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# THE MONTHLY RECORD

OF THE

## Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK, & ADJOINING PROVINCES.

*VOL. XX.*

*NOVEMBER, 1874.*

*No. 11.*

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

### RESIGNATION OF REV. J. GOODWILL.

With feelings of regret,—though not of despondency,—we have to announce the resignation of Rev. J. Goodwill as the Missionary of our Church to the South Seas. For some time past, the conviction has been forcing itself upon our mind, that, while enduring the continuous domestic trials that have been undergone by him since his location on Santo, it was impossible that he could devote himself to the difficulties of his work with any great degree of hopefulness. And as the health of Mrs. Goodwill seems to suffer severely by her continuance in the islands, we are the more inclined to sympathize with Mr. Goodwill's decision to vacate the station, and hope that, in the providence of God, some one may be raised up to take possession of the field, and enter upon the work, ere the spirit of relapse takes hold upon those who are now crying for one to come over and help them. The sting of regret is in a measure removed by the fact that our own devoted people in P. E. Island are anxiously waiting for a shepherd who will go out and in among them, and lead them by the green pastures of Gospel ordinances; and should Mr. Goodwill see it to be his duty to return to his native land, he will be received with a hearty christian greeting by the Church at large, and especially by the

noble, patient and warm-hearted people who have as faithfully maintained their allegiance, and assisted our Church's operations in the "Garden of the Gulf."

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### EVANGELISTIC LABORS.

The religious world has of late been stirred to a remarkable degree by the preaching of men known by the title of "evangelists." No doubt can be entertained of the thoroughness of their work in arousing men from a condition of apathetic sleep in sin, or slothfulness in religion. Witness, for instance, the very recent awakening in Britain that followed the labors of Messrs. Moody and Sankey. In Halifax, two or three weeks ago, Rev. Mr. Earle commenced the holding of religious meetings, similar to what he has held in other parts of the Province and the United States; he addressed large audiences in nearly all the Churches, and the gradually increasing interest manifested finally led to the securing of better accommodation. Services were accordingly held in the Skating Rink, and we are safe in saying that a larger assembly never gathered in one place in Halifax to hear the preaching of the Gospel—the building being too small to accommodate all who came. Several thousand persons attended each of the services there, and visible signs of good being done were

not wanting. Many were melted to tears, and all seemed more or less affected by the fervency and power of Mr. Earle's pointed addresses. The success of these meetings was also greatly owing to the ready co-operation of the clergy of the city, who sustained M. Earle on all occasions by their presence and assistance in the exercises. Mr. Earle left Halifax to fulfil other engagements on the 3rd inst., after delivering a farewell address at the Rink to an immense assemblage, very many of whom will remember him with christian affection; but the meetings will be continued by the Pastors of the Churches. We believe the hearts of numbers have been moved—that slumbering souls have been awakened—and it is for the christian people of our congregations to follow up the work with their prayers and their labors, "watching for souls" who are waiting for the word of encouragement, "speaking often one to another" about the things of eternity, and bringing to their pastors, as well as to Jesus in their prayers, all with whom they know the Spirit has been striving. We sincerely trust the impressions made may not pass away like the early cloud and the morning dew, and that our cry will not still have to be, "O, the hope of Israel, the Saviour thereof in time of trouble, why shouldst *Thou* be as a stranger in the land, and as a way-faring man that turneth aside to tarry for a night? Why shouldst *Thou* be as a man astonished, as a mighty man that cannot save?"

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### SCOTCH CORRESPONDENCE.

*Dunse, Oct. 19th, 1874.*

DEAR EDITOR,—Some months have passed since I last craved a space in your columns, and, though conscious of my remissness, it was not until I received a gentle reminder from one of our mutual friends across the "Pond" that I could muster energy sufficient for the task. And how shall I best interest your readers? Perhaps in no way better than to select from the full tide of events that is ever deluging the "Old Country," those points which strike me as the most important, and which involve an interest common to a Briton and a Colonist.

The intellectual energies of her greatest minds have not been inactive, nor has the current of public opinion, though moving *pede lento*, been swerved from its ever-progressing course.

#### PROF. TYNDALL.

Professor Tyndall has delivered himself of what has been styled "Old Indian Brahminism in Belfast," and thereby has called to arms every worthy defender of the Christian faith. Whether or not a scientific theory or fact has been unjustly measured by a theological rule, is a question yet agitating many minds. But that the utterances of Prof. Tyndall before the British Scientific Association, recently held in Belfast, have been hailed by the non-scientific minds of Britain as savouring of the most unblushing materialism, is a question beyond dispute. Doubtless such doctrines, and from such an authority, have their weight and supporters, and must be met by the strongest weapons of defence. But the Scottish mind has been too long in the enjoyment of a higher faith, and Scottish life and character too long moulded by Christian truth and doctrine, to brook a faith founded on a mere scientific theory. From a literary point of view, Prof. Tyndall's address was a most masterly production, and his deductions show to what profound depths science, in its multifarious modes of application, is pushing itself. We do not hesitate to concede it any possible degree of progress in its own sphere, nor do we fear the result, but we do object to that mania, on the part of scientists and other theorists, to *endeavour* to controvert those theories of natural and revealed religion on which our faith and hopes rest, on purely scientific grounds.

#### COMMISSION OF GEN. ASSEMBLY.

The Commission of the Gen. Assembly, which met on the 14th inst., has been looked forward to with peculiar interest. The question before the Court was the drafting regulations for working the Church Patronage Bill. The Committee on Patronage reported to the effect that, owing to differences of opinion on questions of principle, they would be unable to submit a full report, and requested some further instruction from the Commission to regulate their deli-

berations. Further instructions having been granted, the Commission adjourned to meet again on 18th November to hear the Committee's report and mature the regulations. The regulations of the Commission will only be enforced until the next meeting of General Assembly, May, 1875; yet their decisions are important, in so far as they will be an earnest of the subsequent working of the Act, and will, to a great extent, temper the action of the General Assembly. In all cases where Patronage has been exercised since the passing of the Act, the patron has acted in harmony with the wishes of the congregation expressed through a Committee. We have heard of no case in which the patron has demanded compensation; we may therefore hope that the regulation which provides that the patron be paid from the income of the presentee, (a most unjust enactment), may never be enforced. Many are looking forward to the change with mingled feelings, confident, on the one hand, that it will relieve the Church of those abuses which were possible under the old order of things, and, on the other, with forebodings as to new evils,—that it may generate a democratic element which will be unhealthy in its tone, and tend to disturb the peace and harmony of the Church. Much, however, depends upon the way in which it will be applied.

#### CLERKSHIP OF GEN. ASSEMBLY.

Your readers will ere this have been informed of the much lamented death of the Rev. Dr. John Cook, of Haddington, who, for twelve years, has distinguished himself as clerk of the General Assembly. His ability as clerk, his zeal and devotion to the cause of Education, and his wisdom and judgment as a counsellor, won for him a standing and a place in the Church to which few can hope to attain. His relation to the General Assembly was not so much a leader as a guide; but his power in argument, keen perception and wise tactics, made him admirably fitted for either. Though few can rival, may many imitate those good parts in Dr. Cook which make his name dear to his country and his Church. It is very probable that Principal Tulloch, who is now Junior Clerk, will be appointed his

successor. It has also been rumoured that Prof Milligan of Aberdeen will be a candidate for the Junior Clerkship.

#### CHAIR OF ECCLESIASTICAL HISTORY, GLASGOW.

The Chair of Ecclesiastical History in Glasgow University has not yet been filled, but it is generally understood that Dr. Lee will be the successful candidate. It is certain that Dr. Cunningham, as has been intimated, will not be raised to the dignity of a Professorial Chair on this occasion at least. Dr. Lee is a good historian, and has shown himself a man of good ability and sound principles. It is also a credential that his father was born before him.

#### PARISH OF GOVAN.

The vacancy of the Parish of Govan has been filled by the appointment of the Rev. John MacLeod of Dunse. The Patronage was exercised by the Senatus of the University of Glasgow, but, in anticipation of the new Patronage act, that august body extended to the Congregation the privilege of exercising a voice in the election. The election was most unanimous and harmonious in both cases. The "Temporalities," or, as a recent writer wishes to have it, the "Spiritualities" of the Parish, are said to be equal to £2000. It is by far the best living in Scotland, and we most heartily congratulate Mr. MacLeod on the presentation.

Your readers will know the presentee better as the son of the Rev. Dr. John MacLeod of Morven, who, in company with the late Drs. Norman MacLeod and Simpson, visited the Church in Nova Scotia in the year 1845. They did much to revive the Church, and restore the peace so much discouraged and disturbed by the troublous year, 1843. The Rev. Dr., the only survivor of the triad, is now in the 74th year of his age, and 51st of his ministry, and still enjoys remarkable powers of body and mind. He speaks of the Colonies and Colonists in the warmest terms, having met with that species of hospitality which a Scotchman knows so well how to reciprocate.

Preparations are being made to celebrate, with due honours, his jubilee, some time next month, when he will be

presented with an oil painting of himself, executed by one of the first artists of Scotland.

Will not his many friends and admirers join, at least, in the spirit of his jubilee chorus, and celebrate the memory of one so venerable and so worthy?

#### PRESBYTERIANS IN ENGLAND.

Another effort has been made on the part of the U. P. Church in England to revive the hopes and desires for a Union with the *Presbyterian Church* in England. If the United Presbyterian Church in Scotland would relax her hold of her brethren south of the Tweed, the Union would soon be consummated. We hail this desire for Union among the Presbyterians of England as an omen for a more peaceable bearing between the Churches of Scotland.

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### MINUTES OF THE MEETING OF THE SYNOD OF THE MARITIME PROVINCES IN CONNECTION WITH THE CHURCH OF SCOTLAND.

October 21st., 1874.

The Synod met in New Glasgow, pursuant to adjournment, and, after devotional exercises conducted by the Rev. A. W. Herdman, was constituted with prayer by the Rev. Thomas Duncan, Moderator, after which, in a brief address, he stated the chief object of the meeting, viz., the further consideration of the Union question. Having alluded to its vast importance, he suggested that half an hour should be spent in praise and prayer, before entering on consideration of it; which suggestion was carried out,—Revs. Messrs. Grant, McCunn, Fraser and Melville leading in prayer.

The Roll was then called, when the following members answered to their names:—Revs. A. W. Herdman, Geo. Coull, A. J. McKichan, Charles Dunn, W. McMillan, J. W. Fraser, R. McCunn, James McColl, James Murray, J. M. Sutherland, Geo. M. Grant, John Campbell, J. F. Campbell, John McMillan, David Neish, D. McRae, Thos. Duncan, Alex. McLean, Peter Melville; T. Talloch, (Missionary); and Neil McInnes, Donald McDonald, Wm. Mc-

Donald, Adam McKenzie, Chas. Fraser, J. A. McLean, Alex. Strumberg, A. McLean, Geo. McIver, C. Oulten, James Cumming, Wm. McDonald, J. J. Bremner, J. Potter, S. Archibald, Geo. Fulton, H. T. Ames, D. Morrison, Mr. Gregor, Mr. Dixon, John McMillan, Elders.

After calling the Roll, the attention of the Court was called to Mr. Brodie's name on the Synod Roll, and he the minister of Locheil, Glengarry, Ontario, and consequently a member of the Synod of Canada in connection with the Church of Scotland. After some discussion, it was moved by Mr. Grant, seconded by Mr. Neish, that whereas the Rev. N. Brodie has accepted a call to become pastor of the Congregation of Locheil, Glengarry, Ontario, in connection with the Synod of Old Canada, and has been inducted to the charge of said congregation, this Synod declares him disqualified to sit at its Sessions as a member.

Moved by Mr. Coull in amendment, seconded by Mr. Dunn, that whereas Mr. Brodie is still a member of the Pictou Presbytery, his name be retained on the Synod Roll.

On being put to the meeting, nine voted for the amendment, and twenty-two for the motion. The motion was declared carried, accordingly.

The Minutes of the last Sederunt of Synod were read and sustained.

The Report of Presbyteries in reply to the Remit on Union sent down to Congregations was called for, and given in by Pictou, Halifax, P. E. Island and New Brunswick.

The delegates appointed by Synod to visit the Congregations in the County of Pictou, who are opposed to Union, or crave for delay, reported verbally; agreed to receive their Report.

The Rev. D. McRae, Convener of the Committee appointed to prepare a draft of the Legislation referred to in Resolution V., being called on, submitted his Report. Anent which, it was moved by Rev. J. W. Fraser, seconded by Mr. Gregor, that the Report be received, the diligence of the Committee approved, and that in the meantime the Report be laid on the table.

Consideration of the Replies to the Remit was resumed.

At this stage of the proceedings, a note was received from the Clerk of the Sister Synod, intimating that a Resolution on the subject of Union was passed by that Rev. Court, and a Deputation appointed to convey the same to this Court; whereupon the Clerk was instructed to acknowledge receipt, and state that this Synod will be happy to receive said deputation at eight o'clock this evening.

