allow him to pay it by instalments more or less yearly, according to circumstances.

47. Mr. Milne was appointed to prepare the Report on the Mission vessel, Mr. Watt a Report on Native Teachers.

48. The meeting of Synod for 1874 to be held at Anelcauhat, Aneityum, as soon as possible after the arrival of Mission vessel from Sydney.

On Wednesday, the 23rd of July, the Moderator concluded the meeting of Synod with an appropriate address, singing, prayer, and benediction.

Every *sederunt* was opened with singing, reading the Scriptures, and prayer, and closed with prayer.

A considerable part of the first *sederunt* was spent as usual in devotional exercises.

(Signed.)

PETER MILNE, Moderator.

JOHN INGLIS, Synod Clerk.

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## News of the Church.

### Nova Scotia.

The Rev. A. W. Herdman, on the evening of March 4th, was waited upon by two members of his congregation, who, in name of the town members of his charge, presented him with a purse of two hundred dollars, in commemoration of the 25th anniversary of his ministry in Pictou. The following is Mr. Herdman's reply to the donors:—

*Gentlemen,*—I sincerely thank you for your large and munificent donation. It sufficiently speaks for itself. It attests good feeling, it renders labours easy, it cements intercourse, it excites to gratitude, it is fruit that shall abound to your account. Its acceptance, therefore, affords me peculiar gratification, as well as furnishes substantial help.

I beg to assure you that the sermon, on the occasion of my 25th anniversary, was preached with no other view than to excite to gratitude for God's goodness in sustaining me through a quarter of a century's ministry in connection with St. Andrew's Church, but henceforth I shall have cause to remember the occasion as a memorial of your generosity as well as of His goodness who put such liberality into your hearts. That the Lord (who counts what is done to His servants is done to Himself) may abundantly reward your unexpected liberality, bestow upon you all both temporal and spiritual good, and in the day He shall make up His jewels, own and make mention of you as His, is the sincere prayer of your minister and well-wisher,

ANDREW W. HERDMAN.

*Manse of Pictou, 5th March, 1874.*

**ST. ANDREW'S SABBATH SCHOOL, HALIFAX.**—At the annual meeting of this School, Mr. Thomas Mitchell, Superintendent, in the Chair, among other business there were the following disbursements made: For support of Isaac Inglis, pupil at Industrial School, \$40.00; for Catechist under Rev. Mr. Robertson, Erromanga, when employed, one year's salary, \$50.00; for Native Converts' Church, Calcutta, India, £2 sterling; and for other purposes several smaller sums. The School is flourishing in every respect.

In the resignation of Miss Mitchell, the Sunday School has lost the services of a lady whose term of good faithful work has extended over almost a life time, and a long one at that. She has been, in her connection with the School, the teacher at one time or other of almost all the teachers at present in active work of the School. So far back as 1836, we find her name upon the Roll as a teacher; and from that time till the present—a period of 38 years, we find her not only a zealous and efficient teacher, but one whose name is at or near the head of every good movement. Her singular success in Sabbath School teaching was owing to a gentle and kindly disposition, which won the affections of her pupils and made them her friends for life.

We have much pleasure in noting that the children attending her class at the date of her resignation, have presented her with a very pretty little work box, to mark their loving esteem of one whose resignation has caused universal regret among both scholars and teachers alike.

We further note with pleasure the fact that the congregation are engaged in the erection of a Manse. The contract has been taken, and the building will be ready for occupation in October next. The enterprise of this congregation is deserving of credit. Six years ago they were in an old Church and in debt. Now they are in a new and beautiful Church, and increasing in numbers. The minister will soon have a Manse to live in near the Church, and suited to his wants and conveniences. It is to be situated immediately beside the Church, and is to be erected upon a plan adapted to the purposes intended

according to the latest improvements of the times.

**PURVISBURN.**—This comparatively new congregation is showing signs of vigorous life that would do no discredit to older organizations. One significant sign is, that this year it takes over eighty *licards*.

**SALTSPRINGS.**—Last Sunday Rev. Wm. McMillan preached his sixth anniversary sermon to Saltsprings congregation. May he live to preach his sixtieth, unallured by the numerous Ontario congregations that seek him!

**CAPE BRETON.**—Our friends in Cape Breton will be glad to hear that Messrs. John McLean and George Lawson Gordon have been re-appointed by a Committee of the H. M. B., Catechists for the summer; the former to give the month of May to River Inhabitants, and the following months to Loch Lomond; the latter to labour at Port Hastings and West Bay.

Mr. McLean will hold service in River Inhabitants Church on the first Sunday in May. Mr. Gordon will be in Port Hastings on the last Sunday of April.

