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THE MONTHLY RECORD

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK, & ADJOINING PROVINCES.

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No. 7.

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

SERMON,

Preached before the Synod of the Maritime Provinces in connection with the Church of Scotland, assembled in Montreal, on the 13th day of June, 1875.

BY REV. PATRICK GRAY, OF KINGSTON, ONT.

I. John, III. 3, 18, 23—"My little children, * * * * believe in the name of God's son Jesus Christ, and love one another as He gave us commandment.

Here in the simplest and most persuasive language is that state of mind and feeling of the soul pressed upon those who bear the name of Christ—that state of mind and feeling toward God and man which forms the perfect character of the ransomed of the Lord, the moral elevation, the spiritual worth, and the glorious beauty of the children of God by faith in Christ Jesus.

A legendary memorial of the later life of John has been often told, but may bear repetition, were it for nothing else than the story's entire accordance with, and the light it casts upon the spirit that pervades and fills this whole epistle of the last of the Saviour's personal followers. In extreme old age, the fiery zeal of his ardent youth all subdued, no longer flashing in ambitious aspiring to pre-eminence, or flaming in indignation at disrespect shown to his Master, the Son of Thunder burns only in love. "When all capacity to teach and work is gone,

when there is no strength even to stand, the spirit still retains its power to love, and the lips are still open to repeat without change or variation the command which summed up all His Master's will, "Little children, love one another." A misunderstanding of the Saviour's word, "if I will that He tarry till I come, what is that to thee?" gave rise to another legend that John did not die at all, but is only slumbering, moving the grave mound with his breath till the final return of the Lord. The fond fiction, if not true of himself, is surely so of his writings, by which He being dead yet speaks, and wields an undying influence in the world from age to age—feeding still afresh the lamp of love, perpetuating in the hearts of Christians the divine image of their Saviour, and drawing forth ever anew the fervent response to His promise, "Even so, come, Lord Jesus."

On such an occasion as this is, could we do better than consider this new commandment, which is also the old, this message that was heard from the beginning, this command which enfolds all His commandments, "that we should believe in name of His Son Jesus Christ, and love one another"? Could we do better than to lay it out in the form in which the old apostle put it, and follow the thoughts suggested by the simple words, "My little children—believe—love one another."

I. "Little Children."—We know what little children are, their limited knowledge, their facile receptiveness of impression good or bad, their liability to be mistaken, to be deceived, and led by allurements to their hurt, their exuberant joy in anticipation of frolic or prize, and in the acquisition of a trifle to be valueless in a week; we know how their undisguised selfishness will appear, and then again their readiness to share with young companions, their childish fallings out about nothing, and again their easy reconciliations. We bear with them. We pity and soothe them in their sorrows, tho' the grief may arise from nothing more serious than a broken doll, or a lost piece of silver, or the thwarting of some foolish or impossible whim.

We think of their future—what we call the stern realities, the work and the trials of life that await them, forgetting that their future, this after life of theirs, is just the broader stage whereon these children, grown to men and women, shall meet nothing more joyous, more vexing, more pleasurable or painful, or even more helpful or detrimental to their moral nature, than they are meeting now in the earlier stage of childhood—forgetful, too, that we grown-up children have yet our toys, our trifles looming large and important like, our foolish and hurtful desires, our selfishness, and our contentions about insignificances, just as we had when we were little children about matters we smile at now.

By "little children" so frequently used in his epistles, the old, old Christian disciple meant the Christian people of all ages who could read or hear; read the letter he sent them. It was his kindly affectionate way of speaking to and of the people he knew and loved—an endearing way of speaking—fatherly, tender, and withal so down-setting to self sufficiency.

The title is as applicable to us, Both as it respects our place and relation in existence, and as it respects our knowledge of God and relations to God, we are in the state of childhood—"little children.

(1.) As denizens of earth we are only appearing in the opening act of an endless series, entering and passing across the stage of present life to scenes from which the curtain has not been drawn.

Holding by the "three score years and ten" life the oldest living man is but a child in the beginnings of man's immortal destiny.

Our thoughts more commonly run upon the progress made towards the manhood of the race within the confines of the "life that now is." Man has subdued nature, has advanced in knowledge of all kinds, has traversed earth and sea, gathering the products of all climes and transforming them by manufacturing skill into textures and forms of use and beauty. We have a vast and varied literature, the accumulation of learning, research, profound thought and fitful fancy, placed within the reach of ordinary intelligence. We have the results of inventive and constructive art and of scientific study: in astronomy, giving account of the starry heavens; in geology, describing the physical structure and history of the earth during periods interminable; in physiology, laying open to our view in their order and relations the organs upon which life acts in man "fearfully and wonderfully made." We have results in another order—in steamships, railways, electric telegraph, great cities with their all providing economies, settled and cultivated continents with their teeming industries, and government and laws giving cohesion, system, order; ministering to the welfare of all, the least instructed and the most helpless partaking of the benefits the gifted and the strong have originated by genius enterprise and toil. Surely ours is an old, matured, richly-endowed manhood. So have our little children in their circumscribed world, in their lesser range of thought, their industries, their important affairs, their marvels, their admirable achievements in learning and work, and their little great gifted ones. And our real life lying forward in the future to which this present life is leading, transcends present life infinitely more than does completest manhood surpass the child life of the veriest infant. Earthly life is but the childhood stage of the life that is to be, to be passed we know not how or where forever.

Can it be a question that Death, which sunders the bonds that link us to the seen and temporal, does aught but carry on our life into the wider area of its being and becoming in the unseen and

eternal? The mind that now conceives and plans, and reasons, and judges; the art that now contrives and executes what the mind has projected, are but the faculties of the child age in the life of the immortal man. To what altitudes and amplitudes they may attain, to what capacity of expansion and power of knowing and doing they may grow after entering upon the hereafter, we may conjecture with child-wonder, but we cannot tell, nor even conjecture largely, because our ideas in the present life are the ideas of the immortal in the infancy of its existence. This thought gives an awful significance to a statement of Scripture in reference to the moral character of man when passing from the present stage of existence into the future. "He that is unjust let him be unjust still; and he that is filthy let him be filthy still; and he that is righteous let him be righteous still; and he that is holy let him be holy still." What solemn suggestiveness in that word "still" in this connection! "Holy still;" "Filthy still." Each one entering upon that veiled unbounded future as he is, to swell and expand there in the beauties of holiness or in the deformities of vice. The forgiven sinner but a child saint on earth to rise to the stature of perfect manhood—to "know as he is known," and be filled with all the fullness of God. The impenitent sinner to dilate eternally after his kind in the wider sphere of existence, to penetrate the depths of wickedness and be filled with his own devices where sin uncontrolled and misery unmitigated hold revel and make havoc among the souls banished forever from the presence of Lord and the glory of his power.

(2.) This brings us to the next consideration. We are as "little children" in respect to our knowledge of God and our relations to God: that is, in religion both as to theory and practice. We are all like children, imperfectly comprehending and scantily appropriating the grace and truth which came by Jesus Christ. We have the Bible in our own language to our minds revealing God, His holiness, His goodness and truth, His love, His righteousness, His heaven. It is like a bright light shining in a dark place, disclosing the deathly nature of sin and beaming on the sin-

ner's Saviour. It is given to be a "lamp to our feet and a light to our path," to "teach us what we are to believe concerning God, and what duties God requires of man." And it accomplishes what it is designed to do, so that "blessed are they that hear the word of God and keep it." But is not the fact that the message from above is in our own tongue brought down to the level of our understanding, itself the proof that the revelation is incomplete and scant, an adaptation of the divine truth to the capacities of men? for what human tongue can declare, what human intellect, what earthly thought can take up and comprehend the infinite realities of the heavenly, or the deep things of God, even in the communications of Himself He makes to us?

We have theologics elaborate treatises on the doctrines of faith, and instructive expository books in thousands. We read and fancy we know the truth about God, when it is not that but what men have said about it and what we can apprehend of it that we know. Our Shorter Catechism designed by its compilers "for such as are of weaker capacity;" take up any question in it, think over it, and see how little of the ultimate truth represented by its words you can grasp and assimilate to your intellectual nature. Those who are most deeply versed in helps—most given to search the Scriptures know best how little they know of the Spiritual essence, of the real, simple substance in the most condescending and important revealings. What is the nature of God—the Great Supreme from everlasting to everlasting—Author of all beings? What is God? Catechism answers, "A spirit—infinite, eternal, unchangeable in His being, wisdom, power, holiness, justice, goodness and truth." What is spirit? Something that is not matter. And what is matter? Who has given a satisfactory answer? What is infinite? What eternal? Terms to designate that which is not bounded, has no ending nor beginning—that which by its very nature is incomprehensible to our finite intelligence! What is being? which we should better know, seeing we possess it? It is precisely that which philosophers have striven to understand, about which they have studied and promulgated

theories since the first day of philosophy to this hour, and beyond words—mere words—no body can give an informing perfect definition of being!

Coming to the matters that concern us more.—What is sin? Whence comes it? How came we to be subject to its defiling pollutions and withering curse? By “nature;” by our coming into existence and that by the will and act of God without knowledge or consent on our part? And what is that God in Christ reconciling the world to Himself not imputing to men their trespasses; the everlasting one cabined in the contracted life of the creature of a day; the maker and ruler of all in that Jesus “meek and lowly of heart;” unsullied purity allying sinners to Himself, “not ashamed to call us brethren;” the life of we who live in anguish and dying? And why, since God loved us, and God is love, was salvation for us sinners procurable only by the sacrifice of the Holy One and the Just? We may speak, and explain, and think, and think about these matters. But they are “wonderful passing knowledge.” We call them “mysteries.” But what is mystery other than the limitation of mind belonging to our present childhood state. If we could understand them they would be no mysteries. Mystery is not an external veil over so many objects; that is but a figure of speech; the reality of the figure—the veil—is the *incapacity of the soul* in its child-state to comprehend God and its own surroundings.

Like the infant that nestles in the soft warm mother's breast—though it knows not what mother is,—that obtains the life, the comfort, the pleasure there, tho' it cannot form an idea of where it is, and what its own gratifications are; that comes to know the mother's face and the eyes that beam upon it in love, and the arms that enfold and fondle it, but just as the presence of some incomprehensible sweetness, and refuge, and repose;—so is it with the child of God, with the spiritually taught and experienced Christian man to whom Christ is all; getting to the bottom of words and descriptive terms, getting into the heart and inner sense of divine revealings, he just lies on the bosom of almighty, all wise, holy beneficence—feels in Christ

the (incarnate) love of God around his soul, and the consciousness of rest, refuge, safety, joy, in a love of God that passeth understanding.

Here “we see as in a glass darkly, then face to face.” Here as to things of God and our relation to God, and other things unseen and eternal, we speak as a child, we understand as a child, we think as a child. We reach our manhood in this respect and put away childish things only when the light of yonder world breaks upon our eyes and its life vibrates in our being. “It doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is, and every man that hath this hope in him purifieth himself as He is pure.” A child-life, a dream-life is the life that now is, but the sinful man that has gone to Christ for the living water and who abides in him can say “as for me I will behold thy face in righteousness. I shall be satisfied when I awake with thy likeness.”

With this thought that we are but as little children sensibly affecting us at the present moment, there arises at once cause for serious review of our practical actings with one another in connection with our apprehensions and our confessions of God's truth. The Bible is a lamp for all; and besides the written Book we have the promise of the guiding Spirit of God to illuminate the page and the mind of the reader, and to lead us into all truth. Yet numberless are the variations of thought about the meaning of Scripture, as might have been expected if the fact had been kept in view that as to intellectual and moral faculty we are as children, by whom Bible revealings and all other revealings are imperfectly discerned. It is the fact, and it could not be otherwise, if we inquire and hold by our convictions, that different conceptions of what is the mind of the Spirit, of what is the accurate purport of this and that divine communication are formed by honest inquirers, and differing formulæ or expressions of truth and duty are put forth and adhered to. What is more to be deplored is that these differences so frequently conduct to sinful alienation and to contentions about forms, modes of worship, church polity, and such like, which in

the face of eternity, and as compared with the essentials of the Divine Verity and human belief, are of little or no moment if only the heart be right with God. We much need to lay to heart the words of Christ to the woman of Samaria, "The hour has come when ye shall neither in this mountain nor at Jerusalem worship the Father. * * * The true worshipper shall worship the Father in Spirit and in Truth, for the Father seeketh such to worship Him." And to service of this kind it matters little whether rendered in this place or another, whether after this manner or another.