Consideration of Union question continued.

At 8 p. m., a deputation of the Sister Synod, consisting of Revs. Messrs. Bennet, R. Sedgwick, A. Ross, and Judge Stevens, and F. Blanchard, Esq., waited on the Synod as per arrangement, and, on being received by the Moderator in the name of the Court, read the following Resolution :

*“ Inter alia, the assistant Clerk read the Reports of Presbyteries, Sessions, and Congregations, on the Remit on Union, whereupon it was moved by Dr. Watters, and seconded by Rev. J. McKinnon, and unanimously adopted, that the Synod, finding that all the Presbyteries of the Presbyterian Church of the Lower Provinces, with the exception of one, not yet heard from, have reported in terms of the Barrier Act, in favor of Union with the Canada Presbyterian Church, the Presbyterian Church in Canada in connection with the Church of Scotland, and the Presbyterian Church of the Maritime Provinces in connection with the Church of Scotland, and that one hundred and seven Congregations, and one hundred and seven Sessions have reported in favour of said Union, desires to express its gratitude to God for the unanimity and harmony which have prevailed, and the happy issue which has been reached; and the Synod is accordingly prepared to take whatever further steps may be necessary in order to an early consummation of the Union with the other negotiating churches.*

(Signed) **W. MCKAY,**  
*Assistant Clerk.*

*New Glasgow, 21st Oct., 1874.”*

The reading of which was followed up by brief addresses from each of the delegates.

After hearing the delegates from the Sister Church, it was moved by the Rev. D. McRae, seconded by D. Morrison, Esq., and unanimously agreed to, that this Court place on record its very high sense of the courtesy display-

ed by the Sister Synod in the course it has pursued in imparting this information as to its action presented by its delegates, and for the influential character of the delegates sent.

The Revs. Drs. McLise and Bayne also addressed the Court.

It was moved by Rev. D. McRae, seconded by J. J. Bremner, Esq., that the Synod empower its members in the several Provinces to apply to the Legislatures in these Provinces respectively for the passing, in each, of an Act formed in terms of the Draft Act laid before the Court, and that a Committee be appointed carefully to revise said Draft Act, and that it be published in the *Record* for some time before the Legislature be formally applied to, with the view of receiving the benefit of an abundant criticism.

Moved in amendment by Rev. Mr. McCunn, seconded by Mr. Coull, that no steps be taken with reference to legislation until some finding be arrived at in reference to the Remit on Union.

It being now too late an hour to continue discussion, on motion of Mr. Herdman, seconded by Mr. Dunn, the Synod adjourned to to-morrow at 10 a. m.

Rev. J. Campbell was appointed to conduct devotional exercises to-morrow morning. Closed with praise and the benediction.

**W. McMILLAN,** *Synod Clerk.*

#### SECOND DIET.

St. Andrew's Church, New Glasgow, 22nd Oct., 1874, which time and place the Synod met, and, after devotional exercises conducted by the Rev. John Campbell, was constituted with prayer by the Moderator.

The Roll having been called, the Minutes of yesterday's Sederunts were read and sustained.

Mr. McLise's motion of last evening was the first item of business taken up, but, as exception was taken to it as being premature at that stage of the consideration of the Union question, with the permission of the Court, he withdrew it.

The Rev. Mr. McCunn then moved the following resolution, which was seconded by the Rev. Charles Dunn :

*“ Resolved,—That, having regard to the strong attachment of our people to the*

Church of Scotland, their faithful and loyal adherence to the parent Church, particularly during the past thirty years, and the unmistakable unwillingness of a large number of our Congregations to entertain the proposal of making any change in our connection with the Church at home,—this Synod, while cherishing the warmest feelings of regard and esteem for Sister Churches, cannot, in the meantime, enter into the proposed Union of Presbyterian Churches throughout the Dominion.”

Mr. Herdman moved, in amendment, that a mutual eligibility Resolution should be adopted, and save a division, but it found no seconder.

It was then moved in amendment by Rev. D. McRae, seconded by James Cumming, Esq.:

“That, having regard to the interests of the Church in these Provinces, in connection with the Church of Scotland,—to the unanimous vote of this Synod, at five previous meetings, in favour of the principle of Union, and of proceeding with negotiations with the purpose of carrying it into effect,—to the fact that three-fourths of the Congregations in connection with our Synod have voted with practical unanimity in accordance with the well-understood mind of this Synod,—to the views avowed, in the case of Union in other Colonies, by the Mother Church,—and, above all, to the advancement of the Kingdom of the Great Head in this Dominion,—this Synod resolves to take steps, in full concert with the other negotiating churches, to consummate the Union of Presbyterians throughout the Dominion.”

It was further moved in amendment by Rev. J. W. Fraser, seconded by Rev. Mr. McKichan:

“That whereas, according to the Returns to the Remit on Union, eleven Congregations are either opposed to Union or recommend delay, and whereas this Synod believes that much of the opposition to the proposed Union arises from the fact that the nature of the proposed legislation necessary to its consummation and working afterwards, is not sufficiently understood by the church at large; this Synod receive the Report of the Committee on Legislation, and order it to be printed in the *Record* for the information of the people, re-appoint the Committee, and leave it in the hands of the Presbyteries and Congregations to petition the several Legislatures for such legislation as may be necessary.”

After considerable discussion, Mr. McRae's amendment and Mr. McCunn's

motions were put, when twenty-six voted for the amendment, and seven for the motion, which was declared carried accordingly; whereupon the Rev. Mr. McCunn gave notice of entering his dissent on his own behalf, and on behalf of as many as may wish to adhere to him.

The Rev. Mr. Fraser then wished his amendment put, when the Moderator ruled it out of order. He then, with the permission of his seconder, withdrew his amendment, and entered his dissent with those who voted for Mr. McCunn's motion.

Several members refrained from voting for Mr. McRae's amendment and Mr. McCunn's motion, that they might vote for Mr. Fraser's amendment, who, on its withdrawal, appended their names to the following dissent, viz:—

#### DISSENT.

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

(Signed) ROBERT McCUNN,	} Ministers
CHARLES DUNN,	
JAMES McCOLL,	
JAS. W. FRASER,	} Elders.
DON'D M'DONALD,	
CHARLES FRASER,	
ALEX STUMBERG,	

The following addith their names as dissenting from taking immediate steps with reference to Union:—

(Signed) A. W. HERDMAN,	} Ministers
W. McMILLAN,	
J. McMILLAN,	
A. J. MCKICHAN.	

On motion of Rev. Mr. McRae, it was agreed that a Deputation, consisting of Rev'ds. Messrs. Grant and Cameron, and Messrs. Morrison and Cumming, Elders, be appointed to wait on the Sister Synod to convey to them the result of our vote upon the question of Union.

It was further moved by Mr. McRae, seconded by Mr. Melville, and

*Resolved*,—“That the Synod appoint a Committee, consisting of Rev'ds. R. J. Cameron, D. McRae, J. Campbell, A. McLean, T. Duncan, and J. J. Bremner,

Esq., carefully to revise the Draft Act laid upon the table of the Court; that they publish the same as speedily as possible in the *Record*, with the view of its receiving the benefit of an abundant criticism, and of familiarizing our people's minds with its nature, and that the Synod empower its members in the several Provinces to apply to their respective Legislatures for the passing of legislation in terms of what shall be finally agreed upon by said Committee."

#### APPOINTMENT OF PROFESSOR TO THE CHAIR OF CHURCH HISTORY, &c.

On this subject, it was moved, seconded, and unanimously agreed to, that the Synod learn with profound satisfaction that the Synod of the Sister Church in the Lower Provinces has expressed its willingness to accept our co-operation in increasing the Professorial Staff in the Theological Hall, Halifax; and that satisfactory correspondence is being held with the Colonial Committee on the subject; again declares its conviction that only by such means can a sufficient supply of ministers be obtained for our extensive field; expresses the hope that the Colonial Committee will be able to see its way towards guaranteeing, in the meantime, the £300 stg., that is required for the salary of our Professor, and that the Convener of the H. M. Board be requested to continue correspondence with the Colonial Committee, urging the extreme importance of the subject, and the necessity of as speedy action as possible."

Moved by Rev. D. McRae, seconded by Rev. J. W. Fraser, and cordially and unanimously agreed to, "that the Rev. A. Pollok, in the opinion of this Synod, is a fit and proper person for the chair of Church History, &c., proposed to be established in connection with the Theological Hall in Halifax, and that the Convener of the Home Mission Board be requested to intimate this opinion of the Court to Mr. Pollok, and also to bring his name before the Colonial Committee, in this connection."

#### FOREIGN MISSION.

The Rev. A. McLean, Convener, submitted the following Report:—

"In reference to the offer of Rev. J. F. Campbell to engage in the Foreign Mission field, the Committee having seriously considered the matter, as directed by the Synod, have been led to the conclusion to commend to Synod, that, owing to the present circumstances of this Church, in

prospect of Union, it is expedient to advise Mr. Campbell to continue his present labours until the Union be consummated, and that, in the meantime, enquiry be made with special reference to the Chumba Mission, and to ascertain if that mission field is still unoccupied, and if so, whether it may be transferred to this Church, if prepared to take possession of it.

"Your Committee have to report, with reference to our Missionary lately on Santo, that, owing to continued domestic afflictions, he was under the necessity of demitting his charge of said island to the Mission Conference, to which course, in the circumstances, they thought it expedient to advise him. Your Committee, although assured by himself that he was willing, if asked to do so, to return to his post and sacrifice all, if need be, recommend his return to his native land, where there is ample room for usefulness.

"Your Committee having received his separation papers from the Secretary of the Mission Conference, though with deep regret at the failure of the mission, recommend that his resignation be accepted, and the sympathy of the Synod conveyed to him.

"Your Committee would further recommend that he be refunded for his outlay in mission property on Santo, and that our agent, the Rev. Dr. Steel, be requested to dispose of said property, and place the proceeds to the credit of our Foreign Mission Fund.

"Your Committee, while met with difficulties and discouragements on every side, do not despond, for, though the present be a 'day of small things' in connection with our Foreign Mission operations, they hope that at no far distant day there shall be many labourers found to go 'rejoicing' to the fields that are already so 'white for the harvest.'"

And which it was moved by Mr. McRae, seconded by Mr. W. McMillan, and

*Resolved*.—"That this Synod cordially approves of the recommendations made by the Convener of the Committee on Foreign Missions, and empower the Committee to attempt to carry the same into effect."

There was also read a letter from the Rev. Dr. Steel, giving the most gratifying account of the work being done by the Rev. H. A. Robertson on Eromanga, whereupon the Moderator called upon Mr. Melville to lead in expressions of gratitude to God for such cheering news from our mission field.

At this stage, the delegates appointed



to the Sister Synod returned, and reported that they had met with a very kind and courteous reception, and discharged the duties entrusted to them. When, on motion of Mr. Grant, seconded by Mr. Duncan, it was resolved, that Revds. R. J. Cameron, J. Murray, and D. Morrison, Esq., be a Committee to arrange with a Committee that has been appointed by the P. C. L. P. Synod, as to the time, place, and manner of consummating the Union, and the Synod do agree to hold a Conference with the Sister Synod at 9.30 to-morrow morning.

#### WIDOW AND ORPHANS' SCHEME REPORT.

J. J. Bremner, Esq., Convener, submitted the following Report on the Widow and Orphans' Scheme:—

The Committee appointed at last meeting of Synod to draw up rules and regulations for the management of the Widows' and Orphans' fund, beg respectfully to report that they have given the matter their earnest consideration, but regret that the absence of certain information, such as the ages of our ministers, and the numbers of their families, as also the amount contributed to form the capital fund, puts them at a disadvantage in attempting to come to satisfactory conclusions on the subject.

Your Committee think it best, under those circumstances, to report, for the consideration of the Synod as the result of their investigations, certain general principles for the government of the fund, and recommend that when these have been discussed by the Synod, they, as approved or amended, may form the basis of a constitution to be drawn up by a Committee appointed by the Synod for that purpose, such Committee being furnished with the information which appears to your present Committee to be so important.

Your Committee desire to state that they have in a great measure derived their information on this subject from the working of the scheme of our sister church in Ontario and Quebec; and have drawn their recommendations largely from the constitution of that scheme, rejecting some clauses, and adding to and amending others, as seemed to them desirable.

Your Committee submit the following for the consideration of the Synod:

1st. That the Synod create a Trust for the management of the fund, the members to be chiefly laymen, and their successors to be elected by the Synod, said trust to

hold the funds, receive all income and pay all annuities.

2nd. The Treasurer shall keep the funds of the trust in three accounts; the first to be composed of the contributions made annually by the ministers themselves; the second to be composed of congregational collections; the third a capital account, such portion of the interest only of this fund to be used for the payment of annuities as may be deficient in the annual income from ministers' and congregational contributions, any surplus from this source, as well as from the others, to be put to capital account.

