

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/  
Couverture de couleur
- Covers damaged/  
Couverture endommagée
- Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée
- Cover title missing/  
Le titre de couverture manque
- Coloured maps/  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur
- Bound with other material/  
Relié avec d'autres documents
- Tight binding may cause shadows or distortion  
along interior margin/  
La reliure serrée peut causer de l'ombre ou de la  
distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear  
within the text. Whenever possible, these have  
been omitted from filming/  
Il se peut que certaines pages blanches ajoutées  
lors d'une restauration apparaissent dans le texte,  
mais, lorsque cela était possible, ces pages n'ont  
pas été filmées.
- Additional comments:/  
Commentaires supplémentaires:

- Coloured pages/  
Pages de couleur
  - Pages damaged/  
Pages endommagées
  - Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées
  - Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées
  - Pages detached/  
Pages détachées
  - Showthrough/  
Transparence
  - Quality of print varies/  
Qualité inégale de l'impression
  - Continuous pagination/  
Pagination continue
  - Includes index(es)/  
Comprend un (des) index
- Title on header taken from: /  
Le titre de l'en-tête provient:
- Title page of issue/  
Page de titre de la livraison
  - Caption of issue/  
Titre de départ de la livraison
  - Masthead/  
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below /  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

# THE MONTHLY RECORD

OF THE

## Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK & ADJOINING PROVINCES.

VOL. XX.

MAY, 1874.

No. 5.

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

### THE UNION.

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

The congregation of Salt Springs, by a very large majority, resolved to defer further consideration of the proposed Union for the present.

Roger's Hill, Cape John, and River John have given a vote unfavourable to Union.

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

(a) Presbytery of Prince Edward Island, unanimous in adopting Basis, and in readiness to go forward to Union.

The congregations which have reported favourably are Princetown, Bedeque, Cavendish, New London North, New London South, Cove Head, Zion Church, Charlottetown, West River and Brookfield, Mount Stewart and West St. Peter's, Murray Harbour—11, and none against.

(b) Miramichi. The Presbytery unanimous, and all the congregations are in favour of Union.

(c) St. John. The Presbytery unanimous. The congregational reports not generally received, but believed to be generally, if not wholly, favourable.

(d) Halifax. The Presbytery unanimous, and the reports from congregations not yet tabulated, but so far as received favourable.

(e) Lunenburg and Yarmouth. This Presbytery adopted Basis and accompanying resolutions, except that on "modes of worship," which that Presbytery regards as indefinite and liable to misconstruction. Congregational returns not yet received.

(f) Tatamagouche. Whole subject to be taken up by Presbytery in May, when reports from congregations will be on the table of Presbytery.

(g) Pictou. By Presbytery. Article I. Unanimous. II. Passed. III. Unanimous. IV. Passed.

Further consideration of subject to come up at next meeting, May 12th, with notice of motion to request Synod to delay for the present proceeding to consummate Union. Of the congregations, Primitive Church has reported against Union. The other two congregations in New Glasgow with East Branch, E. River, and Hopewell in favour. But the congregational returns generally have not been published, so far as we have seen.

(h) Truro Presbytery. Union Basis and deliverances passed by a majority. The congregation of Economy reports against Union. The returns generally from congregations not yet reported.

(i) Cape Breton. We have seen no report from this Presbytery on the subject.

(j) Richmond and Victoria. We have seen no report.

### III. CANADA PRESBYTERIAN CHURCH.

The Headship difficulty prevents the Presbytery of Durham from agreeing to the Basis. The vote stood 9 against and 5 for. The congregations in the same Presbytery returned 5 for and 3 against.

---

### THE REV. MR. KNIGHT AND THE CHURCH OF SCOTLAND.

Our readers will remember that we published an excellent article in the February number on this important case. The following was taken from the *Glasgow Weekly Herald*, as showing the position of the case as it now stands:—

On Monday evening a meeting of the members and adherents of St. Enoch's congregation was held, for the purpose of hearing a statement from the Rev. Mr. Knight, who, it will be recollected, seceded from the Free Church of Scotland in consequence of the action taken against him by the Presbytery of Dundee.

Mr. Knight made a long statement, in the course of which he said—I have purposely abstained from trying to influence you, the members of St. Enoch's congregation, in your decision. In a matter so solemn I have never argued the question of your duty with you individually since we left the Free Church, in order that I might leave everyone perfectly free to the exercise of an independent choice. When I have spoken of the subject I have not concealed my own convictions; but I have tried rather to ascertain your feelings than influence or sway them to a decision. I may say, as the result of all my inquiries, that I find the convictions entertained by the congregation to be almost universally the same as my own. Many who are convinced that this is the best step for us to pursue are in principle opposed to Established Churches. There are some members of this congregation Voluntaries in principle, and there are others who altogether adopt and maintain the Established principle. I do the latter myself emphatically; but the question before you just now is not, Are Established Churches the best that could be conceived? but it is, What is the best existing Church with which you who left the Free Church can now connect yourselves? I feel persuaded that, whether the days of Established Churches are numbered or not—whether disestablishment comes soon or late—the particular section of the Church in Scotland which is most worthy of the support

of all patriotic and Christian Scotchmen is the Establishment; for in it there is a greater rising tide of Christian earnestness and devotion, more catholicity, freedom, and peace than elsewhere, and, with the protection of the law, greater security for justice. We have a Church bound by the same standards as those by which we were bound in the Free Church, but we have a better security that justice will be done in the interpretation of these standards. I have called you together to tell you of my own personal intentions, but not to induce or persuade you to follow me unless you concur in principle and in sympathy, for nothing could be more unworthy of your minister; yet, as we have been comrades in adversity and united in past trial, I trust we may be wedded together in the fellowship of a united life. . . . It has been my happiness to preside over a congregation which understands what the duty of a Christian minister is as to his public action, when once his course of conduct has become clear to his own inward eye. While, therefore, I cheerfully left the Free Church, taking the chances of the future, and trusting to that Providence which is ever with us to guide, I feel quite unequal to face the responsibilities of an isolated position, unless driven into it by the refusal of that Church with which I seek to become identified. I am not too unreserved in now telling you that I am convinced that isolation is best for myself as well as for you. It would be a position of aloofness from brethren in all the Churches; for while many of them have assisted me as yet, I could hardly ask or expect the continuance of this aid were I to keep apart from every existing Church in Scotland. I have been entreated by many brethren in the Church which we have all left, by friends within it in this town, and friends at a distance, not to remain out in the open, for your sakes and for my own; and I feel that I could not carry on and carry out the solemn purpose of the Christian ministry in this community as an outsider. I am not averse to face the difficulties of an unknown position, or the contingencies of an untried one, so far as mere personal labour is concerned, were I distinctly shut up to it; but the burden of undivided responsibility or a responsibility shared only by the elders and deacons of a congregation, is vastly greater than when a Church takes the additional oversight and protection of a congregation through the Presbyterian form of government. More than this, if we are to learn any lesson from the past, I wish to repeat that I know the experience of these movements away from existing Church fellowship within recent years to have been bad for the Christian

teacher as well as for his congregation. They have developed and strengthened the spirit of schism, they have fostered a feeling of antagonism to the Churches around, which has been the reverse of ennobling or edifying. In some cases the absence of any restraining creed has led the teacher to carry his "liberty of prophesying" into a license of statement; and he has drifted further and further away from the soberness of truth and the convictions of his brethren. Then, as to the way in which, and the time at which, this resolution of mine comes before you, I am sure that every member knows that I could not first take the opinion of the congregation as to my own course of action. I will not do any one the injustice of supposing that he could imagine I should first consult the congregation as to my private duty in a matter so personal and so grave. I leave and have left every member and adherent perfectly free to the exercise of an unbiassed choice; and a less liberty I could not accept for myself. I could not for a moment stoop to influence any one by entreaty and persuasion in such a matter, except in the ordinary way in which one man talks over his plans and intentions to another; and I think I may say that I know the congregation too well to suppose they would imagine any other course of action possible. . . . I now leave it to you to decide as to your path of duty, following the guidance which the Father of all Lights may vouchsafe; and (as I said when in similar circumstances I called the congregation together and announced to it my resolution to leave the Free Church) I will understand and respect your decision, whatever it may be, and the private action of every member, whether it coincides or differs from my own; and if any of you feel that you cannot go along with me, that will not, so far as I am concerned, interrupt in the slightest degree our friendly relationships. (Applause.)

After hearing Mr. Knight's statement, the congregation unanimously resolved to be admitted along with him into the Established Church.

At a meeting of the Dundee Presbytery of the Established Church, held on Wednesday—Mr. Milne, Dundee, moderator—the application of the Rev. William Knight "to be admitted as a minister of the Church of Scotland" was considered. In a note he had addressed to the Clerk, Mr. Knight said:—"I shall gladly give to the Presbytery of Dundee all information on the points into which they may judge it necessary to inquire, and hope to do so to the satisfaction of the Court." A deputation of St. Enoch's congregation attended and

read the resolution adopted at the meeting held on Monday night, approving Mr. Knight's conduct, and following it. After the deputation had been heard, Mr. Young, Montith, proposed the following motion:—"That the Presbytery find this to be a case which fails to be disposed of in terms of the 9th section of the Act of Assembly anent the admission of ministers and licentiates from dissenting bodies, which prescribes, under section 9, 'that in cases of application for admission from a minister and his congregation jointly, the Presbytery shall transmit all the documents laid before them in reference to such application to the General Assembly, but shall take no steps subsequent to the application and accompanying documents, until they have received authority and directions from the Assembly thereant. The Presbytery, therefore, having respect to the terms of the statute, resolve to transmit the application of Mr. Knight and his congregation to the General Assembly of the Church, summoned to meet at Edinburgh, on 21st May 1874; as, however, there may be other documents to transmit along with those tendered to-day, the Presbytery, instead of closing the record, continue it until their next ordinary meeting, that there may be an opportunity of putting in any additional documents which it may be considered advisable to transmit to the Supreme Ecclesiastical Court."

After some discussion, Mr. Young's motion was unanimously adopted.

---

## Article Contributed.

### Impressions from *Conversazione* of Y. M. C. Association at Halifax, 24th April.

This was not the night of opening that took place on the Tuesday previous, as to which the "Reporter" of the 21st gives a good account, but it was the evening of the *Conversazione*, and both community and members were well represented. Speaking and singing both good. But what especially interested me was the last act of the drama, the "*Giving to the cause.*" We must explain that the debt on the building amounted to \$17,000, which it was desired to reduce by one half, and \$5,300 the Rev. G. M. Grant said must be subscribed then and there. Well, had a collection been taken after the speeches were over,

or had a subscription list been announced, good and well, but no—then and there must the large meeting be reminded, and donors contribute of the amount what each can, heartily and cheerfully. And how was this done? First, Mr. Grant prepared his audience by parables drawn from life of youth wrecked in Halifax, from the want of a home such as the Association now affords. Dishonesty had been acquired, and not only the young man himself, but the community lost. The matter came home to each one thus, "I must give, and how much will it be?" and then the thanksgiving at the end sanctified all, and made that praise to God which otherwise had been vain-glory. Verily Halifax people are a liberal people to benevolent objects, no denying that—all classes, and members of St. Matthew's not the least, is my first observation. 2nd. Every minister has his gift, but that of getting a promiscuous meeting to give on the spot is what perhaps not one in a hundred ordinary ministers could attempt, or attempting succeed in; but this is what Mr. Grant carried. Verily he has a power, and thereby he is calling forth liberality of his hearers. 3rd. This liberality is the fruit of the Gospel received into the hearts of Christian people. It is in vain to deny it. Hearing preaching, and attending Sacraments, is well, but this is not the doing to which our Lord attaches the blessing. The hearer must be drawn, and it is when he honours God with his substance that the windows of Heaven will be opened, and a blessing poured out. Give each according to his ability, and as the Lord has prospered, is the New Testament measure as well as command. Throughout our country, we have people who do give liberally, but then many seem to count a call for collection an impertinence, and no part of duty. Let them read "more blessed to give," &c., and learn whatever be the scheme, they are to give as heartily as to pray or praise. But then we have some who will give, but it is *only to their own*, their own Church, own party. That too should be rectified. Confining generosity to one's own, degenerates into selfishness and suffers in consequence. Next, a good case was made out of one who owed to sustain Association, not only a home but his Christianity, and found not

merely friends, but safety there. A few stirring appeals were made. A lady in going home loses in the drain her gold locket, in which was contained the hair of a beloved child; does she refuse to stoop down and pick from the mud the precious relic? and oh! should *not* we much more stoop to save from the pit the fallen and vile, and though it cost sacrifice, what is Christianity but sacrifice? All this was but paving the way. The speaker then announced the deficit, and that \$5200 must be subscribed on the spot. No wealthy subscriptions were announced as heading the list. It was started by those offering hundreds of dollars, then fifties, then tens. So many minutes would be given for their doing so. Instantly \$500, \$250, \$200 was announced amid great applause. The bidding was infectious. "100" quite a number called out. More than half the sum was by this time subscribed. But this did not satisfy the speaker. Now fifties were called for from the ladies. Here names in quick succession arose. Ministers, two of them gave \$100, and several less. On the ball moved, till more than the sum was subscribed amid plaudits, and then the speaker told the meeting that the wealthy class not represented there that night would be called upon for the remaining \$11,000, and he would guarantee its forthcoming after the very liberal response of the audience. Then that assembly knelt in prayer and gave thanks to God who infuses beneficence into the heart, and who had proclaimed it more blessed to give than to receive. The meeting dispersed, and every man seemed to go home with joy on his face, and hilarity on his countenance. As for the writer, he was astonished beyond measure. He had read of Whitfield, and of his influence in moving Franklin to empty his pockets into the plate, but here one speaker, after so many had exhausted their quivers, succeeded in making an audience of some hundreds give in sums from \$250 down to \$10 voluntarily from all parts of the house, and kept up for more than an hour! It was marvellous, and given "too without a grudge. "Give to him that asketh, and from him that would borrow turn not away," is Christ's direction. Thereby you are an investor in every good cause, and a partaker of the fruit.