All over men act as children, and as naughty children in this matter. What are called religious principles are generally our religious opinions, commonly received by tradition from the fathers. What is called conscience is not seldom our opinionativeness, our self will and obstinacy.

In proper language "principle" is a primary truth of whatever it belongs to. A religious principle is what a true man should and could die for. The want of it, the surrender of it, would undermine any system of religion, would wither, would crush the soul relying on that system that rests most on the rock of principle. How can we seriously affirm that of one thing in a hundred of so-called principles about which we dispute, and divide, and fight? Is it of eternal moment which of the evangelical creeds we have come intelligently to approve? what Church among Christian Churches we belong to? what forms we use in worship if the worship be at all according to His word, and God be in spirit and truth sought in it and adored?

I have little sympathy and less respect for the man who can run gadding about from creed to creed, from church to church, frittering around beliefs and customs which are at least sacred to some people; or for the man who can lightly, and without solid and pressing reasons, forsake the religion of his fathers. But just as little sympathy and respect should I cherish for the man who would hold to any theory, even the silly or the pernicious, merely because his father did so, or he would have it so.

Might we not, and could we not, as little children and dealing with matters

very high for us, give our best endeavors to know and to do the best we can while ever seeking light at the footstool of the true light, and yet be considerate and just to others, and be capable of thinking that they may be as near to God and as dear, and as close to the proper outward showing of it as we? And whom we think wrong, and must think wrong, can we not love these mistaken children? and pity and put them right if we can, and pray for them and win them to the better by showing them the better in our hearts and in our lives?

The tidings of the great awaking and turning to the Lord in Scotland excited deep interest everywhere, and even searchings of heart and longings for the Spirit of Grace. Just before that remarkable movement the religious mind of the country was convulsed by a struggle that had been maintained for years, to consummate on the one hand, and to prevent on the other, a brotherly, Christian union of the Churches historically one and of the same faith and church polity. And the whole soul was engrossed by that struggle of that part of the community which is specially set apart to bear witness for Christ, to call men to the Saviour, and to look and hunger for love, union, brotherhood,—and not set apart to think evil of the brethren, and to peer, and hunt, and excavate for points to strive about. And God saw it, and angels looked on, and they who feared the Lord cried, and God hearkened and answered and sent times of refreshing, and love and God-seeking and brother-embracing charity took the place of the turmoil and the contention. That is but a sample, and not the worst, of mens' doings in and about religion.

We are little children, often quarrelsome and senseless children. Good men and bad will know it soon. O, think of the scenes beyond our present horizon, of the light that is to dawn, of the day that is to be, and of the great multitude before the throne. And how foolish to them, how perilous, so many of the questions that gender strifes among us, and how great to them only one thing—God's love in Christ's sacrifice for sinners. Think, and in spirit you might join them now in song "Thou hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation,

and hast made us unto our God kings and priests; and we shall reign on the earth." We might sing and clasp to the heart brother and sister trusting in Jesus of every age and name, and hear in that rush of love the sounds of heavenly praise like the voice of many waters saying "Allelulia for the Lord God omnipotent reigneth! Salvation to our God which sitteth upon the throne and unto the Lamb! Hosannah to the son of David. Hosannah in the highest."

We cannot indeed emerge from the childhood stage by thinking about it and what is to succeed it in the hereafter; but we can understand and admit the fact, and with the impression this should make upon us, we may study to be humble, hopeful, and charitable, and to know the righteous Father, and Jesus whom he sent. We can learn to be thankful that we have a Father in God though he hideth himself from our gaze; that he that saw Christ hath seen the Father and may know Him, tho' this be wondrous, past finding out; that Christ hath vanquished sin, though so strange is the presence and power of sin in God's world and over God's creatures; and that a manhood without it awaits all Christ's disciples in Heaven where they shall be at home.

We can sit at the common table here, we can wait on and hear the same Lord grateful for the sensible signs given to His children; can enjoy communion of spirit with the Lord, can hope in the Father loving, and in the shepherd leading, and feeding, and guarding his flock; can rise in contemplation of the house of God eternal in the Heavens, where with all the members of the happy family, with enlarged and enlightened capacities, we may survey forever throughout the unbounded universe the mighty works of our Father and our brethren's Father, and bask together in the sheen of His love, and these thoughts will be making sin to us more utterly hateful, and holiness the perfection of beauty, and Christ who did all for us precious beyond our telling.

We can look out into the unmeasured depths as the character of Christ opens to us, and invest that character with the amplitude of eternity, and, wingless though we be, in spirit we can soar up after Him to heights of glory.

II. And now, as says the Apostle, my little children this is our Father's commandment, that we should believe in the name of His Son Jesus Christ, and love one another.

Believe in His Son. It is a Father who regards us as only a father can; a Father who has a son, in a special high sense, an only begotten one—a son beloved—a holy child. And that Father so loved the world that he gave this son that whosoever believeth in Him should not perish but have everlasting life. While we were sinners Christ died for us, and God wants to give you the adoption of sons by Jesus Christ unto Himself, to make you heirs of God and joint-heirs with Christ.

Believe Him.

Believe in His Son—His Father's express image—His Father's power, and love, and willingness to save. He came to show us the true Father—the fountain of all Fatherhood, as ours yearning for our salvation, to ransom our souls from death, and lead us to the Father reconciled.

Believe in His name—i. e., what He declared Himself to be, the life, and light, and Saviour of the world; what He showed himself to be in the blameless, active, benevolent, human life, our pattern; what He did in teaching, warning, promising, dying and rising, to redeem us and our brethren from all iniquity, to send the Gospel to all nations, and to save all seeking salvation in Him,—all but the unbelieving and rejecting who have no cloak for their sins—who hate both the Father and Him.

"There is life for a look at the crucified one,
There is life at this moment for thee,
Then look, sinner, look unto Him and be saved,
Unto Him who was nailed to the tree."

Believe. There is life in believing; life transforming into the life of Christ in the Spirit's moulding hand, and life perfect finally in glory.

And then swelled and inspired by all this love for you, look with a Christ-like eye and heart on one another and on all fellow men. Remember what children we are—how little, how inexperienced. Remember we have one God and Father, one Saviour and Lord, and be like him. Obey him in this.

There are motives presented by the Apostle, some of which I have culled from the Epistle, which is throughout one persuasive pleading and pressing to believe and to love. (1.) He is the propitiation for our sins, &c.

We have sinned, then, and ought to be able to bear somewhat with sinners.

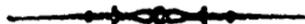
He is our propitiation, gives us access, made peace for us, our sins forgiven for His sake. Either actual or prospective, this is all our hope.

And He is the propitiation for others' sins. They have the same right in grace to come to Christ, to receive of Christ the same forgiveness and life. And they are entitled to look to us for love, for mercy, and brotherly service. Remember the parable of the servant who had much forgiven—who to fellow-servant denied the forgiveness of a little, and what became of him,—and forgive and be kind to one another. (2.) This is the message that was heard from the beginning, he that saith he is in the light and hateth his brother is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in Him. This is the old commandment and the new. All commands are in this one, for he that loveth hath fulfilled Christ's law. (3.) One of the many Anti-Christ's come or coming, and a formidable one, is the spirit of hate, of isolation from our kind in cold indifference, a very Anti-Christ, and destructive of all abiding in Him. No deadlier foe to our soul's well-being can we meet. And it is one that, if we yield to at all, plants itself in the citadel of our being, making the heart the abode of the wicked one, not the temple of the Spirit. (4.) God is love. Love is of God, and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God, for God is love. And in this was manifested the love of God toward us, because that God sent his only begotten Son into the world that we may live through Him.

These are God's words, whatever may be said of them. They stand forever. Beloved, if God so loved us, we ought also to love one another.

What more can I say? What is needed for you and for me but that now and evermore the spirit of love may come down and reveal Christ in us; that the

love of God may be shed abroad in our hearts by the Holy Ghost given to us. Then will we believe, and rejoice with joy unspeakable, and full of Glory. And then will we love one another with pure hearts fervently as sons and daughters of the Lord Almighty, as together the indebted to Him who loved us and gave Himself for us all.



THE UNION.

The Synod of the Maritime Provinces in connection with the Church of Scotland opened its proceedings in St. Gabriel's Church, Montreal, on Thursday, the 10th June, at eleven o'clock, a. m. Twenty-six members were present, a very fair attendance considering the distance the members had come and that the Church numbers only thirty ministers.

Owing to a very painful affliction of the hand, the Rev. Thomas Duncan, of Charlottetown, was obliged to refrain from acting in his official capacity as Moderator. The Rev. Mr. Herlman, of Pictou, took his place and led the Synod for an hour in devotional exercises. The Rev. G. M. Grant, of Halifax, was then chosen Moderator, and the Rev. William McMillan, of Salt Springs, appointed clerk. The minister of St. Gabriel's was present and offered the hospitalities of the ladies of the Church at lunch, for every day the Court might be in Session.

Standing committees were appointed, and after the despatch of routine business, the report of RECORD Committee was called for. Before any deliverance was given, a special Committee was appointed to confer with the RECORD Committees of the other Churches to consider the advisability of establishing one Church magazine to take the place of the four now published. At a subsequent diet it was resolved to continue the RECORD to the end of the year, with Rev. John Campbell as editor, and in the hope that there shall be but one recognized periodical for the united Church afterwards, that the publication of the present RECORD be discontinued after January 1st, 1876.

The Reports on the Dalhousie College and the Widow's and Orphan's

Fund showed both to be in a good state. The assets of the first named amount to \$20,157. The Synod decided to create a Trust and place the funds in its charge. The Widow's and Orphan's Fund was commenced four years ago with the intention of raising \$8,000 before paying any annuities. Although several Presbyteries have not contributed their quotas the capital already amounts to \$7,500.

HOME MISSIONS.

Mr. GRANT, Convener, reported the finances to be in a satisfactory condition, and a large increase in the number of catechists, while the number of ministers and licentiates remain the same as when the board was organized seven years ago. The sum drawn from the Colonial Committee for all purposes has decreased from \$6,500 annually to about \$1,000. The amount raised within the bounds of the Synod last year for Home Missionary purposes was \$2,000. In addition to which a legacy of \$1,600 had been received from the late Mr. Geo. Kerr, of Chatham, N. B. The Board is making efforts, with good hopes of success, to raise the minimum stipend all over the Synod to \$1,000 and a Manse. The report further announced the arrival of the Rev. Allan Pollok, as professor of Church History and Pastoral Theology in the Divinity Hall, Halifax, his salary being in the meantime guaranteed by the Colonial Committee.

FOREIGN MISSIONS.

Rev. Mr. McLEAN read the annual report of the Foreign Mission Board; while the mission at Santa, one of the South Hebrides Islands, had to be discontinued, the work on the Island of Erromanga was progressing most satisfactorily under the charge of Rev. Mr. and Mrs. Robertson, who now employ ten native assistants; there have been 24 members added to the Church out there, and between four and five hundred attend Divine service on the Sabbath. Miss Johns had gone to Madras as a missionary, the entire expense being borne by the congregation of St. Matthew's Church, which thus presents to the entire body a signal example of true Christian liberality, and should erase forever from the Treasurers returns the pitiful items of \$20, \$30, &c., showing

the sums given by various congregations to the work. The report was warmly received.

Rev. JAS. FRASER CAMPBELL, who had offered his services to the Synod as a missionary to a foreign field, was called on to state his views. He believed the foreign mission work was decidedly the most important; and that a Church by extensively devoting its energies to this branch would quicken the home Churches. He quoted the passage in which our Lord called on his disciples to preach the Gospel to all the world, beginning at Jerusalem, but not remaining there. He desired to go to some field where he could use the English language. After prayer on the subject,

Rev. Mr. McRAE believed, from all he knew, that Rev. Mr. Campbell would be extremely useful in Madras, India, where there is a very large heathen population that speaks English; under God it was probable English would eventually become the written and spoken language of India's 300,000,000 people. He moved a resolution, expressing a willingness to allow Mr. Campbell to go as a missionary, and noting two propositions from the Church of Scotland for him to go to Madras, and from the Canada Presbyterian Church inviting him to go to Formosa.

