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THE Home and Foreign Record

OF

THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

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MINISTERIAL SUPPORT.

A SERMON BY

REV. ISAAC MURRAY,

(*Published by request of the Presbytery of P. E. I.*)

Even so hath the Lord ordained that they which preach the gospel should live of the gospel.—1 COR. ix. 14.

To point out nature's laws, what checks, and what is favorable to their development, is the province of the true philosopher. He does not attempt to improve, but labors to discover the works of God. In their number, order, and adaptation to yield happiness to "every living thing," he sees the hand of infinite wisdom, power and goodness, and is satisfied, delighted. So, too, the practical man in his sphere must, in order to be successful, make accurate adjustments in all his ways, to the laws which God has established. To attempt alteration or amendment of these, or in any way to interfere with their divine principles of operation, would be to court failure or disaster. He who believes, or acts as if he believes, that Nature is kind to all her obedient children. Kind to those who straightway and uninterceptedly place themselves in harmony with her laws, is the successful man. God is kind to all; and these laws are but the way in which He, as a wise and loving Father, ordinarily conveys His benevolence to His creatures in things pertaining to this life. So that science and art conspire, each in its own emphatic manner, to proclaim Jehovah's ways to be the best adapted to promote in things temporal the interests and happiness of man. What is it that pro-

duces so much disease, poverty and disappointment, want of success in trade and farming, but ignorance of nature's laws or wanton disregard of their principles of operation. And the innumerable physical evils to which man is heir are just the constabulary which the Ruler of the universe commissions to punish us for violating his arrangements in the field of nature; whilst, doubtless, as a general effect, physical good is the reward he bestows on those who are obedient to the order He has established in the province of matter. If, now, God's will is inflexible in the fields at which we have just glanced:—if punishment so invariably is dealt out to the disobedient, while success rewards and blesses the obedient, then will every christian admit that His laws or arrangements in the kingdom of grace cannot be violated without incurring, in manifold ways, divine chastisement, and cannot be implicitly obeyed without drawing therewith a recompense meted out in the form of a pleasing and advantageous success, the fruit of His grace.

That the principles stated hold with full force in their application to the subject under discussion this evening, is firmly believed; and their announcement, it is hoped, may aid in securing a favorable hearing for a discourse founded on the law of God for the sustentation of His ministers, as declared by Paul in these plain words: "The Lord hath ordained that they which preach the gospel should live of the gospel.

The doctrine raised from the text is this: It is God's will and pleasure that the preacher of the gospel should live by his

calling; and all plans which, in this matter interfere with the divine arrangement, are injurious both to the ministry and the people, court defeat, and have a strong tendency to contravene the great end of this ordinance of the Lord—the glory of God and the salvation of souls.

In expanding this subject it will be necessary to enquire, (1) What idea should be attached to a living—Ministers are “to live by the gospel.” (2.) The evil consequences of non-compliance with the divine law may be summarily presented. (3.) Some of the causes of inadequacy in ministerial support, or the reasons for this command, may be given. (4.) Remedies of this evil adverted to.

(1.) Ministers are to live by the gospel. The idea, here, cannot be one which, perhaps, is entertained by many, viz., that of mere subsistence. This is to view the ministry in its nature and design as an office purely selfish and grovelling, as nothing higher than a means to procure for an individual a precarious bodily maintenance! This idea is one in this connection wholly subordinate, and if not constantly kept there, degrades our calling. The ministry is an office ordained by God for the good of the Church—even of the world—and for His own glory in the salvation of souls; and a living in it and by it, must imply that means are to be supplied to it which are necessary to carry on its divine work in the most advantageous manner, free from all incumbrances or lets; means fully adequate to the demands which society, the church and its Great and Glorious Head make upon it. This is the only proper view. And if the exigencies hereby raised are not met, there is just cause of complaint. How reasonable the complaints of a general against his country if his operations are retarded or defeated by a parsimonious withholding of adequate outlay; it is his country's honor and prosperity, his confidence in the rectitude of her conduct, and not selfishness, that induce him to lift up his voice and spare not. And will the Lord's servant be less jealous for the success of His cause and the honor of His name? Will not these considerations save

us from the odium of selfishness, and present this subject in the light of one, directly and eminently, bearing on the general good of the church. What the exact amount contained in this living is, the Scriptures, with that admirable generalness which characterizes the New Testament statutes, leave unsettled, or rather settle by referring it to certain great principles, founded in love and honesty, touched and prompted by the highest and holiest considerations which can operate on the heart. The subject is thus left; and there may be an honest misunderstanding about it, which, however, will disappear before an honest desire to know our duty and to discharge it.

Now, let us be understood at the outset. We do not plead for the possession of affluence by the clergy—for the means to pamper pride and indulge sloth, that they should be raised to lofty eminence of secular grandeur, to enable them to cast around the ministry the air and appearance, the pomp and circumstance which the great ones of the earth, who walk in a vain show and vex themselves about fame and rank and preferment, who court the homage and gain the envy of the poor, maintain and exhibit. There should be nothing about the ministry calculated to bear the impression that earth is made so much of that heaven is overlooked, or that the glory of this world is viewed greater, and more valued, than the glory of heaven. All our arrangements should be so carefully made to point to unseen realities, that, while we live in the world, we be recognized as pilgrims passing to a better country, that it be realized by all, that our citizenship is not so much here as heaven,—that our business is to induce others to reject this world for a future reward, that God is our inheritance, and that we are so well pleased and satisfied with it that pure benevolence prompts us to say to men, whether seated on a throne with all its attractions, or on a dunghill with all its repulsiveness, to both alike, come with us, and we will do you good. Nor do we plead that the people be impoverished to enrich the ministry; and in the threshold we silence such reflections as would intimate this to be our drift and intention by remind-

ing you, that, were the ministry ever so covetous, so reckless as to sell its birth-right for a mess of pottage, we, at least, are not so ignorant as to suppose that the present current of thought and feeling, the habits and calculations of the churches, would not lay a most effectual or impassable barrier to progress in such a course, rendering it not only impossible but foolish to attempt to enslave in this manner, either the people or their finances:—That we are not so ignorant, if the world were our chief pursuit, of innumerable opportunities of accumulating wealth which lie all around us, in a new and extensive and enterprising country, with vast resources opening up on every hand; we know that commerce, by land and sea, lifts up its affluent hand and beckons even the most languid and timid to share her rewards, and points to the poor of yesterday made rich to-day through the forth-putting of some puny efforts or the hazard of some trifling sum. It would be gross ignorance in any man to choose the ministry, with all its difficulties, as a means of wealth, it would be folly to choose it and reject the opportunities presented to other callings, were such our aim, and he who can suppose the ministry to be actuated by such motives, must either himself be very ignorant, or imagine that the ministry is very ignorant as to the laws operating against it and favorable to all other citizens in the race for riches.

But we ask what is our right; we ask for a competency. This is allotted to us by our Master; in whose name and in the name of justice we prefer our claim. The ministry is a work performed by men, not by angels, in this world, and calls for worldly outlay like any other honest work. Ministers require good clothing, shelter and fuel, beds and sandals, like other men, they must be conveyed from place to place; like other men, they are liable to disease, and like other men should receive medical attendance. Like other men, they are at liberty to lead about a wife or a sister, and like other men they are bound to supply things necessary for use to those whom they lead about, like other men, they are to provide for their families, and if they neglect this duty,

like other men, they are worse than infidels and deny the faith. Like other good men, they are to be liberal and benevolent, to give, given to hospitality—a pattern to the flock in all good and kind works; like other men they are unable to work miracles to supply bodily wants; as with other men so with them, their garments grow old, their houses leaky, their carriages wear, their horses die, their cruse of oil fails, and their barrel of flour wastes. Nature makes no exemption in their favour from the wear and tear which constantly and so heavily draw upon the resources of other men. If they have servants they must pay for them, like other men; if they buy, like other men, they require gold and silver, and their pound will not go farther than, sometimes not so far as, that of other men.

In looking at necessary expenditure in order to ascertain what a competency means, we must not forget that every calling, besides what is in this respect common to it and all other avocations, has its own peculiar outlay. The doctor, the lawyer, the farmer, the mechanic, the merchant, the artist, all, have expenses peculiar to their vocation. So with the minister. His library is, or ought, to be annually replenished, at no trifling cost. To think that a man can preach, as he ought, without books, is to suppose that God has more need of our ignorance than of our learning, is to dissociate the present mind from all the past, to suppose that human thought is not quickened by hints from human thought, does not accumulate on the stores of others, is to break up the connection and continuity of the Church on this point, to rudely and foolishly close the store house of past generations from supplying our wants, to strangely imagine that one man can do as much thinking as all the past generation of thinkers and all the present generation, or that one man can, thus isolated from all his surroundings, think out as much as any congregation in truth requires! Ministers must have libraries, real ones, not the shadows of libraries—hundreds of pounds, if the pulpit is to meet the demands of the age, must be spent on this item alone. It

is doleful to see how indifferent some congregations are, whether their ministers can furnish themselves with the necessary and expensive instruments of usefulness and success. Then there is a kind of genteelness expected by country congregations of ministers more than of other men. Their garments must ever look well; shabbiness will not be tolerated by the people in anything about their minister, whether as regards his house, his table, his clothing, equipage; everything about him must have an air of comfort and quiet good order.

Now all this calls for means money, that agency the name of which some good people are wont to consider so polluting as to profane even the minister's lips much more his hands; forgetful of the fact that money is but a convenient exchangeable commodity for things necessary; and that, therefore, it is as absurd to say that a minister has no right to speak of clothing, or of food, or horse, or house, as to say he has no right to speak about money. If men are not so misguided as to suppose that ravens supply their wants, then, as with other men, so with ministers, "money answereth all things" as an instrument of change. Here, then, comes up a problem more difficult to solve than the minister has found in all his preparatory training, often racking his ingenuity, greatly interfering with his usefulness and marring his happiness; viz., How can all his bodily wants, his household wants and the necessary outlays of his calling be met by the sum of £150, P. E. I. currency? He utterly fails, to his own satisfaction, to that of his people, and especially of his household, to solve it; and without considerably supplementing stipend at this figure from private resources, or by other methods, it cannot be done. And if there be amongst us any good christian, who takes in this matter so much interest as to foot up the amount of a few items of ministerial expenditure contained in the keeping of horse, and harness and carriage, and light and fuel, and board and wages of female servant, he may be surprised to find that one-half the sum which, in its entirety, he, in his kindness, was wont to lay in the minister's coffers for other purposes

wholly overlooking those just specified, has fled from his vision; and he will remain firmly and solemnly impressed in the conviction that the remaining sum of £75 or £80 is greatly inadequate to meet other numerous demands which press upon a minister. If, then, a living pre-supposes that a man shall be supplied with every convenience necessary to enable him to discharge the duties of his office, and to the best advantage, it can be asserted with a very clear conscience that £150, P. E. I. currency, do not supply such instrumentality.

In what has been said, only in one instance, has reference been made to the necessary outfit of a minister when first settled in a congregation. This is a sum often so greatly in excess of his means, that though laid out at the threshold of his ministerial life, casts its dark shadow of debt over the full length of its duration, again marring his happiness during the whole continuance of his pastorate, interfering with the discharge of duty and retarding gospel progress among the people and in his own soul; and when he sleeps in the tomb produces a harvest of trouble and sorrow to be gathered by his widow and fatherless children. Instead of this, surely, ministers, like other good men, ought to provide some worldly comfort which will remain in their families after they have gone to their reward. The foregoing remarks suggest to us this thought,—If the people, by their lack of service, will compel ministers to spend time in vain and laborious efforts to keep down or entirely root out the thorns and briars of debt and poverty, and thus retard the work of the gospel, it would seem wiser to spend the same amount of time, hereby taken from our ministry and fruitlessly thrown away, in some employment which will return a little remuneration and aid to supplement our salaries and give us means of usefulness. This would at least avoid one of the evils alluded to without augmenting the other, and is the best apology we can give for ministers who combine the duties, to some extent, of other callings with those of their ministry.