Then do you experience the luxury of benevolence.

"The quality of mercy is not strain'd;  
It droppeth as the gentle rain from heaven,  
Upon the place beneath: it is twice blessed;  
It blessing him that gives, and him that takes."

And remember the words of the Lord Jesus how he said, "It is more blessed to give than to receive." Not hundreds of dollars, remember, Christian reader, but the mite, the cup of cold water—Mary's contribution—what you can, only as a debtor with a cheerful and grateful heart to the great Master and Saviour. Amen.

II.

## Articles Selected.

### Systematic Beneficence.

We have always believed in systematic giving; have always advocated it; and it seems to us the only just way of bestowing one's contributions. And yet it is about the last transaction in which people generally use system. One likes to be melted into pity, to be touched by some sad little story; to have his heart stirred by a hungry face; to see bare feet and imagine their cold; to look upon rags and contemplate their insufficiency;—then it becomes such a pleasure to give, such a delight to wipe away tears, such a happiness to smother shivers, such a comfort to banish rags—ah, then, it is so easy to give, one feels so noble in himself. It is then that one feels "to give is more blessed than to receive." One sees smiles cover wan faces; hears songs replace lamentations; knows that bare cupboards are now supplied; that shelterless ones have homes provided; that fires burn on hearths long ignorant of ashes; and one says: "I did all this,"—not boastingly, but to himself—"I have brought about this change, I have cared for the widow and the fatherless, how blessed it is to be able to give!" And all day long one has sunshine in his heart because he has brought gladness to the hearts of others, because such good deeds have been performed. We do not condemn those who thus bestow their charity; we like to witness such benevolent acts; to take them as proofs that hearts are not all hard; to

know from them that from pure sympathy some are induced to contribute alms where an occasion for ostentatious giving would have had no effect upon their pocket-books. Yet, after all, we cannot but declare that this is a very selfish manner of doing good—a very fitty way of caring for God's poor, and a way not by any means the noblest, or the best. We like this Christianity which causes one to feel that God not only owns all that one is, but all that one has or hopes to have. A Christianity which causes one to feel that he is bought with a price, and owes to God a debt of gratitude he never can repay. Under such an influence, it will not be necessary for one's feelings to be wrought upon in order that suffering may be allayed, and want alleviated: one will then take a fairer view of the case, and realize that *generosity* is not exactly an appropriate word under which to class the amount he subscribes towards the children of his greatest Benefactor and Creditor. He will act then more from a sense of justice than from impulse. He will be anxious to do all that he can: he will not wait for the needy ones to come to him, he will hear God's "Inasmuch" ringing in his ears, and will do his utmost to search out even the "least of these," in his great love for the Master and his intense desire to do something for Him. With the opportunity before one, and convinced of one's duty in this direction, the question would be: "How much can I give? What proportion ought I to set apart? To be just in these affairs, I must have some system—not how little, but how much may I bestow?" This decided, with God's guidance one should find where it is most needed, and then give it, not as a great favour, but in a manner the most humble; not as alms from the rich man to the poor, but as a little sum towards a great debt, from the debtor himself to the Creditor's children.

To see God in one's fellows helps one to give more fairly. One does not weigh such considerations as: "Is this person agreeable to me—will he say 'thank you' as heartily as some other—will he appreciate it or take it for granted?" One forgets whether the candidate be brave or cowardly, uncomplaining or fretful; whether he will make the best

possible use of it, or simply gratify the smallest of his wants; all one sees is his distress, and all one hears is: "Ye have done it unto me."

Don't let the poor wait until the end of the year for their portion; share it with them weekly. It will serve to keep them in mind. It will give you a chance to distribute your offerings more generally—to have a fund always ready for some needy subscription. You will be surprised to find how much you can give in this way, and with no fear of going beyond your means; for having estimated what you can afford, and knowing how much of it has been bestowed, it is easy to ascertain at once what portion remains to be paid.

We have spoken of system, simply in reference to our charities, but we think it should apply to church contributions as well. "The Lord loveth a cheerful giver," and nothing tends so much towards the making of one as this very system which we most earnestly advocate.

H. V. OSBORNE.

### The "Greek Church."

In connection with the recent marriage of the Duke of Edinburgh, the "Greek Church," according to the rites of which the ceremony was first performed, has often been mentioned.

The following from an English paper shows some of the peculiarities of that church:—

That Church may be said to be "High," using the word in the understood sense as it is applied to ecclesiastical matters. Our High Churchmen take the Latin Church as their model of what is the height of perfection in doctrine and ritual; but it may be said that there is a higher yet—a sort of third heaven to those who seek such points, where everything ecclesiastical is carried to a still greater extreme—and that is the Greek Church. In the matter of divorce, High Churchmen set their faces sternly against it; in this they follow the teaching of the Latins—but the Church of Rome has on rare occasions given its sanction to the separation of a man from his wife. In the Greek Church a divorce is never permitted. Even a second marriage is not approved of, and is only allowed on condition of penance; should

any one marry a third time, the penance is increased; and should any one think of taking to himself a wife for the fourth time, it is considered so atrocious that the Church knows no mortification of the body which could atone for it. The rule in the matter of divorce puts an English Protestant husband marrying a member of the Greek communion in a peculiar position in relation to his wife. The marriage in such a case is sure to be a double ceremony: the one in the English Protestant form binds the husband, and that in the Russian-Greek form binding the wife. As we have Divorce Courts, should the husband, as a Protestant, ever sue for a separation from his wife, and be successful, he will be a free man, and could marry again. The wife in this case, from the doctrines of her own Church, cannot get this liberty; her position would be that of a divorced woman who still belonged to a husband. These words are of course a contradiction in terms; but they have to be used to express the peculiarly anomalous position which would be the result. In the Russian-Greek Church there are two orders of clergy. One is monastic, and the other secular. The monastics are celibates; while with the secular clergy it is not a permission—they are bound by the rule of the Church—to marry, but only once in their lives; a second marriage is not allowed to them: hence "as precious as a priest's wife" has become a proverb in their country, expressive of the value of anything that cannot be replaced. Every rank in the Church is open to both these orders, the monks generally getting the lion's share of the higher functions. But they cannot perform the right of marriage; that has always to be celebrated by one of the secular clergy. The three-fold division upon which the Temple and the Tabernacle was arranged is preserved; and the rood-screen of the Latin Church becomes with the Greek a solid wall through which the eye cannot penetrate. This partition is called the *Ikonnast*, from the *Ikons*, or pictures of saints with which it is covered. There are three doors in it, the centre one having double folding doors, which are called the "Royal Gates." They are formed of open work, with pictures, but there is a curtain behind which represents the

"Veil." In the Latin Church and the "High" Churches there is a sort of tradition that the chancel is not a place for women to enter, but with them the tradition is not strictly acted upon. Here again the Greek Church has an inflexible rule that no woman can go within the ikonostas.—*Sunday Times*.

#### For Elders.

"One winter day, when the responsibility of preparing sermons for my congregation was pressing heavily upon me. I received a letter from the minister of a church in the country urging me to come and help him in a protracted meeting. I said to myself, 'It is impossible,' and was about to write so in reply, when my model, elder came in. I showed him the letter. He read it with moistened eyes, and said at once, 'I think that we ought to go. We must help these feeble churches. We must show the brethren in the hard field that we care for them. You get some sermons ready. I will go and hunt up a supply for our pulpit next Sabbath, arrange my business for ten days ahead, and be at your house with my horse and buggy early tomorrow morning.' Of course I assented. How could I hesitate when he so promptly assumed all the responsibility? Next day, such were Indiana roads twenty-two years ago, we toiled through the mud until nearly dark to accomplish a journey of twenty miles. We found a whole community ready to hear the gospel. For ten days we held three meetings a-day, and visited from house to house. Our elder gave himself wholly to the work. He had great tact and power in the prayer-meeting and in the inquiry-meeting. He could approach persons who repelled the ministers. The good he accomplished will be known only in eternity. I do not now remember the results in figures of that protracted meeting, but it made a feeble church strong. When we went there, a handful of Presbyterians met in a hired room. Next year they had a handsome church and a large congregation. So much for a city elder's interest in the country churches! I trust that the mantle of Samuel Merrill has fallen on many of his successors in the eldership in the city churches of Indiana."—*American Clergyman*.

## Presbytery Minutes.

### Minutes of Pictou Presbytery.

#### MEETING AT EARLTOWN.

At Earltown, and in the Church there, 11th March, 1874, which place and time the Pictou Presbytery met according to appointment, for visitation of this, and associated congregations of West Branch, River John, and the Falls, representatives from both of which were present; and was constituted by the Rev. J. W. Fraser, Moderator, *pro tem.* with whom were present, Revds. R. McCunn and Jas. McColl; and Duncan McBean, Elder.

In the absence of the stated clerk, the Rev. Mr. McCunn was appointed to act *pro tem.*

The Rev. Wm. Grant of the Sister Church being present, was invited to sit and deliberate with the Presbytery.

After a suitable discourse by the Rev. J. W. Fraser, the examination of the congregation was proceeded with. The usual questions of the formula arranged by a committee of Synod for the purpose, were put to Minister, Elders, and Trustees, to which satisfactory answers, with a few exceptions, were returned. The number of *Records* taken was very small, and the amount of the several Synodical collections not at all in proportion to the numbers and ability of the people; with these exceptions, it appeared that matters were very satisfactory, and that the minister is receiving much co-operation and encouragement in his work.

The examination being concluded, the Rev. Mr. McCunn briefly addressed the people on the subject of the Widows' and Orphans' Scheme. Remarks having been also made by other members present, arrangements were made for taking up contributions in the several Sections. This concluded the business, and the sederunt was closed with the benediction.

(Signed)

R. McCUNN, Clerk, *pro tem.*

---

The University of Edinburgh wants \$500,000 for improvements to enable her to keep up with the time.



## News of the Church.

### Resignation of the Rev. George J. Caie, of St. Stephen's, St. John.

At a meeting of the Presbytery of St. John, held in Fredericton, the Rev. Geo. J. Caie stated that, owing to the state of his health, and feeling that the climate of this country was too trying for him, he had, with much reluctance, and after serious consideration, felt constrained to resign his charge as minister of Saint Stephen's Church, in the city of Saint John. The Presbytery, after expressing their deep regret that Mr. Caie should have felt it necessary to withdraw from the scene of his present labours, accepted his resignation, and appointed a Committee to prepare a minute expressive of their feeling in the prospect of being separated from one whom they esteemed so highly as a Brother and fellow-labourer.

The Presbytery desire to record their deep regret that the Rev. Geo. J. Caie, on account of failing health, has felt it necessary to withdraw from a field of labour in which he has been so signally useful, and, by the blessing of God, so eminently successful.

It is more than nine years ago, that Mr. Caie, immediately after obtaining license as a preacher, was appointed by the Colonial Committee of the General Assembly of the Church of Scotland, to labour as a missionary within the bounds of the Presbytery of Saint John. When he entered upon his labours in Portland, a suburb of Saint John, there was neither a congregation nor a place of worship in which he could call together those who chose to hear him; but by diligent visiting from house to house in the District, he soon gathered a good congregation, who, for some years, met regularly for public worship in a public Hall. There also he formed a large Sunday School, and gathered around him a staff of efficient teachers.