CHRISTIAN LIFE AND WORK.

Rev. FRASER CAMPBELL, on behalf of the ex-Moderator, presented a report on Christian life and work. It was incomplete owing to the small number of returns sent in, but such information as had been received was of an encouraging character.

Rev. Mr. HERDMAN, in the course of his remarks alluded to a very blessed communion service in Pictou, at which some 500 Protestants of all denominations were present.

Before agreeing to the final minute in reference to the consummation of union, which was in the same terms as that agreed upon by the other churches, three Ministers and one Elder, laid on the table a document stating that on account of the attitude of their congregations, they were unable in the meantime to enter the union. The congregations referred to being Pictou, Salt-springs, Earltown and Barney's River,

all of which are divided on the question of union. With these exceptions the Synod concurred cordially in the Minute for consummating the Union on the following day, at the same time expressing its belief that the separation from valued brethren in the County of Pictou would be only nominal and temporary. And, in evidence of the Synod's desire to maintain the old relations with them, it was agreed that they should continue to occupy the same relation to the several funds of the church as they had hitherto done, and as though they had entered the Union. Indeed, the kindness and tenderness of feeling manifested throughout, between the brethren who represented the dissenting minority and the Synod, was most creditable to the hearts and judgements of all concerned.

After the conclusion of all routine business the following minute was passed.

"The Synod of the Presbyterian Church of the Maritime Provinces in connection with the Church of Scotland, having, after taking the necessary constitutional means for ascertaining the mind of the Church on the subject, resolved to unite with the Presbyterian Church of Canada in connection with the Church of Scotland, the Canada Presbyterian Church, and the Presbyterian Church of the Lower Provinces, on the ground of the articles of Union agreed upon by the Supreme Courts of the negotiating Churches; and having, by the help of God, completed all preliminary arrangements,—Does now, whilst recounting with fervent gratitude all the goodness and mercy vouchsafed to this Church in the past—humbly trusting that the Divine sanction will be given to the solemn and important step about to be taken—and earnestly praying that the Holy Spirit in all His quickening and sanctifying influences may descend largely on the United Church—RESOLVE, and hereby does record its resolution, to repair forthwith, as a constituted Synod, to the VICTORIA HALL, the appointed place of meeting, for the purpose of consummating the Union with the aforesaid Churches, and of forming one General Assembly, to be designated and known as the General Assembly of the Presbyterian Church in Canada, and does at the same time declare that the

United Church shall be considered identical with the Presbyterian Church of the Maritime Provinces in connection with the Church of Scotland, and shall possess the same authority, rights, privileges, and benefits to which this Church is now entitled.—And further, with the view of ratifying the act of Union, the Synod does empower its Moderator to sign in its name the Preamble and Basis of Union, and also the Resolutions adopted in connection therewith."

This was done and the four Churches were accordingly united into one, under the designation of "The Presbyterian Church in Canada."

GENERAL ASSEMBLY.

First Day.

Tuesday, June 15, was the day on which the Union of the negotiating Churches was completed, and Victoria Hall was the place. Each of the courts having completed its own special work, they formed processions in their different places of meeting, and walked two by two, headed by Moderators and Clerks,—to the place appointed. The day was bright, and glorious with summer's fullest beauty. All nature seemed to smile upon the happy occasion.

Shortly after 11 o'clock the vast area of Victoria Hall was filled with ministers, elders and spectators. The number present is variously estimated from five to seven thousand. On the platform were five tables. Behind these, in the centre, was a large chair for the Moderator of the United Assembly, when he should be chosen, but in the meantime it was unoccupied. To the left was seated Rev. P. G. McGregor, Moderator of the Presbyterian Church of the Lower Provinces, senior Moderator, and Rev. A. Falconer, Clerk of Synod. On the right, the Very Rev. Wm. Snodgrass, D.D., Principal of Queen's University, Kingston, Moderator of the Presbyterian Church of Canada in connection with the Church of Scotland, and Rev. J. H. McKerras, M.A., Professor of Classical Literature in Queen's University, Clerk of Synod; on the extreme left Rev. G. M. Grant, M.A., Moderator of the Church of the Maritime Provinces in connection with the Church of Scotland, and

the Rev. Wm. McMillan, Clerk of Synod; and on the extreme right, the Very Rev. Wm. Caven, Principal of Knox College, Toronto, Moderator of the Canada Presbyterian Church, and Revs. Wm. Reid, M. A., and A. W. Fraser, joint Clerks of the Assembly. Behind these were seated several ex-Moderators and distinguished clergymen of all the churches, prominent among whom was Rev. A. Henderson, of the Canada Presbyterian Church, the oldest Presbyterian minister in Canada, being ninety-three years of age, and having exercised the ministry for sixty-six years. A great portion of the floor of the hall was covered with seats, those in the centre being devoted to members of the courts and the others to the public.

A gratifying circumstance was the reception of a congratulatory telegram from the Irish Presbyterian Assembly during the diet. A cable despatch was sent at the close to the Moderator of the General Assembly of the Church of Scotland, announcing the consummation of the Union. It is pleasant to be able to add that Rev. J. S. Mullan, one of the dissentients from the Union in the Church of Scotland Synod, formally withdrew his dissent during the meeting, and gave in his name for Union.

Shortly after eleven o'clock, all the members being in their seats, Rev. G. M. Grant gave out the 100th Psalm, commencing

“All people that on earth do dwell
Sing to the Lord with cheerful voice,
Him serve with mirth, His praise forth tell,
Come ye before him and rejoice.”

The whole audience rose and sang the psalm with great heartiness.

The Very Rev. Principal Snodgrass then read several appropriate portions of Scripture, after which Rev. Principal Caven offered up fervent prayer.

Rev. P. G. McGregor, who presided as senior Moderator, announced that the minutes adopted at the last meeting of the four courts would be read by the clerk of each Synod.

The minute was accordingly read in succession by Revs. W. Fraser, Prof. McKerras, A. Falconer, and W. McMillan.

Rev. W. Reid, of Canada Presbyterian Church, as the longest ordained of Clerks, then, on call of the presiding Moderator, read the preamble, the basis of Union, and the resolutions connected therewith, which had been engrossed on parchment.

The Moderators then, at the centre table, successively signed the basis and resolutions, in the order in which the several Churches were mentioned in the preamble, that is as follows:—The Very Rev. Principal Snodgrass, the Very Rev. Principal Caven, Rev. P. G. McGregor, Rev. G. M. Grant. While each Moderator was signing the document, the adherents of the Church he represented stood in token of their concurrence in his action. Each signature was prefaced by the Moderator saying, “In the name and by appointment of General Assembly of the Presbyterian Church of the Maritime Provinces in connection with the Church of Scotland (or as the case might be in each of the other three Churches), I affix my signature to the articles and resolutions now read.” The signing was in each case greeted with enthusiastic cheering.

Rev. P. G. McGregor then said:—The Moderators of the Presbyterian Church of Canada in connection with the Church of Scotland, of the Canada Presbyterian Church, of the Synod of the Lower Provinces of British North America, and of the Synod of the Maritime Provinces in connection with the Church of Scotland, having signed the terms of Union in the name of their respective churches, I declare that these churches are now united and do form one Church, to be designated and known as the

PRESBYTERIAN CHURCH IN CANADA.

The Moderators will now join in mutual congratulations, followed by you all, and while you hold hand by hand, we will join in singing the 133rd Psalm.

The presiding Moderator then constituted the General Assembly with prayer. The rolls of the different courts forming the Assembly were called in succession, by the Revs. Messrs. Fraser, McKerras, Falconer,

and McMillan,—and these formed the roll of the Assembly.

The Rev. P. G. McGregor then announced that the General Assembly of the Presbyterian Church in Canada, being duly constituted and having completed its roll was in a position to proceed at once to the election of a Moderator. He asked that a nomination be made.

NEW MODERATOR.

Rev. Dr. Taylor of the Erskine Church, Montreal, late of the Canada Presbyterian Church, came forward and said—

Brethren, the honour has been laid upon me of proposing the name of one of our number to be elected to the office of Moderator to preside over this great assembly. I beg to propose the name of the Rev. Dr. Cook, of St. Andrew's Church, Quebec, and recommend that he be chosen to fill that honourable and important office. I feel it is not necessary for me to do more than simply mention his name to secure his unanimous election to this office, yet I may be pardoned if I add one or two words in support of the nomination which I have just made. I might refer both to public and private considerations in support of this nomination. Let me refer especially to the fact that Dr. Cook has laboured in the service of the Church for forty years in the chief city of the Province of Quebec—and during the whole of that service has occupied a distinguished position among the preachers of the Gospel not only in his own denomination but among all religious bodies in this Province. If it is a Scriptural rule that a deacon discharging his duties well shall purchase for himself a good degree, much more may I draw the conclusion that one who for such a long term of years has shown himself to be a workman who need not be ashamed, may be considered worthy to fill the honourable office to which I propose to elect him. I may also refer to the services which Dr. Cook has rendered in connection with the negotiations for union. He has laboured zealously, earnestly, and perseveringly in this good work, and if we had not enjoyed his assistance and the weight and influence of his name, I question very much whether this union would have been so soon and so happily consummated as it is this day. I do not refer alone to the services he has rendered to the cause of union in this country, but I refer also to the immense benefit which Dr. Cook has rendered in the fatherland, on the floor of the General Assembly of the Church of Scotland. I beg to propose that the Rev.

John Cook, D.D., of St. Andrew's Church, Quebec, be the first Moderator of this General Assembly of the Presbyterian Church in Canada.

Rev. Dr. Bayne, of Pictou, late of the Presbyterian Church of the Lower Provinces, seconded the nomination.

The motion was then carried, the whole Assembly rising to its feet, and applauding warmly.

After the Doxology had been sung,

Rev. Dr. Cook, attired in his ministerial gown, took his seat in the Moderator's chair, being greeted with loud cheers. He addressed the Assembly as follows:—

DR. COOK'S ADDRESS.