#### New Brunswick.

**CARAQUET CHURCH.**—An interesting congregation is now being formed at Caraque, forty miles from Bathurst. The population of the place is almost entirely Roman Catholic. Of the few resident Protestant families, some belong to the English Church, some to the Presbyterian, and some to the Wesleyan. These have hitherto met for occasional preaching in the little post office of the place, kindly placed at their disposal for the purpose by the Post-master, Mr. Blackhall. We have seen about sixty anxious hearers crowded in that small place. As not one of these three denominations is able to form a congregation of itself, all three have agreed to unite harmoniously together in forming one congregation, with one trustee from each; and they are now erecting a Church upon a piece of ground kindly granted by the Hon. Mr. Young for that purpose. The neighbouring ministers belonging to the three denominations intend officiating as frequently as possible in the Church when erected. A

collection in aid of this interesting undertaking was made in St. Luke's (Kirk of Scotland) Church, Bathurst, on Sabbath, the 15th March, the result of which was very gratifying,—thirty-five dollars having been thereby added to the Building Fund.

**FESTIVAL AND S. SCHOOL CONCERT.**  
—A grand festival and concert in connection with St. James' Church Sabbath School, Newcastle, was held in the Temperance Hall, on the evening of Tuesday, the 4th March last. The hall was filled to its utmost capacity by a most orderly and highly appreciative audience. The festival and concert was a complete success.

The chair was occupied by the Rev. Mr. Anderson, the much esteemed pastor of St. James', who appeared deservedly proud of the scene that spread before him. There were upwards of two hundred children, with faces beaming with intelligence and delight, looking on him as their father and their guide. Around him were standing many just blooming into manhood and womanhood, regarding him as their pastor, counsellor, and best friend. Before him sat many of his most attached people. The sight truly was very interesting.

The meeting was opened by the choir singing a beautiful anthem, which was well rendered and loudly applauded. The children of the Sabbath School sang several pieces, very sweetly and very prettily, shewing the good results of the excellent training they had received from their superintendent, C. M. Hutchinson, Esq. There were several very finely-rendered solos and choruses by the choir, which were well received and loudly *encored*. Miss Addie Davidson very ably presided at the organ during the evening.

Several addresses were delivered by the Rev. Messrs. Anderson, Coleman, Wilson, and Russel. They were chiefly remarkable for their brevity, which was of course much appreciated by the audience, who came to hear singing of a high order, and not the far-end of a sermon. But the most interesting part of the whole was the passing round of refreshments to the children of the Sabbath School. These were neatly tied up in coloured tarletan bags. Each scholar received one, and, if we may judge by

the countenances of the little ones, these bags contained no ordinary assortment of good things. Prizes were given to those scholars who had not been absent a single Sabbath during the past year. Also to those absent only one Sabbath; and also to those who showed most acquaintance with certain prescribed lessons. Then followed a few more pieces of music by the choir, which were well received and *encored*. Afterwards a hearty vote of thanks was given to the ladies for providing such bountiful and richly-filled bags of nice things; also to the choir for their excellent music. This most pleasant festival was brought to a close by the Rev. Mr. Johnstone pronouncing the benediction.

We congratulate the new minister of St. James' on the success which seems already to crown his labours in Newcastle. Long may his bow abide in strength, and may his people, young and old, always be ready to co-operate with him in any good work.

#### P. E. Island.

**REVIVAL IN ST. JAMES' CHURCH, CHARLOTTETOWN.**—There have been meetings nightly, during several weeks, for prayer and the exposition of the Word of God, followed always by meetings for enquirers. Remarkable interest continues to be shown. The fruit will no doubt be unto holiness, and the end everlasting life.

#### Canada.

A SOCIAL meeting of the members of the Kirk in Quebec was held in Morrin College buildings on the evening of the 5th ultimo, the first meeting of the kind held by this congregation within the memory of the oldest inhabitant. It was therefore specially interesting, and the success which attended it was so gratifying that it is not likely to be the last. The rooms of the college, which are well adapted for a reunion of this kind, were handsomely decorated. The attendance was large.

The College staff consists at present of five Professors—including Principal Cook, who attends to the theological department. In addition to the classics, taught by Professor Weir, a good deal of attention is given to modern languages—French, German, &c. Dr. Douglas

lectures on chemistry and other scientific subjects, Professor McQuarrie has charge of mathematics and, if we remember aright, of moral philosophy. The number attending Divinity is small, not exceeding 7 or 8. There are, however, over 200 attending altogether, including Ladies' classes.

**ST. MARK'S CHURCH, MONTREAL.**—The Annual Report of St. Mark's shews the total revenue to be \$1,263.50—comparing favourably with former years. The Sunday collections for the year were \$600. There are 246 sittings let in the church. The number of families connected with the Church is over 100, and of communicants on the roll 138.

WE notice with pleasure the induction of our old friend and classmate, the Rev. John Fairlie, to the Pastorate of L'Original and Hawkesbury.

At Kingston, the students' missionary association had a most successful meeting on the evening of the 11th ult., in St. Andrew's Hall. Principal Snodgrass was chairman. Addresses were given by Dr. Jenkins, Professor Mackerras and Rev. Andrew Wilson. The collection amounted to \$77. The number of applicants for missionary appointments has increased from *four* to *twenty-one* in three years, and instead of confining their labours to vacant places, it is now proposed to undertake more purely missionary work in new fields; hence the necessity of funds as such places are not likely to be self-sustaining for a time.

