The Presbyterian Witness,

AND EVANGELICAL ADVOCATE.

THE BIBLE IS OUR GREAT CHURCH DIRECTORY, AND STATUTE BOOK....Dr. Chalmers.

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The Christian.

The Christian, like sweet summer's sun,
Advancing in the path of duty,
Delights his glorious race to run,
Still shining with the brighter beauty,
Till, reaching his meridian blaze,
He all his light and heat displays.

In grief or joy, in storm or calm,
A cheering hope inspires his bosom,
And he, like to the beautious palm,
On Judah's vernant hills shall blossom;
His bough shall wave with holy fruit,
While firm and sure he strikes the root.

With child-like faith and fearless soul,
While others sink opprest with sadness,
He presses onward to the goal—
His final home—the world of gladness;
And steadfast looks unto the prize—
A glorious crown above the skies.

Though vexing cares and clouds of gloom,
With threatening aspects round him gather,
And racking pain his strength consume,
He firmly hopes his heavenly Father
Will still direct, sustain, defend,
And prove a comforter and friend.

The Christian, in that trying hour,
When every earthly prop is failing,
When round his head death's shadows lower,
And human love is unavailing,
Finds pure religion can impart
Sweet solace to his sinking heart.

Deed of St. James' Church, Dartmouth.

[COPY.]

To all to whom these presents shall come:—We whose hands and seals are respectively set to this Deed being all inhabitants in or near to Dartmouth in the County of Halifax and Province of Nova Scotia, send greeting.

