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THE MONTHLY RECORD

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK & ADJOINING PROVINCES.

VOL. XX.

MARCH, 1874.

No. 3.

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

THE UNION.

There is no subject over which the people and ministers of the Church feel a deeper interest at the present moment than that of Union with the brethren of the other denominations in which the Church is at present negotiating. It is right and proper that anxiety should be felt, for it will be an act for weal or woe not only to the Church, but also to the Dominion in which we live. Once done it cannot be undone. Once accomplished, the only remedy for the mistake, if mistake it proves, is schism—a thing in itself an evil which centuries cannot remedy. Hence the importance of wise and judicious action now on the part of the people of the Church; for after all the decision must rest largely in the hands of the people. Synods and Presbyteries are all well in their way, but neither one nor the other desires to go, nor will go, in the face of the public opinion of the Church; and therefore whatever the voice of the people demands, we have no hesitation in promising. If Union is the word of any considerable majority, then Union will be accomplished; but if not, then things will remain as they are.

All this is fully recognised. If the question were asked, we believe that these principles and facts would be mentioned from end to end of the Church, by rich and poor, learned and ignorant alike. It is the birth right of the Scotch Church to recognize the rights of her

people in her Church Courts and deliberations; and her colonial daughters are not going to forget this and the other heritages which they enjoy from her. Therefore the people need not fear want of due recognition in the matter; but the people must not forget their responsibility. They must remember that whatever they demand on the present, as on all occasions, will be theirs. But theirs also will be the responsibility. It must receive the attention by all which so grave a measure demands. It will be a marriage—let it be a marriage of love and mutual interest, and let us not figure thereafter in the ecclesiastical divorce courts of schism and dissent.

But though our people know full well the principles and constitution of the Church, that they are part of the Church Courts, and that the Church neither can nor will do what is distasteful to them; yet we fear that in many instances the magnitude of the present movement is not recognized as fully as it ought to be. It is more than a mere local union—it is a union throughout British North America, and in all decisions of Church Courts and congregations, this should be kept in view. The movement is progressing, whether favourably or otherwise we are not yet in a position to say. So far, however, as we are able to ascertain, the following are the results:

I. THE CHURCH OF SCOTLAND IN THE MARITIME PROVINCES.—It has

been before the Presbytery of PICTOU, and the decision, though not exactly adverse, was not by any means enthusiastically favourable—the Basis passing *simpliciter*, was handed down to the kirk sessions, thence to go to the congregations for their approval or disapproval. The result was that New Glasgow has gone against the measure. West and East Branch congregation have decided that the time for Union has not yet come; and it is said to be likely that St. Andrew's, Pictou, will shortly come to a similar decision. The congregation of Albion Mines and Westville, all but unanimously opposed Union. McLellan's Mountain congregation did the same—there being only two of each congregation in favour.

The Presbytery of HALIFAX at its last meeting passed the Basis, approving by a majority of one of the same, and recommending it to the favourable consideration of kirk sessions within the Bounds.

The Kirk-session of St. Andrew's decided in favour of Union, but considered the Larger Catechism unnecessary in the Basis.

II. THE CHURCH OF SCOTLAND OF ONTARIO AND QUEBEC.—Guelph pronounced in favour of the proposed Union of Churches with but one dissenting voice. Galt, on the contrary, as we have since learned from an official source, is divided in opinion; the Kirk-session being opposed to Union by a large majority, while the congregation itself will have a large minority against it. The congregation of THORAH came to a vote on this question on the 31st December, when "the church was crowded, and the vote was adverse without one solitary exception."

The PITTSBURGH congregation in the Presbytery of Kingston has voted unanimously in favour of union: the Kirk-session having passed the first article unanimously; the second, on a division; and the third, with a suggestion. We have not learned that any other congregation in this Presbytery has taken the matter into consideration.

The Presbytery of OTTAWA voted favourably on each article of the Union Basis, and so did the congregation of St. Andrew's, Ottawa, with the exception of one member and one adherent, by whom a protest was recorded in the minute. The following congregations of the Presbytery have gone unanimous-

ly for Union:—Plantagenet, L'Orignal and Hawkesbury, Cumberland, Mount-ain and South Gower, Spencerville, Oxford, Westmeath, Coulonge, and also the Kirk-sessions of the above mentioned congregations, with the addition of that of Chelsea. All the Kirk sessions were in favour of all the articles of Union.

In the Presbytery of GLENGARY we find that Cornwall has approved of Union. At a subsequent meeting, the congregation also resolved to adopt the basis and the accompanying resolutions, one member only having taken exception to the resolution regarding modes of worship, and entered his dissent from the finding.

In the Presbytery of MONTREAL, St. Mark's Kirk-session and congregation have pronounced in favour of Union.

At a meeting of the Kirk-session of St. Andrew's Church, Toronto, the question of Union was taken into consideration when the "Basis" was voted *Nay*: some of the "Resolutions" *Yea* by the casting vote of the Moderator.

The Presbytery of GLENGARY, at its last meeting, said "*nay*" to the Union Question by a vote of six to three on all the articles.

III. IN THE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.—Five Presbyteries out of the ten have considered and decided; all accepting the Union Basis and accompanying documents or resolutions, and these are the five largest Presbyteries in the Body, Halifax, St. John, Pictou, Truro, and Prince Edward Island.

Three of these accepted Union unanimously, viz., Halifax, St. John, and P. E. Island, and two by a majority vote, Pictou and Truro.

All the congregations heard from, except one in New Glasgow, have gone for Union.

Several Presbyteries and the great Body of the congregations are yet to be heard from. We shall watch the movement, and give the readers of the *Record* information from time to time.

IV. THE CANADA PRESBYTERIAN CHURCH.—The following extracts from the Presbytery minutes of the Canada Presbyterian Church serve to show how the movement goes on in that Church:

1. The Presbytery of COBURGH, by a unanimous vote, decided to express approval of union with other Churches on the basis sent down by the General Assembly. It was agreed to invite congregations within the bounds to consider and report on the basis before the next meeting of Presbytery.

2. In the Presbytery of HAMILTON, the matter having been considered previously and sent down to sessions and congregations, it was found that 13 approve and 5 disapprove of Union on the present basis, and that 16 congregations approve, and 3 disapprove of it. The several returns were read and ordered to be transmitted to the General Assembly. The Presbytery then proceeded to consider the matter. It was moved by Mr. McCall, and seconded by Mr. Porteous, that the basis of Union be *simpliciter* adopted. It was moved in amendment by Mr. Laing, and seconded by Mr. John Brown, Elder—1. That Union among the Presbyterian Churches in the Dominion is desirable, if it can be accomplished in terms satisfactory to all parties concerned, with due regard to the principles held in common by the Churches, and to harmony of action; and that the Presbytery cherishes the hope that this will be effected in due time. 2. That the basis sent down by the General Assembly is not satisfactory and is disapproved by the Presbytery.

It was moved in further amendment by Mr. Fletcher, and seconded by Mr. McLeod, that the Presbytery, having taken into consideration the remit ament Union sent down by the General Assembly, while desirous of seeing Union between the negotiating Churches accomplished as soon as possible, resolved, that having due regard to all interests concerned, such a modification of the proposed basis be sought by the Assembly, as would secure a larger amount of unanimity in the prospect of Union. After deliberation, the amendment of Mr. Fletcher was put against that of Mr. Laing, and six voted for the former, and two for the latter. Mr. Laing's amendment was therefore set aside, and Mr. Fletcher's was put against the motion of Mr. McCall, when 14 voted for the motion, and 7 for the amendment. On the yeas and nays being taken, there were 14 yeas and 6 nays. The motion of Mr.

McCall was declared carried, and the Presbytery decided in terms thereof. Mr. Laing, and Messrs. John Brown and Andrew Wilson, Elders, marked their dissent. The Presbytery took up the resolutions *seriatim*, with the following results:—The first, fifth, sixth, seventh and ninth were approved unanimously. The second, third, fourth, eighth and tenth were carried by a majority. The Presbytery decided accordingly.

3. In the Presbytery of BRUCE the remit of General Assembly ament Union was considered; when it was moved by Mr. Anderson, and seconded by Mr. Cameron: "That this Presbytery rejoice to find a very strong desire among its members for the union of bodies of Christians declared to be of one mind in doctrine and church government, yet, as there are a number of esteemed brethren in the C. P. C. who strongly oppose union on the present basis, some of whom declare that they cannot receive it, the Presbytery agree to declare that another effort should be made by the General Assembly to secure some deliverance to be inserted in said basis, so as to meet the conscientious views of these brethren, and thus secure a harmonious union."

It was moved in amendment by the Rev. John Straith, and seconded by the Rev. D. Wardrope: "That this Presbytery, finding that there is substantial harmony between the Churches negotiating for union, in doctrine, discipline, Church government and worship, regard the proposed basis as embracing all that is necessary to govern the United Church, and therefore approve of the same."

The amendment and motion being put, the motion was carried two to one.

4. In the Presbytery of OWEN SOUND, the remit on the Basis of Union was ordered to be sent down to Sessions and Congregations for their consideration, with instructions to report thereon at next meeting.

5. Presbytery of HURON. The remit on Union was taken up. After a long discussion, the following motion and amendment were submitted: Moved and duly seconded, "That the Presbytery having taken into consideration the Assembly's remit ament Union, agree to adopt the proposed basis, approve generally of the resolutions accompanying it,

and express the earnest hope that on said basis Union may speedily be effected."

Moved in amendment and seconded, "That seeing we are already under covenant engagements and solemn vóws regarding the Lord Jesus Christ as the only King and Head of His Church, and also as the King of Kings, this Presbytery disapproves of a Basis of Union in which no place is allowed to a distinct recognition of His glorious Crown Rights, and in which entangling relations to other churches are made a fundamental provision of the United Church."

The motion was carried by a majority of one. From the finding of Presbytery on this point: Messrs. Ross, Logie, Graham, Ferguson, Ministers; and Kerr, Carnochan, Walker, Elders, craved to have their dissent recorded with reasons.

6. In the Presbytery of ONTARIO the Union remit was considered, and after discussion the following Resolutions were presented and carried:

Resolution I.—That this Presbytery, desirous of Union between the negotiating Churches, and rejoicing in the substantial harmony which exists among them with regard to important points of Faith and manners, would recommend a Union simply on the doctrinal and ecclesiastical basis of our common standards without being encumbered with by further additions.

The Bible and Confession of Faith formed the Basis of the recent Union of the Presbyterian Churches in the United States, and which is in the words following:

"The Union shall be effected on the doctrinal and ecclesiastical Basis of our common standards. The Scriptures of the Old and New Testaments shall be acknowledged to be the inspired word of God, and the only infallible rule of faith and practice. The Confession of Faith shall continue to be sincerely received and adopted, as containing the system of doctrine taught in the Holy Scriptures, and the government and discipline of the Presbyterian Church of the United States shall be approved as containing the principles and rules of our policy."

Resolution II.—In the opinion of this Presbytery, the first three articles contain all that is required for a basis of union, and inasmuch as these articles have been

agreed upon by the Joint Committees, therefore this Presbytery would recommend that these three articles be the basis on which the negotiating Churches shall unite.

Resolution III.—That as the third and fourth resolutions (including the Act of Independence) are unnecessary, and as many think they may commit the Church to doubtful principles and practices, this Presbytery would recommend that they form no part of the deliverances of the negotiating Churches.

7. The Presbytery of GUELPH had the matter of Union before it for consideration. The minutes of Assembly bearing on the case were read, and the articles of the proposed basis with the connected resolutions. The returns which had been received from Sessions and Congregations were also read. It was then resolved, by a majority, to consider the basis as a whole, over a motion to discuss the articles *seriatim*. It was next moved by Mr. Wardrope, seconded by Mr. A. D. Ferrier, that the Presbytery record their acceptance of the proposed basis. It was moved in amendment by Mr. Middlemiss, seconded by Mr. Anderson, that in the judgment of the Presbytery, the proposed basis is seriously defective as not containing an article exhibiting the Presbyterian doctrine respecting the headship of Christ over the Church, such as is embodied in the basis of 1861, and that no satisfactory, safe, or harmonious union can be consummated without the addition of such an article. After a discussion extending over all the forenoon to a greater part of the afternoon sederants, the vote was taken, when twenty-one voted for the motion and eight for the amendment.

8. Presbytery of MONTREAL. In the Cote St. Church the remit regarding the Union of all the Presbyterian Churches was carried unanimously. The congregation of Erskine Church have also, after a full and free discussion, voted for the union on the basis submitted to them. The Kirk-session and congregation of Knox Church, Montreal, have also voted for the union cordially and unanimously.

9. The Presbytery of Paris, after long and earnest reasoning, approved of the Basis of Union, as it stands, by a vote of twelve to ten. The discussion was chiefly

on the subject of the "Headship of Christ."