In due course, by enlisting the co-operation of a number of liberal and wealthy friends, he succeeded in erecting a very handsome and commodious Church, in which he has, since its erection, been ministering with much acceptance to an

attached and constantly-increasing congregation.

The Sunday School also is largely attended, well supplied with a library, and instructed by numerous and excellent teachers.

As a minister, Mr. Caie's labours have been abundant, not only in the pulpit, but from house to house; and the Presbytery has every reason to believe that there is not one connected with his flock who is not deeply grieved at his removal.

Mr. Caie's labours were not confined to what may be called strictly ministerial duty; he took a deep interest, and an active part in every benevolent and charitable Institution. One in particular—the Industrial School for orphans and destitute boys—chiefly owed to him its origin and success.

As a preacher, Mr. Caie was highly acceptable, not only to his own people, but whenever he was called upon for occasional services, while his gentlemanly and engaging manners in society rendered him acceptable to all classes of society.

As a member of Church Courts, Mr. Caie was extremely useful. The clear conceptions that he formed on all subjects, and the force and readiness with which he expressed his views, were much appreciated by his brethren. In every capacity Mr. Caie leaves a blank behind him that will not be easily supplied.

In taking leave of him, the Presbytery desire to express their earnest hope for his comfort and welfare, wherever, in the course of Providence, his lot may be ordered, with the prayer that his health may be restored, and that he may yet be long spared to labour in his Master's vineyard.

### Nova Scotia.

We are informed that the East Branch section of the W. B. & E. B. Congregation has not had the Union question submitted to the people, and therefore that part of the congregation cannot as yet be said to have voted against the matter.

MR. ALEXANDER CAMERON, brother of the respected Convener of our Home Mission Board, having completed his studies in Queen's College, Kingston, is about to be Licensed. He is expected to visit his friends in the Maritime Pro-

vinces in the course of the ensuing summer. Let some of our vacancies be on the alert. A unanimous call and a salary sufficient to provide comfortable food and clothing—which means, of course, a salary considerably larger than those generally given—might prove efficacious in retaining him in our midst.

Mr. L. GORDON, in his enthusiasm for Gaelic and Gaelic speaking people during the past winter, opened a Gaelic Class for adults on Sunday afternoons in St. Andrew's Church. No sooner was it begun than large numbers of both sexes joined it. But owing to the fact of its meeting at a time when it was impossible to provide a separate class room, the Sunday School meeting at the same hour, it was thought advisable to remove to St. Matthew's, where the work of the class was carried on during the winter. At the end of the College Session, Mr. Gordon was fortunate in securing the services of a substitute for the summer months; and the members of the class took the opportunity, at the time of the change, to present Mr. Gordon with a purse of money and a very kind address.

Mr. Gordon also, in connection with Mr. J. McLean, established in Chalmers' (Free) Church, a Gaelic Prayer Meeting, which continues to be largely attended. Gaelic-speaking people coming to Halifax from the country should avail themselves of these privileges—the young especially are cordially invited.

MR. GEORGE MURRAY, a Pictonian, has now finished his course of study for the ministry, in the University of Glasgow, and we anticipate his return at an early date to labour in his native land. Mr. Murray, it will be remembered, was a Dalhousie Student, and only went to Scotland to complete his course. However, he remained a sufficient length of time to take a full course in Arts, with the exception of one class, and also a full course in Theology. We hope to see him in the course of the present year with all his stores of learning and his burdens of honours.

In the Presbytery of Glasgow there is a Bursary of \$50 for the student who passes the best Examination in each of the three years of study. Mr. Murray carried this off last November. And in

competition for the Cook and MacFarlane Prize, he and another student were equal, and so had another \$52 added to his finance.

SALT SPRINGS.—On the evening of the 6th ultimo, a deputation of the young ladies of Salt Springs congregation, took the Manse by "surprise," and, in the name and behalf of the ladies of the congregation, presented their pastor, the Rev. W. McMillan, with a very handsome pulpit gown and cassock, and Mrs. McMillan, with a purse of sovereigns, together with a very gratifying address, as a token of their good will, and appreciation of their efforts to promote the interests of the congregation. On the following day, at the annual meeting of the congregation, six weeks leave of absence was unanimously voted to Mr. McMillan.

In addition to the above public marks of considerate kindness, Mrs. and Mr. McMillan gratefully acknowledge kindnesses from individual members of the congregation, and have much cause to feel that their "lines have fallen to them in pleasant places." We hope and pray that pastor and people may see much fruit of the Spirit in their midst, and that the cords that bind them together may be strengthened yet more and more.

#### New Brunswick.

MATAPEDIA.—The minister of Campbellton, N. B., has secured, through Principal Snodgrass of Queen's College, Kingston, the services of Mr. Lang, a first year's Divinity Student, for Matapedia and the line of Railway on to the Forks, where a large force is now engaged constructing the Intercolonial Railway. The people of Matapedia pay Mr. Lang \$200 for the summer, with board and travelling expenses from and back to Kingston, and also on his field of labour.

ST. STEPHEN'S, ST. JOHN.—We regret to state that failing health and other things have combined to show it to be the duty of the Rev. Geo. J. Caie to resign his charge of this now large and flourishing congregation. After the lapse of 9 years of patient, faithful and persevering labour, the congregation is one of the largest and most flourishing in the Maritime Provinces. And whatever

it is it owes to the blessing of God on the labours of Mr. Caie. He came to the country and entered upon his work with neither Church nor congregation, and now he resigns leaving a Church free of debt worth over \$30,000, and a congregation which fills it in every part. It must therefore be a source of gratitude to all concerned that the past history of the charge has been so crowned with success. It speaks well also for the future—well for the congregation if they maintain the zeal infused into them by their first minister, well also for the minister if it please God to restore his strength, because, we feel confident that wherever his lot may be cast, in the providence of God, with health and strength, he has no cause to despair of success.

We may state further, that the resignation of Mr. Caie is in no way the result of disaffection. When it was rumoured that he was meditating the movement, deputation after deputation of the congregation waited upon him with such tempting offers as those of augmentation of stipend, and offers of three or six months as holidays—we believe that a whole year's holiday was offered: these things showing the spirit in which the congregation dealt towards their minister. Then what of the spirit in which the Rev. Mr. Caie tendered his demission? Was he discouraged? No, for his success was marked. He made a congregation. With his success he had every reason to be satisfied. Was he comfortable? His salary was good, and only last year it was increased. *Of course it was paid him.* On this point we have no right either to ask questions or to expect replies; therefore we simply turn away from it. What, then, was the motive which induced such a successful minister of the Church to seek a change? We believe it was chiefly, if not solely, on account of failing and delicate health. This being so, a change to a climate which in former years proved itself suitable to his constitution, became a duty. In the change, we lament the loss of a talented and energetic minister; but we give him to the Mother Church, from whom we have received so many men, and we give him without a grudge. May the Lord bless him. We wish above all things that he may prosper and be in health, even as his soul prospereth. And

we feel assured that he will ever remember with kindly feelings the Church in which he laboured, and the congregation in which for the first time he brack the bread of life to the people.

#### Ontario and Quebec.

The Rev. G. T. Swail has been appointed missionary by the Colonial Committee to the Synod, and is expected to arrive shortly. The Rev. T. G. Smith was introduced, after his induction to his new charge, by Principal Snodgrass. After the close of a sermon upon the Stewardship of the ministry of the Church, he referred to Mr. Smith's laborious and successful ministry in the past, in anticipation of the future success of his new charge of St. Andrew's, Kingston. In St. Andrew's, Ottawa, the Rev. Daniel Gordon's Church, during the year ending March, 1874, 49 families were added to the Roll, and 10 were removed. There are now 254 families besides 46 adherents in connection with the congregation. On the Communion Roll are 372—added during the year, 68. There are two Sunday Schools supporting two orphans in India. Prayer meeting flourishes, and each family takes a copy of the *Presbyterian*. Debt on the new Church, \$25,500. Are there not 25 gentlemen who will give \$1000 each, and 50 who would give \$10 each, and the debt would be a thing of the past?

St. Andrew's, Toronto. The Rev. D. J. Macdonnell reports insufficient pew accommodation! One of the best signs of the times. They must either build another Church, or enlarge the one they have. Of the preferable of these two courses of action, the Church itself must be the judge—not we. Communicants 332, increase during the year, 37—208 Sunday School scholars and 26 teachers.

The Kirk-Session "earnestly recommend that the rule contained in the Directory be, as far as possible, observed, and Baptism be administered, not in private places, or privately, but in the place of worship, and in the face of the congregation." The weekly Prayer Meeting has been held for the most part in private houses; and this arrangement has been found to bring the members of the congregation into closer contact than when the meetings were held in the

Church, and has been specially prized by the aged and infirm. Shouldn't we have such meetings for prayer in private houses in addition to the congregational Prayer Meeting?

In Stratford Mr. Wilkins' congregation celebrated the first anniversary of the minister's induction with great enthusiasm. Presentations to efficient office-bearers as well as to ministers seem to be becoming quite fashionable in old Canada. Let this spirit as well as practice increase and go on.

KNOX Church, Toronto, (Canada Presbyterian) has 750 Communicants. Sum raised last year for Congregational purposes, \$12,342, and for all purposes, \$14,405. Minister's Stipend, \$4,000.

Erskine Church, also Canada Presbyterian—raised last year the sum of \$23,129.

### Scotland.

The many friends of the Rev. Allan Pollok will be glad to learn that he has already secured an important appointment in the Parish of Govan, near Glasgow. He has entered upon the possession of the Manse, and we hope to hear shortly of his being the minister of this the wealthiest Parish in Scotland. Well does he deserve it. If the Colonial Committee would use their influence to secure appointments for the successful Colonial ministers on their return to Scotland, we are persuaded that young men would more readily seek the Colonial field wherein to begin their early labours. Mr. Pollok's rare talents, high scholarship and executive ability, entitle him to the first rank of Scottish clergymen.

ST. MARY'S CHURCH, PARTICK.—The Annual Report of this congregation for 1873 is before us. Our readers know that this is the congregation to which the Rev. Charles M. Grant, formerly of St. Andrew's, Halifax, now ministers. The success of Mr. Grant's labours—let the facts of the Report tell.

As to the Report itself, it is—what Reports so seldom are,—interesting. It is thrown into an original shape, and is well arranged, and embraces all the ordinary work of the congregation without getting into disorder and confusion in the attempt.

There is a head under which each particular is naturally brought, and each particular is found under the proper head.

Mr. Grant has a noble field for work, and he is doing his work nobly. We wish him success in his Master's work, even beyond his highest anticipations.

We now give Mr. Grant and his Report an opportunity to speak for themselves in the following facts and figures: The Session, including, of course, the minister, numbers 12—Managers 12, of whom *seven are Elders*. Some think that Elders ought *not* to be Managers. The people of St. Mary's think differently, and *they are right*. The Sunday School Report is given as part of the Congregational Report, and a valuable addition it is to any Congregational Report. There is also a "Ladies' Clothing and Benevolent Society," by which a good work is being done.

The number of families on the ministers' visiting book is 460, and, like most other congregations, it seems that some of them entertain strange notions of Church connections. "Some," says the Report, "whose chief bond is a superstitious desire to obtain baptism for their children; and more whose attendance at the Church is the exception rather than the rule. Regarding ourselves as an *organization*, these are, of course, elements of weakness, not of strength; but regarding the congregation as properly a *missionary centre and power*, they constitute a part of the material on which we are called to act."

A little further on the Report says, "As regards the *classes* composing these 460 families, it must be remembered that whilst we have a material backbone of wealth, yet St. Mary's is essentially a working man's congregation. More than two-thirds of the whole consist of "working men" and their families, in the strictest sense of the term. This fact ought not to be forgotten when our contributions for the year are being considered."

The Communion Roll numbers 760, showing a gain during the year of 140. Collected for the Schemes—Endowment £13 10s; Education, £4; Home Mission, £18; India Mission, £81 11s 4d;

Jewish Mission, £5 2s; Colonial £9 10s. More is expected next year.

In *Record* circulation the increase is marvellous; from 30 copies taken heretofore, there are now in circulation nearly 300. The minimum should be 460—one for each family.

The financial statement is equally satisfactory. After paying minister's stipend of \$2,300 and other expenses, amounting to \$3,925, a balance on hand appears amounting to \$200.

We heartily congratulate all concerned on the success which has attended this Church during the present short incumbency. We are pleased with all we have learned from the Report; but let it be remembered that those who do well one year, can always do better the next.

