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# THE MONTHLY RECORD

OF THE

## Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK, & ADJOINING PROVINCES.

**VOL. XXI.**

**JUNE, 1875.**

**No. 6.**

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

### TO-DAY,

The Synod of our Church meets in St. Gabriel's Church, Montreal, at 10 o'clock. A large representation will probably appear. We regret, however, that Mr. Goodwill, our Missionary to the South Seas, will not arrive in time to be present. It is presumed that all business will be transacted by Monday, which is usually the case, especially as the Court will be chiefly engaged in considering only the work of the past year. The three other Synods meet in the same city, and, being larger bodies, will necessarily have longer Sessions; but it has been arranged to proceed with the preparatory steps for consummating the Union, on Tuesday the 15th. In our previous issues we gave all the information furnished by the Business Committee in reference to these proceedings, which is, that the four Courts, headed by their respective Moderators and Clerks, will proceed, fully constituted, to the appointed common place of meeting, and the rolls called, and their resolutions severally to meet there at the same time for the purpose of uniting, will be read. The oldest of the four Moderators will

initiate the proceedings, and each of the other three will have some part assigned him in constituting the four Courts into one. The basis of Union will then be read and signed by the four Moderators in the name of the Churches which they severally represent, and then the Union will be declared consummated. The election of a Moderator and Clerks will follow, and the regular business of the Presbyterian Church of the Dominion of Canada proceeded with.

During the sittings of the Synods, there will be joint meetings for conference and prayer every morning at half-past 9 o'clock; a mass meeting of the scholars attending the Sabbath Schools of the Presbyterian Churches in the city; a joint communion service on Sabbath afternoon; union missionary and devotional meetings, social gatherings, etc.

Influential delegates from the Churches in Scotland, the Presbyterian Churches of the United States, and other christian denominations, will be present, and an evening will probably be set apart for their reception.

It is a time for prayer and thanksgiving—a time for earnest, importunate

pleading with the Father of mercies,—that the blessing may descend, not only upon the brethren assembled, but upon the whole membership of the church, who now, in a practical way, are seeking to glorify their Head.

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### THE GENERAL ASSEMBLY ON THE UNION.

The deputation that left the Upper Provinces on the 17th of last month, to represent to the Church at Home the question of the Union of the Churches, have met with the General Assembly, and been very favorably received. A message by cable has come to hand from one of the members of the deputation, which gives us to understand that that Venerable Body endorses the action that has been taken, and the consummation of the proceedings. The following is the message:—

“Dr. Cook was enthusiastically received by the General Assembly, and spoke with warmth and effect. Our mission has been successful. We bid you go forward, assured that your proceedings are approved, and that the announcement of the consummation of Union will be received with thankfulness on this side of the Atlantic.”

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### THE “MONTHLY RECORD.”

We do not care to begin so early in the season—for we are generally compelled to do so toward the close of the year—to draw the attention of all interested, to the fact that we are heavily in debt to the printers. In the Report submitted to last meeting of Synod, it was shown that a deficiency of nearly \$170 on accounts up to the end of 1873, appeared against agents and subscribers, and of this very little has as yet been paid. We do hope that all delinquents will make a special note of this, as it is impossible to meet our obligations unless we are honorably dealt with by those who undertake to send in orders. We have frequently intimated that names should not be sent at our risk, and every order for a copy or copies of the *Record* is expected to be paid for by the party

requesting the same. If he fails to secure payment, it is not our fault. This must be distinctly understood. We beg also to remind agents that it is very inconvenient to wait till the end of the year for the subscription price, because our accounts should be discharged monthly, which is impossible, if all payments are kept back till the term of subscription expires. With each subscriber it is only a matter of 60 cents; with the committee it is a matter of hundreds of dollars. Half of the amount at least should be paid before this date. We are well aware that a good deal of difficulty is often experienced by agents in obtaining the amounts scattered over a wide district, and therefore we ask subscribers to save our agents the unnecessary trouble of collecting the yearly subscription price, by forwarding it to them at once. To those agents who have advanced the value of their clubs for the year are due our special thanks, as their considerateness alone has enabled us to keep up our credit, to a certain extent, with the contractors.

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### LETTER FROM REV. JOHN GOODWILL.

We are enabled to make extracts from a private letter from Mr. Goodwill, dated April, 1875. He writes from Melbourne, where he and his family had gone to sail by the “Great Britain,” which was announced to sail on March 24th; but her time for starting has been successively postponed to April 9th and April 30th, so that they will be unable to be present at the Synod in Montreal, as they had fondly expected. He says:—

Oh! We are so sorry that we will miss the meeting of Synod, and the Union, if it be accomplished this year. We trust and pray that the Holy Spirit of all grace will guide and direct you all to do what is right and what shall be to the glory of God, to the peace and prosperity of the church, and to the salvation of souls. I should like to be present for several reasons, into which I shall not now enter. But with respect to Missions, I may be allowed to give a

few passing remarks; and here I feel quite confident, that were I present, I could satisfy you all that it is both wise and proper to withdraw from the New Hebrides. I told you before that this race was fast passing away. Do what you may to prevent it, natural causes will have always a tendency to produce natural effects. In a low and feeble state of the constitution, every spasm and ague fit will return with more and more severity, until the brittle thread of life is at last snapped asunder; so with these natives. The Measels, which have been for some time past raging over all the Colonies, and have cut down thousands, both young and old, have been taken to the Islands. The Fijians are being decimated by hundreds; so dreadful do they regard their state that even the christians are saying that the gods have determined on their destruction, because they have given away their country to the white men. It is most likely that this epidemic, which is moving on as a tidal wave, shall pass over all the islands, and prove exceedingly destructive to them. It is quite natural to conceive that if the loss of life was so great where medical aid and skilful physicians, and the best means adapted for the preservation of life existed, and where no care which would add to comfort in any way, would be withheld, how much more so where all these are wanting and unknown. But even apart from any epidemic, the islands are rapidly becoming depopulated, wherever the white man with his vices appears. The cause of the extinction of the Savage is not unaccountable, but it is rather a delicate subject to be brought before the public. In withdrawing from the field, the Mission will not be abandoned; the Australian Churches are fully able to tend it; and if we look upon the world as the field, we find others who are much higher in the scale of civilization and of a higher type of humanity, and are worth much more than those, if value be of any account. But the objector may say, the soul of a Polynesian is as precious in God's sight as that of a Mongolian, European, or American. I am not going to argue the point just now; taking it for granted in its spiritual aspect, humanly speaking, a Polynesian is of much less value, and this is the thing

that I wish to bring to your consideration. The Mongolian race, Chinese, Japanese, and so on, have a higher claim, and they should be attended to first; because they could, in their turn, look after others, and so extend the work. If we follow the example of Christ and the Apostles, who, beginning at Jerusalem and the great centres of population, intelligence, and civilization, such as Antioch, Ephesus, Corinth, Rome, leaving the extremes for the last, we would do so. Yes, we should look at the worth of the people, and consider what they could possibly do by themselves when brought under the power of the gospel. Taking this criterion, it cannot be gainsayed that the natives of the groups north of the New Hebrides, including the New Hebrideans themselves, can never be competent to maintain or extend the work beyond themselves, or even among themselves; but, on the other hand, if the Chinese or Japanese were once christianized, they could not only maintain the cause among themselves, but also become very efficient Missionaries to labour in climates too relaxing and insalubrious for either Europeans or Americans. It is well known that they have intelligence and tact enough to compete with and do business even where Europeans fail. They are known to live in the jungles of India, where Europeans and Americans cannot, and you know that the Chinese have built a part of the great Pacific Railway, where others could not stand the miasma and insalubrity of the place. I need not enlarge on this subject.

In withdrawing from the New Hebrides, as I said before, the field will not be neglected, and you can utilise your Missionaries and the funds of the church a thousandfold more to the purpose. China and Japan are large and important fields, white to the harvest, and are well worthy of the efforts of the church in taking possession of them in the name of Christ. Were they only christianized, they would be the right men to labour in the northern groups of the South Sea. Malaria does not seem to have much, if indeed, any effect on them. This may seem strange, but still it is not the less true. Not far from the golden city, Ballarat, and near a little

town called Creswick, a number of Chinamen began to build on a marshy place which was lying waste. After some time the Government was advised to prevent them from building there, so as to save them from destruction by the insalubrity of the place, but they pleaded to be allowed, assuring the Government that they could live there and prosper; and so they have. I have visited the place, and was told the above by one of the medical men of the town. I have met with many Chinamen in the colonies, some of whom are very wealthy. I have also visited several of their *Josh Houses*, and I must say that they have a profound sense of the mysterious and the wonderful. They are not at all devoid of a religious faculty, if we judge from the expense and style of their temples, which might well put to the blush many of our christian places of worship. Not but that God can be worshipped as devoutly and spiritually without a house, as with one; but then when a house is built to His name, it should be something like the thing, especially when people have the means to do so. You are not to suppose from this that there are not fine churches in the Colonies; the truth is, the most of their churches and school houses are very creditable to them. In returning to the subject of the heathen temples, it would be too much for my feeble powers to give a clear description of their *Josh Houses*, so I shall pass over the subject. A word or two, however, about some of the Christian Chinese. Some of them are men of mark. I have heard a Chinese preacher in Sydney address over a hundred of his countrymen, with power, and another at Ballarat, who was once an image-maker, but who is now much more zealous and anxious to beget his fellow-countrymen into the likeness or image of Christ, and see them walking in accordance with His teaching and example. There is a story told of a Chinese preacher, whose subject was the poor man Lazarus. Dwelling for some time on his sores, while addressing his fellow-countrymen, he had wrought so powerfully on their minds, that they all began unconsciously to feel about them, as if they were all affected in the same way. Now, sir, if we could get such men as this, what a glorious work could be done,

with God's blessing; and there is no doubt God will raise up wonderful men among these very interesting people who shall revolutionize the present order of things in their own country. It is high time for the Church of Christ to gird on her beautiful garments, the spirit of love, prayer, and zeal, to take possession of the world for Christ, and use wisely the trust and means committed to her. There is wisdom in gathering up the fragments that nothing be lost, even when the multitude is fed, or filled; and let us see, after all God has given us, if there is anything left, or to spare, or going to waste, which may feed or be useful to others. But let us not imagine that there is nothing more required than the fragments, or what is left, or what we can spare; although but few give even that, we must give our best, yea, even ourselves also, for Paul says: "Ye are not your own, ye are bought with a price; therefore glorify God in your body and spirit, which is God's." "Freely ye have received, freely give," says Christ Himself. God expects His church to do the work He has given her to do; and if it is expected of every Englishman that he will do his duty, how much more should it be expected that every christian will do his, because the work of the King of the universe is much more important than the work of the King or Queen of England.

We expect to be in Liverpool by the beginning of July.

In the close of this very interesting letter, Mr. Goodwill mentions that Mrs. Goodwill had a son on Feb. 3rd. He himself is far from well. He has had calls from congregations in Australia, but his affections are evidently in Prince Edward's Island, where we hope to see him settled soon.

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#### WORDS OF COUNSEL TO CONVERTS.

It is a matter for devout gratitude to the Giver of all good that He has been pleased to bestow upon His people in many sections of our Province an abundant time of refreshing, and that the Holy Spirit's presence in the midst of

them has been so singularly manifested. As a consequence, saints have been edified and built up, the careless have been quickened, and many names have been added to the Communion rolls of the Church below, and recorded in the Book of Life above. Our congregations in Pictou, New Glasgow, River John, Earlton, and other places to the eastward, have specially shared in this blessing, and it is only because occasional relapses take place after so glorious an awakening, that we are disposed to offer a word of counsel which may possibly assist those who are entrusted with the guardianship of the flock. These relapses arise from various causes, and it should be the aim of all christians interested in the spiritual welfare of their fellows to see that they discharge their respective obligations in such a way that these blackslidings do not occur. The minister cannot in any way be responsible for them; he cannot reasonably be expected to know much about the peculiar temptations and surroundings of each one who has come to him enquiring the way of salvation. His time will not permit him, if he undertakes to discharge all the regular duties incumbent upon him as the minister of a parish, to give a great deal of attention to the numerous special cases that he has been called upon, in the good providence of God, to consider and decide upon. The cessation of daily public meetings for prayer and exhortation, which, while they lasted, kept the spiritual lamp burning brightly, may be one cause of a return to a state of partial indifference; the trials and struggles of daily life may so harass the mind that the things of eternity are allowed to fade out of view; the inconsistencies of professors—alas! too often visible—may have given the fresh, honest faith of the youthful convert a check, and cast a doubt over his mind as to the value of christianity as a renewing power in the soul; a degree of reserve on the part of his new-found brethren, to whom he looked for sympathy, and in whom he expected to see the spirit of Christ developed in their every look and word and deed, may leave the impression that the world has more agreeable company for him. These, and many other reasons, we well know, will account for the course of many a backslider, and the

fact furnishes material for earnest self-examination.