Brethren, ministers and elders of the Presbyterian Church in Canada,—I thank you very much for the honour you have done me in placing me in this chair. I am very sensible that I can but inadequately discharge the duties which it imposes, but I see around me, from the various bodies of which the United Church is now composed, many whose sound judgment and conciliatory temper have justly obtained for them a large influence among their brethren, and I count with confidence on their advice and assistance should any difficulty arise in the course of our deliberations. In taking this chair in which your kindness has placed me, I cannot help recalling the circumstances in which twice before I was called to fill a similar situation. The first occasion was in 1838, and in this city. The Synod had been but lately constituted; most of its members were in the flush and glow of early manhood, new to the country in which they had come to live, new to the position in the church, ready for any kind of work, ready, too, for strife and debate, though, to say the truth, these generally meant as little as the strife of boys, who without one unkind feeling wrestle with one another only to exercise their powers and try their strength. Those were happy days, too soon to come to an end. In a few years a season of trouble came, calling for more serious deliberation and more strong decision. It happened to the noble Old Church from which we were all descended to be rent in two hostile parties, and to many it seemed that sound principle required a similar division here. Of these was the then Moderator, Mark G. Stark, a man whom I respected then, and whose memory I revere still, for his scholarly attainments, his gentle spirit, and his unassuming wisdom; and as he left the chair to join the brethren who seceded, I was called to it to receive their

protest and bid them an affectionate farewell. Of those who took a lead on that memorable occasion, on either side, most have passed away—Bain, Rentoul, Gale, Esson, on the one side; McGill, Machar, Urquhart, Black, Mathieson, on the other—let us hope and trust, to enter on the better life in which they who took different sides in the strifes and divisions of earth found themselves united in the higher work which is provided for the redeemed and renewed in Heaven. It was a season of darkness and depression then; of doubt and uncertainty as to the future of the Church, both here and in Scotland. Now, after the long interval of thirty years, I stand by your favour once more in the same place, and rejoice to think that it is a season of triumph for which there is just cause that we should congratulate one another, and just ground why we should offer thanksgiving to God. When I speak of triumph I hope I shall not be misunderstood as if I meant, or could possibly mean, triumph over those of our brethren in any of the Churches who looked coldly on the union or were hostile to it. That is a triumph yet to be gained, and which will, I trust, be gained, by persuasive reason, by conciliating kindness, by exhibiting harmony among ourselves, and the practical benefits of union. The triumph of which I speak is of a different and of a nobler character. It is the triumph of Christian principle over the party feeling which would have kept us apart; triumph over the selfish principles which are nourished and strengthened by division; triumph over the jealousies and rivalries that grow up in a lengthened period of discussion; triumph in spirit over ourselves in that which in us is least worthy; triumph over what hinders men from acting together whom every consideration of the Master they serve and of the cause in which they are engaged should bind together as brethren loving and beloved. For, if I understand the formalities of this day—if I rightly interpret the meaning of those deeds to which the Moderators of the respective Synods have set their seals—it is, that this day we resolve to lay aside the hard thoughts we may have entertained of one another—and to drop the remembrance of the hard speeches which have been uttered on either side, and that, God helping us, no remembrance of them shall be allowed to provoke strife and bitterness, but rather that all strive after good works. Is not this the case, brethren? Have I rightly interpreted the meaning of this day's formalities? Then hath God given us the spirit of love. He will give us also the spirit of power and of a sound mind, power to contend with prevailing evils, wisdom to

choose the best ends and the best means of attaining them; and then, though in this union no object of worldly interest or ambition can be gained by any of us, the gain in the end will be great notwithstanding. There is an approval of conscience; there is a comfort of love; there is the strength of united action; there is godly fellowship to go forth with, and community of feeling in the Christian work; there is the hope that fellowship shall grow and increase. May this Canadian Church, of which we now lay the foundations, be an honoured name among those who contend for Christ and His cause. Above all we have, as we trust, the approbation of Heaven in the step we have taken, and what glory can be conceived to transcend this? I may, perhaps, take this opportunity of saying now what I have said else where, that far larger union is, I trust, in store for the Churches of Christ even in Canada, than that which we effect this day. That is but a small step to the union which Our Lord's intercessory prayer seems to contemplate, which the necessities of the Church in its present conflict with practical and speculative infidelity seem to require, which must be reached ere the Church attain to knowledge of the stature of the fulness of Christ. When there was so complete an identity of sentiment and practice, it should not have required so much negotiation and so many preliminaries to bring people together. But now that it is accomplished, it behoves us in this matter of union as in regard to all Christian duty, to be looking and pressing forward to greater attainments; and it might, I humbly think, help to such attainments, as far as we are concerned, if we could be induced to regard our Church organization and the Church organization of others with somewhat different views and objects than those to which we have been accustomed. In regard to our own organization, it is of course very reasonable that we should prefer it to others, and it is more than reasonable—it is necessary—that we should discern in its leading features a conformity to the requirements of Scripture. We could each of us be eloquent on the excellencies of our common presbyterianism as Dr. Story recounted them in the last General Assembly of the Church of Scotland,—its love of freedom, its pure doctrine, its protest against mediæval superstitions, and its simple and reverent worship. But it is not necessary that we should hold it absolutely perfect. The perfection which attaches to the great Head attaches not either to the united Church nor any of its organizations.—“Not as though I had attained either were already perfect”—such was the feeling of Paul, even when he had become such an

one as "Paul the aged," and as it is the feeling of every believer, so should it be the feeling of every Church in regard to itself. No Church is entitled at one and the same time to disclaim infallibility theoretically and claim it practically. We justly revere the men of Glasgow in 1638, and of Westminster in 1643, but they were not inspired prophets more than we; and no larger union will be accomplished if we hold in regard of them, or other Churches in regard of their founders, that every part and parcel of what they established, is as little to be touched or altered as the words of the Evangelists and Appotles, or as if they had all been written down in some New Testament Book of Leviticus. Taking this somewhat humbler view of our own Church organization than we, more than others generally, are accustomed to take of their Church organizations, we shall be prepared to look with other objects to such other organizations than perhaps we have been accustomed to. There has been a strong tendency everywhere to expose and protest against the errors and the deficiencies of other bodies. There would, I apprehend, be greater profit in looking for and marking the good there is in them. I am deliberately of opinion that there is not one Christian organization from the Church of Rome down to the last-formed gathering of the Plymouth Brethren from whence some good lesson might not be learned, and which could be added, for its advantage, to our common Presbyterianism. It is to the prevalence of such reasonable humility in respect to themselves and charitable construction in regard to others in the Protestant Churches of the Dominion that I look for a union in the future before which the present—blessed and auspicious though we justly account it—shall appear slight and insignificant. May God hasten it in His time.

Rev. Dr. Topp moved, seconded by Rev. Dr. Jenkins, the appointment of the Synod Clerks of the different uniting bodies as interim Clerks of the General Assembly.

The motion was adopted unanimously.

After singing a hymn, the proceedings closed by the Moderator pronouncing the benediction.

These proceedings occupied three hours, from 11 A.M. till 2 P. M. The Afternoon Session was devoted to praise and prayer.

Second Day.

The Assembly met at 11 o'clock in Erskine Church. The members present nearly filled the body of the building. Dr. Cook, Moderator, presided, and the min-

utes were read by Professor McKerras. The first work done was the reconstruction of Synods and Presbyteries. The division into Synods, finally agreed upon, was as follows: 1. Synod of the Maritime Provinces; 2. Synod of Montreal and Ottawa; 3. Synod of Toronto and Kingston; 4. Synod of Hamilton and London; 5. Synod of Manitoba and British Columbia. Our Synod as thus constituted includes Nova Scotia, New Brunswick, P. E. Island, Newfoundland and Bermuda, within which the following division into Presbyteries was agreed upon by the Synod and sanctioned by the General Assembly: 1. Presbytery of Newfoundland; 2. Presbytery of Sydney (Cape Breton); 3. Presbytery of Victoria and Richmond; 4. Presbytery of Pictou; 5. Presbytery of Wallace; 6. Presbytery of Truro; 7. Presbytery of Halifax; 8. Presbytery of Lunenburg and Yarmouth; 9. Presbytery of St John; 10. Presbytery of Miramichi; 11. Presbytery of P. E. Island.

The Synod met in the afternoon and was constituted by the senior member present,—Rev. R. S. Patterson. Subsequently Rev. Robert Sedgewick was elected Moderator and Rev. A. Falconer Clerk. The Presbyteries met and formed their Rolls, and organized. The Synod agreed that its next meeting should be at St. John, N. B., on the second Tuesday of October.

The evening was devoted to Home and Foreign and Acadian Missions.

Third Day.

Fraternal greetings and congratulations were received from the Methodist Conference and the Church of England Synod.

CONSTITUTION OF THE ASSEMBLY.

The Committee to which this subject was referred reported in favour of next Assembly being composed of one in four of the ministers and the same number of elders. After considering all the circumstances of the case it was agreed to hold another General Assembly including all, like the present, and meantime to send down to Presbyteries an Act for a Representative Assembly for the year 1877 and succeeding

years,—the proportion of representation being one minister of every four, and an equal number of elders. Twenty five members of Assembly to form a quorum.

COMMITTEES.

Numerous Committees were appointed to attend to various departments of the Church's work until next Assembly. A Committee on Polity was appointed—a sort of Commission of Assembly—to meet at Montreal on September 1st to deal with a variety of subjects and report to the Assembly. An overture largely signed was read recommending the appointment of a Home Mission Agent. The subject was postponed. The question of the Bible in Schools as referred to this Assembly by the late General Assembly of the C. P. Church, was handed over to a special Committee. The subject of Sabbath Observance as sent up by our Synod was similarly dealt with. A special effort is to be made in the next Dominion Parliament to induce Sabbath Observance in Government departments and on public works.

The following gentlemen were appointed delegates to the Conference which is to meet in London, England, on the 17th July—in reference to a General Council of Presbyterian Churches,—Rev. Dr. Topp, Very Rev. Principal Snodgrass, Dr. Willis, Rev. D. M. Gordon, B. D. (of Ottawa) Mr. Gray, and H. B. Webster, Esq.

MANITOBA.

Our Church is still weak in the great North West. There are serious difficulties about the finances of the Manitoba College. The whole subject was brought before the Assembly, and it was at last resolved to appoint a Committee of five—Rev. G. M. Grant, Convener, to raise the money.

THANK OFFERING AND THANKSGIVING.

Mr. Croil thought we were likely to fail in one of the expected results of the union unless something more were done. He suggested that the Moderator take an early opportunity to issue a pastoral letter urging all congregations to make a grand thank-offering for the mission schemes of the

Church. He also desired to see at least two members of each Presbytery visit each congregation within their bounds, explain to them the history of the union and the results that were expected to flow from it in a financial point of view. He moved a resolution in conformity with these suggestions, the pastoral letter to be read from the pulpit by the ministers.—Carried.

Rev. R. Campbell (Montreal) moved that some Lord's Day be indicated on which special thanksgiving be rendered to God for the union.—Carried. The first Sunday in September was indicated by the Moderator.

CLOSING.

On motion of Rev. Mr. Cochrane, the thanks of the Assembly were tendered to the hospitable citizens of Montreal, who had entertained the delegates, to the ministers and elders of the Churches given up to the services of the Assembly, to several railway and steamboat companies for reduced fares, and to the several newspapers in Montreal and elsewhere which had published reports of proceedings.

The Moderator, in closing the Assembly, addressed to them a few words of admonition. He advised them not to expect too much from this union. A union of one imperfect body with another could not be expected to produce other than imperfect results. He especially asked them to avoid all matters in which they were likely to differ. (Hear, hear). It would be the easiest thing in the world for a controversy to spring up in this Church about the dis-establishment of the Church of Scotland. We had nothing to do with that. (Hear, hear.) He did hope we would mind our own business, and allow the churches in Scotland to mind theirs. He concluded by solemnly entreating every minister and elder to look well after his own personal relations with God.

Rev. Archibald Henderson, of St. Andrew's, the oldest minister in the Church offered up prayer. Then, after the singing of a hymn, the Moderator pronounced the benediction, and the Assembly adjourned to meet in Toronto next year.

INCIDENT AT THE MEETINGS OF SYKOD IN MONTREAL.

The most touching scene ever witnessed in our Synod was that on the last day of the Session in Montreal, when previous to adopting the final minute to unite, the ministers of Pictou town, Saltsgrings, and Earltown, and the Elder from Barney's River, handed in a statement that owing to the attitude of their congregations they were unable in the meantime to go along with the Synod, and that they must therefore remain outside of the Church they longed to be with. The Rev. D. MacRae gave expression to the sentiments of the Court in the minute on the subject, but his remarks and spirit were far superior to any minute that could have been conceived. We all had known Mr. MacRae before as a man of great intellectual strength, and a speaker of singular force and precision, but now he appeared as a man of deep and commanding sympathy. His voice faltered; tears started to his eyes; the thought of separation for a time from brethren he had long counselled worked and prayed with came before him in all its meaning, and fairly overpowered him. And every heart responded to the broken tones. A sympathetic movement through the whole Court, a deep sigh here and a bowed head there, all showed that a single touch more would have turned our Synod into a Bochim. Had the strongest opponent of Union been present, he would have said, I dare not take on me the responsibility of making this separation,—of keeping my minister from the brethren he loves, by forcing him into isolation from all those he has hitherto worked with. God wills it. The Church has spoken. Let us not strive longer lest haply we be found fighting against God.

LETTERS OF REVDS. R. MCCUNN AND T. DUNCAN.

The following letter from Mr. McCunn was received and read at the Synod in Montreal. We insert it with pleasure, and also Mr. Duncan's answer. Our readers we are sure will be delight-

ed with the tone of both communications:—

THE MANSE, RIVER JOHN, }
5th June, 1875. }

My Dear Moderator,—

I think it due both to you and to ourselves, to explain to you, in a few sentences, our position in the Presbytery of Pictou. I do not write officially as the Clerk of Presbytery, nor am I formally authorized by the minority of our Synod to make any statement. Nevertheless, I send you this letter, and you may use it as you think best.