Whereas in and by an Act of the General Assembly of Nova Scotia passed in the Year of Our Lord One thousand eight hundred and twenty eight, and entitled, "An Act concerning Religious Congregations and Societies." The several powers and privileges in that Act contained are conferred upon all Congregations and Societies of Christians throughout the Province who shall think proper to avail themselves thereof. And whereas we the several parties hereto are desirous under the authority of the said Act to form ourselves into a Society or Congregation pursuant to the terms and provisions of the same. Now know ye, that we the several and respective persons executing these presents as well for the advancement of religion and piety among ourselves and our families and the community wherein we reside as for the more convenient tenure, management, and disposition of the lands, monies, estate, and property to us for religious purposes now or from time to time belonging, and for the conduct of all the civil affairs of our Congregation do, pursuant to the said statute by this Deed or writing under our respective hands and seals duly executed and signed by each of us in presence of two witnesses, associate and connect ourselves and each and every of us together, and declare and constitute ourselves severally and respectively members of a Society and Congregation of Christians—for the public worship of Almighty God and other religious services and purposes therewith connected in and at the town of Dartmouth aforesaid. And we do hereby declare and agree that this our Society and Congregation is and shall be settled and established in Dartmouth aforesaid and its immediate vicinity, And that we adopt as the proper name and designation of our Congregation, and declare that the same shall henceforth be known and designated as the congregation of the Church of St. James' in Dartmouth. And that we and every of us in our said Church, Society, or Congregation, do recognize, adopt, and stand connected with, and do principally observe, the doctrines, rules, ceremonies, belief, and religious observances, of the Church connexion or persuasion of Christians known and denominated the Kirk or Church established in that part of Great Britain called Scotland. And we do also hereby nominate, constitute, and appoint, John Farquharson, the Elder, Farmer, Andrew Shiels, Blacksmith, Alexander McNab, Farmer, and John Farquharson, the Younger, all of Dartmouth aforesaid, who are also parties to these presents, and their several and respective successors in office, to be so long as they respectively continue members of this Society, and until their respective deaths, resignations of office, or removals from the Province, the Trustees of and for the use and benefit of the Society or congregation hereby established. And we do further consent, agree, and declare, that the name of office which the said John Farquharson, the Elder, Andrew Shiels, Alexander McNab, and John Farquharson, the Younger, as Trustees as aforesaid, their successors in office, whomsoever shall henceforth use and adopt in all deeds, contracts, and writings, and in all affairs and business whatsoever relating to or concerning our said Society or Congregation and in all places, and the title by which they are to be known shall be the trustees of the Congregation of the Church of St. James' in Dartmouth, and by this name the said Trustees and their successors in office shall in our behalf sue and be sued, implead [illegible] be impleaded, grant, convey, contract [illegible] enant, manage, and conduct in all courts with all persons and on all occasions whatsoever. And to the end that all lands, tenements, real estate and property belonging to or held in trust for our said Congregation may as by the said Act is provided be transferred to and become absolutely vested in the said Trustees for the use and benefit of our said Congregation, and to be disposed of according as may by the majority of the members thereof be consented to and agreed upon, we do hereby severally and respectively set forth, testify, and declare the particular description and situation of the lands, tenements, and property conveyed to or held by any persons in trust for or now enjoyed by our said Society or Congregation, either for the scite of our Church, Chapel, or place of meeting for public worship, or for a place of Interment, or for the House, Manor, residence of our Pastor, Minister, or Clergyman, or for or as a glebe, or for the support and maintenance of the said Congregation and the Ministers, Officers, and members thereof, or in support of other lawful objects connected with such our religious establishment in manner following, that is to say, all that messuage and lot of land described as lot number four in division letter H in the town plot of Dartmouth commencing on King's Street at the north-west corner of lot number one in the said division conveyed to Josiah Ash, and running thence northwardly on King's Street aforesaid one hundred and twenty feet to North Street, thence eastwardly on North Street one hundred and sixteen feet, or to a stone wall dividing said lot from lot number five, thence southwardly on said stone wall one hundred and twenty feet, or to the rear line of lot number two in said division, thence westerly on the rear line of said lots numbers two and one to the place of beginning, together with all and singular the houses, buildings, and appurtenances thereto belonging, being the property which by deed dated the first day of November now last was conveyed by Andrew Malcom of Dartmouth, Blacksmith, to the said John Farquharson, senior, and Andrew Shiels, in trust, for the use and benefit of the Presbyterian Congregation at Dartmouth, as by reference to the said deed will at large appear. Also all that messuage and lot of land described as lot number five in division letter H in the town plot of Dartmouth commencing on Wentworth Street at the north-east corner of lot number three in the said division conveyed to James Coleman, and running thence northwardly on Wentworth Street aforesaid one hundred and twenty feet to North Street, thence westwardly on North Street one hundred and twenty-four feet, or to a stone wall dividing said lot from lot number four, thence southwardly on said stone wall one hundred and twenty feet, or to the rear line of lot number two in said division, thence eastwardly on the rear lines of said lots numbers two and three to the place of beginning, together with all and singular the houses, buildings, and appurtenances thereto belonging, being the property which by deed dated the twenty-fourth day of January now last was conveyed by Peter Donaldson of Halifax, Gentleman, to John Farquharson, senior, and Andrew Shiels, in trust as aforesaid. And for the more