THE Rev. Charles I. Cameron, graduate of Queen's College, and well known to some of our ministers, who studied in Glasgow University, expects to return to Canada in September next. He will be a decided acquisition to our brethren in the ministerial ranks. Mr. Cameron spent his last session in theology in the University of Glasgow. While there he acted as tutor in the family of the late Dr. Norman MacLeod, and was induced to take an appointment under the Indian Mission Committee of the General Assembly. For this purpose he was ordained by the Presbytery of Glasgow. After about two years' service in India, his health gave way, and he went to Australia where he has completely recovered, and has been labouring successfully.

REV. DR. BELL, formerly of Clifton, has been inducted to the pastoral charge of the congregation of Walkerton, in the Presbytery of Saugen.

THE Rev. Mr. Smith of Fond du Lac, Wisconsin, has come after all to fill the "Kirk," which has been vacant for some years. We are much pleased that the pulpit of the Collegiate Church is to be filled by an alumnus of Queen's College. May every success attend him.

### Scotland.

THE LATE DR. NORMAN MACLEOD. —The parish church of Crathie, Balmoral, is being enriched with a fine monument of the late Dr. Norman Macleod. It is a two-light window, each light 9 feet 6 inches by 2 feet 5 inches. The nimbus of the left-hand figure is inscribed "David Rex." The Psalmist is clad in blood-red garments, relieved by a cloud of lace. The background is of rich antique blue, with green and variegated foliage. "Sanctus Paulus" is the name upon the nimbus of the right-hand figure. The apostle is clad in rich blue, soft green studded with stars, and greenish yellow, and stands out against a white-bordered background of ruby on blue. The following is the inscription:

In Memoriam.  
 NORMAN MACLEOD, S.T.D.  
 Viri in Ecclesia illustris,  
 In Republica honorati,  
 Populo dilecti.  
 Laboribus domi forisque benignis indefessus,  
 Catus, comis, egregie cordatus homo,  
 "Bona Verba" administravit,  
 Unde ubique gentium  
 "Volitat vivus per ora virum."  
 Mortem viri magnanimi inopinatam  
 Regina populusque  
 Una merebant.  
 Natus est anno Salutis MDCCCXII.  
 Obiit MDCCCLXXII.

ORDINATION OF THE REV. J. G. STOBBS, GREENOCK.—At the meeting of the Greenock Presbytery on Monday, the rev. court proceeded to the ordination of the Rev. J. G. Stobbs, M.A., for a number of years assistant to Dr. McCulloch, West Parish Church, the rev. gentleman having been appointed to the pastorate of the Scotch Church, Melbourne. Dr. McCulloch ordained, and at the close, in addressing Mr. Stobbs, said a few words of counsel to a minister in such circumstances, but consider-

ing Mr. Stobbs' experience in the discharge of pulpit and parochial duties, he did not think it necessary to remind him of these duties in detail. He should therefore content himself with two suggestions, namely, to make Christ the primary and chief theme of his sermons, and Christ's glory and men's salvation the grand aim of his preaching.

## The Sabbath School.

### LESSONS FOR MAY.

#### FIRST SABBATH.

SUBJECT:—*The Five Offerings.*—Lev. vii 37-38.

*Golden Text.*—Heb. ix. 28; Par. passages—Isa. liii. 5, 8, 11, 12; 1 Peter ii. 24.

For a full account of these offerings, read the preceding part of the Book of Leviticus. The burnt, sin, and trespass offerings were expiatory in their character, the meat and peace offerings were eucharistic, though all of them, perhaps, were sometimes petitionary. All of them, except the meat offering, were to be sacrifices, that is they were to consist of the bodies of domestic animals, ceremonially clean, and slain for the purpose. They were not to be imperfect or inferior, but the best of their kind; to show that God requires the best services of His people; and also to point out the excellence of that great sacrifice of which all these were but types.

The burnt offering was the most important and solemn, and also the most ancient sacrifice, having been offered from the time of Abel downwards. It might be either a national offering or made by individuals. The animal was to be either a bullock of three years old, a sheep or a goat of one year old, in each case a male, a turtle dove or a pigeon, according to the means of the offerer. The victim was to be brought to the door of the tabernacle or temple and the hand of the offerer laid on its head, indicating that his sins were laid on it, and that he besought God to accept its death as a substitute for his. It was then killed, flayed, opened, cut in pieces and salted. The pieces were afterwards laid upon the altar of burnt offering, and consumed to ashes—this latter part of the rite pointing out the terrible effects of God's wrath against sin, poured out upon Jesus, the great and true sacrifice. The national burnt offerings, offered morning and evening, and on the great day of atonement were expiatory. For examples of petitionary and eucharistic burnt offerings, see the sacrifices of Noah and Job.

The meat offering was not a sacrifice, as it consisted of fine flour of wheat or barley,

either baked or unbaked, or of ears of corn—in all cases with the addition of olive oil, frankincense and salt. The word *meat*, when the Bible was translated, denoted food in general. The meat offering always attended burnt and peace offerings; and also the sin and trespass offerings of the leper; and in these cases it was all consumed on the altar. It was mainly a grateful acknowledgment of the goodness of God in the gifts of His providence, and when it was offered by itself, a handful of the flour and oil, with all the frankincense, was burnt on the altar, and the remainder was the portion of the priests. The oil was probably added to make it palatable to them, and the frankincense to typify the intercession of Christ, by which he perfumes and renders acceptable the prayers, good works, and holy affections of His people.