10. The Presbytery of LONDON has recorded its vote against the basis of Union as a whole, the want of a deliverance on the "Headship" being again the stumbling-block.

11. In the Presbytery of Stratford, the Assembly's remittant Union was approved of by a vote of seventeen for and one against it.

SPECIAL SERVICES IN GREENOCK CHURCH, ST. ANDREW'S, N. B.

On Sabbath, 4th Jan., a special service was held in Greenock Church, St. Andrew's, commencing at three o'clock, p.m., at which, in accordance with announcements previously made, the Rev. G. J. Caie, of St. John, preached the funeral sermon of the late Rev. P. Keay. Long before the hour for beginning the service the people began to assemble, filling every available seat in the church. At least one half the population of the town was present, so anxious seemed every one to testify their love and respect for the deceased. By special invitation, some members of the choirs of All Saint's Church and the Baptist Church assisted in the singing. The Rev. Mr. Caie was accompanied to the pulpit by the Rev. George Seely, Baptist, and Rev. C. Lockhart, Wesleyan, ministers. As they entered the choir sang the quartette, "Beloved, it is well."

God's ways are always right,
And love is o'er them all,
Tho' far above our sight.

Tho' deep and sore the smart,
He wounds who knows to bind
And heal the broken heart.

Though sorrow cloud our way,
'Twill make the joy more dear,
That ushers in the day.

The path that Jesus trod,
Tho' rough and dark it be,
Leads home to heav'n and God.

The Rev. Mr. Seely began the services by asking the congregation to unite in praising God by singing the 50th Paraphrase, after which he read the 39th Psalm, when the Rev. C. Lockhart led in prayer.

Mr. Caie then read part of the 12th

chapter of Hebrews, and gave out the 55th Paraphrase, which was sung by the choir and congregation. Next he offered up prayer. When the congregation had all got seated, the rev. gentleman gave out as his text, 4th verse of the 11th chapter of Hebrews, which he read, basing the sermon on the last clause, "And by it, He being dead, yet speaketh."

REV. MR. CAIE'S SERMON.

I have often wished, since coming here on this sad mission, that one whom your late pastor regarded as a father, and who was regarded by him as a son, could have been present to perform the duty that has devolved on me. And when I look round on this large assembly, composed, I believe, of every denomination of Christians in this town, who have come to pay the last tribute of respect to the memory of one who, during the last six years of his life, endeared himself to the hearts of this whole community, irrespective of creed and class,—when I see so many assembled on this solemn occasion, most sincerely do I wish that this duty had fallen to one who would doubtless have more appropriately discharged it. It is nearly six years since I occupied this pulpit on the occasion of the Induction of your late pastor, and, if I remember correctly, my text on that occasion was from Ezekiel iii. 17, "Son of man, I have made thee a watchman to the house of Israel, therefore hear the words of my mouth, and give them warning from me," &c. Seldom or never is it given to any one in my position to speak so confidently and so thankfully of the work of a fellow laborer who has entered upon his rest. The work and worry of a faithful watchman on the walls of Zion are everywhere great, but especially in this country, where there are so many things to test the character and bring out to light any imperfections that may be within. It is therefore with feelings of gratitude to God that I am able to look back on the past six years of his ministry in this place and speak of his faithfulness in discharging those solemn, trying and important duties that devolved upon him. Before doing so, however, let us glance at our text and see what it suggests. "By it He being dead yet speaketh." The apostle means that by faith in God and His promises, these holy

men of old, though in their graves over 2,000 years, were yet speaking, and influencing men's lives,—that their life of faith did not die when the sod of the valley was laid over their heads, that they continued to speak for ages afterwards—that age after age, generation after generation, would hear them speak, though their lips were sealed with the emphatic silence of death. And, dear friends, what a truth there is in these words! Even now, when eighteen centuries have been added to the centuries since the Patriarch Abraham fell asleep and his voice was hushed in death, how powerfully does he still speak! The man or woman is not to be envied who can read the events of his life, and especially the terrible test of his faith, and not have their faith in Abraham's God strengthened and deepened. How often have I pictured that touching scene where the sorrow-stricken father, with his only child in one hand, and the fire and knife in the other, climbed the steeps of Mount Moriah to sacrifice his son at the command of God. I have thought of it till father and child seemed standing before me; till I could discern that deep mysterious wonder on the furrowed face of the Patriarch, and the strange enquiring look in the innocent eyes of the child as he gazed up in his father's face and said, "My Father, here is the wood, there is the fire and knife, but where is the lamb for burnt offering?" And we can conceive the flash of Faith, as it stepped on the throne of that brave heart and replied in triumph, "My son, God will provide Himself a lamb for burnt offering." This is the faith by which Paul says, "He being dead yet speaketh." And in further consideration of these words I shall endeavour to show you that it was the like precious Faith in the soul of him whose earthly career has so suddenly closed in this place that enabled him to leave behind him such an influence for good, that has enabled us to say of him that "being dead he yet speaks." It is not often we meet with a life so consistent from first to last as his; a life in which, for a quarter of a century, the same decided piety and faith, the same love for Christ and the salvation of souls, are maintained unshaken. In the changes of country and circumstances, in the chequered life of one who has been

student, teacher, missionary and pastor, often in the most trying times and events, it is rare to find such a steadfast adherence to principle and duty, and such strong faith in God and man, as I believe may be found in the life of him who, though dead, is yet speaking. In looking back over the twenty years during which he preached the Gospel, I find many testimonies to these virtues of character of which I have spoken. Men in the highest positions in his native country assure us that in his duties as an instructor of youth, and also as a missionary of the cross in some of the remote districts of Orkney and Shetland for several years, he displayed the same zeal and devotion, which to the day of his death were conspicuous features of his character. If I were speaking to those who had not received many unmistakable proofs of this, I should be tempted to quote at length from the certificates I have been allowed to peruse since I came to this place. Out of many in my possession let me give you but one brief extract from the pen of a man whose name and fame as a scholar have since gone out into many lands. Speaking of him as a dear friend in 1853, Dr. Bryce, of Trinity College, Dublin, says: "He has great warmth of heart, kindness of disposition, candor and sincerity. Though by nature mild and amiable, he nevertheless displays much energy and firmness of character when necessity requires their exercise. His talents, which are of a high order, are well seconded by habits of labor and persevering study; while the self-denying discipline of his private life proves the fixedness of his purpose and the earnestness of his literary inclinations. Our frequent conversations enabled me to perceive that his acquirements were solid as well as varied and extensive." And speaking of his ministerial qualifications twenty-one years ago, a clergyman, for whom he had often officiated, says, "From the rectitude of his principles, the steady consistency of his conduct, his unblemished life and character, and his well known zeal and activity, it is my conviction that he is qualified to discharge with high efficiency and success the duties of a minister of the gospel wherever Providence may call him to labor." I might add to these the testimony of many

others, were it not that I am speaking to those who during the last six years have received from him, under varied circumstances, abundant proofs of the existence in him to the last of these same gifts and graces that distinguished him in early life. When at the call of God's Providence he crossed the sea, he did not, like too many of his countrymen, leave behind him those strong Scottish feelings of piety and religious devotion, but carefully cultivated them in the land of his adoption, where their influence, I trust, will be felt for years and generations yet to come.

My own knowledge of your lamented Pastor extends almost to the time when he arrived in this Province in 1854, and the recollection of him carries me back to boyhood. So far from sympathizing with those who think it strange that ministers of the gospel situated so many years, as he was, in rural districts, should lose somewhat of the spring and vigor of mind and spirit, I have often admired the herculean strength that was able so successfully to battle with the depressing circumstances of the position, and fight on, year after year, without entirely dulling his weapons and losing the polish of his armor. Through all the years that he toiled as a pioneer in this Province, laboring as few, if any, ever labored in this country, he never lost those virtues and graces which, as we have seen, manifested themselves in early life. That keen sympathy with the wants and weaknesses, the sins and sorrows of humanity, which led him to spend and be spent in endeavors for the relief of others, never forsook him, but seemed even to deepen as the shadows came on. He was not perhaps fitted by nature or education to be a leader in Church or State—to command the attention and direct the energies of the multitude in the great spiritual battle fields of the world. It was his rather to heal and bind up the wounds and sores of all who had suffered, and so pour in the oil and wine of love and tenderness. In God's vineyard on earth there were many I know who stood far above him in the force and fire of their eloquence; many who excelled him in the depth and variety of their talents and learning; many who outran him in the race for popular applause; but in the possession of those qualities that fit a

minister of the gospel for approaching in likeness to Him who "went about doing good and healing all manner of diseases"—in the possession of the virtues and graces that bind pastor and people together, and are instrumental in bringing souls to the meek and lowly Jesus; in all these I know no Christian minister in our own or other churches who could excel your late beloved pastor. And need I say that his labors of love were not confined to his own people, but extended to the whole community, and involved him in an amount of care and toil under which he has been long gradually failing. His keen sensitive nature was too much even for a constitution naturally strong and vigorous. The blade was too sharp for the scabbard; and the inward wear and tear gradually sapped the foundations of both mind and body. In this large assembly there are many whose hearts will long feel the blank death has made. He was not your pastor perhaps, but still you loved him for his self-denying labors for the good of others. You loved him, because of him it might be truly said, "When the ear heard him, then it blessed him; when the eye saw him, it gave witness to him: Because he delivered the poor when he cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon him, and he caused the widow's heart to sing for joy." In the experience of many before me, this has been realized. You can recall sick-beds and death-beds at which he ministered, as few others could, those comforting truths, so consoling in the last hours of life. Many can truly say, "our joys were his joys, and our sorrows and afflictions were greatly lightened by his willing shoulder, which was ever ready to stoop down and share the burdens laid upon us." Verily "though he be dead he yet speaketh." He speaks to us with a voice sharpened by death's very scythe. In life he spoke with one voice, but now he speaks with many. The many tokens he distributed of his friendship and regard all speak of him, and there are few homes and firesides where he was known in town or country that cannot point to some moments of his generous friendship and love.

But let me remember also that while he speaks to you his people and his

friends through all these channels, he speaks to those of us who are left behind to toil on in our Master's vineyard. What lessons of humility he speaks by that life of self-denial he lived; to those striving at other ends than the salvation of souls he says, "be humble, fellow-laborer." To those whose hearts are stirred by ambition, who long to become great and have their names spoken of by thousands, to such he speaks and bids them remember that God's measurement of success is often different from man's, and at the great day of account, when the secrets of all hearts shall be disclosed, when the books shall be opened, and the great throne spread for judgment, then it may be found that many a poor laborer in the quiet corners of this world, who passed a life of toil in his Master's service, has actually gathered in a greater harvest of souls than the man who stood out conspicuous for his learning and eloquence. Many it may be, whose name and fame on earth were bounded by the limits of a town or county, yet by their faithful lives and Christ-like character, and peaceful and triumphant deaths, have done more in the service of their Heavenly Master than those whose greatness was trumpeted forth by the lips of admiring thousands. May it not be thus with him who has left us? Among that great multitude around the throne, it may be that many are hailing him as the blessed instrument in God's hand of their conversion. You can recall better than I those to whom, during his ministry here, he was called to offer the consolations of the blessed gospel; those whom he pointed to the Lamb of God slain for sinners. And you can conceive the mutual joy that swells in their ransomed souls as they greet each other in accents of holy rapture. When we think of these great truths—when we reflect on the perishable nature of human applause and the high reward in store for every humble servant of Christ in his vineyard, and when we think of the noble career of self-denial our departed friend has left, how he seems to speak to us and say, "Be meek and humble, do thy Master's work with zeal, and remember that the race is not to the swift nor the battle to the strong." In the natural world around us there are many roots and fibres down deep beneath the surface of

the earth that are of greater service to the tree and the fruit than many a lofty leaf and branch that waves in the wind and rustles in the sunshine of summer:

And this bring us to reflect for a moment on the death of your pastor. On this point I can scarcely trust myself to say much, but even though some may think otherwise, I cannot refrain from saying that I can clearly trace the hand of a merciful God in the sudden termination of so useful a life. Already light seems darting through the cloud: we seem to catch the smile of God and hear him say, "be still, all is well, gradually the light will come, and those things seen in the dim twilight of morning as so terrible, will become under the light of noonday the messengers of love." The Lord of the harvest knows best when each sheaf is ripe and ready for the garner, and if you and I could see as He sees, we would be convinced that our brother's life-work was done. He had fought a good fight—the battle was over, and why should not the faithful soldier rest from his labors? To prolong the earthly career of an enfeebled mind in a feeble body might seem almost cruel, while the sudden transition from darkness to light, from a life of pain and weariness to a life of endless joy and bliss, would be a glorious surprise, greater far than the opening of blind eyes to the sunshine, or the sudden return to perfect health of the poor sufferer who has languished long on a bed of pain.