It is one of the most natural aspirations of a man, after experiencing divine forgiveness and receiving a knowledge of acceptance with Christ, to seek for the fellowship of those who are like-minded, and to be privileged to communicate to others outside the fold the glad tidings he has himself heard, and urge their acceptance of the gospel offer. Now it seems to the new convert such an easy matter to become a christian, that he wants to tell every one else about it; and is surprised if people do not see as he does, and feel as he feels, forgetting, of course, that the same blindness covered his own eyes when, time after time, the gospel trumpet was sounded in his ears in vain. We remember a case in which a young man was so overjoyed at a sudden sense of the pardoning love of Christ experienced by himself, that he immediately set out to arouse all the inmates of the house from their slumbers, to tell them the good news, and at midnight wrote affectionate letters to the several members of his family, urging them, with all the warmth of a loving brother and converted man, to seek Christ while He was to be found; and whenever he had opportunity, he was ready with a word for his Saviour. We mention this as an instance of a common type of the zealous christianity growing out of revival movements. An anxiety to be useful, a longing to labour as well as live for Christ, seizes upon the soul. Like the great Apostle of the Gentiles, as soon as he has been called of God, his heart is drawn out in love to his fellow-men, and he exclaims, "Lord, what wilt Thou have me to do?" He asks for something to do at the very moment when his mind begins to turn in the new and contrary direction; and this first gracious impression was the typical form of Paul's whole life. A thorough conversion to God, followed by comparative coldness and insipidity towards God and man, is a mystery which it is somewhat difficult to comprehend; but a christian life like the Apostle's, beginning in that sudden change in conviction and in character, and proceeding to its triumphant close, when he could say "I have finished my course, I have kept

the faith," is at once consistent and rational, a pattern to young men, of usefulness and happiness, a model of manliness as well as godliness; the highest exercise of reason, as well as the loftiest consecration.

But it is just because Paul is not a representative of all professors—because the disposition and circumstances and surroundings of each are varied and dissimilar, that it becomes a duty to examine carefully our foundation, and then build upon it a holy, zealous and christian character. To work for Christ is a noble ambition which the Holy Spirit implants in the bosom of those whom He has chosen out of the world to become heirs of immortality; and if one finds it to be his desire to accomplish something for Jesus, he can do so by responding to the Master's command, "Go, work to-day in my vineyard." But where? "The field is the world." So it is; but as we can occupy only a part of that field, it is for each one to do well the duty that lies nearest him. It is not necessary—as many new converts are apt to suppose—that they should quit their respective occupations and become preachers of the gospel. There may be special cases in which such a step would exhibit the highest wisdom; but it does not follow that all who come to Christ are to occupy such a position. There is a sense in which all can become preachers, and that is, by living a holy life—by letting their light shine—by exhibiting the spirit and behaviour of Christ toward all, under all circumstances and in all conditions. And there are other places than the pulpit in which powerful sermons may be preached, viz., the home, the work-shop, the mill, the farm, the warehouse, and the counting-room: "Be not slothful in business, but fervent in spirit, serving the Lord." And if that field is not large enough, we may say,

*The Sabbath School* needs your services. Whatever you have of zeal can be used with great advantage here. Do you wish to increase in the knowledge of the Word, or study the principal events of Sacred Writ in systematic order—to get the benefit of faithful instruction and pious example? This you may receive as a scholar in one of its classes. None should be too proud to

sit meekly at the feet of Jesus and learn of Him. The best schools in the world are those composed of both old and young. Or if you have the talent necessary for effective teaching—if you can even give ordinary instruction from the pages of God's Word, and are able to apply its precepts to the heart,—then offer yourself for the work. In watering others, your own soul will be abundantly watered; for the study requisite for gaining a knowledge of your lesson, will lead you to treasures of heavenly wisdom which might have otherwise remained sealed. And then

*The weekly prayer-meeting* demands your aid. Here is another sphere for the exercise of your most active energies. Attend it regularly yourself, and assist in bringing others to it. Give whatever help you can in the exercises; bear your part in the service of praise and prayer; speak a word to edification whenever an opportunity is given you; make yourself useful to the pastor in any way you can; and encourage, by your presence, your counsel, your actions, a feeling of brotherly love and sincere devotion.

*The Church* requires your efforts. Attentive upon her ministry and ordinances yourself, seek to gain others to the same standard. Never allow self-indulgence, pleasure, the weather, or any other trifling cause, to keep you from your place in the sacred assembly. Lend your aid in support of her schemes, your influence in favor of her pastor, your powers in making the devotion what it ought to be—hearty, pure and reverent.

Thus faithful to duty, you will not likely fall back or give up the christian's contest, but your path will be that of the just, shining brighter and brighter unto the perfect day.

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### MOODY AND SANKEY IN LONDON.

The success that God has vouchsafed to the labours of those two brethren in London is simply marvellous. They preach every day, their aim being to reach the different parts of the great metropolis. Where there are not buildings large enough to accommodate the crowds that flock to them, temporary

structures are erected. In the Agricultural Hall, Islington, which holds 22,000, in Bow Hall, in the largest Opera Houses, in the great Military Riding School, in Exeter Hall, and other buildings, their services are held. They address on an average 30,000 people every day, and about 50,000 on Sundays, in three or four services. Sometimes the audience is composed wholly of men, sometimes wholly of women, sometimes of S. S. Teachers and other Christian workers, in order that all classes may be reached and appropriate words addressed to each. The poorest and the richest, Peers and distinguished Commoners, Established Churchmen and Dissenters, clergymen and laymen, church-goers and the "lapsed" masses, all crowd to hear simple addresses on gospel doctrine. "It is comparatively easy to move the Provinces," said the *Saturday Review*, "three or four months ago, but they will find it a very different thing to move London." But even great London is moved as it never was before.

Not only have great Statesmen, and Canons and Deans of the Established Church, attended, but the Primate himself has endorsed the movement to a certain extent. He writes that he has consulted his Episcopal brethren, and that their views coincide with his own. He quotes from Luke 9: 50, and says, "I rejoice when Christ is preached, whether regularly or irregularly, and trust the clergy will endeavour to deepen the salutary impressions produced by the revivalists." True, he says that he has objections. He is afraid that at the after meetings crude errors of doctrine may be disseminated; and "it is reported that the revivalists ignore the full Scriptural teaching with regard to repentance." The Archbishop of Canterbury is a Scotchman, and should see and hear and judge for himself, not trust to reports.

Thank God for all that He has done by our two American brethren.

A private letter from a Halifax lady in reference to Messrs. Moody and Sankey, gives interesting details concerning their wonderful work among the aristocracy, as well as among the East end population of London. She says:—"The Royal box at the opera has been crowded every day. The Princess

of Wales shed tears copiously, so deeply was she moved. She has been present three times, the Duchess of Teck four times, and the Duchess of Sutherland much oftener. Lord Shaftesbury, in a remarkable speech on the movement, said that Lord Cairns and Mr. Gladstone (two of the greatest minds in Europe) never heard anything more impressive and convincing. They, like all others, listen to Mr. Moody with the greatest pleasure and attention. Certainly God has again chosen the weak things of the world to confound things that are mighty."



#### The British Government's Testimony regarding the Utility of Christian Missions.

It is seldom that information so comprehensive, and evidence so reliable, is given to the public regarding Christian work, as that which has appeared lately in a volume just issued, entitled, "Statement exhibiting the Moral and Material Progress and Condition of India during the year 1871-2,—presented to Parliament by Her Majesty's Secretary of State for India, and ordered by the House of Commons to be printed." A large portion of the work is devoted to the existing Missions in India, and exhibits a very intelligent interest in the progress of Indian Mission work, with reference to the moral and intellectual elevation of the people. In referring to the volume, the *Quarterly Review* says, "No such utterance on the subject of Christian Missions ever before proceeded from any Government, and what renders it especially encouraging is that, as it is based on statistics and official information, its impartiality cannot reasonably be disputed." On many points, the testimony of the Blue Book is extremely valuable. For instance: the Protestant Missions of India, Burmah, and Ceylon are carried on by thirty-five different missionary societies, in addition to local agencies, and now employ the services of six hundred and six foreign missionaries, of whom five hundred and fifty-seven are ordained. The spectacle of so divided a Christianity would naturally be supposed to deter rather than attract the Hindus; but "facts are not in



accordance with this supposition," and the Indian Government itself expressly testifies to the wonderful unity of the Missionaries of the Cross in that land, who, though representing a variety of denominations, work together with the greatest harmony. It says:

"This large body of European and American missionaries, settled in India, bring their various moral influences to bear upon the country with the greater force, because they act together with a compactness which is but little understood. Localities are divided among them by friendly arrangements, and with few exceptions it is a fixed rule among them that they will not interfere with each other's converts, and each other's spheres of duty. School-books, translations of the Scriptures and religious works, prepared by various missions, are used in common; and helps and improvements secured by one mission are freely placed at the command of all. The large body of missionaries resident in each of the presidency towns form Missionary Conferences, hold periodic meetings, and act together on public matters. They have frequently addressed the Indian Government on important social questions involving the welfare of the native community, and have suggested valuable improvements in existing laws. During the past twenty years, on five occasions, general Conferences have been held for mutual consultation respecting their missionary work; and in January last, at the latest of these gatherings, at Allahabad, 121 missionaries met together, belonging to 20 different societies, and including several men of long experience who have been forty years in India."

The Government volume renders emphatic testimony to the generally enlightened character of Indian missionaries. They are not only preachers, pastors, and educators, but they contribute greatly to the intellectual advancement of the country by their literary labours.

"No body of men," says the Indian Government, "pays greater attention to the study of the native languages than the Indian missionaries. With several missionary societies (as with the Indian Government) it is a rule that the younger missionaries shall pass a series of examinations in the vernacular of the district

in which they reside; and the general practice has been, that all who have to deal with natives who do not know English, shall seek a high proficiency in these vernaculars. The result is too remarkable to be overlooked. The missionaries, as a body, know the natives of India well; they have prepared hundreds of works, suited both for schools and for general circulation, in the fifteen most prominent languages of India, and in several other dialects. They are the compilers of several dictionaries and grammars; they have written important works on the native classics and the systems of philosophy, and they have largely stimulated the great increase of the native literature prepared in recent years by educated native gentlemen."

"It may be added, that five rude languages, not previously committed to writing—the very existence of which was generally unknown—have within the last few years been mastered by Indian missionaries; and that the literary life of the tribes speaking those languages has now commenced by the publication and circulation amongst them of Christian books. Apart from the effect of such literary labours in enabling missionaries to fulfil their mission to the people amongst whom they labour as instructors and guides, as well as preachers, they have indirect value of considerable importance, especially in the more highly civilised districts, in respect of the conciliatory effect they produce on the native mind. The natives are gratified by seeing foreigners take a lively interest in their languages, customs, literature, and antiquities, and are prepared to regard such persons, though foreigners, as friends, and as persons whose advice it may be safe to follow."

