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THE MONTHLY RECORD

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK, & ADJOINING PROVINCES.

VOL. XVII.

DECEMBER, 1871.

No. 12.

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

ANOTHER year has now come to an end in the history of our Church. As on former occasions we have had much for which to thank God. We have not had so many accessions to the ranks of the ministry as we could wish. Many of our charges are still unprovided with the regular supply of ordinances, but still in the midst of urgent appeals from many other quarters, the Colonial Committee has been able to send us some accessions, and we hope shortly, through the combined exertions of the Colonial Committee and the Home Mission Board, to have our somewhat thinned ranks still further reinforced. Good work has been done in the Church at large, which will bear much fruit "many days hence." We hope and trust that the *Record* has in no small degree added to the prosperity of the Church during the past year, and every endeavour will be made in the future to cause it to discharge yet more efficiently than ever the important function of the organ of the Church.

DALHOUSIE COLLEGE.

The Governors of Dalhousie College circulated an appeal last month among a number of the friends of higher education, for an increase to their funds to enable them to meet the loss of £200 of revenue, from the transfer of the Post Office to the new Building, and to purchase apparatus, additions to the library, &c., &c. This appeal has been very liberally responded to by men of all denominations in the city of Halifax, in the form of subscriptions of so much a year for five years, beginning with this 1871.—Some who did not wish to bind themselves for so long, have simply given donations now of larger amounts. But enough to meet the requirements of a higher standard of Collegiate education has not yet been subscribed, and as we know that Dalhousie has its warmest friends in the country, and receives the greater number of its students from the Lower Provinces generally, we trust that not a few of our readers will send forward their contributions to the Secretary,

George Thomson, Esq., 80 Granville St., Halifax. He will acknowledge receipt of all such in the Halifax papers.

It is pleasant to notice how rapidly Dalhousie College has risen in the estimation of the wisest men of all creeds and parties. The late appeal of the Governors brought this out in a very striking way. Every newspaper in the city, the *Chronicle* and *Colonist*, the *Citizen* and *Express*, the *Recorder* and *Reporter*, had Editorials in praise of the way the College is doing its work, and urging the public generally to contribute twice or five times the amount that was asked for. And indeed the College does need five times the amount the Governors ventured to ask. One of the great difficulties it has to contend with is the profound ignorance common among us as to what a College is and what it needs. And this ignorance, though lamentable, is not to be wondered at. When each little sect of thirty or forty thousand people fancy that it ought to have a College all to itself, it is no wonder if the people fancy that a College needs to be but a small affair. The sin of those who ought to know something on this subject, but who refuse to tell the people the truth, is very great. Some may ask, is this money absolutely needed? We answer that for the best interests of the flower of our youth, and of the whole Province through them, it is. If young men have to be told by Professors that certain scientific facts are what their text books say, but that for want of apparatus they cannot show them to be so, who suffer? The young men that we send to College to begin with, but in the end the whole country. In addition to the annual sum the Governors asked for, the College should have \$1500 at once to spend on apparatus for the two Faculties. Who will send?

The success of Dalhousie hitherto is

certainly most gratifying to all who hold the principle of unsectarian Collegiate education. What other College in Nova Scotia can show seven Professors and seventy-four students in Arts, or half as many? What other has its Governors, and Professors, and Students of every Denomination? What other can give such public proofs of the quality of the education supplied by it? And since the Government is not yet doing the work it ought to do, is not seeing to it that there shall be at any rate one place in the Province where our young men may study with the advantages around them that young men in all other civilized countries have, let the liberal and the intelligent of our people do something to supply the want.

THE GENERAL ASSEMBLY OF THE C. P. CHURCH ON THE UNION QUESTION.

The General Assembly of the Canada Presbyterian Church held a special meeting at Toronto for the purpose of considering the action of the Joint Committee on Union, held at Montreal in the month of September last. We give an outline of the General Assembly's discussions on the several measures adopted by the Committee, so that our readers may judge for themselves the spirit by which the negotiating churches are actuated in seeking to accomplish a union of Presbyterianism in the Provinces of British North America.