---

## Intelligence.

### Extract of letter from Rev. Mr. McWilliam.

The Rev. Mr. McWilliam writes to a friend as follows:

Last mail brought me the tidings of Mr. Stewart's death, at St. Peter's Road. I believe of late his health has been very much impaired, and his intellect a good deal affected. Yet it is comforting to know that he was tenderly cared for by those among whom he laboured. If there is one excellence more than another distinguishing colonists, and especially those on St. Peter's Road, it is their warm sympathy and kindness of heart to those who come to labour amongst them. The recollection of this, amidst the light and shade of my eight years of colonial life, is one of the green spots, and they are many, on which my mind often dwells. Short as is the time since I left, the changes that have taken place are indeed neither few nor small. Amidst them all, however, I can see from the *Record* that substantial progress is the law.

The Union question, after long delays, is, it appears, now in a fair way of being settled, I trust satisfactorily. I could have wished to have seen it sooner accomplished, but after all it is better to grow into it than to force it on, and the advantages resulting will be so great that it is worth waiting for. A good

Divinity Hall will be the first fruit, and this is now indispensable to the permanence and progress of the Church. The Church at home, rather the Colonial Committee, now feel and acknowledge this more than ever. I remember well when the union of our two Synods was effected, and when our first Foreign Missionary came forward with "Here am I, send me." The circumstances and the feelings awakened then are still fresh in my mind to the minutest detail, and I only wish I could be present and share in the joy and the blessing of the larger and grander union. There will, no doubt, be for a while much that will tend to keep in a measure many individual members of the two branches apart, *e. g.*, the differences in their education, habits of thought and such like, but these will gradually melt away, and the effect upon the whole body will be as life from the dead. It will produce in their ecclesiastical world what the Dominion has done in their political.

I regret to see from the *Record* that Mr. Goodwill's letters do not bear so cheering an aspect as might be desired. But the commencement of such a work is the night of toil, and must precede the dawning of the day.

### Convocation of Dalhousie College.

The Convocation of Dalhousie took place in Argyle Hall, Halifax, on Friday, April 24. There was a large attendance of spectators, and both Professors and Students looked as if they were well able for their work physically as well as intellectually. At the Medical Convocation held the previous evening, the following gentlemen received the diploma of M.D.: Donald Campbell, Edw. Moore, and Donald Chisholm. W. H. Muir, though he passed all his examinations, not being quite 21 years of age, could not receive his diploma till after his twenty-first birth day.

In the Faculty of Arts, examinations were passed successfully by the following gentlemen:

#### ETHICS AND POLITICAL ECONOMY.

*Fourth year*:—Class I. James C. Herdman. Class II. D. Spiles Fraser, James M. Oxley, Walter Doull, Donald McGregor, Donald McLeod. Class III.

William C. Herdman, Beveridge McElmon.

LATIN.

*Fourth year*:—(Final examination for degree of B. A.) Class 1. None. Class 2. James C. Herdman, D. S. Fraser. Class 3. W. C. Herdman, Dan. McGregor, Donald McLeod, W. S. Doull.

*Third year*:—Class 1. George McMillan, W. B. Ross. Class 2. J. T. Ross. Class 3. James Fitzpatrick, L. H. Jordan, Isaac McDonall, Alexander McLeod.

*Second year*:—Class 1. F. H. Bell, J. W. McLeod, James McG. Stewart. Class 2. Wm. Brownrigg. Class 3. D. Martin, B. McKittrick, F. W. O'Brien, John Munro, Alex. McLean, Richmond Logan, James A. McLean, J. S. Morton, Jas. Smith, J. N. Shannon, G. H. Fulton.

*First year*:—Class 1. James McLean. Class 2. John H. Sinclair, Harry McCully, John Waddell, Colin Pitblado, G. A. Laird, Robert E. Chambers. Class 3. H. H. Hamilton, William Miller, John McD. Scott, S. T. McCurdy, S. McKnight, James McKenzie, William Mason, W. R. Grant, Anderson Rogers.

GREEK.

*Fourth year*:—Class 1. J. C. Herdman.

*Third year*:—Class 1. W. B. Ross, G. McMillan. Class 2. James Fitzpatrick. Class 3. Alex. McLeod, John T. Ross, L. H. Jordan.

*Second year*:—J. W. McLeod, F. H. Bell. Class 2. Jas. McG. Stewart, W. Brownrigg. Class 3. B. McKittrick, F. W. O'Brien, Alex. McLean, D. Martin, R. Logan, J. N. Shannon, J. Smith, J. A. McLean, J. Munro, G. H. Fulton, J. S. Morton.

*First year*:—Class 1. J. McLean, J. Waddell. Class 2. J. H. Sinclair, H. McCully, Colin Pitblado, S. T. McCurdy, G. A. Laird. Class 3. W. R. Grant, H. H. Hamilton, Wm. Miller, R. E. Chambers, J. McD. Scott, S. McKnight, R. D. Ross, A. Rogers, Wm. Mason, J. McKenzie.

NATURAL HISTORY.

*Third year*:—Class 1. None. Class 2. None. Class 3. James Fitzpatrick, William B. Ross, Louis H. Jordan, A. Gunn, Isaac McDowall, Geo. McMillan,

Alex. McLeod, John T. Ross, Beveridge McElmon.

*Fourth year*:—Class 1. Daniel S. Fraser. Class 2. William C. Herdman. Class 3. Daniel McGregor, D. McLeod, Walter S. Doull.

MATHEMATICS.

*Second year*:—Class 1. John W. McLeod, James M. Stewart. Class 2. Donald C. Martin. Class 3. George H. Fulton, William H. Brownrigg, Burgess McKittrick, Francis A. Bell, James A. McLean, George L. Gordon, Fred. W. Archibald, John Munro, Fred. W. O'Brien, Alex. McLean, James W. Smith.

*First year*:—Class 1. James McLean, John M. Scott, Robert E. Chambers, William S. Whittear. Class 2. Howard Hamilton, John H. Sinclair, George A. Laird, John Waddell, Harry McCully. Class 3. Stanley T. McCurdy, William R. Grant, James McKenzie, Colin Pitblado, Anderson Rogers, William A. Mason, William Miller.

METAPHYSICS AND ESTHETICS.

*Third year*:—Class 1. William Ross, George McMillan, Louis H. Jordan, James Fitzpatrick. Class 2. John T. Ross, Isaac McDowall, Alex. McLeod, Archibald Gunn.

LOGIC AND PSYCHOLOGY.

Class 1. Francis H. Bell, James M. Stewart, W. H. Brownrigg, John W. McLeod. Class 2. James W. Smith, D. C. Martin, Burgess McKittrick, Richmond Logan, Murdoch Chisholm, J. S. Morton. Class 3. F. W. Archibald, John Munro, G. H. Fulton, James A. McLean, James N. Shannon, Alex. McLean, F. W. O'Brien.

CHEMISTRY (SENIOR).

*Third year*:—Class 2. Isaac McDowall,

CHEMISTRY (JUNIOR).

*Second year*:—Class 1. James McG. Stewart, George Lawson Gordon. Class 2. John W. McLeod, W. H. Brownrigg, B. McKittrick. Class 3. D. C. Martin, Richmond Logan, G. H. Fulton, James A. McLean, Alexander McLean, Frederick O'Brien, James N. Shannon, J. S. Morton, John Munro, F. W. Archibald, James W. Smith.

## HISTORY.

Class 1. D. S. Fraser, D. McLeod.  
Class 2. James M. Oxley, Walter S. Doull. Class 3. D. McGregor, W. C. Herdman.

## RHETORIC.

Class 1. J. H. Sinclair, Jas. McLean, W. A. Mason, A. Rogers. Class 2. John Waddell, Harry McCully, Robert E. Chambers. Class 3. Wm. Grant, H. H. Hamilton, S. G. Kerr, George Laird, Samuel J. Macknight, Stanley T. McCurdy, James McKenzie, Wm. McG. Miller, Colin Pitblado, R. D. Ross, John McD. Scott, John Smith.

## MODERN LANGUAGES.

*French, Fourth year*:—Class 1. James McD. Oxley, James Herdman. Class 2. Dan. S. Fraser, Walter S. Doull. Class 3. Donald McLeod, Daniel McGregor, W. C. Herdman.

*Third year*:—Class 1. Geo. McMillan, L. Jordan. Class 2. Alexander McLeod. Class 3. Isaac McDowall, W. B. Ross, Archibald Gunn, James Fitzpatrick, John T. Ross.

*Classics, (Fourth year)*:—James C. Herdman. (*Third year*):—1st. George McMillan and W. B. Ross—equal.—(*Second year*):—1st. John W. McLeod; 2nd. Francis H. Bell. (*First year*):—1st. James M. McLean.

## CLASS PRIZES IN MATHEMATICS.

*Natural Philosophy, (Fourth year)*:—D. Stiles Fraser.

*Mathematics, (Second year)*:—1st. (The St. Andrew's Prize), J. W. McLeod; 2nd. James M. Stewart. (*First year*):—1st. James McLean; 2nd. John Scott.

*Ethics, (Fourth year)*:—James C. Herdman.

*Metaphysics, (Third year)*:—W. B. Ross.

*Logic and Psychology, (Second year)*:—Francis H. Bell.

*Chemistry, (Third year)*:—Isaac McDowall. (*Second year*):—James McG. Stewart.

*History, (Fourth year)*:—D. S. Fraser. *Rhetoric, (Fourth year)*:—John H. Sinclair.

*French, (Fourth year)*:—James McD. Oxley. (*Third year*):—George McMillan.

The following special Prizes were then presented:

"The Elocution Prize" of Twenty Dollars, annually given by the Hon'ble. Sir W. Young, and which the Principal announced had been gained this year by Richmond Logan.

"The Colonel Laurie Prize," \$20, for the best essay on "Public Roads in Nova Scotia," gained by Archd. Gunn. First Alumni Prize, Thirty Dollars, gained by James McLean.

Second Alumni Prize of Twenty Dollars, gained by John H. Sinclair.

The Principal then presented the Waverley Prize, Sixty Dollars, for Mathematics, to James Fitzpatrick.

The North British Society Bursary, competed for at the end of the second year, was awarded to James McG. Stewart.

An interesting feature of this Convocation, showing among other things the fact that the College of Dalhousie is accomplishing its purpose and taking its position, was the graduation of Mr. J. G. McGregor, whose name appeared so prominently on the prize list of former years. His Thesis bore marks of talent, from the fact of its being published by the Royal Society as having added important results to the experimental science of the day. The men make the University, not the University the men. Students of Dalhousie, the honour and success of your Alma Mater is largely in your own hands. Make her known to the literary world.

## Personal.

The Rev. David Mitchell, minister of Canal St. Church, New York, who visited Halifax and St. John last winter, and made so favourable an impression in both places, and was called to Calvin Church, St. John, has been elected Moderator of the New York Presbytery by acclamation. Mr. Mitchell is a minister of the Church of Scotland who went to New York a few years ago a stranger to all, and he has now the honor of presiding over the deliberations of a Presbytery of 186 members, the largest Presbytery in the world, and including such famous names as Shedd, Hitchcock, Schaff, Adams, Hall, Crosby, Prime, &c., &c. We give this piece of news, for not a few of our ministers in Canada were acquainted with Mr. Mitchell in his College days, and will be glad to hear of

the honours that are coming thick upon him.

He writes as follows upon the book entitled—*THE PRESBYTERIAN CHURCH THROUGHOUT THE WORLD.* (Mr. W. G. Pender, Agent—see last *Record*).

We have received a volume with the above caption from the publishers, Messrs. Lent & Co., New York. The title is enough of itself to command a large sale for the work. We have hitherto been accustomed to speak of the Presbyterian Church as confined to the particular locality where we reside, but we are taught by this book to look at the Presbyterian Church throughout the world as one—not as many fragments that have no cohesion—but as a grand religious system that embraces the earth, and whose source we must trace to Apostolic times. The Editor has given a number of interesting sketches of the Presbyterian Church in all the countries of the world—describing graphically the sufferings of martyrs, the gigantic work of the Reformers, the pure and fervid teaching of the fathers, and the noble conflicts of the Church with all her enemies. A just and glowing tribute to the Presbyterian Churches in Canada will be found in the chapter headed “Sketches of later Presbyterian History in America,” for which we desire to express our special thanks. A large portion of the book is taken up with valuable papers on the reunion of the Presbyterian Churches of the United States, from the pens of such distinguished authors as Dr. Samuel Miller, Dr. J. F. Stearns, Dr. W. B. Sprague, Dr. Z. M. Humphrey, Dr. William Adams, Dr. M. W. Jacobus, Dr. P. H. Fowler, Dr. John Hall, Dr. Ellinwood, and the Editor, Rev. G. S. Plumley. A very attractive feature of this work is its illustrations. We have beautiful portraits of many distinguished sons of the Church, and valuable engravings of buildings that are of historic interest as pertaining to Presbyterianism. Altogether it is a handsome and attractive volume, which we would be glad to see in every Presbyterian home on this Continent.