We give one other very interesting quotation as to the number of converts:

The number of converts in connection with the various Protestant missions in India, as ascertained by the statistical returns to which we have referred, is much greater than it was expected to be. When the results of this religious census were made known, it is hard to say whether the friends of missions or their enemies were most surprised. The total number of native Protestant Christians in 1871 was found to be 318,363; of whom 78,494 were communicants; the

number of native ordained ministers was 381; and the amount of money contributed by native Christians alone for religious and charitable purposes was £15,912. What is still more remarkable is the rapidity and steadiness of the ratio of increase. During the ten years previous to 1861, the rate of increase was 53 per cent. During the ten years previous to 1871, the rate of increase rose to 61 per cent. During this last period of ten years, the increase in the number of converts amounted to no fewer than 85,430 souls in India proper alone. The compilers of the Statistical Returns say:

"Considering the several provinces, we find that the increase in Bengal has been more than 100 per cent, while the communicants have increased nearly 200 per cent. In the North-Western Provinces, the Christian community has nearly doubled: in Oudh it has increased at the rate of 175 per cent; in the Punjab, at the rate of 64 per cent; in Central India, nearly 400 per cent; and in Bombay, 64 per cent. The greatest aggregate increase in all India has been in the Madras Presidency, where there are now 160,955 Christians, in contrast with 110,078 ten years ago. In the two provinces of Tinnevely and South Travancore, the Christian community has increased from 72,652 to 90,963 persons."

Some items of increase are particularly satisfactory and encouraging. The number of communicants has increased during the last ten years at the rate of more than 100 per cent. The number of native ordained ministers has also increased more than 100 per cent, viz., from 185 to 381. Twenty years ago the number was only 29. The increase which has taken place in another particular must be regarded by every one who knows India as a peculiarly healthy sign of progress. So far as can be ascertained from the imperfect returns previously prepared, the amount of money contributed by native Christians in India during the year 1871 alone, was nearly equal to the amount contributed by them during the ten years ending in 1861. Looking at the experience of the past twenty years, the rate of increase in the number of native Christians in India may be expected to augment, rather than to diminish. On the supposition, however, that the rate remained constant

from year to year, and from decade to decade, the compilers of the statistics have calculated the results that would accrue. In A. D. 1901, that is, a little less than thirty years hence, the number of native Christians would amount to nearly a million. Fifty years later, it would be upwards of 11 millions, and fifty years later, that is, in A. D. 2001, it would amount to 138 millions. "It is needless," they say, "to state that such calculations hardly come within the bounds of sobriety. Unforeseen obstacles might intervene, on the one hand; while, on the other, a sudden and general movement of the people towards Christianity might at any time take place. The history of the Church tells us that this has happened before in other countries, not once or twice, but many times; and before our own eyes it has happened in our own days in the large island of Madagascar. Moreover, the promise is that nations shall be born in a day."

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#### Persecution of Christians in Turkey.

AN intolerant spirit having lately been exhibited and practised by the Sultan of Turkey towards Christians of different denominations within his dominions, the Evangelical Alliance of England took the matter into consideration, prepared a memorial to be presented to the Sultan, and forwarded it by the hands of a deputation. Previous to their departure, they had been assured by the Turkish Ambassador, with whom Lord Derby had had communication, that an audience would undoubtedly be granted them if they proceeded to Constantinople; and on the strength of this assurance they proceeded on their mission. It turned out, however, that notwithstanding the official guarantee given, on their arrival the Grand Vizier refused to apply for an audience, or to comply with the prayer of the memorial of the Alliance.

The subjects of persecution in whose interest the sympathies of British Christians have been aroused, are particularly those of a family who have been taken from Marash, and banished to Smyrna, where they remain in extreme poverty, and the Ansairyeh converts to the Christian faith, who have been illegally forced

into the Turkish army, and made military prisoners. These cases had been fully enquired into, and the most indubitable evidence given of unwarranted and cruel persecution. But many others have been reported; and the deputation, during their brief stay in Constantinople, had been waited upon by various parties, all complaining of the intolerance and oppressions to which christians were subject in different parts of the Turkish empire. Not only Protestants with their converts are thus treated, but there are now about fifty persons at Damascus whose nearest relations were banished to Marz uk in Barbary, because they accepted pictures and baptism from the monks in Terra Sancta, and consequently are living in great distress.

The fruitless efforts of the deputation rather increased the existing sympathy for the sufferers, and the determination of the petitioners to obtain redress. An influential meeting was accordingly held recently, presided over by Lord Edbury, and attended by the Archbishop of Canterbury, Lord Lawrence, Lord Francis Conyngham, M. P., and other noblemen. Letters of apology were read from the Duke of Westminster, Earl Russell, Lord Stratford de Redcliffe, and Lord Harrowby, expressing regret at their unavoidable absence, and hoping that "public opinion may yet have some effect upon the Turkish Government," and that Lord Derby will "seek from his Majesty the Sultan fit remedies for that oppression." A resolution was moved by the Archbishop of Canterbury approving of the course taken by the deputation in leaving the address in the hands of Sir Henry Elliot, and resolving that the Earl of Derby be communicated with, and that his lordship be earnestly requested to send instructions to her Majesty's Ambassador at Constantino-ple to present the address to his Majesty the Sultan, and to support the prayer of the memorial. His Grace expressed his gratitude to the Evangelical Alliance for taking the subject in hand. "It was almost impossible to say," he remarked, "what would be the best means to adopt in order to accomplish the object in view, but he thought that public opinion in such a country as England worked marvels, as was evidenced by the good results following from Mr. Gladstone's

taking up the question of Italian prisons some time ago." His Grace expressed his conviction that the Government of Turkey would be very much influenced in its policy towards the Christians in that country by a strong, determined manifestation of public feeling in England.

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### THE UNITY OF THE CHURCH.

The Rev. J. E. Brown, Rector of St. Paul's Reformed Episcopal Church, Moncton, N. B., recently delivered an excellent Sermon on the above subject, from the words of St. Paul in 1 Cor. xii. 13. We give the substance of it for two reasons: first, because we take it to be one of the most cheering signs of the times that men, reared in the Sister Established Church, feel at liberty to speak so emphatically upon such a subject; and, secondly, because we expect shortly, as a church, to give practical expression to the same views by entering into a corporate Union with the majority of the Presbyterian family in the Dominion. Mr. Brown's text was—"For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit," on which he commented as follows:—

The text selected as the basis of our remarks is very striking. The Apostle Paul is showing to the Corinthian believers that they err exceedingly when they contend sharply among themselves, that some are of Paul and others of Apollos and others of Cephas and others of Christ; whereas, if they but knew what was the full meaning of the words they use, they are saying much more than they intend; for if any one is "of Paul," simply, then he is trusting to an arm of flesh; and though it be an arm of power when united to the Head—*Christ*, yet it is but an impotent, lifeless and decaying member when severed from the source of life.

Doubtless, were the Apostle present in the flesh, he would reprove us to-day for our saying,—I am of Calvin, I of Wesley, I for the Episcopacy, and I for something else.

Came the word of God *from* these or *to* these?

Have they anything which they did not *receive*?

If you had all that *they* could bestow, would you not still be naked, and hungry,

and destitute of spiritual and true life and salvation? Let us say something even more unpopular, and that which may even make the ears of some true Christians present tingle as it falls upon them, for the first time—How many *bodies* would you give to *one* Head?—What mean you by talking about the Episcopal Church, the Presbyterian Church, the Methodist Church, the Baptist Church, etc.—What mean you by the word *Church*?

The Lexicographer gives us ten (10) different meanings to the word "Church," some indeed quite similar, yet unlike. Now there is no objection for parties to use words of accommodation when it is mutually understood in what sense they are being used.

In the dictionary we have,—“Church from the Greek *kuriakon* temple of God, *kuriakos*, pertaining to a lord, *kurius*, a lord.

1. A house consecrated to the worship of Almighty God; “the Lord’s house,”—(hence meeting house, kirk, &c., any house set apart by Christians for the worship of the Lord.)

2. The collective body of Christians, professing to believe in Christ, and acknowledging Him to be the Saviour of mankind; as the *Catholic* or *universal* Church.

3. The collective body of saints in heaven and on earth, called the *invisible* Church.

4. A particular number of Christians, united under one form of ecclesiastical government, in one creed, and using the same ritual and ceremonies, as, the English Church; the Gallican Church; the Presbyterian Church; the Roman Catholic Church; the Greek Church.

5. The followers of Christ in a particular city or province; as, the Church of Ephesus or of Antioch.

6. The Disciples of Christ assembled for worship in a particular place, as in a private house, Col. IV, 15, “salute,” etc.; xxx “and the Church which is in his house.”

7. The worshippers of Jehovah, or the true God, before the advent of Christ; as, the Jewish Church.

8. The body of clergy or ecclesiastics, in distinction from the laity, as Church or ecclesiastical authority.

9. An assembly of sacred rulers convened in Christ’s name, to execute His laws.

10. The collective body of Christians, who have made a public profession of the Christian religion, and who are united under the same pastor; in distinction from those who belong to the same parish, or ecclesiastical society, but have made no profession of their faith.”

Thus we see that a word with such a variety of definitions requires great care in its use, or no length of time would suffice to bring disputants either to understanding or agreement. Let us agree, then, upon the definition which is in accordance with the suggestion from the Evangelical Alliance, and the interpretation of our text.

We select the 3rd given above, viz: The Invisible Church—the collective body of saints in heaven and on the earth:—

*One family*, we dwell in Him.

*One Church* above, beneath;

Though now divided by the stream.

The narrow stream of death.

*One army* of the living God,

To His command we bow;

*Part* of His host have crossed the flood,

*And part* are crossing now.

This is in the church within the church; the kernel within the shell; the life within the body; the inward and spiritual represented by the others; the soul of the body ecclesiastic; the thing signified, intended; the real. Of this the apostle says: “For by one spirit are we all baptized into one body, whether we be Jews or Gentiles; whether we be bond or free,” (and are we not but carrying out the same thought, and in perfect accord with both the spirit and the letter of this text of Scripture, when we add—whether we be Church of England or Kirk of Scotland, Presbyterian, Methodist, or Baptist,) “and have been all made to drink into one spirit?” Is it too much to say all this? Let us see whether we would be willing to accept the logical contradiction of it?

Who shall be cut off and denied the life of “children of God,” “members of Christ,” “inheritors of the kingdom of heaven?” Will you refuse church-fellowship to the Methodists because they are young, and you know their father? Are the tens of thousands of pious people, who have blessed the world with their holy lives and untiring zeal for good—who have been the first to preach the gospel in new settlements—pioneers with the tidings of salvation,—and the last to leave the degraded neighborhood? Shall the faithful of this name be ostracised because they trim not to your pattern, and dare to slight some things you prize? You must either accept or reject them. They are either of the body of Christ or they are none of His. We deem them brethren beloved—of the *One Spirit*, of the *One Body*.

Again, what will you do with that noble class of true men, who, believing it safer to protest against some few things which others thought not dangerous, went farther at the Reformation than other of their brethren—that grand and heroic band who

could suffer for the truth's sake, but never yield to what they thought error—our brethren of the Presbyterian Church? Shall they be excommunicated, or, rather, not communion with, although they have done so much to demonstrate that they are of the elect of God also? Will you deny them the kingdom of heaven, because they prefer to worship without your forms or order, although they have been such defenders of the faith, and have served as the heavy artillery in the army of the Lord of Hosts? You must either anathematize them, or give them your benediction; for they either enjoy the grace of life, or they are dead in sin. We call them "fellow-citizens with the saints, and of the household of God."

Once more. Another tribe of God-loving people (we would say, of Israel) comes to view—a conscientious, honest, and devout family. They have given us one book, which alone would stamp them taught of God. Shall the fellow-worshippers with John Bunyan be again cast into prison for presuming to call themselves a Church of God? Will you, can you, force a man to become a willing and obedient disciple of your school, and yet thank God in your Liturgy that his service is perfect freedom?

Now let us look this question fairly in the face. The denominations of true believers are either parts of the one only true Church of Christ, or they are not. If they are not, let me ask, what are they? Will they be saved, dying as they are? Have they less grace, knowledge of God's Word, than you? Have they less zeal for His glory? Have they less devotion to His cause? Do they live less holy than the other? Apply the Saviour's test, "By their fruits ye shall know them." Are their arms loaded with fewer sheaves as they return from the harvest field? Are their talents all buried? Could they receive these graces, except they were given from above? Does God own them, and do you disown them?