The adjourned meeting of the General Assembly of the Canada Presbyterian Church commenced its session on the evening of November 7th, at Knox Church, Toronto. There was a large gathering of delegates. The Moderator, the Rev. John Scott, took the chair at half-past seven, the Revs. Messrs. Reid and Fraser acting as clerks.

The meeting having been opened with devotional exercises,

The Moderator said, as this was only the adjourned meeting of the General Assembly, it was not thought necessary—by some, indeed, it was thought improper—to have a public discourse delivered on the occasion. They had, therefore, to adopt a simpler and shorter preparatory service; but as they were met to deliberate on matters connected with the Redeemer's Kingdom, it was very important that their minds should be under the influence of divine truth, and receive the comforting and strengthening sense of the Redeemer's presence—the sense of that fellowship which was described in such remarkable words in the chapter he had read—(14th chapter Gospel of John)—so that all their deliberations might be so guided and controlled as to issue in that which was right and would be pleasing to the Master, and further His kingdom in the world. The duties to which they were called in that assembly were in some respects more difficult, and were attended by far greater dangers, than were connected with the duties which belonged to pastoral work. The business which the assembly was called to discuss consisted largely of details, and had often reference to matters that were about sacred things rather than partaking of the nature of them. Frequently subjects came before them in connection with which there was great diversity of opinion, occasioning warm debate. There was great danger sometimes that that unanimity of mind, spirituality of feeling and singleness of aim, which ought always to prevail in their souls as the ministers of the Lord Jesus Christ would be lost. The subjects that came before the Assembly were often of the gravest character, and on the present occasion they knew that a subject would come up for consideration which would have the most important bearing on several branches of the Church of Christ. It was important to mark the condition on which the promise of the Redeemer's presence was made. The Saviour said: "If a man love me he will keep my words and my Father will love him, and we will come unto him and make our abode with him." These were words intended to expound the difficulty expressed by Judas, (not Iscariot) as to how the Saviour when he was absent in person

would still be able to indicate his presence to them while he did not show himself to the world. The expression might be understood as having two significations. The words of the Saviour might be regarded as precepts to be obeyed, as a deposit or trust to be preserved, or as a privilege or gift to be appropriated or enjoyed. They consisted largely of directions how men were to conduct themselves. He trusted that throughout the duties in which they were met there to engage—that in all their deliberations, they would have evidence that His word was dwelling in them, and that their Father was abiding with them, and maintaining harmony, spirituality of mind, hopefulness of feeling, confidence and strong faith that the Lord was directing all things to a glorious end.

Dr. Topp, as Convener of the Committee appointed by the General Assembly, read the following minutes of the various sittings of the Committee. Dr. Topp was also Sec. of the General Committee.

The following are the Minutes of the Joint Committee of the Presbyterian Churches of the Provinces of British North America on the subject of Union:—At Montreal and within St. Paul's Church there, on the 26th September, 1871, the Committees on the subject of Union, appointed by the Supreme Courts of the following churches, viz.: the Presbyterian Church of Canada in connection with the Church of Scotland, the Canada Presbyterian Church, the Presbyterian Church of the Maritime Provinces in connection with the Church of Scotland, and the Presbyterian Churches of the Lower Provinces, met on the call of the respective Conveners of these Committees, as a Joint Committee for the promotion of the Union.

The Rev. Dr. Cook, Chairman of the Joint Committee, which met in Montreal at this time last year, having opened the meeting with prayer, intimated that it now devolved upon the Committee to appoint a Chairman and a Secretary. It was then moved, seconded, and unanimously agreed to, that Dr. Cook be appointed Chairman, and that Dr. Topp be appointed Secretary.

At the same place and on the 27th Sept., the Committee met.