But (2) "to live of the gospel" means that preaching the gospel should be reward

ed by a sufficiency at the hands of those to whom the gospel is preached. If the minister performs the duties of a minister, then divine authority to look for a competency of worldly "good things" is clear and unequivocal. So clearly is it the duty of the people fully to support the ministry, that the ministry is not at liberty to look to a farm or any trade, as means, in whole or in part, of support. They that preach the gospel are to live of the gospel. This is the method contemplated in the word of God as the only proper one. If the ministry is driven to adopt any coupled scheme, gathering part here and part there of their sustenance, there is something wrong in the preacher, or people, or both. Paul was compelled to supply his bodily wants by the labor of his hands, but this was owing to the presence of false and base teachers who interpreted the demands of justice to be, in his case, the cravings of covetousness,—a gross slander—which through the ignorance and avariciousness of the church at Corinth was only too readily believed to be the correct view of his motives in preaching the gospel, when his own character is thus traduced the nature of his mission misunderstood, &c., &c. This turning, at times, to another occupation was not Paul's fault. He records the fact that he had to labor with his hands as a memorial of the people's lack of duty, 2 Cor. xi. 8, 9. It was a stigma, not on Paul, but on those whose misconduct rendered it necessary for him to depart from the rule he had himself so authoritatively announced to be the only proper one. That the minister should live by his ministry is, moreover, argued at some length by Paul in this 9th chap. of 1 Corinthians. The total neglect of this duty or partial discharge of it on the part of the people, is, according to Paul, contrary to the principles of fair and honest dealing or even-handed justice. He establishes this view by a reference to the manner in which the State treats the soldier who fights its battles; to the right of the owner of a vineyard to partake of its fruits; by the right of the possessor of a flock to use the milk of the flock; from God's care for oxen; His justice dictating

that the ox that treadeth out the corn, i. e., that giveth his labor to the husbandman, shall not be muzzled. Then with an appeal to common sense which crushes all opposition, he asks,—Does God take more care of the laboring brute that but treads out corn, than of his laboring servant in the ministry of the glorious gospel? Here he establishes a great principle which sweeps over the surface of society and extends even to irrational creation: labor should have its just reward, or as the divine Master puts it, in reference to the case we have in hand, the laborer is worthy of his hire. Paul goes on to argue that the ministry are entitled to full support from the people for the sake of their ministry, because of the vastly disproportionate value of what the minister communicates to the people and the people return to the minister. If we have sown unto you spiritual things is it a great matter if we shall reap you carnal things?—From the fact, that society is so constituted that failing to support good and orthodox teachers, we must support false, cruel and rapacious ones, v. 12, compared with 2 Cor. xi. 20— from the fact that God appointed this arrangement under the Old Testament, and that Christ has continued it under the New, saying, so hath the Lord commanded that they who preach the gospel should live of the gospel. If, then, Paul is right, the support of the gospel is not left optional, nor is it to be viewed in the light of a mere gratuity, but as a debt paid, as money earned by precious labor. Instead of being a beggar at any man's door he presents it as giving infinitely more than it receives.—These are the principles of that pure, disinterested, high-minded and holy man, speaking as he was moved by the Holy Spirit, the apostle Paul. Shielded by his illustrious example and plain dealing, what minister need be afraid to speak out, as on every other doctrine in the Bible so on this, the whole counsel of God?

Let us for a moment dwell on one or two of Paul's illustrations. Who goeth a warfare at his own charges? Why, not any. Because the whole state is benefited by the labor of the soldier. Men's tastes are exceedingly diversified and give rise to innum-

merable pursuits; and what one likes best, not only will he be disposed to be devoted to, but he will most likely excel in that particular calling, which he loves and in which he lives. He will do more work, and he will do it better than one occasionally engaged in the same employment. Here is the foundation of that useful science called political economy, by which states grow in wealth and influence, and arts and sciences seem to flourish. And now when this prosperity excites the hate and cupidity of other states, when love of plunder may call rapacious hordes to murder and slaughter peaceful and industrious citizens, the soldier is called to defend their life, liberty and property, to cast the shadow of his protection over every hamlet and home, over every pursuit and occupation. The farmer and the mechanic, the lawyer and the physician, the merchant and the trader, the artisan and the philosopher, experience incalculable benefit, and feel that it is infinitely better for them to support the soldier to fight the battles of the state than that each man should be a soldier, or that each one be left to defend his own life and property; and, seeing the wisdom of this arrangement, gives cheerfully to him whose tastes lead him to devote his time and skill to the dangers of the battle-field. To ask the soldier to forego the prospects of wealth by which other citizens are allured and at the same time to protect the lives and property of all at his own charges, would be an injustice so great, an absurdity so manifest, that the apostle deals with it not in the way of argument but by exclamation! Who goeth at any time a warfare at his own charges? Were it expected that the soldier should support himself; did states act on this principle the battle-field would be thinly peopled in the hour of greatest need,—instead of skill and courage and success, there would be ignorance, cowardice and disaster, enslavement of person, destruction and confiscation of property. Then would it be seen that the penurious and covetous man, who, in time of peace raised the selfish and unjust cry, let the soldier support himself, was truly the foe of his own hearth and of his country's flag; and in grasping his pence lost

his inheritance. We pay the soldier because he does our work and does it better than we could do it.

Now, we have Paul's authority for distinctly asserting that the Church is as much bound—bound on the same principle—to pay the ministry as the state is to pay her soldiery. If it be necessary for the good of the church that some of her members give themselves to the work of the ministry, to teach from house to house—to exhort—to labor in word and doctrine, in season and out of season, for the good of Zion,—to go up to the high field of conflict, and do battle with the infidel philosopher and learned and licentious opponents of the Bible,—to stimulate the weary,—to guide the zealous and comfort mourners,—if all this is necessary; then, certainly, on all principles of equity, the church which requires this attention and toil at the hands of some of her sons, for her consolation, increase, comfort and defence, must impose on others the duty of attending to the bodily wants of all such as volunteer to discharge these important duties. Who goeth a warfare at his own charges? To demand that labor, or to take it, for naught, or at unfair, depreciatory valuation, which is for the good of all, is simply unjust. To suppose that the many shall receive the fruit of one man's labor—that he who thus toils, must do so at a sacrifice of all individual rights, is a demand decidedly immoral; yes, to such an extent that natural conscience, as seen in the treatment which the State gives her soldiery, would be ashamed to make—injurious to the spiritual well-being of him who makes it, and even of him who grants it, unless, like Paul, the latter protests against it, and shews a more excellent way.

There seems to be a theory in the minds of many, that the church and the ministry in the matter of teaching are so distinct and separate, that, when teaching, the minister is not doing the work of the church. Let it be distinctly noted that teaching is the church's duty. The command, Go teach, was given to the Apostles as the church's representatives. The church, by its very nature and constitution, is a Teaching Institute. Its principal business is educa-

tional; and when the minister teaches, he is doing the work of the church as truly as when the soldier defends his country's flag—he performs not simply his own duty, but the work of his fellow citizens. And just as the State feels that it gets more work done and better done by a proper division of labor, therefore cheerfully compensates those who do her work, so amid the diversity of gifts which God has granted to the church. He has allotted to her a pastorate to do his work more efficiently than if this work were left in the hands of all, and commands and expects that this advantage be recognized by a cheerful and liberal provision of worldly comforts to those who devote themselves exclusively to the general good of the church. Will the State attend to her officers who do the work of the State, and reward their liberality; and the church, the repository of all justice and benevolence, let her officers, who do the work of the church, partially support themselves, whilst it demands, and ought to demand, all their time and the exercise of all their talents? Is this justice? Has the church yet to learn what is the first principle of justice—what the State long ago has recognized as right and just, that the laborer is *wORTHY of his hire*?

But (3) what does justice demand in this case? The world is the best judge of things of the world. Now ministers, as already shown, so far as eating and drinking, the necessaries and comforts of life, are concerned, are under the operation of the same laws as other men. What does the world give to her servants who devote all their time and talent to the interest of the State, as matter of justice? The answer to this question is graduated by a reference to the post of responsibility and toil—the nature and intent of the previous training necessary to justify for occupation the skill and diligence demanded in it. By such principles as these, the State and Corporations, merchants and others, decide a proportionate and just reward; and they do their duty here, generally, so well, that we do not hear their servants complain of illiberality. How does the church treat its servants? It points out to them the high

qualifications required—the laborious, expensive and tedious preparations demanded—the high degree of responsibility attached to the office of the ministry—the toils and anxieties to be endured therein—the watchfulness and diligence constantly expected; and then rewards all this with a worldly return, which many clerks or mechanics would reject with scorn, as a recompence for the labor they perform. There is no man who has reflected on this subject, but will frankly admit, as has been heard again and again, that of all classes, ministers are the worst paid—are expected to do the most work for the slightest remuneration. “I take it upon myself,” says the celebrated Daniel Webster, “to state that there cannot be found a body of ministers of the gospel, who perform so much service to man, in such a full spirit of self denial, under so little encouragement from government of *any* kind, and under circumstances almost always much straitened and often distressed, as the ministers of the United States of all denominations.” That is, if we must call it justice, the justice measured out by the church to her servants, is the hardest example of justice generally practised. Designating action by its proper quality, we, to be truthful, must declare this injustice.

The question, what is the ministry worth to the world and the church, brings out new elements to ascertain what is due it in the line of just remuneration. There ought to be no hesitancy in asserting that there is not a single branch of trade or commerce, art or science, over which the ministry does not throw the most benign and fostering influences. I shall say nothing of the spirit of self-respect which it creates and exhibits—the spirit of fairness and of honor it inculcates; qualities, without which there cannot be continued success in the paths of human activity. I need not say how it frowns from a lofty and serene eminence on shams of every description, which lure from you your wealth but gives you no equivalent in return, but wound the spirit of wholesome adventure,—how it brings all plans and contacts under the eye of the unseen yet all-seeing God, whose felt pre-

sence and avenging hand checks the counsels of the wicked, and raises a protection to unsuspecting innocency more powerful than human bonds and tribunals—quicker in operation, and further reaching in influence than a vigilant and extensive police. I shall say nothing of that spirit of refinement it breathes into society, which so greatly increases the sum of our happiness, and which, to a large extent, finds its outlet in business transactions, creating a demand for what is useful, and extending the range of imports and exports,—how it conveys, too, a beautiful spirit of amity into worldly transactions, and sheds around all social life a security and joy which could not be known but for a preached gospel, and which cannot indeed be gotten for gold or silver,—leaving all these considerations out of view as blessings indirectly flowing from a minister's pastorate, see what happiness the ministry directly pours into households. How much vice and concomitant misery it is the means of fraying away from every family who hear the gospel preached, and is thus a messenger of happiness to it eternally alone will reveal. Inform me at how much you rate the salvation of a son from the heinous pens and slaughter-houses of vice—of drunkenness—of Sabbath violation and other immoralities, and the infusion of a noble, manly, refining and elevating, heavenly training, which makes that son a useful man—an ornament to society—an honor to his father's household—a stay to declining years of parentage—a good friend, brother, citizen, husband and parent, sending forth a happy influence while living, and bequeathing to his family the attractive memorial of a good name, an example and a stimulus to his son's sons, who shall arise after him when he sleeps in the tomb? and I will tell you how much that household owes the ministry: Is it not the ministry, too, which so skilfully aids in adorning your daughters with those beautiful traits of character, such as gentleness, kindness, modesty and purity, household virtues and attractions, more precious far than robes woven in silken looms—more lovely than the fairest hues? Aye, is it not the preached gospel which has taken your

daughter from the position of a slave, and asserted and gained for her the high position which she so well graces in our modern society? And now, if the ministry be such an object for good to you, training your sons "as plants grown up in their youth, making your daughters as corner stones, polished after the similitude of the temple;" on the one hand, arresting evils which would have cast a dismal shadow over your habitations; and on the other, letting in the sunlight of heaven, with its joy and gladness,—laying the foundations of society on an immovable basis,—strengthening the bonds of trade and commerce with christian love and brotherhood,—quickenning the hand of arts, and enlarging the boundaries of science,—protecting and blessing all ranks of men. Let me hear at what rate you value all this? Setting aside the material cost of one vice, which is more expensive than many virtues, and looking along the line I have drawn, I ask every gospel hearer, How much owest thou the ministry?

And then, when grief and anguish enter the household and darken all its gladness, the father or mother, or some other dear member of that loved society, is stricken by the arrows of death, all is grief and woe, who strives most anxiously to impart relief? Who wipes off the tears of sorrow from the pale countenance? Who speaks kindest words? Who seeks to raise the burden from others, and lays it upon himself, relieving, as far as possible, others of their load of woe? Who points to true, everlasting and full consolation? Who prays for the comfortless, the widow, and the orphan? Who visits the sick and the dying—directs to the Resurrection and the Life, and opens up avenues of consolatory thought, which, but for him, would not be discovered? Need I say who? Are you to name to me gold and silver, as suitable return for all this attention and kindness? No! No!! Like its Great Author, the gospel comes to bless, and not to be blessed—to minister to, not to receive rewards. It gives infinitely more than it receives, or can receive.

But again, are not ministers foremost in

all educational schemes? Schools—colleges—universities, flourish by their material aid, countenance and labors. On this point it is not necessary to dwell;—all lovers of education admit that ministers are their chief supporters in their toils and difficulties. It is well known, and freely admitted, that Presbyterian ministers have ever been, I may say, ever celebrated for their interest in education. What is a community without education? The distance between the savage and the sage is the measure which properly answers the question. Take, now, out of society all that directly or indirectly is an outgrowth from the ministry, and what a wide and hideous chasm would appear! What class of useful men could be more ill spared than ministers of the gospel? It is not arrogance to say that the foundations of society would be shaken by their removal. Life and property would be depreciated; youth lose its guide and instructor; virtue its best ally; home its charms; weakness its friend; and a pall of moral death would cover the face of society; righteousness and truth would retire with them.

With regard to a future world's happiness and glory, which, in a sense, are administered by means of the preacher of the everlasting gospel, there is no need to speak. Remove the ministry from a country, and the gospel soon follows, taking with it all its best prospects and privileges. The worth of the ministry in contrast with all that men can bestow upon it in way of reward, is brought out by Paul, when, with keen point, he asks, "If we have sown unto you spiritual things, is it a great matter that we reap your carnal things?"