effectually vesting and confirming all and singular the said described lands and premises in the said John Farquharson, senior, Andrew Shiels, Alexander McNab, and John Farquharson, the Younger, and their successors in office, as Trustees under these presents, We and each of us and every of us the parties hereto have granted, bargained, sold, aliened, enfeoffed, released, and confirmed, and by these presents do fully, clearly, and absolutely grant, bargain, sell, alien, enfeoff, release, and confirm, unto the said John Farquharson, senior, Andrew Shiels, Alexander McNab, and John Farquharson, junior, as the Trustees of the Congregation of the Church of St. James, in Dartmouth, and their successors in office for ever, all and whatsoever estate, right, title, interest, use, trust, claim, property, or demand, we or either of us can or may in any wise have, claim, challenge, or demand in, to, or out of the said lands and tenements above described, or any part or parcel thereof with their and every of their appurtenances; to hold the same unto and to and for the absolute use of the said John Farquharson, senior, Andrew Shiels, Alexander McNab, and John Farquharson the younger, as trustees as aforesaid, and their successors in office for the benefit and common advantage of the Society or Congregation hereby established henceforth forever. And moreover for declaring and setting forth so much and such parts of the constitution of our said Congregation and Society as we deem it necessary or expedient to insert herein. We and each of us do and doth hereby consent, agree, and declare that the following articles and rules are and shall always be observed as part of the fundamental rules and constitution of the said Congregation for the management of the civil affairs thereof, that is to say, every person who desires to join this Society as a member, and to exercise the civil privileges of a member, must be of the full age of twenty one years, and to obtain the consent of the Minister and of the Elders or Deacons to a connexion therewith, and such person must execute this instrument in the presence of two witnesses. These requisites being observed, the party shall for all legal and civil purposes be deemed a member of this Society. Second, Every member is entitled, with his wife, children, and household, to participate in the public and private services and ordinances of this Church, but under and subject to the particular rules and discipline thereof. Third, The right of voting at all congregational meetings for civil purposes is vested in and shall be enjoyed by such of the male members thereof present at the meeting who shall annually pay towards the purposes of the congregation the sum of ten shillings at the least, or upwards. No vote shall be received at any meeting from any member then in arrear for any part of the amount by him payable to the Congregation. Fourth, The vote of every member present shall be given *viva voci* upon the question, measure, or person proposed to the meeting. Fifth, The majority of the whole members may dismiss any member from the Society.—Any member may withdraw from the congregation and cease to be a member thereof by giving a written notice of such intention to the Minister or to the Trustees for the time being. Such notice shall take effect and the party cease to be a member at the expiration of six calendar months from the delivery thereof. The member so leaving the Congregation remains nevertheless liable to the payment of his or her rateable proportion of or assessment for any debts contracted by the Congregation previous to the day of ceasing to be a member. Sixth, Every meeting of the members of the Congregation shall be called by a written notice of the time and place of meeting affixed to the door of the Church on the Sabbath preceding the time of holding the meeting, and a like notice read to the Congregation at some suitable time on the same day. The meeting shall be held not sooner than the second day after its notification, and if not attended by seven members, must be adjourned to be convened by a new notice. Seventh, At every meeting some competent person shall be chosen as Moderator and preside over its deliberations, and a Clerk to take down and enter the minutes of the proceedings. After these are entered in the books of the Society the same shall be signed by the Moderator and Clerk of the meeting, and shall not be thereafter questioned. Eighth, The property of this Congregation shall be vested in and held, and all the civil affairs thereof shall be managed, by a Trust consisting of four persons, members of the Congregation. The first Trustees are appointed by this Deed of Settlement. The powers, office, and duties of the Trustees are declared and contained in the Act of the Province concerning Religious Congregations and Societies, and subject thereto by the rules and regulations from time to time in force or adopted by the Society. Ninth, A vacancy in the Trust arises by the death of a Trustee, his removal from the Province, his ceasing to be a member, or his resignation of his office, communicated in writing to the Minister or Elders or Deacons and entered on the books. Tenth Upon the happening of any vacancy in the Trust the same shall be supplied by the election of one or more persons being members to fill the same, a meeting of the members to make such election shall be called in manner as before prescribed, and the purpose thereof shall be expressed in the notice. Upon the election being made the person or persons chosen shall within ten days therefrom signify their consent to accept the office of Trustee by subscribing his or their respective names to such consent written in the books of the Society. On failure thereof the election of the party who omits to subscribe such consent shall be deemed void and a new election shall be made. The like course shall be adopted until the vacancy in the Trust shall be supplied. And we the several parties to these presents do hereby severally and respectively promise to and engage and agree with the said Trustees and their successors in office, and with each other that we will at all times use our utmost and sincere exertions for the well-being, order, and good management and government of this Congregation; that we will faithfully endeavor to observe and comply with the rules and regulations thereof. And so long as we respectively continue members thereof will truly pay and discharge our just and fair proportion of the various charges and expenses thereof incurred or approved under the sanction of any general meeting of its members, and that at all times and on all occasions we will to the utmost of our ability promote the cause of piety and true religion in our said Congregation and in our respective families.

