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THE MONTHLY RECORD

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK, & ADJOINING PROVINCES.

VOL. XX.

DECEMBER, 1874.

No. 12.

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

CLOSE OF VOLUME XX.

Another year is drawing to its close, and with it closes Vol. XX. of the *Monthly Record*. What it has been during the past year, is known to all its readers; for ourselves, we have simply to say it has been our endeavour to carry out the object of its originators, and make it a record of the Church's work and the Church's duty. Although sensible of many shortcomings, we have sought to make its pages the medium of communication between the various sections of our own Church, and have also furnished information as to the work done in other departments of the Church of Christ. To those who have assisted us in rendering the periodical in this way useful to our people, the Committee are under very grateful obligations; but there are sections of the Church of which we are in almost total ignorance, and from which it is impossible to get as much as one "item" in a twelvemonth. This we lament, but cannot remedy at present.

To our agents and subscribers, we have to repeat what we intimated in a former number, that our indebtedness

to the printer is very large. Circulars have been issued, as usual, showing amounts due, and we hope for a prompt remittance of all outstanding balances.

We must again remind Agents, however, that we do not undertake to pay for the transmission of P. O. Orders.

The old arrangements will be continued for the ensuing year. No *Records* will be sent from the office of publication unless re-ordered, and we must ask that all orders be sent in as early as possible to prevent disappointment.

We are not prepared to say what action will be taken by the Synod, at its next meeting, to provide an organ for the United Church. The *Monthly Record* having now attained its majority, it is just possible that a new line of duty is opening up before it. This matter we refer to elsewhere. But we feel quite safe in saying that should the *Record* discontinue its distinctive existence previous to the expiration of 1875, its equivalent for the remainder of the year will be furnished to all who pay in advance.

Remittances may be forwarded by Post Office order, registered letter, or

postage stamps, addressed to the Secretary, W. G. Pender, 18 Blowers Street, Halifax, N. S.

LETTER FROM THE COLONIAL COMMITTEE.

The following most gratifying letter has just been received from the Colonial Committee. It shows not only the warm and intelligent interest that the Committee takes in us, but its readiness to meet our views, its willingness that we should co-operate with the sister Church, and its kindly remembrance of one who has laboured in the past among us.

The question of co-operating with the sister Synod in Theological Education, even as we have done in Dalhousie College in Arts, with so much success, was started at the Synod last June, and met with the most favourable response. The idea was not the one entertained some years ago of undertaking a Hall of our own, but that we should have one Professor in the existing Hall at Halifax, while the other Body, representing as it did two Churches, should go on paying for two Professors. It was felt that we were not in a position to undertake to pay the salary at once, and that we should therefore apply to the Colonial Committee to guarantee the whole amount required, viz., £300 *stg.*, and that of course, in the event of their doing so, we should leave the nomination and appointment of the Professor in the hands of the Committee. Indeed, so great was and is our confidence in the Colonial Committee, that in any case we should no doubt have left the appointment of a Professor with them.

On this action having been taken, the Convener of the Home Mission Board at once waited on the sister Synod, and, having brought the matter before it, was assured of its readiness to enter into the arrangement, and on the week following he received official intimation to that effect. He then wrote to the Colonial Committee in terms of the deliverance and mind of our Synod, scrupulously abstaining from mentioning any person's name, though well aware that there was one on whom the mind of the brethren was set. A very kind and favourable answer was received, in which, however, it was stated that it was not at all likely that any appointment could be

made in time for this session of the Hall. This was reported at the October meeting of Synod, when a resolution was carried, with a cordiality amounting to enthusiasm, that the name of the Rev. Allan Pollok should be brought under the notice of the Colonial Committee for the Professorship. The Convener—fortified by this—wrote a second letter to the Committee, but evidently the Committee, just about the time they received it, had made up their minds independently that Mr. Pollok was the man for the position, and that his past services, his scholarship, his literary powers, and his many other qualifications, entitled him to it. This coincidence must be delightful to Mr. Pollok's friends, and to Mr. Pollok himself. It is well that he should have been chosen by the Colonial Committee, but it is also well that he and the Colonial Committee should know how he is regarded by the Church in the Maritime Provinces.

We give the letter of the Colonial Committee in full:

THE MANSE, DALMENY, EDINBURGH, }
6th Nov., 1874. }

MY DEAR SIR:—

I have the pleasure to inform you that the Colonial Committee, after anxious consideration of the Memorial you transmitted to them on behalf of the Home Mission Board of the Synod of the Maritime Provinces, and in view of the great importance of promoting the education of young men for the Ministry within the bounds of the Synod—have agreed, in terms of your Memorial, to aid in providing a Professor of Church History and Pastoral Theology for the Theological Hall in Halifax; and that they have unanimously agreed to request the Rev. Allan Pollok, late of New Glasgow, to accept their nomination to that Professorship.

Before proceeding, however, to the final arrangements necessary for completing this appointment, the Colonial Committee desire to be well assured that the way for it is thoroughly prepared in all details, securing for the Professor his proper place for the efficient discharge of his duties in the chair.

Referring to the minute of Synod under the authority of which you communicated with the Colonial Committee on this subject, they find that the Home Mission Board were instructed, besides communicating with the Committee, "to negotiate with the sister Church in reference to adding a Pro-

essor from our Church to the present staff of the Theological Hall."

The Committee wait to receive some authoritative intimation of the details of the arrangement with your Synod, or the Home Mission Board, in which these negotiations resulted. They think it due to the sister Church, no less than to themselves, to wait for these details.

In the prospect, too, of all their own responsibilities in this matter, the Committee will be glad to learn, from your Home Mission Board, to what extent they can rely, for its Professor to be sent to Halifax, upon the full sympathy and united support of our people in the Maritime Provinces.

I am

Ever yours truly,
ROBERT H. MUIR,
Convener of Colonial Committee.

To the Rev. G. M. Grant, Halifax.

NOTICE.

To take action on the foregoing letter, to determine the amounts requiring to be drawn from Colonial Committee for half year ending 1st Feb. 1875, to arrange concerning Catechists and distribution of missionaries, and to do the usual semi-annual business, a meeting of the Home Mission Board will be held in St. Paul's Church, Truro, on Friday, Jan. 8th, at 11 A. M.

Congregations requiring supplement must send in their applications before the date of meeting. Presbytery Clerks are requested to notify the Convener of the action of Presbyteries with regard to supplemented charges within their bounds.

G. M. GRANT,
Convener H. M. Board.

THE ORGAN OF THE UNITED CHURCH.

The *Australian Witness* and *Presbyterian Herald* is the title of a weekly paper published under the auspices of the Presbyterian Church of New South Wales. From its pages we have made a few extracts which we have no doubt will be interesting to our readers. The Church whose organ it professedly is, is such a Church as "The Church of Canada" will be after Union is accomplished; and it is our decided opinion that such a periodical should take the place, with ourselves, of the multitude of

Monthly Records with which we have heretofore been favored. It has always been a disadvantage, under which we felt ourselves to have laboured, that our issue was at far too long an interval—a whole month. We have felt this for many reasons; but, from the fact that we were a small Church, it had to be continued as it was and as it still continues to be. In the event of Union, however, we hope we shall be able to combine our energies so that a weekly readable family paper, such as the *Australian Witness*, will come forth and be readily supported by our people. As it is, there is in the disunited Churches what combinedly would form such a periodical as we refer to. There are four Churches negotiating Union, each with its official organ.

There is our own *Monthly Record*; the P. C. L. P. has its: the Church of Scotland in Canada has its vigorous and widely-circulated *Presbyterian*: and the Canada Presbyterian Church has one of its own—perhaps the most widely circulated of the whole. These taken together and combined could be issued weekly, much to the advantage of the Church and of the cause of Presbyterianism.

We take the liberty of throwing out those hints at the present time because we have seen no attention drawn to this important matter heretofore. In the estimation of our people, there is great importance attaching to it; for they have felt, till perhaps very lately, that, however much they might appreciate existing weekly Presbyterian papers, their feelings and special Church sympathies were not represented in any one of them. It was supposed by many of our people that, on the whole, the good in the Church of Scotland and her Branches was not noticed with sufficient prominence, and that the errors and the faults were made considerably more prominent than there was any particular occasion for. Instances might be given, but it is not at all necessary. Memories, on the whole, are good.

And so we do not think that any one of the existing weekly papers with a Presbyterian aim and name will be made the organ of the United Church. It is time, therefore, that the matter should be seriously considered, and pre-

parations made for the change. We shall be glad to receive suggestions for publication on the subject.

CHURCH ATTENDANCE.

There is something to think about in the following statement of the Committee on Christian Life and Work, with regard to Public Worship, viz:—that “among our congregations, particularly in country sections, the general attendance seems especially good. Among all this class of answers there is scarcely one complaint. In cities and the smaller towns it is not so good; one answer giving ‘much irregularity;’ another stating what many sadly experience, viz., that, while in cities many strangers fill the churches, yet almost half of the regular families do not attend as regularly as they ought. Some systematically attend only once on the Lord’s day, and then only when the day is fine.”

The contrast presented here is a painfully suggestive one, and certainly requires careful reflection. “Comparisons are odious,” some people think; so, when they come before us so strikingly as they do in this case, the best plan is to look at them fairly now, and try and make something else of them, that they may be avoided in future. Why, then, we ask, this singular condition of affairs—that professors of religion in the centres of population, and possessors of almost every christian privilege, should present such an unfavourable contrast to their fellow-worshippers in the rural districts? What can be the cause of the existence of such a fact as has been made patent to the Church,—that attendance upon public worship in country sections is “especially good,” while in towns and cities there is “much irregularity,” and “almost half of the regular families do not attend as regularly as they ought,” and “some systematically attend only once on the Lord’s day, and then only when the day is fine”? There must be a reason for this somewhere; and if a sound one cannot be given, the more serious the charge.