Having taken this hasty glance at the benefits of the ministry, and the demands made upon it, in order to ascertain what amount should be viewed as its just reward, I will not decide the point. Meantime you may be reminded of the recompence given to toil and responsibility, education and skill, in the military life or in the profession of medicine, or law; you may think of merchants' palaces and traders' gains—the salaries of clerks in banks, railways and corporations—of the income of mechanics

and artists, or farmers and agents, in order to discover, so far as worldly "good things" are concerned, the loss of being ministers, who, if they are to be esteemed very highly for their work's sake, have a right to feel that that esteem should assume a more substantial form than vapory praise or mere compliment. In contrast with what is meted out to most of the foregoing professions, I would remind you of the fact, that after all methods of economy are practised, the minister's household must be content to pitch their abode but a few steps from the highway of poverty; and though the benefit of the ministry to society is admitted to be incalculable, and that the laborer is worthy of his hire is also acknowledged, yet many are found to support gospel ordinances, not because they feel they owe the ministry ought, but from outward pressure they give as one gives to a useless, expensive and profitless speculation, not willingly, but grudgingly to give what might, they think, be much better invested. This is the justice sometimes awarded the ministry!

It is true we sometime hear the poverty of ministers justified by a reference to the injurious effects of riches,—especially that pride is generally associated therewith; and it is supposed to be better to keep them in straitened circumstances than to injure their character and impede their mission by supplying food for pride. But let it be impartially inquired, is there one law for the christian who is not a minister, and another law for the christian who is a minister, in such matters? If the natural tendency of a sufficiency of things of this life be to cause its possessor to grow proud, is pride more tolerable in the christian who is not a minister than in the christian who is one? And if there is any sincerity in such apologies, why do we see among christians such a rush for riches, why such anxiety to improve family circumstances, and increase in material wealth? Why does not fear of the evils produced by riches—its towering pride and grasping worldliness—so impress the christian's heart with salutary warnings as to arrest his efforts to procure what is so pernicious in its operations on his christian

life and character? Then, if they are sincere, what means all this speculation, this ceaseless labor, toil, endurance; this gladness as favorable opportunities appear to bring them to the temple of mammon, and sorrow at disappointment? What meaneth this homage which the church so cheerfully pays to the rich and great of the world? Why, too, is it, if we ask good christians to aid us in attention to the religious wants of neighbours, they are found so zealously bent on plying all the arts by which money is made, that they readily and without shame, answer, "we have no time," if a competency of gold and silver be so injurious to moral worth? How, let us ask, is it to be accounted for that gold and silver have such a good and desirable effect on christians, who are not ministers, and such a blighting influence on christians who are ministers? The argument now combated must be considered as mere hypocrisy, as a dishonest means—one among many others too general—to deprive the laborer of his hire,—to gain, not overscrupulous as to the manner in which the gain is made,—a plot of such kind as really robs another of his character and property, and at the same time so adroitly conceals the nature of the transaction that the guilty seems to come out a better individual than the innocent, whom he has injured in more than one respect! Now, the truth is, that instead of making a minister a more efficient agent in the Lord's vineyard by withholding from him an adequate support, the tendency is all in the opposite direction. As Dr. Hodge remarks: "If you force a soldier to support himself, you make him a robber; and if ministers are made to support themselves, the danger is that they will be forced to become men of the world." With this agrees the statement of Matthew Henry, who says, "a scandalous maintenance makes a scandalous minister." To sow evil,—injustice, wrong of any kind,—and expect to reap good, is the hope, not of an enlightened christian, but of a misguided Jesuit.

(To be Continued.)

NO REST.

While in the world we must work. The field for our exertions, the demands upon our resources are increasing every year.—Home Missions, and Foreign Missions are the work of the Church, and she must not cease to labour while there is an unconverted sinner in the world. Large as are the demands made upon christian people this year, the demands of next year must be larger still. Let us see what is being done for Christ by a body smaller than our own, that our zeal may be quickened and our lack of enterprise and self sacrifice rebuked. The MORAVIAN BRETHERN number but fourteen thousand members, and the church is proverbially poor; yet the Moravians have fifteen mission provinces, eleven hundred and fifty-six missionaries, female and native assistants, fifty-three thousand living converts, and forty-nine thousand seven hundred and seventy scholars and catechumens!

Were all the churches as faithful as the Moravian brethren to the Great Commission how different might be the moral aspect of the world to-day! The ministers and teachers of our own beloved Zion must give our people no rest till they at least approach nearer this standard of work for Christ and for the souls of men.

INSTRUMENTAL MUSIC IN CHURCHES.

The Rev. GEORGE CHRISTIE, Yarmouth, has published a pamphlet of 32 pages on "*The Use of Instrumental Music in the public worship of God.*" It is in the form of a dialogue between "M." and "C." The latter is against instrumental music; the former in favour of it. Mr. Christie puts into "M's." mouth the popular arguments in favour of the Organ, and in most cases he quotes the very words of some recent advocate. The pamphlet deals ably with the question and deserves to be read with care and preserved for reference.—The Organ question must of necessity attract the attention of the church, and it is well that our people should be thoroughly informed on the subject.

The best possible answer to arguments and movements in favour of instrumental

music in our churches is to train our people to sing the praises of God as they ought to do. This will be found the only safe, satisfactory and conclusive "course of reasoning." We are glad to be able to testify to the attainments of Mr. Christie's congregation in this respect. Their singing could not be improved by any instrumental aid, but it might and probably would be seriously marred by such aid. Thus the organ question seems to be doubly settled in Yarmouth. We shall not regret the agitation of the organ question if it but lead to such a happy result in all our congregations.—Every one who gives any thought to the subject must feel that the "service of praise" is in a most unsatisfactory condition in the majority of our worshipping assemblies, and that there is urgent need for attention being pointedly called to the fact. Our ministers must preach on the subject and impress upon the people the solemnity of their obligations to praise God. Our Presbyteries should, when visiting congregations, inquire into this part of worship. Mr. Christie's pamphlet is for sale by Mr. Jas. Patterson, Pictou; Mr. Henry Sterns, Truro; Mr. Roderick McGregor, New Glasgow; and Messrs. A. & W. Mackinlay, Halifax. Price 12½ cents.

DELEGATIONS.—We have great pleasure in stating that deputations to the American Presbyterian Churches are to come from the Free Church of Scotland and from the Irish Presbyterian Church. The Free Church deputation is to consist of Rev. Dr. Guthrie, Principal Fairbairn and Rev. Mr. Wells of Glasgow. The Irish delegates will be some of the foremost men of that church. These interchanges of courtesies will do much to promote a feeling of brotherly kindness between the people of Great Britain and of the United States. We hope that some at least of the delegates will visit these Provinces.

SOMETHING TO LEARN.—It has been well said that there is no denomination of christians but has some peculiar excellency—some trait or traits, which calls forth the admiration of other denominations. For example, the Methodist admires the *stability*

of the work of the Presbyterian. When men are received into the church they almost certainly remain. But the Presbyterian sees that in the Methodist which equally calls forth his admiration. In the active aggressive missionary spirit manifested by the latter, in the facility with which he brings the gospel to bear upon the masses, there is much to stir us up to increased zeal—nay to bring the blush of shame to our faces. We should also learn from other churches to be more ready to speak for our Saviour, and to take part in the exercises of religious worship.

Is there not much that we might learn from the Roman Catholics? Look at their thorough organization. See the sacrifices the people make for their religion—the large contributions they give—the remarkable regularity with which they attend to what they regard as their religious duties. It is a great privilege to belong to a pure, a free, a scriptural church, but if we do not put our privileges to good use they only increase our condemnation.

LONDON MISSIONARY SOCIETY.—The London Missionary Society, established in 1797, has received from the public in general contributions, legacies, dividends, foreign contributions, and special funds, up to the present time, the sum of £3,262,346 and has expended from 1796 in India, £1,025,188; China, £278,990; Madagascar, £79,590; South Seas, £364,485; South Africa, £359,631; West Indies, £434,145; Siberia, £21,399; Greek Islands, £15,061; Continent and North America, £22,226; students, etc., £90,196; missionary families, £202,859; publications, £64,827; home agency, £229,112; total, £3,190,652, leaving a balance in favor of receipts, of £71,964, which is invested in stock, and has a nominal value of £84,160.

Large as this sum is, how small compared with what christians expend in tobacco and in injurious drinks! Did our self-denial and our devotion to the cause of Christ rise to that degree of strength that would enable us to sacrifice injurious luxuries for Him, something would be gained which has not yet been reached in any country in the world. Were the members and adherents of our church to devote to the best and holiest of causes what they now waste, it would make a very marked difference in the Treasurer's accounts.

"FAITHFUL PASTORS."—An eminent christian layman once said:—"If I had but one sentiment to express, and but one minute in which to make that expression, it would be couched in the following words: 'O Lord, give to thy churches not talented preachers, but faithful pastors.'"

Never was earnest prayer for "faithful pastors" more needed than now. The harvest is plenteous but the labourers are few. "Talented preachers" also are a valuable gift from the Head of the Church, and happy is the church whose quiver is full of them. If we pray for preachers and pastors we must honestly use the means for securing an answer to our prayers. "God carries people only when they cannot walk: He pities our weakness, not our sloth."

PRESBYTERIANISM IN NEW BRUNSWICK.

In a former article we have given a necessarily imperfect sketch of the rise and progress of our Church which is located in New Brunswick. We propose now to give some further information respecting the position and operations of our Church in that Province. We have said that in the city of St. John there are four congregations in our connexion. Of two of these,—St. John Presbyterian Church (Rev. James Bennet, Pastor), and St. David's Church (Rev. N. McKay, Pastor.)—we have already made mention. Calvin Church, of which the Rev. Wm. Alves is pastor, is another of our congregations in the city of St. John. The Church occupies a central and important position, is a neat and commodious building, and is comparatively new. The congregation, which is principally composed of Irish Presbyterians, has worked with great vigor and steady purpose ever since its formation. Their church was opened in 1839, with \$4800 of debt upon it. This debt has been reduced one half. Carlton Presbyterian Church, of which the Rev. James Baird is pastor, occupies a conspicuous position in that large and growing section of the city lying on the western bank of the River. This congregation has always been a comparatively weak one, and of late has suffered more than any other in the city, from the suspension of the extensive shipyards in the neighbourhood. Many families have been compelled to seek a livelihood elsewhere, and many who remain are unable to deal as liberally as they were wont with the cause of Christ. Mr. Baird, however, with a most commendable determination, presses forward in the face of difficulties which would overwhelm a less courageous heart, and he is not without tokens of en-

couragement in his labours. The three other congregations falling under the jurisdiction of the Presbytery of St. John, are those of the Rev. Messrs. Jas. Gray, Lewis, Jack and Andrew Donald. These congregations lie upon or contiguous to the line of Railway from St. John to Shediac.—Mr. Gray's preaching stations lying near the railway, Mr. Jack's to the left, and Mr. Donald's to the right as one goes up from St. John. These ministers are all men of "many labours." Springfield and English Settlement, and Campbell Settlement and Londonderry, the respective congregations of Messrs. Jack and Donald, are comparatively compact; but Mr. Gray's charge extends, in the form of sparsely scattered Presbyterian families, to a distance, between its extreme sections, of more than fifty miles. His chief stations are Hammond River, Lower Norton, Upper Norton and Sussex; and in each of these he manages to preach at least once a fortnight. He has organized and is managing these stations, as separate congregations, each one having its own session and officers for the management of secular affairs.—In addition to these congregations, all of which are well organized and working vigorously and well, it is contemplated immediately to organize important stations within the bounds of this Presbytery into regular congregations.

PRESBYTERY OF ST. STEPHEN.

Within the bounds of the Presbytery of St. Stephen there are four regularly organized charges, viz: St. James, Rev. J. Turnbull, Pastor; St. Stephen, Rev. P. Morrison, Pastor; Bocabee and Waweig, Rev. W. Millen, Pastor, and Baillie, with adjoining settlements, now vacant. This last congregation enjoyed the able ministrations of the Rev. William Bennet from 1854 till 1861, but has remained unhappily vacant for the last six years. There are also several important stations within the bounds of St. Stephen's Presbytery. Of these, Town Hill and Magaguadavic are the chief. We are informed by a correspondent, that in connection with the latter station there are about 75 families nominally Presbyterian, and willing to aid in the support of ordinances. It is evident that this station requires but a little care and culture to become a self-sustaining congregation. The brethren of this Presbytery are men of much ability and devotedness to the work. Situated as they are, however, they have had much to contend with. Surrounded on every side by keen denominational competition, and exposed to constant depletion by the removal, especially of the young men, who in large numbers seek employment in the United States, the cause of Presbyterianism has made encouraging

progress notwithstanding, during the last few years, as indicated by statistics published by authority of the Synod of New Brunswick.

PRESBYTERY OF YORK.

Within the bounds of the Presbytery of York there are also four congregations, viz: Prince William, Rev. A. Smith, Pastor; Fredericton and Jerusalem, Rev. A. Stirling, Pastor; Salmon River, Rev. James Salmon, Pastor; and Richmond and Woodstock, vacant. Twenty five miles from Fredericton, and within the bounds of the York Presbytery, is also located the congregation of the Rev. Samuel Johnson, still in connection with the Presbytery of Truro. Glassville and Florenceville are important and rapidly growing stations within the bounds of the York Presbytery. Much difficulty is experienced in this section of the church, arising out of the scattered character of their settlements, and their great distance, in many instances, from each other. Compared with the extent of territory over which their services must be distributed, our labourers are few. But they are men of zeal and faith, and are doing a good work in the section of the vineyard in which the Master has cast their lot.

PRESBYTERY OF MIRAMICHI.