Let us be done with talking of the *Church* and the *Meeting-House*—it is just as much the one as the other—St. Paul's meeting-house, Trinity "meeting-house" or church, the Baptist church, Methodist church, Presbyterian kirk, or meeting-houses. When you are talking of the *building* they are all "meeting-houses," "churches," "chapels," "tabernacles," "sanctuaries," "houses of worship," or the "Lord's house," according to the rule or preference of some local power. When you are talking of the host of God's elect—all who believe in the Lord Jesus Christ unto salvation—then there is but one church, as there is but one body, one bride of Christ.

To say that the dissenters, so called, the denominations of the Christian religion, are children of God, and yet not members of His church, but are "irregular," is to bring a charge against their Father, which we are not prepared to suppose those who are so fond of using this expression to avoid an unwilling admission, for a moment would intend to suggest.

We, therefore, unhesitatingly affirm that, according to the Scriptures, all believers are members of one and the same church, and that that church is *the body* of which Christ is the Head.

Our second thought is, that this body or church received and receives its life and nourishment from one and the same spirit. The text teaches us that all who are baptized into this body are so by one spirit, and have been made to drink into one spirit; and other portions of God's word clearly show that the change which must be made before any child of Adam can properly be called a member of Christ, is a purely spiritual change: "as many as are led by the Spirit of God, they are the sons of God," "born of the Spirit," "born from above," "born of God." Now it is impossible for any ordinance, sacrament, rite, minister, or even the Bible itself, to change the heart of the sinner; all these instruments may be, certainly some are (the truth of Scripture always), used, but it is always the Holy Ghost who converts the soul, changes the nature, causes the adoption, and brings the soul, dead in sin, to the life of faith and love in the Son of God.

So, therefore, as one blood flows in the veins of all the human family, one spirit energizes the entire family of believers in Christ. There is a great difference, in many respects, between the cultivated, pious European and the uncultivated and savage African, but they are brethren; for God "hath made of one blood all nations of men." There is a great difference, also, in many respects, between a Christian of the stamp of the Apostle Paul or the sweet-spirited Stephen, and the penitent thief on the cross; but they are all brethren, born of the same spirit, and members of the same household of faith. How long will we be in learning this truth—that he is not a Christian who is one outwardly merely, but he is a Christian who is one inwardly? As, therefore, all Christians are joined together in one spirit, so do they mind the things of the same spirit. They are moved by the same Holy Ghost to godly sorrow for their sins—they all have the same repentance unto life. They are all led alike to the cross of Christ for pardon; they are relieved by the same assurance of forgiveness; they enjoy the

same peace of God, partake of the same hope of glory, and exercise the same patience of faith for the promises made to the believer. If we could but lose sight of the barriers, nations and individuals have placed in our midst, and see the *Family of Jesus*, as it is seen by the admiring Angels, and by the "promoted members," from the windows of heaven, what a beautiful sight would we behold! A whole family moved by the one holy desire to please each other,—to honor the Head, to advance in all things pure, holy, and ennobling, becoming more and more free from everything which could dishonor their Saviour, disgrace themselves, or discourage their fellows.

Let us, then, do what we can to make known this blessed truth, that God's people are *one* family, being born of the same spirit, influenced by the same motives, led by the same principles, cheered by the same blessed hope—travelling the same narrow but pleasant way to the same heaven where they would be—soon to enter the same glorious heaven of love and rest, and crown the same glorious Saviour, and be called "Children," "mine," "blessed," by the same heavenly Parent.

Thus we see the essential unity of Christ's Church, and are prompted by the encouraging view to manifest it, on all suitable occasions, and to hail such opportunities as evidences of the Saviour's nearness—of the blessed season when His kingdom shall come, and His blessed will be done, with that cheerfulness, thankfulness and universality with which it is accomplished in the upper sanctuary, in the church triumphant.

Look at the "Week of Prayer" just ended. What a spectacle for men and angels to behold! What a jubilee in Heaven as those happy spirits saw the whole church on her knees before God, in mighty prayer and prevailing supplication; what a revenue of praise came to the treasury of Heaven; and how much richer the earth is to-day, for the prayers sent up, thus bringing Heaven in its debt, for every petition of faith is honored, every such demand either met at once, or the petitioner is credited to that amount. "Praying breath is never spent in vain."

Let us rejoice and take courage. The truth is mighty and must prevail; the powers of darkness may have a season in which they seem to rule with despotic sway and blight every beautiful thing in grace; but their days are numbered. *He* will come whose right it is to reign, and they must give way before the brightness of His presence, as the morning mist fleeth at the rising of the glorious orb of day. Blessed

are the children of the light—the children of the day—for His coming is their salvation and their joy.

But there is no salvation out of this Christ of which we have been speaking. How sad it is to know that there are those who contend for the *externals*, the outward correctness, and yet have not the substance themselves—have not Christ in them, the hope of glory. Fellow sinner, out of this Church, which is the body of Christ, there is no fellowship with the Head, even Christ Himself, and "out of Christ, God is a consuming fire." We tremble for the unsaved one, because he trembles not for himself. Christ stands with *welcome* written on His brow, with *reconciliation* smiling in His countenance, and with *invitation* expressed in his every attitude! Be persuaded,—let not such loveliness be despised,—let not such kindness be slighted. Come, give Him your heart, and thereby receive His love; give Him your life, and thereby secure His. Come, enter the Church of God; stand not on the porch any longer; tarry not at the threshold; enter by the "door"—Christ; come through the "way"—Christ; accept the "truth"—Christ; enter into the "life,"—Christ, and take your "seat in Heavenly places," in Christ. Do you say:—

"Oh, depths of mercy, can it be  
That gate is left ajar for me?"

Yes, and more than ajar; the gospel gates stand open wide, and the King Himself comes to invite you in! Wondrous love, what greatness of mercy does it manifest! Eternity is needed to tell of God's love in redemption. But to despise it, to refuse, to heed not the call, to obey not the invitation, to appreciate not the salvation: Eternity is needed to atone for such a crime.

God forbid that any of you who occupy seats in this earthly church to-day should be shut out from a seat in the heavenly church hereafter. Does your heart respond an honest *amen*? Then the work is done: so quickly may a soul be born of God—so quickly pass from death unto life. *To will*, is to be. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit." "Thy people shall be *willing* in the day of thy power." A man is what he wills to be in God's sight.

Who will thus join the church to-day? Who will thus unite with Christ? Remember, hearer, you are the one to be benefited by accepting this invitation. Christ can do without you, but you cannot do without Christ. For your sake He

came, suffered, died and rose from the grave, ascended and now intercedes; for your sake He sent His servant to preach the blessed Gospel; for your sake He planted the Church, established the Sabbath, gave the Scriptures; for *your* sake. It is you who need the church, not the church who needs you. Outside the pale of the church, which is Christ's body, you are not merely exposed to danger and suffering, but you are already in misery, sin and death. Therefore, I would beseech you, escape for thy life; flee for thy health; make haste to be saved, or it will be forever too late. There were several Cities of Refuge, but only one law concerning the guilty. There is more than one church building (congregation) on earth where you may flee, and hear "words whereby you might be saved," learn how to escape from the wrath to come; but one *Gospel* directs them all. Come to the refuge provided for sinners; come by whatever city, by whatever church you find most ready to help you to Christ, but be sure to come—not to the church as a resting place, but to Christ, the true resting place of the soul, the true refuge, true church, only Saviour. Come, and come Now.

service a few months ago, and is a great satisfaction, as well as a just source of pardonable pride to the native christians for whose benefit it has been erected. There are about 60 or 70 worshippers. A number of Europeans were present at the opening services. One gentleman gave a handsome donation in the shape of a piece of land adjoining the church, and both properties have been enclosed with a neat iron railing. Dr. Jardine, in writing, to the Rev. Dr. Herdman, the Convener, says:—"Taken all in all, it is quite creditable to the Church of Scotland."

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### The Inner Life.

An address on "The Deepening of the Spiritual Life" was recently delivered by the Bishop of Brechin, England, which is as well adapted to the latitude of Canada as that of the mother country. It must be acknowledged that the world has so firm a hold upon even members of churches, that "I have no time" is the invariable apology offered for neglect of the most sacred private and social duties; while the work of the church is hampered by the scarcity of labourers to carry it on. The Bishop said, "the first thing which he would suggest was the necessity for deepening the sorrow for forgiven sin. The mortification of conceit was the second rule which he desired to urge for the deepening of the spiritual life. He did not here speak of Pharisaical self-righteousness and contempt for the religious opinions and spiritual attainments of others—which was emphatically a sin—but of that subtle self-complacency, proceeding usually from a want of self-knowledge, which marred so much the work of the Holy Ghost in the souls of good people. (Hear, hear.) The bustle and whirl of excitement which characterises the civil and social life of the nineteenth century told profoundly on the expression of its religion. Services were more ornate as wealth had developed the grace and the artificiality of manners. The wider extension, and, he mourned to add, the increased shallowness of modern knowledge, had affected the concerns of the soul. Few continued to study the classic authors of the English language, and it was not to be wondered at that they

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### Notes of Church of Scotland Missions.

A very generous donation to the Church of Scotland's Jewish Mission has recently been made by a gentleman who does not belong to that church, but who is able to appreciate the work she is endeavouring to accomplish among the Jews at Alexandria, in Egypt. He has evidenced his interest in it by giving £1500 for the purpose of erecting a manse for the minister, and rooms for the girls' school under the charge of the committee. Rev. Mr. Yule, whose residence the manse will be, mentions other tokens of kindness on the part of the same gentleman, and is especially grateful for the opportunity thus given of extending their usefulness, as the present crowded state of the school hinders progress in the educational interests of the mission. The donor's name is Mr. Tod, of the firm of Tod, Muller & Co., and is a member of the Church of England.

A new native church at Calcutta, in connection with the Church of Scotland Indian Mission, was opened for divine

contented themselves with superficial views of the doctrines of faith, and with the world's opinion of the laws of morality. Even among earnest men this was greatly felt. The world went so fast that, clergy and laity, they had too little time for prayer and meditation. There was neither time nor taste for interior life. The tear-stained book of private prayers of Lanecloot Andrews—the dying meditation of Richard Hooker on “the number and nature of angels, and their blessed obedience and order, without which peace could not be in heaven”—were almost as unreal to this age as the rapturous communings of Ignatius in the cave of Manresa, or the mysterious exhibitions of Divine love which visited Francis of Assisi on the mountain of Alvernia. As some cure for this, let them lay deep within each of their hearts the basis of their work in the *vit a purgativa*. Neither let them overlook the danger which accrued to the soul from the absence of a definite battle with some temptation or propensity. They must possess their souls with the fact not only that temptation in some sort or form was the condition of their warfare as Christians, and that if they came to serve the Lord they must prepare their souls for it; but that in the predestination of God there was a certain definite combat on which they, one by one, must enter. There could be little of the interior life unless they set themselves to control their passions.”

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### UNION PRAYER MEETING.

In accordance with the recommendation of the Moderators of Synods, a public meeting of the Presbyterian Congregations of Halifax was held in St. Matthew's Church, on Sabbath afternoon, 30th ult., for united prayer for God's blessing upon the approaching meeting of Synods, with special reference to the subject of the Union of the Churches.

The spacious building was filled from the platform to the door with a vast assemblage of representatives from the six congregations in the city, and also the galleries were comfortably filled.

Rev. P. G. MCGREGOR, Moderator of the Sister Synod, presided, and conducted the opening exercises. He was

surrounded by the clergymen of the different Churches, who took part in the interesting proceedings, which began by singing the grand old 106th Psalm:

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

It was a matter for rejoicing when we remembered how, all through the difficult path in which the Churches have been led, her Leader had brought them thus far, when they could almost with certainty say their union was an accomplished fact. God had, in His own time and way, removed the barriers one by one, teaching them gradually but surely that his hand was guiding them, and that His glory alone would be the ultimate result of all their plans. The present meeting was the result of a suggestion in the *Record*, cheerfully responded to by the Moderators of the two Synods, and enthusiastically taken up by the people. He hoped a blessing would descend in answer to their petitions, which would knit them still more closely in the bonds of christian fellowship.