Peace offerings were sometimes presented to express gratitude for mercies received, sometimes in supplication for mercies desired, and sometimes in fulfilment of a vow made in a time of trouble or danger. Psalm lxxvi. 13, 14. The victim in this case might be either of the herd or of the flock, but not a fowl. It was to be without blemish, but might be either male or female. The details of this rite were similar to those of the burnt offering, differing in the following particulars: The victim was to be divided between God, the priest, and the offerer. A part (see Lev. iii. 1-5) was burnt on the altar. The breast, to be waved to and fro, and the shoulder to be heaved upwards before the Lord—hence called wave and heave offerings—were the perquisites of the priests. The remainder was to be eaten by the offerer and his friends, so ceremonially clean, as a social and hospitable meal. Sometimes peace offerings were Divinely appointed. See Ex. xxix. 28; Num. vi. 14; vii. 17; Levit. xxiii. 19.

Commentators fail in distinguishing satisfactorily between the classes of offences for which the sin and trespass offerings were presented. Those expiated by the latter seem to be more flagrant; and yet a bullock was sometimes demanded for the former, but never for the latter; while doves or pigeons, or even fine flour, was permitted in the latter, but not in the former. Perhaps the less costly sacrifice for the greater sin indicated that there was no real efficacy in these oblations—a doctrine plainly taught even in the Old Testament, see 1 Sam. xvi. 22; Micah vi. 8—and that they were only emblematical of a true sacrifice to come. Three things were connected with the trespass offering only—viz., confession of the crime, restitution of the property, and compensation for the injury. The sacrificial system was designed to teach the Jewish people that God is holy and hates sin, that He is just and must punish it, and that He is merciful and will pardon it. From the 53rd chapter of Isaiah they would learn, as is taught us also by a still fuller revelation,

that it is impossible for the blood of bulls and goats to wash away sin, that these were but shadows, and that God Himself had provided a lamb for a burnt offering.

## SECOND SABBATH.

**SUBJECT:**—*The three great festivals. Lev. 23, 4-6, 15-21, 33-36. Golden Text, John 7-14.*

There were several arrangements common to the three great feasts. 1. Due proclamation of them. Thus the people were prepared to observe them with solemnity. 2. While being observed, holy convocations were held of all the people, solemn and devotional. 3. The forbidding of servile work, to some extent that they might serve the Lord with greater liberty. 4. The convenient times fixed, corresponding to our March, May, September. Not in the winter when days were short and travelling difficult. Not in the summer when the harvest and vintage had to be attended to.

Vv. 4-6. The passover was a perpetual memorial of redemption from Egypt, as it was the type of redemption by the blood of Christ. It was the first of the great feasts, and laid the foundation for the others. Redemption by blood lies at the foundation of all joyous feasting in Christ. The unleavened bread reminded them of their hasty escape. Along with the ordinary offerings, there were offerings by fire. These point to the awful sufferings of Jesus, which should be thankfully remembered.

Vv. 15-21. The feast of Pentecost.

V. 15. The morrow after *the Sabbath*, i. e. after the first day of the passover week, which was observed as a Sabbath.

V. 16. *Fifty days.* The forty-ninth day after the presentation of the first fruits, or the fiftieth, including it, was the feast of Pentecost.

Vv. 17-21. These loaves were made of 'fine' or wheat flour, weighing above ten lbs. The wave sheaf gave the signal for the commencement, the two loaves solemnized the termination of the harvest season. Did not the first point to the Resurrection of Christ, the first fruits of them that slept, (1 Cor. 15-20) and the second to the church in its Pentecostal season of grace, 50 days after the resurrection? In the two loaves leaven was mixed, but none in the first wave sheaf. Does not this point to the defective elements in the Pentecostal church, none of which were to be found in the true wave offering, even Christ.

This feast was accompanied with burnt offerings, a sin offering and peace offering. There is a difference in the number of the animals in Numb. 23, 27. Some of them may have been left to the priest. These offerings point to the perfection of the person, righteousness and sacrifice of Jesus, to our unworthiness, to our acceptance in Christ, to our consecration of this to Christ, and to our delightful peace and communion in Christ with God and all believers.

Vv. 33-36. The feast of Tabernacles. During this feast the people dwelt in booths, unless sickness or some other hindrance prevented them. These were erected on the flat roofs of houses, in the streets or fields. While the solid branches were reserved for the construction of the booths, the lighter branches were carried by men who marched in triumphal procession singing Psalms and shouting Hosanna: It was a season of great rejoicing. The drawing of water from the pool, which was done on the last day, seems to have been the introduction of a later period (John 7, 37). It was held in commemoration of the Israelites having dwelt securely in booths or tabernacles in the wilderness. The decrease of the number of bullocks which were sacrificed on the several days of this feast (see Numb. 29, 12-37) until on the last and great day only one was offered seems to point to the gradual passing away of the Mosaic system of sacrifice, into at last the one sacrifice Jesus has offered up.