3rd. All ministers of our church who shall, not later than 1st December, 1875, agree to pay \$12 annually to the fund, or whose congregation shall annually make a collection for the fund of not less than \$12 per annum, first collection to be made previously to 1st December, 1875, shall be entitled to the benefit of the fund, the first payments to the treasurer to be made previously to 31st Dec., 1875, and subsequent annual payments previously to 1st August in each year.

4th. That the Board shall from time to time determine what annuity shall be paid to Widows and Orphans, and that, until otherwise determined, the annuity to be paid to all parties entitled thereto shall be as follows:

To the widows of ministers who have contributed to the ministers' fund			
\$12 per annum,	an annuity of	\$50 per annum.	
24	"	"	75

To the widows of ministers whose congregations have contributed to the congregational fund

\$12 and under \$18 p. ann.,	an annuity of	\$80 p. ann.	
18	"	24	"
24	"	30	"
30	"	36	"
36	"	42	"
42 and upwards,	"	"	130

5th. That in the case of widows having children, males under 18 years, and females under 21 years of age, an addition payable to the mother shall be made to the above scale of annuities at the following rates, viz:—\$16 for one child, \$28 for two children, \$36 for three children, \$40 for four children, and \$4 for each additional child, as the number may be.

6th. That in the event of a child or children coming on the Fund, in consequence of the death of both parents, the same annuity as in the case of a widow shall be payable for the benefit of the minor or minors, until the youngest daughter shall attain the age of 21 years, or the youngest boy shall attain the age of 18 years, unless he is studying with a view to the ministry

of this church, when it shall continue to be paid until he attains the age of 21 years. When the youngest daughter shall have attained the age of 21 years, the Managers may allow to each unmarried daughter, during the period of her natural life, an annuity not exceeding \$50. Whenever any daughter is married, her interest in the Fund shall cease. In case of b. ys, who, from mental or physical incapacity, are unable to support themselves, the Managers may allow an annuity for a longer time than their attaining the age of 18—such annuity in no case to exceed half of what would be allowed to a widow.

7th.—That whenever an annuity shall become due and payable, in consequence of the death of any Minister, any portion of the contributions remaining unpaid for that year shall be deducted from the first payment.

8th. That in cases of congregations not contributing at all, or of ministers leaving the Province, their widow and orphans shall have no claim for relief, except from the Ministers' department of the fund; and then only in the event of such ministers having regularly contributed during their lives to that department of the fund.

9th. That the annuities to widows shall be payable for the full half year in which the decease of the husband occurs, he being a Minister on the Fund.

10th. That on the death of a widow, the annuity shall be paid to the end of the current half year.

11th. Any Minister refusing or neglecting to pay his annual subscription, shall cease to be entitled to any benefit from the Ministers' Fund for his widow and orphans.

12th. Any Minister refusing or neglecting to take the proper steps to secure the annual collection from his congregation, shall cease to be entitled to any benefit from the Fund for his widow and Orphans.

13th. That any Minister who shall fail or cease to become a member, and afterwards desire to participate in the benefits of the Fund, shall make application to the Board, and, if the Board shall favourably receive his application, it shall only be on payment of all arrearages of subscriptions with interest.

14th. That any Minister, aged forty years or upwards, coming into the Church, shall be admitted to the benefits of the Fund only after a special application to the Board to be made a recipient of its benefits, and upon such terms as the Board shall, upon consideration of the case, in its discretion impose.

15th. That the annuities to Widows or

Orphans form no part of the estates of the contributors, and are payable to annuitants free from responsibility for the contributors' debts, (except such as they may owe to the fund,) and are, and shall be free from attachment by any party whomsoever.

16th. That annuities payable to widows shall be forthwith forfeited by re-marriage.

17th. Should any doubt arise as to the interpretation of any of these Bye-laws or the construction which should be put upon any of them, such doubt shall be referred to the Board, who shall appoint a Committee to consider the same and report to the Board; and the decision of the Board, after receiving such report, shall be final and conclusive.

Respectfully submitted,

JAS. J. BREMER,

*Convener of Committee.*

*Halifax, N. S., 20th Oct., 1874."*

Having heard the Report read, it was moved by Rev. D. McRae, seconded by Samuel Archibald, Esq., and adopted, "that the Synod receive the Report, and thank the Committee, the Convener especially, for its diligence; and seeing that the contemplated capital of \$8000 has not yet been raised, delay creating a trust till next meeting of Synod."

In the meantime, the Synod empower the Committee to print its Report, and send a copy to ministers, with a form to be filled up by them, giving all the information required by the Committee.

The Synod also empower the Committee to pay to Mrs. Donald and Mrs. Keay, annuities of \$60 a year, in semi-annual payments of \$30, the first semi-annual payment to be made to them on 1st July, 1875.

The Synod also empower the Committee to add a clause to the constitution, extending the benefit of the fund to Professors in Arts or Divinity, appointed by the Church; re-appoint the Committee, with the addition of James Thomson, Custos, Halifax, G. P. Mitchell, J. S. McDonald, and John Doull.

Also resolved, that Revs. D. McRae, R. J. Cameron, G. M. Grant, Jas. Anderson, Jas. Murray, and W. McMillan, and H. F. Ames, and D. Morrison, Esqrs., be a committee to prepare the business for the next meeting of Synod—said Committee being empowered to confer with similar committees of the negotiating churches, and to determine,

with them, the time and place of next meeting of Synod, and to call, through the Moderator, the meeting accordingly.

#### SYNOD FUND.

The Rev. Mr. Anderson, convener, submitted the following Report on the Synod Fund :

"Your Committee beg to submit the following statement :

#### RECEIPTS.

Balance in hand.....	\$99 30
Additional collection from Roger's Hill	5 00
	<u>\$104 30</u>

#### EXPENDITURE.

Door handle St. Andrew's Ch., Halifax.....	\$ 1 00
Sexton St. Andrew's Ch., New Glasgow.....	4 00
Travelling expenses of members	87 00
	<u>\$92 00</u>

Balance in hand.....\$12 30  
J. ANDERSON, *Convener.*"

Resolved to adopt the Report, and commend the diligence of the committee.

Resolved, unanimously, that arrangements be made for the Conference of both Synods in this Church to-morrow morning at 9.30.

The Rev. J. Anderson was appointed to conduct devotional exercises to-morrow morning, when, after praise and prayer, the Court adjourned to meet to-morrow at 9 a. m.

W. McMILLAN, *Synod Clerk.*

#### THIRD DIET.

St. Andrew's Church, New Glasgow, 22nd Oct., 1874, which time and place the Synod met, and, after devotional exercises conducted by the Rev. James Anderson, was constituted with prayer by the Moderator.

The Synod Roll having been called, the sister Synod, as previously arranged, entered for conference, when it was agreed to defer reading the Minutes until the Conference would adjourn. The conference being ended at 11 o'clock, a. m., the Minutes were read, and, with a few emendations, sustained.

A petition from the Presbyterians of Amherst was read. The petition was referred to the H. M. Board with instructions to it to make arrangements with contiguous ministers or Presbyteries, so as to give, in the meantime, as much supply to the Amherst congregation as they possibly can.

The Rev. Mr. Morton, missionary to Trinidad, being present, gave a brief but interesting account of his labours among the Coolies in Trinidad.

Moved by Mr. Grant, seconded by Mr. Anderson, that a cordial vote of thanks be given to Mr. and Mrs. Coull, and the families of St. Andrew's congregation, New Glasgow, for the hospitable manner in which they have entertained the members of Synod; also to those Railway and Steamboat Companies who have so kindly granted complimentary terms of fare to members of Synod going and returning.

The business being concluded, the Moderator, in the name of the Lord Jesus Christ, the great Head of the Church, adjourned the Synod, and appointed the next meeting to be held at the time and place where the Moderator, at the request of the Committee appointed thereon, shall name.

Closed with prayer and the benediction.

W. McMILLAN, *Synod Clerk.*

#### MINUTES OF CONFERENCE.

St. Andrew's Church, New Glasgow, }  
Oct. 23rd, 9½ o'clock, A.M. }

At which time and place the Synod of the Maritime Provinces in connection with the Church of Scotland, and the Synod of the Presbyterian Church of the Lower Provinces, met in conference, according to previous arrangement of both Synods, when the Revs. T. Duncan and P. G. McGregor, the Moderators of the respective Synods, presided. Mr. Duncan having offered a few remarks, the Conference united in praise and prayer.

The Revs. W. McMillan and A. Falconer were appointed joint secretaries.

The Moderator of the Presbyterian Church of the Lower Provinces expressed, on behalf of the Synod which he represented, the great pleasure which it afforded them to meet with the brethren of the other Synod on this occasion.

It was moved by the Rev. James Anderson, and seconded by the Rev. John McKinnon, and, after a few brief addresses, was heartily adopted: "That this Conference place on record their sense of their gratitude to the Great

Head of the Church for having conducted both Synods to such a point in the pathway towards union as that this happy meeting should have taken place, as it has done, this day."

It was moved by the Rev. G. M. Grant, and seconded by the Rev. John Stewart, and supported by a series of short speeches:—"That this Conference, at this its first meeting, desires publicly to express absolute allegiance to the Lord Jesus Christ, and to pledge itself unreservedly to His service."

This resolution was unanimously adopted by the members rising.

The Conference then closed with praise and prayer.

W. McMILLAN, } *Joint Secretaries.*  
A. FALCONER. }

*New Glasgow, Oct. 23, 1874.*

By command of Synod, we publish the draft Act drawn up by the Committee on Legislation, and adopted by the Synod. Our readers will see at one that its object is to secure to congregations all their existing rights and privileges; but it is published now to afford plenty of time for criticism, should any such be forthcoming:—

#### DRAFT.

#### AN ACT concerning the Congregations of Churches connected with the Church of Scotland in this Province.

Whereas negotiations have been entered into between the Churches known as The Canada Presbyterian Church, The Presbyterian Church in Canada in connection with the Church of Scotland, The Presbyterian Church of the Lower Provinces, and the Presbyterian Church of the Maritime Provinces in connection with the Church of Scotland, to effect a Union under the title of "The Presbyterian Church of Canada;" and the terms of said Union have been finally assented to by the Supreme Courts of those Churches respectively:

And whereas it is advisable, before the Union of the negotiating churches is consummated, to protect the property and rights of the congregations connected with the Church of Scotland in this Province, who may enter into such Union:

Be it enacted by the Lieut. Governor, Council, and Assembly, as follows:—

1. All property, real or personal, now belonging to, or held in trust, for or to the use of any congregation, heretofore, and now connected with the Church of Scotland, whether the same shall have been organized under the Revised Statutes, or under Deeds of Trust, or under acts of incorporation, or as Union, or as Joint Stock Churches, or otherwise, howsoever, shall continue, on and after the Consummation of said Union, to be possessed and held by, and shall be used for the benefit of the same congregation, to the same extent as heretofore, after it shall have entered into such Union.

2. Where, in any act of incorporation or deed of Trust, or conveyance operating as such, or in any will, any congregation connected with the Church of Scotland is mentioned, or intended to be benefitted, such act, deed of Trust, or conveyance, or will, shall be understood and construed as referring to the same congregation or church, so soon as it shall have entered into connection or communion with the said united body.

3. Where, in the act of incorporation, or deed of trust of every congregation or church heretofore connected with the Church of Scotland, or in any conveyance in the nature of a trust, or in any will, no provision has been made for the filling up, from time to time, of trusteeships vacated by death, removal from the Province, incapacity to act, or resignation of the Trustees, such congregation or Church, so soon as the same shall be in connection or communion with the said united body, may, at any regular meeting, held in accordance with their Act of incorporation or deed of Trust, by a majority of those present and entitled to vote, elect and appoint new Trustees in place of such Trustees as shall have removed from the Province, become incapable to act, resigned or died, or shall have ceased to be members in communion with the said united body; and such newly appointed trustees and their successors, so to be appointed, shall have full power and authority to hold and administer the trust, or corporate property of such congregation.

4. Conveyances heretofore made of

any lands or real estate with a view to the erection of any church, of any school in connection with a Church, or of any manse or parsonage thereon, and whereon such Church, school-house, manse or parsonage shall have been erected, and be now, or at any time hereafter owned by any congregation in connection with the said united body, should be held, notwithstanding any want of form therein, to pass the fee-simple in such land to the Trustees of such Church duly appointed, under any deed or will, or under any statute of this Province, or under this act.

5. Conveyances of any lands or real estate, heretofore made to Trustees, or to Trustees and their successors, for the use of any congregation or any Church, now or hereafter to be in connection or communion with the said united body, shall be deemed valid conveyances in fee simple, notwithstanding that the heirs of the Trustees are not named, and notwithstanding that the manner of appointing successors is not provided in such conveyance, or in any will devising such lands.

6. Nothing in this act contained shall abridge or take away the rights or privileges of any pew-holder, or any other person or persons, whomsoever, without just compensation being first made to such person or persons to be ascertained, in case of disagreement, by arbitrators, to be mutually chosen.