In witness whereof we have hereunto subscribed our hands and set our seals respectively on the days and times specified, and in the presence of the witnesses signing opposite our respective names. [Here follow the signatures of 26 individuals, all duly witnessed,—the date of execution being Friday, January 2nd, 1829.]

REGISTRAR'S OFFICE, HALIFAX.

I certify that the above is a correct copy of the original entry of the Deed for settlement of St. James' Church at Dartmouth recorded at Halifax on the 30th August 1831, in Liber. 54, Folio 384.

THOMAS N. JEFFERY,
Registrar.

Irish General Assembly.

By our exchanges, we are in receipt of reports from the General Assembly of the Presbyterian Church in Ireland. The meeting was, for the most part, characterized by an excellent spirit. We have at no previous time been so favourable impressed with the earnestness and energy of our Irish brethren in spreading the gospel both at home and abroad, as by the proceedings of this Assembly. The reports on the State of Religion, Sabbath Observance, Temperance, the Irish Home Missions, and the Foreign Missionary Scheme, were highly interesting, and indicative of a growing vitality and spirit of aggressiveness.

STATE OF RELIGION.

The speech of the Rev. Mr. Macnaughton on moving the adoption of the report on the State of Religion, was a powerful and stirring appeal, charaterized by an eminently evangelical tone, and a profound conviction of the urgent claims upon the Church for greater self-sacrifice, and more thorough devotedness to the work of saving souls. He insisted that a revival must commence in the hearts of God's ministers, that more care should be taken as to the piety of theological students, and that the ruling elders have a great work to do as spiritual labourers in Christ's vineyard. On the two last of these topics, he said:

"We do not spend, as ministers, the same amount of time in testing the personal religion of the young men who are students and candidates for the ministry, that we do in testing the state of mind and heart of parties asking admission to the Lord's table. I think we should make some improvement in that respect, and I take blame to myself that we do not pay more attention, as ministers of Belfast, in particular, to the spiritual condition of the students. My idea is, that it would be a great advantage to ourselves as ministers, as well as to the students, if, at the beginning of every session, the students were parcelled out among the ministers of Belfast—one in company with myself, another with Mr. Shaw, and another with Dr. Morgan, and so forth, each one having a little company and watching over it. It certainly would be an advantage to themselves and to us, if a certain number of them were assigned to us at the beginning of the session, and we would be ready to give them counsel and advice, and follow out their views and interests, so far as their growth in godliness was concerned.

"There is another point in the report to which I might make passing reference, and that is, the subject of the eldership. I believe the state of religion in our church and in our land depends largely on the elders. We cannot too frequently keep their eyes fixed upon the solemnity of the position they occupy, and the duty that devolves on them to be spiritual helps to the minister. This is their position; they are not deacons in the Church—they may discharge the duties of deacons, as the higher office includes the lower; but their position is spiritual, and I would like to say to those that are elders, that it is their business, mainly and principally, to seek out in the flock praying people, that may be unknown to the minister. Besides, the heart, and feelings, and spiritual condition of such can be far better got at by an elder—one in their own circumstances of life, perhaps—to whom they will make their feelings known with less disguise. If our elders would seek out the hidden, spiritual ones in the congregation, and develope in their minds a spirit of prayer and supplication in the church and in the world, I think we would be on the way of advancement in the cause of righteousness, and a large measure of success would attend all our efforts in God's holy cause; but, then, whatever we may do in the way of such suggestions or such practical means, we cannot and must not forget that it is the amount of prayer in our congregations which will be, to a large extent, the measure of the success of our ministry. We must seek to awaken in the people a spirit of supplication, impressing on them the duty, and the honour, and the privilege, and the responsibility of crying mightily to God, if, peradventure, he will rise and plead his own cause."

DELEGATIONS FROM FOREIGN BODIES.