These feasts were memorial feasts of great joy. Let us remember, rejoice in, the Lord's mercies. They all pointed to Christ. Let us growingly trust, love and rejoice in Him.

## THIRD SABBATH.

**SUBJECT:**—*The Lord's Ministers.*—Numbers iii. 5-13.

Passages to be consulted:—Numbers chs iv., viii., x., xviii.

The heading of this lesson is not strictly correct. The Levites of whom it gives us information did not of themselves constitute the Lord's ministers in the Old Testament Church. They were only a part of the ministry. The priests were also ministers, and more important ministers than the Levites. Indeed the Levites were only assistants to the priests. They were "given to Aaron and his sons" to minister unto him in subordinate and preparatory offices, while he was doing the service of the tabernacle, and generally "to execute the work of the Lord."—*Fairbairn.*

V. 6. They were all of the tribe of Levi, —both priests and Levites—see verses 11 and 12. Aaron and his male descendants were chosen to be priests. The rest of the tribe were at the time our lesson speaks of, called to be a kind of inferior agents in holy things. They entered upon their work at 30 years of age and withdrew at 50. See chapter 4th for this and other points. As to the way in which, or the ceremonies by which, they were set apart to their duties, see chapter viii. 5-23.

Vv. 7, 8. *Duties of the Levites.*—In a word it was "to do the service of the tabernacle." It fell to them to keep the tabernacle and its instruments in a proper state for the Divine service, to bear its different parts when removing from place to place, to occupy in later times the post of door-keepers in the temple, to take part in the musical arrangements connected with the public service, to assist at the larger feasts in the

killing and slaying of victims, &c. (1 Chron. xxiii. 28-32, and 2 Chron. xxxv. 6-11.)

They were "wholly given to the service of the Lord," and, under the priests and by their direction, were to do what they could for the spiritual good of the people. Doubtless one part of their work was the instruction of the people in the knowledge of the law. And after the Israelites entered Canaan, scattered as they were through all the land, and having no manual employment to attend to, they were favourably situated as instructors of the people. They were supported by the tithes of the people. And as the payment of the tithes was simply a matter of religious obligation, which, if refused, could not be enforced, their comfortable maintenance depended largely upon the moral and religious character of the nation. If the claims of God were felt and acknowledged the tithes were paid, but in times of declension and backsliding as in the days of Malachi, they were withheld, and the priests and Levites suffered.

Vv. 12, 13. The Levites were taken by God to wait on His service instead of the first-born. The first-born were God's—verse 13 explains why. They were just about equal in numbers—about 22,000 males. The tribe of Levi was the smallest of the tribes of Israel.

#### LESSONS.

1. God calls or chooses whom He will to serve Him in the ministry.
2. He calls those whom He qualifies. The Levites had already been zealous for God. See Exodus xxxii. 24, &c.
3. He appoints ministers their work.
4. Ministers are to be wholly given to the Lord's work.

#### FOURTH SABBATH.

SUBJECT:—*Israel's unbelief, Numb. 14, 1-10. Golden Text, Heb. 3, 19.*

Vv. 1-3. How strikingly is unbelief depicted in the conduct of Israel. First, we see how it *paralyzes all energy*. They forget the mighty power and gracious promises of God. They see only the mighty giants, the great cities, the lofty walls of Canaan. Faith was dethroned, and unbelief in the ascendant. Contrast their present craven spirit with their jubilant spirit after they had crossed the Red Sea. Ex. 15, 13. Thus unbelief robs us of all powers and hope in work and prayer. Difficulties are immensely magnified, and God is forgotten and blamed. They were swayed and decided by the majority and spirit of the ten spies. How hard do we find it to side firmly, bravely with the minority for Christ.

V. 4. Next comes the *independence* of unbelief. They reject Moses and God. They can do better without them. They decide to him a *captain* of their own choice and stamp. A fine leader doubtless they nominated! Neh. 9, 17. At Horeb they resolved to have a calf worship. That was the *superstition* of unbelief. Here they

nominate a *captain*. This is the self-sufficiency of unbelief. Whether it be a calf or captain, unbelief is equally stupid. Other lords, other gods, it always says. What was their captain to do? To take them back through the wilderness—where but for Jehovah they had long since perished, to lead them back to Egypt—yes, where Pharaoh would grind them under a heavier oppression. Let us never, even in imagination, desire any but Jesus to be our captain.

V. 5. Shocked and distressed at their blasphemy and rebellion, Moses and Aaron fell on their faces to deprecate the divine displeasure by their prayers. They could do nothing. God must help.

Vv. 6-9. Nobly did Joshua and Caleb show themselves. In the bitterness of grief they rent their clothes. Boldly they spoke. The land was an exceeding good land. With the Lord's blessing, they would be brought into it. It was a land flowing with milk and honey. The only thing to fear was rebellion against God. The people of the land were not to be feared. Their wealth and prosperity were to be the bread of Israel. Their defence and tower of safety was God. The Lord was with them. Why should they fear? Thus stood these two bold, fearless men against the 10 cowardly spies, and the hundred thousands of Israel. Simple faith in God explains it—God against Anak. God against the devil. Ps. 46, 1. God with Joshua and Caleb.