7. This act shall not be construed so as in any wise to repeal, alter, effect, or vary any of the provisions in any special Act or Charter of Incorporation or Deed of Trust referring to any particular congregation, College, Educational or other Institution or Trust connected with the Church, but any additional rights or privileges conferred by this Act shall be construed as supplementary to the provisions contained in any such special Act, Charter of Incorporation or Deed of Trust.

## MEETING OF EVANGELICAL ALLIANCE.

It is impossible to attempt a detailed account of the proceedings of the Meeting of the Alliance held in Montreal on the 1st ult., so we must content ourselves with a condensed outline of each day's work :

The Welcome Meeting was held in the American Presbyterian Church, Dorchester St., which proved too small for the occasion. Principal Dawson presided, and gave a brief outline of the origin and nature of the present Conference, awarding due praise to the Committee and its able Secretary, Rev. Gavin Lang, for bringing about the present meeting. Rev. Dean Bond conducted the devotional exercises, and an earnest Address of Welcome to the Delegates was given by Rev. Dr. Jenkins. Responses were made by Rev. Donald Fraser, of London, England; Major Gen. Burrows, R. A.; Prof. Daniel Fraser, of Toronto; Rev. G. Patterson, of Green Hill, Pictou; Rev. Drs. Schaff and John Hall, of New York. Prayer by H. Thane Miller, Esq., closed the proceedings, which were of a delightful character.

The second day's work (Friday) began by prayer at 9, and, after an hour spent in devotion, the Conference heard the Report of the Committee, adopted a constitution and rules of order, and elected the Hon. Ex-Governor Wilmot, of New Brunswick, President; and Rev. D. Taylor, of Montreal, first Vice-President. The first address was by Dr. John Hall, on "The demands on the Pulpit, just and unjust. The unjust demands dealt with were, inadequate incomes, and gratuitous services by the clergy, for which others are paid—such as work for schools, missionary societies, benevolent societies, &c. He denied that the pulpit had lost its power, and showed that the best products of the press are from the hands of the clergy. There is more genuine gospel preaching in Canada to-day than there was in all Britain in the days of Whitfield; the poverty of his contemporaries was the reason of his pre-eminence. He denounced, in succession, the theatrical, the lyceum, the commercial, and the ritual idea of the pulpit, as false, and calculated to debase rather than ele-

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CAPE BRETON.—An interesting Report from Mr. G. L. Gordon, Catechist, has come to hand just as we were preparing for press. We will give it in next issue, when we hope to have one also from Mr. John McLean.

vate; for, while they may draw a crowd, they do not appeal to the conscience. The *just* requirement is to set forth Jesus as the Saviour of men,—to do this with all the earnestness, learning and power given to the ministry. Dr. Schaff followed with an Address on the Doctrinal Consensus of Evangelical Christendom—an able paper that cannot be summarised briefly, so welded together is it by every sentence. He stated that the Bible is the rule; the creed is the Commentary; the Bible is the rule of rules by which the creed must be corrected. Still, all creeds profess to be derived from the Bible, or to be consistent with it; and yet many are antagonistic. He spoke of the history of Creeds, and the methods tried to harmonize them—the Confession of Peter being the first; then came the Baptismal Formula of our Lord; then the Ante-Nicene Creeds; then the “Apostles’ Creed;” then the Nicene Creed; then, in the course of centuries, the Greek, the Roman, and the Protestant,—the Roman embracing the Tridentine and the Vatican creeds. He showed the difference between the latter three, and subdivided the last into the Lutheran and the Reformed forms;—the Westminster Confession being the maturest statement of the Reformed, and that of Augsburg the Lutheran. He then showed how the various sections of the Evangelical world were more agreed than otherwise. They agree on the sovereignty of the Word of God, maintain the doctrines of Justification by Faith, the universal priesthood of believers, and direct access to God through Christ. Among all the schemes of Union, what he terms a Conservative Union is the only practicable one—because it recognizes all creeds in so far as they do not contradict God’s Word, and brings together, in fraternal Union, all living members of the body of Christ. This lies at the Basis of the Evangelical Alliance, and while it interferes with the confessional conscience or the denominational loyalty of none, it assumes that all true Christians are one, and aims at manifesting this unity in variety, and allows men to follow the Fathers as far as they follow Christ—in whom all creeds are forgotten, and by whom all divisions are healed. The Very Rev. Dean Bond, in the afternoon, re-echoed

this sentiment in a paper on Christian Union, and was followed by Dr. Dabney, of Virginia, on the “Scriptural Idea of the Visible Catholic Church, as constituted of Denominations of Christians;”—showing that denominations are so many sub-divisions of the one Kingdom, and that the Church is not one sect or organization to the exclusion of all others, as taught by Rome and the advocates of “Apostolic Succession.” Dr. Burns, of Montreal, and Gen. Burrows, then gave sketches of the work and mission of the Evangelical Alliance, and the Conference rose to meet in the Methodist Church on St. James St. in the evening, where about 3000 persons congregated. The evening was devoted to topics concerning the young. Dr. Bliss told of “work being done for the young in Syria;”—Mr. Varley, of London, showed “how to win young men to Christ;” Thane Miller and others spoke of the “Conversion of the young;” and the day’s work terminated.

On Saturday, Dr. Donald Fraser, of London, read a paper on the Relation of Art to Church Worship. Beauty in all things is to be preferred to ugliness—in Church services, Church buildings, Church music, Church decorations; but Art is to be the servant of the Church, not to be worshipped in place of God. The ornamental in worship as well as preaching, may crowd out religion itself. The best pictures of Christ in the Church are living Christians. The subject was wisely treated, and well received. After some remarks by Mr. Varley on the necessity of spirituality in all Christian work and worship, Rev. Prof. McKnight, of Dartmouth, read an admirable paper on “Confessions, the benefits and evils arising from them.” Each National Church formed its own—in all there are sixteen—that of Augsburg being the parent of all. The two best known among us are the 39 Articles and the Westminster Confession. Confessions became a test of orthodoxy of officers, and their grand use is their Conservative influence. But there is danger in too much Conservatism. There must be room for progress; Bible interpretation is progressive; so is Philosophy and Science; and antiquarian research and improved philology are constantly adding to the resources of

theology. He argued for the use of the Confession for Testimony, and only to be imposed on office-bearers, and for a revision every twenty-five years.

Rev. J. Lathern, of Halifax, followed with a paper on "Hymns of the Church a bond of Christian Union," exhibiting the power of song in uniting hearts that were apt to fight over dogmas and doctrines, and illustrating his theme from Old and New Testament facts and prophecies. The Conference then closed for the day.

Monday's proceedings began, after devotional exercises, by the reading of a paper by Rev. G. M. Grant, of Halifax, on "The Church of Canada, can such a thing be?" The essay was remarkable for his ability and breadth of view. His idea of a National Church, was one formed on the principles of the Evangelical Alliance—a broad, comprehensive, Protestant Church,—the present denominations united, yet not essentially uniform in ritual or doctrine,—mutually granting recognition and non-interference, and one in faith and love, and co-operative labour. An "Exposition of the Lord's teaching in regard to the Sabbath," was then given by Rev. G. Patterson, of Green Hill, who strongly urged the performance of works of mercy on the Lord's Day. Dr Cramp, of Acadia College, Wolfville, next read an admirable paper on "The duty of inculcating the distinctive principles of Protestantism." These principles he defined to be:—First, the sufficiency of Holy Scripture for the knowledge of religious truth and duty. Second, the sole authority of the same in all religious controversy. Third, the right of all Christians to read and examine Scripture, and thereby to "prove all things and hold fast that which is good." Fourth, the justification of sinners by the grace of God, through faith in the atonement made by our Lord Jesus Christ. Fifth, the worship of God only, to the exclusion of all creatures, angelic or human. The venerable Doctor urged the teaching of these with singular power and ability. Rev. Mr. Chapman of Montreal followed with a paper on "Ultramontanism," refuting the claims of the Church to supremacy in matters civil as well as ecclesiastical,

and showing the dangerous tendency of such teaching to subvert good government. In the evening, St. James Wesleyan Church,—the largest Protestant Church in Montreal,—was crowded to overflowing. Rev. Dr. Vincent spoke on "Sunday School work," Mr Varley on "Spiritual Life," and Rev. Dr. Black on the "Revival in Scotland."

On Tuesday, Dr. McCosh read a masterly essay in reference to the teachings of the modern School of Semi-Atheists, and presented an array of facts and reasonings that were infinitely satisfactory to the large audience assembled. He was followed by Professor Murray, of McGill College, with a very acute paper on the relation between Modern Philosophy and Christianity; and Rev. J. M. Gibson of Chicago, formerly of Montreal, came next, and gave his views on Evangelical Rationalism. In the afternoon, in St. Andrew's Church, Rev. Theodore Lafleur gave an account of the French Canadian Mission; Professor Campbell read a paper on Comparative Religion; Gen. Burrows read a paper on the efforts made in England to counteract Infidelity; and Prof. McVicar dealt with the popular objections to the inspiration of the Scriptures. In the Baptist Church, Rev. Jas. Bennet discussed "The Creation and Evolution;" Professor Wilson, of Toronto University, read an elaborate paper on the "Attitude of Religion towards Science;" and principal Dawson gave the closing address on the two powers opposing Christianity—Ritualism and Atheism.

The evening had been set apart for the farewell meeting, which was most impressive. Addresses were given by the Right Hon. the Earl of Cavan, Dr. Black of Inverness, Dr. Ryerson, Mr. Varley, Rev. G. M. Grant, Rev. John Morton, Gen. Burrows, and Rev. Donald Fraser, of London, while Thane Miller sang some of his favorite melodies.

The foregoing very imperfect sketch of the proceedings of the Alliance, which is chiefly condensed from the *P. Witness*, gives no adequate idea of the importance or interest of the occasion, or the composition of the valuable papers read. We believe they are all published, and may shortly be had in pamphlet form, for 25 cents.

We take the liberty of adding to this notice, the Montreal *Presbyterian's*

#### IMPRESSIONS OF THE CONFERENCE.

Taken as a whole, it stands out a conspicuous epoch in the religious history of the Dominion—a stand-point of review in respect of past years, and a starting-point from which, as we trust, in years to come, there shall be dated from time to time such evidences of spiritual life and Christian co-operation as shall gladden men's hearts and bring blessings to the community.

We think of some of the attendant disadvantages: that it was a Colonial undertaking: that it was the first meeting of the kind held in any of the Colonies: that it followed so soon after the great, overshadowing meeting held in New York a year ago, and that therefore it was largely an experiment. Yet it was a success. We take the papers that were read, one with another, and we regard them, in respect of scholarship and thought, fully equal to the average of similar discussions at meetings of the Parent Society. If a larger share of attention than to some might appear necessary, was given to that class of subjects respecting which religion and modern science are supposed to be at variance, recent assumptions of speculative unbelief made this inevitable, and we may rather rejoice that among us are found so many valiant defenders of the good old religion "pure and undefiled." On the other hand, it must be accounted simply an accident that none of the speakers selected as a subject worthy the highest ability, and of universal interest, that of CHRISTIAN MISSIONS.

We think of the results of this gathering under three aspects. First, as series of MASS MEETINGS. This was a striking and imposing feature. The crowds who filled large churches to overflowing long before the hours appointed, and the way in which they hung upon the lips of the various speakers, indicated unmistakably that the body of the people were in sympathy with the occasion. We refer particularly to the evening gatherings, and specially to "the meeting of welcome" held in the American Presbyterian Church, and the farewell meeting in St. James street Methodist Church. It is needless to say that Dr. Jenkins'

address of welcome was in perfect accord with the object of the gathering, and that the informal remarks which it elicited in reply from delegates in attendance made an impression on the minds and hearts of many that will not soon be effaced. As for the final meeting for leave-taking, it was just grand. There were certainly not fewer than 3,000 persons present who remained, as though spell-bound, till the close of the meeting—within a few minutes of eleven o'clock at night—an exceptional exhibition of propriety and patience on the part of a Montreal audience, we may remark in passing, explained, perhaps idiomatically, by the playful expression of one of the speakers,—“It is not every night that we kill a pig.”