Can you conceive of a fellow-creature under more distressing circumstances than the man whose body outlives his mental faculties, or whose mind and body are weakened and undermined by over-exertion in a noble cause? May we not regard the hand that comes to unlock the prison of clay and strike the tent of flesh and blood as a hand of mercy? And especially so when we all cherish the blessed conviction that the spirit when set free on earth will wing its flight to a world of unbroken happiness and undisturbed repose. There is not, I am bold to say, a heart bent down before me in grief that harbors a doubt of his happy exchange from a life of pain and toil to a life of joy in Heaven. As an old and an esteemed townsman of your own but recently remarked, "If he who filled this pulpit and broke to you the bread of life

has not made a blessed exchange and found the bliss of Heaven, we who are left behind may well think seriously of the difficulty of salvation."

Yes, we believe he has gone to his rest! gone to be for ever with the Lord. We believe that ere this he has heard the glad "well done." Already something tells us it would be selfish to wish him back. Who would pluck that palm of victory from his hand? Who would tear the crown of glory from his brow? or stop that seraph song that rings so joyfully from his lips? Who could wish those feet that tread so lightly the streets of gold to be again pierced with the thorns of earth? Who among us would like to see that face that now glitters brighter than Moses' on the mount, once more seared and furrowed with care and pain? Not one! Amen! O Father! thy will not ours be done.

But I cannot close this address without pausing to remind you as his people and his friends of the responsibilities that devolve on you from having had the privilege of such a faithful servant of Christ so long among you. Though dead he will long, I trust, continue to speak to you. See that ye refuse not him who thus speaks to you from heaven. Treasure up the holy lessons he taught you and is still teaching you. The great burden of his cry is still, "Come to Christ your Saviour." "Come to that Lamb of God that taketh away the sins of the world." For you and yours his prayers often ascended to God's throne from this place and from your family altars. O may these prayers be heard and answered, so that when we all finish our earthly career, we may be prepared to meet him in the land of light and love beyond the reach of sorrow and sighing, "where we shall hunger no more, neither thirst any more; neither shall the sun light on us or any heat. For the Lamb which is in the midst of the throne shall feed us, and shall lead us unto living fountains of waters; and God shall wipe away all tears from our eyes."

Nor can I conclude without reminding you of the striking testimony to the broad Christian sympathy and brotherly love of your deceased pastor which is given by this assembly, and by that which assembled to carry him to his grave on Friday last. Never through this town before

did such a funeral procession pass as that which accompanied the remains of the deceased to his resting place. And perhaps never before has there assembled beneath this roof a congregation of all creeds and classes such as this I now address. I seem to hear him who is dead yet speaking to us and saying, "Let brotherly love continue." "I pray that ye all may be one."

There is something very touching in the fact that our great sorrow has broken down for a time, at least, the middle walls of partition, which unhappily divide Christians from each other, and that we are led to cast aside our ists and isms, and enabled to rise superior to party feelings, and mingle together our tears of sorrow over the grave of our departed brother. You have stood on the shore yonder when the tide has fallen and the long beach lay bare, and no doubt have observed here and there pools of water left by the retiring ocean. They appeared cut off and separate from each other. Each seemed independent and had its own little forms of living creatures. But you have noticed as the great sea begun to return upon the land—as wave after wave rolled up high and higher, pool after pool disappeared, till all were swallowed up in one grand volume that broke in triumph on the shore. And so when a good man dies, when a great sorrow like this falls upon us, how it swallows up all our party feelings, sweeps away the barriers, and bids us join hand in hand, heart to heart, and go forth in one unbroken phalanx against the enemies of the truth.

May God of his infinite mercy sanctify this stroke, and cause it to redound to His own glory and His people's good. Amen."

The sermon was an able effort, in which a just tribute was paid to the deceased pastor, and lessons drawn from the sad bereavement, calculated to touch the hearts and feelings of all. The preacher at times was almost overcome with emotion, and many silent tears were dropped by members of the late pastor's flock, as Mr. Caie played with skilful hands on the heart-strings of his hearers, now soft and sadly as they vibrated in unison with the emotion of the preacher, when he spoke with a

choked utterance of their great bereavement, and then again with subdued feelings of exultation, as he led them to contemplate the state of holy joy and rest into which their beloved friend and pastor had gone. At the conclusion of the sermon, the 5th hymn, commencing "The hour of my departure's come," was sung, and the solemn services concluded by the choir singing the anthem, "Weep, Christians, weep," and the pronouncing of the benediction, when with sad and solemn feelings the large congregation departed.

Articles Contributed.

Why so few Missionaries for India?

We have lately heard of a new missionary for Sealkote; but the remarks which such an offer and acceptance of service call forth from the Church, only tend to show, in more appalling nakedness, the utter want of workers for the Indian field. It is evidently all that the Church of Scotland can do to keep her ground in India; and we would not be surprised to hear on any day that instead of extending her sphere of operations, she has been obliged, from want of men or money, or of both, to contract it by abandoning one or more of her present stations. If we rightly remember the drift of a personal conversation with the late lamented Dr. Macleod, the committee had serious thoughts, a few years ago, of taking such a retrograde step as we have referred to. It was only fear of the bad effects that such an open avowal of failure might have on the future work and prospects of the mission, and the talk perhaps which it might occasion in rival denominations, that prevented them from taking it, and we do not see that there are now any greater prospects of success than then.

Now why is there such a want of laborers for the Indian field? There may be also a scarcity of men for the Colonies and other away-from-home situations; but you will get twenty for the Colonies when you may not be able to get one for India. And why is that? Is it because India is so far away—so

very far from home? It may be partly that, for there is a genuine home-feeling and love of country in most of us; but you will get as many as you like to go to India to lucrative situations, and the chaplaincies are always eagerly desired and sought for. Is it, then, because the salary is so small and the work so hard? That may keep some from offering themselves, for the mercenary spirit of the age has not left the preachers quite untouched. There is a rush and unseemly striving generally for places with plenty of pay and little to do, and with sorrow do we often hear our ministers talk as if money was the only thing worth living for. But we get men to come to Canada where the work is just as hard, and salaries on an average are relatively as small, if not smaller. Is it the climate, then, that frightens preachers from offering themselves for India? Not climate entirely, surely; for, as we have already said, the chaplaincies do not need to be vacant long. No: not any one of these can be assigned as a sufficient reason for the scarcity of missionaries for India; but put them all together, and you get something like a reason. Hard work away from home for small pay, with the chance of losing one's health in a year or so, it may be—the prospect is bleak enough; and it is not for you or me, my readers, to affect to despise it till we have proved our courage sufficiently by facing it ourselves.

It may be also that there is something in the nature of the work itself which is uninviting, and which, apart altogether from pecuniary and other considerations, puts the missionary on quite a different footing from chaplains, merchant clerks, bankers, and the like, as well as from those who come as missionaries to our shores. When a chaplain goes to India, he goes to minister to a christianized community—goes to preach to his fellow-countrymen who are prepared to receive him as their teacher in spiritual things; and he has not to struggle with the same forces of discouragement and opposition as the missionary so-called. And so with clerks and those in the civil service. They are likely to be welcomed as fellow-workers by all, both British and Hindoo, and the religious state and opinions of the natives are as nothing to them in the way of busi-

ness. Their views and feelings are more apt, perhaps, to be regarded as curious and interesting mental phenomena than as obstructions to the Christian spirit; and should they at any time be otherwise considered and give pain, those who are so pained may easily take refuge in the thought that it is no part of their particular work to try directly to remove and overcome them. Or if they should try and fail, their work being quite gratuitous and their reputation and worldly standing not being staked on their success, they may feel as if they did not need to care, and thank their stars that they are not missionaries. But with the missionary it is altogether different. If he fails in removing prejudices and passions opposed to Christianity, he fails in everything, and he cannot turn away from the fact—he must face the difficulties, and still work on amid discouragements. And how very disheartening it is to work, and work only, for the good of people who yield you no sign of sympathy or encouragement, to say nothing of active opposition, only those who have experienced it can know.

There is no denying, in the face of these considerations, that an act, a great act, of self-denial is required on the part of the man who deliberately, and with full intelligence of the case, chooses to go as a missionary to India. Yet we believe there is enough of a self-denying spirit in many and many a young man to bear down all such obstacles, if he received encouragement enough from his friends at home and the Church of his fathers. But here the root of the evil lies,—and there is no use in seeking to disguise the fact: relatives and friends oppose him, ministers of the Gospel whom he may know discourage him; and professors of divinity, if he is a student of promise, pool, pool it all, and throw cold water on his feelings. I am not speaking kindly nor in the way of speculation, but as one who has had experience of the matter, and I know whereof I affirm. His parents, perhaps, have exercised a good deal of self-denial and made no small self-sacrifice to get him through “the College,” and they feel as if their proper reward for it all would be that their son should get a *kirk wi’ a guid big steepend*. Or if his parents are wealthy, then more than ever is it ex-

pected that he will attain to some position worthy of himself and honorable to them—by which, of course, is meant a more than usually eligible pastoral charge or parish. And so in either case if he goes abroad, it will be against the feelings and expectations of his parents, and that is something which he cannot slight. Then outside as well as within the family circle there are various repressive forces to be overcome—prejudices, and fears, and appeals to vanity, &c. It is said—and this is a very widely spread and generally entertained opinion—that only those who cannot get Churches at home, or who are afraid they will not, go abroad as missionaries. To go abroad as a missionary is thus regarded as an acknowledgment of failure in the clerical profession, as the last resort of those who cannot do better. And if you point to men of whom that cannot be said, O, well a missionary life was the shortest cut to marriage, or they went away in disgust with the state of the Church at home, or something else than missionary zeal was the impelling motive; and if you go, it will be thought that it was not love of the Gospel, but love of a girl, that took you away.

Or some, who are more cautious and politic in their expressions, and who would not have it said that they are opposed to foreign missionary effort, will quietly say, “India is all very well, but I do not see why they should have the best of our men there.” And so it is indirectly hinted that it would be foolish, very imprudent indeed, for you who are a man of promise to go to any such place—it would be like hiding your talents in a napkin, or casting pearls before swine. A very unchristian act, to be sure! Thus does the devil hide himself often under the guise of common sense! But sometimes he shows himself quite openly, and without such cowardly skulking. If I did not very much misapprehend him, I even heard a learned professor in the faculty of divinity of one of the leading Universities in Scotland express himself in a lecture to the missionary association as if he believed that missionary effort in foreign parts was really of very little use and might as well be discontinued! Large tracts of continent which once had been evange-

lised were again over-run with barbarians, and what we gained in one part of the world was lost in another; and what was the use of laboring for nought? Do we not almost seem to be working against the will of God in such a case? May we not have in our failure an intimation that Providence is against us? He did not go so far in words, perhaps, but that was the impression left.

Now is it any wonder that, with such influences around them, and such difficulties and discouragements ahead of them, young men should shrink from going into the missionary field? The wonder is that so many offer themselves as do for service, few as they are. But there is still a further and more unavoidable difficulty, perhaps, which I may be allowed to suggest without offence. There is something in the very idea of being under the inspection and jurisdiction of a special committee, which is contrary to our natural desire of liberty of judgment and of action. The India Committee may be composed of noble-hearted men, and largely of those who have been in India themselves, and who are likely to know something of the feelings and wants of others; it may be said that they allow all the liberty of judgment and of action to their missionaries which any one can reasonably demand; but still it is a fact which ought not to be overlooked, that the thought of being under a committee has an unpleasant, restraining effect upon some, and that most likely in proportion to their force of character and ability for the work. 'The desire of men for *a kirk o' their ain* is as natural as it is real; and were there kirks in India as there are here, or were the missionaries on the same footing socially and ecclesiastically as their brother ministers at home, the salaries might be no larger than they are now, but the men would certainly be more numerous. You may say, of course, that the committee is necessary to the very existence of the mission; but though the evil should be found to be inherent in your system of government, it is nevertheless there as I have tried to state it, and there is no use in trying to speak it away.

If we wished to enquire more deeply into the causes of the general indifference in the Church of Scotland towards

foreign missionary effort, we might find them perhaps in their system of endowment, in a more or less conscious sympathy with the principles of the modern schools of Culture and Evolution, in a kind of worldliness of spirit and love of externals which is rampant everywhere, and so forth, or, in general, in unbelief or want of faith. But having stated what we consider to be the more influential proximate causes of the scarcity of missionaries, we might now enquire, how is the difficulty to be got over? The obstacles in the way of its being done seem to be deep-rooted in our nature and spread throughout the body of the Church. Is there any hope, apart from an act of the absolute power of God and an illapse of the Spirit, of seeing the foreign missionary work of the Church prosecuted with greater vigor and success? With regard to that work, the Church of Scotland as a whole seems at present to be well-nigh dead or sleeping. Can the men and women who compose it arise as in the strength of God and shake from them their lethargy, or must they wait as expectants of a grace and power from on high which may, or may never, be received in their day and generation? Surely, unless we are to hold by the withering creed of fatalism, we may say that something can be done. Will any one make any suggestion on the way in which it may best be done? Meanwhile we close, expressing the hope that something may come from the revival of which we have heard so much in the way of increased missionary life and zeal.