The meeting was then left open for any who felt disposed to make remarks, or engage in prayer, when

Rev. G. M. GRANT rose and briefly addressed the meeting. He referred to the question of Union as it presented itself to them about five years ago; how it was mooted amid much trembling and weakness—how obstacle after obstacle seemed to vanish as they were approached, and how God's hand was plainly visible in preparing the way for the great event. We could not account for it in any other way than that God's people were constantly presenting the matter to Him in prayer, and to-day the church, as a body, is doing the same thing. He was much struck with the remark of an aged saint whom he had lately visited, who hopes soon to inhabit the land where there are no divisions, but perfect harmony reigns, that he had not ceased to remember it in his prayers, although unable to take part in public. This is the power that has moved God to accomplish so much. It is not argument, not eloquence, not



## Articles Selected.

### Systematic Giving.

(Continued from March number.)

Having said this much to try and convince you of the duty of giving at least one-tenth to the cause of God, let us now try and find out *when* is the best time to lay that portion aside for God. To the word of God again, and there we learn that the first day of the week is the proper time. The Apostle Paul says, "Upon the first day of the week let every one of you lay by him in store as God has prospered him." Not a part, but every one, rich and poor, as God has prospered them. Oh! that the members of every church and congregation would listen to these words and ponder them deeply, and obey their requirements. Let them but make the giving weekly, as God has prospered them, a part of their religion, and what a change would follow! "The first day of the week!" what blessed associations are connected with it. It is the day the Lord has made: we will be glad and rejoice in it. By His resurrection and intercession for us before the Father! Shall we refuse to lay up in store, as God has prospered us, for His cause and the spread of the Gospel in the world? When we remember what he has done for us—"For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes He became poor, that ye through his poverty might be made rich." The Apostle further says, "Lay by every one of you as God has prospered you." And while he commends them for their labours of faith and love, he also says, "Therefore as ye abound in everything, in faith and utterance and knowledge, and in all diligence, and in your love to us, see that ye abound in *this grace also*." He commends them for uttering what they know and have experienced of God's love. He adds—"See that ye give as the Lord prospers you on the first day of the week also."

And if Paul, the inspired Apostle, enforced this duty on the churches of Galatia and Corinth, can the Church of Christ to-day refuse compliance likewise? Many can testify how much easier it is to give weekly than to wait till the end of the quarter or the year. Many give a dollar weekly, when it would seem hard to raise \$52 at the end of the year.

We believe this method is followed with the Divine blessing in temporal things when it is done in the right spirit and principle, and it is what might be expected by

logic, that is required, but prayer— fervent, unceasing prayer.

Rev. Mr. POLLOCK then led in devotions, after which the congregation sang the 123rd Psalm:

"Behold, how good a thing it is,  
And how becoming well,  
Together such as brethren are  
In unity to dwell."

Rev. Dr. BURNS spoke briefly of the historic Unions of the churches in Scotland, Australia, New Zealand, Old Canada, Nova Scotia, etc., and hoped for a blessed time in Montreal. He thought of the time when our Saviour so abundantly poured out His Spirit in Pentecostal effusion ten days after his ascension to glory; and longed to see and participate in such a shower, when, ten days hence, they meet to fulfil His dying prayer, that "they all may be one." We need a union of spirit more than of form—not like the union of discordant elements in nature bound together by the cold frosts of winter, but a warm, genial, loving union of hearts that agree.

Rev. J. FORREST engaged in prayer for a blessing on the work before them; and the hymn was given out and heartily sung, beginning—

"Blest be the tie that binds  
Our hearts in kindred love."

Rev. C. B. PITBLADO gave a short address, illustrating the strength and efficiency of the United Body, and her consequent increased power for good throughout the length and breadth of the Dominion.

He was followed in prayer by Dr. AVERY and Rev. A. McBEAN. After the Doxology was sung and the Apostolic Benediction pronounced, the meeting separated.

May the richest blessings follow the proceedings of this meeting, and show fruit to the praise and glory of God.

The Presbyterian "Witness" records the death of Rev. D. S. Gordon, of Annapolis, a member of the Synod of the P. C. L. P. He was ill but little more than a week, and died of congestion of the brain. He belonged to P. E. Island, and was greatly beloved by his flock, over whom he presided for about thirteen years.

those who are acquainted with the teaching of God's word on the subject. "God loveth a cheerful giver." "He that soweth sparingly shall also reap sparingly." And this metaphor of sowing and reaping is in the Epistle of Paul almost always applied to the consecration of money to God, and the same motive is advanced by our Lord himself:—"Give and it shall be given you;" we should work as well as pray, and we should also "Lay by in store on the first day of the week, as God has prospered us." One is as much a command of God as the other; and the one that lays by as God has prospered him, and consecrates it to God in prayer, will not fail to receive God's blessing, both temporal and spiritual. We think the experience of many in the world at the present time will show this. We have only time to glean the testimony of one, from the pen of Mr. Ross, out of a great many which we might give.

A gentleman in England writes, "I make it a point to be last in the shop on Saturday night. When left there alone I make up the week's account, and calculate, as near as possible, the profits, and set apart the Lord's portion. Then, following up the exhortation 'in all things by prayer and supplication with thanksgiving let your requests be made known unto God,' I kneel down, and thank Him for his favors, ask him to accept so much of what He has given me, and to direct me in the use of it, so that thereby His glory may be promoted, His cause advanced, and some of my fellow-creatures profited. I also make confession of sin and seek forgiveness through the blood of His Son; I also ask Him to be enabled to lay aside business cares, and to have preparation of heart for the Sabbath. The walk home after such exercise is generally very pleasant, the mind being filled with thoughts of God's love to me; with desires that I may love Him more, and have means and influence to serve Him more."

My testimony is that I give to the cause of God more than ever I did; that I give it cheerfully; that God's commandment in this matter is not grievous, but that in the keeping of it there is great reward. It brings the Christian to his God oftener; associates God with him in his business, and all his affairs. I feel I am far behind still, and have need to cry continually, "Lord, increase my faith." Inch by inch Satan seems to contest the ground with the Christian, but with every advance he becomes stronger. Wonderfully so has it been with me in this matter of giving. Satan's work is to keep the soul (even of the Christian) from God; God's work is to bring the soul to Him. The greatest

portion of our life is spent in seeking to acquire money, and if we can only associate God with this our chief occupation, what progress may we not expect to make as Christians? We believe the weekly offering as characteristic of the progress of the present age. Men are now everywhere asking for a better way of doing things, and we are glad to know that this Apostolic mode of supporting the Gospel is being revived in the Church of Christ. God's method in His word is plain and simple, "Laying by in store on the first day of the week, as God has prospered you," and God's method makes constant provision for every reasonable claim; and would the Church of God but confide in His word, and follow its directions, she might successfully abandon every human device. Surely eighteen hundred years ought to suffice to prove the inefficiency of man's financial schemes in regard to the work of God, and to bring back the Church of Christ to the practice of the old system indicated in the word of God.

Of the questionable expedients of our day adopted by some of the Churches calling themselves Christian, let me select one or two. Not long since the ordinance of marriage was made a burlesque (as I think) in a city of the neighbouring Republic. To raise money for the building of a fashionable church, a couple were dressed up in the old style, and 50 cents admission fee charged to see them married. Of course the large hall was filled to overflowing, and the money put in the treasury of the Lord.

A church on the Pacific coast, to advance the cause of religion and pay off a church debt, got up a masked ball and theatre, in which young ladies appeared as Gypsies, Greek goddesses, Rachel at the well, and Hebes in Olympus, &c., &c.! No wonder the secular press exclaimed, "What next in the name of religion?" Then there are bazaars of the present day, when all sorts of so-called innocent amusements are practised to raise money, such as the Guess cake, Post-Office, Grab bag, Raffle, &c., &c., which I venture to class in the main amongst the questionable expedients. Indeed, from a humane standpoint of view, I hold them chargeable with imposing burdens "heavy to bear" upon what the Scriptures term "the weaker vessel." Let there but be growth in this grace of giving, and this as well as kindred blots on our Christian manhood would be speedily wiped out. Furthermore, are there not ministers that are cramped in their spheres of usefulness for want of means? The larger portion of ministers spend their early days in preparing to preach the Gospel to others, and many spend all the pro-

perty they have, and often leave college with a shattered constitution. They should be, and could be, liberally supported if the Church of Christ would realize its duty to give as the Lord prospers. Ministers are expected to set an example in every good word and work. They are expected week after week to bring forth out of their treasury things new and old. But to do this their libraries must be properly supplied with books. Poor sermons must be the inevitable result, as a general thing, if a minister has not food for the mind. True, there are some who can find "Sermons in stones, and books in running brooks, and good in everything."

They should be kept above want or embarrassment. Indeed it is not only the duty but the personal interest of a congregation to give their minister a liberal salary. Personally, to me it is a pleasure to read what the Psalmist says, "The daughter of Tyre shall be there with a gift, even the rich among the people shall entreat thy favour." Tyre was a rich and ancient commercial city. Is not this a prophecy that the commerce of the world will one day be laid tributary at the feet of Jesus?—its wealth, its enterprise, its discoveries and its labours. A late writer on the subject says: "Every one who looks at what is taking place in the earth, must see that the destiny of the world is likely soon to be in the hands of its merchants." This is a consummation to be devoutly desired.

There is no class whose influence is so great, and from whom so much may be expected. Commerce enlarges the mind beyond any other earthly employment. While riches increase by its energetic pursuit, they do not seem to take so fast a hold of the mind as when otherwise obtained. There is a readiness to give which is not found in any other profession. The giving as well as the getting of money may become a habit. And there are thus even natural principles on which the greater liberality of this class of men may be explained. But above all, their enterprise, how it surprises and delights us! Whose are the railways that are now connecting kingdom with kingdom, as hamlet used to be with hamlet? They have been devised and paid for by these merchants, who, we say, are happily become as princes in the earth.

They are bridging over the nations that before were apart, and making a highway for the redeemed of the Lord to pass over. They are constructing a pathway for the missionary to all the peoples of the earth. They may not, some of them, or even many of them, intend it, yet God is doing it by them. We cannot help applying

almost literally to this astonishing change in the state of things, the words of the Prophet, "Every valley shall be exalted, and every mountain and hill shall be made low. And the crooked shall be made straight, and the rough places plain, and the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it." Commerce has thus become the John the Baptist of the present day. It is the voice crying, "Prepare the way of the Lord, make his paths straight." Rather we should say, God is thus speaking by it. "In his providence he is opening these facilities for the spread of his truth." Let us feel the obligations that are laid upon us, and all the more that the facilities for the spread of error and sin keep pace with those for truth and godliness. Our confidence is in right principles; truth will prevail.

Now, as the church of which I am a member is not without its merchants, I may press it into my service to illustrate my meaning. Its annual income at the lowest estimate is \$50,000. Suppose then it should offer its tenth unto the Lord, then the amount of its offering would be five thousand dollars a year. Suppose further, that all the churches acted on the same principle, what glorious results might follow. The wilderness would be made to blossom as the rose, and the waste places built up. Why, oh! why should we speak of those things as only to come to pass in the good time coming? Let but such churches as the one reported in the "Canadian Independent" a few months ago, as having a membership of above four hundred, and with individuals in it worth from three to four hundred thousand dollars, be found giving as the Lord hath prospered, and no longer would \$175 appear on its list as the highest subscription, but, on the contrary, for brass—gold; for iron—silver; for wood—brass; and for stones—iron; would be brought. Would that my voice could reach over the land, add I would cry in the ears of the churches, "Shame and confusion of face belong unto us, because the cries of them which reaped are entered into the ears of the Lord God of Sabaoth." If the spirit of our fathers remain with us, instead of being lagwards we will aim to be leaders, "reaching forth unto those things which are before."

And now, in closing, let the following passage from the writings of that great teacher, President Edwards, be taken to substantiate these views:—"If God's people in this land were once brought to abound in such deeds of love, as much as in prayer, hearing, singing, religious meetings and conferences, it would

be a most blessed Amen. Nothing would have a greater tendency to bring the God of love down from Heaven to earth; so amiable would be the sight in the eyes of our loving and exalted Redeemer, that it would soon, as it were, fetch Him down from His throne in Heaven, to set up His tabernacle with men on the earth, and to dwell with them. I do not remember ever to have read of any remarkable outpouring of the Spirit, that continued any long time, but what was attended with an abounding in this duty. We know it was so with that effusion of the Spirit which began at Jerusalem in the Apostles' days; and the remarkable blessing that God has given Whitfield, and the great success with which He has crowned him, may well be thought to be very much owing to his laying out himself so abundantly in charitable designs. And it is foretold that God's people shall abound in this duty at the time of the great outpouring of the Spirit that shall be in the latter days."