Then there was, of course, a great deal of that for which the Conference was ostensibly convened, namely, THE READING OF LEARNED PAPERS on a variety of subjects, but it would be wrong to take it for granted that the audiences before whom they were read were so large as the excellence of the literary entertainments would have justified. It was not until the last days of the Conference that their attractive power was manifested, although then it was apparent and gratifying. It is not necessary that we do more than allude, and that briefly, to the names of those delegates from distant parts who came to the front, as it were, and gave tone and character to the General Conference. Conspicuous among these was Dr. John Hall, one of the ablest divines of the day, the pastor of the largest and most influential Presbyterian congregation in New York. He is an Irishman by birth and education, of commanding presence, possessed of fluency and eloquence beyond most men, and yet, whose chief excellency is his unaffected simplicity and great earnestness. Dr. Hall's addresses were delivered extemporaneously. Dr. Phillip Schaff of the German Reformed Church, also of New York, is a German by birth, eminent as a theologian and linguist. In acknowledgment of accomplished scholarship, he holds the position of chairman of the American branch of the Bible revision committee. He is a voluminous writer, and, although well stricken in years, is still a vigorous thinker. From such a man, who has examined every



Creed and system of theology, it is good to hear the declaration that, "after all, we must be followers of Luther, Calvin, Knox, Wesley, only as far as they themselves followed Christ;" and, "that we are saved not by what separates us as Christian denominations, but by what we hold in common, even the blessed Lord and Saviour who is above us all and in us all." Still another hailing from New York, is Dr. Vincent, who has earned an extensive reputation as an advocate for Sunday Schools and as editor of the *Sunday School Times*; an earnest worker and an excellent speaker. Then there is blind Thane Miller, president of the Young Men's Christian Association of Cincinnati, a most interesting man, with endless store of humorous anecdote and of sweet persuasive tongue, a philanthropist indeed who has devoted himself to religious work irrespective of Sect or Creed, and who, in addition to his other natural and acquired talents, has the gift of song, which is effectively employed by him in winning souls to Christ on every fitting occasion. Nor should we omit mention of Dr. Dabney, of the Southern Presbyterian Church, president of the Union Theological Seminary at Hampton, Virginia. And if among the American delegates who favoured us with their presence and their eloquence we place the name of Dr. McCosh last in the category, it is not because he was esteemed less highly. None was more welcome and attentively listened to than the distinguished president of Princeton University, whose venerable form, keen intellectual cast of countenance, and manly utterances, made him a prominent member of the Conference. The Rev. J. M. Gibson of Chicago we have not yet accustomed ourselves to think of as an American divine, but rather as one of our own gifted sons concerning whom we seem to hold a certain right of reprisal, and whose address was meanwhile received with marked satisfaction.

Of those who came to us from across the sea, whose contributions in thought and word were eminently conducive to the success of the Conference, there was the Rev. Dr. Donald Fraser, of Marylebone Church, London, Moderator of the English Presbyterian Synod, one of the leading pulpit orators of the Metropolis

—a native of Inverness whose name is a household word in many a home in Montreal, where, as a clerk first, and afterwards as a principal, he was known in his early days as one of the business men of the city. Having subsequently studied for the ministry, he became the pastor of the Coté street Congregation here, thence he was called to Inverness, Scotland, in connection with the Free Church, and afterwards to London. The paper read by him before this Alliance on "the relation of Art to church worship" was probably one of his finest productions. His subject, difficult to treat of without trenching on debateable ground, was handled in a masterly manner, with a delicacy of touch and finish worthy of his theme. Prominent, too, among the delegates, though in a different way, was Dr. Fraser's successor at Inverness, the Rev. Dr. Black, an Irishman by birth, whose testimony to the genuineness and the widespread influence of the Scottish Revival was opportune, as it was also received with great interest, and, we trust, not without profit to those who listened. Among those who engaged in evangelistic work during the meeting of the Conference, the name of Mr. Henry Varley, of London, occupies the foremost place. He is well known in his own country as a Baptist Lay preacher, where he ministers to a congregation of some eighteen hundred people. In early life, it is said, he followed the occupation of a butcher, "labouring," as he is reported to have said of himself, "for the meat that perisheth, but now, for that which endureth." Whatever his antecedents, he is a remarkable man, second to none in his power of illustrating and commending the Gospel of truth, and his labours in Montreal have been abundant: morning, noon, and night, on the Sabbath and on week days, in the pulpit and on the platform, he ceased not to proclaim the unsearchable riches of Christ. Another whose name should have honourable mention in connection with these meetings was Rev. Dr. Bliss, for many years connected with the Syrian Missions of the American Presbyterian Board, and superintendent of the Syrian Branch of the Evangelical Alliance—a man of culture and fine address, and full of the true missionary spirit. The transatlantic

laity were well represented by the Right Hon. the Earl of Cavan, an Irish Peer, and a member of the Free Church, who at home, and also in this country since he came among us, has given himself much to Evangelistic work. Also by Major General Burrows, of Her Majesty's Royal Artillery, an Episcopalian who, having acquired distinction in the army, has now enrolled himself under the banner of the Cross.

The Province of Ontario was ably represented by Professor Daniel Wilson, LL.D., of Toronto University, the author of "Prehistoric Man" and other valuable scientific works. He is a brother of the late distinguished Professor George Wilson of Edinburgh. The City of Montreal contributed largely, McGill College itself being represented on the platform by its Principal, Dr. Dawson, and two of its Professors, Dr. J. C. Murray and Rev. John Campbell, M.A., all three known in the world of letters. Nova Scotia and New Brunswick together furnish no less than six papers, all of which were well received. If we particularize the name of Rev. Dr. Cramp, of Nova Scotia, it is because one could not help being drawn towards one in years so venerable, yet in speech and thought so fresh and vigorous. He is an old Montrealer, having been President of the Baptist College on Guy Street, and is now about 80 years of age. And if we mention that of the Rev. George M. Grant, of Halifax, we do so for two reasons, first, because it so happened that he was the only delegate that read a paper before the Alliance who was connected with the Church of Scotland, secondly, because we have the impression that the paper which he did read will be generally acknowledged as not behind any others in point of ability as a whole, while, in some respects, at least, it surpassed them all. "The Church of Canada; can such a think be?" was the problem which he undertook to solve, and, though his grand conception of a National Church for Canada, based on the principles of the Evangelical Alliance itself, may seem to many to be chimerical, good service has unquestionably been done to the cause of Christianity by this eloquent appeal to the better instincts of our nature. Mr. Grant, although a young man, has al-

ready made his mark, and is widely known on both sides of the Atlantic as the author of "Ocean to Ocean."

It now only remains to speak of what may be called the more strictly religious aspect of the Conference—the meetings in connection with it for public worship and devotional services. There was the prayer meeting open every morning in Zion Church from nine o'clock till ten. There was the noon-day prayer meeting, every day, in the Association Hall, and there were the Mass Meetings in the evenings, to which we have already referred. But we are thinking now more particularly of the Sabbath day services. How, in the morning, about thirty pulpits were occupied by "strange ministers;" how multitudes flocked to hear them; and how completely the Protestant population of the city for the time being forgot its denominationalism. There were Methodist ministers preaching in Presbyterian pulpits, and Presbyterian ministers preaching in Methodist, and Congregational, and Baptist pulpits, and all the people seemed to be "of one accord and one mind." For the first time within the Dominion was the spectacle presented of representative men from the various Evangelical Churches of Canada meeting at one Communion table, and by the most solemn Act of Religion witnessing before men and angels that deeper than their surface differences there does exist substantial unity in the great heart of Protestantism. This service took place in St. Paul's Church.

The pulpit was occupied by the Rev. William Taylor, D.D., first Vice-President of the Dominion Alliance, and the Rev. Dr. Black, of Inverness, Scotland, one of the British delegates.

The assembled communicants numbered between four and five hundred. At the Communion table Dr. Jenkins, minister of the church, presided; and around him we noticed the Very Rev. Dean Bond, and Rev. Egerton Ryerson, D.D., President of the General Conference of the Methodist Church of Canada, the Rev. President McCosh, of Princeton, the Rev. Donald Fraser, D.D., of London, the Rev. Mr. Milner, minister of the Congregational Church of Halifax, Mr. Henry Varley, England, the Hon. Judge Wilmot, President of the Dominion Alli-

ance, and a large number of other clergy men and office-bearers.

The following denominations were represented in this interesting service:—The Anglican Church, the Church of Scotland, the Canada Presbyterian Church, the Free Church of Scotland, the Wesleyan Methodist Church, the English Presbyterian Church, the Presbyterian Church of the United States, the Congregational Church and the Baptist Church. It may be safely stated, whatever else may come out of this general conference of the Alliance, that such a scene as was presented in St. Paul's Church on that occasion, has been so far unexampled in the history of the Christian denominations of this country.

Gatherings there were, too, on the afternoon of this Lord's day, of the Sabbath Schools, when children of the different churches met in large numbers, blending their voices in familiar hymns, and listening to the kind words addressed to them.

By way of Appendix, other outcomes of the Evangelical Alliance might be worth alluding to. We shall only mention three. First, in the order of occurrence, a meeting held in the library of the Presbyterian College at the instance of Dr. McCosh of Princeton, who took the opportunity to explain to a large and influential assemblage his views regarding the proposed formation of a PAN-PRESBYTERIAN COUNCIL. Dr. McCosh stated that the movement had been favourably entertained by nearly all the leading Presbyterian Churches of Great Britain and Ireland, as well as of the Continent. Preliminary meetings of delegates had already been arranged for in different countries, and that it was contemplated to hold a general meeting in London, say in 1876, to adopt a constitution, and otherwise inaugurate the Council, the object of which, it was explained, would be to promote a federation of all the churches bearing the name of Presbyterian, for the purpose of better securing their co-operation in Christian work.

The second, incident, shall we call it? growing out of the Alliance was a delightful one—an evening "reception" in the

Convocation Hall of McGill College, given by Principal and Mrs. Dawson to the delegates and other friends.

The hall was filled with guests. Complimentary speeches passed between leading members of the Conference and the worthy host. The public rooms of the College were thrown open. The Library became for the occasion a banquet room, and the Museum, a fascinating promenade. The arrangements were perfect, and the entertainment altogether a brilliant affair.

The third, was a meeting of a kind quite different from either of those mentioned. It was called by printed circulars addressed to the clergymen of the city over the joint signatures of Messrs. R. Pearsall Smith and Henry Varley. These two well-known lay-evangelists had been privileged to witness and to take part in the revival of religion in the old country, and, being desirous of a quiet conference with the ministers of Montreal, and of addressing them in relation thereto, invited them to meet one afternoon in the drawing room of the Ottawa Hotel. Of Mr. Varley we have already spoken. *Dear Brother Smith*—for these evangelists ever know each other thus—is a man in the prime of life, of prepossessing appearance and good address. He is reported to be wealthy, and is the chief partner in an extensive manufacturing firm in the neighbouring States. For years past he has given himself to this work. Including a sprinkling of laymen, between forty and fifty responded to the invitation, and listened with very great interest, for the space of an hour, to Mr. Smith's statement, who then closed the meeting with earnest prayer that some part of the great wave of spiritual blessing that had revived other lands might reach these shores.

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## Presbytery Minutes.

### Presbytery of Halifax.

The Presbytery met at New Glasgow on the evening of the 20th October. Returns to the Remit on Union were received from all the Congregations within the bounds, showing practical

unanimity thereon on the part of the people.

The Clerk reported that the Congregation at St. John's is in a prosperous state. The Presbytery understanding that a Missionary from the Colonial Committee is expected to arrive soon, deferred the granting of supply till next meeting,—the Clerk in the meantime to write, explaining that if he does not arrive ere long, the Presbytery will be able to give supply.

Satisfactory Reports were received from Spring Hill and Fawleigh Mountain. Rev. John Campbell was appointed to Spring Hill for 8th November, and Mr. Fitzpatrick for 22nd.

Mr. John McLean presented himself for examination preparatory to entering the Divinity Hall. He was thereupon examined, and, the Presbytery being satisfied with his proficiency in his studies, and with his motives for preparing to enter the ministry, ordered the Clerk to certify him to the Divinity Hall at Kingston, Ontario.

The Presbytery then adjourned to meet in St. Matthew's Session Room, Halifax, on Wednesday, 2nd Dec., at three o'clock, p. m.

JOHN McMILLAN, *Clerk*.

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## Committee Minutes.

### Minutes of the Home Mission Board.

ST. ANDREW'S CHURCH, }  
NEW GLASGOW, Oct. 22, 1874. }

*Inter alia*, the Rev. R. J. Cameron reported that the Colonial Committee had sent out two young men to be under the care of the Board, to study in the winter months and act as Catechists in summer,—Messrs. Stewart and Carruthers. After conversation, it was recommended that Mr. Stewart should study this winter at Pictou Academy, and be sent to Cape Breton in May, as he is able to speak fluently in Gaelic; and that Mr. Carruthers should remain for the present in St. John. The Convener was empowered to advance them money as they might need it, up to the

amount of the Colonial Committee's grant.

It was agreed to hold the next meeting in St. John, in January,—Presbyteries to take notice that they might send in statements of the condition of their Lay Association or other Presbytery Home Mission Funds, and of the Supplements required by them for the half year ending 1st. Feby., 1875.

GEO. M. GRANT,

*Clerk pro tem.*

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## Foreign Missions.