In the first place, the contrast presented would seem to indicate that rural districts possess advantages in this re-

spect that the city does not afford. But is that the fact? Is regular attendance there more convenient, less wearisome, or does it admit of greater personal indulgence? In every aspect in which it can be viewed, we think it is otherwise. For instance: In our cities and towns, the distance between the place of worship and the most remote residence of worshippers is comparatively nothing when we consider what a “Sabbath-day’s journey” in the country means. Many persons travel long distances, reaching sometimes to ten and fifteen miles, and seldom miss the regular Sabbath services unless through illness, or on exceedingly stormy occasions. That is quite a common practice, in which both old and young join. They deem it no great sacrifice, but rather rejoice that the means of grace are within their reach at all. And though the distance in both cases were equal, are not solid pavements and uniformly level streets, in fine and stormy weather alike, superior to the rough and often muddy roads that have to be traversed by our country friends? Again, supposing it were true (which is doubtful), that the mental and physical labor of citizens is much more severe than that of the farmer, the miller, or the lumberman, ten or twenty minutes will enable him to reach his pew in time for worship,—thus affording ample leisure on the Sabbath morning to recruit his exhausted powers—a luxury not enjoyed by the dwellers in country sections. Besides, are not the people composing our town and city congregations, on the whole, as wealthy, and therefore as well provided with every requisite for personal comfort and safety—with ingenious contrivances to protect themselves from injury by the storms and cold of winter, as well as secure their persons from the sunshine and heat of summer? Are not city churches as comfortable as those of rural settlements? Are they not as well heated in winter, and well shaded in summer?—as free from all kinds of defects and annoyances?—as well lighted, as well carpeted and cushioned, as well supplied with every essential to ease the mind of the worshipper, and promote a spirit of thanksgiving and devotion, even after coming through the

most violent storm? Are the heads of a family in the city involved in heavier domestic duties than the same individuals in the country? Which have the cattle to tend, the fowls to feed, the dairy to look after, as well as the ordinary household arrangements to regulate? And which occupy most regularly a portion of the Sabbath morning in conducting that sacred service so generally neglected by professing christians—family worship—previous to setting out for the more public worship of God in the courts of His own house? Still, the report says that, while in country sections the attendance is “especially good,” in cities “almost half of the regular families do not attend as regularly as they ought,” and some attend “only once on the Lord’s day, and then *only when the day is fine!*” Observation confirms the statement, and experience proves that a dull Sabbath finds our churches more than half deserted, although a similar circumstances would be considered no serious obstacle to the fulfilment of an engagement to be present at an ordinary Concert, or one of those fashionable entertainments called “evening parties.” Excuses the most trivial—a slight feeling of weariness, over-sleep, windy or wet weather, the tailor’s or dress-maker’s failure to complete a garment,—*seem sufficient, in many instances, for absence from the place of worship.*

This is a very serious matter, if a profession of Christianity has any meaning at all, and one that requires prompt consideration, not only by the absentees themselves, but by those who are “set over them in the Lord.” It is obvious that the cause of this standing rebuke arises from none of the considerations referred to, and we are forced to the inevitable conclusion, that the means of grace are less highly prized—that the professions of devotion to Christ are too frequently *only* professions—that the house of God is not, to many, the “beauty of holiness”—and that the service of God is really not so delightful as the worship of self. If it were otherwise, a little self-denial would surely be exhibited, for a stronger testimony ought to be given by Christians to the reality of what they profess; they should, at least, prove to the

world that a slight personal inconvenience is insufficient to warrant absence from divine service on the Lord’s day.

Now what is the result of this acknowledged indifference? Can it be productive of a blessing? Consider how it affects *the pastor.* He has, it may be, during the week, been exercised by some special thought, and has brought the matter to God, and prepared discourses with the view of awakening an interest in it among his hearers. After all his anxiety and labor of preparation, when the Sabbath-day arrives, he finds, because of the dull appearance of the weather, or the falling of a shower of rain, his people have largely deserted him, and a scattered few are all that assemble to receive his message. Apart from any other consideration, it is almost impossible for a sensitive pastor to labor successfully under such disadvantages and disrespectful treatment. He feels that he spends his strength for naught; his toil on their behalf is unappreciated; and it is quite natural that he should either become in a measure indifferent and unfaithful, or quit the field for another sphere of usefulness,—because he is denied that sympathy which is a great lever-power to sustain him in his work. He, as a man, has his own personal trials and discouragements; but this is an unnecessary and *sinful one inflicted upon him by his thoughtless friends.*

What is its effect on the *family?* If the fathers and mothers of the present generation are so manifestly negligent in attendance upon the means of grace, it follows, as a consequence, that their children will have no higher regard for the ordinances as they grow to years of maturity. Children are wonderful imitators. Even Sabbath School instruction and the example of the godly and conscientious can do but little when the influence of parental example is wanting. Then, what a solemn responsibility rests upon parents, who have pledged themselves to train up their children in the fear of the Lord. It is well to instruct the mind, and teach them the penalties inseparable from a disobedience of God’s commands; but unless the example accompanies it all, the work is but half done. There will be lacking that love for the company of

the faithful, that devotion to the worship of God and His service, that feeling of association with all that is good and godly, that finds expression in the words of Watt :—

“ Lord, 'tis a pleasant thing to stand
In gardens planted by Thy hand ;
Let me within Thy courts be seen,
Like a young cedar, fresh and green.”

What is its effect on *non-professors* ? Just this :—The practical infidel will say their profession is a lie, because it appears to be made only on the principle of self-accommodation. Scorners will denounce them as hypocrites, for they love their own comfort and ease more than the laws of Jehovah. The scoffer will point the finger and say, There go the “ fair weather christians ;” they delude themselves by thinking God is well pleased with their semblance of worship, when they condescend to come into His courts and bow before Him *only when the weather is fine*, arrayed in fine feathers and fashionable attire, as if the great Creator took cognizance of, and gave rank to, His people according to the cut of a coat or the trimming of a dress.

What is its effect on the *absentees themselves* ? The formation of a habit that becomes chronic. Having once unnecessarily broken away from the law of regularity, it is afterwards violated without any scruples of conscience. There follows an indifference to all the ordinances, or an occasional performance of *duty*,—not a delightful communion with God,—an “ accommodation ” service, so to speak, just as it suits the whim of the moment. Forgetfulness of God and of His claims upon them—ignorance of their sinfulness in His sight—blindness of spiritual perception and hardness of heart,—will surely take their place in the train of evils following the first downward step in forsaking the regular assembling of themselves together, unless the reformation is begun in time. If the earthly Sabbath has no joy, and the courts of the Lord’s house no sweet memorial now, what hope is there of an eternal Sabbath, and of the “ rest that remaineth for the people of God,” which is worship unending ?

LETTER CONCERNING MISS JOHNS.

The following letter—though it is a private one, addressed to Rev. Mr. Grant—we are permitted to give, as it comes from authority, concerning the impression made by Miss Johns in Scotland. The liberality of St. Matthew’s, Halifax, to which Miss Sanders refers, ought to be known by the Church. They said by their pastor, at the Synod meeting in July, that they would probably raise half of Miss Johns’ salary. They have done more. They have paid her outfit, passage, etc., to India, amounting to more than \$500, and they have also raised—in answer to an appeal from the pulpit—the whole \$700 required for the first year’s expenses of the mission. And we understand that they do not intend to omit the usual annual collection for the Foreign Mission Scheme of the Synod :

119 GEORGE ST., EDINBURGH, }
22nd October, 1874. }

MY DEAR SIR :—

I have now the pleasure of intimating to you that Miss Johns has paid her visit to Edinburgh. It was but a short stay she was able to make, but, short as it was, it was long enough to convince us of her sterling worth. All who have had any intercourse with her felt that she is well fitted for the important work she has undertaken. Miss Johns, while in Edinburgh, met with several Indian friends, both ladies and gentlemen ; she also was fortunate in seeing both Mr. and Mrs. Clark, who had returned from Madras about six months ago. They could tell Miss Johns a good deal about the work, Mrs. C. being Superintendent, and Mr. C., Honorary Secretary. I saw Mr. Clark after he had seen Miss Johns off by train to Glasgow, and he said, “ there can be but one opinion as to Miss Johns.” He said he admired her decision and good common sense, combined with deep earnest piety, and bade her a hearty God-speed. I think you will be pleased to learn that on Monday the 19th, at 2 o’clock, we had a very interesting Prayer meeting, when Miss Johns was most affectionately commended to the divine protection and blessing. The Revd. Dr. Herdman, Convener of the General Assembly’s Foreign Missions, and who was upwards of twenty years in Calcutta, presided, and spoke a few earnest kindly words to our friend, and engaged in prayer. The Revd. Mr. Ferguson, late of Chumba, offered prayer for the success and extension of

Missions. Dr. Nicholson, (my own minister), offered prayer for our own Association and all connected with it, at home and abroad. The only thing I felt wanting was your presence, or your brother's. But you and the members of your Congregation were not forgotten. Their large-hearted liberality and earnest Missionary spirit were held up as an example to our Congregations at home, and, though we fear there are not among us many such as Miss Johns, still I trust there are many willing to go at the Master's bidding. I think our friend left us very favorably impressed with the earnestness of the friends she met, and again I have to assure you that the best thanks of the Committee are due to you for offering such a lady to us. We pray that she may long be spared to labour in the Foreign field, and be greatly encouraged in all that she undertakes.

I have written to the Chaplain, Mr. Walker, to have everything comfortable, and to make arrangements for receiving her when the steamer arrives, and I trust that journeying mercies may be granted her, and that, iii. John, 2nd, may be our dear friend's experience in all its fulness.

Excuse this hurriedly-written note. This is our Communion Fast-day, but I did not wish to miss a mail in writing to you of our dear friend's visit to us, so very pleasant.

With every good wish, believe me yours, very sincerely,

ANNIE SANDERS, Secy.

[Miss Johns' address at present is, "care of Revd. Mr. Walker, Chaplain, Church of Scotland, Madras."]

We have been requested to give space to the following communication, which appeared in the *Colonial Standard* of the 10th ult :

To the Editor of the *Colonial Standard*.

The Minority of the Church of Scotland Synod.

To many who were not present, and consequently did not hear the discussion on the subject of Union, at the late meeting of Synod, those who remained "as they were" when the vote was taken, are, by statements emanating from the majority and their sympathizers, placed in an unfavorable light, as "not preserving their own consistency," and willfully obstructing the Union movement. A few lines from "one of them" may

help to put them right with the right thinking public.

Whether *wisely* or *otherwise*, the Synod Resolved to submit the Basis and accompanying Resolutions to Kirk Sessions and Congregations,

1st. To ascertain the minds of the people on the question of the proposed Union of the Presbyterian Church throughout the Dominion, and

2nd. By inference, to be governed, to a reasonable extent at least, by the *ascertained mind* of the people, or, otherwise, why stultify the Synod, and mock at the wishes of the people?

On the matter being submitted to the people, the all but unanimous voice of a very considerable and admittedly important section of the Church, was either opposed to Union, or urging delay. In these circumstances, those who had the spiritual oversight of congregations, that had not yet come to see the necessity or desirability of making any change in their connection with the Mother Church, had a right to expect that, by virtue of their opinion being asked, their wishes and suggestions in the matter would be respected.