The Presbytery of Miramichi, located as its name indicates in the northern section of the Province, extends over a vast extent of territory, reaching from Shediac to the Canadian frontier. In this region five ministers are settled in connection with the Presbytery of Miramichi,—the Rev. James Law, Richibucto; Rev. T. G. Johnston, Blackville; Rev. James Fowler, Bass River; Rev. A. McMaster, New Mills; and Rev. T. G. Nicholson, River Carlo.—The charge of the Rev. Dr. McCurdy also lies within the bounds of this Presbytery, though officially connected with the Presbytery of Pictou. With the exception of Richibucto, the congregations under their jurisdiction are comparatively weak. The statistics of 1864, which appear to be complete, give only 574 families within the bounds, of whom 180 are in Richibucto. The congregation of New Mills is chiefly composed of Scottish Highlanders and their descendants, to whom the Rev. Mr. McMaster preaches regularly in their favorite Gaelic. Many Highland families are also scattered among the neighboring districts. They have been visited a few years ago with a most cheering revival, the good effects of which are still felt. For many weeks the tone of religious feeling was very intense. And the labourers who took part in the work addressed anxious and deeply solemnized audiences daily; and conversed, almost incessantly, with multitudes whose only enquiry was, What they must do to be saved?

STATIONS.

We have thus glanced at the present machinery of our church in New Brunswick so far as the settled ministry is concerned. We shall speak of the Home Mission agency in another place. We may here remark, however, that a difficulty in grouping stations together has arisen in some instances in this way. In a Church of five or six stations, two or three of the stronger ones have insisted on supporting a minister. After the lapse of years the weaker stations begin to cast about for alliances in which they might realize the privileges of a stated ministry. But the stations already organized occupy the centres of the field. Mutual attachments have sprung up between pastor and people, and neither cares to break up existing arrangements. Meanwhile the remaining stations are too weak individually to support a minister, and too far distant from each other to do so collectively.

LUMBERING AND SHIPBUILDING.

The Mission field in New Brunswick has some marked peculiarities. One of these is found in the occupation of a very large proportion of the male population. New Brunswick has capacities for agriculture which are not surpassed by any of the other Provinces;—but the prevailing occupation of its people has hitherto been either lumbering or shipbuilding. The banks of all the great rivers of the Province were clothed with forests of the most magnificent description; and to convert these forests into ships or timber, seemed the branch of industry pointed out to the inhabitants by the finger of nature. But though these forests were vast, they were not interminable, and although in the early history of the trade ships were built and laden with timber cut within sight of the spot, for many years the timber lands have been gradually receding, and in many instances ship-yards and milling establishments have been removed further up the streams, or away to other streams, in order to be within easier reach of the great sources of supply. That part of the population that were occupied in agricultural pursuits usually remained; but the part dependent upon lumbering and shipbuilding moved to the new scene of operations. Existing ecclesiastical organizations were greatly weakened, and, indeed, the usually unsettled habits of those who follow these branches of industry are not favorable to the development of religious association.

And then the lumberer's calling is one of much uncertainty. Only a few make fortunes in the trade. This, perhaps, is true of other callings. But few callings draw so much upon energies and comforts, yet with such doubtful results. During the long winter months the lumberer is buried

in the depth of the forest, far from the companionship and comforts of home. An unfavourable spring may render it impossible to get the result of his winter's work to market, or low prices may bankrupt his employer, in either of which cases the labourer must go without his pay. In some of the New Brunswick congregations of our church there are few of the able-bodied men at home during the winter months. In summer, too, they are frequently absent looking after the products of last winter's toil, or making preparations for the next. These things do not fail to hinder the missionary in his work. But these evils will eventually disappear as the people, or a large majority of them, turn their attention to more certain and stable branches of industry. It is but just to say in this connection, that men who are largely engaged in lumbering and shipbuilding pursuits, have, in numerous instances, shown the most praiseworthy solicitation for the spiritual welfare of their employees and their families, and our own church can boast of men so situated who contribute most liberally for the support of the Gospel, and without whose aid ordinances could not be maintained in the districts in which they reside.

MINISTERIAL SUPPORT.

Another of the chief difficulties of the New Brunswick field lies in the melancholy inadequacy of ministerial support. Basing our calculations upon the statistical tables of 1854, we have taken some pains to ascertain the figures which we submit, with the earnest hope that our readers everywhere, and especially in New Brunswick, may study them carefully. The aggregate receipts of eighteen ministers in 1834, were \$7680.77. This amount will yield an average of \$426 to each minister. But of this aggregate sum the four St. John ministers and the minister of Richibucto received \$4080. This leaves \$3600.77 to be divided among the thirteen remaining ministers in the body, which will yield an average of about \$277,—a sum but little, if at all, above the starving point. These figures speak for themselves. We hope there is much improvement since 1864, but we are not advised of any great improvement having been made. It is sad to think of men of superior attainments and refined habits thus compelled to live on a pittance which scarcely raises them above the reach of want. The cause of Presbyterianism cannot make much progress in New Brunswick while this state of things is allowed to continue. The Head of the Church will deal sparingly with those who thus deal sparingly with his servants. "Ye have sown much and it came to little." "There is that withholdeth more than is meet, and it tendeth to poverty."

We find that in those congregations whose ministers are so inadequately paid, the average amount contributed is only \$3.33 and we think that here is to be found the solution of the difficulty. This average is much lower than the contributions of many of the poorer congregations in Nova Scotia and P. E. Island. How can this average be raised, if possible, doubled? The answer comes readily enough. The Presbyteries must do it. But here is the difficulty. The Presbyteries are small, and their constituent members far separated from each other. They cannot often meet, and when they do meet they find it difficult to visit all the sections of a widely scattered congregation, and even one or two visitations cannot be expected to move the people at once to a proper performance of their duty in respect to ministerial support. Would it not be well to have all our congregations visited by an agent appointed for that purpose by Synod, who would assist the more willing among the people to attain a higher degree of organization, and who would stir all our people to greater liberality in dealing with the cause of Christ? In every section of our church the evil is felt—in New Brunswick it is felt somewhat more severely than elsewhere. Whatever might be thought of the suggestion we have ventured to offer, we know that in too many cases the minister is left to organize machinery for raising money in his congregation as best he can: and we know also that he is the man who labours under the most formidable disadvantages in attempting such a task. Some vigorous means should be adopted without delay. In different sections of our field, and especially in New Brunswick, men of zeal, and piety, and ability, are suffering for want of comforts which it is unquestionably the duty of the church to furnish. Some have become disheartened and have left the field, and unless aid comes others must necessarily follow.

It is particularly gratifying to learn of the acceptableness of the young men who have served in the New Brunswick Home Mission field. They have fully sustained the reputation of our educational institutions, and deepened the conviction, that a native ministry, if properly trained, possesses special fitness for the wants of our colonial field.

Our Foreign Mission.

Latert from the New Hebrides.

Letters have been received from Aneitem dated the 15th December. The *Dayspring* had returned from Australia. The *John*

Williams had also returned to Aneiteum and proceeded on her voyage to other groups. Mr. Copeland and his wife returned in the *Dayspring* and are settled on Fotuna. Mr. and Mrs. Paton are stationed on Aniva. Mr. and Mrs. Nelson has spent a few weeks on Fate with Mr. Morrison, and had returned to Aneiteum with the prospect of settling on Tanna. Dr. Geddie and his family were well. Mr. and Mrs. McCullagh had returned to Aneiteum.

Latest from Erromanga.

Mr. GORDON writes under date of November 3, 1866. At that time Mr. and Mrs. MACNAIR had been on the Island one month. They were still at Dillon's Bay; but expected in the course of a few months to be settled at Cook's Bay on the opposite side of the Island. Mr. Macnair is now a missionary of our own Church, and it is proper that our people should familiarize themselves with the fact. He and Mrs. Macnair were in the enjoyment of health when Mr. Gordon wrote. Mr. Gordon has recovered from his illness and feels pretty strong again. He and Mr. and Mrs. Macnair returned from Aneiteum to Erromanga in Captain Hastings's vessel, and were a week on the way. Captain Hastings at the same time also took Mr. and Mrs. Morrison back to Fate. He rendered this valuable service gratuitously, and the Missionaries acknowledged their obligations by presenting him with a Bible.

Mr. G. had been absent from his station from Aug. 23 to Oct 4th. All was well on the Mission premises on his return to Erromanga. Influenza has been prevalent among the natives. Mr. Gordon's cow had died during his absence, a serious loss in the circumstances.

The natives are still fighting, and in a very unsettled state. Five men, including a chief, had been recently killed and eaten.

About the end of August H.M.S. *Brisk*, Captain Hope, had called at Dillon's Bay, under Commodore Wiseman's directions. Captain Hope visited the Mission School, and addressed encouraging words to the pupils. He was exceedingly kind, and manifested much interest in the Mission work. The chaplain also, Rev. H. B. Smyth, manifested deep interest in the mission.

Mr. Gordon acknowledges a box of goods received per Rev. Dr. Geddie.

Mr. Gordon, writing to Rev. Alexander Falconer of Charlottetown, P. E. I., under date of Nov. 2, 1866, says:—

The natives of this Island are fighting still among themselves. The way of peace they know not. God, in his great mercy, has taken some of the people into the king-

dom of His Son, and has brought others nigh, but the great mass is yet afar off. You will be glad to learn that another missionary has been appointed to this Island. Mr. and Mrs. McNair are now temporarily located in Dillon's Bay, and a few months hence expect to be located in Cook's Bay on the opposite side. May He who led His people of old by the hand of Moses and Aaron, go before them, and lend many, through their instrumentality, from darkness into light. They have been here a month now, and are both well. The others expect to be located on the return of the mission vessel: but in the mean time are sojourning at Aneiteum.

I received a box of mission goods per Mr. Geddie. It was a very good one, though it contained some useless articles, such as rotten fabrics, which would not hold together scarcely of their own weight, hanks of woolen yarn and woolen socks and stockings, &c. The best things that could be sent to us by you,—I mean from the contributors to the mission fund,—would be webs of homespun. These would make kilts, *alias* short petticoats for men, and would wear a year. The webs should be either very narrow or double breadth—so as to admit of being divided through the centre, say breadth two feet or four feet. Twenty inches or eighteen inches, and forty or thirty-six inches would do very well with broad bands. On the five islands in the north of this group the women in their heathen state are very well clothed, that is, they wear "*lepeys*," or *numpelets*, and all they require is a short upper garment. The case is different, however, on the Islands north of this one. On Fate, for example, they require both upper and lower garments. Were I beginning a mission on another island, I think I would not go beyond the kilt—would confine them to that one article of dress—at least for a few years.

Hoping to hear from you again, and with best wishes, and kind greetings to all my old friends in and out of your charge, whom you may see,

I remain yours in Christian fellowship,
J. D. GORDON.

Other Missions.

Scenes in Madagascar.

The venerable Mr. Ellis recently gave in England, some touching reminiscences connected with his repeated visits to Madagascar. Among other things, he stated that, when he first visited the Island, he was compelled to remain on the coast, and was

neither permitted to visit the capital nor to preach during his stay on the coast. People came to see him, and while he took their likenesses as a photographer, he had on the table a pictorial edition of the Bible. Many came and asked about the pictures, and he had to reply to the questions; and it was astonishing what an amount of religious instruction he could give them without preaching. Sometimes in the midnight hour a number of the native teachers and pastors, on whose head a price had been fixed, came to him to ask questions about the meaning of the Divine word; and one night after they had thus conversed about christian love, the eldest of them said, "Mr. Ellis, we must sing." "Sing," said he, "surely you forget there are spies about, and it is as much as your life is worth."—They went on with the conversation, and at last joy abounded, and they said, "Sing we must." He again reminded them of the danger, and they said, "We will sing in a whisper," and on their bended knees they sung a hymn to the tune of "Mariners."—"But I could not sing," said Mr. Ellis, "I could only weep." But on this last visit, from which he has just returned, when he was allowed to go up to the capital, the persecution having terminated, as he approached the capital he saw in the distance a number of persons attired in the usual white robe of the country. They were evidently waiting for him, and when he came near them he found them to be those very men whom he had met at midnight, and as he approached them, they divided into two columns, one marching on one side of him and the other on the other, and they sang with a loud voice, as if rejoicing that they were not afraid to sing now, the same hymn and the same tune that they sang before, and in much different circumstances.

As further evidence of the great changes that have taken place, we may state that there are now 4,374 church members in Madagascar, representing a christian population of between sixteen and eighteen thousand.

A Veteran African Missionary.

The following extract is from the venerable African missionary, Robert Moffat:

"The public duties of the mission are quite enough for all the energies of a strong man. Besides these, I am engaged in a work which taxes body as well as mind severely, as it leaves me scarcely a moment's leisure. This work is carrying a revised edition of the New Testament, in the native language, through the press. Probably, you will have a tolerable guess that this is no easy work, especially as I have to be constantly engaged in the printing depart-

ment, in which other elementary works are preparing at the same time. But there is some consolation—ay, a great deal—in the conviction that one is not laboring for one's self, but for others, and for generations yet unborn. The first edition of 4,000 copies is now done, and it will require a much larger edition of the revision as well as of the Old Testament to supply the increasing demand. Readers are increasing in all directions, which is a very cheering sign, for what are people, or what can we make of people who have not a written language? and whatever may be the amount of oral instruction among a people, permanent results cannot be expected in the absence of books. I have seen a great deal accomplished when the barbarous and degraded character of this country is taken into consideration, but I expected to have seen much more. The position of the missionary in this country is not what it once was. We were suspicious characters, dangerous to the community, runaways from our own country, objects of mockery and oppression. Now a missionary is known, his object understood, and respected, too, beyond the Zambese. Any chief and every chief would like to have a missionary.