### Letter from Rev. A. McLean.

To the Editor of the Record :

MY DEAR SIR,—I send enclosed communications from our Mission field, which will, I think, be read with deep interest by all our people. While we regret that, owing to ill health, the Mission work on Santo has been interrupted, we have even there the satisfaction to know that Mr Goodwill's labours have left an impression which will be remembered, and which may, with the blessing of God, ere long produce good results in that dark but interesting field. We cannot regard our efforts as in vain, when we learn that our missionary secured the affection of the poor degraded natives, that they longed for his return, and, when disappointed, earnestly solicited another to take his place. Thus our report from Santo, while compelled for the present to abandon that field, has something to encourage the hope that the seed sown will not be wholly lost. And while we feel thankful to God for that hope, we are cheered with the better prospects opening up on Eromanga, our other mission field. The letters in last RECORD from our Missionary there, were read, I am sure, with lively interest in every family throughout our Church. Fears and many anxious doubts were beginning to creep over our mind, and the long silence of the Mission was producing its natural result. The missionaries and their work were becoming dim and distant, and the interest felt, was, in the case of many, growing feeble, and dying out. We have now heard from them. We know they are living and well, and actively engaged in the work for which we sent them forth. This will revive the feelings which were becoming languid, and every true friend of the mission—which means every true friend of Christ—will give Him thanks, and pray

more earnestly, and contribute more liberally and cheerfully to the Foreign Mission. The enclosed letter from Dr. Steel shows that we may hope that the Lord will soon visit, in His mercy, blood-stained Eromanga. And if our God will honour our feeble Church in making our efforts the instrument to raise that degraded mass of vice and cruelty, to the purity, love and dignity of the Saints, will not the reward be glorious, and far surpassing what we could presume to anticipate? With that small band who was seated around the communion table at Dillon's Bay, where the blood of martyrs was shed, there was One who can redeem and wash Eromanga from all its stains; and will the prayers there offered up be disregarded or forgotten? It would be sinful to admit a doubt in reply to this question. It is ours to work and pray and wait, and, blessed be God! it is ours also to trust; and while we have a promise to lean on, we cannot trust too confidently. Here it is that we are especially in danger of failing. It is far easier to work than it is to wait and trust. To retain our confidence unshaken in Christ's word of promise, when surrounded with what we regard as disappointed hopes, is very difficult. But it was by doing so that our fathers glorified Him, and it is by imitating them, and by humbly following in their steps, that we too can exalt His name, and bring down from on high the power which will break and remove every barrier, prosper our frail efforts, and make our path glorious.

The Foreign Mission is yet but in its infancy. It is scarcely seventy years since the Churches were awakened to hear the last command of the risen Lord, and, although we are still like men only half awakened out of a long sleep, the progress made is very great. The Church or the individual that would now dare dispute the obligation binding to this work, would, by common consent, be unworthy of the Christian name. Everywhere the duty is recognized. The attention of all Christian churches is being aroused. Individuals, here and there, are stepping to the front to dedicate their wealth to promote the great work, compared with which the loftiest designs of politicians are childish playthings. Only the other day one of the Christians of Manchester, England, gave as his contribution £20,700 sterling,—that is, over one hundred thousand dollars,—to the Foreign Mission fund. We cannot mistake the signs of the times. The day is dawning. The arm of the Lord is about to be revealed. The barriers which enclosed heathen lands are crumbling down. Idol worship and every form of superstition and caste are losing their hold. The decrepitude of old age is

on them all. The immortal spirit which is in man, wherever found, and in spite of deepest degradation, is turning away from the empty husks that never did nor could satisfy, and from every land cries are heard for the bread of life. To meet this cry the Lord is enlarging the hearts of His people. Their prayers are becoming more earnest, and liberality is growing in strength; and, what is not less encouraging, the number willing to devote their lives to the work, and to forsake home and friends for the perils and difficulties of missionary life, is yearly increasing. For upwards of seven years our own committee appealed to the Church, far and near, earnestly enquiring if there was any prepared to go with the message of salvation and love to our perishing brethren, but there was no response. The death-like silence depressed every heart. We felt forsaken, and we feared that the attempt must sadly fail. To-day we can tell of four devoted ones, male and female, who offered themselves for the distant Islands of the South Seas. We have seen another cheerfully leave behind her, family and friends, and all the comforts of her home in our metropolis, to devote her life and labors to the heathen in the far-off East. Alone, without a friend but the Mighty invisible One, who will never forsake her, Miss Johns embarked on her long and lonely voyage to India. The mere willingness to undertake such a journey was, in itself, a proof of the power of Jesus' love, and of His presence in our midst, and His approval of our Mission, which no reasoning nor doubt can weaken. Others will soon follow in the path of this, the noblest of self-sacrifice. One other has already resolved on the same step, and is now preparing herself for the work, and, God willing, will offer her services when the Synod meets next year. And from among the members of our Synod, one of the most devoted and talented of its ministers has placed himself in the hands of the Church, to be set apart for Foreign Mission work. "This is the Lord's doing, and it is wondrous in our eyes." Who could venture to tell us, when, with doubting hearts, we entered on this mission, that we should, in a few years, behold such things as these? Surely in all this we cannot fail to see the purpose of the Lord unfolding itself to our view, and calling us, as a Church, as congregations, and as individual men and women, to increased earnestness in our prayers and in our contributions. A great responsibility rests upon us, and we must be roused to meet it with all our might. Our funds are low. Our contributions have fallen off, last year, to the amount of over \$600. Some congregations came far short,

and one or two actually did nothing. If, as a Church, we mean to meet our obligations, we must, this year, resolve to at least double the effort of last year. I see that, by appointment of Synod, the collection for the Foreign Mission is ordered for the last Sabbath of this month. To make collections is all right enough, but more than that must be done if our mission is to prosper. Every congregation must have its collectors, who will go from house to house to receive contributions from all willing to give. There can be no difficulty in securing such agency. Every congregation in our church can number two young women, ready and willing for the work, for every one that is required to do it. There should be growth, visible and marked, in the contributions over the whole Church, year after year. This must be our aim; otherwise we shall, by degrees, become languid, and our interest in the work will droop and die out. To repeat, each succeeding year, the contribution of the past—just the same—will, as certainly as repeating the same story over and over, divest the matter of its interest, and render even the small amount given, a dead, lifeless thing, forgotten as soon as given, with no earnest wish nor prayer to follow it. Let every congregation, and every true member of it, resolve, if possible, to give every year, at least, a little over the preceding one, and throw a little more energy into every succeeding effort, and continue doing so until the promise fails, that by so doing their worldly prosperity will not be retarded. "Give to the Lord of thy substance and of the first-fruits of all thine increase; so shall thy barns be filled with plenty," &c. This promise is very plain, and in the simplest language, and it means just what it says. Test it. It will stand the test. But it must be taken as it stands. "Give to the Lord," not to this or that, or any mere scheme, but to the Lord Himself. Our Lord Jesus Christ asks our contributions to carry on His work. It is to Him we are to give, and to Him we can then look for the reward.

A. MACLEAN.

Belfast, P. E. I., Oct., 1874.

ANEITYUM, New Hebrides, }  
June 16th, 1874. }

To the Rev. A. McLean, Sec. of For. Mis-  
Board of Pres. Ch. Maritime Provinces,  
B. N. America, &c:

MY DEAR SIR,—You will be very sorry to learn, by the enclosed documents, that your Missionary, the Rev. John Goodwill, of Santo, has seen it to be his duty to leave this mission, on account of Mrs. Goodwill's

health not being able, as he believes, to stand the climate of this group. This will be very discouraging to you, as well as to us; but with so much that is encouraging on Eromanga, hitherto the darkest of all the dark places in the New Hebrides, I trust you will still maintain your character as a missionary Church, and continue your efforts to help forward the evangelization of these poor degraded heathens. The Romans, it has been said, lost many a *battle*, but they never lost a *war*; so let it be with us in this mission. But as an appeal for more missionaries is being issued by our Synod, a copy of which will be sent you, I shall say no more on this subject.

You will be gratified to learn that the station at Cape Lisburne, is not closed. When the mission vessel went north on her first voyage this year, Mr. Goodwill was detained on Aneityum, on account of the sudden and severe illness of his youngest child; but Mr. Milne of Nguna, and Dr. Steel of Sydney, visited the station, and met with a good reception. When the natives learned that Mr. Goodwill was not likely to come back to them, they pressed Dr. Steel to stay with them and become their missionary.

A report had reached us through the traders, that the natives had greatly injured the mission-house, but they had the satisfaction of finding the house and everything safe, and just as Mr. Goodwill had left them.

I may mention that the Mission-house cost Mr. Goodwill about fifty pounds sterling (£50), and that it is the rule with the other churches connected with this mission to refund such expenses to their respective missionaries, and I have no doubt you will do so to Mr. Goodwill. The Synod is taking charge of the station till it can be re-occupied. Mr. Milne and Dr. Steel made arrangements with one of the chiefs for having the mission-house re-thatched.

As a copy of our Minutes will be sent you, I will not enter into any details of our labours. I am glad to learn, through various channels, but especially through the pages of your magazine, which I receive from time to time, though not very regularly (accept of my thanks for your sending it), that the prospects of a union among the different sections of the Presbyterian Church in the Dominion are so encouraging. May the time to favor Zion, even the set time, speedily come!

I am,

my dear Sir,

yours very sincerely,

JOHN INGLIS,

Clerk of N. H. Miss. Synod.

## EXTRACT MINUTE.

At the Annual Meeting of the New Hebrides Mission Synod, held on Aneityum from June 8th to June 16th, 1874, Rev. J. Goodwill, Santo, Moderator,

*Inter alia*, the following minute was unanimously agreed to:

"Mr. Goodwill laid before the Synod the following plan in connection with his return to Santo, suggested in part by the Secretary of the Foreign Mission Board of his Church, viz.:—that he leave Mrs. Goodwill and the children in the Australian colonies, and that he remain at Santo during the winter months, returning to the Colonies to spend the summer there; provided, say four or five families can be procured from some of the Christian islands to accompany him.

This plan was unanimously disapproved of by the Synod, as being in part impracticable, and not likely to advance the work.

Further, the Synod being very desirous to retain Mr. Goodwill in the Mission, unanimously recommend him and his family to try Eromanga, and as soon as convenient to open a new station there,—Eromanga being at least as healthy as Santo, as having also the nucleus of a Christian population to begin with, and as supplying the necessary assistance on the island.

Mr. Goodwill having expressed himself as decidedly averse to settling on Eromanga as advised, on the ground of Mrs. Goodwill's health, and for other reasons, the Synod felt themselves most reluctantly shut up to accept Mr. Goodwill's resignation as a member of the Mission. The Synod expressed their sincere sympathy with Mr. and Mrs. Goodwill in their present trying circumstances, and they hope that another field of usefulness may soon be opened up for them elsewhere."

Extracted from the records of the New Hebrides Mission Synod by me,

JOHN INGLIS,

*Clerk of N. H. Mis. Synod.*

ANEITYUM, New Hebrides, June 16, 1874.

*Certificate.*

ANEITYUM, New Hebrides, }  
June 16th, 1874. }

I hereby certify that the Rev. John Goodwill, missionary on Espiritu Santo, having resigned his connection with the New Hebrides Mission Synod, and ceased to labor on this group, leaves the Mission with the same status as that on which he entered it, viz., that of an ordained minister of the Presbyterian Church of the Maritime Provinces of British North America, in connection with the Established Church of Scotland.

JOHN INGLIS, *Clerk of N. H. Mis. Synod.*

170 WILLIAM ST., SYDNEY, New }  
South Wales, Aug. 7, 1874. }

REV. AND DEAR SIR:

I have just returned from a visit to the New Hebrides. I left this port on 4th April in the new mission vessel *Paragon*—now, by permission of the Board of Trade, called the *Dayspring*. Mr. and Mrs. Goodwill and family accompanied the mission party, in the hope that the voyage might be beneficial to Mrs. Goodwill's health, and that Mr. Goodwill might visit the island of Espiritu Santo, where he had labored for nearly four years. We arrived at Aneityum on April 16, after a good passage. Owing to the illness of his youngest child, Mr. Goodwill was not able to accompany the vessel round the islands, or to visit Espiritu Santo. However, I had that privilege. I was glad to find Mr. and Mrs. Robertson and their child at Tanna, and in good health. They accompanied us to Eromanga, where I was surprised and gratified by the warm welcome which greeted them from the natives. Mr. Robertson seems to have gained the confidence of the people—heathen as well as Christian, and he has now a network of Christian teachers all over the island. He has ten native teachers employed in the mission work. These are in different places, and succeed in getting a few in each place to attend their schools and their religious services. There are more encouragements at present on Eromanga than in any former period.