It was, on the other hand, argued by the majority, that the Congregations which they represented, were all unanimously in favor of Union, and were urging them on to an immediate consummation of it, and that, indeed, they were *pledged* to it.

You will observe, then, shrewd, impartial reader, that the minority whom the majority allow are "all honorable men," craved for *delay* on the very same grounds on which the majority avowedly pressed for final steps "towards its consummation," viz : *respect to the wishes of the people*, so that, if the majority was consistent, it is difficult to see on what grounds the minority is charged with "not preserving their own consistency."

If the majority did not intend to keep faith with the minority, who, at an early stage of the negotiations for Union, warned the Synod of difficulties foreseen by them with reference to it, it would have been more consistent then to have *voiced* that it should not be submitted to the people at all, than, after it had been submitted, and unfavourably received by a very influential and important section of them, to pres. on with a determi-

nation that but too clearly reveals *foregone conclusions*.

But it is urged, in extenuation, that these objections of the opposing congregations arose from frivolous and groundless prejudices; were it not that the echoes are still giving back the *strong language* in which their attachment, fidelity, and loyal adherence to the Church of Scotland were loudly applauded, previous to the negotiations for Union, the cry of "prejudice and bigotry" might have some plausibility.

The *minority* were ungenerously taunted with having no *conscientious* grounds of opposition. It is well known to many of the *majority*, that the personal interests of most, at least, of the minority, would be best promoted by voting with the majority, but they made the thought of shepherdless flocks (as the opposing congregations would undoubtedly be,) a matter of *conscience*, and chose rather to remain with them, until perchance they, too, may, by and by, be convinced of the advantages of Union, and led "to come with the majority, that they may do them good."

If they, for *conscience sake*, pledged themselves to Union, out of respect to congregations, of whose attachment to the Church of Scotland history deponeth but little, why not concede a *little sincerity* to us, who shrink not from obloquy, in our desire to adhere to, and sympathize with a people, but for whose attachment and fidelity, Ichabod would long ago have been written on the church of our fathers here?

These lines are not written with the view of perpetuating discussion on the subject of Union, nor with the intention of alienating brethren, but to repudiate unworthy motives to those who, for conscience sake, chose to remain "as they were." ONE OF THE MINORITY.



UNION AMONG PRESBYTERIANS IN INDIA.

At a Conference of Presbyterians held at Allahabad, steps were taken for bringing into closer connection the representatives of the various Presbyterian churches now laboring in India, with a view to a union of all the churches. A letter has been addressed by the Conference to their fellow-countrymen in

India, giving reasons for the serious consideration of the proposal. By God's blessing, a large and increasing Presbyterian membership has been gathered together, and an extensive and successful system of evangelistic agencies put into operation. There are now in India and Ceylon at least 150 Presbyterian ministers, who, besides their evangelistic work, are ministering to a Christian community of 30,000 persons. These are scattered geographically, and are also ecclesiastically apart by reason of their connections with churches at home. Eleven Churches of Europe and America are engaged in missionary work there, and these have their respective congregations and Presbyteries connected with their Synods and General Assemblies. The Conference submits the following additional reasons for their action:—1st. In obedience to Christ's prayer for unity among His people, especially as Missionary Churches in a non-Christian land. 2nd. To secure common and united action in all evangelistic enterprises by Church courts, in accordance with the requirements of the Presbyterian system. 3rd. For the purpose of defence against divers forms of unbelief without, and errors in doctrine and extravagances in practice, within, the Church. The Conference believes the great remedy for these evils is to be found in the system of doctrine and polity contained in the Presbyterian standards; and, in order to bring these to bear efficiently upon those who are within the sphere of their influence, organization for systematic effort is necessary. 4th. For the purposes of education, and the training of a ministry suitable to the wants of India, which cannot be satisfactorily decided either in Europe or America. 5th. That the people of India may have more sympathy with, and interest in, the work of the Church, by having a representation in the higher Church Courts of an Indian organization, which at present they have not. The Conference, while believing such an union to be of immediate and pressing importance, do not think it desirable in the least degree to weaken their connection with the Churches at home, to which, for some time, they must still look for aid.

The action of all Presbyteries and

Presbyterial organizations in India is to be reported not later than the 1st of August of next year, to the Chairman and Secretary of the Conference, who have been empowered to summon the first convention of the Confederation to meet at Allahabad on the fourth Thursday of December, 1875.

The basis of the proposed Union was given in the May No. of the *Record*, when the movement was first noticed.

DR. STEEL'S VISIT TO THE NEW HEBRIDES.

From the *Australian Witness and Presbyterian Herald* of Aug. 29th, we make the following extracts from a letter of the Rev. Dr. Steel's, which gives additional particulars of his recent visit to the New Hebrides:

On the 16th of August we were considerably to the south-west, and it took us to Sabbath forenoon, the 17th, before we reached Metaso, or Two Hills, where we wished to call. A narrow isthmus connects them, though it is apt to be overflowed by the great tides. The people are few in number, not above seventy, and they reside in the lowland, which is productive. The native service was over before we arrived, but the native teacher, a Harotangan named Ta, beat the wooden drum, and called the people together. The greater part of them had been on the beach to meet us. This intelligent and active teacher has most of the people under Christian instruction. They were pleased to get the new book which we had brought in their language from Sydney.

"The school is held under a shady hanyan tree. The large lessons, carefully written out, were hanging on sheets on the side of the tree. A neat church was being built, but was not quite finished. Mr. Milne has a small cottage on the island, where he and his devoted wife reside for a month occasionally, to aid the good work going on among this interesting people. When the congregation had gathered under a tree near the missionary cottage, Mr. Milne commenced the religious exercises with praise and prayer. He then asked me to address them, which I did by his interpretation, and recommended the Gospel of Jesus Christ to them. Mr. Milne has a station on the island of Makuru, nine miles further north, where he also occasionally resides in a little cottage to instruct the natives. He sails in an open boat on these occasions with a native crew. It is a great matter when one language is spoken on

several islands; and Mr. Milne assured me that the Fatese, of which the Ngunese is a dialect, is understood over at least ten islands to the north.

"What a field for missionary enterprise! There are now four missionaries settled comparatively near each other on Fae and neighbouring islands. One of these, however, has to deal with a different language. There is room for ten more if they could be obtained. One of such should be a medical missionary, who would be a great blessing to the mission families, the settlers, and the natives.

"We arrived on Sabbath at Eromanga,

"Where martyr-blood was thrice shed,
On shore from ship we bled,
At Dillon's Bay to show forth
The death that Jesus died.
We joined with native converts,
Dispensed the bread and wine,
And, Christ! o'er Thy death's symbols,
Vow'd Eromanga Thine."

Of the very interesting services held here, Dr. Steel furnished our Board with particulars, as will be seen by his letter to the Convener, which appeared in last month's *RECORD*. He then goes on to say:

"Next morning, while the vessel was getting some ballast, Mr. Robertson and two native chiefs conducted a party of us, consisting of Messrs. Annand and McDonald, Captain Jenkins and myself, over the martyr spots. We crossed the stream, and stood on the shore where Williams was killed, then at the river side where Harris fell. We next visited the graves of the Gordons, of Mr. McNair, and of a child of Mr. Robertson's, and of several others. Strange to tell, amongst these was the grave of Kouioui, who had murdered John Williams! He had died from wounds received in a fight; and his relatives asked the Rev. J. D. Gordon, then at Dillon's Bay, if they might bury him in the Christian grave-yard. It was like the Hebrew seer of old, whose guilt caused the death of the prophet, and when he came to die, said, 'Lay my bones beside his bones.' We next visited the brother of Kouioui, a man named Nampunara, almost the only survivor of those present at the death of Williams and Harris in 1839. He was lying on his mat in a dying state. We then ascended a very steep path—a thousand feet high—to the place where the Rev. G. N. Gordon was killed. He had been engaged in building a house, when a man named Narabuleet decoyed him away on the pretence of getting some medicine. In a deep path in the wood eight men lay in ambush. Narabuleet struck him from behind, and

the rest rushed on and clubbed him. We stood with strange feelings on the spot. Not far from this was the house where Mrs. Gordon was. She had heard the savage yell, and went to the door to see what was the matter. A native named Ouben appeared. She asked him what the noise meant. He replied, "It is the boys playing." She turned to look, when he struck her. She fell, and another blow deprived her of life. They were both true martyrs of Jesus Christ—"lovely in their lives, and in their death not divided."

FRIENDLY COUNSEL.

The *Provincial Wesleyan* of Oct. 31st contains the following editorial on

THE DUTY OF MINORITIES.

"As will be seen by our extracts, in regard to Union between the Free Church and its Kirk neighbours, there is serious danger of future trouble if good counsels do not prevail. An intelligent and united minority is always powerful for mischief, if disposed. The history of all Church secessions tells this. The present crisis, therefore, in the career of Colonial Presbyterianism, is one over which all friends of order and religious harmony would do well to pray. Even a fragment cannot be left behind by a great christian body without incurring the possibility of future trouble. Let all the patience, forbearance, concession and sacrifice which would be required at some future time, be exercised now. Better union with sacrifice than separation with heart-burnings.

"This minority should be very prudent and very tender in its leanings. What may ensue in this generation is but a trifle in comparison with what shall remain to the next. The fathers will leave a legacy to their children. Spare us the sorrow of seeing coming babes trained to an attitude of hostility toward kindred of the same name and doctrines! We have had sufficient of this. He who perpetuates strife takes an awful responsibility.

"A chapter in the history of our own recent union may serve some good purpose to our Presbyterian brethren. The New Connexion in the Upper Provinces divided on the question of uniting with

the Wesleyans. The minority did everything to prevent union,—agitated, held public meetings, protested and scolded. At length the question was carried, the majority moved forward, union was an accomplished fact. To the great credit of the protesting party be it said, they calmly surveyed all consequences, then gave in their adhesion with the majority, to a man. Their gifted leader attended our General Conference, and declared he could not assume the responsibility of perpetuating a division in the Church by opposing his Brethren. To meet his prudent wish of obtaining a relation to the new Body himself, which would afford him all the advantages of affiliation, was one of the last and most cheerful duties performed by the General Conference."

Article Contributed.

Religion in the Western States.