A large portion of the time of the Assembly was occupied in hearing the Delegations from Corresponding Bodies. There were present deputations from the Free Church of Scotland, from the Presbyterian Church in England, and from the Waldenses of Piedmont. The latter consisting of the Rev. Messrs. Pilatte and Meille, was heard with extraordinary interest. Mr. Meille spoke in French, his colleague acting as interpreter. After various interesting details as to the progress of their operations, he mentioned the following as to the fidelity to the gospel of a little band in the valleys of the Appennes:

"In the Appenines, in the interior of the mountains, where for centuries the gospel has not been heard, a family of forty persons—a family of poor travelling musicians—have preserved the truth. In spite of persecution and vexation of every kind, they have remained firm and steadfast in their faith: they have built to themselves a chapel; they are about also to obtain a private cemetery, where they may bury those from amongst themselves who die in Christ. I visited those brethren a year ago, I have taken with them the Lord's Supper, and I have never in all my life partaken of the Lord's Table in more impressive circumstances. The poor people had been hard at work all day; night came; it was even late. The women had brought the cradles of their children, and left them at the door, for the purpose of having them near, that they might be able to take care of their children. You enter the room, and find that it is the best of all the house that has been devoted to the Lord. On the wall the first thing you see is an alphabet to teach the children to read. All around may be observed passages of Scripture, expressive of their faith and hope. The people, though they are not going out of their own houses, have dressed themselves as if they were going to church! A most touching particular arises in their having no Christian melodies—no airs adapted to the Christian poetry by which to express their gratitude to God; and they have adopted Christian and English words to the melodies of the old hymns that they used to sing in the Romish Church."

The reports of the deputation from the Assembly to the late Waldension Synod were highly interesting, rendered the more so from the fact, that just two hundred years before a very different delegation, from Ireland, went thither to aid in extirpating the Waldenses. Then the Duchess of Savoy and her son, at the solicitation of the Court of Rome, resolved to destroy the Church in the wilderness, and to plant the valleys with Irishmen, who, in 1641, had been concerned in the massacre of the Protestants of Ulster. In the year 1655, twelve hundred of these military adventurers accordingly attacked the Presbyterians of Piedmont, and attempted to seize their possessions; but the mountaineers defended themselves with amazing bravery, and eventually succeeded in repelling their blood-thirsty assailants. How striking the contrast in the present visitation.

IRISH HOME MISSION.

The agent for the Irish Home Mission, after alluding to the fact that the attendance on their schools and congregations had in many cases fallen off, thus cautioned the Assembly against the conclusion that their cause was retrograde:

"These changed circumstances they regard as infallible indications of a strange and mighty reaction in the Roman Catholic mind, and a sad reverse in the field of our mission, This I hold to be a false impression and without any good foundation. I know I speak the mind of my brethren in the mission field, as well as my own deliberate conviction, when I assert that no such reaction has taken place, and no such reverse been suffered. The diminution in the attendance at our school is simply and satisfactorily accounted for in the altered and improved circumstances of the people. Emigration alone has drawn off more than the one-half from some of our schools. The missionary is no longer the relieving officer for a whole district of country, to the starving inhabitants of which he could at the same time distribute meal and preach the gospel. The industrial schools are no longer the centre of attraction and influence they were at one time. The work of these schools is not so much needed, and where it is needed, it may be had independent of her schools. National schools have increased both in number and efficiency. Returning prosperity has made the people independent at once of relief associations and mission stations; and surely these are not changes over which we have cause to mourn. The smallness of our schools is the legitimate and natural result of this improved state of things, but certainly not an indication of any sad reverse in our mission work. On the contrary, while it is pleasant to have large schools and crowded congregations, it is pleasanter and more important still to have those attending, whether they be many or few, who come not for the loaves and fishes, but for the sake of the instruction communicated. This, I believe, was never so true of our missions schools as at the present time; and this being the case, I hold that our mission is in a healthier and safer state than it ever was, and that we have cause for congratulation and thankfulness rather than complaining and despondency. There is another interesting fact in the history of our mission that is important and encouraging to be known in the present circumstances of this mission—it is this, at no period in the history of the Connaught mission have so many cheering accounts been received, as during the past year, from those who have removed from our mission districts, and emigrated to other parts. There have been letters from America, from Gibraltar, from the Crimea, and from England and Scotland, as well as from places nearer home—letters from young persons taught in our schools, and who, though now in distant lands, are living witnesses to the good effected by our schools, and are even now, by their faithful and consistent profession of the gospel, your missionary's joy and crown of rejoicing."