"I presume you would like to hear something about our own dear selves. Well, when you are reminded that I have been fifty years in the mission field, and my wife for a not much shorter period, you will think we must be looking old and feeling old, too. Our directors have so much reason to be delighted and taken up with other fields, where prosperity is crowning their efforts, that it is feared that their zeal for Africa is becoming cool."

"The Isles shall wait for His Laws."

A voice comes to us from far off Micronesia testifying to the truth of the prophetic declaration, and the fulfilment of the Divine promises to the messengers of the Gospel. Many of our readers will remember the visit of Rev. E. T. Doane, two or three years ago, to his native land, and the interest excited by his statements. In a brief note he writes, under date of Ponape, Oct. 5th, 1866, as follows:

"Since landing on this island we have all enjoyed the best of health. The past year has been one of labor, renewing my knowledge of the dialect, and Mrs. Doane is getting her tongue limbered to its some what peculiar sounds, for the first time. She too, for a portion of the time, has had much to do in teaching, and myself in talking to the people on the Sabbath—I will hardly call it preaching.

"I am not a little rejoiced on revisiting this island to see the change that has come, or is coming, over the people. The work

done is glorious. It is little more than thirteen years since missionaries first landed here. You know the moral condition of things; what a chaos, what a darkness! Not a native of the island was there who knew aught of God; who knew how to pray to the great Intercessor; who knew one single letter; nor indeed was there a little primer book or anything else for him in his own tongue, if he had wished to read. But now there are something more than 150 natives gathered into churches; these are walking orderly in all the Church ordinances and rules. There are 3000 who have thrown away their false spirits (for perhaps you are aware that this people are *spiritualists* of the most rigid sort, and not worshippers of idols); who have renounced the use of semi-intoxicating *ava*; who are all *praying*: who all keep the Sabbath as the Lord's Day, doing no work on that day, but preparing all their food for Sabbath use on Saturday; who now have and can read the Gospels of Luke and John, and the Acts, with some primary books; who have now a good school, at which attend from thirty to one hundred scholars, being taught reading, slate-writing, arithmetic, geography, Biblical chronology, and the catechism. Such is the state of things at present with us. All is the Lord's doing, and 'it is marvellous in our eyes.' The stand-point we hold to-day has been gained through much hard toil, much personal suffering, much opposition from natives at an early day; and indeed this is not done with yet, for the larger the number who come over to the Lord's side the more does Satan seem to rage, and so do his emissaries. But we have so much to encourage that we feel all his rage will be impotent, and Ponape yet become a Christianized, civilized island."

The French Protestants and the Tahitian Mission.

It is interesting to know that the work of the London Missionary Society, so grievously affected by the French occupation of Tahiti, is now energetically carried forward by an agency from the Paris Evangelical Missionary Society. At the present time there are in Tahiti and its dependencies 37 native Protestant parishes, 1507 pupils in schools, and 3396 communicants in native Protestant churches. Queen Pomare and nearly all her people still adhere to their faith in the gospel. A decree making the teaching of the French language in the native schools compulsory has been revoked; and the native teachers, who were ignorant of French, and who were therefore compelled to resign while the order was enforced, have thereby regained possession of the schools. In January, 1865, a society for the furtherance of primary knowledge

among the Protestant schools in the French Protectorate was founded at the residence of Queen Pomare. The Queen's husband is the president of the committee, and the Rev. Thomas Arbouset, the vice-president. The Mission is greatly in need of help. Mr. Arbouset has come over, and is now here to urge its claims, and we cannot doubt that they will be favourably responded to by British Christians.

The Devil's Press.

Mr. Jessup, of Syria, speaks of seven presses which are at work in Beirut, and remarks: "We need Dr. VanDyck again, and others to aid him. The devil has translators enough at work reducing Voltaire, and Eugene Sue, and other similar authors to an Arabic dress; and infidel clubs are springing up all around us among the young men of the various sects. We must give them better books. If we do not meet the want, it will not be met."

A Voice from a Forest.

The Bakony Forest, sixty miles in length and from ten to twenty in breadth, is in the wildest part of Hungary. In its midst are some Protestant villages. The minister in charge of one of them some time ago sent to Pesth for copies of a tract which he had seen in the hands of a student. A little while after a student from the forest appeared in Pesth with a manuscript tract in the Hungarian language and a request from some pastors that it might be printed. Upon examination the tract was found to be John Hall's "Sinner's Friend." So the solitary places cry out for Him who is the Brother and Saviour of all.—*Christian Work.*

The Sabbath School.

LESSONS FOR MAY.

FIRST SABBATH.

SUBJECT—*The Samaritans refuse Christ.*
Luke ix. 51-62.

The Lord was now on His journey towards the death He was to accomplish at Jerusalem. This is the time referred to in John vii. 10, when "he went up secretly."

V. 51.—*Received up.* This refers to His glorious ascension.

V. 53.—This shows the intense hatred between the Jews and the Samaritans.—The latter took Jesus to be a Jew and therefore refused common civilities.

V. 54.—This insult was offered to the Saviour shortly after Moses and Elias had testified to Him on the mount of transfigu-

ration. James and John saw that glorious sight. This, in their view, made the conduct of the Samaritans more heinous. See 2 Kings xix. 12.

V. 55.—What the Saviour here censures is that the disciples should overlook the difference between the New and the Old, between the Law and the Gospel.

V. 57.—Here we have one offering himself as a disciple without due consideration. *Lange* conjectures that this was Judas Iscariot.

V. 58.—*Foxes* or jackals. The Saviour does not flatter with pleasing pictures of happiness. He plainly tells the dangers and discomforts of discipleship.

V. 59.—Mark how the Lord deals differently with different tempers. The sanguine He seems to repress; the dull and slow He urges forward.

V. 60.—The first *dead* are the spiritually dead; the second, the naturally dead. This was a sharp and severe test of obedience; but the Searcher of hearts knew that it was needed.

Vv. 61, 62.—Compare 1 Kings, xix. 19, 21, and illustrate by referring to Lot's wife. In this lesson we see (1) How gently, yet faithfully, the Saviour deals with the violent tempered disciples; (2) How skilfully He represses the ill-considered promises of the sanguine; (3) How firmly He insists on the paramount claims of the spiritual life; (4) How faithfully he deals with the vacillating.

LESSONS.

1. If our Saviour could deal so successfully with all sorts of tempers and cases, how vast His wisdom, how perfect His character!

2. The Samaritans would have welcomed Jesus had He told them that Gerizim was the proper spot for worshipping Jehovah. But party spirit blended them to the truth and led them to reject the Saviour.—Let us beware of zeal without knowledge, and of a fierce party spirit.

3. The Samaritans hated the Jews; the disciples hated and despised the Samaritans and thirsted for fiery vengeance upon them. Contrast with both these parties the gentle and loving Jesus.

4. We should beware of a revengeful spirit. Nothing can justify persecution.—The power to destroy men's lives has not been given to the church.

5. See how great the claims of religion are! Everything must yield to them.—Christ demands entire devotion on our part; but earthly desire, earthly love, earthly sorrow—these are the three powers that scare men away from Christ.

6. Note the deep humiliation of our Lord. Heaven and earth are His, but when He seeks a lodging among His creatures

they refuse Him! And still, His love overcomes the insult.

DOCTRINE.

Zeal should be enlightened. Rom. x. 1, 2; Gal. iv. 18; Tit. ii. 14.

SECOND SABBATH.

SUBJECT: *The Seventy sent forth.* Luke x. 1-24.

Christ was Himself a Missionary, and He had authority to send forth other missionaries. He might have chosen Angels to proclaim the Gospel, but in His great mercy and infinite wisdom He chose frail and fallible mortals. The seventy had only a limited commission, they were sent forth for a short time and into a particular range of towns and villages, to urge the people to accept the Messiah. He sent them in thirty-five pairs. They probably preceded Him as He went on His way to Jerusalem. This was a true HOME MISSION enterprise.

V. 3.—*Lambs*—emblems of simplicity and helplessness. *Wolves*—fit emblems of fierce and cruel men.

V. 4.—*Scrip*—wallet, bag in which provision might be carried. *Salute no man*—they were in urgent haste, and must waste no time on ceremonies.

V. 6.—*Son of Peace*—one who is worthy of peace.

V. 12.—*That day*—the day of Judgment. The punishment of Sodom is not yet exhausted; but still more terrible the fate of nominal christians who reject the Saviour.

V. 13.—*Chorazin*—This name is only found in this place and in Matt. xi. 21. It was probably near Capernaum. *Bethsaida*—(house of fishes) a town on the west side of the lake of Galilee, the home of Peter, Andrew and Philip. Its site is now unknown. It appears from this verse that our Lord did many mighty works in these two places, yet none of these miracles are recorded in the gospels, which shows that comparatively few of the Lord's miracles have been recorded. See John xxi. 25.

Tyre and Sidon were the original site of the worship of Baal. *Sackcloth and ashes*, symbols of mourning. Sackcloth was black, coarse stuff made of goat's hair; used for sacks or bags, and for making rough garments for mourners. The mourners sat in the dust or "ashes."

V. 15.—*Capernaum*—a town on the west of the sea of Galilee, the scene of many of the Lord's miracles. It was "exalted to heaven" in its religious privileges. *Hell*—this word is here used to signify the utter degradation and ruin of the favoured city. It does not here mean the place of lost souls.

V. 18.—The Saviour saw with the eye of the spirit the kingdom of satan overthrown. The demons (or devils) were the servants of satan; they were subject to the

seventy, and hence it appears that satan's kingdom was overthrown.

V. 21.—*Wise and prudent*—those who think themselves so. *Babes*—those who have the docility of children.

LESSONS.

1. The "harvest" is now greater by far than in the days of the seventy, and our prayers for labourers should be more urgent. V. 2

2. Those who are working for Christ should be harmless, self denying and truthful. This applies to Sabbath School teachers as well as to ministers.

3. "The labourer is worthy of his hire." Those who minister to us, and instruct us should be paid for their labours. V. 7.

4. Bodily sickness is an emblem of soul-sickness. He who could empower His messengers to heal the sick and cast out devils can heal our diseases and save us from satan.

5. Note the fearful danger of rejecting the Saviour, as Chorazin, Bethsaida and Capernaum did.

6. Those who enjoy and abuse the highest privileges will incur the heaviest doom. Vv. 12, 15.

7. To despise Christ's ambassadors is to despise Himself. V. 16.

8. Nothing should give us so much joy as to know that we are God's children. If we love and serve Him, we may be sure that our "names are written in heaven."—V. 20.

9. Mark how Jesus rejoices in the salvation of souls. Do we share in His joy? V. 21

10. The wisdom and prudence of this world are folly. We must become as little children—babes. V. 21.

11. It is an unspeakable privilege to witness the triumph of the gospel. V. 23, 24.

12. In v. 22 we are distinctly taught the Deity of Christ.

DOCTRINE.

Ministers are appointed by God,—Matt. xxviii. 19; 2 Cor. v. 20; 2 Cor. x. 8. All faithful ministers are "successors" of the apostles.

THIRD SABBATH.

SUBJECT:—*Israel defeats Amalek*, Exodus xvii.

Moses in the book of *Exodus* does not relate all the journeyings of the people—he seizes upon the most notable points of interest in the history. A more detailed account is given in *Numbers*.

V. 1.—*Commandment*—the will of the Lord was indicated by the movements of the pillar of fire and cloud. *Rephidim*—a valley, "*wady*," within a day's march of Mount Sinai. The wilderness of Sin is

extremely dry and barren. The *wady* of Rephidim connected it with the district of Horeb.

V. 2.—The people instead of praying to Him who had so often heard them, began to chide Moses. Thirst in the desert is a fearful trial; but there was no ground for unbelief and distrust. He who gave manna could give water.

V. 4.—It is evident that there was a popular tumult amounting nearly to a riot.

V. 7.—*Massah* means temptation; *Meribah*, chiding, strife.

V. 8.—The Amalekites were a race of wandering Arabs whose wealth consisted of flocks and herds. A grandson of Esau was called Amalek, but it is hardly probable that these were his descendants. The assault on this occasion was unprovoked and dastardly. The Israelites were attacked while in a narrow pass or wady.

V. 9.—*Joshua*. This is the first notice we have of this brave and true-hearted young man, for whom so splendid a career is in the future.

V. 11.—Holding up the hand was a symbol of prayer, an appeal to Jehovah.

V. 14.—*Write*—This is the first time that writing is mentioned in the Scriptures.

V. 15.—*Jehovah-nissi*—The "Lord my Banner."

LESSONS.

1. The Israelites were constantly meeting new trials in the wilderness. Thus we may expect trials while in this world.

2. When we thirst for the water of life we should ask it of the Lord, not of men, not even of our spiritual guides and leaders.

3. The Water of Life is as essential to the well-being of the soul as natural water is to the body. Unless our thirst is slacked we die; unless our souls drink of the Living Water we perish forever.

4. Mark God's patience with a murmuring and faithless people. The rod that "smote the river Nile" is used to smite the rock, and open a fountain from which flows a copious stream.

5. It is noteworthy that before this God was never called a Rock, but after this He was often thus designated. Christ is the Rock—this smitten rock symbolized Him.

6. All who are athirst, and all who will, are invited to drink freely of the streams of salvation, just as the Israelites could freely drink of the waters rushing down from the smitten rock.

7. How happy are Christ's people!—He sends bread to them from the clouds: He gives them water from the flinty rock. He can supply all their wants.