While genuine spiritual life must of necessity be the same in different countries, the variations being in the men themselves with their different casts of mind, and not in the race or country, yet in the outcome of that life there may be types which, if they are not peculiar to any given locality, may be more prominent in one region than in another. Perhaps it would be more accurate, however, to say that the variation is more apparent in those who profess to be disciples of the Lord Jesus, and are not really so, or at least the operations of the Spirit on the heart are so imperfectly developed, as to force doubts on those around as to whether there be any life at all. In that case—if it be the case—the differences are ecclesiastical and external, rather than otherwise.

So far as the former are concerned—I mean the ecclesiastical variations—comparing this part of the world with the Provinces by the sea, the contrast is somewhat striking to any one that takes an interest in the working of the machinery of Church Courts.

Neither Session nor Presbytery in the Presbyterian Church in this part of the country exercises the authority which it does in Canada, and the writer has the

conviction that it is to the detriment of religion that the supervision of these courts is a mere name. He may be mistaken, however. When a vacancy occurs, for example, the making provision for the supply of the pulpit, or such steps as may be needful for effecting a settlement, are not considered as belonging to the Session. The members of Session may be prominent in such matters, but it is not because they are members of Session, but because of the qualities of leadership which they possess. Men endowed with what is called smartness,—whether it be associated with spirituality of mind and with moral purity of character or not, does not matter so much,—are the men to direct matters in the Church as well as in the State. There need be no delicacy in saying that the same scheming—and, often, want of principle as well—that are so well known to prevail in politics, are also very prevalent in the manipulation of congregations. It is not an exceptional circumstance in a congregation in rare cases. It is so in general. It is questionable whether the rights of the people, even, be regarded; it is rather rule by an oligarchy than pure democracy.

The jurisdiction of the Presbytery is fully as nominal as that of the Session. Neither in controlling the action of a congregation already formed, nor in calling into existence a station or charge where one ought to be formed, does the Presbytery appear to think that it has any concern. On the one hand, the congregation may enter into whatever arrangement it pleases with a minister, and, on the other, the people of a new district may or may not, as seems good to them, enter into an organization to secure church ordinances; the Presbytery seems to care nothing, and it does nothing until requested to act, and then even its action is of the most formal character. The state of things which now presents itself to the eye is restlessness on the part of both people and ministers. The latter are in many cases "hired" (that word even prevails extensively in ordinary conversation) for a period of time, at the most a year, and, as may be expected, the office of the ministry is not held in respect. I was going to say that the state of things thus described is

the necessary result of the unpresbyterian way in which affairs are transacted, but I will not affirm that it is. In a conversation I had when I mentioned the contrast that there is between Presbyterianism here and in Canada, so far as the power of the Presbytery is concerned, the question was asked, "Is the individuality of the congregation not repressed over there?" and this question too, "Can a minister that does not give satisfaction not be got rid of there?" The result intended to be produced by such extreme democracy in the Church has certainly not been attained, for never have I seen more dissatisfaction in general with ministers. The people have the power, and the possession of it has increased instead of lessened the discontent. In a majority of cases, the regular pastorate has been tossed aside as a yoke too heavy to bear,—stated supplies being substituted,—which means temporary instead of stated. It seems as if no yoke must for a moment be imposed on the free-born necks in a country where all men are free and equal, or, as the Irishman would say, where each man is freer and more equal than another,—not even the yoke of Christ, which the Gospel says is light, lighter than all others.

As to the type of Church life that prevails, a man's religion is a much more open, noticeable thing here than it is in your country. In the nomenclature that prevails, every one that joins the Church is a converted man, and all that are outside the Church are unbelievers and dogs, fit only for damnation. The newly-fledged convert who has just passed through the spasms of a religious excitement, called a revival, attains by one bound to such a height of knowledge and of discernment as to be able to tell by a minister's prayers whether he is a converted man or not. So much is spiritual humility wanting, that older and more experienced professors are held in contempt if they do not run as the fledglings run, and do as the newly-converted do.

The writer confesses to a pretty strong preference for the Scottish type of life,—the diffidence that shrinks from wearing on the sleeve religion, and poking it in the face of every one that he meets. There may be defects, there

are defects in that diffidence, but perhaps there is more genuineness, after all, in the character—more sterling stuff in the man. But more anon. LUMAS.

Article Selected.

Principal Tulloch's Notes on American Churches.

NO. III.

This paper is intended to be mainly statistical, and to give some general account of the growth and present numbers of the chief American Churches in their relation to one another.

First, however, it deserves to be mentioned, that free as North America now is in the matter of churches and religious opinion, it was by no means so originally. The New England States, as is well known, were founded by the strictest sect of English Puritans,—men who left England inspired by profound religious convictions and ideas of a pure Church of Christ, which they were unable to realise at home. The Pilgrim Fathers may be said to have been driven forth from their native land by the force of religious persecution; but so little had they themselves learned the lesson of religious liberty, that they were no sooner settled on the rocky coast of Massachusetts bay, than they began to persecute in their turn. Secure in their immunity from Episcopal interference, and rejoicing thankfully in this, so that John Winthrop, one of the founders of Massachusetts, wrote to his father, "We here enjoy God and Jesus Christ, and is not this enough?" they were yet so little disposed to allow others, thinking differently from themselves, the same privilege, that when two Episcopal ministers of the name of Browne wished to settle amongst them, these ministers were treated as if they had been criminals, and ignominiously sent back to England. As Mr. Bancroft, the historian of the United States, says, with a somewhat dubious meaning, whether of compliment or sneer, it is not easy to make out—"They" (the Brownes) "were banished from Salem because they were Churchmen. Thus was Episcopacy

first professed in Massachusetts, and thus was it exiled. The blessings of the promised land were to be kept for Puritan Dissenters." "To say that men ought to have liberty of conscience," said one of their religious leaders, "is impious ignorance; Poly-piety is the greatest impiety." "Religion," said another, "has no eccentric motions." Dissenters from the religious polity set up in New England were liable to banishment, whipping, and even death. What is now known as Congregationalism is probably the nearest approach to the polity which was thus established and guarded. It was in 1620 when the first Pilgrims settled around the bay where Boston now stands, populous with busy industry and smiling villas, but then a swampy, bleak, and inhospitable shore. To this day New England States continue to be the chief home of American Congregationalism, although Puritan restrictions have been long since done away with; and that very Episcopacy whose contaminating influence was so rigidly excluded, has for more than half a century been making inroads upon it.

It is singular that Maryland, which was chiefly colonised by Catholics, was the province in which at first the greatest religious liberty prevailed. The kindly nature of Lord Baltimore, the leader of the Maryland colonists, far from guarding his territory against any but those of his persuasion, secured to all liege people of the English king, without distinction of sect or party, free leave to settle themselves and their families in this colony. Christianity was by charter made the law here as elsewhere, but no preference was given to any sect.

In Virginia, the oldest of all the Colonies, the Church of England had a fair footing from the commencement, and here and in the Carolinas it was protected and fostered by the Governors and the laws of the local legislatures, just as Puritan Congregationalism was protected in New England. Even in these Southern Colonies, however, Episcopacy was never in exclusive possession. Other denominations had also a footing, and even, it is said, outnumbered the Episcopalians.

In Pennsylvania the foundations of

the new colonial life were laid in Quakerism. "There is nothing in the history of the human race," it has been said, "like the confidence which the simple virtues and institutions of William Penn inspired. The progress of the province was more rapid than even the progress of New England. In August 1683 Philadelphia consisted of three or four little cottages; wild animals wandered along the river bank, or sought shelter in the thickets of the interminable forest. Two years afterwards the place contained about 600 houses, and the school-room and the printing-press had begun their work. In three years from its foundation Philadelphia gained more than New York had gained in half a century."

The foundation of the latter city—which in recent times has eclipsed all its rivals, and become one of the largest and most populous centres of civilisation in the world—was originally, as is well known, not English, but Dutch. And this deserves to be mentioned, because it brings into view the remaining element in the primary establishment of Christianity in what are now the United States—viz., the Dutch Reformed Church. All these elements—New England Congregationalism, Episcopacy, Roman Catholicism, Quakerism, and the Reformed Church—survive to the present day in varying strength. But to them have been added—not to speak of numerous unimportant sects—two other religious elements—Presbyterianism and Methodism—which have outgrown the others greatly, and developed, in the recent history of the United States, into the most powerful ecclesiastical organisations which it contains.

We can hardly pretend to give even a brief sketch of the growth and present condition of these several religious bodies. It must be enough to present a very general picture of them, and of the comparative number of adherents which they are supposed to possess. All such calculations, as well as all statistical details, vary rapidly in such a country as the United States, where the population is multiplied so largely by immigration, as well as by natural increase. The following is something like the relative

strength and position of the several Protestant Churches:—

Episcopalians,	about	200,000	members,
Presbyterians,	"	570,000	"
Congregationalists,	"	296,000	"
Dutch Reformed,	"	62,000	"
Baptists,	"	1,500,000	"
Methodists,	"	2,500,000	"

The Roman Catholics are said to number about 4,000,000; but in America, as elsewhere, it is to be remembered that the Romish Church counts not by membership, but by population. For its four millions of people it has only 4000 churches and chapels.

Episcopacy, although it has lately made great progress, especially in New England, where it was originally proscribed, sunk to a very low ebb after the Revolution. Most of its clergy adhered to the parent government, and many fled to England. In some Colonies, not one Episcopal Church remained open. Then there came difficulties about the consecration of bishops—the first American bishop, Dr. Seabury, being consecrated, as is well known, not by the bishops of the Church of England, but by the Scotch bishops at Aberdeen, in 1783. With all its recent growth, therefore, the strength of Episcopacy is probably not more in the United States now than it was in the Colonies in the middle of last century. About that time its membership has been even stated as high as 290,000.

Of the rise and progress of the Baptists (whose numbers come next to those of the Methodists), and in what relation they stand (if any) to the general body of Congregationalists, I am unable to give any account.

The Presbyterians have fully 6000 churches, and in all their branches—North and South, United Reformed, Cumberland, Dutch Reformed—probably represent about six millions of people. At the late General Assembly held at St. Louis in May last, where neither the Cumberland Presbyterians nor the Presbyterian Church of the South were represented, the number of churches was reported as 4800, the membership as 472,023, and the Sunday-school attendance 482,762. Interchanges of good-will, it is understood, have passed betwixt the Northern Presbyterians and the Presbyterian Church of the South,

so violently separated from their brethren by the civil war and its causes; and there is some good ground for hoping that these branches of a common Church may be united as the remembrance of their alienation dies down. The now considerable body of Cumberland Presbyterians—originating in 1810 in a dispute between the Presbytery of Cumberland, in the State of Kentucky, and the Synod of that province, regarding the ordination of certain persons who had not passed through the usual educational curriculum—are now separated from the main body of Presbyterians by more serious doctrinal causes. They appear as nearly as possible to correspond with the body known amongst ourselves as Evangelical Unionists, or Morrisonians, as they are sometimes vulgarly termed. I believe that they have entered into special fraternal relations with this body at home. They are said to reckon more than 1200 congregations, and about 100,000 members.