Synod's Home Mission Fund.

The annual collection in our Churches for this fund was appointed by Synod to be made in January, or as soon after as would be convenient. It was the practice of the Clerk to issue a Circular on the eve of the collections appointed to be made by Synod, reminding ministers of them, but, though this has not been done in the present instance, it is hoped that no minister of our Synod will fail to give his congregation an opportunity of contributing to this important fund. Indeed there is no fund of our Church to which the people should be urged more earnestly to give. It is true that the

Colonial Committee is at our backs ready to help us in supporting our weak congregations, and in allowing Home Mission efforts, and has never refused anything we have asked. It is right that we should thankfully receive the charitable contributions of the Church of Scotland when we are not able to make up the amount required by Synod for this object. There is danger, however, that we shall continue to draw from her funds after we have ceased to require her assistance. The poor man who in sickness obtains charity, is in danger of seeking it when he recovers health and strength, and is no longer deserving of it. But we despise the man who receives charity in this way rather than work for his own living. Much more do we despise the man who has the means to support himself, and yet begs for charity. Equally must that Church be despised which continues to solicit funds from outside quarters for the support of her ministers, when her people are able to support them, if they were only willing. We have no reason on the whole to complain of our Churches within the last three or four years in their contributions toward our Home Mission funds. Most of them have given largely. A few congregations, however, have not kept pace with the others. They have either not contributed at all, or in such a way as to show lack of interest. In the last Report of the Home Mission Board, it is urged that during the current year many congregations shall carry out the injunction of Synod, and make the collections for both Presbytery and Synod's Home Mission funds in the way there described. Let this be done, and there will immediately be cause for rejoicing—not complaining.

ROBT. J. CAMERON, *Convener.*
St. John, N. B., Feb'y., 27th, 1874.

From our Scotch Correspondent.

One of the chief points of interest in the Free Church just now, is the nomination of a Principal for the new College, Edinburgh. The much lamented death of Dr. Candlish in October last, left that appointment vacant, and the Presbyteries have now under consideration the election of a suitable successor. The names of Dr. Rainy and Dr. Duff

figure most prominently among the candidates, the former of whom seems to be the most popular. The Presbyteries of Perth, Aberdeen, St. Andrew's and others have been most enthusiastic in nominating Dr. Rainy, and the probabilities are strong in favour of his appointment. His argumentative powers as exhibited in Synods and Assemblies have ranked him among the foremost men of the Free Church, and since the death of Dr. Candlish he has been the acknowledged leader of that denomination.

Dr. Begg, who has been absent from his charge for some months, on a visit to Australia, is expected to return in a few weeks. Rumor says that the munificent gift of £5000 awaits his arrival. This large sum contributed by his friends in Edinburgh, represents in some measure the esteem in which the Rev. Dr. is held. Moral—Ministers should take long vacations.

The chief topic of interest in the U. P. Church, is a decided movement on part of Presbyteries towards having a representative General Assembly. In the Established Church last year the so-called heresy of Dr. Wallace was the all-absorbing topic. This year Principal Caird's sermon on Unbelief will furnish a corresponding episode in the history of the Church. Mr. Wallace, an Elder in the West, has preferred a charge of heresy against the Principal, before the Glasgow Presbytery. Mr. Wallace accuses him of enunciating certain heretical doctrines which should not be tolerated in a man in his position. He sees in Dr. Caird's sermon a plea on behalf of a certain kind of unbelief, which, however, the Principal denies that he either maintained or preached, and declines any further defence at present, on the ground of pressure for time. The Presbytery having discussed the question, decided by a large majority to dismiss the subject. But Dr. Smith has intimated an appeal to Synod. Should Dr. Smith pursue the course indicated, we shall have the history of Dr. Wallace's case repeating itself. It is a sad feature of the Church of Scotland that so many internal strifes should arise. They tend to weaken her influence for good at home, and limit her extension abroad. Intellectual energy is consumed that might serve a nobler end. It widens the span

Presbytery Minutes.

Abstract Minutes of Halifax Presbytery.

The Presbytery of Halifax met in St. Matthew's Session Room, Halifax, on 11th Feb. Five ministers and four elders were present. The Moderator reported fulfilment of instructions of last meeting, and that Mr. Wm. Hesson had consented to act as Treasurer for the Presbytery Home Mission Fund.

Rev. Mr. Talloch, who was present, was invited to sit and deliberate. The following communications were read:—1st. The Remit on Union from the Synod. Clerk. 2nd. A letter from Rev. Mr. Layton, Clerk of the Presbytery of Truro, intimating that Rev. Mr. Chase had been appointed by that body to confer with this Presbytery ament the supply of Spring Hill preaching station, and that Rev. Mr. Simpson had been requested to act as his associate. 3rd. Several letters from parties in Spring Hill ament religious matters there.

Rev. Mr. Chase and Rev. Mr. Simpson then entered, and were welcomed by the Moderator. They both addressed the Court, setting forth the claims of the Presbytery of Truro to Spring Hill, and then withdrew. After consultation, it was moved by Rev. G. M. Grant, and seconded by Jas. J. Bremner, that to show their desire for unity, the Presbytery of Halifax, understanding that the Presbytery of Truro have made appointments to Spring Hill for the months of February and March, resolve not to make appointments for those months on condition that the Presbytery of Truro make none for April and May, and that then the mind of the people be again ascertained.

To this it was moved in amendment by Rev. J. McMillan, and seconded by Rev. D. Neish, that as this Presbytery, at their meeting on 2nd Dec., 1873, took charge of Spring Hill station, at the unanimous request of the Presbyterians there, they feel bound to grant as much supply as possible irrespective of the action taken by other denominations. The motion was carried by the casting vote of the Moderator, and the Rev. Messrs. Chase and Simpson having re-entered, the decision was intimated to them. The following appointments were made for Spring Hill, should the Presbytery of Truro not agree to the decision of this Presbytery, viz., Rev. G. M. Grant for 1st March. Rev. J. F. Campbell for 15th March. Rev. John Campbell for 29th March, and Rev. J. McMillan for 12th April.

The Union Remit was then taken up.

between other Christian bodies, and carries to the heathen nations false impressions of Christianity. It is humiliating to acknowledge that the dissensions of the Scottish Churches last year on questions of Christian union were heralded in triumph throughout the heathen Provinces of distant India. Such impressions are not commendations for the Gospel.

One other subject of interest is the series of revivals which have followed the labours of Messrs. Moody and Sankey of Chicago. These evangelists have been travelling for some months through England and Scotland, with the view of stirring up the Churches to greater activity in the cause of Christianity. The results of their ministry have been most gratifying. In England they found the Churches very cold, and they were not always greeted with a warm reception. The Scottish clergy have been more unanimous in co-operating with them. The Free and U. P. ministers have been the most cordial supporters. Newcastle, Edinburgh, Dundee, and other towns are reaping the fruits of a grand spiritual movement. The largest Halls in Edinburgh were inadequate to accommodate half the multitude that sought admission, until it was finally arranged to hold several meetings at the same hour, and in that way distributed the otherwise unmanageable multitude. Special meetings were held for each class of individuals, admission to which was granted only by ticket; yet these meetings were crowded. Before leaving Edinburgh they held a special meeting of those who publicly professed to have been converted under the teaching of Mr. Moody, and upwards of 1400 tickets were distributed. One pleasing feature in the movement is that the meetings have been kept up with equal interest by the clergy of the different denominations, who on this point at least have seen it prudent to work most harmoniously together. It is gratifying to find our American Evangelists wielding such a power for good among our Scottish Churches.

when it was moved by Jas. J. Brömner, Esq., and seconded by Jas. S. McDonald, Esq., that the Presbytery having, through its members at four successive Synods, affirmed both the principle of Union and the Basis now submitted, desires formally to express its approval of the proposed Union, and instructs the Clerk to send it down to Sessions that they may ascertain the mind of the people on the subject.

It was moved in amendment by Rev. Mr. McMillan, and seconded by Rev. John Campbell, that the question be submitted *simpliciter* to sessions and congregations for their decision. Four having voted for the motion, and three for the amendment, the motion was declared carried.

It was then agreed that the Moderator and Clerk procure a suitable printed slip for voting to be sent down to sessions, and that they be requested to reply by next meeting, giving the number of communicants and adherents voting for and against Union—each session to decide for itself who are to vote as adherents.

The usual orders for supplements were granted, and the Presbytery then adjourned to meet in St. Matthew's Session Room, Halifax, on the 25th March, at 3 o'clock, p. m.

JOHN McMILLAN, Clerk.

Presbytery of Pictou.

St. Andrew's Church, Pictou, 25th Feb., 1874, which time and place the Pictou Presbytery met according to adjournment, and was constituted by reading of the Scriptures and prayer. Sederunt: Revds. C. Dunn, Moderator, A. W. Herdman, W. Stewart, D. McRae, J. W. Fraser, N. Brodie, G. Coull, R. McCunn, James McColl, J. M. Sutherland, and W. McMillan; and Alex. McKay, Esq., M. P., D. A. Fraser, Esq., John McKenzie, Esq., Colin Ferguson, Angus Campbell, Alexander McDonald, and K. J. McKenzie, Elders.

The minutes of last quarterly meeting and of 11th December were read and sustained.

Extracts of election in favor of D. A. Fraser, Esq., from Pictou Kirk Session, of Alexander McDonald from Gairloch Kirk Session, and of Hon. John Holmes from West and East Branches E. R. Kirk Session, were handed in, and sustained.

There was read a letter from Rev. R. J. Cameron, with reference to supplements.

Also, a letter from D. T. Hislop, kindly complying with the request of the Presbytery to act as local Treasurer for the Widows' and Orphans' Fund.

There was also tabled a Report of St. Andrew's congregation, New Glasgow, in the matter of union.

Moved by the Rev. Mr. McRae, seconded by Rev. Mr. McCunn, and agreed to, that each congregation be requested to deliver a report of the decision come to by its members, on the subject of union, at the next meeting of Presbytery.

Resolved,—That the Presbytery record their pleasure on seeing the Rev. Mr. Stewart, after some months illness, in restored health among them, and the Rev. Mr. McRae, after a few months absence, safely returned.

Missionary appointments given at last meeting were reported fulfilled, or about to be fulfilled.

Rev. G. Coull reported that he gave services at Vale Colliery as instructed, and recommended, that owing to the proportion of the people there belonging to the Church of Scotland, the Presbytery endeavor to give supplies at least twice every month; whereupon the Presbytery agreed to instruct Messrs. Coull and Stewart to give, each, a service there once a month for the current quarter.

Ancient the Widow and Orphans' Scheme, it was moved by Mr. McRae, seconded by Mr. Herdman, and agreed, that a report be requested from each congregation as to what they have contributed, or are prepared to give towards establishing a Widow and Orphans' Fund, and that the members of this Court be enjoined to attend to this matter in their several congregations before the next meeting of Presbytery.

On application by the Rev. James McColl, the Presbytery agreed to meet at Earlton for Presbyterial visitation, on Wednesday, 11th March, at 11 a. m., in consequence of the weather preventing the meeting last year. Rev. Mr. Fraser to preach, and Rev. Mr. McCunn to address the people on the Widow and Orphans' Scheme.

In the matter of the Lay Association, it was moved by Rev. Mr. Fraser, seconded by Mr. McCunn, and agreed to, that each congregation be enjoined to make a collection for the Lay Association, and report at next meeting.

The facts connected with the sudden and melancholy death of the late Rev. Peter Keay, of St. Andrew's, New Brunswick, which occurred since the last meeting of Presbytery, were brought before the Court. Several members referred in touching terms to their high appreciation of Mr. Keay's character and worth, and to their very deep sense of the loss suffered by our Church through his sad decease. The strongest sympathy was expressed on behalf of the widow and orphans left by Mr. Keay. Much sorrow was manifested on account of the impoverished circumstances into which,

by Mr Keay's death, and the unfortunate loss besides of the money he had invested, they were plunged, and it was unanimously resolved earnestly to request our several congregations to make a collection or contributions for the benefit of the widow and orphans.

Anent Mr. Docherty's application to be employed as Catechist in C. B., the Presbytery agree to appoint him as Gaelic Catechist for a year, and allow him sixty dollars per half year, and that he be instructed to make collections to assist the Presbytery in that payment, and also to send to the Presbytery a report of his labors.