V. 10. Here is the *unmercifulness* of unbelief. It begets inhumanity. Let Joshua be stoned. By argument we cannot silence him. Let us take the shortest method, stones are the arguments of persecutors and ignorant bigots in all ages—in *our own*. So stupid, so unpatriotic, so cruel is unbelief. But God in His glory interposed to save Moses and Joshua from the people, to save the people from themselves. Man is weak, foolish, mutinous, wicked. God is patient, forgiving, loving.

#### FIFTH SABBATH.

SUBJECT:—*The Smitten Rock*.—Numbers xx. 7-13.

Exodus xvii. 1-7 is a parallel passage. Like this one it speaks of the Israelites murmuring because they had no water, and also of God's command to Moses to smite the rock in Horeb, that water might be supplied. But they are, nevertheless, two distinct narratives, and treat of different and distinct events. The event spoken of in Exodus occurred when the Israelites were about three months out of Egypt; this one in our lesson when they were nearly two years.

The smitten rock supplied water to the children of Israel during their whole journey. The account of the smiting of the rock, we have in the passage referred to—viz., Exodus xvii. 6. And from that time on to the time spoken of in our lesson, a period of some twenty months, though there

is no mention made of it, doubtless the smitten rock continued to pour forth water for the whole congregation, and for their cattle to drink. But for a little it seems as if the supply ceased, as if the rock withheld its treasures, and the people murmured anew. When God commanded Moses to *speak* to the rock, mark only to speak to it. It had already been smitten, and was not to be smitten again. It was sufficient to speak to it now to bring the streams of water forth afresh.

It would seem, too, that it was the same rock that had been smitten that was now to be spoken to, called in both places *the* rock. Still the places were different. The smiting was done in Horeb, and at the time of which our lesson speaks, the people were in Kadesh. We do not think, however, that the rock actually followed the Israelites, or even that the water flowing out of a certain rock followed them in a stream. All that it is necessary for us to say is—that the water was miraculously supplied from the rock, and that that rock was Christ.

V. 8-11. In the presence of the assembled people, Moses was to *speak* to the rock. But angry with them because of their past conduct, (for which see chap. xiv.) he speaks to them sternly and asks, "Must we fetch you water out of this rock?" And then disbelieving and disobeying God, he smites the rock, and smites it twice instead of speaking to it. That was his *sin*; the sin of his life, for which he was punished.

V. 12 tells us what the punishment was, and why it was sent. *Ye believed not me*; that was his *sin*; *to sanctify me in the eyes of the children of Israel*; that was the evil done; *therefore ye shall not, &c.*; that was the punishment.

Still let it be noticed that Moses' sin did not cause God to withhold the needed blessing; the water came abundantly.

The smitten rock was a type of Christ, one of the most significant types with which the Old Testament Church was supplied. And as the antitype was smitten *once*, but only once, so the rock, the type, ought to have been smitten only once. Hence when Moses smote it twice, the beauty of the type whereby the perfection of Christ's one sacrifice was so clearly set forth was marred.

#### LESSONS.

1. Christ is the source of all blessings. Christ wounded or smitten.

2. Now it is only necessary that He be spoken to in the prayer of faith, and streams of living water will flow forth to refresh his inheritance when it is weary.

## Intelligence.

### The Third Annual Report of the Halifax Asylum for the Blind.

The interesting Report of this really noble Institution is now again before us. We have seen and reviewed the former two, but the third is the most interesting of the series. Of course this is to be expected, and the expectations of the well-wishers of the Institution have been more than fully realized.

In the teaching staff there has been a change, very much for the better, in the appointment of one male teacher, Mr. Fraser, whose parts and acquirements fit him, in a very marked degree, for this work. His proficiency in the art of music, as well as in the other branches of his profession, serve to secure for him the respect and esteem of the pupils under his care.

The Steward and Matron have more than fully sustained the reputation which they worthily won on the occasion of former reports. By their exertions, the wants and comforts of the pupils are carefully attended to; so that parents and friends of those at present residing in the Institution may rest assured, that, under the able tutorship of Mr. Fraser, and under the very important care of Mr. and Mrs. Dilworth, both education and comfort will be attended to. To this point we can speak from experience. From frequent visits we are able to give our experience and testimony to the efficiency, in every respect, of the whole management of the House, in all its departments.

There are 15 pupils at present in the Institution, but why should there not be many more? There are persons afflicted with blindness, throughout this and the adjoining Provinces, sufficient to fill every part of the house. The terms are made as easy as terms can be made; therefore, why not fill the house, and thus "let nothing be lost?"

For the information of any concerned, we append the following terms:—

(1). "Young blind persons of good moral character, between the ages of eight and eighteen, may be admitted to the Institution by paying one hundred and twenty dollars per annum, the pay-

THE Rev. Dr. King, formerly Professor of Theology in the Free Church Divinity Hall, in Halifax, died on the 24th of February, at Hollensborough, Scotland.

ments to be made by half-yearly instalments in advance. This sum shall cover all the expenses of board, washing, tuition, and medical attendance. The pupils must furnish their own clothing, and pay their own fares to and from the Institution.

Their friends may visit them at reasonable times under the regulations of the Board.