These numbers are sufficient to show the very rapid growth of Presbyterianism in the United States, especially when it is remembered that Presbyterianism was not one of the original elements of religious life and organisation which the colonists carried with them from the mother country. Episcopacy, Congregationalism, and Quakerism had the precedence of it; but it has greatly distanced them all. The first Presbyterian congregation is said to have been organised in Maryland towards the close of the seventeenth century—about 1690—and the first Presbytery to have been held in Philadelphia in 1705. Emigrants from Scotland and Ireland were the earliest Presbyterians; and there is no evidence of any of the mother Presbyterian Churches at home taking at first any special interest in the growth of American Presbyterianism, or extending to it any help. It grew up naturally from its own root, and rapidly spread by its native vigour. In the second half of last century, indeed, the progress of American Presbyterianism had begun to attract attention at home. A memorial was laid before the General Assembly in 1668 on behalf of the Presbyterian Church at New York, and favourably considered ('Annals of the Church, 1739-1766'). Two

years afterwards, or in 1668, the well-known Dr. John Witherspoon, author of the 'Characteristics,' demitted, amidst the affectionate regrets of his people, his charge at Paisley, and sailed for America to occupy the presidency of the College of Princeton, founded in 1746.* From this time forward the growth of Presbyterianism is a prominent feature in the religious history of North America.

But rapid as has been the rise of American Presbyterianism, the rise of Methodism has been still more rapid. The astonishing progress of the latter is thus summed up in a statement from a recent sermon on the 'Success of Methodism,' by the Rev. D. Thomas of Chicago—a statement, the accuracy of which is confirmed by other sources I have consulted. With this statement I must in the meantime conclude.

"It is only 135 years since Methodism had its rise in England, and only 108 years since the first Methodist family came to America. The first general conference of the Methodist Church was held in Baltimore in 1784—that is 90 years ago. At that time we had three annual conferences, 104 preachers, and 18,000 members. Let us see what we have gained in ninety years. We have now 76 conferences, 10,500 travelling preachers, 1,500,000 members. I am now speaking of the Methodist Church proper, not including the Church of the South. We have 14,500 churches, the value of which is estimated as worth 56,000,000 dollars; 4677 parsonages, valued at 8,500,000 dollars; 102 institutions of learning, including 26 universities, with 715 teachers and 14,200 pupils; 18,203 Sunday-schools, with 197,427 officers and teachers, and 1,818,000 scholars; and there are 2,720,000 volumes in the school libraries. Then there are our publishing interests. In 1775 our catalogue of publications was a single leaflet $\frac{3}{4}$ inches by 3, and contained a list of 28 books and pamphlets. Now our catalogue is a royal octavo volume of 65 pages; the number of different books published is 600 volumes. Our book concern was established in 1789 at Philadelphia, with a capital of 700 dollars; now its capital is 1,500,000. Then there is the large family and our vast Sunday-school literature, which must be added.

* The theological seminary, with which the fame of Princeton is so frequently associated in this country, was not founded till many years afterwards—in 1812, I believe.

In making up a statement of the success of Methodism, we must not forget the Methodist Church of the South, with its membership of 500,000, and its colleges and schools. Other branches of Methodism here numbered about 500,000 members, bringing the total membership of all Methodist Churches in the United States up to 2,500,000." J. T.

The Sabbath School.

LESSONS FOR JANUARY.

FIRST SABBATH.

SUBJECT:—*Joshua encouraged*—Joshua i. 1-9. Golden Text—ii. Tim. ii. 1.

Joshua's original name was Oshea or Hoshea, meaning—*salvation*. Moses changed the name to Jehoshua or Joshua, (Num. xiii. 16,) meaning, *whose salvation is Jehovah*. It is the same as the Greek name Jesus, and twice in the New Testament, (Acts vii. 45 and Heb. iv., 8,) the word Jesus is used where Joshua is meant. Joshua, the great captain of the Israelites, in the conquest and occupation of the Promised Land, is an eminent type of Jesus, the great Captain of our salvation, and in the study of his future history, we should always keep this in view very prominently.

He is first mentioned as the victorious commander of the Israelites in their battle against the Amalekites at Rephidim, (Ex. xvii. 8-16.) He is called the *minister* of Moses, (Ex. xxiv. 13,) in the sense, probably, of aide-de-camp. In prospect of the death of Moses he was set apart to succeed him as leader of the people. (Num. xxvii. 16-18; Deut. xxxi., 7-14; xxxiv., 9) And now he receives his commission to go in and possess the land.

Notice first, Joshua's qualifications for the office. He was a man of faith and courage. This was shown by his conduct as one of the twelve who were sent by Moses to explore the land of Canaan forty years before. While the ten were struck with terror by the number of the inhabitants, and the strength of their fenced cities, he and Caleb were not daunted, but urged the people to march forward and take possession in the name of the Lord. (See Num. xiii. and xiv.) He had also been under Moses' instructions and training for many years, and was well acquainted with the duties of government and discipline. Moreover, he was a man "in whom was the spirit." (Num. xxvii. 18,) the best qualification for any undertaking.

Secondly, consider the commission itself. "Arise, go over this Jordan, &c." This, indeed, was no easy task. The river was swollen, and the banks were overflowed, (Ch. iii, 15,) and here was a mighty host to be ferried across without boats or any other

means of transport. Cities were to be taken and whole nations were to be subdued. A large country, the extent of which is given in the 4th verse, is to be taken possession of, and divided among the people. Truly a mighty task! Yet Joshua does not flinch; he at once assumes the duties, and issues his orders to his officers accordingly.

Thirdly, his instructions, vv. 7, 8. The book of the law, prepared by Moses, was to be his guide-book. He was to study it, meditate upon it day and night, and act in everything according to the spirit of it. He was to have the warrant of the law-book for everything he did, and on every occasion to appeal to it as his standard of duty. His success was to depend upon his strict observance of the law, for courage would not avail if his book of instructions was unheeded. Though Joshua was a talented and experienced man, he was yet liable to err, if left to himself, so God kindly gives him an infallible guide, which, if faithfully studied and obeyed, will always lead to success. To us, in this day, he has given the clearer light of his gospel to be a light to our feet, and a lamp to our path, to lead us to the heavenly land.

Lastly, his encouragements. God encourages him with a promise of success, vv. 3, 5, 6. It was to be a complete and constant success. Another source of encouragement was that God promised to stand by him as he did by Moses, v. v. 5, 9. What need he fear, if God was at his side! "If God be for us, who can be against us?" Well might he tremble, if he were left to himself to lead the people who had given Moses so much trouble by their unbelief and rebellion. Again, it was sufficient encouragement that he had the command of God to go forward. God never gives a command without the necessary strength to perform. Notice the words of cheer God speaks to him. "Be strong and very courageous; be strong and of a good courage; be not afraid, neither be thou dismayed. Though God was with him, and though he promised to assist him, yet it was necessary for him to exert himself to the utmost.

Learn; 1. God is never at a loss for an agent to carry on His work. Moses was dead, but Joshua was raised up to continue his work. 2. No work is too great for us to undertake, if we have God's approval and help. 3. Though Jesus has done all things necessary for our salvation, we must use all diligence to make our calling and election sure. 4. We must take God's word for a guide in every thing we undertake to do. Js. viii. 20.

SECOND SABBATH.

SUBJECT:—*Crossing the Jordan*,—Joshua 3: 14—19.

The time had now arrived to which the Israelites had so long looked forward—they were about to enter upon the possession of the promised land. They had encamped at Shittim, a place supposed to be about seven miles

from the point at which they should cross the Jordan. (The spies who had been sent to Jericho had returned, and given a report full of encouragement, ch. 2: 24). By God's command, Joshua, the successor of Moses, instructed the Israelites to be ready in three days for the passage of the Jordan. They arrived at the river the day before they crossed. Then they were told to sanctify themselves, as the Lord was about to do wonders among them. The people appear to have been quite trustful, willing to do whatever the Lord should direct, willing that the mode of crossing should be left in the hands of the Lord, and not fearing any opposition from the inhabitants of the land which they were about to dispossess. At any other time it would have been a serious matter for such a multitude of men, women, children, flocks and herds to effect the passage of the Jordan; but at this time it was much more the case, inasmuch as the river was inundated by the melting of snows upon Mount Lebanon, which occurs in March and April, the period of the barley harvest in Palestine.

The faith of the people was not misplaced, for the morrow did bring wonders. With solemn steps the priests bearing the ark marched toward the Jordan, and the very moment their feet touched the margin the waters parted—those below flowing onwards to the Dead Sea, leaving a dry channel behind;—while those above rose up like a heap. The priests stood in the dry channel till all the people had passed over.

LESSONS.

The believer's passage through death to heaven is typified by Israel's passing over Jordan into the promised land.

1. The Jordan of death has to be crossed before the heavenly Canaan is reached.

2. The believer need not fear death,—no, not even when the river overflows its banks. The ark of the covenant prevented the waters from overflowing the Israelites; and so God's gracious presence will keep the believer safe in his passage. Look at the Golden Text for a promise. And read the last part of the 23rd Psalm to see how a believer can rely on the promise. And think of all the happy death beds of which you have read, and which you have witnessed, and you will find the promise confirmed. Jesus has died, and why should he who is in Jesus fear? "O death! where is thy sting?" Jesus has plucked it out, and now death to the believer is only going home, is only entering into the promised land.

3. Death may even be desired. So long as God has work for his people to do upon earth, they should be willing to remain and do it; but when that work is accomplished they may well desire to depart to be with Christ.

4. Let us look forward to our crossing, and now prepare for it by faith in Jesus. Without faith the waters will overwhelm us; but with faith God's gracious presence will uphold us, even though Jordan should overflow his banks; and we shall join that happy

company who, brought out of the land of bondage and through the wilderness of this world, shall meet beyond the river to sing the praises of their Redeemer.

THIRD SABBATH.

SUBJECT:—*Memorial Stone*—Joshua 4:—9. Golden Text, Psalm 77: 11.