#### Germany—New Ecclesiastical Laws.

From the development of religious life in the Protestant Church, our eyes are again chiefly turned to the great struggle against the Romish hierarchy. Wherever there seems to be a question of peace, the Pope is sure to give new vigour to the conflict by some act of imprudence. The latest Encyclical, which simply declares the laws of Germany directed against Rome as invalid, has been a new spur to our Government. And the time was favourable for it. The Prussian Parliament is now in session. Three Bills on religious questions have been introduced—two by the Government, one by private members. This last is to give the Old Catholics a share in the Church property. We know not yet what the Government will do with it.

The first of the two Bills proposed by the Government places the control and administration of Church property in the hands of the congregation of each parish. This measure may perhaps remain without effect, because the Romish congregations, under the influence of their priesthood, will probably, at least in many cases, defeat the object of the law by refusing to make use of the right which it confers. The second and more important of the two Bills, which may be considered as an immediate result of the Encyclical, puts a stop to all State pay-

ments to the Church of Rome. Such payments are restored only in the case of those bishops and priests who declare in writing their obedience to the laws of the State. I could not refrain from expressing in some of my former letters the disapproval felt by many serious Protestants of our new legislation. The State has no right to interfere in the interior affairs of the Church. This great principle of civil and religious liberty ought to be respected, even towards the Church of Rome; and many classes of the so-called May Laws involve an infringement of this principle. The present Bill contains nothing of the kind, and it ought to be welcomed by all Evangelical Christians. Even the Ultramontane members of the House of Representatives were obliged to acknowledge that this new law does not interfere with the consciences of Roman Catholics; they only opposed it as an act of injustice. Prince Bismarck said that, as the Church of Rome was so rich, he expected no practical results from the law. It may be so; but, at all events, it is monstrous to pay a Church which openly teaches disobedience to the laws of the State; and the Government simply does its duty by refusing to employ public money in this way any longer. No bishops, and but very few priests, if any, will give the required pledge; and so the disendowment of the Church of Rome is practically declared.

All the previous laws are adverse to the Protestant Churches quite as much as to the Romish—a great injustice, as we are, and always have been, virtually a Protestant State, and as Protestants have never rebelled against the public laws. Now the Government is prepared to grant Protestant ministers at least a small compensation for the loss of their ecclesiastical fees, and has also made a provision in the Budget for an increase in the incomes of the very poorest pastors, and at the same time it withdraws all assistance from the Church of Rome. Yet indirectly we may hope that the great principle of the Free Churches will gain ground by the proposed measure. The Church of Rome had become too powerful in Prussia, because she practically combined all the advantages of a State church with those of a Free Church. Now she

must begin by abandoning the former. The Protestant Church, which has met with much real moral help from our Government in the course of centuries, but has at the same time not seldom suffered from well-meant but untimely interference, will probably follow ere long. In the debate it was interesting to hear how Prince Bismarck fully maintained his own belief in the words, that "one ought to obey God more than man." But disobedience to the Pope is not obedience to God, and, on the other hand, obedience to the laws of the State, when such obedience does not involve sin, is the consequence of obedience to God.—*Evangelical Christendom.*

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## Presbytery Minutes.

### Minutes of Halifax Presbytery.

The Presbytery of Halifax met on 25th May, in St. Matthew's Session Room, Halifax. The chief business before the meeting was the consideration of the resignation of Revds. J. F. Campbell and David Neish. Messrs. Isaac Creighton and Archibald from Richmond, and Mr. Hosterman from N. W. Arm, appeared as a deputation, and stated fully the views of the congregation anent Mr. Campbell's demission. Mr. Creighton also submitted the minutes of a congregational meeting at Richmond on 12th May, giving expression to the congregation's high appreciation of Mr. Campbell's services, and deploring his resignation, but offering no objection to the Presbytery's acceptance thereof. The Presbytery agreed to accept Mr. Campbell's resignation, to take effect on 30th June, and appointed the Rev. G. M. Grant to preach at Richmond, and Rev. John Campbell at N. W. Arm, on 11th July, and declare the congregation vacant.

No deputation appeared from Musquodoboit. A letter, however, was read from J. W. Artz, Esq., stating that no congregational meeting had been called to consider Mr. Neish's demission. After mature consideration of all the circumstances, the Presbytery agreed to accept Mr. Neish's resignation, to take effect on 30th June, and appointed Rev. Mr.

McMillan to declare the congregation vacant on the second Sabbath of July.

Rev. Mr. Neish was appointed to prepare the Presbytery Home Mission Report for the past year.

Orders on the Treasurer for the usual quarterly supplements up to 30th June were granted; and satisfactory reports concerning the Synodic collections were received from all the congregations, excepting Spring Hill and St. John's, from which charges no representatives were present.

The Clerk was instructed to make up the Presbytery Roll, and the Presbytery adjourned to meet at Montreal, at the citation of the Moderator, and by permission of the Synod.

JOHN McMILLAN, Clerk.

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## The Sabbath School.

### LESSONS FOR JULY.

#### FIRST SABBATH.

SUBJECT:—*The Word made flesh*, John 1 1-14. Golden Text, 1st Tim. 3, 16. Par. pass Isa. 9, 6. Luke 2, 11. John 3, 16.

This lesson contains, first, the most elaborate statement of the *divinity of Christ*, which is given to us in God's Word. Indeed, while in Matthew He is presented chiefly in the aspect of the Messiah promised to the Jews, in Mark as the active servant of God, in Luke as the Saviour of mankind at large—one leading feature of John's gospel is, the exhibition of his divinity.

Gen. 11, coupled with verse 3 of the lesson, tells us that in the beginning he made the heavens and the earth. In verse first we are told that He *existed* in the beginning. That is, He is eternal. He is declared to be distinct from the Father, to be equal with the Father, (see Chap. 13, 7) and to be as truly God as the Father. He is called *the Word*, an expression used only by John; and this name indicates his official work, as the second person of the Trinity. As man's words disclose his character and intentions, so the Son of God reveals to His creatures the character and purposes of the Father.

Secondly, the lesson describes the manner in which this great work was carried on, and the results which followed. As the Creator, the Son of God had been the source of all natural and spiritual life, and now when that spiritual life had been lost, it could be restored only by Him. His life on earth, through His teaching and His example, was the light of man; and by His words and spirit, he still communicates all that in men is true light,

knowledge, integrity, purity, obedience to God, love to Him and to man, holy joy, rational happiness. By His word and His messengers He had sent this light from the Creation, but the darkness comprehended it not. The ignorance and moral corruption of men were so thick and gross that the light made little impression. So it was before the incarnation, and so, to a large extent, has it been since. The world had not been left in ignorance of the advent of its august visitant. The predicted forerunner had come, preparing the way of the Lord, and preaching with such wonderful fervour and success, that His positive disavowal was necessary to hinder the people from proclaiming Him to be the Messiah. And yet when the true light really came—the only source of light to men—into His own world which He had made, to his own temple and priesthood which He had consecrated for His service, to His own people, whom He had chosen out of all nations, and many times saved from impending ruin, the world knew Him not, the people rejected Him, and the priests persecuted and slew Him. Still, there were, and are, some who receive Him, that is, believe that He is able and willing to save them, come to Him as sinners, accept of His salvation, draw their spiritual life from Him, and thus, receiving power to become sons of God, become members of that glorious family, of which He is the elder brother. That the number of those so far has been few, does not arise from any deficiency either of wisdom or of power, on the part of the Eternal Word. The principle of gradual development reigns in every department of His works. As the dawn brightens only by slow degrees into the effulgence of noon-day, so ages may be required to bless the nations with the meridian splendour of the Sun of Righteousness. But we know that the knowledge of the Lord shall cover the earth, as the waters cover the sea.

In the 14th verse we have the most wonderful feature of this wonderful manifestation of God. The Word was made flesh. Our nature was taken into such intimate union with the divine nature that they became one person. His manhood was not a mere appearance, as taught by ancient heretics; nor did His divinity supply the place of a human soul, as Mr. Beecher teaches; but He had a true body and a reasonable soul. For more than thirty years he lived on earth, displaying, not material, but spiritual glory—"the glory of surpassing grace, love, tenderness, wisdom, purity, majesty, meekness, riches and poverty." Plainness of grace marked His purposes regarding our lost race, full and perfect truth marked His teaching, both necessary, the first to pardon the utterly helpless and lost, the second to banish the delusions respecting God and themselves, which prevent sinners from seeking salvation.

## SECOND SABBATH.

**SUBJECT:**—Following the Lamb, John 1: 35-46.

John the Baptist was a cousin to our Lord Jesus, yet it was so arranged in the wisdom

of God that John was not personally acquainted with Him. See verse 31. The *next day* here refers to the day after that mentioned in v. 39. Of the two disciples here mentioned one was Andrew, and it is likely the other was John himself. See v. 40. It is remarkable that John, throughout the whole of his Gospel story, keeps back his own name where he can do so,—out of modesty.

V. 36.—*Looking:* the looking here is intense, steady. It might be translated "looking attentively." John the Baptist thus looked at Jesus, and so must all who seek to know Him. Beholding as in a glass the glory of the Lord, we shall be changed into the same image. "We shall see Him as He is." "Whom not having seen ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable, and full of glory"—No sooner does John the Baptist see and know the "Lamb of God" than he points Him out to others.

(Let the Teacher again and again explain the meaning of the name *Lamb of God*. See Isaiah, 53: 7. Exod. 12: 4, 5. 1 Cor. 5: 7. Rev. 5: 6. The types under the Old Testament were but feeble foreshadowings of the Lamb of God.)

V. 37.—See the promptitude of the two disciples. They loved John the Baptist, but now they part with him in order to follow a greater Teacher, of whom John was but the forerunner. "Delays are dangerous—often fatal." Happy they who having heard of the Saviour, choose Him as their portion! The Lamb of God is the only sacrifice for sin; through Him alone can we receive pardon and be accepted of God, and be saved eternally. It is necessary therefore that we at once follow Him.

V. 38.—*Rabbi*, Teacher, Master. "We wish to be thy scholars, for we are ignorant. We come for instruction and guidance." It becomes every S. S. Teacher and scholar to look to Jesus as the great Teacher, come from God. Every one is in search of something, or some one. Christ asks us: "What seek ye?" Let us answer, each for himself or herself.

V. 39.—This is the welcome given by Christ to us, as well as to the disciples of old. He now dwells in Heaven, but He also is where two or three are gathered in His name. He is also with the humble and contrite heart. He will dwell with thee and thou with Him if thou wilt but receive Him. *Tenth hour, 4 o'clock, P. M.*

V. 41.—Having found the Saviour, Andrew's first care was to make Him known to his brother, Simon Peter. To find Jesus is an unspeakable blessing to ourselves, and we may lead others to the same fountain of blessing. We should tell others what a Saviour we have found. Our first attention should be to those who are intimately connected with us, or acquainted with us,—brothers, sisters, parents, children, &c. It is the aim of the Sabbath School teacher to lead every child in the School to "The Lamb of God."

V. 42.—*Cephas*, a stone, or Peter. See Matt. 16: 18, 19.

V. 43.—Philip belonged to Bethsaida in Galilee. He was a man of family, so tradition says. It is also said that he was the disciple mentioned in Matt. 8: 21, 22.

V. 45.—Nathanael was also called Bartholomew. Philip early begins to preach. See where Moses foretells of Christ: Deut. 18: 18, &c. The Prophets foretell of Him, Isa. 53: 1. Jeremiah 23: 5; Dan. 9: 24, &c., &c.

### THIRD SABBATH.

SUBJECT:—*Jesus at the Marriage*, John 2: 1-11.

*Cana*, a small town in Asher, Galilee. See Josh. 19: 28. There was another Cana in the territory of Ephraim (Samaria) A marriage feast of the Jews used to last seven days. The third day here mentioned may mean the *third of the feast*.