**PETER'S PENCE.**—The sum to be forwarded to His Holiness the Pope this year from the girls of Great Britain and Ireland amounts to \$15,000.

WE take the following from a Western newspaper. It refers to the work being done by the Rev. J. R. Thompson, formerly of Richmond and N. W. Arm. He is hearing the Lion in his den—Infidelity where it is:—

A very large congregation attended the Presbyterian Church last evening, and listened to Mr. Thompson's third lecture on the Bible. Subject, “The Harmony of the Word of God.” After explaining that this harmony does not prevent some parts from abrogating others, and that laws and command of only a temporary and local application were not intended to be universal and perpetual, the preacher went on to illustrate his meaning by specifying the civil, criminal and ceremonial code of the Jews. These ceased when the nation for which they were framed came to an end. But the principles of God's laws are eternal and can never change. Christ came, not to destroy the law, but to fulfil it. The doctrines of the Bible, concerning the fall and restoration of man, and of Jehovah the great object of divine adoration, as well as all the records and facts from the creation to the resurrection of our Lord, and the organization of the primitive Church, are harmonious thought. Bear in mind that there is no subject upon which men are so likely to disagree as religion, and that the Bible was written by all sorts and conditions of men, from the king on his throne, to the humble and despised tax-gatherer—prophets, poets, historians, musicians, soldiers, priests, accomplished scholars as well as unlearned and ignorant fishermen—men occupying all ranks of society—representing all phases of civilization and modes of thought; that it consists of more than sixty treatises, written by between thirty and forty different contributors, separated from each other by some sixteen centuries, and you have the elements and conditions out of which the writers of the Bible have wrought the most perfect harmony. You have in all this a very miracle—a phenomenon which cannot be explained upon any other hypothesis than that referred to in the text, “Holy men of God spake as they were moved by the Holy Ghost.” The above is a very brief synopsis of a discourse which



occupied some forty minutes in delivery, and received marked attention from the intelligent audience. Subject announced for the next lecture of the course, "The fulfilment of Scripture prophecy."

### **The Reformed Episcopal Church.**

The increasing attention which is being drawn towards this movement in Ottawa and elsewhere warrants us in presenting to our readers a brief and comprehensive statement of the leading features which characterise that body. Its founders: Bishop Cummins of New York, and Bishop Cheney of Chicago, are well known to the Episcopal Church of which they were prominent members, as men of learning, piety and zeal. In consequence of the innovations upon the Book of Common Prayer, and the abuse of the general principles therein laid down, which they claim have been committed by the Ritualists, and contrary to the original intentions of its compilers, have expunged certain parts of that volume which appear to offer any encouragement for such practices. Acting upon this belief, they seceded from the Episcopal Church and inaugurated a "Reform Episcopal Church." Their Declaration of Principles, as embodied in its Constitutions and Canons, are brief and easily understood. 1st. Its belief in the Holy Scriptures of the Old and New Testaments as the Word of God. Its acceptance of the "Apostle's Creed;" of the Sacraments of Baptism, and the Lord's Supper, and the thirty-nine articles of religion, as being substantially the doctrines of grace. 2nd. Its recognition of the Episcopacy as an evident and desirable form of church polity; but not as a divine right. 3rd. The retaining the Book of Common Prayer as revised in A.D. 1785, as being most conducive to edification. 4th. Its condemnation and rejection of the following doctrines as being contrary to God's Word: That the Church of Christ exists only in one form of ecclesiastical polity. That Christian ministers are "priests" in another sense than that in which all believers are a "priesthood;" That the Lord's Table is an altar on which the oblation of the Body and Blood of Christ is offered anew to the Father; That the Presence of Christ in the Lord's Supper is a presence in the

elements of Bread and Wine; That Regeneration is inseparably connected with Baptism. These principles were explained in a long lecture by Dr. Gallagher at Ottawa, where they were favourably received, and the revised doctrines accepted by a certain number of members of the English Church. The formation of a new body was organized, and we have just learned that a church will at once be built, placed in charge of the Rev. Johnson McCormac of Kentucky. The Reformed Episcopal Church is increasing rapidly, there are already fifty communicants among the number. The church at Moncton is also doing well, and we should not be surprised if the movement receives much support from disaffected members of the Church of England in Canada.—*Sunday Times.*

### **Election of a Minister of the Church of Scotland by Ballot.**

Possession of power to ignore use and wont, and to adopt systems that are supposed to be more in accordance with the "spirit of the age," is generally thought to be characteristic of people of genius and courage. That power is possessed in large measure by the people of Paisley, who seldom lack the courage of their opinions, political or religious; and they do not often miss an opportunity of showing their determination to get the fullest possible benefit out of any system sanctioned by Act of Parliament. The use of the ballot is imperative in the election of members of Parliament, Town Councils, and School Boards, and the members of the Middle Parish Church, Paisley, believe that there is no insuperable objection to its permissive employment in those churches whose members have the liberty of choosing their own ministers. They have courageously put their opinion into practice. Their former pastor, the Rev. Mr. Duncan, having been translated to a first charge in Montrose, the Middle Parish Church was preached vacant on Sunday last by the Rev. John Martin of the high Church, who intimated from the pulpit that a meeting of the congregation would be held on Tuesday evening to elect a minister by ballot. The Rev. Mr. Dodds of the Abbey Church, who officiated in the Middle in the afternoon, refused to give notice of this meeting, believing

that the election of a minister by ballot was an innovation not recognized by the Church Courts. He went so far, however, as to ask the congregation to wait and hear an intimation. Mr. Dodds having retired, the session clerk repeated the announcement which Mr. Martin had made in the forenoon. The number of candidates heard by the congregation had been reduced to a lect of two, the Rev. David Watson, Leith; and the Rev. James Forfar, Morrieston, Stirlingshire; the former of whom was elected by ballot, at the meeting on Tuesday. If Mr. Dodds believed that the use of the ballot was an innovation unsanctioned, and not likely to be sanctioned, by the Church Courts, he was perhaps justified in having as little as possible to do with the affair. But he might have had less to do with it; for the difference between Mr. Martin's direct announcement of the meeting, and his own request for the congregation to wait to hear the announcement made, is not very wide. He would not do the deed himself, but he told the congregation to wait and see somebody else do it. To elect a minister by ballot is, of course, an innovation; but it is an exceedingly slight one, and it is entirely in harmony with the spirit of the Church, whose aim and end is to conduct its business by means which are most likely to conduce to peace and order. The reasons which induced the Legislature to introduce the ballot into political and municipal elections seem to favour its adoption in ecclesiastical elections. We have only to compare the moral tone of the recent political elections throughout the country, with those conducted under the old system, to vindicate the employment of the ballot in every case in which party and personal passions are likely to be roused. It would, perhaps, be too much to say that the ecclesiastical use of the ballot would prevent the scandal of disputed settlements. But remembering the bitterness of feeling which is sometimes provoked during the selection of ministers, it is by no means unlikely that the secrecy secured by the ballot may do some good in keeping down or preventing unchristian asperities. If bribery is not an incident of clerical elections, an element of gentle intimidation can hardly be said to be absent

from them. A good deal of canvassing is practised when a minister is to be elected; and canvassing, as everybody knows, may be made to assume almost any form or meaning. If the ballot has all but extinguished the brutal savagery which used to disgrace the political polling-booth, its effect in the Church may be to promote peace, by taking from ecclesiastical agents and wire-pullers their deadliest weapons. The members of the Middle Church of Paisley do not think that they have done a wrong thing in adopting what to them seemed the best method of electing a minister. They cite the authority of their recent special Act in justification of their conduct. But the innovation is so slight, the evil so invisible, and the gain so distinct, that we can hardly imagine the Church Courts will make any fuss about the matter.

---

#### Manitoba Mission.

We bespeak attention to the following circular from the Convener, and which, we presume, is already in the hands of Kirk Sessions:

The time appointed by the Synod of the Church of Scotland in Canada for the collection on behalf of the Manitoba Mission is the first Lord's Day in May. The Committee earnestly hope that the Congregations which have not yet contributed will take advantage of this day for making the collection. Twenty-six Congregations have sent contributions since last meeting of Synod, and the Treasurer has thus been enabled to pay the salaries of our Missionaries up to February last; but the Treasury is now nearly empty, and a large amount will be required to cover the expenses of the current year.

Two men of ability and energy are in the field. Professor Hart continues his labours in the Manitoba College, and renders valuable service in the way of giving supply to various Mission Stations. In accordance with the instructions of the Synod, the Committee, after hearing the report of Mr. Carmichael and the Convener as to the religious wants of Manitoba, agreed to send, without delay, a second Missionary. The Rev. W. C. Clarke was accordingly appointed in October last, and proceeded in the begin-

ning of December to Manitoba. Mr. Clarke ministered to the Winnipeg congregation for several weeks with much acceptance, and, by latest advices, was labouring at Lower Fort Garry.

In view of the certainty of a greatly increased flow of population into Manitoba during the coming season, both from other parts of Canada and the United States, our Church should put forth, if possible, greater efforts to meet the spiritual needs of the settlers, who must be, for some time to come, largely dependent on outside aid for the support of religious ordinances.

The amount required for salaries is at present \$2,200 *per annum*, that is, nearly one-fourth of the amount raised for the Sustentation Fund. It is, therefore, suggested that, while special circumstances must be taken into account, each Congregation should aim at raising for this Mission at least *one-fourth of the amount allotted to it for the Sustentation Fund*. Some, of course, can do much more than this. Only *fifty* Congregations contributed last year. The Committee hope to hear this year from a goodly number of the remaining *sixty* or *seventy*.

Congregational Treasurers will confer a favour by remitting as early in May as possible, so that receipts may be embraced in the statement laid before the Synod. The Treasurer is George H. Wilson, Bank of Montreal, Toronto.

D. J. MACDONNELL,

*Convener.*

Our readers will see by the above that the Canada Church is in earnest about the North West. Now that we are one Dominion, why do we not enter with them?

THE Very Rev. Principal Tulloch of the University of St. Andrew's, Scotland, is on a two months' tour to the United States. We hope that he will make a tour of the Maritime Provinces—should he do so, we promise him a hearty welcome.

We hear there is some hope that Messrs. Moody and Sankey may be induced to prolong their stay in Scotland, and to traverse the whole land. We are very sure they will be heartily welcomed everywhere.

## Presbyterian Confederation in India.

Out of the Missionary Conference held at Allahabad, India, in 1872, has sprung a movement for the above purpose. The following list shows the Presbyterian force of India:

1. Church of Scotland—	
14 Chaplains.	
7 European Missionaries	
7 Native Missionaries	
10 Chaplains and Ministers in Ceylon,	38
2. Free Church of Scotland—	
2 Pastors of European congregations.	
17 European Missionaries.	
9 Native Missionaries,	28
3. United Presbyterian Church of Scotland—	
European Missionaries,	10
4. English Presbyterian Church—	
Native Missionary,	1
5. Welsh Presbyterian—	
European Missionaries,	4
6. Irish Presbyterians—	
European Missionaries,	7
7 and 8. American Presbyterian Church and American Reformed Presbyterian Church.	
31 American Missionaries—	
8 Native Missionaries,	39
9. Dutch Reformed Church—	
8 American Missionaries.	
3 Native Missionaries.	
2 Ministers in Ceylon,	13
10. United Presbyterian Church of America—	
2 American Missionaries.	
2 Native Missionaries,	4
	144

The following is the proposed Basis:—

“1st, The Word of God, as contained in the Scriptures of the Old and New Testaments, is the rule of faith and practice. At the same time, we agree to that system of doctrine, and those general principles of Church polity which are common to the standards of the Presbyterian Churches in Europe and America.

“2d, That all Presbyteries, and other Presbyterian bodies, who consent to the terms of organization, shall constitute the Confederation.

“3d, That the powers of the Confederation shall be limited to enacting rules and regulations for its guidance and government in carrying out the objects of the Confederation; further than this they shall be merely consultative and advisory.

"4th, These powers shall be exercised by a convention of delegates from the Judicatories thus confederated, the ratio of representatives to be one minister and one ruling elder for every three ministers in each Presbyterian body or Presbyterian Mission.

"5th, That the officers of the Convention shall be a moderator and a clerk, to be elected at each meeting."