8. From the battle with Amalek let us learn the danger of fighting against God's people—for in so fighting we have Him for our foe.

9. Learn the importance of prayer, v. 11. We should help others to pray—hold up their hands. V. 12.

10. We should carefully remember the Lord's mercies towards us, v. 14. If the memory prove treacherous we should "write them in a book."

11. We have a constant battle to fight. Our "Amalek" is the "world, the devil and the flesh."

12. Amalek was defeated, and at length destroyed; and so must it be with all who fight against the Lord and His anointed.

DOCTRINE.

God answers prayer,—Matt. vii. 7; Ps. l. 15; Luke xviii. 7.

FOURTH SABBATH.

SUBJECT—*Moses and Jethro.* Ex. xviii.

V. 4.—Jethro was also called Jether, and Hobab. He was a priest, and probably a prince, of Midian. Moses spent about 40 years with him. Moses probably led Jethro to know and serve the true God; and this would deepen the affection between the father-in-law and the son-in-law.

V. 2.—Moses had sent his wife back, probably, that she might escape the dangers that he had to encounter in Egypt.

V. 3.—*Gershon* means "A stranger there." *Eli ezer*, "My God is a help." Moses and Jethro had a delightful interview, taken up chiefly with conversation about the wonderful things God had wrought for Israel.—The interview was ended by a solemn religious services.

V. 12.—The burnt offerings were consumed on the altar; the sacrifices were peace offerings used in a feast at which Jethro met with all the chiefs of Israel.

V. 13.—*Moses sat*—In eastern countries rulers sit in the most prominent gate of the city or of the palace, and hear causes, decide questions, receive petitions, &c. Moses, no doubt, "sat" thus in a central part of the camp. The people were ignorant and contentious, and no doubt overwhelmed the meek Judge with work.

V. 17-24.—Jethro gives good and candid advice; and Moses profits by it. He is not too proud to take counsel.

LESSONS:

1. We should watch with interest God's dealings with others, and benefit by their experience. Jethro thus watched the career of Israel. Biography and Church History should be read with the view of seeing God's hand in them.

2. We should be kind and courteous to all—especially to old friends. Moses would recal the kindness he had experienced at the hands of Jethro for 40 years, and rejoice at having an opportunity to show his gratitude.

3. Moses and Jethro closed their interview and feasting with an act of worship. It is becoming on the part of christians to do so likewise.

4. It is very delightful for friends to meet on earth; how delightful must it be to meet in Heaven where parting is unknown!

2. Moses as Judge and Lawgiver was a type of Christ.

6. When we choose men to be our law-makers we should be careful to select "able men," of clear heads and sound principle, fearing God, loving truth and integrity.

7. We should gratefully accept advice from experienced friends, and not be wise in our own conceit. But even with the most prudent advice from man we should seek wisdom from God.

DOCTRINE.

We should be grateful for past mercies.—Ps. cvi. 1; Ps. ciii. 1; 1 Tim. iv. 3, 4.

News of the Church.

Presbytery of Pictou.

The Presbytery of Pictou met in Lochaber church on the 27th Feby., for the ordination and induction of Mr. John Franklin Forbes, preacher of the Gospel into the pastoral charge of the congregation of Lochaber and Goshen, and was constituted by the Rev. D. B. Blair, *mod. pro tem.*, with whom were present the Revs. John Campbell, Dr. Bayne, George Patterson, J. McKinnon, K. J. Grant, C. B. Pitblado and A. McL. Sinclair, ministers, and Mr. Henry Archibald, elder.

The Rev. C. B. Pitblado returned the edict as duly served. The Rev. Mr. MacKinnon was appointed to read it again to the assembled congregation and no objections being offered, the Presbytery then agreed to proceed with the ordination and induction.

The Rev. C. B. Pitblado preached an impressive and practical sermon from Luke xvi. 29., "They have Moses and the prophets let them hear them."

The Rev. Mr. Blair narrated the steps taken in the call and put the questions of the Formula to Mr. Forbes which he satisfactorily answered. He then engaged in prayer, when Mr. Forbes by the laying on of the hands of the Presbytery was solemnly ordained to the office of the Holy Ministry and inducted into the pastoral charge of the congregation of Lochaber and Goshen, and thereafter received the right hand of fellowship from the moderator and the other members of Presbytery.

The Rev. Mr. Patterson addressed the minister on the nature, duties and responsi-

bilities of his office. He directed his attention specially to the fact that the Gospel ministry is designated in the Inspired Word, "The ministry of reconciliation," and said in substance, that it becomes those engaged in it to make "Christ and him crucified," the principal theme of their pulpit ministrations, and to present this grand central truth with all its collateral doctrines in their relationship to each other, and in their moral and spiritual bearing upon the eternal interests of men, in language, simple, chaste and perspicuous, and in doing so to follow the Scripture mode rather than the scientific or theological. He urged the cultivation of personal piety, circumspection in behaviour, a diligent study of the Scriptures and humble trust in the Divine blessing to render his ministerial labour efficacious in turning sinners from darkness to light—from the power of Satan unto God—and in confirming and edifying true believers in the faith of the Gospel.

The Rev. Mr. Blair addressed the people in Gaelic. He reminded them that twenty-one years ago services similar to those of this day were performed among them. He urged on them the duty of gratitude to the Great Head of the Church for sending them a pastor so well qualified to instruct them as the one now ordained over them, and especially that he was one raised up from among themselves;—to receive him as the accredited ambassador of Christ, invested with authority to teach, exhort and rebuke them, to regard and respect him as the servant of Christ, diligently to wait upon his ministry, always to pray for him, to encourage him in his labours and liberally support him.—He also called their attention to the fact that more suitable church accommodation than the present was absolutely necessary to meet the convenience of the whole congregation, and pressed the matter strongly upon them. This latter matter was also strongly urged by the Presbytery.

The congregation as they retired, welcomed their minister in the usual manner.

The Rev. Mr. Pitblado introduced him to his session. His name was added to the roll of Presbytery, and he took his seat accordingly.

The session reported that they had appointed Mr. Hugh McNeil to represent them in Presbyteries and Synod during the ensuing year. His name was added to the roll and he took his seat as a member of Presbytery.

It is hoped that this congregation so long distracted, has now entered upon an era of peace and spiritual prosperity. It has largely increased in Christian liberality, being now the second country congregation in this Presbytery that gives \$800 in stipend to its minister. We hope that others that have the ability will not be slow to imitate

this good example. Mr. Forbes has good natural talents and a well-furnished mind and we congratulate the congregation in being favoured with such a pastor.

JOHN MACKINNON, Clerk.

The Presbytery of Pictou met in Salem Church, Green Hill, on the 11th inst. and after Lecture by Mr. Watt from Luke xvi. 10-31, and Sermon from Isaiah xii. 3 as part of his trials for ordination, was constituted by the Rev. Alexander Sutherland moderator, with whom were present, the Revs. David Roy, Dr. Bayne, George Patterson, Lauchlan McDonald, Geo. Roddick, John MacKinnon, Alex. Ross, K. J. Grant, J. A. F. Sutherland, A. J. Mowatt, Alex. McL. Sinclair, ministers—and Messrs Don. Ross, George McKay, John McKenzie, David Clark, George McConnell and Alex. Munro, ruling elders.

The Presbytery then proceeded with the congregation. The questions of the formula were put to the Minister, Elders, Session and Managers and satisfactorily answered. It appeared, that the minister diligently and faithfully discharges the duties of his office, that he holds diets of examination every alternate year and visits every family once a year. He preaches a sermon once a quarter to the young, has a number of Bible classes and visits the Sabbath schools in rotation. There are four Sabbath schools in connection with the congregation and these are under the immediate supervision of the Session. There are 17 sabbath school teachers, 175 scholars, and 400 volumes in library. There is a large staff of elders for the size of the congregation, intelligent, pious, devoted men. They carefully watch over the congregation, take part in sabbath school teaching, conduct prayer meetings, visit the sick and lately the greater number of them have begun to visit the families of their districts and pray with them, and with their minister they hold occasional meetings for conference and prayer. The finances of the congregation are in a very satisfactory condition. For some time past the minister's stipend was £150. Last year it was raised to £160 and this year it is raised to £180 and even this sum was not deemed by the Financial committee a competent support for their minister. A very commendable feature in this growing liberality in supporting their minister is its spontaneous character. Without any deputation or pressure from the Presbytery, the congregation of its own free accord, manifests its deep interest in the comforts of its minister and his family year after year according to its felt ability increasing his stipend. It is very gratifying to the church at large and to ministers in particular to feel that their congregations, as this one, and others that might be named

are cheerfully and kindly putting forth efforts to place them in circumstances above anxiety for the necessaries and comforts of life.

This congregation contributes largely to the schemes of the church. It gave last year to the F. M. \$212, H. M. \$36, Ministerial education \$24, Synod Fund \$12, Dayspring \$42, Widow's Fund \$30, and to other religious purposes \$116, making in all \$474. The Presbytery was highly pleased with the state of the congregation, and specially commended its growing liberality.—Some of the members of Presbytery thought that the contributions to the schemes of the church were not sufficiently proportionate and that a congregation that could give so largely to religious purposes in general ought to aim at making their minister's stipend at least £200. There is abundant reason to hope that this hint will not be neglected. Other congregations in this Presbytery that a few years ago thought it a burden to pay £100 in stipend are now paying £200. Such as St. Mary's and Lochaber and Goshen. It is reasonable to think that when these congregations, situated as they are so far away from the centres of trade and commerce, manifest such commendable liberality, that those in the very heart of this county, surrounding and embracing valuable coal mines, stretching along the neighborhood of the Provincial railway, or within an easy distance of flourishing commercial towns, in circumstances to command the highest prices for every disposable article, and to benefit by the large sums of money which are monthly paid out at the neighbouring public works, should not lag behind; and especially, since the circumstances so favourable to them, necessarily increase the household expenditure of their ministers and render it almost impossible for them to live comfortably on a sum which in other localities might be amply sufficient.

Mr. J. B. Watt gave in all his ordination trials, which were unanimously sustained.

Mr. Sinclair reported that he had fulfilled his appointment to assist the Rev. Dr. McCurdy, Chatham, and that while there he understood the Session were surprised that the Presbytery had not published in the Record, the *statement* promised in reference to the Organ question. Whereupon the Rev. Mr. Patterson made the following explanation, viz., "That at his first leisure after the Presbytery meeting held in Chatham, he prepared a full report of the proceedings, and forwarded it to Mr. Robert Murray, for publication in the Record, in the usual manner; and as it was too late for the July number, and as the August number would be occupied with the Minutes of Synod, and in order to give it an early and full publicity, he requested him

to publish it in the Witness, and that Mr. Murray had done so, but had omitted, in all probability accidentally, to publish it in the September number of the Record; that this omission was not noticed by him until December, and that he immediately wrote Mr. Murray an explanation, which he requested him to publish with the Report, which he has not yet done, nor assigned any reason for not doing so." The Presbytery was satisfied with this explanation, and directed it to be published along with the neglected report. The Presbytery also approved of Mr. Sinclair's conduct.

Messrs. George Laurie and Thos. Forbes appeared as Commissioners from Little Harbour, with the request that their minister, Mr. Sutherland, might be freed from preaching once a month in Salt Springs Church, and that his whole time be given to their congregation. They stated that the congregation, though yet small, with this expectation in view, had raised his stipend to £105, and hoped they would be assisted from the H. M's. Fund to the amount of £20. The Presbytery in the meantime granted the request for one year.

Messrs. Murdoch, Munroe and Thomas Froudsfoot, appeared as Commissioners from Salt Springs congregation, requesting that the Presbytery make some arrangement by which they could get either one third or one half of a minister's time. The Presbytery recommended that they be connected with Rogers' Hill congregation, and that steps be taken satisfactory to both parties to carry out this arrangement.

The Presbytery then appointed its next meeting in John Knox's church, New Glasgow, on Tuesday, the 26th inst., for the ordination and induction of Mr. Watt, the colleague and successor to Mr. Stewart. The Rev. Mr. Stewart was appointed to preside and ordain,—Mr. Walker to address the minister,—Mr. Ross the people, and Mr. Macdonald to preach the ordination sermon.

Mr. Grant was appointed to exchange with Mr. Watt on Sabbath first, and read the Edict.

Concluded with the benediction.

JOHN MACKINNON, Clerk.

The Presbytery of Pietou met in Roger's Hill church on the 14th June, for the induction of the Rev. Alex. Sutherland into the pastoral charge of the congregation of Roger's Hill and West Branch River John. The Rev. J. A. F. Sutherland preached from Phil. ii. 14-16. The Rev. Geo. Patterson, who presided, narrated the steps, offered up the induction prayer, and gave the charge to the minister, and the Rev. Alex. Ross addressed the people on their duties. The day was fine, and in the midst of spring work, yet a good congregation

were assembled, who seemed deeply interested in the proceedings, and gave their pastor a cordial welcome.

The Presbytery met at the Albion Mines, on the evening of the following day, for the ordination of Mr. A. J. Mowatt to the pastoral charge of the congregation there. The Rev. John McKinnon preached from Eph. iv. 20-21. The Rev. D. B. Blair presided, put the questions of the formula, and offered up the ordination prayer. The Rev. John Stewart gave the charge to the minister, and the Rev. David Roy addressed the people. A large and deeply interested congregation attended upon the services throughout.