The following missionary appointments for the current quarter were then agreed to: Wallace, 15th March, Mr. McCunn; 12th April, Mr. Sutherland; 3rd May, Mr. McCunn; 24th May, Mr. Sutherland.

Barney's River, 15th March, Mr. Herdman; 12th April, Mr. Coull; 3rd May, Mr. McRae; 24th May, Mr. McMillan.

Lochaber, 1st March, Mr. Brodie; 17th May, Mr. Dunn.

The fact of the Rev. Mr. Herdman having completed a quarter of a century in the Presbytery of Pictou, was brought before the Court, and alluded to in suitable terms, when the Rev. Mr. McCunn and the Clerk were instructed to prepare an appropriate Minute to be submitted to the Presbytery.

Adjourned to meet in St. Andrew's Church, Pictou, on Wednesday, 27th May, at 11 a. m. Closed with the benediction.

W. McM.
Clerk.

Presbytery of Restigouche.

The Restigouche Presbytery met, by appointment, in Dalhousie, on Wednesday, 24th Dec., and was constituted. Sederunt: Rev. W. Murray, Moderator; Revs. J. Wells, J. Murray, and A. Laing and R. Busted, Elders.

The Minutes of previous meeting were read and sustained.

The Rev. Mr. Wells applied for his usual half-yearly Certificate to the Canada Temporalities Fund. Granted.

The Clerk laid on the table the following documents received from the Rev. P. Galbraith, at present officiating in St. Luke's Church, Bathurst:

1. Letter from Secretary Colonial Committee, appointing him as Missionary under the care of the Corresponding Board of Maritime Provinces, with special view to Bathurst.

2. Extract License by the Presbytery of St. Andrew's, Scotland.

3. Certificate of Ordination by Presby-

tery of London, England, on 5th May, 1868—and of his having labored within their bounds for five years thereafter.

4. Certificate from Convener Church of Scotland Committee on Army and Navy Chaplains.

5. Call from St. Luke's Church, Bathurst, in favor of Mr. Galbraith.

6. Mr. Galbraith's letter of acceptance of said call.

Which papers being read, it was resolved that the Presbytery meet in St. Luke's Church, Bathurst, on Wednesday, 14th January, 1874, at the hour of ten a. m., for the purpose of moderating in said call, and of receiving objections to his settlement, if such should be offered. If no such objections be made, or at once established, the Presbytery shall, at the hour of eleven a. m. of the same day, proceed to the admission of the said Mr. Galbraith as Minister of said Church; Mr. William Murray to preach and preside. The Presbytery further appoint Mr. Galbraith to preach in St. Luke's Church, Bathurst, on Sabbath, 4th January, and make due and lawful intimation of these their appointments and resolutions to all concerned.

Adjourned to meet in Bathurst, on the 14th January, at 10 a. m.

Closed with the benediction.

JAMES MURRAY, *Presbytery Clerk.*

The Restigouche Presbytery met, as appointed, in St. Luke's Church, Bathurst, on Wednesday, 14th January, and was constituted. Sederunt: Rev. W. Murray, Moderator, Rev. J. Murray, and R. Busted, Elder.

The Minutes of previous meeting were read and sustained.

The edict anent moderation of call and induction of Mr. Galbraith was returned duly served. The call was then produced, signed by eighty-three individuals, and the Moderator invited any who had not already signed the call, to come forward and do so. Thereafter Mr. Galbraith, in answer to Moderator, renewed his acceptance of the call.

Intimation was then given that the Presbytery were now met, and were ready to hear any objections which might be made to the life or doctrine of Mr. Galbraith, but none having appeared, the Presbytery resolved to proceed to the induction, whereupon the Moderator proceeded to the pulpit, and preached from Acts 20, 24. After divine service, the Moderator represented that a vacancy having occurred in this church and congregation in consequence of the resignation of the Rev. F. Home, a call in favor of Rev. Peter Galbraith to be minister of this congregation had been laid before the Presbytery—which was duly mode-

rated in—and no objections having been offered, and Mr. Galbraith having declared his willingness to accept of the call, the Presbytery had appointed this day for his induction, and would now proceed to admit him to the pastoral charge of the congregation of St. Luke's Church, Bathurst.

The Moderator then called Mr. Galbraith and read to him the questions appointed by Act of Assembly of Church of Scotland to be put to such as are admitted to the charge of congregations, to which Mr. Galbraith gave satisfying answers. The Moderator did then, in the name of the Lord Jesus Christ, the Great King and Head of the Church, and by authority of the Presbytery, solemnly admit Mr. Galbraith to be minister of the congregation of St. Luke's Church, Bathurst, and he and the congregation received suitable addresses from Mr. Murray, who presided. When the congregation was dismissed, Mr. Galbraith signed the formula, and his name was added to the roll.

The Clerk then laid before the Presbytery a Circular from the Synod Clerk anent Union, when, after discussion, the Moderator having left the chair, moved the following resolution, which was seconded by Mr. Busted:—That, while convinced of the desirability of Union, and while not wishing to stay proceedings in the meantime, the Presbytery are of opinion that means should be taken to ascertain how the status of existing ministers in regard to their connection with the Church of Scotland would be affected thereby, and reserve to themselves, in the event of no such opinion being obtained, or in the event of its being unfavorable, the right to join or not join such union:

And, in accordance with the above resolution, remit to ministers and Kirk Sessions to bring the subject of Union before their several congregations at as early a date as possible.

Adjourned to meet in Dalhousie on the 10th June.

Closed with the benediction.

JAMES MURRAY, *Presbytery Clerk.*

Presbytery of P. E. Island.

At St. James' Church, Charlottetown, January 28th, 1874.

The Presbytery being duly assembled and constituted with prayer. Sederant: Rev. T. Duncan, Moderator *pro tem*; Revs. P. Melville and J. Moffatt, Ministers, with Dr. Mackieson and Mr. Thompson, Elders. Minutes of last meeting being read and sustained, and no representation appearing from Orwell, the Presbytery took up the project of the Widows' and Orphans' Fund, Mr. Thompson, as a member of

the Committee, reported that he has already collected \$35 at St. Peter's Road, and hopes soon to complete the allotted sum of \$50. The Clerk also stated that he expects to raise the allotted sum of \$100 in Georgetown and its environs, although his parishioners have been much engaged in repairing and painting the Church at Georgetown, and in preparations for building a Church at Montague Bridge. It was then agreed that the Hon. Col. Gray, as Convener of the Presbytery's Committee, shall be requested to take the oversight of this important Fund.

The Presbytery hear with sorrow of the death of Rev. G. W. Stewart, for many years a member of this court, but latterly retired, owing to failing health. They appoint a Committee consisting of Rev. Mr. Duncan and the Clerk to draw up a suitable minute to his memory.

On the question of Union among the Presbyterian Churches of B. N. A., as remitted by Synod, reports were received from the congregations of Charlottetown, Georgetown, Cardigan, and Montague, showing that these congregations are unanimously in favour of said Union. The Presbytery give glory to God for this auspicious unanimity, and fervently pray that such a spirit may become universally prevalent.

The Rev. J. Moffat was appointed to preach at DeSable on the 22nd February, proximo. The Rev. P. Melville to preach at Orwell, Lot 61, and Murray Harbour in the month of March, as he may judge most suitable.

After further deliberation on the present aspect of the Education question, the subject was deemed of such grave importance as to demand a special meeting. The Presbytery therefore adjourned to meet for said purpose on the 25th Feb., proximo, or at the call of the Moderator, and was closed with prayer.

P. MELVILLE, B. D., *Clerk of Pby.*

Committee Minutes.

Meeting of the F. M. Board.

A meeting of the Foreign Mission Board was held in St. Andrew's Church, Picton, 3rd Feb., to take into consideration the circumstances of the Rev. John Goodwill, at which were present the Revs. A. W. Herdman, R. McCunn, and W. McMillan. The Rev. Mr. McCunn, who, in the absence of the Convener, was called to the chair, opened the meeting with prayer. The

Rev. J. W. Fraser, Roger's Hill, being present, was invited to sit and deliberate with the Committee.

The Secretary submitted a letter from the Convener, which was accompanied by a letter from the Rev. J. Goodwill, dated "Espiritu, Santo, 6th Aug., 1873;" and also a letter addressed to himself (the Secretary) dated "Sydney, 30th Sept., 1873."

From Mr. Goodwill's letters it would appear, that in addition to the dangers and disadvantages almost inseparably connected with a new, untried field in the Foreign Mission, himself and family have been made to pass through a fiery ordeal of domestic affliction by which they were all (especially Mrs. G.,) brought "nigh unto death," and in consequence of which they found it necessary, for a time at least, to give up their labours on Santo, and take refuge in the more congenial climate of Australia, with the view of recruiting their impaired health, and awaiting advice from the Committee.

The Committee having heard the letters read, Resolved, 1st, to record their deep sympathy with Mr. and Mrs. Goodwill, under their present painful and severe trials, and express the hope, that under a merciful Providence, their present temporary absence from Santo may be blessed for their restoration to health and vigour.

2ndly, That with reference to Santo, the matter of their return to that island be left to Mr. Goodwill, to be decided by the circumstances in which they may be placed, on receiving the Committee's instructions.

3rdly, That in the event of Mrs. Goodwill's health not being sufficiently restored to allow of, or justify their return to so unhealthy a climate as that of Santo, the Committee suggest, that with the concurrence of the Mission Synod, they be located on the more salubrious Erromanga, or on some other island where the climate will be less trying than on Santo; and

4thly, That this Committee recommend, that if, in view of all circumstances, Mr. Goodwill should wish, or feel obliged to return to his native land, no difficulty or obstacle be placed in his way.

Agreed to instruct the Secretary to send a copy each, to the Rev. John Goodwill, and the *Monthly Record*.

Closed with prayer.

W. McMILLAN, *Sec'y.*

News of the Church.

Nova Scotia.

SALT SPRINGS.—Some months ago it was our pleasant duty to record that the Salt Springs congregation added eighty dollars to the annual stipend of their pastor; and now, lest some of our readers should infer that such was done with the view of exemption from generous acts in the future, we have much pleasure in stating that, with their usual considerateness, a very goodly number of the congregation turned out on February 9th, and, notwithstanding that the roads were in very bad condition, they succeeded in placing a huge pile of firewood between the occupants of the Manse and the "tricks of Jack Frost." Mr. A. McKenzie, C.'s son, kindly gave the wood. We wish them all warmth, comfort, peace and happiness around their own firesides, and an undoubted title to that inheritance where there is "no sorrow in their song, and no winter in their year."—*Com.*

THE REV. DONALD McRAE of W. & E. B., has returned from his visit to the old country, after having passed a few months pleasantly and profitably among his friends.

THE REV. THOMAS TALLOCH, formerly a minister within the bounds of our Synod, is at present on a visit to his friends in Halifax. We understand that he is on his way to Ontario seeking an appointment. Where are our vacancies and what are they doing? Give him a call, and see if we can't have him again amongst us.

On going into the vestry of St. Philip's Church a few Sundays ago, the Rev. Charles Dunn was agreeably surprised to find awaiting him an elegant pulpit robe and cassock. The articles were presented on behalf of the congregation by Messrs Duff and Fraser.

WE understand that the congregation of St. Andrew's, New Glasgow, has resolved upon the introduction of an organ to assist in the service of praise. It is, we believe, to be ready for use in the course of the present year. The congregation is said to be perfectly unanimous.

In St. James' Church, Charlottetown there has been, and there is still going on, a remarkable work of grace.

New Brunswick.

ST. ANDREW'S CHURCH, ST. JOHN, N.B.—The annual meeting of the Ladies' Benevolent Society in connection with St. Andrew's Church, St. John, was held in the School Room on the afternoon of January 6th, 1874. The following report was read by the Secretary:—

"The office-bearers of the St. Andrew's Church Ladies' Benevolent Society submit the following brief statement of their proceedings during the year 1873:—The subscribers to the funds of the Society for the past year numbered sixty-one, the total amount subscribed being seventy-seven dollars and forty cents; the highest subscription was four dollars, and the lowest one dollar. We received from the Poor Fund belonging to the Church, at various times, the sum of eight dollars, making a total amount of money received during the year of eighty-five dollars and forty cents. Balance on hand for '72 two dollars and seventeen cents. The disbursements of '73 amounted to eighty-six dollars and fifty cents; balance on hand, one dollar seven cents. The aid furnished was only to persons in need belonging to the Church. The amount paid to each person for the year varied from six dollars to twenty dollars. Respectfully submitted,

E. NISBET, *Secretary.*

The following ladies were elected office-bearers for the present year:—Mrs. R. J. Cameron, President; Miss Nisbet, Secretary; Miss Knox, Treasurer; Miss Scanlen, Collector.