(2). *Special cases.*—The Board of Managers may receive special applications for the admission of pupils who are in indigent circumstances, and grant or refuse the same from time to time as in their judgment may be consistent with the state of the funds of the Institution.

(3). *Day Scholars.*—The Board may, at their discretion, receive day scholars upon such terms and conditions as they may prescribe.

(4). *Forms, &c.*—Application for admission must be addressed to the Recording Secretary, at the Asylum, and made upon the forms, and in accordance with the directions prescribed by the Board."

#### The First and probably the Last of the "Mutual Eligibility Act."

At a special meeting of the Free Presbytery of Glasgow, held on Thursday, Feb. 9th, a call from the U. P. congregation at Lenzie to the Rev. R. R. Thom of St. David's, Glasgow, was taken into consideration. When parties were called to the bar, Dr. Forbes proposed that, while welcoming the presence of the commissioners from the U. P. Church who had come to promote the call, the Presbytery do not acknowledge their right to the status of being parties in the case, nor receive them as such, inasmuch as there was no law of the Church which authorised them to be received in that capacity; further, that they belonged to a different communion, and in particular that they did not acknowledge their rights to protest and appeal to the superior Courts of the Free Church from the decision of the Presbytery, should it be decided that the translation should not take place. Mr. Macdougall seconded the motion. Dr. Adam moved, as an amendment, that the Presbytery proceed with the hearing of the case in the usual way, which was seconded by Dr. Buchanan. On a division, the amendment was carried by a majority of 27 to

10. Parties were then heard for and against the translation, after which Mr. Thom made an explanatory statement, and declared his non-acceptance of the call. On the motion of Dr. Buchanan, the Presbytery declined to sanction the translation, and all parties acquiesced in the decision. It was afterwards agreed, by a majority of the Presbytery, to nominate Dr. Rainy to the vacant office of Principal of the New College, Edinburgh. The proposal by the minority was that the name of Dr. Duff should be also sent to the Assembly.

#### The Wesleyans in Scotland.

The income of the Wesleyans in Scotland for foreign missions during 1873 was £156,910, being an increase over the previous year of £8324 17s. 4d. Under the charge of the Foreign Mission of the Church there are 847 principal stations, 664 chapels, 1125 ministers and assistants, with 4783 paid agents and 24,303 unpaid agents, 170,360 church members, and 15,616 applying for church membership.

There appears to be the most friendly feelings existing between the Wesleyan Brethren in Scotland and the Church of Scotland. The Rev. Mr. Turnbull, of the Townhead Parish, Glasgow, preached the anniversary sermon in the principal Wesleyan Church in Glasgow, and at the week evening meeting at which the Report from which the foregoing notes are taken, was read, we see that an address was delivered by the Rev. F. R. McDonald, now of the Barony, Glasgow.

#### Life of Dr. Norman McLeod.

We are informed, on good authority, that a memoir of this truly great man is in course of preparation by his widow, aided by the ablest men of the ministry of the Church of Scotland. From the talents of that eminently gifted lady, and from the character of the subject, we can confidently promise all readers of the book, when published, such a treat as is seldom to be enjoyed. And it is not too much to promise this biography of the most eminent minister of the Church, during the past quarter of a century, a place in the library of every Church of Scotland man in the Provinces; nor do we deem it too much to

hope that every Presbyterian family will have and read this life of the greatest Presbyterian Minister since the days of Chalmers.

We hereby beg to acknowledge receipt of the "Sunday Times," Feb 22. From a perusal, we heartily congratulate our contemporary, and wish it as wide a circulation as it really deserves. The selections are admirable and varied, and it contains that which, with all the abuse poured out, we find most sensible people to enjoy—a sermon; and we pronounce it a decidedly good one on an important subject.

THE remains of a few of the unfortunate men, who were killed by the disastrous explosion at Drummond Colliery, have been found, but they are so disfigured and burnt that identification was utterly impossible. Suitable and appropriate funeral services were conducted by the Rev. C. Dunn and the other clergymen of the locality, on the occasion of the interment, which were deeply affecting. Over a thousand people are said to have been present on the occasion.

THE proposal of a Union of the Wesleyan Methodists of Canada with the Conference of Eastern British America, and with the New Connexion Methodist Church, appears to have met the approval of the Wesleyans by an overwhelming majority. The chief difficulty seems to be that of reconciling opinions in regard to the subject of *Lay Representation* in the General Conference—the minority seemingly opposed to this amounting, however, to scarcely one-ninth of the votes recorded.

A communication signed "Old Catholic" has come to hand for insertion. The name of the writer is not given, and so we are prevented from publishing it. We regret this, as it is on the all-important subject of Union, and as it is a rough-and-ready, straightforward, practical document. The writer has come through 1843, and bears some marks of the conflict; and yet he puts the question to himself, and wishes it put to the whole Church: "By rejecting the Union movement at present under consideration, will the people of the negotiating Churches advance the glory of God more than by

accepting it?" This is, after all, the question which each member must settle in his own mind. But then an opponent of Union might reply: "Is it necessary to unite with other Churches in order to advance the glory of God?"