On my return voyage from the northern islands, along with several of the missionaries, we celebrated the Holy Communion together at Dillon's Bay. Where martyr blood has been shed, we united in commemorating the death of Christ. There were present four missionaries with their wives, the Captain, officers, and some of the crew of the vessel, several of the native converts, and myself. We all belonged to different sections of the Church. Presbyterian in all its shades of Established, Free and Colonial Churches, Wesleyan, Lutheran, and Episcopal, united in the one service. I preached from Rev. vii., 13, "What are these arrayed in white robes, and whence came they?" The Rev. H. A. Robertson addressed the Eromangans in their own language; the Rev. D. Macdonald offered the consecration prayer; I distributed the elements; and the Rev. Joseph Annand gave the concluding address. We sang a hymn, and the Eromangans sang one, and Mr. Robertson pronounced the benediction. We all felt that it was good to be there.

Mr. Goodwill was desirous to keep up his work on Espiritu Santo, and to get five or six families from a Christian Island to

go with him. He proposed to leave his family in the Colony, and to go for six months of the year to the island. The Synod unanimously disapproved of this as impracticable, but they were anxious to retain Mr. Goodwill if he could fix his home say alongside of Mr. Robertson at Eromanga, and go to E. Santo in the winter; but the health of Mrs. Goodwill forbade this. There was nothing left to Mr. Goodwill but to retire from the mission field. I am sure he did this with very great reluctance, as he was devotedly attached to his work. The unanimity of the Synod when the brethren, except one, were all present, satisfied me that the way was not open. Families, indeed, could not be got, and the lengthened period of the missionary's absence would not be favorable. These families would require a long time to master the language so as to be useful. The climate is severe on the southern islanders.

Esperito Santo is a very large and splendid island. It is very hot, and, from the extraordinary rankness of its vegetation, rather unhealthy. Very great care must be taken by resident missionaries, lest they imperil their health, I think that Mr. Goodwill underwent far too much bodily fatigue, and his robust frame suffered much from it. He is now, however, recruited, and if Mrs. Goodwill and the children could have stood the climate, he was not afraid. The island is an important missionary sphere, but a good staff of native assistants would be required along with two missionaries to undertake a mission there. The chiefs at Cape Lisburne are very friendly, and wish a settled missionary. I found Mr. Goodwill's house standing. We arranged with the chiefs to keep it thatched, as it still holds out some hope that the station will not be abandoned. The people are well developed physically; but they are great cannibals, and they are more naked, both men and women, than any I saw.

I enjoyed my visit much, and will prepare fuller reports of all I saw, which, when in type, I will send you.

I am happy to bear testimony to the good work which your Church is doing, and I earnestly trust that, if the proposed Union take place, even greater efforts will be made for the evangelization of the New Hebrides.

I send you a proof of the Minutes of the Mission Synod.

The mission vessel is an excellent sailer, and admirably adapted to her work. She is fully paid for. I hope your committee may organize some effort for the Sabbath scholars throughout your Synod to aid in her maintenance.

The vessel returns to the islands in a week or ten days hence.

I am yours, very sincerely,

ROBERT STEEL.

Rev. A. McLean.

## The Sabbath School.

### LESSONS FOR DECEMBER.

#### FIRST SABBATH.

SUBJECT:—*The denial of Peter*—Mark 14, 68—72; Par. pas., Prov. 29, 25; Prov. 28, 26; 1st Cor. 10, 12. Read carefully the narratives of the same event contained in Matt. 26, 69—75; Luke 22, 54—62; John 18, 15—18; 24—27.

We may consider, first, the sin of Peter, and secondly his repentance. In speaking of the sin, advert first to *its antecedents*. Peter was a man of an impetuous and self-confident disposition—easily excited, and in his excitement often speaking rashly. When our Lord predicted that all His disciples would be offended because of Him, Peter had declared that he would be steadfast though all the others should fall away. Determining to leave him to himself that he might receive a severe but necessary lesson on the folly of self-confidence, Jesus announced that on that night, before the cock crowed twice, Peter would thrice deny that he knew Him. When the Saviour was apprehended, and all His followers had forsaken Him, Peter and John were first to return, and followed Him to the council chamber of the High Priest—John, who was known to the servants, procuring admission for Peter. The interior end of the council chamber was elevated a few feet above the exterior part. While Jesus was being examined in the upper end, Peter stood "without," as one evangelist says, and "beneath," as another affirms, warming himself at a fire, which had been kindled.

2ndly. Let us consider *the circumstances attending the commission of the sin*. The girl who kept the door, looking intently at Peter, and perhaps remembering that he had been introduced by John, whose connection with Jesus was probably known, accused him of being "also" one of His followers. In his panic, regardless both of the truth, and of His boast so lately made, he denied that he knew Jesus of Nazareth; and to escape the hostile scrutiny of those around him, he moves away from the fire into the porch, just as the cock crew for the first time,—unobserved indeed by him, agitated as he was by the sudden assault made upon him.

The rudeness of Peter's Galilean dialect, and possibly his disturbed and anxious demeanor, seem to have made him an object of general suspicion. Shortly afterwards, as Matthew and Mark tell us, another maid accused him of being a follower of Jesus, while Luke states that a similar charge was made



## SECOND SABBATH.

by a man, and John tells us that it was made by several persons. Peter (Matthew 26, 72) denied still more emphatically. Finally, a man who, as John tells us, was brother to him whose ear Peter had cut off, asked him if he had not been with Jesus in the garden; Peter again denied with oaths and imprecations, and immediately the cock crew the second time. The cock usually crows twice—once at midnight, and again in the morning, and the term "cock crowing" is especially applied to the latter. This will explain the difference between Matt. 26, 34, and Mark 14, 30.

3rd. Let us look at the heinousness of Peter's sin, both in itself and in its aggravations. It was a direct lie, thrice uttered, and in the end accompanied by an appeal to God to witness the truth of that which he himself knew to be false. It was committed against a Master who loved him, and whom he loved—who was the noblest Master that any man ever had, who had distinguished him above his fellows by peculiar marks of His regard, and who had recently warned him against this very sin. Lastly, it was committed in the very presence of Jesus, and must have inflicted an additional pang on his suffering human heart.

4thly. Let us consider the causes which led to it. (a) *Self-confidence*. Trusting in his own strength, he ceased to ask for and obtain his Master's aid. (b) *Fear*. He not only dreaded that he might be involved in the fate of his Master; but he had reason on his own account to fear the vengeance of the brother of Malchus. (c) *Shame*. He shrank from the contempt and scorn of the haughty Priests and Pharisees, as well as from the coarser insults of their followers.

The sin of Judas was followed by remorse, which hardens the heart; but Peter's sin was followed by repentance, by which the heart is melted. First, it was *true repentance*. His sorrow was sincere, and proportioned to the awful offence that he had committed. He wept *bitterly*. 2ndly, *It did not originate in himself*. Luke alone mentions the touching circumstance that the Lord turned and looked upon Peter. That look of mingled sorrow, love, and compassion, pierced Peter's heart; and reminded him of his Master's predictions and his own promises. Then, as now, it was the promise of Jesus to give repentance to Israel.

Let us be careful not to fall into Peter's sin. The boy who is ashamed to pray when he lies down at night or rises in the morning, in the presence of others,—the youth who is deterred by ridicule from attending church, or keeping holy the Sabbath,—the man who is kept from doing what he knows to be right from the fear of losing his trade—deny Jesus as actually, though not as grossly, as Peter.

## DOCTRINES.

To trust in our own strength is dangerous. Exalted privileges will not secure us from sin. The way of sin is ever downward, leading deeper and deeper into guilt. God permits his people sometimes to fall. True repentance is deep and bitter. A look from Jesus melts the heart.

SUBJECT:—*The Crucifixion*, Mark 15: 22-59. Par. pass.: Matt. 27: 33-54; Luke 23: 32-47; John 19: 17-30.

Vv. 22.—*Golgotha*, so called, either because it was the place for executions, or more probably from its resemblance to a skull.

Vv. 23.—It was customary to give to criminals before execution wine medicated with myrrh, for the purpose of deadening their sensibility to pain. As this wine was a cheap sour wine, and as the term myrrh is sometimes used for the whole class of bitter substances, there is no discrepancy between this passage, and Matt. 27, 34, where the drink offered is called *vinegar mingled with gall*. Christ received it not, because he would not render himself insensible to pain, but would suffer the full penalty.

Vv. 24.—As customary, his garments were regarded as belonging to the executioners. A fulfilment of the prophecy in Ps. 22: 18.

Vv. 25.—The Jews counted the hours from sunrise to sunset. Three o'clock with them would correspond with our 9 o'clock in the morning.

Vv. 26.—According to Roman custom, the charge laid against the person crucified was written and placed over him. Christ's was written in three languages. The Jews wished it changed so that it might be more explicit, but the governor would not consent.

Vv. 27.—These two robbers were probably associates of Barabbas, and the fact that they were crucified at this time does not necessarily imply that it was done to heap indignity upon Christ, as it was customary to execute a number at once.

Vv. 28.—See Is. 53: 12. This was a partial fulfilment of the prediction.

Vv. 29, 30.—Not only those who happened to be passing, but those who were present at the crucifixion, and who walked to and fro before him, heaped contempt upon him. Christ had said, "Destroy this temple," &c., and had been understood literally. The taunt is, If thou hast such great power, exert it now."

Vv. 31.—All parties assisted in insulting Christ—not only the populace but the chief priests, scribes and elders. See Matt. 27: 41.

Vv. 32.—Luke says that one of the thieves reviled Christ, while Matthew and Mark represent them both as doing so. This apparent discrepancy may be explained by the supposition that Matthew and Mark speak generally—even the *thieves* reviled Him; or by the supposition that *at first* both reviled, but afterwards one was converted.

Vv. 33.—The sixth hour,—our 12 o'clock, the ninth,—our 3 o'clock, P. M. This darkness could not have been caused by an eclipse of the sun, for the full moon preceded the passover. It was miraculously produced.

Vv. 34.—*Eloi, &c.*, Aramaic or Syro-Chaldaic words. See Ps. 22: 5.

Vv. 35.—These could not have been Romans, for they knew nothing of Elijah. They must have been Jews. But did they mis-

take, and think that Christ really called for the prophet? This could not be, for they were familiar with the passage quoted. The remark was ironical.

Vv. 36.—By consulting John's account (19: 28) we find that Christ exclaimed, *I thirst!* It was this that induced one of the Roman guard to fill a sponge with vinegar—not medicated—and to put it to his lips, "Why slake his thirst, desist, and let us see whether Elias will come and take him down."

Vv. 37, 38.—The hanging which divided the Holy Place from the Most Holy was rent to symbolize the truth that by Christ's death as a sacrifice for sin, all hindrances to communion with God are now removed.

Vv. 39.—This Roman officer, who may have been for some time in Palestine, would have opportunity to learn something concerning the pretensions of Christ. He was now convinced by those wonders that Christ was what he claimed to be—the Son of God.

## LEARN.

1. The depravity of the human heart! No pity was found for Christ. On the contrary, everything that the refinement of cruelty could do was done to make His sufferings the more severe.

2. The great agony of Christ. His bodily pain must have been great, for He was just as susceptible to pain as ourselves. But His sufferings of soul well vastly greater. He was made to feel the wrath of God against sin.

3. The terrible evil of sin. Would not a sacrifice than that of the Son of God atone for sin? Who then can adequately describe its demerit?

4. Our need of accepting Christ as our surety. If these things were done in the green tree, what shall be done in the dry? If God spared not Christ, will he spare those who despise Christ?

## THIRD SABBATH.

SUBJECT:—*The risen Lord*—Mark 16: 9—20, Golden text, Rev. 1: 18.

Parallels: Matt 28: 9—20. Luke 24: 9—53. John 20: 11—21, v. 25. Acts 4: 4—12.

This lesson is a very comprehensive one. It contains all that the Evangelist Mark has to say concerning the appearances and doings of Christ for the forty days that elapsed between his Resurrection and Ascension. He who will teach this lesson fully must consult and study the parallels, for some of the most important events that occurred during the forty days are barely touched upon by Mark.

Vs. 9.—Tells us of Christ's first appearance after He rose. It was to Mary Magdalen. (For a full account of this appearance, see John, 20: 14—17.) Mary was peculiarly honored in being the first to see the risen Lord.

Vs. 10.—Mary did not go on this mission unsent. John, 20: 17, tells us that she went at Christ's command. Notice how the disciples are spoken of here, "them that had been with Him;" an expression indicating

their scattered condition, and their present despairing state.

*Mourned and wept*, because of their loss. This Christ had foretold, John, 16: 20.

Vs. 11.—Mary's message not believed. Luke says the same thing.

Vs. 12.—Another appearance of Christ,—that to the two disciples on their way to Emmaus. (See Luke, 24: 13, &c.) This, however, was not His second appearance. His second appearance was to the women on their way to tell the disciples, (see Matt 28: 9.) Then Christ appeared to Simon Peter, (Luke 24: 34.) Then to the two disciples mentioned in this verse. Cleopas, the name of the one, the name of the other not given. Of all Christ's appearances after His Resurrection, this is one of the most interesting. It should be studied as given in Luke.

*Another form*.—It seems that the risen Saviour did not always appear in the same form or manner.

Vs. 13.—As Mary's message was not believed, so neither was the testimony of these two disciples.