During the past year Rev. R. J. Cameron disbursed among the poor of the Church \$206, which had been placed at his disposal. The annual collection made on the first Sabbath of the present year for the same object amounted to \$215.

THE Rev. Mr. Galbraith's settlement, Bathurst, N. B., was a very harmonious one, and he received a cordial welcome from the congregation at the close of the services.

SABBATH SCHOOL FESTIVAL.—A festival of the Sabbath School children of St. James' Church, (Presbyterian), Bathurst, took place on an evening lately. A very pleasant and agreeable time was passed. The programme consisted of

recitations, dialogues and singing. There were a lasses by the Rev. Mr. Galbraith and others. The number in attendance was exceedingly large. The children are indebted for their entertainment to the kind efforts of their pastor, the Rev. Mr. Galbraith, who is a very talented preacher, and deservedly held in high esteem by his congregation.

Prince Edward Island.

MURRAY HARBOR ROAD AND ORWELL HEAD.—This congregation, learning that the Rev. Mr. Goodwill could return to Sauto only by leaving his wife in Australia, and at the imminent risk of his own life, held a meeting on Jan. 12th, and unanimously resolved to write to Mr. Goodwill and ask him to become their pastor; and also to open subscription lists for stipend in the various localities of the parish from Charlottetown to Murray Harbor. The meeting then adjourned to Feb. 2nd, when subscription lists were presented to the amount of \$751.50, with positive assurance that more would be in immediately. They then resolved to send a deputation to the P. E. Island Presbytery, soliciting their assistance in the matter, and instructed their Secretary to correspond with Mr. Goodwill. Who can help sympathizing with this congregation, when told that they have not heard the sound of a minister's voice within the walls of their Church since last August, and that they yet keep up regularly their prayer meetings twice every Lord's Day?

Ontario and Quebec.

ST. ANDREW'S CHURCH, Kingston, has given a "unanimous call" to the Rev. T. G. Smith, of Fond du Lac, Wisconsin, formerly of Melbourne, Quebec. An alumnus of Queen's, we feel interested in his success, and hope soon to see him installed in the "Collegiate Church."

WE regret to learn that the new St. Andrew's Church, Hamilton, has been almost completely destroyed by fire—the whole of the inside work and the roof will have to be replaced. It is a poor consolation in such a case to say that "it might have been worse," and yet there is a grain of comfort in it. Instances of

this kind, which are of frequent occurrence, should induce all trustees of church property to have it fully covered by insurance. The annual report of St. Paul's Church in the same city, is before us in neat pamphlet form. The managers' report congratulates the congregation on the satisfactory state of its finances. "Mr. Smith's settlement has, by the blessing of God, proved abundantly fruitful in good to the flock to whom he has been called to minister." A weekly prayer meeting has been organized, and has been well attended. The ladies have formed an association for promoting works of usefulness.

ST. ANDREW'S, MONTREAL.—We clip the following from the *Presbyterian*:

Total income for 1873.....	\$11088 22
Of which from pew rents	5542 00
Ordinary collections.....	2032 52
Special collections for Schemes....	1491 00
Paid Stipend to minister.....	4000 00
Paid to Schemes.....	1491 00
Organist, \$700; Choir \$504.87.....	1204 87
Sexton.....	500 00
Interest on debt.....	600 00

Two things we note.

(a) With such a large sum for music, there should be more for the Schemes.

(b) The Minister has not as good a salary as the Organist. If the latter works one day a week and gets \$700, the former, working seven days a week, ought to get exactly \$4900.00, if he is as valuable a labourer for the good of the souls of the congregation.

KINGSTON.—St. Andrew's congregation gave a unanimous call to the Rev. Mr. Smith, but the congregation of Fond du Lac know that they have a good minister and refuse to let him go. The Presbytery of Winnibago, moved thereto by the pathetic appeals of said congregation, agreed to "reconsider" the matter, and, after a day's sederunt, reversed their former decision to release Mr. Smith, consoling the Kingstonians meanwhile with a high eulogium of their co-Presbyter's character, influence and usefulness. All this notwithstanding, we are not without hope that the congregation may yet succeed in obtaining the man of their choice.

An interesting and elaborate Report has just been placed before us from the congregation of St. Andrew's, Stratford, Ontario, at present under the ministry

of the Rev. W. T. Wilkins, formerly of St. Paul's, Truro. We heartily congratulate our old friend on the marked success, judging from the present Report, which must have attended his short ministry of a few months.

The history of the charge is given in the title page of the Report, which we reproduce. The following have been the ministers of St. Andrew's Church since its organization:

The Rev. Daniel Allan was ordained to the office of the Holy Ministry, and inducted minister of Stratford and Woodstock, November 21st, 1838. He seceded in 1844. He is now minister of the Canada Presbyterian Church, in North Easthope.

The Rev. William Bell, A. M., was inducted to the charge of Stratford and North Easthope, A. D. 1848. In 1857, the charge was divided, and he remained minister of North Easthope, in which charge he labored faithfully until his death, December 17th, 1873.

The Rev. William Miller was inducted minister of St. Andrew's Church, December 9th, 1857. He demitted the charge, and his demission was accepted by the Presbytery of London, January 22nd, 1862. While acting as a Missionary in the bounds of the Presbytery of Perth, he died, in May, 1873.

The Rev. James George, D. D., formerly Vice-Principal and Lecturer on Systematic Theology in Queen's College, Kingston, and afterwards Professor of Moral Philosophy in that Institution, was inducted to the charge of St. Andrew's Church, February 17th, 1863. After an earnest and successful Ministry, he departed this life, deeply regretted, August 26th, 1870.

The Rev. William T. Wilkins, A. M., formerly minister of Truro, Nova Scotia, was inducted to the charge of St. Andrew's, Stratford, April 10th, 1873.

The machinery of the Church appears to be in a flourishing condition—in fact, complete. The Constitution and By-laws are, no doubt, such as meet the requirements of the congregation to the satisfaction of all concerned. But let us see what the congregation is doing. The Report says:

The Lord's Supper was administered in St. Andrew's Church, on Sabbath, July 6th, for the first time in three years.

On that occasion seventy-eight, previously communicants in this congregation, partook of the sacred elements. Seventeen presented certificates of dimission from other congregations, and were welcomed to the Lord's table. Ten were admitted for the first time.

During the year the Sacrament of Baptism was administered to thirty-seven.

The contributions for the year to the Schemes of the Church are as follows :

To the Sustentation Fund.....	\$75 00
“ Widows' and Orphans' Fund.	45 00
“ French Mission.....	18 50
“ Bursary Scheme.....	20 00
“ Manitoba Mission.....	24 00

For the year.....\$182 50

MISSIONARY REPORT.

Cruise to Labrador and Newfoundland.

(Concluded.)

We neared Newfoundland on FRIDAY evening 6th September, in a gale, which promoted the virtue of early going to bed. Wakening early next morning I was amused by a conversation going on in the saloon between two persons who had been more or less drunk almost all the voyage, but whom the emetic tendencies of the last night had probably sobered, and who were now moralising on the evils of intemperance in a strain highly correct and edifying, even if comical as proceeding from them. We were now on the North-east coast of Newfoundland. The attention is attracted by Grot Island. (or Grey Island, as it was pronounced); the Horse Islands; Cape St. John, with sharp pyramidal rocks, one of which, standing slightly out from the Cape, is called Mother Burke, from the resemblance it bears from some points of view to an old woman; and Gull Island, on which the “Queen” was wrecked on 12th December, 1867, on her way to Tilt Cove, when fifteen, including a doctor, reached the Island, and there confined by drift ice, though within a short distance of the mainland, starved to death, after killing and eating one of their number, chosen by lot. Rounding Cape St. John we entered

Bay of Notre Dame, and about four o'clock in the afternoon arrived at

TILT COVE,

where the “Walrus” was to end her voyage, connecting with the “Leopard,” which would go on to St. John's, while she would return to Labrador. As we approached we skirted high cliffs, rich in indications of copper. Suddenly we turned into a small cove; on each side, a high wall of almost perpendicular rock; in front an opening in the wall, a few buildings, and a high substantial wharf, such as is used for shipping minerals; what is beyond, as yet invisible. Yet this cannot be all, for at Tilt Cove is the important copper and nickel mine owned by Smith McKay, Esq., (a Pictou man), and Hon. C. F. Bennet. No; as we walk inwards, after passing several stores, &c., we come in sight of a fairy scene; a lovely oval little basin, bordered by a ribbon of sward, which is studded with pretty cottages, white, clean and regular, varied by the superior houses of the heads of the establishment, the doctor, &c., and all cosily enclosed by high, almost perpendicular walls of rock, whose images are affectionately treasured and exhibited in the mirror bosom of the lake they protect. Part of the way up one of the most accessible sides is a neat Gothic Church, which had shortly before my visit been “consecrated,” and in which it was arranged that I should preach in the forenoon of the morrow. What! a Presbyterian preach in a Church consecrated by an Episcopalian Bishop! Yes, such a novelty was to be my lot. The explanation is that the Church was built by Messrs. McKay & Bennet, jointly, and that the former, while having no objection to its being “consecrated,” insisted that the ministers of his own Church should have an equal right to its use, when they should be in the place. This was finally consented to by the Bishop, who consecrated it on that understanding.

Mr. McKay and Mr. Matheson were absent, but the hospitalities of the establishment were extended to me by Mr. Gill, the manager, as soon as he learned that I was on board. I was first introduced to the garden, whose flowers and fruits had the additional interest that they grew on imported soil, brought

here as ballast. Besides other guests, the Rev. Mr. Smith, of "Exploits," and prospectively of the Cove, was there, to marry Mr. Bishop, so there were three of us to supply this one place on Sabbath. Unwilling that this should be so, and other places neglected, I proposed going to Nipper's (the Newfoundland word for Mosquitoes) Harbor, in the "Leopard," which was to go there and return, and asked to be called when she should arrive. We arranged, however, that should she not come till Sabbath forenoon, I was to occupy the Church then, so that I could go on, in the afternoon, to the other place. I also promised the Wesleyans to preach for them in the afternoon, at an hour which would not interfere with the other service, provided they gave up their own forenoon meeting, and the steamer did not come.

After tea, Messrs. Smith, Bishop, Crowdy and I were conducted through part of the mines. Fancy us, in miners' garb, each carrying a candle held in the hand, or, by means of the roll of clay around it, stuck to his hat. Up and down, through rock-arched passages we explored the riches of this seemingly almost inexhaustible treasure, now trying our hands with a "pick," or selecting a specimen, or again rubbing the soft soap-stone in which the nickel is found, listening the while to the clear and courteous explanations of Mr. Maynard.

On SABBATH morning, (7th), I wakened to find that the "Leopard" had passed about five o'clock, and as I had not been called, my remaining in Tilt Cove was fixed without my choice. I was glad of it, for I had felt very doubtful, under the arguments of one who urged me to remain, if I should not be more useful there, than by going on; and having asked for guidance, it had come without room for question. Rev. Mr. Meek, of Fogo, (son of my valued old friend, the late Rev. Mr. Meek of Sydney, whose earnest, evangelical discourses many in Cape Breton will remember) had come in the steamer, and so three Episcopalian ministers were in my forenoon congregation. My rule had all along been to use whatever hymn book was most known by the people I was among; and in this case, as most were Episcopalians, I used their hymn book.

At three o'clock I preached in the School House for the Wesleyans, closing in time to go with as many as would, to the Episcopalian service at four, which was conducted by Messrs. Smith and Meek. Had the wind been favorable I had thoughts of going to Nipper's Harbor by boat, but as it was not, I promised another service at seven, which was held in the School House, though it was much too small, there being no means of lighting the Church. The Bishops, and consequently most of the clergy of the Church of England in Newfoundland, are sadly exclusive, and therefore such a brotherly spirit as was manifested among us that day, both in private and public, they intimating and attending my services, (at least those in the Church,) and I theirs, was not only good in itself, but calculated to do good, and to encourage the hope of better days.

A Sabbath School is conducted in the morning by Dr. Alexander, and others, but I was not aware of it till it was over.

On MONDAY, the "Leopard" returned while the marriage ceremony was being concluded, and we quickly parted from our friends. In parting, several—residents and others—warmly thanked me, and assured me that my words to them would not be forgotten, so that good seems to have been done. In the forenoon the subject was the delightful one of God beseeching sinners to be reconciled to Him; in the evening, Christ lifted up like the brazen serpent, that whosoever believeth on Him should not perish, but have eternal life.