From the Record.

Barney's River and Blue Mountain.

Amount collected for various objects by the united congregations of Barney's River and Blue Mountain during three years, viz., 1852, 1853, and 1854:—

	Blue Mount. £	s.	d.	Barney's Riv. £	s.	d.	Total. £	s.	d.
FOR THE YEAR 1852.									
Sustentation	49	12	8½	44	14	4	94	7	1½
College	8	1	4½	7	15	5	15	16	9½
Synod	2	18	8	1	8	5	4	7	1
Home Mission 1	13	3		1	0	7½	2	13	10
	62	6	0	54	18	9½	117	4	9½
FOR THE YEAR 1853.									
Sustentation	54	6	3½	45	9	1½	99	15	5
Synod	2	11	6	1	8	6	4	0	0
Home Mission 2	5	1		17	0		3	2	1
Ch. building	143	5	1½	188	10	7	331	15	8½
	202	3	0	236	5	2½	438	13	2½
FOR THE YEAR 1854.									
Sustentation	43	7	7½	43	0	0	86	7	7½
College	56	18	2	48	12	6½	105	10	8½
Miss. Assoc'n.	8	6	10				8	6	10
Library	8	1	6	6	17	6	14	10	0
Synod	1	19	8½	1	15	8½	3	15	5
Home Mission 3	0	4½		1	7	0	4	7	4½
Col. Com. F.C. 2	12	2		1	10	0	4	2	2
	124	6	4½	103	2	9	227	9	1½
Grand total for 3 yrs.	389	0	4½	394	6	9	783	7	1½

If to the above amount we add the ordinary Sabbath day collections, which will be about £3 a-year in each station, or £6 per annum in both, and the Sacramental Sabbath collection, which will average about £4 a-year in each station, or £8 in both, we will have the additional sum of £30 in three years, which will increase our total amount to £813 7s 1½d This will give us an average of £271 2s. 4½d. per annum during the years above referred to If we compare this with the financial state of the congregation in 1846, 1847, and 1848, when their contributions for religious objects did not exceed £50 or £60 or £65 per annum, we see a decided improvement in the liberality of the people. It is to be noticed, however, that the Sustentation Fund has been lower during the last of the above three years than on any of the previous years. This is owing to a variety of causes, and chiefly arises from the scarcity which prevails so extensively in the county of Pictou and elsewhere at the present moment and during last winter. We look for a return of better times when the tide of christian liberality, instead of ebbing, will begin to flow again with increased rapidity.

Spread of Light in the East.

The Rev. Mr. Righter, now engaged in the service of the American Bible Society in disseminating copies of the Scriptures in the East, gives a most interesting account of the readiness with which they are received by multitudes. The following is an extract from his last letter.

"The Turkish Governor of the city obtained from us a copy of the Scriptures, which he is said to read openly, and discuss its truths with Turks, Koords, and Armenians.—And his banker, an Armenian, the teacher of the Armenian school, and some others, petitioned us some time since to establish a regular Protestant service on the Sabbath.

"Light has also spread in the villages around and in the region beyond, among the wild Koords of the mountains. A copy of the New Testament which found its way into these wilds some four or five years since, having fallen into the hands of a Koordish chief, he has made it the law of his tribe. All matters are tried by the rules of the gospel. Not only this, they seem to have received the word in its spirit. They believe in Christ; have a kind of church organization, and celebrate the Lord's supper in commemoration of his sufferings and death."

Mr Clark also says, "There is a large population in our field, of Turks called Ruzzelbash. They seem to be a distinct party or tribe, and constitute the majority of Musselmans in all this region. They are all ready to receive the gospel; they believe in Christ; they observe not the great fast of the Mohammedans, neither do they use their forms of prayer, or practice their various washings. They pray extempore; they meet together once a year, make bread and eat it, and say, this is for Christ.

Two copies of the New Testament in Turkish, not long since, were carried to one of their villages. They were eagerly read and listened to. The villagers were amazed at the wonderful truths, and many joyfully received them. At length the villagers became divided among themselves, and many separated from their Mollah, and declared that they would receive the truth at all hazards. And these men have already been subjected to much persecution for the gospel's sake, one of them at the same time being the chief man of the village.