In October last, immediately after the New Glasgow meeting, it was arranged that I should communicate with the Colonial Committee, lay before them a statement of our position, and indicate that any further action, on our part, would be very much guided by the reply we might receive from the Committee, and the advice they might deem proper to give us in the circumstances. Members of the Synod are, for the most part, aware of the nature of the reply received. (I enclose a copy). As far as we are concerned, "They have no difficulty in frankly accepting and recognising the continued adhesion to the Church of Scotland of those congregations in Pictou who have not been able to follow their brethren into an incorporating union with the other Presbyterian Churches in the Colony." They further entreat all the parties concerned to "follow after the things that make for peace," so that there may for ever be cherished sentiments of mutual respect and confidence, and I am sure it must be matter of the most sincere thankfulness to all of us that there has been, in our Maritime Provinces, not the slightest trace of bitterness, so far as I am aware, between the two parties. On the contrary, during the past winter, there has been more delightful working together in connection with our "times of refreshing," than at any former period; and hundreds of our Pictou people will have reason long to remember the labours in our midst of our honored brethren, the Rev. G. M. Grant, and still more specially the Rev. J. Fraser Campbell. I need scarcely say that the prospect of parting ecclesiastically with these beloved brethren, and

a score of others equally esteemed, is extremely painful.

Is the parting altogether inevitable? Is it not possible for you to remain with us, since it is impossible for us to go with you? Does it not seem as if the fierce contentings for Disestablishment at home, made it all but necessary for Ministers of the Church of Scotland here to remain in her connection in the meantime, and reward her for all her care with our very fullest sympathy?

Circumstances have certainly changed since our union negotiations were entered into, and more particularly since our last meeting of Synod, and the change does seem to us sufficient to enable you and our brethren of the majority to have firm ground to stand upon in saying to the other negotiating churches: "We were quite prepared to proceed to the consummation of the proposed union, but for two things:

First—The certain hopelessness of carrying our Pictou brethren with us.

Second—The seeming hopelessness of permanent harmony between parties that have so recently resumed, in the old land, a strife that seemed to be, and certainly should be, forgotten and laid aside.

I shall be very thankful if this letter shall have any weight in enabling our brethren to decide not to consummate what the Colonial Committee deeply deplore "the threatened division in the Synod of the Maritime Provinces." If you can remain with us, we shall be a happy, harmonious, and prosperous Synod, as of old, and with our new and universally esteemed Professor, in a far more favorable position than ever. If, on the other hand, you must leave us, we shall part sorrowfully but happily, we shall part in peace. Will you cause that this letter be read to the brethren.

Yours, very sincerely,

ROBT. MCCUNN.

JUNE, 1875.

My Dear Brother,—

Your letter of June 5th was received and read to the Synod on the 12th. I was absent on account of sickness, but as your letter was addressed to me, I

was requested to answer it personally while at the same time the mind of the Synod was expressed in the following deliverance:

[The deliverance will appear in the minutes next month.]

This deliverance expresses my own views so entirely that perhaps, it is unnecessary to say a word more. Yet, as you have written fully, perhaps I should express at some length my own feelings, which, I believe, interpret the feelings of all the brethren.

With regard to the reply of the Colonial Committee, it is sufficient to point out that the principles they lay down for their action and guidance are all that could be desired by us. They frankly accept your remaining in your present position should you feel it your duty to do so. They could not do otherwise. And "on the other hand, they have just as little difficulty in preparing for *cordial co-operation* in any way possible to them with Churches everywhere in Canada, as in all the Colonies, united upon a basis satisfactory to the General Assembly." Since that reply was sent us, the General Assembly has met. The full debate on the report will doubtless be given in the RECORD, and there is certainly no possibility of mistaking the attitude and desires of the Church. They shrink from concurring any minority into accepting the situation, but they earnestly deprecate divisions in the Colonies on questions agitated in Scotland. They approve of our basis and bid us God speed. Is there then any other way of "following the things that make for peace," than by considering our position from a Canadian point of view, and by going forward in this country on the path indicated by the Great Head of the Church?

You suggest two reasons why we should decline to go forward and unite with our brethren. (1.) The hopelessness of carrying our Pictou brethren with us. We are not without hope. Why should we be, dear brother? You all are in favor of Union and are kept back only by the attitude of your Congregations. And is not the Lord able to make them willing in the day of His power. It is His will that we should be one, and that brethren should dwell together in unity. Is it not your duty then

and ours to cry unto Him and give Him no rest till he turn the hearts of the people? Besides, when the collective Church decides in regard to matters in which the Word of God gives no positive direction, is there any other intelligible principle than that the minority should fall in with the overwhelming majority? But especially when, as in the present instance, the action of the majority is not only in harmony with, but is, we believe, fully and positively sustained by the Divine Word, may we not regard this as the will of the Head as expressed by the voice of the Church? How does our Church stand on this question? Out of the 141 ministers of the Kirk in old Canada, only 8 dissented from the resolution to unite. Already one, if not two, of these has come in, and we believe that all will follow, in a very short time. In the Maritime Provinces our people, outside of the one County, are unanimously in favor, and you are aware that in Pictou there are very many warm friends of union. God has given us a great and broad land extending from the Atlantic to the Pacific. Much as we love the County of Pictou, may we not ask is it reasonable to require the whole Dominion to wait indefinitely till Pictou makes up its mind to march in line?

(2.) You allege as a second reason for delay the contentings about Establishment in Scotland, and consequently the seeming hopelessness of permanent harmony between parties that have resumed strife in the old land. I need not point out to you, dear brother, that these parties have no existence here; that there are no such parties; that no Church Court in Canada has given or would dream of giving any deliverance on the question of dis-establishment. These are Scottish matters; and in the language of our first Moderator, Dr. Cook, let the Scottish Churches attend to their own business, and let us attend to ours. What have we to do with the question of Establishment? Neither you nor we propose to Establish a Church in Canada. We have enough work of our own to attend to in this country, and we look to the Lord for wisdom and energy to enable us to perform the doing of it. Let me assure you that in the re-united Church

this question will never come up. Some of us have doubtless strong opinions and feelings on one side of the question, and some of us are equally strong on the other side; but surely the best way to moderate those feelings and to keep them in their proper place is to come together and agree, consider them matters of forbearance, especially as they can never have any practical bearing here. The Church of Scotland will thus have many friends while she can have no enemies on this side of the water. Surely it is more to her advantage to have in Canada a great Church based on her principles and rejoicing in her inheritance, than to have her identified with only a few congregations.

Excuse me for having thus referred to the two reasons for delay stated in your letter. To have taken no notice of them would not have been respectful, and I can hardly tell you how much we esteem and love you and the other brethren in the County of Pictou. The mere thought of parting with you is bitterness inexpressible; yet we hope and trust that the parting is only nominal and temporary. We have kept your names on our roll that you may join us whenever in the Providence of God the way seems open to you, without any fresh action on our part being needed. We have had to arrange our Presbytery bounds, but should any re-arrangement seem to you necessary, it can be had. We trust that you will continue to assist our schemes and to receive from them any of the benefits they are intended to give.

We rejoice with you that God has so blessed your congregations, that there is not the slightest trace of bitterness between those who are in favor and those who are opposed to union. God who has done so much can do more.

Dear brother, come with us. Already the Lord has done us good. We are rising above mere personal and local considerations. The currents of a larger life are flowing in our souls. Come with us, and we will do you good. Come with us, and you will do us good. The Lord hath spoken good concerning Israel. Leave not to your children the memories of division. Bring not up the children of your people divided from their brethren.

With earnest prayer that you may be
guided of the Lord,

I remain,

Yours Faithfully,

THOMAS DUNCAN,



GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND.

This venerable Court met with the usual state Ceremonial in Edinburgh on the 20th of May. His Grace the Earl of Rosslyn was the Lord High Commissioner who, as usual, held his levee at Holyrood Palace on the morning of the opening day of the Assembly. The long procession, usual on similar occasions, was formed from the Palace to St. Giles' Church, where the introductory services of the Assembly are attended. On the present occasion, as usual, the attendance was large; and the Moderator for the past year, Dr. Trail, preached his Moderator's sermon. This over the August and select assemblage retired to the Assembly Hall where the Fathers and Brethren are out in full and dignified force. As the Lord High Commissioner approaches, the Signal Gun from the Castle announces the fact, and as he enters the Throne Gallery the Assembly rises and remain standing until the noble Earl makes his bow. After which the past Moderator constitutes the Assembly by prayer, and after the election of his successor, retires in his favour. The Rev. James Sellar, D. D., of Aberlour was, on this occasion, unanimously chosen. His Grace then presents his Commission just like an ordinary Elder, which is read by the Clerk and recorded by the pleasure of the Assembly. The Queen's letter is read and her £2000 presented, and a few well chosen words from the Moderator to the Lord High Commissioner, and the Assembly is ready for work.

Reports are then given in and the Assembly is really in the midst of work. During the year the death of Dr. Cook, the Principal Clerk, leaves that office vacant. They very Revd. Principal Tulloch was chosen his successor. The Assembly's Report on Education, being a standing protest against the expulsion of Religion from the Schools, shows 120

schools attended by 9,000 children. This Committee receive much strength from the friends of the Baird Trust.

Quite an exciting scene was witnessed on the occasion of the consideration of Mr. Baird of Cambusdoon to aid the Aberdeen Church extension, &c., Association, on condition that we should be satisfied with the appointment of the first minister. At which such men as Dr. Sory and Dr. Pirie came out in their war paint, lest truly something akin to the much feared and detested patronage of which the Church so very lately got rid. The matter was left in the hands of a Committee.

The Report of the Committee on Christian life and work was given in by Professor Charteris, and among the interesting facts which it brought to notice was that the Revival commonly known as the Moody and Sankey Revival had wrought wonderful good for the Church of Scotland. Dr. Wallace regarded the work of this Committee as unimportant, and therefore moved for its dismission, and was seconded by the Rev. F. L. Robertson. Professor Charteris, however, replied to Dr. Wallace with the effect of securing the continuance of the Committee by a vote of 157 to 50.

The Report of the Endowment Committee was presented by Dr. Smith. This after all is the great work of the Church of Scotland, as a national Church. During the year 18 new Parishes have been endowed, making the total number endowed by this great scheme up to the present date is 215. Such a work as that carried on under the supervision of the Endowment Committee must commend itself to every well-wisher of the cause of Christ throughout Scotland. Church in poor and more sparsely settled sections of the land are taken and endowed so that forever the ministers' salary is safe. To this amount the congregations can add as much as they please; but they can neither give nor take away the endowment and the annual return yielded by it. It is the gift of the Church.

An important item of business came up on the subject of the admission of ministers from other dissenting Churches and other bodies. Applications were made from the Free Church, the United

Presbyterian Church, the Free Methodist Church, and from the Evangelical Union, add with two exceptions the recommended Ministers and Probationers were admitted. On the subject 52 overtures from Presbyteries came up. Some Presbyteries petitioned in general terms that Ministers and Probationers be admitted in whatever way the Assembly saw fit. They simply asked the Assembly to pass a law on the subject. Other Presbyteries sought the Assembly to empower the Standing Committee to admit or reject applicants. Others sought that Presbyteries have this power. The fourth class of petitions sought that the Assembly's Commission have the approval of the Presbytery's action in the matter. The remaining class would give congregations power to elect ministers from other bodies. A committee was formed to consider the matter.

Professor Blaikie, an enthusiastic Gaelic scholar sought and obtained the sanction of the Assembly to the appointment of a Celtic Chair in the University of Edinburgh. He says that no man ought to attempt to preach Gaelic who was not master both of Gaelic and English.

The Committee on reunion was instructed by a motion by Professor Charteris and seconded by Lord Burleigh to approach the other Presbyterian Churches in Scotland, with a view to union, and after an animated discussion the Assembly closed, rising with the usual formalities.