In connection with this lesson it will be well to read the third Chapter, and also the closing verses of this Chapter. First, understand well the great event that was to be kept in remembrance, and then this lesson tells us how it was to be kept in remembrance.

Vs. 4.—Compare 3: 12 and 4: 1, 2, from these verses we learn that Joshua had been commanded to select twelve men, out of every tribe a man, to carry the memorial stone from the bed of the Jordan. How the selection was made, or on what grounds, we are not informed. Doubtless the men chosen would be representative men—chiefs of the tribes.

Vs. 15.—The crossing of the Jordan seems to have been as follows. First, the priests bearing the ark went down to the river, which was then full, (it was the spring of the year,) and when their feet touched the waters, the waters divided. The priests then walked on to the middle of the river and took their position "in the midst of Jordan," where they stood still and the people passed over. After the people have all passed over, the twelve chosen men go before the priests bearing the ark, carrying on their shoulders twelve stones, which they bear to the shore and afterwards on to Gilgal. Vs. 6 and 7 tell us of the purpose to be served by this proceeding—the handing down of the wonderful event to the generations to come. See Ex. 12: 26, where similar language is used in reference to the Passover and its Commemoration.

Large stones were got up to commemorate any remarkable event, as by Jacob at Bethel after his interview with Jehovah, (Gen. 28: 8 and 35: 14,) and again when he made the covenant with Laban, (Gen. 31: 45,) and by Samuel in token of his victory over the Philistines, (1. Sam. 7: 12.) These stones were sacred memorials of the simplest kind. Vs. 9. Was this another memorial of the event?

It does not appear that Joshua was commanded to erect this memorial. Nor does it appear that much purpose could have been served by its erection. If visible at all, it could only have been visible when the water of the river was very low. It was erected on the very spot where the priests' feet stood.

LESSONS.

(1.) The Lord's doings should be marked and remembered.

(2.) It is right and proper to keep or preserve memorials or new remembrances of God's signal acts.

(3.) These memorials should be suitable to the time and circumstances. In a rude age they were rude, but they need not be so now.

(4.) Children should be made acquainted with God's dealings with their forefathers, (See Psalm 78: 2-7.)

FOURTH SABBATH.

SUBJECT:—*Preparation for Conquest*—Joshua 5: 9-15. Golden Text. Heb. 12: 2.

This whole Chapter had better be read, for the facts contained in it have all a bearing upon the lesson—preparation for conquest.

Before the people can go forward to conquer and occupy the land, they must be circumcised. They are not fit to take and possess the land that God gave them, till they are consecrated to His service. The rite of circumcision had been neglected during the wilderness journey. And as all the men that came out of Egypt had died in the wilderness, with the exception of two, the present generation had all to receive the sign of the Lord's covenant.

Vs. 10.—The passover was observed four days after they entered the land. On the fourteenth day, (See Ex. 12: 6, 18,) that was the right day for its observance. It seems that the passover had been neglected too in the wilderness, for there is only one record of its observance during the thirty-and eight years.

Vs. 11.—*Old corn*.—The meaning is—the self-same day in which they ate the unleavened bread from the new grain, they also ate the corn of the previous year. *Parched, roasted ears of corn* are meant, an article of food still much esteemed by the Arabs.

Vs. 12.—That is on the sixteenth day of the month the manna ceased. They needed it no longer, for Canaan was a land "flowing with milk and honey." At this time and place also it is probable the ark was substituted for the pillar of cloud and of fire, as the guide in the way.

Vs. 13, 15.—That which Joshua saw, a man over against him, &c. An angel in the form of a man. (See Gen. 18: 2, and 32: 24.) *A drawn sword*. (See Num. 22: 23.) Joshua's question, 'Art thou for us,' &c., an appropriate question for the leader of the Israelites to ask.

Vs. 14.—The one addressed answers in the negative, and belongs, therefore, neither to one nor to the other, but is rather the Captain of Jehovah's host, that is prince of the Lord's host. From the next Chapter [sixth and second vs.] we learn that this angel was none other than the Lord himself. (See also Gen. 18: 17, 20.)

The Captain of the Lord's host is the angel of the presence or face, (Ex. 23: 20), in whom was God's name, (Vs. 21), of whom God says to Moses, (Ex. 33: 14), "My presence shall go with thee, &c." From the passages referred to, he assumes an altogether peculiar position towards God, who raises him above all other angels, so that we may, perhaps, recognize in him the word incarnate—(Lange in loco.)

The conduct of Joshua falling on his face and worshipping, also bears out the view

that the angel was none other than the angel of the Lord—the second person of the Trinity.

Vs. 15.—Compare to the call of Moses, (Exodus, 3rd Chapter). *Holy*, from the appearance here of this exalted Being. Joshua was obedient as well as reverent, and then, doubtless, the heavenly visitor went on to give him directions for the approaching war, as well as promises and encouragements.

LESSONS.

(1.) Before we are ready to enter on the work of conquering our enemies we must dedicate ourselves to the Lord, and observe his ordinances. Circumcision and the passover, the two Sacraments of the Old Testament, were observed by the Israelites before they entered upon the subjection of their enemies.

(2.) When we attend to God's ordinances we may expect God to manifest himself to us. The angel appeared to Joshua after he had attended to the solemnities of circumcision and the passover.

(3.) The best way to undertake a difficult work is to begin with God, with renewed consecration to his service and prayer for his blessing.

(4.) God is on the side of his people, and manifests his power most when they most feel their weakness and need.

(5.) God never works miracles when they are not required. The manna ceased when Canaan was entered.

(6.) The path of duty is the way that leads to prosperity. "Joshua was in his post as General when God came and made Himself known to him as Generalissimo."

Presbytery Minutes.

Presbytery of Halifax.

The Presbytery met on 2nd inst.

Inter alia: 1st. Rev. Mr. Grant reported that Rev. Mr. Patterson had written that he would be in St. John early this month.

2nd. A letter from Mr. John Murray, Secretary of the Spring Hill congregation, was read, stating that the sum of \$636 had been subscribed towards the stipend of a minister, and requesting moderation in a call. The moderator also reported concerning the congregation to the great satisfaction of the Presbytery. It was then moved and agreed to that the Presbytery accede to the request of Spring Hill congregation, and appoint the Clerk to moderate in a call on Monday, 11th January, 1875, intimation thereof to be given on the two preceding Sundays by Rev. Mr. Sutherland, who, Rev. Mr. Campbell intimated, would give supply on those days; and the call to be returned at the next regular meeting of Presbytery. Agreed also to appoint Mr. Potter

to Spring Hill for 13th Dec., Rev. John Campbell for 17th Jan., and Rev. D. Neish for 31st Jan.

3rd. Rev. Mr. Grant, as Convener of the Home Mission Board, asked supply for Amherst congregation, and Rev. D. Neish was appointed for 3rd Jan., Rev. G. M. Grant for 17th Jan., Rev. J. F. Campbell for 31st Jan., Rev. J. McMillan for 7th March, and Rev. John Campbell for 28th March.

4th. The usual orders were granted on the Treasurer, when it was agreed that in paying these supplements to the congregations of Richmond, Truro, and Little River, Musquodoboit, up to the end of 1874, the Presbytery urges on these congregations the duty of greater liberality, so that the supplement may be diminished in each case, and the Presbytery be enabled to extend its operations to other very necessitous fields.

5th. Rev. J. F. Campbell resigned the moderatorship, and Rev. D. Neish was appointed for the ensuing year.

The Presbytery then adjourned to meet in St. Matthew's Session Room, Halifax, on the first Wednesday of February, at 3 o'clock, P. M.

JOHN McMILLAN, *Clerk.*

News of the Church.

Nova Scotia.

MISSIONARY EXPECTED.—The Rev. J. Dykes Patterson writes, that, having been appointed by the Colonial Committee to the Maritime Provinces, he had hoped to be with us by the middle of November; but that he was delayed longer than he had anticipated in getting away from his old charge; and that he would not be able to leave Scotland until the end of November. He has been requested to stop for a few weeks at St. John's, Newfoundland, on his way out, to supply that vacant and interesting Congregation. Mr. Patterson comes to us highly recommended.

THE G. P. C. of St. Matthew's Church, Halifax, have resumed their work for the winter, and beg to intimate to their friends in the Congregation and city, that they will gladly receive orders for plain or fancy needle work or knitting. Having last year worked for Foreign Missions, they will

this season give the proceeds to various objects connected with Home Mission. Orders for work may be left with the President—Mrs. Andrew Mitchell, 60 Spring Garden Road; Vice-President—Miss B. Sutherland, 18 South Park Street; or at the Manse, Pleasant St.

PUGWASH.—The following figures show the result of collections made in behalf of the several schemes of the Church during the past year, in Rev. Mr. Sutherland's congregation. We want more of these returns, and hope the pastors will furnish them at the proper time, as the people have thus an opportunity of knowing the amounts raised by their united efforts:

I. BURSARY FUND.

Pugwash	\$ 5 13
Victoria	1 28
Oxford	1 38
Rockley	2 50
The Hall	60
	<hr/>
	\$10 87

II. FOREIGN MISSION.

Pugwash	\$ 6 00
Victoria	1 73
Oxford	1 84
Rockley	2 08
The Hall	1 14
	<hr/>
	\$12 79

III. SYNOD'S HOME MISSION.

Pugwash	\$ 5 90
Victoria	2 00
Oxford	1 42
Rockley	1 84
The Hall	1 30
	<hr/>
	\$12 46

IV. WIDOWS' AND ORPHANS' SCHEME.

Pugwash	\$18 91
Victoria	6 17
Oxford	2 79
Rockley	7 10
The Hall	1 83
Thompson Pond	2 88
School-house, Pugwash River	1 67
	<hr/>
	\$35 85

V. SYNOD FUND.

Pugwash	\$ 1 00
Victoria	1 25
Oxford	50
Rockley	1 25
The Hall	50
	<hr/>
	\$ 4 50

Total for schemes for year..\$76 41

YOUNG MEN'S BURSARY FUND FOR 1874-75.

Pugwash.....	\$ 9 00
Victoria.....	2 74
Oxford.....	1 37
Rockley.....	1 25
Thompson.....	78
The Hall.....	1 00
	<hr/>
	\$16 09

Mission Work in Cape Breton.*To Editor Monthly Record:*

DEAR SIR,—The past summer has been the most pleasant period of mission work I ever enjoyed, and so it is with a deep feeling of thankfulness that I present to you the following report of my doings:

I arrived at Port Hastings on the first Thursday of May, and was hospitably received by the friends of the Kirk there; next day I proceeded to West Bay, where the same welcome was extended to me. Between these two places I divided my time, giving alternate Sabbaths to each.