The Presbytery again met at Chatham on the 21st June, for the presbyterial visitation of the congregation, and also for dealing with the organ question. The session having complained of the past proceedings of Presbytery as in their view involving a serious charge against the moral character of the members of session, it was agreed

"That the Presbytery express their regret that anything in their minutes should have been construed to imply an imputation on the moral character of the members of the session, and now inform the session that it was not the intention of the Presbytery in any part of their proceedings to libel either the moderator or any other member as under any moral delinquency—that while declaring what they conceived the law of the church, they did and do give the session credit as having acted conscientiously according to their own judgment."

The Presbytery then proceeded to the presbyterial visitation of the congregation. The questions of the formula were put to the various office-bearers. The Presbytery having received their replies agreed to record their appreciation of the efficiency manifested in the congregation, both in regard to its temporal and spiritual affairs, particularly in the isolated position in which it has been for so many years.

After the settlement of various preliminaries, the Presbytery entered upon the consideration of the introduction of an organ into public worship in St. John's church, Chatham. Finally, the following resolution was adopted, "That while sympathizing with the session of St. John's church in their difficulties, the Presbytery adhere to their former deliverance, that the Presbytery have not the power to authorize such an innovation in the public worship of this church, that such power belongs only to the Synod, that under the remit of Synod their only alternative is to press their injunction, that the organ be removed from the public worship of the congregation."

The session having withdrawn during these proceedings, it was agreed to report

the proceedings of Presbytery to Synod, and ask further instructions.

The Presbytery again met at St. John, N. B., during the meeting of Synod. A letter was read from Mr. A. McL. Sinclair, intimating his acceptance of the call from the congregation of Springville. The Presbytery agreed to meet in John Knox's church, New Glasgow, on Tuesday, 24th July, at 2 o'clock, for the purpose of receiving his trials, and in the event of these being approved, it was agreed that his ordination take place on the following day.—Mr. Mowatt to preach, Mr. Blair to address the minister, and Dr. Bayne the people.

The Rev. George Patterson tendered his resignation as clerk of Presbytery. His resignation was accepted, and the thanks of the Presbytery tendered to him for his past services. The Rev. John McKinnon was appointed in his place. The Rev. Alexr. Sutherland was appointed moderator for the ensuing year.—*Presbyterian Witness*, July 21, 1866.

The above was forwarded by me as clerk of the Presbytery of Pictou, immediately after the meeting in Chatham, for publication in the *Record* in the usual manner.—Fearing that it would be too late for the July No., I requested that in that case it might be inserted also in the *Witness*, in order that it might receive as early publicity as possible. It accordingly appeared in that paper. But the July No. of the *Record* was made up before Mr. Murray left Halifax to attend Synod, and the August No. was entirely occupied with the Synod minutes, so that it could not appear in either. I do not know how it came to be omitted in the Sept. No., and I was not aware till now that it had not appeared.—As the session of Chatham had considered that the portion of it affecting them should be published in the same periodical in which the former proceedings of Presbytery had appeared, and the Presbytery assented to this, I must express my regret that through any accident it should have been omitted, though having forwarded it in due course I hold myself blameless in the matter. I may add that had I observed the omission sooner, or had my attention been called to it, I would have immediately taken steps to have it rectified.

GEORGE PATTERSON.

Presbytery of P. E. Island.

This court met on Wednesday last, in the basement room of Queen Square Church. There were present Revds. H. Crawford, Mod., R. S. Patterson, A. Campbell, J. Allan, I. Murray, D. McNeil, A. Cameron, W. Ross, A. McLean, A. Falconer and D. McDougal, ministers, and Messrs. Hyde, McNiven, and McSwain, elders.

The Presbytery was principally occupied in hearing the trials for ordination of Mr. John G. Cameron, who is under call to the congregation of Tryon and Bonshaw. Mr. Cameron delivered a homily on John i. 17, popular sermon on Rom. viii. 6; lecture on Rom. vii. 7, to end of chapter, and Critical Exercise on 2 Kings, xx. 9, 11. He was also examined in Hebrew, Greek, and Ecclesiastical History. These exercises were severally sustained as trials for ordination, which was fixed to take place in the Tryon Church on Thursday the 14th day of March, at 11 o'clock, a. m., Mr. Falconer to preach, Mr. Patterson to ordain, Mr. Campbell to address the minister, and Mr. Laird the people. Mr. Cameron of New London was appointed to preach at Tryon and Bonshaw on Sabbath first, and serve the edict.

Several other matters of interest to the Presbytery engaged its attention, which it is unnecessary to publish, after which it adjourned to meet at Lot 14 for Presbyterial visitation, on Tuesday the 12th March, at 11 o'clock, Mr. Fraser to preach.

ALEX. FALCONER, *Clerk.*

This Presbytery met in Lot 14 Church, on the 12th inst., and after sermon by Rev. W. R. Frame, from John xvi. 14, was constituted by Rev. R. Laird, Moderator, *pro tem.* There were present, besides the moderator, Revds. I. Murray, A. Cameron, A. Fraser, W. R. Frame, A. Falconer, J. D. Murray, W. Stewart and D. McDougall, ministers; A. McArthur and D. Campbell elders.

After the usual preliminaries, the Presbytery proceeded with the visitation of the congregation. The questions of the formula were put respectively, to the Ministers, elders, session and managers, and in general satisfactorily answered. After the several parties had been addressed by the members of Presbytery, it was agreed to record that though the examination of the congregation in so far as its past history is concerned, indicates a satisfactory state of matters, yet the Presbytery are sorry to find that its financial prospects for the future, are not such as they would desire.

A petition from certain parties within the bounds of this congregation, asking for supply of preaching, was then considered; when after protracted deliberation, it was resolved, that though regretting that the petitioners do not see fit to adopt the recommendation of Presbytery to connect themselves with some neighbouring congregation, and whilst disapproving of the charges implied in said petition, yet under the circumstances, grant them that supply of preaching for which they may be able to pay. These parties were then placed under the supervision of the Session of Cascumpec.

Reports having been received from nearly all the congregations of the Presbytery, in reference to the contemplated religious periodical, it was found that the amount of support guaranteed is such as to warrant the Presbytery to proceed with its publication. The following provisional appointments were then made for the managing of said periodical; viz. Messrs. Fraser, Frame, Campbell, Laird and McNeill, a publication committee, Mr. Laird *convener*; and Messrs I. Murray and A. Falconer, editors, the two latter to be members of the Committee *ex officio*.

A report of missionary labours by Mr. Campbell, probationer, was read and sustained. The Clerk was instructed to apply to the Home Mission Board for one preacher on the opening of navigation. Adjourned to meet at Tryon on the 14th instant at 11 o'clock.

The Presbytery met accordingly at Tryon at the appointed time, for the ordination of Mr. John G. Cameron. The Presbytery having constituted, intimation was sent to the assembled congregation, that if any person had valid objections to this ordination being proceeded with, an opportunity was now afforded of stating them. No objector appearing, Mr. Falconer proceeded to the pulpit, and preached from 2 Thess. iii. 2. "That we may be delivered from unreasonable... men." After sermon, Mr. Patterson, who had been appointed to preside, briefly narrated the steps of procedure in regard to the call, and put to Mr. Cameron the questions of the formula. These having been answered, he was by solemn prayer and the imposition of hands, ordained to the office of the holy ministry, and to the pastoral inspection of the congregation of Tryon and Bonshaw. Mr. Campbell then suitably addressed the minister, and Mr. Laird the people. This is a new congregation and an interesting sphere of labour, in which it is hoped Mr. Cameron may be eminently useful in extending Zion. It forms the twenty-first congregation under the inspection of the Presbytery. Adjourned to meet in the basement-room of Queen Square Church, Charlottetown, on Thursday, the 28th inst. at 11 o'clock, specially to consider the arrangements of the committee for issuing the *Presbyterian*. This committee is requested to meet on the Wednesday evening previous at 7 o'clock.

ALEX. FALCONER, *Pu'y Clerk.*

Presbytery of Halifax.

The Presbytery of Halifax met at Windsor on Tuesday evening, 26th February. Present, Rev. Messrs. Murdoch, P. G. McGregor, John Cameron, J. M. McLeod, H. D. Steele, D. S. Gordon, E. Annand, E. A. M'Curdy, and Allan Simpson, Minis-

ters, and Messrs. W. H. Blanchard, Thos. Armstrong, D. Blackwood, and R. Murray, Elders. The chief business before the Presbytery this evening was the visitation of the Windsor congregation. Mr. McCurdy preached an able and appropriate sermon on the basis of Christian union—Eph. iv. 3-6. Mr. McLeod was appointed Moderator *pro tem*. The Presbytery first heard a brief statement from the senior minister of Windsor, Rev. J. L. Murdoch. It was highly gratifying to all the brethren to find their venerable father still in the enjoyment of vigor of mind and of body, and able to preach frequently "without money and without price," where his services are required. The Questions of the Formula, and such other questions as the Presbytery saw proper were proposed to Rev. E. Annand, to the Elders, to the session collectively, and to the managers. The facts elicited were, upon the whole, most cheering and satisfactory. The church is peaceful and prosperous; means of grace are well attended, and the preaching of the Gospel is not without its effect. The Sabbath and the Prayer Meeting receive due attention from the session.

The salary of the minister has been largely increased, so that now he has the promise of £200 a year, with a free manse. This places Windsor among the foremost of our churches in the matter of ministerial support. The congregation has long been trained to give liberally to the various schemes of the Church, and they continue to sustain their character in this respect.

We have rarely seen a more pleasing visitation. Only on a very few points did the Presbytery see it necessary even to make any suggestions of improvement.

A letter was read from Rev. W. Maxwell stating that he had moderated in Poplar Grove Church, and that the call had come out in favor of Rev. E. Annand. The Presbytery received the report and approved of Mr. Maxwell's diligence. After hearing explanations from Mr. Alexander James, the Presbytery agreed to sustain the call as a regular gospel call. Rev. Mr. McLeod was appointed to preach at Windsor, and notify the congregation to appear for their interests at next meeting of Presbytery.

The Presbytery then adjourned till Wednesday morning—when an application for moderation was received from the congregation of Yarmouth. Mr. J. S. Hatfield was present to give any explanations that might be required. It appeared that the congregation guarantee \$1200 a year; \$700 to be paid to the present pastor, Rev. G. Christie, and \$500 to the colleague. "The Presbytery grant the prayer of the congregation of Yarmouth, and in granting the moderation sought, agree to express gratification that the labours of Mr. Christie

have been blessed, as shown in the prosperity and enlargement of the congregation at Yarmouth, and embrace the opportunity of expressing high appreciation of efforts now being put forth by the congregation."

Rev. D. S. Gordon was appointed to preach and moderate on the second Wednesday of March. The Presbytery agrees to apply for a supplement of \$100 in order to enable the Yarmouth congregation to raise the salary of the colleague to \$600, and at the same time urge upon the congregation the duty of raising Mr. Christie's salary as soon as possible to \$800.

Rev. H. D. Steele laid his demission on the table of the Presbytery on the ground of utterly inadequate support received from his congregation. "The Presbytery sympathize with Mr. Steele in the trying circumstances in which he is placed from inadequacy of support, and direct the Moderator to preach in West Cornwallis to give notice to the congregation of Mr. Steele's tender of demission, and summon them to appear for their interests at the next meeting of Presbytery."

Mr. R. Murray applied for further leave of absence for Rev. W. Murray. His health, he stated, was improving. His leave of absence was prolonged till the end of March, and Rev. Messrs. Steele and Forlong were appointed to supply the pulpit during that month.

Rev. E. A. McCurdy applied for the services of Mr. A. Dickie during the summer months, as Catechist along the Eastern Shore. The application was granted.

Agreed that congregations be directed to make their special collections for the Presbytery expenses before the end of March.

The next meeting of Presbytery will be held (D. V.) in Poplar Grove Church, Halifax, on the third Tuesday of March, at 7½ o'clock in the evening.

This Presbytery met in Poplar Grove Church on Tuesday evening, and on Wednesday forenoon. There were present the Revs. J. L. Murdoch, P. G. McGregor, W. Maxwell, James McLean, J. M. McLeod, Professor McKnight, E. Annand, E. A. McCurdy, and John Forrest, ministers; and Dr. Forrest, W. Anderson, D. Blackwood, and Robert Murray, ruling elders.—Rev. J. McLean, moderator, in the chair.

Commissioners from the congregation of Windsor and from Poplar Grove Church, Halifax, appeared before the Presbytery with reasons for and against the translation of Rev. E. Annand. The commissioners having been heard, Mr. Annand stated that he felt it to be his duty to decline the call. The Presbytery decided accordingly.

Rev. J. M. McLeod reported that he had preached at West Cornwallis and intimated to the congregation the tender of demission

by Rev. H. D. Steele, and summoned them to appear for their interest. No commissioner from the congregation appeared.—There was a letter from Rev. H. D. Steele giving an account of a congregational meeting. But nothing appeared to make it desirable to delay any longer the acceptance of Mr. Steele's demission. His demission was accordingly accepted, to take effect at the end of the financial year.

A letter from Rev. D. S. Gordon was read in which he reported that he had moderated in a call at Yarmouth, and that the call came out unanimous in favour of Mr. Ebenezer Macnab, preacher of the gospel. The Presbytery approved of the report, sustained the call, and placed it in Mr. Macnab's hands; and before the close of the meeting Mr. Macnab declared his acceptance of it. Trials for ordination were then prescribed. Rev. John Forrest was appointed to preach at Mount Uniacke Gold Diggings and at Beaver Bank on the second Sabbath of April. The Presbytery agreed to apply to the Home Mission Board for the services of Mr. Robert Cumming as Catechist with a view to the regular supply of Bedford and Waverly.