Vs. 14.—See also Luke 24: 39, &c., and John 20: 19, &c. This appearance occurred on the evening of the day Christ rose. The place where the disciples were assembled not given—probably it was in Jerusalem.

*Unbraided*—Chided or censured. and for what? Unbelief, because they did not believe the testimony already given concerning the Resurrection. It should have satisfied them. But as it did not, Christ, in condescension to their weakness, gives them the evidence of their senses. He appears in their midst—they see Him, talk and eat with Him.

Vs. 15, 16. The Apostles' Commission. (See Matt. 28: 18, 19.) *The Gospel*. What is it? Where to be preached and to whom? And by whom? What is required of those who hear? What the end of those who disobey?

Vs. 17, 18.—*Signs*.—Miraculous signs that would make their testimony trustworthy—done in Christ's name—therefore, only done by true believers; and not necessarily by all of them, but only by those who were employed propagating the faith and bringing others to it. This miracle-working power must be restricted to the Apostolic age, or if not strictly to that, at least, to the early age of the Church.

"The miraculous gifts continued so long as they were needed until firm ground was laid for the Church to rest upon: they could be dispensed with, when the Church became firmly established." Augustine in Lange's Com.

Vs. 19, 20.—*The Ascension*.—(See Luke 24: 50; Acts 1: 9—19.)

*Confirming the Word*.—Let some of the Signs that attended the ministry of the word be given as found in the Acts of the Apostles.

## LESSONS.

(1.) That Christ is risen indeed. The evidence in support of the doctrine of the

resurrection is as satisfactory as evidence can be. On some ten different occasions was the risen Lord seen by a great many different witnesses. (See 1. Cor. 15: 5-9.)

(2.) How slow the disciples were to believe the doctrine. (See John 20: 24-28.) The world is yet slow to accept this truth.

(3.) Preach the Gospel "is a command of the risen Lord to all His Disciples—*young and old.* What are we doing?"

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## News of the Church.

### Nova Scotia.

The Manse of St. Andrew's congregation, Halifax, has been formally handed over to the trustees, and now forms part of the property of the church. The pastor, Rev. J. Campbell, entered upon its possession about the middle of last month.

**TRURO.**—The proverbial kindness of this congregation has recently shown itself in many ways. The pastor, Rev. J. McMillan, has been the fortunate recipient of several valuable presents; and we understand that they have by resolution agreed to pay the premium for him annually on a life insurance policy of \$2000. This is the first time we have been able to chronicle so commendable an act on the part of any of our people; and are not aware that a similar provision has been made by any congregation within the bounds of our Synod. These acts of thoughtfulness not only show the desire of the people to lessen the burdens and anxieties of a pastor's life, but serve the double purpose of cementing the attachment already existing between them, and constraining to a more earnest devotion to the purely spiritual work of the ministry.

Rev. Mr. Wilson, of Chatham, N. B., returned from his sojourn among his friends in the "land of the heather," on the 16th ult., and officiated in Halifax on the Sabbath following.

Intelligence from Miss Johns is to the effect that she has been warmly received in Scotland, and that she was to sail by "The Ducal line" from London to Madras on Oct. 26th.

"RELIGION in the Western States" received, and will appear in next No.

Messrs. John McLean and William Herdman, late of Dalhousie College, have left for Kingston, Ont., to prosecute their studies in Queen's College.

### P. E. Island.

*St. Peter's Road, Oct. 5th, 1874.*

I arrived here Sept. 12th, and have conducted Divine Worship ten times; four times on Sabbath at Brackley Point, and once there on a Monday evening. I did the same in this place. We also held a prayer meeting on Monday nights at Brackley Point, and here on Thursday nights. We endeavoured to improve the Sabbath School in this place. At Brackley Point we succeeded in starting one.

I have visited, in all, 65 families, 25 at and about the Point, and 40 in this district. Of these, four are Wesleyan and three Baptist, three Roman Catholic, eleven "free-kirk," and forty-four "auld-kirk."

The Congregation on this road numbers about 30 families. The greater part consists of farmers in very good circumstances. Many of them are from Perthshire, Scotland. Their snug little church, named after Columba, the celebrated Irish Missionary to Scotland, has been destitute of service nearly all summer,—the people reading, talking, visiting or amusing themselves as best they could at their homes. The other charge is situated on and around the Brackley Point Road. It numbers some 28 families, many of them very scattered. St. Andrew's Church is 9 miles distant from St. Columba church on the St. Peter's Road. The drive is a very cold one in winter, often in the face of a biting frosty wind. The people are extremely kind, and the minister invariably finds good refreshment awaiting him on some friendly table. I found but few sick persons. The case of a young girl, who has been confined to bed for eight years, may be mentioned. She is so patient and cheerful, though suffering much, that it does one good to see her. Disease of the spine compels her to lie very still. A man blind for over 14 years seems so happy and delighted in the prospect of a glorious exchange. Heaven to him is indeed a home longed for, and Christ the most

glorious One there. Would that we could meet more such men instead of those whose only interest lies in their dollar and cents. A. W. McLEOD.

### Scotland.

Last month, we noticed the induction of Rev. F. R. McDonald to Martyrs' Church, Paisley. It appears to have been an occasion of very peculiar interest, and marked by wonderful sociability. A dinner was spread, according to custom, in the afternoon, at the George Hotel, at which a number of our Colonial ministers was present, and in the evening a Congregational soiree took place in the church, when Mr. McDonald was presented by the ladies with a handsome pulpit gown and Cassock, Bible and Psalm Book. Among those present we notice the names of Rev. Charles Grant, Rev. Allan Pollok, Rev. Geo. J. Caie, and Rev. W. Wilson, of Catham. So much was said of Rev. Mr. McDonald's good qualities, that any words of ours would be superfluous; and we simply congratulate Martyrs' Congregation on securing a pastor so well adapted to guide a people in the footsteps of the Master. But the most faithful and affectionate minister can effect but little, even in working the machinery of a church, without the concurrence and hearty support of his people. In this respect the remarks of our friend, Mr. Grant, are much to the point, and as applicable to Provincial as Scottish congregation. He, in the course of a most humorous speech at the soiree, referred to his knowledge of Mr. McDonald. "He had had a personal acquaintance with him for the last thirteen years. He had ate and slept with him; he had seen him at every point of view possible for one man to see another, and with what result? This: that he had found that he was not in the least possible degree mean, unworthy, unmanly, or unchristian, and his congregation would like him better far as time went on than at present. But they must assist Mr. McDonald; they must find what they were able to do, and do that well. They should be united in all their work—they should be like the people in the farmyard with the cow which it was difficult to move, surround it, and, with all their might,

endeavour to get it to move; they should in short, co-operate, or cow-operate. (Laughter.) They should harmoniously strive to realise the true idea of a Christian congregation."

REV. JAS. EDWARDS, M. A., was ordained in George's Church, Glasgow, recently, and proceeds to Bombay, India, as a Missionary of the Church. M. Wellesley C. Bailey has also been appointed to Chumba as a Lay Evangelist. Rev. Dr. Herdman addressed both the young men in regard to their work.

## Intelligence.

THE twelfth winter session of Dalhousie College was formally opened on the 2nd inst. Professor Lyall delivered the Inaugural Address. Chief Justice Sir Wm. Young and Rev. Professor McKnight also addressed the students. Sir William read a letter from the Private Secretary of Earl Dufferin, offering a gold and silver medal as prizes to be competed for during the session. This distinguished mark of honor by the Governor-General was received with rapturous applause by the students. A \$30 prize was also offered by an unknown friend for competition. It is cheering to the friends of education to observe the continued interest manifested in this institution,—which we hope to see some day developed into a Provincial University,—and the gradual but steady increase in the number of attendants upon the classes. The Very Rev. Principal Ross, in his opening remarks, stated that the number of students this year would be between 115 and 120. The Library is composed of 1600 volumes of genuine excellence, and all essential for the purposes of the College. During the past eleven years of its history, no less than 695 students have attended the Hall—a result, as the Chief Justice remarked, in his vigorous speech, far exceeding the most sanguine expectations of its most ardent promoters.

THE Rev. J. C. Burns, one of the Delegates from the Free Church of Scotland to the Sister Synod, and who visited our Synod last June, by invita-

tion, has published a very interesting account of the work in the *Record*. Referring to the session at which he was present, he says:—

“ At three p.m., by special invitation, we went to the other Synod, sitting in St. Andrew's 'Kirk' (a handsome modern structure, as St. Matthew's also is), to give further details about the “work” in the Mother country, which, as in the morning, seemed to be listened to with much interest. Besides the members of Court, there was a large number of ladies and gentlemen assembled; and seated among the members, it was not a little amusing as well as significant to recognize our friend Mr. M<sup>r</sup>Tavish (erewhile of Ballachulish), as though he had been one of them,—the fact being, that during the forenoon *sederant*, on presenting his commission from the Joint-Union Committee of the Canadian Churches, he had been asked to take his seat among the ministers and elders there assembled, and had done so. The speeches of Messrs. Grant and Campbell of Halifax, and especially the address of the Moderator, Mr. Duncan of Charlottetown, Prince Edward Island, in acknowledgment of our visit, were cordial in the extreme; and it was specially refreshing to hear from every one of them the warm expression of sympathy in what was told them of ‘the doing of the Lord’ in old Scotland, as well as of desire and expectation of a like gracious visitation among themselves, as the thing, above everything, which ‘Nova Scotia’ needs.

THE American Tract Society is about to complete the first half century of its noble work. In the matter of Tract distribution, no estimate can be made of the incalculable blessing its existence has been to mankind in every part of the globe.

A NEW Greek Church is to be erected in New York, by the Russian Government, at a cost of \$85,000.

### ACKNOWLEDGMENTS.

#### YOUNG MEN'S BURSARY FUND.

Richmond, second col., per. Rev. J. F. Campbell. ....	\$ 9 48
North West Arm and Goodwood, per. J. E. Hosterman. ....	5 08

Campbellton, &c., per Rev. W. Murray, 26 00	
St. John's, Albion Mines, per. Rev. J. W. Fraser. ....	6 72
Rogers Hill and Cape John, per. Rev. J. W. Fraser. ....	15 95
St. Andrew's, Halifax. ....	17 00

\$80 20

W. C. MENZIES, Treas.

Halifax, Nov. 6, 1874.

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

St. Matthew's, Halifax:—

W. A. Henry, in full. ....	\$80 00
W. A. Hesson “ .....	20 00

\$80 00

W. C. MENZIES, Treas.

Halifax, Nov. 6, 1874.

#### PAYMENTS FOR “RECORD.”

Rev. A. M <sup>r</sup> William, Aberdeen, (per Prof. McDonald). ....	\$2 25
Alex. Sutherland, Wentworth. ....	0 20
Miss McPhee, Nine Mile River. ....	0 60
Dr. Thomas, Upper Stewiacke. ....	0 30
Mrs. Williamson, Dartmouth. ....	0 60
Jas. McLeod, Glengarry. ....	0 50
Do. for Barbara McPherson. ....	1 00
Do. for Wm. McDonald. ....	0 50
John M <sup>r</sup> Arthur, Pugwash. ....	1 50
J. McLean, Kingston. ....	0 60
W. McLeod, Onslow. ....	5 00

HALIFAX:—Cathcart Thompson, \$3; W<sup>r</sup> C. Menzies and J. Herbin, \$1.20 each; Mr. Archibald, 90c; Prof. McDonald, W. Hedley, J. U. Ross, J. S. McDonald, S. Noble, J. E. Murray, J. Doull, J. S. Mitchell, C. McDougall, T. Bolton, Geo. P. Mitchell, G. Mitchell, Jr.; Mrs. A. Mitchell, J. Gunn, A. Burns, J. Gibson, W. Bauld, W. Kandick, John Thompson, D. Faulkner, W. H. Creighton, W. C. Brennan, Alex. McLeod, John Cook, W. H. Neal, James Thompson, George Thompson, C. Reynolds, Mrs. W. Fairbanks, Mrs. Storey, J. Riddell, Mrs. W. Lawson, (Morris St.), Mrs. W. Lawson, (V. R.), Dr. Avery, Miss McCurdy, Prof. Currie, C. Wiswell, James Marshall, R. Urquhart, J. Fraser, (Granville St.), Dr. Lawson, E. Lawson, D. G. Keith, W. F. Knight, G. Nichols, D. Murray, W. A. Hesson, James Scott, G. Taylor, J. J. Scrivens, M. M. Lindsay, J. McLauchlan, J. Anderson, (B. R.), Mrs. Robinson, Mrs. T. Hosterman, J. Wilson, C. Sinclair, C. Murdoch, Mayor Sinclair, Prof. Lawson, E. Reeves, G. Anderson, Jas. Fraser, (Hollis St.), Mr. Gamble, John Johnston, 60c. each.

W. G. PENDEK, Secy.

18 BLOWERS ST.  
Halifax, Nov. 4, 1874. }