

and hymns sung in opening the school, so that the English people are not yet prepared for *secular* education. The Bill is opposed by two extreme parties: those who think that it allows too much influence to the church, and those who think that it gives too little. If the Bill passes, the Church of England may congratulate herself upon the result. Upon the whole, it is comforting to see that Britain is not prepared to copy, as we here habitually do, the United States education laws, in a slavish manner. The United States Schools are worthy of all praise, and suit well the purposes of a country where all the races of the world have to learn to become one people. But mere copyists never think of differences of situation and circumstances, and it cannot be denied that the separation of education into secular and religious—the divorce of time and eternity—of soul and body—is a most unnatural arrangement, and can be justified only by necessity. When once it *has been* set up, however, we must see that all are treated alike.

THE Union question in Scotland has assumed a new and curious aspect. Overtures have almost simultaneously been placed upon the tables of the Free Church Presbyteries of Edinburgh and Glasgow, in favor of proceeding with union with the United Presbyterian Church by sending the Committee's Basis down to Presbyteries. But before the discussions began, the compact minority opposed to union, and including many able and prominent men, tabled protests, wherein they claimed, if Free Church principles were compromised, the right of taking "competent means of redress." The vote in both Presbyteries, though it went against the protesters, proved them to be very numerous, influential, and resolute. The interesting feature in the matter to us, however, is the reference to civil protection. Doctors Gibson, Forbes, Miller, Begg, Bonar, claim to represent the Free Church, and to hold all the property and rights which Free Church benevolence has lavished upon that body since 1843, and threaten competent means of enforcing their claims—that is, the civil courts. Dr. Buchanan retorts that the Deed drawn out by the late Lord Rutherford, under which the Free Church holds her property, provides for the possibility of a union. Both thus appeal to a civil authority, and thus providence in its course supplies us with a commentary upon the extreme views of the same men in former times.

A. P.

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**ACKNOWLEDGMENTS.**

## FOREIGN MISSION FUND.

Rec'd from Rev. Allan Pollok, collection	
East Branch . . . . .	\$16 00
Rec'd from Rev. Allan Pollok, collection	
West Branch . . . . .	16 00
Rec'd from Mr. Geo. McLean, collection	
St. George's Church, River John . . . . .	3 10
	⌞
	\$35 10

JAS. J. BREWSTER, *Treas.**Halifax, N. S., 3rd May, 1870.*

## YOUNG MEN'S SCHEME.

St. George's Church, River John . . . . .	\$4 20
	RODF. MCKENZIE, <i>Treas.</i>
<i>Pictou, April 30th, 1870.</i>	

## HOME MISSION FUND.

St. George's Church, River John . . . . .	\$4 65
St. Andrew's Church, Pictou . . . . .	20 50

GEORGE MCLEAN, *Treas.**Halifax, 2nd May, 1870.*

## PRESBYTERY CLERK'S FEES.

Pictou K. Session . . . . .	\$4 00
Salt Springs . . . . .	4 00
	W. McM., <i>Phy. Clerk.</i>

## CASH RECEIVED FOR "RECORD."

Alex. McNaughton, Antigonish . . . . .	\$2 50
D. Hislop, Pictou . . . . .	35 00
Alex. Fraser, Toney River . . . . .	5 00
Geo. Campbell, for Barney's River . . . . .	5 50
Do. for Piedmont Valley . . . . .	3 00
Do. for French River . . . . .	2 00
Rev. N. Brodie, for Gairloch . . . . .	3 00
Do. for Mill Brook . . . . .	5 00
<i>Halifax</i> —Mrs. J. Esson, \$1.25, J. F. Campbell, Miss Forrester and Capt. Craig, 62½ cents each.	

W. G. PENDER, *Sec'y.**Employment Office,  
Halifax, May 4th, 1870*