REPORT OF THE COLONIAL COMMITTEE.

Rather than give a brief note of the work of this Committee for the year in our Synopsis of the General Assembly, we have chosen for obvious reasons to give a somewhat more extended outline of its work for the year in a separate article. The work of this Committee of the parent church is truly an arduous one. Its operations extend over the whole Colonial Empire. And besides all this, along the lines of travel on the Continent of Europe, and wherever Scottish Presbyterians are found

permanently located in foreign countries, this committee seeks to provide the ordinances of Religion. This is sometimes done by appointing a minister temporarily to these places for a few months during the travel and holiday season, or permanently as the requirements of the case may demand.

In Ceylon the Committees' work is being prosecuted with its usual vigour, and yet the complaint of long continued vacancies and the impossibility from want of men to get them supplied.

From the United Churches of Australia, Queensland and New Zealand, gratifying reports have been received by the Colonial Committee. They have all received aid both in Ministers and money from the Church of Scotland, during the year, and will continue to do so, so long as they are required, and in their endeavors to raise a native Ministry in these different Churches, the Colonial Committee most heartily concurs, and most generally aids.

British Columbia is now in the enjoyment of the labours of Rev. Messrs. Clyde, Murray and Dunn, as the result of a visit of the Rev. Simon McGregor to Scotland, who, together with the Rev. Mr. Nichols, of Washington Territory, U. S., will form the Presbytery of Vancouver's Island.

In Ontario and Quebec student Catechists are doing a good work. They are partly supported by the Home Church and partly by the Presbyteries of the bounds in which their work is situated. And then coming to our own bounds within the Maritime Provinces, the most important feature of the year is the establishment of a chair in the Divinity College at Halifax, to which the Rev. Professor Pollok has been, to the great satisfaction of all concerned, appointed. He is to occupy the chair of Church History and Pastoral Theology, and we are happy to say that he is now in Halifax preparing for the work of the winter.

To Jamaica, to South America, the Committee sends its agents. The work is great, the harvest is plenteous, but in all quarters the laborers are few. Let all who wish well to the work pray the Lord of the harvest.

Basis of Union of the Presbyterian Churches throughout the Dominion of Canada.

PREAMBLE.—The Presbyterian Church of Canada in connection with the Church of Scotland, the Canada Presbyterian Church, the Presbyterian Church of the Maritime Provinces in connection with the Church of Scotland, and the Presbyterian Church of the Lower Provinces, holding the same doctrine, government, and discipline, believing that it would be for the glory of God and the advancement of the cause of Christ that they should unite and thus form one Presbyterian Church in the Dominion, independent of all other Churches in its jurisdiction, and under authority to Christ alone, the Head of His Church and Head over all things to the Church, agree to unite on the following Basis, to be subscribed by the Moderators of the respective Churches, in their name and on their behalf.

BASIS.—1. The Scriptures of the Old and New Testaments, being the Word of God, are the only infallible rule of faith and manners.

2. The Westminster Confession of Faith shall form the subordinate standard of the Church; the Larger and Shorter Catechisms shall be adopted by the Church, and appointed to be used for the instruction of the people,—it being distinctly understood that nothing contained in the aforesaid Confession or Catechisms, regarding the power and duty of the Civil Magistrate, shall be held to sanction any principles or views inconsistent with full liberty of conscience in matters of religion.

3. The government and worship of this Church shall be in accordance with the recognised principles and practice of Presbyterian Churches, as laid down generally in the "Form of Presbyterian Church Government," and in "The Directory for the Public Worship of God."

The aforesaid Churches further agree to the following resolutions:—

I. RELATIONS TO OTHER CHURCHES.

—(1.) This Church cherishes Christian affection towards the whole Church of God, and desires to hold fraternal intercourse with it in its several branches, as opportunity offers.

(2.) This Church shall, under such terms and regulations as may from time to time be agreed on, receive ministers and probationers from other Churches, and especially from Churches holding the same doctrine, government, and discipline with itself.

II. MODES OF WORSHIP.—With regard to modes of worship, the practices presently followed by congregations shall be allowed, and further action in connection therewith shall be left to the legislation of the United Church.

III. FUND FOR WIDOWS AND ORPHANS OF MINISTERS.—Steps shall be taken, at the first meeting of the General Assembly of the United Church, for the equitable establishment and administration of an efficient Fund for the benefit of the widows and orphans of Ministers.

IV. COLLEGIATE INSTITUTIONS.—The aforesaid Churches shall enter into union with the Theological and Literary Institutions which they now have; and application shall be made to Parliament for such legislation as shall bring Queen's University and College, Knox College, the Presbyterian College, Montreal, Morrin College, and the Theological Hall at Halifax, into relations to the United Church similar to those which they now hold to their respective Churches, and to preserve their corporate existence, government, and functions, on terms and conditions like to those under which they now exist; but the United Church shall not be required to elect Trustees for an Arts Department in any of the Colleges above named.

V. LEGISLATION WITH REGARD TO RIGHTS OF PROPERTY.—Such legislation shall be sought as shall preserve undisturbed all rights of property now belonging to congregations and corporate bodies, and, at the same time, not interfere with freedom of action on the part of congregations in the some locality desirous of uniting, or on the part of corporate bodies which may find it to be expedient to discontinue, wholly or partly, their separate existence.

VI. HOME AND FOREIGN MISSIONARY OPERATIONS.—The United Church shall heartily take up and prosecute the

Home and Foreign Missionary and benevolent operations of the several Churches, according to their respective claims; and with regard to the practical work of the Church and the promotion of its Schemes, whilst the General Assembly shall have the supervision and control of all the work of the Church, yet the United Church shall have due regard to such arrangements, through Synods and Local Committees, as shall tend effectually to unite in Christian love and sympathy the different sections of the Church, and at the same time to draw forth the resources and energies of the people in behalf of the work of Christ in the Dominion, and throughout the world.

VII. GOVERNMENT GRANTS TO DENOMINATIONAL COLLEGES.—In the United Church the fullest forbearance shall be allowed as to any difference of opinion which may exist respecting the question of State grants to Educational Establishments of a Denominational character.

Resolution regarding the Disposal of the Temporalties' Fund of the Presbyterian Church of Canada, in connection with the Church of Scotland.

The Temporalties' Fund shall remain, as at present, in the hands of a Board the membership of which shall be continued after the consummation of the Union, by the remanent members having power to fill vacancies caused by death, resignation, or otherwise; and the administration of the Fund shall be continued on the same principles and for the same purposes as at present, until the vested rights of all Ministers' and Probationers shall have lapsed; and these rights shall be held to be the following:—(1) The annual receipt by Ministers now receiving four hundred and fifty dollars (\$450), four hundred dollars (\$400), or two hundred dollars (\$200), of the same amount during their lifetime and good standing in the Church; (2) the annual receipt of two thousand dollars (\$2000), in perpetuity by the Treasurer of Queen's College; and (3) the annual receipt of two hundred dollars (\$200) by all the Ministers who shall be on the Synod Roll at the time of the Union, and by all recog-

nized Probationers and Licentiates engaged in active service, during their lifetime and good standing in the Church—all salaries of two hundred dollars (\$200) to be increased to four hundred (\$400) each, when the recipients of them shall have retired, with the consent of the Church, from the active duties of the ministry. The Temporalties' Board shall, if necessary, draw upon the capital of the Fund in order to meet the aforesaid requirements. As soon as the Fund, or any part of it, shall no longer be required for these purposes, it shall, with the exception of the aforesaid annual payment to Queen's College of two thousand dollars (\$2000), or the same capitalised, be appropriated to a Home Mission Fund for aiding weak charges in the United Church.

Name of the United Church.

The United Church shall be styled "THE PRESBYTERIAN CHURCH IN CANADA."

Committee Minutes.

Minutes of the Home Mission Board.

St. Gabriel's Church, Montreal, June 16.

At which time and place the Home Mission Board met.

Present, Rev. G. M. Grant, Convener; D. McRae, John Campbell, John McMillan, William McMillan, and R. J. Cameron.

The Rev. John Campbell was appointed Clerk, *pro tempore*.

The supplements for the half year ending first day of August, 1875, were disposed of as follows; according to Presbyteries.

It was found that the following Presbyteries required no supplement, viz., the Presbyteries of Halifax, P. E. Island, and Restigouche.

Applications were made from the following Presbyteries for aid, which were severally granted; Pictou Presbytery for (a) River John, \$40; (b) McLellan's Mountain, \$30; (c) Pugwash, \$90.00; (d) Barney's River, \$115.00. From the Presbytery of St. John for the Congregations of Nashwaak and Stanley, and Woodstock and Northampton. It was agreed to grant \$150 from the funds of the Board, and to apply to the Colonial Committee for the

additional sum of \$120.00. Presbytery of Miramichi: Tabusintac, \$100; Black River and Red Bank, \$50.

CATECHISTS.

Mr. John McLean, of Broad Cove, is paid by the people among whom he labors. Mr. G. L. Gordon, labouring at Lochlomond, and Mr. McEachern, River Inhabitants, are to be paid in part by the people among whom they labour, and in part by the Home Mission Board. The Convener was authorized to apply to the Colonial Committee for the sum necessary for this purpose. The Convener was further authorised to pay the travelling expenses of Mr. McEachern from Kingston to the field of his labours in Cape Breton.

The Board then took up the subject of the increase of stipends to a minimum of \$1000. The Sub-Committee on this subject reported that they had prepared a circular, and forwarded the same to all congregations interested. Responses were received from three congregations, viz.:

(a.) From Campbellton, N. B., to the effect that having increased the minister's stipend from \$730 to \$800, they ask for a grant of \$70.00 in the terms of said Circular.

(b.) Truro increased \$165, and made application to the Board for the sum of \$135, to bring stipend up to \$1000.

(c.) Georgetown made an increase of \$140, and was entitled to a supplement of \$120 in terms of the Circular.

In view of which applications it was agreed that the Convener be requested to communicate with the Colonial Committee explaining the whole scheme, and should the same meet with the Colonial Committee's approval, to draw in addition to the sums necessary for the ordinary obligations of the Board, the sum of \$325.00, to expend the same in terms of the circular.

The sum of \$17.00 was ordered to be paid to the Rev. R. J. Cameron, for postage on RECORDS, &c.,

THE THEOLOGICAL PROFESSORSHIP.

It was agreed to thank the Colonial Committee for their generosity in providing in the meantime the salary of the Professor, and recommend the Synod to declare Professor Pollock member of the Presbytery of Halifax, with all constituent powers, and subject to the General Assembly of the United Church.

JOHN CAMPBELL,
Clerk, pro tempore.

The Board of Home Missions of the Synod of the Maritime Provinces, held its first meeting in the basement of Erskine Church,

Montreal, on the 18th June, at 9 o'clock, A. M.

Present, Rev. G. M. Grant, Chairman; Rev. Drs. Waters and Burns, Rev. Messrs. J. McKinnon, Simpson, and P. G. McGregor, Secretary.

The chairman opened the meeting by prayer. No minutes were read of the last meeting of either of the defunct Committees.

The Board first proceeded to make up lists of vacancies in the respective Presbyteries, with the following results:

I.—IN HALIFAX PRESBYTERY.

Vacancies.

Richmond and N. W. Arm.
Little River and Antrim.
Gay's River and Milford.
Cornwallis, North.
Cornwallis, West: supplied at present by a Catechist.
Annapolis and Bridgetown.
Kempt and Walton.
Gore and Kennetcook.

Stations.

Bay View and Hillsburg.
Bedford and Fall River.
Eastern Shore.

II.—LUNenburg AND YARMOUTH.

Vacancies. None.

Stations.

New Dublin.
Riversdale, Northfield and Branch.—Supplied at present by Catechists.

III.—TRURO.

Vacancies.

2nd Congregation, Truro.
Acadia Mines.
Station.—Maccan, &c.

IV.—WALLACE.

Station.—Amherst.

V.—PICTOU.

Vacancies.

Gairloch.
West and East Branches E. R. Pictou.
Station.—Vale Colliery.

VI.—P. E. ISLAND.

Vacancies.