THE DISESTABLISHMENT PARTY IN THE NEW PARLIAMENT.—A correspondent of the *Times* points out that of the 61 members of Parliament who supported Mr. Miall's disestablishment motion last year, 28, including Mr. Miall himself, have no seat in the new House of Commons.

DEATH OF REV. DR. GILFILLAN.—Rev Dr. Gilfillan, of Stirling, minister of the United Presbyterian Church, and author of an excellent work on the Sabbath, has lately died. He was held in high respect. The Rev. G. Gilfillan, of Dundee, is a brother of Dr. Gilfillan's.

PROTESTANTISM IN ROME.—Protestants have now more than forty places of worship in Rome. A Scripture-Readers' Association has been formed for reading the Bible from house to house.

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### Notices of Books.

"THE PRESBYTERIAN CHURCH THROUGHOUT THE WORLD: FROM THE EARLIEST TO THE PRESENT TIMES."

This is the title of a book just published. Mr. W. G. Pender, No. 18 Blowers Street, Halifax, is the agent, by whom a copy has just been laid before us. It is a large book of 792 pages, substantially got up and beautifully printed. The paper is of the very best quality, and the type clear, large and bold. For particulars as to price, &c., see advertisements, or apply to the agent.

Now what of the book itself? It is an American publication, and as such deserves special attention to the history of Presbyterianism in the United States; and as such, even if there were nothing more, it is a valuable addition to our Church History. It is a valuable book were it only for that itself. It begins two hundred years ago, and gives the history of the Church from its inception; and very vivid indeed are the pictures which it draws of the men, the scenes,

and the trials of those early times. Then the causes which led to the separation into "Old Side" and "New Side" are clearly and briefly sketched out. Biographies of the great men who laboured in the two Branches of the divided Church are given, showing the mind and spirit by which the Presbyterianism of the United States was animated. The Re-union is given us, together with the history of the reconstruction of the Church, and a bright chapter on "The Future Church," which every lover of the universal Church of Christ must pray to be realized.

But the remark already made with reference to the history of the American Church as given in the book, holds equally true with reference to the Presbyterianism of the rest of the world as given in it. Though the history of the American Church occupies the greater part of the book, yet it is really what it professes to be—a history of Presbyterianism throughout the world. We have very full outline histories of those most wonderful people, the Waldenses, who have been preserved in seclusion in their native valleys from the errors of Popery, and thus have never needed a Reformation. They have ever been Presbyterian in their government. The Albigenses are shown to be the same. Then comes an outline of the Church in Scotland, Ireland, England, Switzerland, Germany, the Netherlands, France, Austria and Hungary. It thus appears that the author has made good his task of giving a history of Presbyterianism throughout the world, and we have no hesitation in saying that each Presbyterian throughout the world should have a copy. We heartily commend the book to the notice of the members of the Presbyterian Churches in the Dominion of Canada.

Of course the author is not strictly accurate in all things,—when, for example, he gives the Church of Scotland only one-third of the population of Scotland. Two-thirds would be nearer the truth. Nor do we like the taste with which he disposes of that Church with three lines on one page (47), giving the U. P.'s four, and to the Free Church devotes twelve. In little things of such a character, the book is slightly defective; but in the grand features, it is valuable

far beyond the price at which it is sold.

Persons desiring to possess it must communicate with the agent, as it is not to be sold from the bookshops.

A pamphlet bearing the ominous title of "James Johnston vs. the Minister and Trustees of St. Andrew's Church," has been sent to us. According to the showing of the pamphlet, Mr. Johnston has been very harshly dealt with. We do not feel called upon to argue the merits of the case at all; and we would fain console ourselves with the thought that there were probably grievances on both sides, and we would urge our friends to "make it up again." Life is too short to be spent in law suits, either civil or ecclesiastic; and the work of the Church too urgent to afford the loss even of one "servant."

The pamphlet is from the pen of the Rev. R. Campbell, M.A., of St. Gabriel's, Montreal, and is in his usual clear and vigorous style.

#### ACKNOWLEDGMENTS.

##### FOREIGN MISSION FUND.

Col. St. Andrew's Church, Pic-  
ton.....\$30 65  
Col. Barney's River Church.... 6 50 37 15  
JAS. J. BREMNER, *Treasurer.*  
*Halifax, N. S., 6th April, 1874.*

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

Amount already acknowledged....\$2859 72  
St. Andrew's Church, St. John, N.B.,  
Received on account of subscrip-  
tions enumerated in Dec. 'Record,'  
per Rev. R. J. Cameron..... 500 00

\$3359 72

W. C. MENZIES, *Treasurer.*

*Halifax, 3rd April, 1874.*

#### PAYMENTS FOR "RECORD."

G. Campbell, Barney's River.....\$ 1 00  
Chas. McDougall, Pugwash..... 1 00  
Allan Ross, Darlington, U. S. .... 1 30  
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John Wilson: Portland, N. B..... 10 00  
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*Halifax:—Dan. Faulkner, Miss McQueen,  
C. Ross, Mrs. D. Allison, J. Erving, 60 cents  
each.*

W. G. PENDER, *Sec'y.*

18 Blowers St., Halifax, April 4, 1874.