Having taken up further consideration of the Basis of Union, they agreed to the following as the Second Article—“That the Westminster Confession of Faith shall form the subordinate Standard of this Church. That the Larger and Shorter Catechisms shall be adopted by the Church, and appointed to be used for the instruction of the people.”

It was further resolved that to the Second Article of the Basis there be added this clause, viz.:—“It being distinctly understood that nothing contained in the aforesaid Confession or Catechisms regarding the power and duty of the civil magistrates shall be held to sanction any principles or views inconsistent with full liberty of conscience in matters of religion.”

At the same place, 28th September, 1871, at 9 30 a. m., the committee met and was constituted.

The committee, having resumed consideration of the Basis of Union, resolved, after full deliberation, to adopt the following as the Third Article of the Basis, viz.:—“That the government and worship of this Church shall be in accordance with the recognized principles and practice of Presbyterian Churches, as laid down generally in ‘The form of Presbyterian Church Government,’ and in ‘The Directory for the Public Worship of God.’”

The committee then adjourned.

At 2 30 p. m., same day and place, the committee met and was constituted.

The Committee resumed consideration of the Basis, and agreed to the following as the Fourth Article. “That this Church, while cherishing Christian affection towards the whole Church of God, and desiring to hold fraternal intercourse with it in its several branches, as opportunity offers, shall, at the same time, regard itself as being in such ecclesiastical relation to Churches, holding the same doctrine, government and discipline with itself, as that Ministers and Probationers from these Churches shall be received into this Church, subject to such regulations as shall from time to time be adopted.”

The Committee then returned to the consideration of the First Article of the Basis, and resolved to adopt the following as such: “That the Scriptures of the Old and New Testaments, being the

Word of God, are the only infallible rule of faith and manners.”

It was also resolved that the title of the United Church shall be, “The Presbyterian Church of British North America.” Mr. Brodie dissented from this resolution.

The Committee took up the matter of Collegiate Education, and, having heard read the resolution of Presbytery last year, and the deliverance thereon of the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, and of the General Assembly of the Canada Presbyterian Church, entered into the consideration of the whole subject, and continued therein till the hour of adjournment.

At 7 30 p. m., same day and place, the Committee met and was constituted.

The Committee having resumed consideration of the matter of Collegiate Education continued therein till 10 o'clock.

At the same place, on the 29th Sept., 1871, at 9 30 a. m., the Committee met and was constituted.

Before proceeding with the regular business of this session, the several Articles of the Basis of Union, as agreed to, were read, and a committee consisting of principal Snodgrass, Professor Caven, and the Secretary, were appointed to revise the same, and to bring the Basis before the Committee in the form in which it should be presented to the respective Churches.

The Committee then resumed consideration of the subject of Collegiate Education, and adjourned at 12 30.

At the same place, and on the same day, at 3 p. m., the Committee met and was constituted.

The Committee proceeded to consider the question of a Sustentation Fund for the United Church, as brought up by the extract minutes of the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, regarding the distribution of the Temporalities Fund belonging to the said Church.

The subject was under discussion when the hour of adjournment arrived.

At 7 30 p. m., same place and day, the Committee met and was constituted.

The Committee having taken up the consideration of the 6th resolution in

last year's minutes, agreed to adopt it as it stands, viz.: "That with regard to modes of worship, the practice presently followed by congregations in the matter of worship shall be allowed, and that further action in connection therewith be left to the legislation of the United Church."

The Committee further agreed to recommend the establishment of an efficient Widows' and Orphans' Fund for the United Church, to which all ministers and congregations will be expected to contribute; and that in the meantime a committee, consisting of Mr. Croil, Convener, Hon. John McMurrich, and Mr. D. Mackay, be appointed to employ an actuary to value the different funds now in existence, and submit to this committee an equitable plan for the establishment and future management of the fund.