### The Heathen.

The Brahmoo Somaj has recently held its forty-fourth anniversary. A lecture was delivered by the well-known Baboo Keshub Chunder Sen, to a large auditory. *Some time ago the followers of this sect spoke of it as "the Church of the future,"* expecting that it would embrace the inhabitants of all India and all Asia, if not all the world. Now they confess that formal admissions into their body are few; but they console themselves by the belief that the "spirit of Theism" is extending on all sides, doubtless, partly through their influence, but still more through the spread of education and missions. The decline of the Somaj appears to us undeniable. The leaders of the Somaj act honestly and earnestly according to their light. But that is dim; and the dawn of Theism will be succeeded by the sunrise of Christianity. We had hoped that the leaders of the Somaj would be drawn nearer to the gospel. We cannot see that they have been so; they still profess a shadowy Theism which ignores the deeper facts of human character and condition, and speaks of Christ only as a great and holy teacher. "Leviathan is not so tamed." A sharper and stronger weapon than any the Somaj can wield is called for in order to pierce the scaly hide of Hinduism; a deeper and holier creed is needed to satisfy the soul when awakened to a sense of sin and its alienation from God.—*F. C. Record.*

**MISSIONARY INFLUENCE IN AFRICA.**  
—"There is no doubt" says the *Times'* correspondent, "that through missionary influence many of the barbarous customs have nearly ceased. Such are, the burial of a certain number of a great man's wives and slaves with his dead body to serve him in the next world, and the

sacrifice of maidens at the entrance of rivers to propitiate the god of the sea, lest he should silt them up and put a stop to navigation. Some, too, of the mission stations are an excellent example to the natives of neatness and order, without departing from simplicity. The stations at Old Calabar and Gaboon are beautiful with flowers and gardens full of useful and ornamental trees, shrubs, and vegetables. These the natives are taught to cultivate, and they are learning to appreciate their value."

## Poetry.

### In Memoriam.

THE REV. PETER KEAY,

*Late of Greenock Church, St. Andrew's, N. B.*

Sudden and sad, oh! Death, most grievously,  
Sudden and sad, thy ruthless summons came,  
Scarce leaving time for one brief heavenward  
cry,

Ere the Soul left its earthly, quivering frame—

But his was prayer more than of parting  
breath,

His death to us, than him, more fraught with  
woe,

Not o'er the Soul, thy transient victory,  
death,

Tis but the body that thou layest low.

Heedless of censure, and unmoved by praise,  
The duties of his sphere were ably done,  
His work he loved, in it, his strength and  
days

Were spent, till their last course was well  
nigh run.

Nor will the flock beloved by him, forget  
The lessons by his love and practice taught,  
Ah no! though dead, to them he speaketh  
yet,

In memories of tender, perceptive thought,

As husband, and as father, he was kind,  
His household cultured in the fear of God,  
To faults of others, than of self, more blind,  
Guileless, life's path oft wearily he trod.

Larger than brilliant, was his mental phase,  
(face?)

His simple heart was full of charity,

So gentle, unassuming were his ways,  
That many sneer'd, as it will ever be.

Life grows less bright, the hopes of Spring  
depart.

And Summer joys; Autumn sheds withered  
leaves.

The dead crowd out the living from the heart,  
That grave cast sombre shades of grief  
receives.

Oh! warning loud, that death of hurried doom,  
But prayer, not tears, 'tis fittest to employ  
That the poor Widow's and the Orphan's  
gloom

May yield to peace, whose light naught ever  
can destroy.

CHATHAM GLEANER.



**To the Churches of Christ, organized on Presbyterian principles, throughout the World.**

Churches of the Presbyterian family are found, though under a variety of names, in Europe, in America, in Australia, and in the mission fields of Asia and Africa. If these could be regarded as one communion, they would constitute, perhaps, the largest Protestant Church in the world. But, at present, they are united by no visible bond, either of fellowship or of work. Of late, however, it has occurred simultaneously to a number of minds in different countries, that those who hold to the Presbyterian form of Church government may, in perfect consistency with their well-known and general interest in all the branches of the Church Universal, inquire for some way of coming into formal communion with each other, and of promoting great causes by joint action.

It is not proposed to form an organic union of all the Presbyterian Churches throughout the world. It is evident that one General Assembly could not regulate, with advantage, the internal economy of Churches in such widely separated countries as Switzerland, Germany, France, England, Scotland, Ireland, Wales, Australia, the United States, and Canada. Great injury might arise from any attempt to interfere with these different Churches in the management of their own affairs; for all ecclesiastical history shows that serious dangers are to be apprehended from the establishment of any central power, which would be almost sure to interfere with the liberty of local Churches and of individuals. Some Denominations, moreover, have grand historical recollections which they wish to

cherish; and some regard it as their duty to bear a testimony in behalf of truths which others seem to them to overlook. In these circumstances, the Churches will not be asked to merge their separate existence in one large organization, but, retaining their self-government, to meet with the other members of the Presbyterian family to consult for the good of the Church at large and for the glory of God.

In order that a Church be entitled to join this union, it should hold to the Presbyterian form of government, and have a Creed in accordance with the *Consensus* of the Reformed Churches. No new Creed or Formulary of any kind is contemplated.

Several formal steps have been taken with the view of effecting this Presbyterian union. The subject was specially brought before the great meeting held in Philadelphia in 1872, to celebrate the Tercentenary of the Scottish Reformation. The General Assembly of 1873 of the Presbyterian Church in the United States of America, unanimously adopted resolutions in favour of an Ecumenical Council of Presbyterian Churches, and appointed a committee to have its resolutions carried into effect. In the same year the General Assembly of the Presbyterian Church of Ireland passed a series of like resolutions; and it is ready to join with other Churches in seeking the same great end.

Having respect to this concurrent expression of feeling, the Committee of the General Assembly of the Presbyterian Church in the United States of America availed themselves of the presence of so many Presbyterian ministers and elders at the Conference of the Evangelical Alliance in New York, in 1873, to hold a meeting for a comparison of views on this subject. The meeting was held on October 6th. About one hundred and fifty persons attended, coming from various Presbyterian denominations in widely distant countries; from the principal Presbyterian Churches in the United States and the Dominion of Canada; from England, Scotland, Wales, and Ireland; from Italy and Germany.\* The utmost cordiality was shown at the meeting, and the following resolutions were adopted unanimously:

1. That whereas the General Assembly of the Presbyterian Church in the United States of America, and the General Assembly of the Presbyterian Church of Ireland, at their last meetings, passed resolutions in

\*The French-speaking deputies to the Alliance were otherwise engaged that evening, but a separate meeting was afterwards held with them, when they approved most heartily of the action that had been taken.

favour of an Ecumenical Council of Presbyterian Churches, we, providentially brought together at this time, and belonging to various branches of the Presbyterian family, cordially sympathize with these movements toward a General Council of the Presbyterian Churches in various lands.

2. That the following gentlemen be a Committee to correspond with individuals and with organized bodies in order to ascertain the feeling of Presbyterians in regard to such Federal Council, and to take such measures as may in their judgment promote this object.

3. That this Committee be authorized to co-operate, as far as possible, with the General Assembly of the Presbyterian Church in Ireland, and with the Committee of the General Assembly of the Presbyterian Church in the United States of America.

The Committee thus appointed have a deep sense of the responsibility laid on them. While they believe that the cause is good, and that there is sufficient popular opinion in its behalf to secure, with the blessing of Almighty God, its ultimate success, they fear lest they should take any step that might injure so noble an undertaking. They therefore desire to begin and carry on all their measures under the guidance of the wisdom that is from above. All that they propose at present is to ask, as they now do, every Presbyterian organization in the world :

*First, To express in a formal manner its approval of the object; and,*

*Secondly, To appoint a Committee to meet or correspond with Committees from other Presbyterian Denominations, for the purpose of arranging for a meeting or convention of Representatives to be appointed by the Denominations, which meeting may effect an Organization, and determine its character and practical modes of action.*

Meanwhile, they solicit attention to the following benefits which, by the grace of God, may be expected to flow from the proposed union :

1st, It would exhibit before the world the substantial unity, quite consistent with minor diversities, of the one great family of Presbyterian Churches.

2d, It would greatly tend to hold up and strengthen weak and struggling Churches, by showing that they are members of a large body. The Protestant Churches of the Continent of Europe, for example, feel the great need of sympathy and support from Churches more favourably situated.

3d, It would enable Churches, which are not inclined to organic union, to manifest their belief in the unity of the Church, and to fraternize with those whom they love,

while they still hold to their distinctive testimony.

4th, Each Presbyterian Church would become acquainted with the constitution and work of sister Churches, and their interest in each other would be proportionally increased. Some might be led in this way to see in other Churches excellences which they would choose to adopt.

5th, The Churches may thus be led to combine in behalf of the truth, and against prevalent errors; as, for instance, to defend the obligations of the Sabbath, to resist the insidious efforts of the Papacy, especially in the matter of education, and to withstand Infidelity in its various forms.

6th, Without interfering with the free action of the Churches, this Council might distribute judiciously the evangelical work in the great field "which is the world;" allocating a sphere to each, discouraging the planting of two congregations where one might serve, or the establishment of two missions at one place, while hundreds of other places have none. In this way the resources of the Church would be husbanded, and her energies concentrated on great enterprises.

7th, It would demonstrate to the Christian world these great facts in the working of the Presbyterian system: That, by its reasonable polity, it consists with every form of civil government; that, by the simplicity of its usages, it is adapted to all the varying conditions of the Church upon the earth; and that, by its equal distance from license and arrogance, it is best prepared to recognize the kinship of all believers.

8th, It would manifest the proportions and power of the Presbyterian Churches, and thus offer effectual resistance to the exclusive pretensions of Prelacy and Ritualism in all their forms.

9th, From such a Council, hallowed and quickened by the Redeemer's presence, there might proceed, as from a heart, new impulses of spiritual life, bringing every member of the Church into closer fellowship with his Divine Master, into deeper affection for his brethren for his Master's sake, and into more entire consecration of all his powers to the Master's work.

HOWARD CROSBY, D. D., LL. D., Chancellor New York University, N. Y.

J. W. DAWSON, Principal McGill College, Montreal, Canada.

WM. PAXTON, D. D., New York, Presbyterian Church, U. S. A.

H. D. GANSE, New York, Reformed Church in America.

HOWELL POWELL, New York, Welsh Presbyterian Church.

H. L. GRANDLIENARD, New York, *French Evangelical Church.*

JOHN HALL, D.D., New York, *Presbyterian Church, U. S. A.*

DAVID GREGG, New York, *Reformed Presbyterian Church.*

WM. ORMISTON, D. D., New York, *Reformed Church in America.*

J. H. A. BOMBERGER, D. D., Lancaster, Pa., *Reformed Church in the U. S.*

JAMES MURRAY, D.D., *Modr. Pres. Ch. of the Lower Provinces of B. N. A.*

G. D. MATHEWS, New York, *United Presbyterian Church, Secretary.*

JAMES MCCOSH, D.D., LL.D., President of the College of New Jersey, Princeton, N. J., *Chairman.*

## The Sabbath School.

### LESSONS FOR JUNE

#### FIRST SABBATH.

**SUBJECT:**—*The Serpent of Brass.* Numbers 21, 4-9. Golden Text. John 3, 14-15. Parallel pages, Acts 16, 32. Heb 11, 6. John 3, 36.

V 4th. The people journeyed southward to the head of the Red Sea, and compassed the south eastern border of the land of Edom, which extended to the head of the Arabian Gulf. They then reached the high ground of the great Eastern desert, along which they passed, with the mountains of Edom and Moab on their left, between them and the Dead Sea. They traversed southwards the arid, hot and sandy Arabia, or "way of the Red Sea," and entered the equally desolate region east of the mountains of Edom. The whole region is dreary in the extreme; and the heat and scarcity of water which they suffered, and the circuitous route which they were commanded to take, caused, while it did not justify, the discouragement which they felt.

V. 5. They not only murmured against Moses, but against God himself, thus affording an astonishing instance of the unbelief, folly, and wickedness of men when left to themselves. Overlooking all the wonderful mercies already received, they showed the same spirit as their fathers, whose carcasses fell in the wilderness, by treating the manna, that greatest of all God's gifts to them, with insolent contempt. The expression "light bread," properly signifies "trashy or worthless" bread.

V. 6. God punished them by sending fiery serpents among them, the bites of which invariably proved mortal. The regions at the head of the gulf of Akaba, where the Israelites at this time were, are still infested by large numbers of serpents and scorpions, which inflict wounds that are very painful though not

ordinarily fatal. On this occasion they were perhaps assembled in large numbers, and endowed with an unusual propensity to assault those who came in their way.