The Presbytery having learnt that deputations from the Free Church of Scotland and the Irish Presbyterian Church are about to visit the American churches, agree to invite them most cordially to visit this country, and resolve to request the Moderator of the Synod to invite them on behalf of the Synod.

The next meeting of the Presbytery will be held in the basement of Poplar Grove Church on the first Wednesday of May, at 2 o'clock, p. m., to hear Mr. Macnab's trials and transact other business. The Presbytery propose to meet in the Lakeville Church, West Cornwallis, to enquire into the circumstances of the congregation, on Tuesday, the 14th May, at 10 o'clock, Rev. W. Maxwell to preach. It is proposed that Mr. Macnab's ordination take place on the 19th May, Mr. Forrest to preach, Mr. McLeod to address the minister, Mr. Annand the congregation. On the following Tuesday the Presbytery will (D. V.) hold a visitation of Rev. M. G. Henry's congregation—Clyde and Barrington—Rev. Mr. McLeod to preach; and on Wednesday hold a visitation of the Shelburne congregation—the Rev. G. M. Clarke's,—Rev. Mr. Annand to preach.

Presbytery of St. John, N. B.

This Presbytery met in St. David's church on Tuesday, 12th ult., in the forenoon for business, and in the evening for visitation of the congregation. At the forenoon sederunt it was resolved that practical steps should be immediately taken for the

junction of the Presbyterian people in Salt-springs, Hammond, and Golden Grove in one ministerial charge; and for this purpose the Rev. N. McKay was appointed to visit the people at Hammond and ascertain how much they are prepared to give for the support of a minister in the circumstances; the Rev. James Gray was appointed for the same object to visit the people of Salt-springs; and the Rev. Wm. Alves was appointed to visit Golden Grove; and all to report to next meeting of Presbytery.—After other matters were disposed of the Presbytery adjourned to meet in St. David's in the evening for visitation of the congregation.

VISITATION OF ST. DAVID'S CONGREGATION.

The Presbytery met with the congregation of St. David's at 8 o'clock in the evening. There was fair representation of office-bearers, but too small an attendance of the people. In answer to the queries satisfactory statements were made. The number of communicants on the roll is 173. The Sabbath School has 17 teachers and 160 scholars. The weekly prayer-meeting has an average of 25. There are five elders, and it is understood that additional elders are likely to be ordained. The congregation raised for all purposes last year, \$1560.48, including the amount paid to the minister. The Presbytery expressed itself generally satisfied, and agreed upon the following finding:—"The Presbytery rejoices to find the congregation, as shown by returns, in a vigorous and hopeful condition, and would simply express its earnest desire that the efforts at present on foot to improve the financial and spiritual condition of the Church may be prosecuted efficiently, and, by the blessing of God, may prove successful.

VISITATION OF CALVIN CHURCH.

The Presbytery met with the congregation of Calvin Church on Wednesday evening at 8 o'clock. There was a considerable number of the people present; too few of the office-bearers. The questions were all satisfactorily answered. The number of adherents was set down at 600; of communicants at 110; of Sabbath scholars at 120; of volumes in Library at 600; of prayer-meetings 3, with an average attendance of 20. The congregation raised for all purposes last year, \$1594.50, including the minister's salary; and the balance of their debt, amounting only to £600, they expressed themselves determined to wipe away as soon as possible.

The Presbytery came to a finding in the following terms:—"That the Presbytery is highly pleased with the result of the visitation, especially with the reduction of debt, the number of prayer-meetings, and attend-

ance at these; that it is highly delighted with the harmony and good order of the congregation; but would solicit attention to the omission of contributions to the Foreign Missions of the Church, and some of the other general schemes of the Church.

The next meeting of Presbytery is appointed to be held in St. John Presbyterian Church on the 2nd Tuesday of May, at 11 o'clock, a.m.

WM. ALVES, P. C.

Statistics.

The following is the deliverance of the Synod with regard to statistics. It will be seen that it requires immediate attention on the part of sessions and Presbyteries:—"Rev. K. Grant read the Report of the Committee on Statistics, and submitted the statistical table. The report was received, and it was agreed that the Presbyteries should take order to have the return in the hands of the Committee by 1st May. Rev. Professor McKnight, and Messrs. Jas. Farquhar and Robert Murray to be the Statistical Committee."

We believe that only a very few returns have as yet reached the committee. They should all be in before the end of this month. Where complete returns cannot be made up, send in the best you can. Defective returns are better than none.

The aim of the Synod in directing the returns to be sent in so early is to have the Table ready for its meeting about the end of June. The returns are to be made up to the end of 1866, or the twelvemonth ending in 1866.

Cow Bay.

The Presbyterian Church recently erected in this place was set apart for divine service on the 17th Feb. The Rev. Dr. McLeod, who has watched over the interests of our cause here with paternal solicitude, conducted the public services, leaving very favourable impressions on the minds of the people. Although the day proved unfavorable, still the audience was large, respectable in every way, and deeply interested. A collection was taken up amounting to \$120.

The dimensions of the church are 65 by 49 feet, and externally I think it is the most beautiful edifice of the kind that I have seen. As it is winter the plastering was deferred, but the floor is laid and the seats and pulpit finished in elegant style. Including an end gallery, which is also seated, the church is capable of containing 400 persons comfortably. Side galleries may be erected at pleasure, and if the works prosper, they will soon be required.

To pay the debt and current expenses the pews are annually to be let, and at the recent meeting it was found that the supply

was not equal to the demand. Some applicants were disappointed.

There was a time, not very far distant, when our cause seemed languishing, but by the blessing of God on the labours of his servants, and special mention should be made of Rev. Murdoch Stewart, the tide has turned and a new interest has been awakened. The Sabbath School is specially promising, being well attended and conducted.

Under a faithful and devoted pastor this would soon prove a most flourishing charge. May the dews of heaven descend on the seed already sown, producing a rich and plentiful harvest of souls to be gathered into the master's celestial treasure-house.—*Com.*

NOTICES, ACKNOWLEDGEMENTS, &c.

MISSIONARIES WANTED.

The Board of Foreign Missions of the Presbyterian Church of the Lower Provinces, having been authorized by Synod to engage the services of one or more Missionaries to the New Hebrides, invite Ministers and Probationers to consider prayerfully the urgent call for Evangelists in that dark and destitute portion of the earth.

Applications or letters of inquiry addressed to the Secretary will meet with immediate attention.

By order of the Board,
P. G. MCGREGOR, Sec'y B.F.M.
Halifax, Oct. 24th, 1866.

The Treasurer acknowledges receipt, during the month of March, of the following sums:

FOREIGN MISSIONS.

Per Rev. D. McDougall, St. Johns, New London:			
Col. by Miss C. McKay	£2	1	0
" " H. Graham	2	3	6
" " Christy McKay	0	14	3
" " M. J. McKay	£1	0	0
" " M. McLean	1	12	3
" " Jessie Corbet	2	1	3
" " W. McKenzie	2	0	11
" " C. McLeod	0	4	6
" " M. McKay	1	3	6

P. E. I. Cy. £13 6 2\$44.37

Cong. of Sydney Mines, per Rev. M. Wilson	60.00
Maitland Juvenile Missionary Society, per Rev. J. Currie	11.83
Rockville Juv. Missionary Society, per do.	12.65
Cong. of Windsor and St. Croix, per Rev. E. Annsud	69.25
From W. S., E. B., per J. W. Carmichael, Esq.	1.20
Poplar Grove Church, per Mr. C. Robson	80.00
Harbor Grace, Newfoundland, per Rev. A. Ross	30.00

J. Mann, Esq., Harbor Grace, annual donation \$20.00

HOME MISSIONS.

Per Rev. D. McDougall, St. Johns, New London:

Col. by Miss C. McKay	£1	0	9
" " H. Graham	0	16	9
" " Christy McKay	0	12	0
" " Murg. J. McKay	0	3	6
" " M. McLeod	0	8	6
" " W. McKenzie	0	4	0
" " C. McLeod	0	4	6

P. E. I. Cy. £3 10 0 \$11.67

Congregation of Sydney Mines, per Rev. M. Wilson..... 60.00

Per Rev. J. Currie:

Maitland Juv. Missionary Society. 11.84
Noel Missionary Society..... 14.50

2 Cong. of Maitland and Noel..... 19.63
Cong. of Windsor and St. Croix, per Rev. E. Annand..... 69.25

From W. S., E. B., per J. W. Carmichael, Esq..... 1.13

Poplar Grove Missionary Society, per C. Robson, Esq..... 160.00

"Cymro," Cow Bay, Cape Breton... 4.00

EDUCATION.

Per Rev. D. McDougall, St. Johns, New London:

Col. by Miss C. McKay	£0	18	9
" " H. Graham	0	6	3
" " Christy McLeod	0	6	0

P. E. I. Cy. £1 11 0 \$5.17

Cong. of Windsor and St. Croix, per Rev. E. Annand..... 20.00

"DAYSPRING."

Per Rev. Wm. Sinclair, Mabou:

Col. by Miss E. A. McLeod	\$5.12½
" " Elizabeth Smith	3.07½
" " Esther Smith	6.37
" " Eva Murray	2.50
" " Agnes McKeen	2.62½
" " Edith McKeen	5.87½
" Master John Chisholm	4.17½
" " D. McDonald	3.50
" " D. S. McDonald	3.50
" " Thos. W. Smith	2.82

\$39.57

Per Rev. R. Sedgwick:

Sab. School Box by Manse	\$.091
" " at Glenmore	0.38
Box of Adams Archibald	0.70
" D. McKeen and Hedley	
Vicars Archibald	0.37½

2.36

Children of Salem Church, Green Hill, per Rev. G. Patterson..... 41.29

Knox Church Sab. School, per J. W. Sinclair..... 12.00

J. Milne Barclay, \$0.65; D. G. Barclay, \$0.40, per do..... 1.05

Sabbath School of Rev. Dr. Ormiston, Hamilton, per Rev. Dr. Bayne..... 25.00

Sabbath School of Rev. Dr. Jennings, Toronto, per do..... 41.9

Sabbath School, Harbor Grace, Newfoundland, per Rev. A. Ross..... 50.00

Rev. P. G. McGregor acknowledges for Rev. C. Chiniquy's Mission, from Hugh McDonald, Esq., South River, Antigonish, \$8.00; Andrew O'Brien, senr., Noel, \$1.00.

The Treasurer of the Ministers' Widows' and Orphans' Fund, P. C. L. P., acknowledges receipt of the following sums:—

Interest accrued on deposit on Interest receipts	\$18.85
Rev. Matthew Wilson, Sydney, C. B.	21.00
Hon. T. D. Archibald, Sydney, C. B.	20.00
W. Gammell, Little Bras D'or, C. B.	20.00
Jno. Christie, sr., Little Bras D'or, C. B.	10.00
Rev. W. McCulloch, D.D., Truro	20.00
Mrs. McCulloch, Truro	20.00
Miss McCulloch, "	5.00
Daniel Smith, "	1.00
Alex. Russell, "	3.00
R. Smith, "	10.00
Collection from Dr. McLeod's congregation, Sydney, C. B.	26.00
Dividend and Bonus on two shares Bank of Nova Scotia stock	18.00

\$192.85

Amounts formerly acknowledged... 6056.09

Total amount received to date..... \$6248.94

HOWARD PRIMROSE, Treasurer,
M. W. & O. F. P. Ch. P.
Pictou, 20th March, 1867.

PAYMENTS FOR THE RECORD.

The publisher acknowledges receipt of the following sums:

Mr. W. F. Hamilton, Brookfield	\$.60
Rev. Mr. Mowatt, Albion Mines	0.50
Mr. Robert Faulkner, Noel	5.00
Mr. A. K. Graham, Five Islands	5.00
Rev. J. A. F. Sutherland, Little Harbor	5.50
Rev. J. Cameron, Nine Mile River	22.50
Mr. Creighton, Murray Harbour	4.50
Rev. Professor McKnight, Dartmouth	11.50
Mr. George B. Johnson, New Annan	4.00
Mr. Hugh McNeill, South River Lake	2.50
Dr. Miller, St. John, N. B.	1.00
Rev. N. McKay, St. John, N. B.	8.00
Mr. George McNaught, Stewiacke	8.00
Rev. A. McL. Sinclair, Springville	10.00
Miss Forrest, Halifax	1.00
Mr. Baird, Waverley	0.50
Rev. G. Christie, Yarmouth	13.75
Mr. Smith, New Glasgow	2.00
Rev. K. McKenzie, Baddeck, C. B.	3.00

NOTICE.

A meeting of the Synod's Committee on Ministerial Support will be held (D.V.) in the Session House of Chalmers' Church, Halifax, on Tuesday, the 16th inst., at 7½ o'clock in the evening. The Committee consists of the following members: Rev. Dr. King, Rev. Messrs. Maxwell, W. Murray, R. Sedgwick, W. Alves, N. McKay, Isaac McKay, Isaac Murray, W. Ross, H. B. McKay, Hon. A. Patterson, Dr. Hattie, Rodk. McGregor, R. Murray, H. B. Webster, W. H. Blanchard.

WILLIAM MAXWELL, Convener.
Halifax, March 26, 1867.