In another village, eight hours from Aralkir, a Ruzzelbash has a Testament which he reads and preaches to his people; and he also is suffering much persecution. He is a Turk of some influence. "It is the Lord's doing, and it is marvellous in our eyes."

Thus are the Bible and the gospel spreading among the Turks throughout the Empire.

We have received the following order for Scriptures from the Jewish station at Solonica: 100 Hebrew Bibles; 25 Spanish Bibles; 100 Hebrew Psalms; 100 Hebrew Pentateuchs; indicating that a good work is also springing up amongst the Jews. And from Adrianople comes a call for 25 Turkish Testaments and 80 Hebrew Psalms. May the Lord yet more abundantly bless his word at all these stations and in all these lands. Most sincerely yours,

C. N. RIGHTER.

American Presbyterian Statistics.

The summary published last week, made up by the Stated Clerk of the General Assembly, from the annual returns from the Presbyteries, shows, in most respects, an encouraging progress in our branch of the Church, though by no means what might be expected, in view of the strength of the body, and the field. We thank God for the favour he has seen fit to bestow upon us, but we trust both church officers and members will feel called upon to pray and labour for far greater accessions of members and strength than have yet been witnessed. From the returns for the ecclesiastical year, it appears that there has been an addition of two Synods, two Presbyteries, and one hundred and three churches; and a *net* gain, after deducting all losses by death and otherwise, of 58 ministers and 6000 church members. There are two more licentiates and 45 more candidates than were reported the previous year. The whole number of members received on examination was 13,085, or 348 less than were received during the year preceding; but more than were ever added in any other year except that.

The relative statistics of the New and Old-school bodies, as drawn from the reports just issued, are as follows:

	New-school.	*Old-school*
Synods,	24	30
Presbyteries,	108	148
Ministers,	1,567	2,261
Churches,	1,659	3,079
Licentiates,	111	237
Candidates,	238	435
Total Communicants,	143,029	231,404

The *net* gain or loss of the two bodies, compared with the preceding year, may be seen from the following:

	New-school.	*Old-school.*
Synods, increase of	1	2
Presbyteries, no change	0	Incr. of 2
Churches, less by	2	Incr. of 103
Ministers, increase of	5	" 58
Licentiates, less by	3	Incr. of 2
Candidates, increase of	40	" 45
Communicants, incr. of	1552	" 6000

Total number of communicants added on examination during the year, by the New-school, 5816; by the Old-school, 13,085.—*Philadelphia Presbyterian.*

Why should I give?

It may not be amiss to address a few words to the professed followers of Jesus Christ on this subject. Christians should give,

1st. Because it is a plain matter of duty.—Selfdenial for the good of others is most fully enjoined upon us, and is of the essence of our holy religion; and in proportion as this trait of character prevails, other things being equal, is the evidence of consistent and vigorous piety, and its total absence is fatal to the least claim to Christian consistency. One of the most obvious and practicable forms of this virtue, is the giving of our substance for objects of true benevolence; such, for instance, as the cause of missions.

2d. I should give, because, according to the constitution of things, pecuniary offerings are needed to carry forward the conquests of the gospel, at home and abroad—needed, not in relation to God's power, but in view of his ordinary and settled plan of procedure. "How shall they believe in him of whom they have not heard; and how shall they hear without a preacher; and how shall they preach except they be sent?"

3d. I should give, not only out of regard to duty, and the necessity of the case, but because it is a privilege—yes, a privilege; for he that gives to God, from proper motives, is making an infinitely better investment of his substance than the most successful speculator, who is a mere man of the world. Again, is it not a privilege to be accepted as humble co-workers, as it were, with God himself, in the noblest work ever carried on in our sin-blighted world? Passing strange, no doubt, it sounds to those who solely mind earthly things, to be told of the privilege of giving away their idolized treasures; but that is owing to their sad blindness of mind and hardness of heart.

4th. I should give, if it were simply to express my gratitude to Him who gave himself