V. 7. Chastisement in this case answered its intended end. It brought the people to repentance and confession of sin, without which there can be no pardon. Moses whom they had abused as their worst enemy, is now appealed to as their best friend, and besought to be their advocate with God.

Vv. 8 9. Show us the remedy. Moses was commanded to make a serpent of brass—rather copper—and to set it up upon a pole; and God ordained that all who were bitten, and looked on it, should live. The Israelites probably carried this image with them in their journeys, for there is reason to think from the account of its destruction by Hezekiah, given in 2nd Kings, 18, 4, that it had been deposited somewhere in the promised land.

The healing of the dying Israelites by means of the brazen serpent, was in several important points a most striking type of the salvation of perishing sinners by faith in a crucified Saviour. He Himself points this out to us in the golden text. The following are some of these points of resemblance:

1st. The disease in both cases is similar—the sufferers in the one case being bitten by the serpents of the desert, in the other by that old serpent the Devil, whose fiery darts inflame men's lusts, and bring them at last to everlasting death.

2ndly. In both cases the remedy was divinely prescribed.

3rdly. In neither case was it what might have been expected. It could not have been supposed that the sight of an image of brass would be an antidote to the poison of a serpent. So salvation by the cross of Christ is to the Jews a stumbling block, and to the Greeks foolishness.

4th. In both cases mere human remedies were of no value. The most skilful medical prescriptions could not heal the dying Israelites, nor can repentance, or reformation or good works, remedies devised by human reason, ever save the sinner.

5th. As Moses lifted up the serpent in the wilderness, even so was the Son of man lifted up.

6th. As the dying Israelite was saved by a believing look on the brazen serpent, so is the perishing sinner saved by a believing look at the Saviour on the cross. Look unto me, He says, all ye ends of the earth, and be ye saved.

#### SECOND SABBATH.

**SUBJECT:**—*The True Prophet.* Dent. 18: 9-16. Golden Text. John 1: 45.

Vv 9-14. In these verses God warns the Israelites against the idolatrous customs of the Canaanites. He knew how prone the human heart is to follow idols instead of Himself, and to indulge in practices which His word condemns; and in His kindness He forewarned the people that they might be forearmed. They had therefore no excuse when

afterwards they fell into the sins here specified, for they sinned against the clearest light.

1. They must not consecrate their children to Moloch. See Lev. 18: 21. Moloch was an idol worshipped by the Ammonites with human sacrifices. According to the Rabbins it was made of brass, was hollow, and when sacrifices were to be offered, a fire was kindled within it, and when the arms became red hot the victim was thrown into them, and was burned to death. The cries of the victim were drowned by drums, &c. It has been doubted whether the account of the Rabbins is strictly correct. Still, the facts that human life was in some way taken by fire in connection with Moloch worship, and that the Israelites were subsequently guilty of this horrible crime are evident from such passages as Ez. 16: 21; Deut. 12: 31; Jer. 7: 31; Ps. 106: 37, 38, &c. Learn here the depravity of the heart. When these Israelites laid their children on the altar of Moloch it was done in sincerity. God had given them up to believe a lie. Let us not tempt God to abandon us, else we may sink into the lowest depths.

2. The Israelites were also warned against using arts of divination, such as enchantments, witchcrafts, charms, &c. The heathen who inhabited the land were much addicted to such diabolic arts, and the Israelites must guard against countenancing in any way these works of darkness, and must endeavour to be perfect, i. e., upright. The persons who used arts of divination were great imposters, professing to obtain by impious and profane practices, a knowledge which God alone could give. The sin of those who practised these arts was great, and so was the sin of those who countenanced the evil. Consult Lev. 20: 27; 2 Chron. 33: 6; Is. 8: 19, 20. Learn here the wickedness of consulting fortune-tellers, of countenancing spirit rapping, &c., sins very similar to those against which God warned the Israelites. Many young people thoughtlessly go to fortune-tellers in the form of vagrant gypsies or other worthless characters, to have the veil of the future lifted. How sinful to bid God speed to those who are impiously trying to know the secret things which belong only to God! How foolish to wish to know the future, even if it could be unveiled! God has wisely concealed the future; for if it has trouble in reserve the knowledge of that fact would embitter our present enjoyments; or, if it has good in reserve we would be dissatisfied with the present in our anxiety to reach that good.

Vv. 15, 16. When God spake to Moses on the Mount the people being overwhelmed with fear asked for an intermediate messenger between God and them who should temper the awfulness of His voice and impart instruction in a milder way. In answer to this request God gave the promise contained in these verses. See Ex. 20: 18, 19, and Deut. 5: 23-28. Some think that the meaning is that a succession of prophets would be raised up to remind the people of their duty, reprove them for their faults, and predict the future—exhibiting its judgments for warning, and its mercies for

comfort. Hence the people would have no need to consult familiar spirits. This view, which has something in the context to favour it, is not inconsistent with that which is more generally and carefully held, viz.:—that the prophet who in due time would be raised up was the Lord Jesus Christ. The ultimate reference is undoubtedly to Him. Compare Act 3: 22, 23, and 7: 36. See also John 1: 45, Luk 24: 44, and Matt. 17: 5. The points of resemblance between Moses and Christ, the type and the anti-type, were such as these:

1. The high honor conferred upon them and the commanding authority with which they spake.

2. The clearness and magnitude of their revelations.

3. The fact that the institution of a religion was founded upon these revelations.

Yet Christ was vastly superior to Moses. See Heb. 3: 1-6.

How thankful we should be for the words of the Great Teacher. Let us study them, lay them up in our hearts, and practise them in our lives. Well had it been for the Israelites had they listened to the words of Moses; it will be well for us if we listen to the words of Him of whom Moses spake. See a command in Matt. 17: 5, a promise in Joan 14: 21, and a warning in Heb. 2: 1-3.

### THIRD SABBATH.

SUBJECT:—*The Death of Moses.* Deut. 34: 1-12. Golden Text. Ps. 116: 5.

Because Moses in the wilderness of Zin smote the rock twice in a presumptuous spirit and did not glorify God before the people he received the intimation that he would not be allowed to enter the promised land. Compare Numb. 20: 7-12, and Deut. 4: 21, 22. Learn here how displeasing sin is in the sight of God. Learn also that God regards much as sin which men think lightly of.

Moses acquiesced in the divine intimation, and calmly performed the duties which yet devolved upon him. He made the necessary arrangements with his successor, celebrated the glory of God in a sublime hymn of praise, and pronounced upon the tribes solemn prophetic blessings. He then went up to Mount Nebo, one of a range termed Abarim, and from the summit called Pisgah. God gave him a view of the goodly land beyond the river. This sight was not to tantalize but to satisfy. Moses himself could not go over, but he was so far favored as to see the land which had been long promised to the seed of Abraham. Learn here how willing God is to temper manifestations of displeasure against sin with displays of great love for His people. Learn also that a Pisgah's view of the better Canaan reconciles the believer to death. See the hymn, "Could I but stand, &c."

Moses died. No human hands closed his eyes and laid his body in the tomb; but we may believe that angelic hands performed these offices. "He," i. e., the Lord, "buried him." His grave was concealed from the people, probably "to prevent superstition and idolatry; as many years afterwards the Israel-



ites burnt incense to the brazen serpent which Moses made."

The people wept for Moses. Let us so live that when we die we shall be missed. We cannot expect to be as great as Moses, but every one may so live that at his death the people will weep.

What a high encomium upon the life of Moses does the close of the chapter present! This is no flattering obituary notice; but one written by an inspired pen. Happy the man of whom the Lord shall say, He was a good man and one that feared the Lord. Happy the woman of whom He shall say, She did what she could.

Joshua took the place of Moses. How kind God is in giving the church a succession of laborers! Ministers, Sabbath School teachers, &c., cannot remain by reason of death, but vacancies are filled and the work goes on. How true it is that while "all flesh is grass . . . the word of the Lord endureth forever."

---

## For S. S. Scholars.

### You Have Done It Unto Me.

A pleasant incident of vacation has been brought to my knowledge. In one of my families there is a young lady who spends her summers with her parents on a little farm not far from the city. Well, she has a class of poor children in the Sabbath-school; and what does she do but take them all out to her beautiful summer home, and have them spend a week or ten days with her. The same young lady on coming back to the city finds among some poor people whom she was in the habit of visiting (perhaps the family of some of her Sunday-school scholars) the scarlet fever; they all have it, or are threatened with it, but the baby. What is to be done to help them? Love again finds the way! She takes the baby home and cares for it, and will keep it until the sickness is over in her house. Thus she at once relieves the mother of the care of the baby, and saves the baby itself from the disease. Ought not her name to be enrolled among the "Christians at work?" Who may estimate the result of these two acts of love?

### A Dying Charge.

The late Bishop Andrews, in his last conversations, gave this charge, among

others, to the preachers in his communion: Tell them I love them, and to be steadfast, immovable, always abounding in the work of the Lord; forasmuch as they know their labor is not in vain in the Lord. Tell all the Church I feel I have lived very imperfectly, but my hope and confidence are in God, and I hope to meet them in heaven. Tell the preachers not to neglect the Sabbath schools. The children are an important part of the Church. The words of the Master are: "*Feed my Lambs.*"

### Personal Influence.

Upon the higher Alps the snow is sometimes piled so high, and so evenly balanced, that a crack of a whip or the shout of a voice may give sufficient vibration to the air to bring down the whole mass upon the travellers below.

So in our moral world there are souls just hovering over the abyss of ruin; a word, or even a look from us, may cause them to plunge down into the depths from which there is no return; or a helping hand stretched out to them in the moment of peril may lead them back to the safe, sure paths of virtue and peace.

Knowing that we have such power, shall we not humbly pray, "Lead us not into temptation, but deliver us from evil?"—

### Can You Find Him?

"What book is that?" inquired a merchant of a youth from the country, who, while searching his bag for a letter of recommendation, had let a book fall on the floor.

"My Bible, sir."

"Your Bible! What are you going to do with your Bible here in the city?"

"Read it, sir. I promised my mother I would read it every day; and I shall do it, sir!"

The firm tone and flashing eye told the merchant that he had a boy of principle and grit before him. He felt that a boy who loved his Bible after this fashion could be trusted. He hired him, found him true and trusty, kept him many years as a clerk, and finally made him his partner.

In this fact you see a merchant taking it for granted that a boy who loved his Bible after this fashion could be

trusted. He was right. Mark the point, and tell me if you can find a Bible-hating boy who can be trusted. Isn't it a fact that boys who hate the Bible are not trustworthy? If, therefore, you wish to be true, trusty, and trusted, you must love your Bible. With the Bible as the rule and guide of your life, every duty will be performed in a manner well pleasing to God, and of necessity well pleasing to men.

### Constant Boys.

The most constant boy in the Sabbath-school is always the best boy. He is sure to be the most interested in the lesson; first, because each lesson helps him to understand the one which comes next; and, instead of taking here and there a lesson, he has the grand truths of the Bible unfolded to him every week. The constant boy is sure to be the most loved and respected. The teacher can't help regarding him with peculiar love and care. He watches for that face; it fills his thoughts through the week; it inspires his every prayer. Constancy implies the rarest virtue. God makes it a test of saving love: "He that endureth to the end shall be saved."

Now, my dear boys, one and all, try this rare way of living. Stand out bravely; and whatever else may be true of you, however poor, however rich, however gifted, however lacking, this trait of constancy to duty, through love to God and His service, shall raise you above all earthly circumstances to the acceptance and love of God."

In the great revivals which are now cheering so many of our churches, it is a noteworthy fact that a larger proportion than ever of the conversions are from the older girls and boys of the Sunday-school. The fact is not only a special encouragement to Sunday-school work, but it is a proof that the Sunday-school teaching of to-day is conducted with faithfulness and efficiency. Children are ready to learn. Christ is feeding his Lambs.

### The Refiner.

There was once a little piece of gold lying hid in the earth. It had lain hid so long that it thought it should never

be used, and it said to itself:—"Why do I lie idle here? Why am I not picked up, that men may see; me shine?"

One day a man dug it up and looked at it, and said:—"There is some gold in this lump; but I cannot use it as it is; I must take it to the refiner." When the refiner got it, he threw it into a melting-pot, and heated his fire to melt the gold. As soon as the little piece of gold felt the heat of the fire, it began to tremble, and cried:—"I wish I had lain quiet in the earth." But the fire grew hotter and hotter, till at last the gold melted, and left all the earthly part of the lump by itself.

"Now," said the gold, "my troubles are over; now I shall shine." But its troubles were not over yet. The man took it once more, and began to hammer it into some shape. "Ah!" said the gold; "what a trouble it is to be gold. If I had been dross or common earth, I should not have been put to all this pain." "That is true," replied the man; "if you had been dross, you would not have had all this pain; but then you would not have become what you are now—a beautiful gold ring."