St. Peter's Road and St. Peters.
Orwell Head.
De Sable.
Tryon and Bonshaw.
Murray Harbour.
East St. Peter's.

VII.—ST. JOHN.

Vacancies.

Chipman.
New Kincardine.
Glassville &c. supplied by Catechist.
St. Andrew's.
Woodstock.
Prince William—supplied by a Catechist.
5 Stations supplied at present by Catechists

VIII.—MIRAMICHI.

Vacant.

Dalhousie.
Kouchibouguack.

IX.—SYDNEY.

Vacant.

Gabarus.
2nd Cong. of Sydney when organized.

VICTORIA AND RICHMOND.

Vacant.—West Bay—partially supplied
by a Catechist.

As this list was known to be somewhat imperfect, it was agreed that Presbyteries be requested to furnish the Board with an attested list of vacancies and Stations requiring supply within their respective bounds; with an estimate of what each station is able to provide per Sabbath in payment of Preachers or Catechists, who may be sent to supply them.

The following list of Preachers, under direction of the Board, was then made up:

Rev. Wm. McCullagh.
" Donald Sutherland.
" David Neish.
" James Galloway.
Mr. Ephraim Scott.
" Adam Gunn.
" E. S. Bayne.
" W. P. Archibald.

The Secretary having explained that all the appointments of the late Board of the Lower Provinces, terminated with the present month, appointments were made to meet the present necessity.

To *Halifax Presbytery*, Rev. Messrs. McCullagh and Neish, and Mr. A. Gunn for July; and Rev. E. S. Bayne for last two Sabbaths of the same month.

To *Truro Presbytery*, Mr. E. Scott to remain 1st Sab. July, and Mr. W. P. Archibald for 1st two Sabbaths.

To *Wallace Presbytery*, Mr. E. Scott from 2nd Sabbath July to the end of the month.

To *St. John Presbytery*, Mr. E. Bayne for 1st two Sabbaths of July. Rev. Mr. Galloway and Mr. W. P. Archibald from 3rd Sabbath July. These to continue till the end of August.

To *Sydney Presbytery*, Rev. D. Sutherland for July.

To *Prince Edward Island*, Mr. Stiles Fraser, Catechist, from the 2nd Sabbath of July; and Rev. James Cormack of Kingston.

Rev. David Neish for August.

Several ministers and licentiates from Ontario having made informal application for appointments for a season, in the Maritime Provinces, their names were handed to the Secretary with directions to correspond with them, ascertain when they may be expected, and how long they expect to remain, so that the Board may so arrange as to prevent mis-

understanding and disappointment to ministers and congregations.

It was then agreed—

1st. That it is the opinion of the members present, that the chief business of the Board should and might be transacted, at the two half yearly meetings to be held in Halifax, at the opening and closing of the Theological Hall, at which members from a distance from the seat of meeting might attend.

2. That members of the Board residing in Halifax and Dartmouth, be a sub-Committee; and be authorized to order the payment of Bills so far as this may be found necessary.

P. G. MCGREGOR, Secy.

The Sabbath School.

LESSONS FOR AUGUST.

FIRST SABBATH.

SUBJECT:—*The Water of Life*, John 4: 5-15.

This is one of the most beautiful and instructive passages in the Gospels. It presents the tender love of Christ in such a light as should constrain every reader to exclaim, "He is the chief among ten thousand, and altogether lovely."

V. 5.—*Sychar*, called also in scripture *Sychem* or *Shechem*. It is upwards of 30 miles North of Jerusalem, and is situated between mount Ebal on the north and Gerizim on the south. Its modern name is Neapolis or Nablous. Gen. 33: 18, 19.

V. 6.—This well has been identified, and is regarded by travellers with great interest. *The sixth hour*—12.00 noon. The day was divided into twelve hours which were reckoned from sunrise till sunset.

V. 7.—Christ asked her for a drink to arrest her attention. He thirsted for her soul more than for water and he would from a simple beginning lead her on till she received from Him the water of life. Thus Jesus says to the sinner still, "Son, give me thine heart," as if it were a boon for himself he asked. How wonderful!

V. 9.—The feud between Jew and Samaritan was of old standing. See Neh. 4: 1. For the origin of the Samaritans, see 2 Kings 17: 24-33.

V. 10.—The gift of God means either Christ Himself, or His spirit. See Ch. 7: 37-39. Thus, in an easy and natural way Christ turns this woman's attention to higher than earthly things. And Christ would have sinners now come to Him for living water. The reason why many do not come is they do not know the gift of God—they do not realize who He is that says, Come unto me.

Vv. 11, 12.—Evidently this woman did not know what Christ meant. She has low views,

her affections are grovelling. How dark the mind is in a state by nature! How great the need for spiritual illumination!

Vv. 13, 14.—Christ is very patient with this dull scholar. He continues his teaching, presenting the truth in clearer light.

V. 15.—Still her views are carnal. Christ offers salvation, and she supposes he means some kind of water that will slake for all time to come the natural thirst. And had Christ left her at this stage she would never have discovered His meaning. But as He purposed to save her, He let light into her dark soul. And she believed in Him as the sequel shows. A good proof of her conversion is seen in the fact that she wished to save others. See vv. 28, 29.

LESSONS.

1. How benighted the soul is in a state by nature! It is guilty, polluted, a stranger to true happiness, and yet it realizes not its condition.

2. The world can never satisfy a human soul. All the cisterns of earth's joys may be tried, but they will be found to be "broken cisterns that can hold no water." He who drinks of these waters shall thirst again, shall still ask the question, Who will show me any good thing?

3. Christ alone can satisfy the cravings of the soul. He alone can pardon and restore to God's favor and image. By taking up His residence in the heart by His blessed Spirit. He alone can enable a man to say from sweet experience, Now I am happy. See Romans 5: 1-5.

4. What matchless grace in Christ! He sought out this poor woman, addressed her most tenderly, led her on step by step until she was saved. Who would not love such a Saviour as this?

SECOND SABBATH.

SUBJECT:—*Jesus at Bethesda*, John 5: 5-15.

When Christ was on earth He went about doing good. He healed all manner of bodily disease, thus showing that there was no spiritual malady beyond His reach. This miracle of healing recorded here occurred in the earlier part of our Lord's ministry,—during His second appearance in Jerusalem after His baptism.

At Jerusalem, near one of the gates, was a pool named Bethesda—which signifies *the house of mercy*. At certain times its waters were moved, and then whoever stepped in first was healed of whatever disease he had. As might be expected many ailing persons crowded into the covered recesses around the pool waiting for the opportune moment. Among others was one whose case was indeed most distressing. For thirty-eight years he had an infirmity. Some suppose that this was brought on by certain habits of sin. See v. 14 in which Christ told him to sin no more. If this view is correct we are taught the goodness of Christ's compassion which brought

healing to such a one—and that too unasked.

Christ knew all about the case. He must therefore be divine. Incidentally many proofs of our Lord's divinity are given in the Gospels. He asked the impotent man if he wished to be healed. The reply showed that while the desire was strong, hope was feeble. He was helpless. He could not go into the healing water with sufficient alacrity, and there was none sufficiently sympathizing to aid. Each one was intent on a cure for himself or for his friends, leaving others uncared for. What selfishness! But Christ pitied. He spake the words of omnipotence, and a cure was effected.

The Jews found fault with the healed for carrying his bed on the Sabbath. If they did not know who this man was, the question they asked him was right. But if they knew that he had been a cripple and had been healed by Christ, then the question was prompted through hatred to Christ. However this may have been, v. 12 implies that they had a suspicion, at least after their question was answered, who had wrought the miracle and given the command to carry the bed.

The healed could not at first tell the Jews who cured him, but having seen Him afterwards, he informed them. This no doubt he did in honor of the healer and with no intention of exciting the hostility of His foes.

LESSONS.

1. This passage suggests the truth that in our natural condition we are morally impotent. We cannot save ourselves.

2. We should desire to be saved from our sins. What is disease of body compared with disease of soul?

3. Christ can save. He is able to save even to the uttermost. He is willing to save all who go to Him. He is the true Bethesda. The pool at Jerusalem could heal only one at a time, but Christ can save multitudes and yet have room.

4. It is right to perform works of mercy on the Sabbath.

THIRD SABBATH.

SUBJECT:—*The Bread of Life*, John 6: 47-58.

Christ had performed the miracle of feeding thousands with a few loaves and fishes, and had recrossed the sea of Galilee to Capernaum. Many of the people had followed him. Their motives however were not good. They sought him because they had eaten and were filled. Christ told them so, and urged them to be more anxious about the meat which endureth unto everlasting life than about the meat that perisheth.

The people asked Christ what proof he could give that he had a right to demand of them faith in Him, stating that Moses furnished a proof of his mission by giving Manna from Heaven. Christ replied that it was God not Moses who gave the Manna. He

showed further that the Manna was not what He himself was, viz., the true bread. The Jews murmured because He called Himself the true bread. Nevertheless He persisted in the claim, and showed that everyone who believes on Him has everlasting life.

Vv. 48-51.—The Jews had mentioned the Manna which their fathers ate in the wilderness. Christ tells them that this food did not render the body immortal, although the Jews ate of it eventually they died. But, as bread, the living bread, He could give eternal life to the soul—so that it would never die. He became food for the soul by His death as an atonement for sin: “the bread which I will give, &c.” looking forward to the cross. By eating the living bread, or the flesh of Christ is meant believing on Him—receiving the blessings of His sacrifice.

V. 52.—The Jews understood Christ literally.

V. 53.—Christ was the same figure to press home the truth that without faith in Him no one can be saved.

Vv. 55, 56.—The Lord’s Supper is not meant here, for it is not the matter under discussion. There is no ground here for the monstrous doctrine of transubstantiation. The words were suggested by the miracle recorded in the first part of the chapter, and by the subsequent mention of Manna. By eating and drinking we receive that which supports the body; so by believing in Christ, who shed His blood upon the cross for the sins of men, our souls are saved. Light is thrown upon the meaning of such figurative language by the 35th verse: “I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.” Here “coming” to Christ, and “believing” on Christ are equivalent to eating His flesh and drinking His blood.

V. 57.—“Just as the Son, though equal to the Father as touching His Godhead, does live in an ineffable and inscrutable way, through and by the Father, the Son never being without the Father nor the Father without the Son—so in like manner the man who feeds on Christ enjoys spiritual life, only through and by Christ.”

LESSONS.

1. How foolish to look to any earthly portion as the highest good. At best it is but poor food for an immortal soul. Compare Is. 65: 2, and the 27th verse of this chapter.

2. A crucified Saviour affords the only bread that can satisfy the soul. Christ gave His flesh for us,—for us He shed His precious blood. Here alone we have help.

3. To be saved we must believe in Him, i. e., receive Him as our Saviour. There is no other way of salvation than by vital union with Christ.

FOURTH SABBATH.

SUBJECT:—*Jesus the Christ*, John 7: 40-46.

Jesus went up from Galilee to Jerusalem about the midst of the Feast of Tabernacles,

and taught in the temple. Notwithstanding the bitter hatred of the Scribes and Pharisees, He publicly claimed to be the sent of God, and offered to give the water of life to every thirsty soul. Very general attention was directed towards him by the multitudes who had come up to the feast. The people were very much divided in their estimate of Him and in their feeling towards Him. Those whom the Scribes and Pharisees influenced, especially the people in Jerusalem, regarded Him with no kindly feeling, whilst others were powerfully impressed with His teaching and with the mighty deeds which they had seen him perform, or of which they had heard.

V. 40.—The saying is that contained in the verses immediately preceding. Most impressive were these words. How high the claim! This class regarded Him not as the Messiah, but as the great prophet like unto Moses predicted in Deut. 18: 15, 18. They did not know that “the Prophet” was the Messiah.

V. 41.—At this time there was a very general expectation of the Messiah; and the pious among the people saw in Jesus of Nazareth—in His life, teaching and miracles, that which convinced them that He was the Messiah.

V. 42.—Another party thinking that He had been born in Galilee, gave this as a proof that He could not be the Messiah, inasmuch as Bethlehem was the predicted birth place.