V. 2.—This was the first christian marriage. Look at the company, Jesus, His Mother, and His disciples. Jesus ought to be invited to all our feasts, our weddings in particular. Marriage is a divine institution, Christ's presence sanctifies it.

V. 3.—Wine was largely used among the people of the Holy Land, and is to the present day. The want is made known to Jesus; we should lay all our wants, temporal and spiritual, before Him.

V. 4.—The Lord here indicates to His mother that the time for His working miracles is not yet fully come. "Woman"—by no means disrespectful; the term as then used was equivalent to our "Madam." "My time"—the divine supply comes when the need is felt, and the help can come from no other quarter.

V. 5.—This is a direction that may well be given to all, *everywhere*. Whatever Jesus saith, do it!

V. 6.—The vessels were there with water for washing the hands of the company before they would sit down to their meat. We cannot tell the size of the vessels.

V. 7.—The order given by our Lord is at once obeyed—an example to be followed by us. In the East they take their meals reclining on low couches. The "Governor of the Feast"—the one presiding at the tables.

"Did our Lord turn all the water here into wine? It may have been turned into wine as it was drawn and borne to the company—as it was needed. Did our Lord minister to a degrading vice? By no means. The company was select and holy, and no excess was permitted."

V. 10.—It is shewn that the wine was good, and the Governor of the Feast praised it highly. He intimated what was the usual custom at such feasts—the worst wine was kept till men were nearly intoxicated, and then it was given to them. But in this case the best wine was kept till the last. No doubt but the wine made by our Lord was pure and nutritive. All He does is right and good.

This was His first miracle after His baptism.

### LESSONS.

1. Jesus should be with us in our joys as well as sorrows.

2. He can supply all our wants.

3. He keeps the "good wine" till the last. He gives the best portion after all the world's pleasures have vanished forever.

4. We should render implicit obedience to our Lord.

### FOURTH SABBATH.

SUBJECT:—*The new Birth*, John 3: 7-17. Golden Text, John 1: 12.

In His conversation with Nicodemus, Christ touches upon several important truths—but on the one which forms the subject of our present lesson He dwells at considerable length. The doctrine of regeneration or the new birth is taught in many passages of Scripture, but more fully and clearly and emphatically here than anywhere else. Early in his public ministry (for this is among His first discourses, if not His very first) Christ insists upon the doctrine of regeneration. He emphasises the truth that man must be made a new creature. In this He differs altogether from all the teachers of His time. They thought it was enough that man should be *reformed*: he says man must be *renewed*. You can't reform the old, for the old is bad; you must have a new creation.

This truth is fundamental and vital. Ignorance or misconception of it will vitiate our whole belief. Hence the prominence it receives at the outset of Christ's public ministry.

On the *necessity* of regeneration, our Lord's words are very plain and emphatic. There is no mistaking their meaning. Over and over again he says, "Ye must be born again." Educated though Nicodemus was, and moral and upright in his life, respected and honoured as a man of position and influence, one of the very best men of his time doubtless, yet he, even he, needed regeneration, before he was fit for the Kingdom of Heaven. Born of the flesh, he was flesh, and "flesh and blood," we are assured, "cannot inherit the kingdom of God."

Corruptor cannot inherit incorruption. And born of the flesh, man is corrupt. In the nature of things then he must either be born again or remain for ever without the incorruptible kingdom.

The passage also teaches us concerning the *NATURE* of the new birth. Regeneration is a *radical* change. It is no mere amendment of the old, it is out and out renewal. New life is produced in the soul. Weak at first, but though weak, real; and it grows stronger and stronger with age. Regeneration is an *instantaneous* change; it occurs at some point or moment of time, but that point or moment may not be known to those who are the subjects of the change.

The agent producing or accomplishing the change is the Spirit of God, and He works when and where and how He will. He is sovereign in His workings. He may work in the heart of an unconscious child, as well as in the heart of an adult. He is not confined to

time or place or manner of working. He works *mysteriously*. He giveth no account of His doings unto any. We cannot understand how the Divine Spirit operates on the human Spirit. And He works *silently*. No ear can hear His goings and doings. Yet He works mightily and effectually.

Nicodemus was utterly ignorant of this doctrine. He knew it not; neither could he understand it when it was announced. He wondered as Christ addressed him, and thought and talked of the natural birth. He was glad to comprehend it and believe it. Still he did receive it and embrace it. He became a follower of Jesus.

The 14th, 15th and 16th verses treat of another subject, equally great and important. They are and have always been regarded as among the richest verses in the Bible. The 16th v. is intended a Bible in itself; it should be committed to memory by every child in the Sabbath school. The reference to the serpent in the wilderness should be turned up. (Numb 21 : 9.) And from the whole passage the Gospel should be affectionately urged on the attention and acceptance of every child.

We learn that in the work of man's salvation, the three persons of the Trinity are engaged. The Father in His love gave His Son, and the Father and the Son send the Spirit. The Father devised the plan of redemption; the Son executes it and the Holy Spirit applies it.

All the children of Adam's race, whether young or old, are by nature corrupt, are dead in trespasses and sins, and so all need to be born from above. Are you born again? Are those under your care? Give attention to this subject, for unless you have an acquaintance with this point, an experimental acquaintance, all your teaching is in vain.

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## News of the Church.

### Nova Scotia.

WE learn that upwards of fifty persons joined in the Communion of St. Andrew's Church, Pictou, for the first time, on Sabbath, 23rd ult., fruits of the revival that lately took place.

SACRILIGE.—Some undiscovered person, who is evidently well acquainted with the class-rooms of St. Matthew's, Halifax, entered the basement, a few weeks ago, by the side window, and emptied of their contents the missionary boxes of the S. S. scholars. As they contained the contributions of nearly two months, it is probable that between \$20 and \$30 have been stolen.

SPECIAL meetings for prayer have been held in St. Matthew's Church,

Halifax, every evening. For the past few weeks, at which a goodly number were present. A special prayer-meeting has also been held in St. Andrew's Church, every Sabbath evening, after divine service, to implore a blessing upon the exercises of the day. We notice also that sister congregations in the city are similarly engaged.

THE arrival of Rev. Professor Pollok among us is an item of intelligence that we have very great pleasure in recording this month, and which we know our readers will be very much gratified to learn. His presence as a counsellor in our Church Courts will be duly appreciated by his brethren, while his very name will add dignity and strength to the Church which he represents.

SPRING HILL.—An esteemed correspondent sends us the following:—

"On Monday afternoon, 10th May, some of the members of the Presbyterian Church of Spring Hill, Cumberland County, surprised their pastor, the Rev. Charles Naiswith, in a very pleasant and unexpected manner. Mr. Naiswith has not been settled amongst the people there three months, and yet so highly have his services been appreciated, that the ladies of the congregation waited on him, and presented him and his lady with a handsome couch and purse of money, together with an address expressive of their affection and esteem. Such testimony of love augurs well for both minister and people. If Spring Hill and its mines prosper, there can be little doubt of the prosperity of our new Presbyterian Church there."

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### New Brunswick.

WOODSTOCK.—We learn that the Rev. W. Begg has demitted his charge of the congregation at the above place. It is only two or three years since Mr. Begg's arrival from Scotland. We regret to hear of his meditated return.

NEW St. Stephen's Church, St. John, will soon be in possession of a fine organ, costing \$1600.

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### P. E. Island.

WE learn that at Victoria Cross, a section of Rev. P. Melville's charge, quite an interest has recently been



manifested in personal religion, which is growing steadily in power and in influence. It rejoices us to hear the good news.

MR. JOHN CRISHOLM, from the University of Kingston, Ont., is laboring in connection with the Church at Georgetown, as assistant to Rev. Mr. Melville, whose united congregations cover an extensive area. All are in an admirable state of organization, and not only sustain their own ministry, but contribute liberally towards the regular schemes of the Church and religious and benevolent objects.

THE frame for the new Church at Montague Bridge is now on the site selected for its erection, and will be put up at once. We have no doubt that the laudable efforts of our loyal people there will meet with that success which they deserve. It is their intention, we understand, to have at least the outside of the building completed this autumn.

#### Upper Provinces.

WE understand that Rev. David Mitchell, of Canal Street Presbyterian Church, New York, who officiated in St. Matthew's, while on a visit to Halifax about eighteen months ago, has accepted a call to a Presbyterian Church in Toronto.

THE widow of the late Rev. Joseph Anderson, minister of South Gower and Mountain—which charge is now occupied by Rev. Mr. Fraser, of New Glasgow—died on the 27th March, aged 76 years. She was a native of County Antrim, Ireland.

#### Scotland.

REV. DR. CRAWFORD, Professor of Divinity in Edinburgh University, has been compelled to resign his position, on account of failing health.

REV. WM. KNIGHT, of Dundee, has been called to one of the Churches in Australia, but declines.

FORFAR.—The Rev. Geo. J. Caie has been unanimously elected assistant and successor to this important charge.

The congregation is the largest by several hundreds in all Scotland. The Communion Roll has 2,800 names on it, and Mr. Caie has classes for new members with another 100. He writes that he has visited about 700 families, and has 400 more to visit. The Sabbath School numbers 500, and they hope to have it up to 1000 soon. He is to have a missionary to assist him, and to supply the neighbouring villages in the parish. May he be long spared to labour in "the muckle kirk," and have strength for his many arduous duties! It is a source of great pleasure to us to see our Colonial ministers in such spheres of labour.

It is proposed to place an organ in Glasgow Cathedral, which will cost some £5000 or £6000. A deputation recently waited upon the Town Council for the purpose of bringing the matter to the notice of that Body, and we believe it has been approved of. It has been suggested that the building be opened to the public at a certain hour every day, when the instrument would be used as an additional attraction for the visitors.

£78,183 is the amount of the voluntary contributions of the Church of Scotland for about eight-and-a-half months of last year.

THE Colonial Committee has now over £8,000 in funds.

ON a recent occasion, Dean Stanley occupied the pulpit of Rev. Dr. Watson of the Established Church, in Dundee, on a Sabbath afternoon, and a minister of the U. P. Church preached in the morning.

MR. GEORGE MURRAY, one of our Students in the University of Glasgow, and a native of Pictou, has been a distinguishing himself in that institution. He has not only attained the degree of Master of Arts, but has won the McFarlane and Cook Testimonial Prize for an examination in Greek, Moral Philosophy, Hebrew, Church History and Divinity, and also the Smith Prize of £10, for an examination in Divinity, Church History, Hebrew and Biblical Antiquities. He also stood 3rd in the senior division of the Divinity Class for General Eminence.

## Intelligence.

REV. C CHUINQUY intends residing permanently in Montreal. He has been warmly welcomed, and has the prospect of abundant labors before him. Russell Hall, in that city, has been purchased, at a cost of \$20,000, for his use.

MR. VARLEY, the English Evangelist, has left the United States, and is now on his way to England.

THE Princess of Wales, the Duchess of Sutherland, Gladstone, and many other notables, have attended the services of Messrs. Moody and Sankey, in London, as well as Dean Stanley, Canon Harvey, and other ecclesiastical dignitaries.

A Miss Mary McFarlane, of Crieff, has bequeathed £21,000 to the Free Church of Scotland, to be divided as follows:—£9000 for the erection of a Church at Comrie, Perthshire; £9000 to the Jewish Mission, and £3000 to the Sustentation Fund.

THE people of New Glasgow have made a strong effort to have the liquor business banished from that town. Petitions, signed by about 650 men, women, and lads, have been presented to the dealers in intoxicating liquors. When the Church takes up the question, and deals with it as with other evils, christianity will have a different meaning from that which is attached to it at the present day, by those who are not in sympathy with the Church.

BEACH STREET Church, Boston, is shortly to be removed. Rev. Mr. Dunn, the pastor, preached his last sermon in it a few weeks ago. The new Church is in course of erection, but the civic authorities being about to widen the street, the old Church had to be vacated last month. The first sermon was preached by the present pastor in Sept., 1868. During his ministration there have been 1288 added to the church, 861 having been by profession of faith, and 427 by letter, and the present membership is 1100; indeed the church has prospered wonderfully. The preacher bore testimony to the deep love shown by the members for the church and pastor, and

for their hearty co-operation in carrying forward the good work, and urged all to cling with the same tenacity to the church in the future that they had in the past.