It had been my plan to leave the steamer at one of the nearest calling places and visit the fishing villages along the coast, making my way as best I could to St. John's. But it now appeared that such would, at this season, be not only a work of great difficulty, and considerable risk of being too late for my home engagement, but of comparatively little benefit, as so many of the people were away in Labrador. It therefore seemed that I could do Newfoundland a more permanent good by going direct to St. John's and employing all my time in securing the permanent establishment in the Province, of the admirable system of colportage of the British American Book and Tract Society, (which was one

great object I had in view,) using the opportunities afforded by the steamer's calling at the various little towns, to awaken interest in the Society. Towards evening we entered the magnificent Bay of Exploits, the scenery of which is beautiful, and into which falls the River of Exploits, after having traversed mostly the breadth of the Island. Here the boat did not wait a half hour, as the postmaster led us to expect, and the result was that a number of passengers, including two clergymen, a member of the House of Assembly, &c., &c., had to get "a boat of their own," and follow after. It was plain that at this rate, little could be done at each place, beyond leaving Reports, &c., with some person who would bring them to the notice of others. We reached Twillingate about ten o'clock. It seems a thriving place, has about 2000 inhabitants, and apparently fine Churches. A new bridge is being built over the narrow channel which divides it into two parts. Fogo is a bare and rocky place with a dangerous entrance, yet it is of some importance. The coast between this and Green Pond is rendered dangerous by numerous islands, rocks, &c. Green Pond has large English and Wesleyan Churches, good looking houses and a lighthouse on an island off the harbor. King's Cove is mostly inhabited by Romanists; we passed it, as well as Catalina, at night, and thus saw only dim outlines of the land.

WEDNESDAY morning brought us to Trinity, a beautiful place of about 2000 inhabitants, at the northern entrance to Trinity Bay, now familiar with the "Great Eastern," and on whose opposite side is Heart's Content, where the Atlantic Cable whispers its secrets to the Western world. At Bay de Verdes, a carriage from Harbor Grace awaited Mr. Stewart, who, on our leaving Tilt Cove, finding that all the state-rooms had been taken, insisted on giving me his, though happily it was rendered unnecessary to take advantage of such kindness, by passengers leaving at Exploits. The people of Bay de Verdes, I was told, are Roman and English Catholics, the difference in the two Priests being not very marked. And so, with the last of my tracts distributed to boys

on board, who came for a further supply after they had read what they first received, and promised to distribute them to others, comes the last of the voyage. About five o'clock we reached

ST. JOHN'S.

Space will permit but a summary of the occupations of the next three weeks; busy and interesting to me, but not of so general interest as the work in Labrador. Old friends among whom I had labored for a short time, three years ago, were to be visited; fruits of my labor were to be conversed with, and cheering it was to find that while some, indeed, had gone more or less backwards, most were holding fast; and the establishment of the Book and Tract Society's work was to be striven for. I preached four times in the Kirk, once in the other Presbyterian Church, once in the Congregational Church, once for the Wesleyans, at their week-night service; and conducted or took part in various meetings. My valued friend, Hall, of the Congregational Church, was temporarily absent, but in Mr. Quinn, who occupied his place, I found a true man. At their children's meeting, in which I was formerly much interested, and which has been blessed to do good, I heard what certainly startled me—two little girls praying in a public meeting, at which grown people were present. One of the prayers was very beautiful, but I fear the effects on their spiritual life. Yet much good has been accomplished in this meeting, and little children, brought through its instrumentality, in part at least, to love the Saviour, have for years been sweetly walking in His ways. The establishment of the Book and Tract Society's work proved much more difficult than I expected. Various causes operated against it, from a spirit of narrow exclusiveness and jealousy on the part of some, to exhaustion from burdens already undertaken, and too heavy for their strength, on the part of others; but at last an influential committee was appointed, and the work of collecting begun with hopeful success. In addition to their subscriptions, the proprietors of the mail steamers granted to the colporteurs both the privilege now enjoyed by clergymen of travelling on the steamers free, and also that of re-

ceiving their books free of freight. One year's colportage at least is secured, and it will be strange indeed if it stops then.

During this time, a visit was paid to Harbor Grace, with the same object. I arranged to go on a Monday, address a public meeting that evening, and return in time for another meeting which I had undertaken for Thursday. A pleasant drive on an excellent road (whose excellence is almost a matter of course, from the character of the ground over which it passed) brought me to Portugal Cove, where the steamer for Harbor Grace is taken. The scenery is wild and charming, the village a picture of decay. While waiting for the steamer there was time to walk round and see a little Wesleyan Church, which was being built, largely by money from St. John's; and to distribute tracts to the children and older people who eagerly flocked together for them as soon as I began to give them. There was time also for dinner, which was much better than the appearance of the house led me to expect. On board the "Lizzie," as usual I got into conversations, some of them interesting. One man, in a quarrel with another, was awfully profane. I left the tract, "The Swearer's Confession of Faith," where he would be sure to see it, and before long he came aft, apologising for his profanity, and expressing his sorrow for it, and his thankfulness for my leaving the tract. Some of the persons belonging to the boat were particularly respectful and obliging, and one put himself to considerable trouble to help me on my way. For I found after my arrangements were completed and the meeting announced, that the steamer did not run to Harbor Grace on that day, but only to Brigus, from which it would be necessary to go by land. This little mistake, whether mine or my informant's, put me to the expense of \$4.00 for a conveyance, the fatigue of a drive over some sixteen rough miles, varied by walking up many of the long hills, and the unpleasantness of arriving late, and having to drive off to the Church hungry, (and seven hours of sailing, driving and walking, in fresh sharp air, will give one an appetite), speak at some length, and wait till the close of a long meeting before getting anything to eat. Nothing serious, of course, yet it illus-

trates the important truth that the magnitude of a mistake does not measure its consequences—a truth abundantly proved by the experience of life, but often forgotten in reasoning regarding eternity. The meeting was large, and after the Rev. Messrs. Ross and Ladner, (of the Presbyterian and Wesleyan Churches) had advocated the support of the Society, and had advised as to the best course to pursue, it was agreed that no general action be taken till the return of the fishermen, when a house-to-house collection should be made. By invitation of Mr. Ladner I visited the Wesleyan District meeting next day, and laid before the brethren composing it, the claims of the Society, suggesting to them, also, a plan for meeting, to some extent, the spiritual destitution of the Labrador fishermen, many of them belonging to their own congregations, viz., for some of their younger ministers to take an evangelistic tour for a few weeks each, during the summer, their pulpits being partially supplied by the others during their absence. This plan is the more workable there, because no fares are charged on the steamers to clergymen, except a moderate one for board—a kindness which, on my own account, I wish thankfully to acknowledge. In the company of Mr. Ross, whose guest I was, the rest of the day passed too quickly. In the evening we heard a sermon in the Wesleyan Church, characterised by a soundness of doctrine which many Presbyterians would hardly credit to our Wesleyan brethren. Harbor Grace is a clean, pleasant little town, containing some large and wealthy business establishments, but at present dull through the failure of one or two principal houses.

On the 1st October I left St. John's in the S. S. "Hibernian," and, after a delightful passage, reached Halifax on the 3rd, so well pleased with my trip that I heartily recommend those who can to take a similar one next summer. Christian men, in business or professions, who feel the need of a few weeks rest from the strain on their minds, which would otherwise soon destroy them, can hardly do better. The change is complete; fishing and shooting are to be had by those who like them; the novelty, the healthful excitement, the bracing air,

the sea-voyage, the "roughing it," all combine to straighten out the bow, and allow it to regain its elasticity; and at the same time, without interfering with this, they can do much for their Lord's honor, and the salvation of precious souls, by holding meetings, distributing good books, papers and tracts, and speaking a word whenever opportunity may offer.

JAS. FRASER CAMPBELL.

The Sabbath School.

LESSONS FOR APRIL.

FIRST SABBATH.

SUBJECT:—*The Ten Commandments.* Ex. xx. 1-17.

This chapter contains the Ten Commandments as given from Mount Sinai,—called in Deut. iv., "the ten words," (original), and His covenant, and more commonly known as the *moral law*, because it lays down rules for the regulation of men's morals for all time. The *ceremonial law* consisted of ordinances typical in their nature, and temporary in their direction, and was abrogated by the coming of Christ (Heb. ix. 10); but the moral, being founded in the relation subsisting between God and His creatures, is lasting. The latter is both a transcript of the Divine character, and an exposition of man's duty and is deserving of the utmost attention on our part. This law has never yet been abrogated. Sooner shall heaven and earth pass away than one tittle of the commandments cease. When we read them or hear them read, we should pray, "Lord incline my heart to keep this law."

V. 2 contains the preface whose object is to recall the deliverance from Egyptian bondage, and therefore the obligation to keep his commandments. Lest any should think that this is peculiar to the Hebrews, we are taught that this preface has a voice to us, that because God is the Lord and our God and Redeemer, therefore we are bound to keep His commandments. In other words, because we have been delivered from a worse bondage, and are under the rule and authority of God equally with Israel, therefore we are under as strong obligation to hearken to and keep God's commandments.

The first commandment is found in verse 3rd, which sets forth the true object of worship and forbids idolatry. Where a duty is commanded, the contrary sin is forbidden, and where a sin is forbidden, the contrary duty is commanded.

V. 4. There is a clear distinction between the first and second commandments. The first tells you *whom alone* you are to worship; the second *how* he is to be worshipped, viz., nei-

ther by carnal imagination nor carved images, but as He has appointed in His word. The Roman Catholic Church has left the whole second commandment out of the Decalogue, because it so pointedly condemns image worship, but this is "taking away from this Book," which is condemned in Rev. xxii. 19; and the addition of a second command against idolatry shows God's jealousy for His worship, and men's need of being cautioned against idolatry, both civil and spiritual. (1 John v. 21.)

V. 5. Jealous, i. e., allowing no rival. Visiting upon the children has been objected to, but by reference to Ezek. xxiii. you find that it is only when the children walk in the steps of their fathers, and that the punishment is confined to temporal judgments.

V. 6. Vast is the disproportion between the works of justice and mercy! Justice is to the third and fourth generation; mercy to thousands of generations.

V. 7. In vain, i. e., unnecessarily. Profanity is useless, false oaths are here forbidden, and as reverence lies at the root of religiousness, most necessary it is that this command should be inculcated. How many instances on record of the swearer being punished in this life. The blasphemer of old was sentenced. Lev. xxiv. 16. If vilifying the Queen is punishable, and defaming a man's character actionable, how much more heinous and to be one day punished will be the profanation of God's name, titles, attributes, ordinances, word and works. Let the young pause before mentioning in common conversation the dreadful Name of God, and let them join against profanity equally with intemperance.

V. 8. The fourth commandment is equally binding with the others. It was written on the tables of stone and preserved in the ark, and is therefore of the same authority and perpetuity with the other nine. Remember calls attention to the institution in Gen. ii., before the fall, so that the Sabbath was made for man and not for the Israelites, and is therefore binding upon all men at all times. The word Sabbath signifies rest. As to the keeping of the day see Shorter Catechism, Q. 60.

V. 10. Observe it is the seventh portion of our time He demands, no matter whether it be reckoned on the first day of the week or on the seventh, whether in Australia, where the Sabbath is necessarily on a different day from ours here, or in Nova Scotia; still it is just the seventh portion of time demanded. The day may therefore be changed; and we can allege good reason in favour of the change of the day, (Q. 59 Sh. Cat.) and yet the sanctification of the entire Sabbath under the name of the Lord's day (Rev. i. 10) holds. We may consider the Sabbath as a type. All types are of full force till the thing signified by them takes place; but the thing signified by the Sabbath is that rest in glory which remains for the people of God.

N. E.—Those countries and people that have observed the Sabbath have prospered;

SECOND SABBATH.

such as do their own pleasure and drive their bargains on that day have not, and by the way this *pearl of days* is kept may you judge whether the rest of the week shall be blessed to you or not, therefore remember the Sabbath day to keep it holy.

V. 12. Here begins the second table of the law, our duty to men, and first to our parents. They, being in place of God to us, demand our respect and obedience. There is added a promise of long life to all who keep this command. By Paul's quoting this in Ephes. vi. 2, we learn that the promise still holds good. For instances of the fulfilment of the promise, as well as of punishment of neglecters, see *Whitcross's Anecdotes*.

V. 13. Not only murder, but whatsoever tends thereunto is forbidden and therefore intemperance, violence, indolence, and whatsoever harms ourselves or others.

V. 14. In like manner, all unchaste thoughts, words, and actions are by this command forbidden. See our Lord's interpretation of this and the preceding command in Matt. v. 21, &c., 27, &c., and learn that the iniquities of the heart must be cleansed if the deeds are to be pure, therefore let us present the prayer, Ps. h. 10.

V. 15. The 8th commandment forbids all injury of another's property, and requires industry and diligence in our worldly callings.