At West Bay we had our church for Sabbath morning services, and school-houses in different sections for Sabbath and weekday evenings. Here I usually held two services (English and Gaelic) in the church, and one (Gaelic) in one of the school-houses; but from this course I deviated on two Sabbath days, on which I held (by invitation) the forenoon service (English) in the Baptist church, and on each of these, also, I held one meeting (Gaelic) at Grand Ance, and one (Gaelic) at Kempt Road. I held meetings (also by invitation) at Marble Mountain and at the Points, the former being 12, the latter 16 miles from the head of the Bay. In the West Bay congregation, my Sabbath labours were generally one English and two Gaelic services, and a drive of between ten and twenty miles. The average attendance at church was about 150 (including stormy Sundays, it would be about 200), and at school-house meetings about 110; thus it will be seen that the school-house meetings were comparatively better attended and more satisfactory than church meetings, and consequently I held as many of the former as I possibly could.

At Port Hastings we obtained a lease of, and fitted up the Cape Breton House,

—a half-finished hotel,—for a meeting-house. In this house I held three services (two English and one Gaelic) on one Sunday in the month, and two (English) on another, giving the afternoon of this to Lake Horton, four miles inland. These meetings were well attended, and they owed not a small part of their interest to the excellent manner in which the praise portion of the services was conducted by the Skinner Bros.

Besides the regular Sabbath services, I held many week evening meetings, which during the six months would average one a-week—the distance between the two congregations (16 miles from border to border) being too great to admit of such meetings being held regularly.

The people were everywhere kind, hospitable, and liberal to me; drove me in their waggons from one congregation to another, and as frequently from part to part as I desired; gave me a home and a hearty welcome at their houses, and paid their subscriptions with a hearty goodwill. As an embodiment of all these good traits, I would make mention of Mr. D. M. Sutherland, and I know every minister who has stayed any time at Port Hastings will echo my sentiments on this subject, for his hospitality and true-hearted kindness are (?) known to them all.

G. L. GORDON.

New Brunswick.

ST. JOHN, N. B.—We are informed that the congregations of both St. Andrew's and St. Stephen's Churches of St. John, N. B., have resolved upon raising the stipends of their respective pastors to *two thousand dollars*. The latter congregation is displaying not a little spirit. Quite recently, in response to the announcement of a collection to defray a small debt, and execute a few necessary repairs on the church, the amount taken up in the ordinary way exceeded \$440.

Ontario.

THE adjourned meeting of Synod was held at Toronto on the 3rd ult. The Union question occupied the attention of members for several sessions, which were prolonged into midnight.

From the *Presbyterian* we learn that Rev. D. M. Gordon of Ottawa, on behalf of Mr. Patterson, Convener, read the Returns to the Remit, from which it appeared that eight Presbyteries voted yea, three sent no returns, and that none had voted nay. Eight Kirk Sessions had voted yea, twelve nay, and forty-six had made no return. Ninety-five Congregations voted yea, ten nay, and forty-five had made no returns. The report was supplemented by a verbal statement to the effect that additional returns had been received since the making up of the report from one Presbytery, nine Congregations and five Kirk Sessions, all voting yea. A number of protests against the terms of the proposed Union were then read from individual members of Congregations, when Mr. Gordon moved, seconded Dr. Jenkins:

"That the Synod having heard the report of the Committee appointed to examine the returns to the Synod's remit on Union, do now adopt the preamble, basis and resolutions contained in the said remit as the articles of Union between the four negotiating Churches, viz: the Canada Presbyterian Church, the Presbyterian Church of Canada in connection with the Church of Scotland, the Church of the Maritime Provinces in connection with the Church of Scotland, and the Presbyterian Church of the Lower Provinces, and do now resolve to consummate the Union on the ground of these articles after the next meeting of this Synod in June, 1875, provided the necessary legislation with regard to the Church and College property with a view towards the consummation of Union shall by that time have been secured."

In supporting this motion the mover claimed that the non-reporting Presbyteries and Congregations should be considered as adhering to the opinions expressed by them at the last meeting of the Synod, and that thus the case would stand as follows:—Eleven, or all the Presbyteries, voting yea; 102 Kirk Sessions yea, and 16 nay; 20 making no returns. Of the congregations, 120 voting yea; 13 nay, and 17 sending no returns.

Against this action, fifteen gentlemen entered their protest.

Mr. Thomas McLean next submitted a very lengthy amendment to the effect,

That this being an adjourned meeting of

Synod, it was *ultra vires* to take up the returns to the remit at all, and that because the proposed distribution of the Temporalities Fund is a departure from the resolution of the Synod of this Church agreed to in 1855, and from the fundamental principle then laid down "that all ministers who have a claim to the benefits of the Fund, shall be ministers of the Presbyterian Church of Canada in connection with the Church of Scotland, and that they shall cease to have any claim to any share of it whenever they cease to be ministers in connection with said Church." And that whereas it is contemplated by the proposed union to sever the connection of this Church with the Church of Scotland, and to divert the Temporalities Fund to purposes different from those intended by the donors and beneficiaries of such Fund, and without their consent, that all ministers of this Church uniting with any other Presbyterian Church thereby sever their connection with the Church of Scotland and deprive themselves of the right to participate in the Fund; and further, that it is not competent for the Synod of this Church, without the consent of all the ministers interested in the Fund, to make any disposition of the same for any other purposes than those expressed in the original resolution of 1855 referred to, and that therefore the Synod do hereby resolve to sist procedure.

Although the hour was very late, the debate was continued by a number of speakers, among whom was Rev. Gavin Lang, who warned the Synod that their application to Parliament for the legislation that had been referred to, would meet with the strenuous opposition of the minority; and concluded a long speech by moving the following amendment, seconded by Rev. Robert Dobie:

"That notwithstanding that the Report now submitted shows that a considerable majority of Presbyteries, Kirk Sessions and Congregations has returned "Yea" to the Remit on Union, this Synod, in view of the many difficulties, legal and otherwise, which surround the question, and especially of the expressed determination of a large number in both this Church and that of the Lower Provinces in connection with the Church of Scotland to remain in that connection, and resist the alienation of the property presently held by these Churches, deem it expedient to suspend the negotiations with the other Presbyterian Churches, and meanwhile, with the object of promoting a healthful union sentiment and action, appoint a Committee to confer with Com-

mittees from the other negotiating Churches as to the establishment of a mutual eligibility scheme like to that established in similar circumstances in the Free and United Presbyterian Churches in Scotland, and in addition, a scheme for a practical union of the different Presbyterian Churches in the Dominion in Home and Foreign Mission work—this committee to report, if possible, to next meeting of Synod."

On the roll being called, the first amendment was carried against the second by a vote of 11 to 9. The vote was then taken as between Mr. Gordon's motion and Mr. McLean's amendment, with the following result:—for the motion, 68; for the amendment, 17.

Rev. Drs. Cook and Jenkins, Prof. McKerras, Rev. D. M. Gardon, and J. Croil, Esq., were appointed a deputation to the General Assembly of the Church of Scotland, to be held in Edinburgh in May next, with special reference to the attitude of the Church in the Provinces toward the Church at Home.

QUEEN'S COLLEGE, KINGSTON.—The Theological Classes opened this week, and the Divinities have been hard at work with their Matriculation examination. Nova Scotia, which has contributed largely to the number of ministers of the Church of Scotland in Canada, has again sent two of her sons to the Theological Hall. These are Mr. W. C. Herdman, M.A., and Mr. John McLean, both from Dalhousie University, Halifax. We give them a hearty welcome to Kingston, and hope they will enjoy their stay among us so that when they return to their native Province, it may be with the most favourable impressions of Ontario, its people and institutions."

Since the above appeared in *Queen's College Journal*, the above-named students have been examined, and both been successful in gaining scholarships. The numbers stood as follows:—Mr. McGillivray average 85; Mr. Herdman, 81; Mr. McLean, 62. The subjects for examination were: Hill's Lectures, Confession of Faith, Greek Testament, and Mark's Gospel. This is creditable to the young men, especially as, having been busily employed up to the time of their departure, they had not much time for preparation. The scholar-

ships were of equal value,—fifty dollars each.

AN APPRECIATIVE CONGREGATION.—Since commencing his ministrations in Stratford, about two years since, the pastor of St. Andrew's Church, Rev. W. T. Wilkins, M. A., has steadily ingratiated himself into the affections of his congregation, who have lost no opportunity of testifying the esteem in which they hold him. A short time since, a number of his parishioners seized the opportunity of Mr. Wilkins' removal into his new residence, on William-street, to present him with a beautiful parlor carpet and a complete set of handsome parlor furniture. On Wednesday of last week, the teachers of the Sabbath-school and members of the Bible Class repaired to the parsonage, and presented Mr. Wilkins with a large family Bible, with a suitable inscription, beautifully illuminated by Mr. John Owen, and an affectionate address. The members of the congregation, residing in the country, have also not been unmindful of their pastor's wants, having supplied him liberally with household necessaries. Such expressions of good will are extremely pleasing to a minister, and Mr. Wilkins may well be congratulated on the loyalty and liberality of the congregation to whom he ministers.—*Canada paper.*

Scotland.

ST. GEORGE'S, GLASGOW, is still vacant. Rev. James Dodds, of Paisley, was called to fill the vacancy; but, owing to some irregularity in the serving of the edict, objections have been urged against the translation, and the Presbytery has resolved to relieve itself of the difficulty by serving the edict over again. No doubt the matter will be amicably settled.

NEW MONKLAND.—A new Church and Manse have been erected at Meadowfield—a populous mining village in the above parish. The influential people of the parish are in sympathy with the good work. The foundation-stone was laid by Mr. Patrick Rankin, of Auchengary and Other.

HAMILTON.—The Rev. Henry Hamilton of the second charge has been promoted to the first, vacant by the death of the Rev. Dr. Veith.

THE PRESBYTERY OF AYR has, as usual, published an interesting Annual Report. The same complaint is made by this as by many other Presbyteries, that, in many of the Parishes, the collections for all the Schemes have not been made. The culprit parishes are justly named in the Report, to their confusion. Owing to them, there is a falling off this year. Wallacetown was endowed and erected into a parish *quoad sacra*, and it is hoped, ere the next Report, the chapels of Girvan and Fullerton will be endowed also. During the year, a total of \$37,315 was raised for the missionary, parochial, and charitable purposes of the Presbytery.