THE Old South Society, of Boston, is also building a magnificent church, to cost a large sum. A \$15,000 organ, and the old historic bell, will be part of its furnishings. The pastor's salary is \$6000.

It is computed that there were about 500 persons, members of the various Protestant denominations in Pictou, who sat at the Lord's Table in St. Andrew's Church, Pictou, on Sabbath, 16th ult. They were addressed by the four ministers that have been so much engaged in the revival services of late in that town.

A Roman Catholic Church at Holyoke, Massachusetts, took fire during service on the evening of the 28th May, and, before relief could be afforded, no less than seventy-five persons were burned to death, while many were badly maimed and injured. Some of the altar decorations were ignited by the holy candles, and the flames spread so rapidly that few had a chance to get out safely.

We are pleased to hear again of our friend, Rev. J. R. Thompson, formerly of Richmond and North West Arm. He is at present on a visit to Cleveland, Ohio, whither he has been deputed as Commissioner from the Presbytery of Olympia, Washington Territory, U. S., to the General Assembly now in session there. He will probably meet with the Synod in Montreal, and then visit Charlottetown, P. E. I., where he expects to spend some time. The *Occident* says, "Mr. Thompson is one of our ablest and most useful ministers, and we shall wait eagerly for his return."

Dr. McCrie, son of the great historian of Knex and Melville, is dead. He was in his 79th year.

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## For S. S. Teachers.

### Rules for Teaching.

The following suggestions in teaching were developed at the late Sabbath-school convention in Pennsylvania, and noted by the conductor of the "Teachers'

Section," the Rev. J. H. Vincent, D. D. The "rules" may prove helpful to teachers anywhere.

1. Teach by example.
2. Teach with a prayerful heart.
3. Speak to each scholar, shake hands with and pray for each one.
4. Teach by prayer.
5. Draw maps on a blackboard or slate to fix the *where* of the lesson.
6. Read the lesson elliptically.
7. Study the art of questioning.—Think what you want to teach from the lesson, and then frame questions to draw it out.
8. Test your questions upon your children at home. If you have no children of your own, borrow your neighbour's for the purpose.
9. Teach after previous study of the lesson, beginning the study on the first day of the week.
10. Visit absent scholars, tell them where the next lesson is, supply them with Lesson Papers, help them to study.
11. Gain an intense interest in the lesson yourself as a teacher. Be intensely in earnest.
12. Excite this interest:
  - a. By searching the Scriptures.
  - b. By prayer.
  - c. By meditation.
13. Give the class something to do for next Sabbath—a question—a fact to look up—an event to describe.
14. Be full of love for your pupils, and for the Lord who redeemed them.
15. Impress upon scholars the importance of praying for their teacher.
16. Study your pupils—adapt your teaching to their wants.
17. Use your will—determine to teach them.
18. Emphasize rule first—TEACH BY EXAMPLE.—S. S. *World*.

#### A Hint on Questioning.

When a child wishes to get information, the questions he asks are generally very direct and simple. Teachers may learn much on the art of questioning by watching these characteristics, in the form and language of the questions put by children eager to gain some new truth or interesting fact. If the scholar's question is answered by another question from the teacher, the latter should

be so framed as to lead the mind of the scholar to perceive the correct answer to his own inquiry, or be a clear and decided step towards the answer. A question in place of a reply should never be thrown back at the scholar in a way to confuse or vex his mind. A question book, or a teacher that includes the whole history of the atonement in a question upon how God would treat the sinner refusing to repent, would show little common sense. Yet questions of a similar character are frequently asked by the living teacher, and sometimes found in otherwise creditable question books. Children love and are instructed by short, direct, and clear questions presenting one point or calling for a single fact only.—*ib.*

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### Miscellaneous.

USE OF WEALTH.—Few will deliberately maintain that the acquisition of wealth, individual or national, is the principal ingredient in human happiness. Most will agree that the enjoyments which wealth affords are generally overrated, and that the true welfare of man consists, not in the extent of his possessions, or the gratifications they afford, but in the perfection of his moral and intellectual nature, and the improvement and employment of his active powers. At the same time, the stoical doctrine which ascribes no value whatever to external enjoyments is inconsistent with the present state of humanity. The beautiful productions of Nature are intended as a source of enjoyment, which the active powers we are endued with enable us to diversify and enlarge, while the exertion made for their attainment tends to improve these powers. The abundance of articles subservient to the comfort and convenience of life, provided they be not misapplied to intemperance, affords no inconsiderable addition to human happiness.

WE are living in an atmosphere which rather blinds us to certain old prime truths. But how must it look to the angels to see a man earnestly praying for the conversion of the heathen, who spends yearly on himself what would support fifty ministers?

THE ARITHMETIC OF DUTY.—It is the *short* finger that tells the hours, the *long* one only tells the minutes, and yet *neither* of them could tell the time without the other. Can we not all agree to tell the time so? If short and long, little and big, high and low, would only tell their tale, each having a separate one to tell, as if it was the only tale to be told, and yet as if it could only be told by everybody else telling theirs, we should get along far better than we do. *Our* is but the sum of *your*, and the sum can never be reckoned if the figures are not all down, and down correctly.

How very easy it is to say "A million," but—to *count* it! And so it is with no few sayings and doings. We had far better say only ten, and count twenty, than say a thousand, and count only ten.

I ONCE heard a minister say: "Suppose, some cold morning, you should go into a neighbour's house and find him busy at work on his windows, scratching away, and ask him what he was up to, and he should reply, 'Why, I am trying to remove the frost; but as fast as I get it off one square it comes on another,—would you not say, 'Why, man, let your windows alone and kindle a fire, and the frost will soon come off?' And have you not seen people who try to break off their bad habits, one after another, without avail? Well, they are like the man who tried to scratch the frost from his windows. Let the fire of love to God and man, kindled at the altar of prayer, burn in their hearts, and the bad habits will soon melt away.

RELIGION is not a mere debt we owe to God—it is a spirit of fellowship and sympathy with him; it is the highest proof that God has made us for Himself; and redeemed us to Himself, and called us to be renewed in His image once more, and to be perfect as our Father in heaven is perfect.

I WOULD have young men, as they start in life, regard character as a capital, much surer to yield full returns than any other capital, unaffected by panics and failures, fruitful when all other investments lie dormant, having as certain promise in the present life as in that which is to come.—*Dr. Peabody.*

EVERY true hero grows by patience. People who have always been prosperous are seldom the most worthy, and never in moral excellence the most strong. He who has not been compelled to suffer, has probably not begun to learn how to be magnanimous; as it is only by patience and fortitude that we can know what it is to overcome evils, or feel the pleasure of forgiving them.

#### "I'll Na Trust Ye."

Two centuries ago it was thought an insult in the Highlands of Scotland to ask a note from a debtor. It was considered the same thing as saying, "I doubt your honor." If parties had business matters to transact, they stepped into the air, fixed their eyes upon the heavens, and each repeated his obligation, with no mortal witness. A mark was then carved on some rock or tree near by, as remembrance of the compact. Such a thing as a breach of contract was rarely met with, so highly did the people regard their honor.

When the march of improvement brought the new mode of doing business, they were often pained by these innovations. An anecdote is handed down of a farmer who had been to the Lowlands and learned worldly wisdom. On returning to his native parish he had need of a sum of money, and made bold to ask a loan of a gentleman of means, named Stewart. This was cheerfully granted, and Mr. S. counted out the gold. This done, the farmer wrote a receipt, and offered it to the gentleman.

"What is this, man?" cried Mr. Stewart, eyeing the slip of paper.

"It is a receipt, sir, binding me to give ye back yer gold at the right time," replied Sandy.

"Binding ye? Well, my man, if ye canna trust yourself, I'm sure I'll na trust ye! Ye canna ha' my gold!" And gathering it up, he put it back in his desk and turned his key on it.

"But, sir, I might die," replied the canny Scotchman, bringing up an argument in favor of his new wisdom, "and my sons might refuse it ye. But this bit of paper would compel them."

"Compel them to sustain a dead father's honor?" cried the Scot,

"They'll need compellin' to do richt, if this is the road yer leading them! I'll neither trust ye nor them. Ye can gang elsewhere for money! And ye'll find nane in the parish that'll put more faith in yer bit o' paper than in a neighbor's word o' honor or the name o' God!"

## Poetry.

### The Passing Bell.

BY E. E. KEXFORD.

In times of old, when a summons  
Came to a soul from God,  
And death, like a ghostly presence,  
The sick man's chamber trod—  
Just when the last breath fluttered

Over the lips of clay,  
The bell in the old church-tower  
Bade all men pause and pray,  
For a human soul was passing  
From earthly things away

I can fancy the mowers mowing  
Among the tall, green grass,  
And hear them singing blithely  
As the busy hours pass;  
And then—the song they are singing  
Stops short at the solemn toll  
Of the bell, as it rings from the tower  
The knell of a passing soul.

I can see two lovers standing  
Alone at the garden-gate,  
Forgetful of death and sorrow,  
As the summer night grows late.  
Suddenly out in the silence  
Rings the voice of the passing bell,  
And they pray that for him who is dying  
The future may all be well.

What a weird and solemn warning  
Of the common fate of all,  
Must have been the bell's deep tolling  
As it broke on the revellers' hall!  
To homes of mirth or mourning—  
Of prince or of peasant poor—  
Like the voice of God, repeating  
That death was at each man's door.

I like the old-time custom,  
It would seem, when I heard it toll,  
That all the world was praying  
For the peace of the passing soul.

—Selected.

## ACKNOWLEDGMENTS.

### FOREIGN MISSION FUND.

Col. St. James Church, New-castle.....	\$60 00	
Donation by Mrs. McPhee....	4 00	64 00
do from late Advance Lodge of British Templars, Salt Springs, per Rev. Wm. McMillan, towards expenses of mission vessel "Day-spring".....		22 83
Donation from a member of Westville Church, per Rev. Mr. Dunn.....		20 00
Col. Georgetown, P. E. I., per Rev. P. Melville.....	10 00	
Col. St. John's Church, Belfast, P. E. I.	197 11	
" Musquodoboit, per Rev. Mr. Neish	11 50	
" St. James Church, Charlottetown	147 00	
" St. Andrew's Church, St. John, N. B.....		100 00
		\$572 54

JAS. J. BREMNER, Treasurer.

Halifax, N. S., 4th June, 1875.

### SYNOD'S HOME MISSION.

Col. Wallace \$4.75, Stake Road \$3.13,		
Fox Harbor \$2.30.....		\$10 00
Col. Tabusintac and Burnt Church ...	7 40	
" Georgetown, P. E. Island.....	10 00	
" Truro.....	9 70	
" St. John's Church, Belfast, P. E. I.	22 68	
" Musquodoboit.....	3 21	
" Richmond, N. W. Arm and Good-wood.....		22 00
St. Andrew's Church, St. John, N. B.	86 00	
St. Matthew's Church, Halifax.....	70 00	
Col. St. Andrew's Church, Halifax....	20 00	
		\$260 99

GEO. P. MITCHELL, Treasurer.

### MINISTERS' WIDOWS' AND ORPHANS' FUND

Col. McLellan's Mountain, per Rev. W. Stewart.....	\$ 22 77
St. John's Church, Belfast, P. E. I.	255 00
Fredericton, per Rev. Dr. Brooke....	150 00

\$427 77

W. C. MENZIES, Treasurer.

Halifax, 31st May, 1875.

### YOUNG MEN'S BURSARY SCHEME.

St. John's Church, Belfast, P. E. I.	\$37 41
Truro, per Rev. J. McMillan.....	12 68
Georgetown, P. E. I., per Rev. P. Melville	10 00
Musquodoboit, per Rev. Mr. Neish....	7 75

\$67 84

W. C. MENZIES, Treasurer.

Halifax, 31st May, 1875.

### PAYMENTS FOR "RECORD."

John Brown, Chatham, N. B.....	\$15 00
John Fraser, Cross Point, Rest.....	1 00
Adam McKenzie, Pleasant Valley. .	2 00
Allan McQuarrie, Cape Mabou.....	60
P. Crichton, Dartmouth.....	60
J. J. Bremner, Halifax.....	60

June 7, 1875.

W. G. PENDER, Sec'y.