V. 16. Truth is the essence of the ninth Commandment. Its love ought to be in our hearts and its language flow from our lips. Wherever it reigns the command will not be violated either in courts of justice, to which there is special reference here, or in common conversation.

V. 17. To covet is to unlawfully desire what is forbidden, and is a *sin of the heart* which unchecked leads to a breach of the 8th commandment, as we may see in Achan's covetousness. God ranks this sin as idolatry because it is the *heart's preference of the creature to Himself*. Few of even the most moral and religious but must allow their guilt in this respect. Paul himself allows (Rom. vii. 7) and by the conviction of the law, he was led to Christ—hence we may observe two things, in reference to the law of God. 1st, that it reaches to the heart and strikes at sin there. Thus is it spiritual in its very nature. Whenever Society is content with external morality, the law of God brands an impure desire of the nature of uncleanness, and desire for revenge as murder. 2nd, this law is a schoolmaster to lead sinners to Christ, and thus it does by discovering our shortcomings and transgressions and the impossibility of our earning life by our obedience to the law, and thus are we obliged to repair to Christ, who is the end of the law, for righteousness, to him that believeth. Still the law is not discarded under the Gospel but remains a rule of life and an exponent of duty, and being moral in its nature and intended for the whole human family, is ever binding upon all men. The sum of these ten commandments is *love to God and to our neighbour*.

SUBJECT:—*The Golden Calf*. Ex. xxxii. 1-3, 19-29.

V. 1. This must have taken place within forty days from the last transaction (see Ch. xxiv. 18), and shows how transient oftentimes are the holiest impressions. That the people were malicious on this occasion and very ignorant we may well believe, but nothing can excuse their wickedness. It was ingratitude to Moses and idolatry against God. "Make us Gods," properly a God (pl. for sing.) like to the Egyptian idol they had seen carried before the standard in Egypt, or, as some think, a representation of that pillar of cloud that had hitherto guided them.

V. 2. Nor can any excuse be alleged for Aaron, who seems at once to have yielded to their desire. "Ear-rings were worn by both sexes, and probably were part of the spoil brought from Egypt (Ex. xiii. 22)

V. 3. The Egyptian rings as seen in the monuments are round massy plates of metal. Let their readiness to part with their rings for idolatry, shame us out of our niggardliness to support the ordinances of true religion.

V. 4. Probably a wooden frame covered with plates of gold. Calf, in imitation of the Egyptian Apis, whose figure is still to be seen on all their monuments. Thy gods, again the plural form of the name of God, implying that they regarded this image as the symbol of the Lord God who had brought them out of Egypt. Not false gods were worshipped, but a graven image of the true God which he had expressly forbidden. All experience proves that a people so lately in slavery and in ignorance will, if left to themselves, quickly return to their old practices.

V. 6. It appears from 1 Cor. x 7, 8, 9, that they acted abominably, just as the heathen were accustomed to do at their idolatrous feasts.

Vv. 19, 20. How differently acted righteous Moses from pusillanimous Aaron. At a glance he saw their idolatry, and, meekest of men though he was, his indignation at the sight was so great that he cast down the tables and broke them. It is lawful to be angry if we sin not. Might not that breaking signify that the law is a broken covenant and can give life to none?

THIRD SABBATH.

SUBJECT:—*The people forgiven*. Exodus xxxiii. 12-20.

At the beginning of this chapter the Lord refused to go with His people on account of their heinous sin. At most he would send an angel to lead them, but at Moses' intercession He relented, and promised His presence and conduct as heretofore. In this we may view Moses as the type of Jesus Christ, our Advocate with the Father. As Moses reconciled God to the Children of Israel, so has Christ Jesus reconciled Him to this sinful world.

V. 12. "Thou hast said, bring the people into the promised land; Now thou knowest I cannot do it alone, and yet by whom they

are to be brought thou has not shown me, although thou manifestest to me favour and speakest familiarly." This calling one by name was a mark of favour bestowed by eastern monarchs.

V. 14. Conveys the assurance wished for in verse 13. The *Shechineh*, or visible cloud of my presence that guided heretofore will continue to direct until you have entered the rest of Canaan. Moses is content. Still does the same God promise His gracious presence in ordinances, His providential in journies, His comfortable in sickness, and His beatific in glory, and still does the believer respond, in v. 15. See in Psalm lxxii. 9, where by the Angel of His presence the Messiah must be meant as the Jewish rabbis themselves interpret.

V. 16. Moses will be satisfied with nothing less than the visible symbol as heretofore, but this granted, he and his people will be distinguished from all other people. Separated, &c. severed from their connexion and saved from their idolatry. If Moses thus pled, so should ministers and teachers, that God would undertake to guide them for otherwise how can they lead their people and pupils to that rest of which Canaan was the type?

V. 17. Both things have been fulfilled. The pillar went before, and the people were kept apart from other nations, as they are indeed to this day, retaining their own customs and peculiarities, though living among the Gentiles, like as drops of oil in an ocean of water.

V. 18. This request refers to some effulgence of Deity, not hidden, as in the cloud, but radiant, whereby His servant would be still more assured. And the reply in verse 19 shows that it is in His moral attributes the glory of God consists, not in His omnipotence or majesty, but in His goodness, mercy and truth. We know from John i. 14, that in Christ these attributes have received their peculiar fulfilment. On the mount of transfiguration, Deity was seen, and in forgiving the penitent, mercy was displayed, and it is only in Christ that we can see the glory of God's goodness and truth. John i. 1. Whosoever therefore have seen Him have seen the Father.

FOURTH SABBATH.

SUBJECT:—*The Tabernacle set up.* Ex. xl. 17-30.

The tabernacle of the congregation was the Church in the wilderness. It appears from Ch. xxxii. 7, that previously Moses had pitched a tabernacle, a tent outside the camp, and called it the tabernacle of the congregation; on it the cloud rested and it answered until the present, by the direction of God, was erected, whose position was in the centre of the camp, and which stood until the temple by Solomon was built.

V. 17. It is generally supposed that the Israelites began the work of the tabernacle about the sixth month after they had left Egypt, and as the work was finished about the end of the first year of the Exodus, that therefore they had spent about six months

in making it, so that the tabernacle was erected one year all but fifteen days after they had left Egypt. But why, we may ask, was it set up on the first day of the first month? Because it would render it more memorable and impressive to begin the new year with so good a work. And have we no tabernacle to set up on the first day of the new year?

V. 18. In the minutest particular Moses followed the direction of the Almighty, "for see (says He) that thou do all things according to the pattern I have shown thee on the mount."

V. 19. The tent over the tabernacle must mean the covering of goat skins, for it had no other roof.

V. 20. The ark was a little chest open at the top, in which were deposited the ten commandments engraven on two tables of stone, and to be kept as a testimony or witness of God to His people. The mercy seat is the Throne of Grace, the ark is the sacred Scriptures, in which is the law of God as a perpetual testimony of His will.

V. 21. These articles mentioned were brought within the tabernacle and hidden by the veil, a covering that screened the holy from the most holy place.

Vv. 22, 23. This is the table of shewbread, consisting of twelve loaves, representing the twelve tribes. Did not this prefigure the Bread of Life presented in the Gospel, or, it may be, the Lord's Supper, where the bread representing His broken body is set apart (though not changed) for the nourishment of the communicants?

Vv. 24, 25. The golden candlestick was also in the outer sanctuary, or without the veil, and the lamps were kept burning, to show the officiating priest where to find the bread, and so it is only the light of divine revelation which discovers Christ, the heavenly bread to hungry souls. This light must constantly be used.

Vv. 26, 27. This again is the altar of incense within the veil, concerning which particular instruction was given in Ch. xxx. Did not this denote the intercession of our Great High Priest within the heavens for us?

V. 28. This belongs to the outer court. V. 29. This now is the brazen altar or altar of burnt offering, at which slain animals were presented in sacrifice. It stood at the very entrance to signify no admission to holy things but by the shedding of blood and the offering of Christ's sacrifice for our guilt.

V. 30. The laver stood between the brazen altar and the tabernacle, properly so called, that the priest after offering sacrifice might wash himself before engaging in holy duty, a lively symbol of what the soul requires before it can engage aright in holy exercises. (Heb. x. 22, and Ps. xxvi. 6.)

N. B.—It is to be regretted that in these brief notes, no better description of the tabernacle can be given which in itself and

In its furniture was an emblem of spiritual things, partly under the Gospel and partly in Heaven; but let the teacher consult a good Bible dictionary, or Manners and Customs of the Jews, by Religious Tract Society.

Wasted Benevolence.

Professor Charteris, in the course of an address to the University Missionary Association of Edinburgh, gave several instances of the pernicious effects of indiscriminate charity as practised by rival denominations. They were not, he said, doing good but harm with their money, for they were contending with one another with it. In the Grassmarket there were seven distinct denominational missions working, without taking account of each other's doings or helping each other. In the Lawnmarket they repeatedly found missionaries from different Churches visiting and not taking any account of each other. As an instance of the effects of their want of co-operation, he mentioned the case of a man who died, and it was found that three different Churches had provided a coffin for his remains. Another instance he knew was that of a woman whose husband had been killed by an accident. It was found that there were seven distinct streams of charity flowing in to the widow and her four children; and the distressing result was that, not being able to make a good use of the money, she took to drink, and ultimately became a confirmed drunkard. He remembered a woman, living in the Potterrow, who for 15 years had no one representing any Church crossing her door, while a woman in the same lane had representatives from seven different Churches visiting her regularly. The one who had seven visiting her went to church, and was therefore fruit worth contending for; the other did not go to church, and therefore was left alone.

Dr. Charteris has always been an advocate of Co operative Union between the dissenting Churches and the Established Church, by which, in City Mission and other work for overtaking the lapsed masses of the large cities of Scotland, they should work together, and not as rivals seek to supersede each other.

ACKNOWLEDGMENTS.

FOREIGN MISSION FUND.

Col. St. Andrew's Church, Chatham, per Rev W. M. Wilson.....	\$25 00
Col. St. Luke's Church, Bathurst, per Rev. P. Galbraith.....	9 39
	\$34 39

JAS. J. BREMNER, *Treasurer.*

Halifax, N. S., 4th March, 1874.

SYNOD'S HOME MISSION.

Rec'd. from D. McDonald, collection at East Branch of East River, part of Rev. Mr. McRae's congregation...\$11 00	
Geo. Mitchell, <i>Treasurer.</i>	

YOUNG MEN'S BURSARY FUND.

Dugald McLean, per Rev. T. Duncan...\$100 00	
W. C. MENZIES, <i>Treasurer.</i>	
<i>Halifax, 21st February, 1874.</i>	

WIDOWS' AND ORPHANS' FUND.

St. Andrew's, Halifax:	
Jas. Thomson, (Pleasant St.) third in- stalment on \$15.....	\$5 00
W. C. MENZIES, <i>Treasurer.</i>	
<i>Halifax, 21st February, 1874.</i>	

Additional subscriptions towards the Fund for the widow of the late Rev. Peter Keay:

Already acknowledged.....	\$737 90
John Yeats, Esq.....	40 00
Mrs. David Miller.....	20 00
James Macfarlane and family.....	5 00
Col. Tupper, of Woodstock.....	10 00
Mrs. D. Botsford.....	20 00
Rev. Geo. J. Caird has received also \$10 from a friend; Rev. Geo. M. Grant has received additional \$3.50 from Misses Sutherland and 50c. from T. Johnson.	

Rev. J. Fraser Campbell acknowledges with thanks the following contributions for the Labrador mission:

"No Name".....	\$1 00
Miss E. Morrison.....	1 00

CLERK'S FEE.

Pictou Kirk session for 1874 and 1875..	\$4 00
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PAYMENTS FOR "RECORD."

Rev. S. Russell, Newcastle, N. B.	\$ 2 00
J. Gray, Hopewell	10 00
A. McKenzie, Stake Road	1 00
W. McDonald, Argyle Shore, P. E. I.	5 00
H. McKenzie, Stellarton... ..	14 50
Jas. McLeod, Glengarry	7 00
D. McDonald, jr., Pleasant Hill	1 00
G. Campbell, Barney's River.....	2 00
Rev. R. McCunn, River John.....	5 00
John Fraser, Cross Point, Quebec.....	60
Jas. Maitland, Grand Pre	60
Arch. McDonald, Loch Lomond, C. B.	60
<i>Halifax:</i> —T. Forbes, A. Brims, J. T. Fraser, W. Jordan, C. Fletcher, T. Thorburn, W. L. Hetherington, Duncan McDonald, Miss Rhind, J. J. Bremner, John Hunter, W. Hood, Miss O. Sutherland, and Mrs. Morrison, 60c. each.	
W. G. PENDER, <i>Sec'y.</i>	

18 Blowers St., Halifax, March 5, 1874.