THE EAST PARISH CHURCH, ABERDEEN, one of the oldest and most beautiful ecclesiastical structures in Scotland, was destroyed by fire on the evening of the 9th Oct. It was originally the one Parish Church of the town, and known as St. Nicholas', having, in the days of Episcopacy, a rectory, and vicarage. The date of the erection of the building is unknown; but, in the year 1477, it was an old building, and insufficient for the suitable accommodation of the worshippers. Therefore the Magistrates and Town Council erected a Choir, which was, after the Reformation, transferred into the "East Kirk." It took thirty years to finish the work, and in 1507 the building was duly consecrated by the Bishop of Aberdeen. At the Reformation, the gorgeous altars, etc., were all destroyed, and the whole building rendered more suitable for the plain-er worship of the Reformed Church. In process of time, however, the old part of the Church fell into decay, and in 1732 was abandoned. The more recently erected part of the structure, the Choir, already referred to, was then, and for some time subsequently used as the City Church. In process of time, the West Church was rebuilt on the site and according to the plan of the old Church, and opened for public worship in 1755. Nearly a century afterwards, in 1828, the city was divided into six Parishes, the "East" and the "West" forming the churches in these two parishes respectively. In the course of years, it was found that the "East" Church had fallen into decay, and was accordingly renewed according to more

modern plans, at a cost of about \$25,000. Connecting the two parts of the building, the "East" and the "West," was situated an archway called "Drum's Aisle," above which rose the massive tower and steeple. It was so called from having been used as the burial-place of the family of Irvine of Drum; but of late years it was fitted up for the accommodation, during their sittings, of the Presbytery and Synod.

Such is an outline of the varied histories of the noble and beautiful churches which are now in ashes. We do not wonder that the hearts of the Aberdonians are sore over the loss. We all feel the force of the words of the old lady who, looking with a heavy heart upon the smoking mass of ruins, exclaimed: "Ay, it's a sad, sad affair; if it had only been the theatre, or some sic place, a body windna hae cared sac muckle."

Amid the relic-gathering of which Scotch people are so proverbially fond, the following curious incident occurred. A Bible was found all charred through and through, with the exception of one small portion in the very middle of the book, in which only one text was left uninjured; it was entire and perfect in every respect, and was the following suggestive one:—"Because ye have burned incense, and because ye have sinned against the Lord, and have not obeyed the voice of the Lord, nor walked in His law, nor in His statutes, nor in His testimonies, therefore this evil has happened unto you this day."

Intelligence.

We most heartily sympathize with the esteemed Rector of St. Paul's congregation in this city, (Episcopal), who, within a week, has been somewhat suddenly deprived of two of his most effective co-operators in all good work. The Rev. Dr. Warren, Curate of that congregation, died, after two day's illness, on the 3rd inst. Although a comparative stranger, having come out from England a few years ago, his stay here was long enough to enable us to see and appreciate his many noble and endearing qualities. The other person referred

to is Miss COGSWELL, daughter of the late Hon. H. H. Cogswell,—a name familiar in every household—revered by every acquaintance. No other woman in Halifax has a record of so enduring a character—no other name had so sweet a sound to the children of poverty and misfortune. Her's was a life-sacrifice. The inmates of the Hospitals, the Orphan's Home, the Industrial School, the Alm's-House of Industry, and kindred institutions, watched for her regular visits as they would for those of a mother, and many a tear will fall from expectant eyes when the message comes to them that she has passed away from earth. Her abundant means were freely expended wherever the Master presented an open door; and all she had—time, talent, wealth, personal influence,—were laid on the altar and devoted to the service of Christ. Verily she has her reward.

Special prayer-meetings are still held in some of the Halifax Churches. Upwards of 80 persons have been baptized in connection with the Baptist churches alone, within a month.

THE REV. J. R. THOMPSON, the former minister of Richmond and N. W. Arm—is at present Moderator of the Presbytery of Oregon, U. S. Honours have come thick and fast upon him, for he has not only been appointed Moderator of his Presbytery, but his brethren have added to his honours by appointing him one of their Commissioners to the General Assembly. His friends—especially his old congregation—will be glad to read the following extract from a letter of his to a brother minister :

“ My brethren have honored me by electing me Commissioner to the General Assembly which meets next May in Cleveland, Ohio. I shall (D.V.) be there. As I shall have three month's leave of absence, I shall expect to meet you, and have a good warm hand-shaking, and a good old-fashioned talk.”

Rev. S. Houston, of Michigan, U. S., writing to the *Pres. Witness*, has the following paragraph at the close of his letter :

“ The appointment of Rev. Allan Pollok to a chair in the Hall reminds me that I

spent a very pleasant time about a week since in the house of a Scotch family where the warmest enquires were made about Mr. Pollok. Mine host was a schoolmate and playfellow of the professor-elect, and her mother was on intimate terms with Mr. Pollok, sonr. I told them of my having met with Mr. Pollok several times while he was a resident of New Glasgow, and that he was now in a parish in the old land, but I did not tell, for the information had not then reached me, of his being chosen to a professor's chair. It will be agreeable intelligence for my old friend when I see her, which will likely be in a week or two. I shall not soon forget the conversation she and I had about Scotland and Scotchmen, her son's very comfortable residence being quite near the line that separates Indiana from Michigan. In some respects she reminds me of a lady of culture who resides at Glassville, N. B., and who was an intimate friend of Hugh Miller. Some of your readers will know whom I mean.”

The North British Society attended Divine Service in St. Andrew's Church, Halifax, on the evening of St. Andrew's day, when an appropriate sermon was preached by Rev. John Campbell, Chaplain to the Society.

Rev. John Morton, missionary from the sister Church to Trinidad, had arrived at St. Thomas on his homeward journey on Nov. 11th.

Rev. John Inglis has presented an overture to the New Hebrides Mission Synod, in favour of abolishing the use of intoxicating wine at the Lord's Table, and substituting in its place the liquor of the cocoa-nut. The subject will be further considered at the next meeting of Synod in 1875.

At the General Convention of the Protestant Episcopal Church, held in New York, recently, there were present fifty-two bishops and three hundred and twenty-eight delegates—lay and clerical. Many distinguished personages from England, Canada, and other countries, were present. A resolution was moved to admit the clergy of the Greek Church, followed by another to admit those of the Roman Catholic Church, who might be in the city. The former were admitted, but the latter were not. Ritualism formed a conspicuous subject of debate.

A Hand-book for Presbyterians.

A Prospectus has been sent us of "The Presbyterian Year-Book and Almanac," just published by Messrs. J. Campbell & Son, Toronto, which it is proposed to issue annually. It will certainly be a valuable little work for all who feel interested in the history and work of the Presbyterian Church. The Prospectus says:—

"The Year Book is intended to be a handy book of reference on all important matters connected with the Presbyterian Churches of British North America; a means, further, of spreading information among Presbyterian people, as to the history, work and prospects of Presbyterianism in this land and in other lands; as a beginning, also, in the work of collecting statistical, ecclesiastical and historical materials, that may be useful in after times as a contribution to the history of the Presbyterian faith in this section of North America; and as an offering, lastly, from Canada to her sister Presbyterian Churches throughout the world, for the work, already begun, of ascertaining the strength of Presbyterianism in Christendom, of bringing its scattered branches to know each other better, and of uniting them in such work as may be common, and possible to both.

"The Year Book will, therefore, contain a calendar marked with days famous in Presbyterian Church history; the officers and ministers of the four Churches now negotiating regarding Union; the Presbyterian Colleges in the Dominion, with names of Professors and subjects of study; sketches of the origin and progress of some of our leading Presbyterian Congregations; a glimpse of the branches of the Presbyterian family in other parts of the world; obituaries of Presbyterian Ministers in Canada deceased during the past year; together with short articles on Presbyterian topics of practical interest, such as Presbyterian Literature in the Dominion, Pastoral Sustentation Fund, Mission Work, and Ecumenical Council of Presbyterian Churches."

Correspondence with leading men in various countries has secured official documents and personal information more than sufficient to fill the limited space at the disposal of the publishers,

but they inform us that it will contain all the information that has been furnished the editor by gentlemen connected with the Churches in the Lower Provinces.

Neatly bound in stiff paper, 25 cts.; in limp cloth, 40 cts.

Orders from Ministers and Congregations will be promptly attended to by the Secretary of the *Monthly Record*, W. G. PENDER, 18 Blowers St.

ACKNOWLEDGMENTS.**YOUNG MEN'S BURSARY FUND.**

Col. at Pugwash, per J. M. Sutherland. \$16 09
 " Woodstock, per W. P. Begg... 11 98
 \$ 27 35

W. C. MENZIES, Treas.

Halifax, Dec. 7, 1874.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

St. Mathew's, Halifax, M. M. Lindsay,
 last instalment on \$30..... \$ 10 00
 St. Andrew's Halifax, Alex. O'Brim,
 last instalment on \$9..... 3 00
 St. Stephen's, St. John, N. B., per J.
 H. Park..... 178 55
 \$191 55

W. C. MENZIES, Treas.

Halifax, Dec. 7, 1874.

FOREIGN MISSION FUND.

Collection at Fredericton, per Rev. Dr.
 Brooke..... \$20 00
 Per Rev. J. F. Campbell:
 Col. at Richmond..... \$13 83
 Contents of the money-box of
 the late Montford Jones, Rich-
 mond, a little boy who wished
 to give something to God.... 1 07
 Collection at N. W. Arm..... 11 24
 " Goodwood..... 1 85 27 98
 \$47 98

JAS. J. BREMNER, Treas.

Halifax, N. S., 5th Oct., 1874.

PAYMENTS FOR "RECORD."

G. B. Gordon..... \$ 0 60
 " for G. Baillie, Port Hastings... 8 50
 " for Stephen Munro, Edinburgh . 0 75
 " for M/s. Gordon, Sutherlandshires, 0 75
 " for N. McPhail, Grandique Ferry 0 30
 " for Colin Cameron, R. Dennis... 0 30
 " for Alex. Cameron, R. Dennis... 0 30
 Rev. J. McMillan, Truro..... 15 00
 W. McPhail, Orwell Head, P. E. I.... 5 55

Halifax:—John Wasson and J. McGill,
 \$1.20 each; Mrs. Joseph Crosskill, A. Mc-
 Nab, A. W. Scott, and Jas. Hunter, 60 cts
 each.

W. G. PENDER, Secy.

18 Blowers St., Halifax, }
 Dec. 4th, 1874. }