V. 44.—Christ’s hour was not yet come, and therefore He was not apprehended.

Vs. 45, 46.—From V. 32 we find that the Pharisees and the chief priests had sent officers to take Him. But these officers could not fulfil their mission. His teaching completely disarmed them. There was in it something so authoritative, solemn, impressive and affectionate, that they were compelled to give this high testimony, Never man spake like this man.

LESSONS.

1. How eminent our Lord must have been as a public teacher of religion.

2. The evidence that Jesus of Nazareth is the Messiah cannot be gainsaid.

3. From Vs. 41 and 42 learn (1) That sometimes men either in ignorance or prejudice put scripture and facts in antagonism; and (2) That sometimes those who seem very zealous for the Scripture use it against Christ.

FIFTH SABBATH.

SUBJECT:—*Freedom by the Truth*, John 8: 28-36.

The place and time are the same as those of last lesson. The persons specially addressed are the Scribes and Pharisees—those who were opposed to Christ and who sought His death. See Vs. 13, 19, 46.

V. 28.—The Jews would not listen to Christ’s claims that He had been sent by God. He tells them here that when He was crucified they would see that He was the Messiah.

The wonderful events connected with His death, resurrection, and ascension, and with

the outpouring of the Spirit at Pentecost would prove the truth of His claims. When Christ speaks of doing nothing of Himself, as here and in ch 5: 19 and 30, He does not mean that He is not co-equal with the Father, but that He can do nothing of His own independent authority. He refers to the perfect union between Himself and the Father. See v. 16.

V. 30.—*These words*—probably the whole preceding discourse.

V. 31—Only by abiding in Christ would they evidence the reality of their religion. Perhaps their faith was only that of the head—a speculative not a saving faith.

V. 32.—They would by honestly following Christ not only understand the truth of the gospel, but feel its power in their hearts. It would give them true freedom,—freedom not only from the heavy yoke of Phariseism, but from the bondage of sin.

V. 33.—Here comes out their Jewish pride. Compare Matt. 3: 19. They understood "bondage" in its literal sense. And yet their claim was not well founded, for at the time they spoke they were under Roman dominion.

V. 34.—See Rom. 6: 16-20; 2 Pet. 2: 19.

Vs. 35, 36.—"They had spoken of themselves as the seed of Abraham. The Lord shows them that there may be, of that seed, two kinds; the son properly so called, and the slave. The latter does not abide in the house for ever; it is not his right nor his position—'Cast out the bondwoman and her son,' [i. e., Hagar and Ishmael.] 'But the son [i. e., Isaac] abideth ever.' Ye then being in sin, are carnal; the sons of the bondwoman, and therefore need liberation. This liberation can only take place by means of Him of whom Isaac was the type—the Seed according to promise; those only who of His Spirit are born again, and after His image, are truly sons of God."—*Alford*. See Gal. 4: 19 to the end.

LESSONS.

1. A state of sin is a state of bondage—the very worst kind of bondage.
2. Many who are under the bondage of sin know it not. So far from that they kiss the chains that bind them.
3. The cordial reception of Christ, in other words the belief of the truth of the gospel, is that which alone can break these chains and introduce into the glorious liberty of the sons of God.

News of the Church.

It is with pleasure that we record the fact that the Rev. Professor Pollock has returned to Nova Scotia, to enter upon the duties of his Professorship. He has been appointed, to the universal satisfaction of all concerned, to the Chair of Church History and Pastoral Theology in the Divinity Hall of Halifax,

which now comes into the same relation to the United Church which it held to the Presbyterian Church of the Lower Provinces, and to the Free Church of former days. From Professor Pollock's learning, studious habits, and kindly dignified manner, we feel confident that he will leave his mark upon the Divinity College, as he has done upon the Church in which for a quarter of a century he laboured with that efficiency and success, known to every adherent and friend of our Zion.

THE Rev. Simon McGregor has returned to British Columbia, having been more than ordinarily successful in securing the aid of several young ministers to accompany him to the far West. So far removed from his brethren, he felt the necessity of having numbers sufficient to organize a Presbytery on the ground. We hope that much good may be done by this bond of labourers, who have thus gone to the ends of the earth.

THE Rev. George Murray, who was licensed and ordained in Glasgow, a native of Roger's Hill, Pictou, and a young minister of great promise, visited his friends and preached in some of our Churches on his way to the West, to labour with Mr. McGregor in Vancouver's Island. We had fondly hoped that Mr. Murray would have cast in his lot in his native County of Pictou, where there are at present so many fields white to the harvest. But the work is the same, so may the favour of the Master rest upon him wherever his lot may be cast.

It has been resolved to continue the RECORD in its present form throughout the year, and to close the present volume with the December number. Thereafter the United Church will issue One RECORD, much enlarged, of course, from the size of the existing RECORD of the past.

THE following extract from a private letter from Mr. Fitzpatrick, will interest our readers, as showing the work being done in the North of New Brunswick. His journey in the early spring to the sphere of his labours, (no easy matter) he describes as follows:—"I left Shediac on Saturday, passing over 170 miles of road, I arrived at Dalhousie on the following Friday." Here he conducted Divine service on the two fol-

lowing Lord's Days. For which service he was promptly paid, much to the credit of the congregation, and no doubt to the comfort of the Catechist. Not only so, but also to the further credit of this congregation, they "brought him on his way" to Campbelltown, where they placed him "under the fatherly care of Rev. Wm. Murray," whose kindness he does not soon intend to forget. From Campbelltown he "fetched a compass" to Matapedia and Millstream. The particulars which Mr. Fitzpatrick gives of these two places are very interesting. "At Matapedia," he says "the inhabitants are very scattered, and I have not as yet succeeded in visiting them all. At Millstream, however, the case is different. The Sunday attendance at both places keeps increasing each day. I commenced at Matapedia with about 20. I had 100 last Sunday. The people are all quite willing to contribute to the support of ordinances. At Millstream there are several Roman Catholics who contribute towards my support, and four or five of them are regular in attendance each Sunday. There are at this place in all 19 Protestant families; 57 children; 28 unmarried Protestant young men. I cannot as yet give the numbers at Matapedia, as I have not had time to visit them, but I shall do so at the very earliest possible date. Week before last I visited 9 families in one settlement and gave them a week evening service. Two days later in the week I visited 6 families 5 miles farther up, and 7 more families in a still more remote district. I find week day visitation the most effectual method of bringing people out on the Sunday."

These facts are interesting in the extreme; and we assure Mr. Fitzpatrick that the report of his work, which he promises for the RECORD, will be certain to find the space we feel convinced it will so well merit.

Such reports from our catechists, of whom we are happy this year to have quite a number, are earnestly solicited, as thereby we can keep our readers posted in the Home Mission and Church Extension work of the Church.

THE Rev. James Anderson has received leave of absence to visit his friends in the mother land. After a number of years of successful work in

the vineyard, Mr. Anderson well deserves what will no doubt be to him a delightful occasion. Friends to be seen, old associations to be revived, and a stock of health and strength to be laid in for future work, are most important considerations. May our friend enjoy each and all therefore.

THE now United Church numbers 150 ministers, 100,000 Church members and half a million adherents. The largest and most influential Protestant Church in the Dominion.

IMMEDIATELY after the rising of the General Assembly, a meeting was held of those favourable towards of a branch of the "Church Service Society." It was numerously attended considering that so many Ministers and Elders had left on their homeward journey. The meeting heartily resolved to prosecute the object of the Society which is, that a more becoming and reverential spirit and demeanor be cultivated in the Public Services of the Church.

THE opponents of Union in Pictou are maintaining their separate organization. The Synod of the Maritime Provinces in connection with the Church of Scotland met in St. Andrew's Church, Pictou, on the 29th ult. The Rev. Mr. Stewart was appointed Moderator. After devotional exercises conducted by him, the Synod was constituted. The Rev. George Coul was appointed Clerk, and the Roll was called. Rev. Mr. Brodie, of Lochiel, Ont., who was present, was invited to sit and deliberate. Committees were appointed for the different schemes of the church, and also Treasurers. The Synod then adjourned, to meet at the call of the Moderator.

As the General Assembly of the Presbyterian Church in Canada was in Session in Montreal, the fraternal greetings of the Synod of the Episcopal Church were received from the Metropolitan. The letter will appear in our next issue.

We are happy to notice the following on the same subject, showing the estimate in which our United Church is now held.

In a report of the proceedings of the Synod of the Diocese of Toronto, lately in Session, we find the following:—

"Rev. Mr. Langtry moved the following resolution in regard to the late

union of the Presbyterian bodies seconded by Rev. Dr. O'Merra: "That the Synod of this Diocese, dutifully interested in the union of Christians everywhere, begs respectfully to congratulate the Presbyterian Church of Canada on the movement by which it has been placed on its present basis; and humbly hopes that such an auspicious event may inspire other Christian bodies with a like desire for union, and earnestly prays that it may prove a precursor of the ultimate union of all Christian communities that hold to the faith of the ancient Church, as expressed in the creeds of the first Four General Councils."

The motion was carried with applause.

Scotland.

The U. P. Church of Scotland increased by one congregation during the past year.

The Parishoners of Crieff have added £100 to the yearly stipend of their Minister, the Rev. Dr. Cunningham, the well known Church historian.

Notice.

HOME MISSION BOARD.

The following supplements may be drawn on August 1st, for the half year then ending, from the Treasurer, Geo. P. Mitchell, Esq., Halifax; certificates and receipts being at the same time forwarded:—

Tabusintac, N. B.....	\$100
Black River and Red Bank.....	50
St. John Presbytery Clerk.....	270
Barney's River.....	115
Pugwash.....	10
McLellan's Mountain.....	30
River John.....	40

Extracted from the Minutes of the Home Mission Board by

GEORGE M. GRANT,
Convenier.

ACKNOWLEDGMENTS.

SYNOD'S HOME MISSION.

Re'cd from Mr. Pender, by Miss C. McPhee, Nine Mile River.....	\$ 0.40
Col. at Charlottetown, P. E. I.	25.00
Col. at St. Johns, Nfld.....	27.00

\$52.40

GEO. P. MITCHELL,
Halifax, 30th June, 1876. *Treasurer.*

PAYMENTS FOR "RECORD."

A. Mickle, Thomson Station.....	\$4.00
Rev. Jas. Murray, Wallace.....	1.00
Rev. D. McMillan, Lallave.....	60
Miss McPhee Nine Mile River.....	60
Rev. Jas Murray, Campbelton, N. B. ...	3.75

HALIFAX.—R. Brander, \$3 00; Dr. Wickwire, and Hon. W. A. Henty, \$1.20 each; R. Urquhart, C. Reynolds, T. Boltz, J. Anderson, J. Doull, E. Reeves, A. Burns, S. Noble, Angus McLeod, J. A. Sinclair (Mayor), G. McDeugall, W. H. Creighton, W. C. Brennan, Mrs. J. Hosterman, J. Bonnyman, Mrs. Proudout, Mrs. Allison, D. G. Keith, J. Costley, P. Lelton, J. Riddell, Kate McKay, Prof. Curry, J. Kerr (Pleasant St.), Mrs. Baxter, Mrs. Jos. Croskill, Mrs. D. Murray, D. Avery, Mrs. J. Esson, Mrs. Robinson, J. Sutherland, Mrs. Fairbanks, J. Chisholm, J. McGill, E. Lawson, W. F. Knight, W. Sutherland, James Scott, A. W. Scott, D. Falconer, G. P. Mitchell, G. Mitchell, J. Gunn, Miss McQueen, J. J. Scrivens, C. Murdoch, W. Kandick, G. Thompson Chas. Wiswell, J. S. Mitchell, George Taylor, James Hunter, Mrs. W. Story, 60 cents each; Mrs. Andrew Mitchell, 30 cents.

W. G. PENDER, *Secy.*

Halifax, N. S.,
71 Barrington St., July 7th, 1875.

FOREIGN MISSION FUND.

June 29th, 1875.

St. Andrew's Church, St. Johns, Nfld.
by Rev. G. M. Grant.....\$27.00
JAS. J. BREMNER, *Treas.*

HALIFAX, N. S., 7th July, 1875.

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