The piece of gold is a little child. The dross or common earth means the child's faults and weaknesses. Jesus is the refiner. He sends trials and trouble to us to make us good and strong, and to take away our weaknesses and faults.

Pain is one of a little child's trials. If we bear patiently, Jesus will make us better by pain. He will make you brave and gentle. Next time when you have to bear pain, say to yourself, "Jesus is taking away my faults; I must be patient."—*Parable for Children.*

## Miscellaneous.

### Family Worship.

To observe stated times of daily devotion is the study of each and every one. In some retired place, where there can be freedom from interruption and observation, each should read the Bible, pray to God, and, if possible, sing a psalm or hymn of praise. This is called *private devotion*, and it should be engaged

in twice a day, morning and night. And many have found great advantage also from stated seasons of mid-day private devotion.

The pious of all ages have likewise concluded that as the family is the greatest of our social blessings, so it becomes the family, as such, to meet and acknowledge this blessing, and thank God for it. This would seem to have been the custom of Abraham, the father of the faithful, of Job, of Joshua, and of David. And the prophet Jeremiah denounces a heavy judgment on those who wholly neglect family religion. He says, "Pour out Thy fury upon the heathen that know Thee not, and upon the families that call not upon Thy name."—(Jeremiah 10: 25.)

Such meetings of the family for prayer, praise, and the reading of the Scriptures, can hardly fail of receiving the Divine blessing, and of being, in the highest degree, useful. To be thankful for any blessing is the surest way of getting from that blessing all the good that is in it, and of securing the continuance of it. And what ground has any one to expect the continuance and well-being of the household to which he belongs, when that household never meets to beg the Divine guardianship, to be thankful for blessings, and to ask to know, and be helped in the doing of duty? It would seem, then, one has just grounds to fear that God will pour out His fury on the families that call not on His name. It may be expected that in such families the servants will be wicked, the children profligate, and property a curse. Such heads of families are also justly chargeable with the guilt of all the evils which follow, since the curses which neglect of family religion bring could not only all be averted, but the contrary blessings be secured, if the family altar were reared and the mercy of God humbly asked for.

It is said that religion is much revived in many parts of our Church and land. How is it, we ask, in respect to family religion? Is that also revived? Where the form of it was, is there now more than a form? Is it more than the reading of the shortest psalm and the uttering of the short service? Is it felt that household religion is indeed a great privilege and a source of unspeakable good? Then, indeed, there has been a revival,

and God be thanked for it. But it is to be feared that there are yet among us many heads of families who neglect family religion; whose children, in the most impressive time of life, are growing up without receiving from a father's prayers for and with them, those solemn lessons which, if learned, would never be forgotten. Nowhere more than at family prayer has Scripture that eminent characteristic which St. Peter ascribes to it—"Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever." Scripture, read at family worship, liveth and abideth forever in the soul, and becometh the incorruptible seed, by which children and servants are born from above and become the children of God.

### Sorrow and Greatness.

Sir Walter Scott, on leaving Abbotsford, as he thought for ever, wrote as follows:—"When I think what this place now is with what it has been not long ago, I think my heart will break. Lonely, aged, deprived of all my family, I am an impoverished and embarrassed man." At another time he writes—"Death has closed the dark avenue of love and friendship. I look at them through the grated door of a burial-place, filled with monuments of those who once were dear to me, and with no other wish than that it may open for me at no distant period." Not long after he writes in this strain—"Some new object of complaint comes every moment. Sickesses come thicker and thicker; friends are fewer and fewer. The recollection of youth, health, and power of a tizity, neither improved nor enjoyed, is a poor strain of comfort. Tho' best is, the long halt will arrive at length, and close all." Such was the confession of one who had drunk so largely of the world's cup of enjoyment. O! how emphatically does it warn those whose hearts are still set upon similiar vanities! This is the language of the poet Campbell—"I am alone in the world. My wife and the child of my hopes are dead. My only surviving child is consigned to a living tomb" (he was the inmate of a lunatic asylum). "My old friends, brothers and sisters, are dead—all but one, and she too is

dying. My last hopes are blighted. As for fame, it is a bubble that must soon burst. Earned for others, shared for others, it was sweet; but, at my age, to my own solitary experience it is bitter. Left in my chamber alone with myself, is it wonderful my philosophy at times takes fright; that I rush into company, resort to that which blunts, but heals no pang; and then, sick of the world and dissatisfied with myself, shrink back into solitude?" Perhaps few literary contrasts are sharper than that presented by the first great success of Alexandre Dumas, at the Palais Royal, albeit that success was of a questionable kind. The Duc de Orleans (Louis Philippe) was there, accompanied by twenty or thirty princes and princesses. Completely unknown before the representation of his "Henry Trois," he was next day the most famous man in Paris. As soon as his success was assured, and he had received the congratulations of his friends, he hurried off to see his sick mother. "How many envy me this evening," he writes, "who little think that I passed the night on a mattress by the beside of my dying mother."—*Frederick Arnold.*

THE Rev. J. Page Hopps, one of the members of the Glasgow (Scotland) School Board, has been addressing a meeting of his electors, and giving an account of his Stewardship. We know of a School Board, the members of which never give an account of themselves at all.

"CONVERSION" OF A SCOTCH PRESBYTERIAN SEAMAN.—A Scotch Presbyterian sailor in the hospital of the Pelligrini at Naples has been rather forcibly made to enjoy such spiritual benefits as the Church of Rome has to offer. He was visited several times after his reception at the hospital by the Scotch minister, Mr. Gowin, but one day that gentleman, on going to visit his patient, found the bed surrounded by priests, and the rites of the Romish Church in the act of performance. Mr. Gowin was told he had nothing to do with the man, who had become a Catholic; but having obtained, two days later, an order of admittance from the Pre-

fect, Mr. Gowin saw the sailor again, and was assured by him that he was totally unconscious of what had been done.—*Echo.*

### Union in Cumberland County.

This whole County seems to be strongly in favour of the Union of the Churches. Our congregation in Pugwash has spoken out decidedly. The Free Church congregation in the same place is also in favour of the measure; and as one result already, the two congregations are to have an Union Sunday School. A similar happy state of things prevails, we understand, in Wallace. Much of this is, doubtless, owing to the late minister of the two charges, and to the present minister of Pugwash. In Spring Hill also, the people have gone ahead of the Churches, and formed a local union in anticipation of the general one. They are realizing the blessed influences of such a Christian spirit, for there is a religious quickening in the place that is producing much fruit to the glory of the great Head of the Church.

### NOTICES AND ACKNOWLEDGMENTS.

#### NOTICE.

An excellent way of doing good has occasionally been adopted in Scotland by persons possessed of the requisite means. Certain books which are fitted to be very useful to ministers, students and S. S. teachers, are offered to one, or perhaps all, of these classes at a greatly reduced price. Desirous of accomplishing the same result here, in the measure permitted by his limited resources, a gentleman has made an arrangement by which clergymen of this Church can obtain from the British American Book and Tract Society's Depository, 133 Granville Street, Halifax, the memoir of that Apostolic missionary, the late Rev. Wm. C. Burns, M. A., for 44 cents, half its usual selling price. It is requested that all who desire to take advantage of this offer will do so as soon as possible.

#### YOUNG MEN'S BURSARY FUND.

Col. at Stanley and Nashwaak, per Rev. A. R. Fogo	\$ 4 00
Legacy by the late John McLeod, Mt. Thom, paid by his widow Mrs. Mary McLeod	20 00
	<hr/>
	\$24 00

W. C. MENZIES, Treasurer.  
Halifax, May 4, 1874.

FOREIGN MISSION FUND.

Col. at St. Andrew's Church, Chatham, per Rev. W. M. Wilson.....	\$ 25 00
Col. at St. Luke's Church, Bathurst, Rev. J. Galbraith.....	9 39
Col. at St. Andrew's Church, Pictou.....	30 65
Barney's River Church.....	6 50
Col. from St. Andrew's Church Sab- bath School, Halifax, to be sent to Rev. H. A. Robertson, for support of a Catechist.....	50 30
Col. in Campbellton District, viz.:	
Campbellton.....	17 47
Flat Lands.....	11 03
Kempt Road.....	5 47
From a friend.....	4 00
Forks of Metapedia.....	12 00
J. Connors.....	1 00
R. Christopher.....	2 00
Received legacy by the late John Mc- Leod, per his widow.....	20 00

\$194 51

JAS. J. BREMNER, *Treasurer.*  
*Halifax, N. S., May 4, 1874.*

HOME MISSION FUND.

Received col. Church at Dalhousie, per Rev. James Murray.....	\$13 50
Received col. St. Stephen's Church, St John, N. B., per Rev. R. J. Cameron, \$25, less cost P. O. order 20 cts.....	24 80
Received col. St. James' Church, New- castle, N. B., per Rev. Jas. Anderson	17 60
Received col. Campbelltown, per Rev. Wm. Murray.....	21 50
Received col. St. Andrew's Church, Pictou, per Mr. J. Hislop.....	1 76
Received col. McLellan's Mountain, per Rev. W. Stewart.....	11 43
Received col. Pugwash, per Rev. J. M. Sutherland.....	12 40

GEO. P. MITCHELL,  
*Treasurer Home Miss on Board.*

PRESBYTERY HOME MISSION FUND.

Folly Mountain.....	\$25 00
Spring Hill.....	23 43
	\$48 43

WET. HESSON, *Treasurer.*

*May 6th, 1874.*

Subscriptions in River John toward fund for the widow of the late Rev. P. Keay, St. Andrew's, N. B.:	
Rev. R. McCunn.....	\$ 5 00
Mrs. McCunn.....	5 00
James Holmes.....	1 00
John Holmes, Esq.....	1 00
Robt. Sutherland.....	1 60
John McKenzie, Esq.....	2 00
Wm. McIntosh.....	1 00
Sums under \$1, and collection.....	6 25

\$22 25

Forwarded to Rev. R. J. Cameron, St. John.  
ROBT. MCCUNN.

*4th May, 1874.*

MINISTERS' WIDOWS' AND ORPHANS' FUND.

Amount already acknowledged.....	\$3359 72
Col. in St. Columba Church, St. Peter's Road, P. E. I., per Isaac Thompson, Esq.....	36 75

\$3396 47

W. C. MENZIES, *Treasurer.*

*Halifax, May 4, 1874.*

List of subscribers in St. Columba Church,  
St. Peter's Road, P. E. I.:

William Ellis.....	\$ 1 00
Isaac Thompson.....	2 00
Mrs. Thompson.....	1 00
Georgina Thompson.....	50
Charles Ellis.....	1 50
Alex. Scott.....	2 00
William A. Stewart.....	2 00
John Scott.....	1 00
Mrs. John Scott.....	1 50
Henry M. McLeod.....	1 00
From a friend.....	1 00
William I. Thompson.....	1 00
Hector McLeod.....	1 00
John Stewart.....	1 00
James Vyatt.....	1 50
Alex. McBeath.....	2 00
John Ferguson, Senr.....	1 50
John Ferguson, Junr.....	1 00
Alex. Robertson.....	1 00
Mrs. A. Robertson.....	50
John Gibson.....	1 25
Peter Stewart.....	1 00
Rev. John Moffatt.....	1 00
Harry Binns.....	1 00
Neil Stewart.....	1 00
John Stewart.....	1 00
Alex. Robertson, junr.....	1 00
Mrs. R. Robertson.....	1 00
Miss Margaret McBeath.....	1 00
Andrew Ellis.....	1 00
James Stewart.....	1 00
Mrs. A. Stewart.....	50
Mrs. J. Robertson.....	50

\$36 75

LAY ASSOCIATION, PICTOU.

Col. by Miss Ingraham, from Frazer's Point and Loading Ground.....	\$6 21
---	--------

PAYMENTS FOR "RECORD."

Jas. St. C. Moore, Belfast, P. E. I.....	\$10 00
K. McKenzie, North Shore, Wallace..	1 50
Mrs. Fogo, Nashwaak, N. B.....	4 00
J. McArthur, Thomson's Station.....	2 50
W. Fraser, Fall Brook, Pictou.....	3 50
W. F. Cameron, Glengarry, Pictou...	5 00
Jas. Brown, Montreal.....	2 50
A. A. McLean, Kemptown, Col.....	60
Miss S. Lawson, New Glasgow.....	60
Miss Hazel, Richmond club.....	50
Donald Ross, Loganville.....	50

*Halifax:—Jas. Bonnyman, and Jane Mc-  
Kay, 60 cents each.*

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

*18 Blowers St., Halifax, May 5, 1874.*