The Committee then returned to the subject of collegiate education, and unanimously adopted the following deliverance: "That the negotiating Churches shall enter into union, with the theological and literary institutions which they now have; and that application be made to Parliament for such legislation as will bring Queen's University and College, Montreal, Morrin College, and the Theological Hall, at Halifax, into relations to the United Church similar to those which they now hold to their respective Churches, and to preserve their corporate existence, government, and functions on terms and conditions like to those under which they now exist."

At the same place, 30th September, 1871, at 9.30 a. m., the Committee met and was constituted.

The Committee having taken up the matter of the proposed distribution of the Temporalities' Fund, already referred to in a previous minute, agreed to the following deliverance:—"That the committee regard with much satisfaction and approval the distribution of the Temporalities' Fund, as one which may largely promote the interests of certain important schemes of the Church; but are of opinion that the object recommended by the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, as the payment of a sum of two hundred dollars per annum to every minister on the

Synod roll, to whom the benefit of the Temporalities' Fund does not yet extend, may be as efficiently and conveniently carried out by said Synod in another way acceptable to all parties."

At the same place and on the same day, at 3.30 p. m., the Committee met and was constituted.

The Committee, after full deliberation, resolved to recommend that such legislation should be sought as shall preserve undisturbed all the rights of property belonging to individual congregations and corporate bodies entering the proposed Union.

Other matters regarding the practical work of the Church, and the constitution of the General Assembly of the United Church, occupied the attention of the committee till the hour of adjournment.

Notice was given of a motion, as the first business on Monday morning, to reconsider the resolution adopted on the matter of Collegiate Education.

A motion was made, duly seconded, that the Committee reconsider the resolution adopted on a previous day regarding Collegiate Education. It was unanimously resolved to do so. The Committee agreed to spend some time in imploring the Divine guidance on this important matter.

This having been done, and the matter having been taken up for consideration, certain resolutions were submitted. These were under discussion when the hour of adjournment arrived.

At 2.30 p. m., same place and day, the Committee met and was constituted.

The Committee resumed consideration of the matter of Collegiate Education, and agreed that for the deliverance of the 29th September, on that subject, the following resolutions be adopted:—

1. That inasmuch as the Canada Presbyterian Church has resolved to raise two hundred and fifty thousand dollars, for the endowment of its Theological Institutions, it be recommended to the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland to provide such further endowment to the Faculty of Arts in Queen's College, as may be necessary or desirable.

2. That Tutorial work in relation to the Literary and Scientific studies of

students for the ministry be not carried on in connection with the Theological Institutions of the United Church in Ontario and Quebec; but that provisions be made by the United Church for such work in Queen's College, Kingston, and in Morrin College, Quebec.

3. That the Theological department of Queen's College and that of Morrin College, and the Presbyterian College, Montreal, shall be united into one College, situated at Montreal.

4. That the Theological College thus formed at Montreal, shall be governed in general accordance with the provisions of the charter of the Presbyterian College, Montreal.

5. That the three Theological Colleges of the United Church, viz: at Halifax, Montreal and Toronto, shall be affiliated with Queen's College, so as to be represented in the University Senate. For conferring degrees in Divinity. For taking such share in the government of the University as may be proper in relation to the preparatory training of students for the ministry.

6. That the present Principal of Morrin College shall be invited by the General Assembly of the United Church to be the first Principal of the Theological College at Montreal, that another Theological Professor shall be so invited from Queen's College, and that in the event of his declining the invitation, such Professor shall be nominated by the Presbyterian Church of Canada in connection with the Church of Scotland.

7. That the legislation necessary to effect the foregoing changes shall be sought, and that application be made to Parliament for such legislation, in conformity with the said changes, as will bring Queen's University and College, Knox College, the Presbyterian College, Montreal, Morrin College, and the Theological Hall, at Halifax, into relations to the United Church, similar to those which they now hold to their respective churches, and to preserve their corporate existence, government and functions, on terms and conditions like to those under which they now exist.

Principal Snodgrass dissented from these resolutions for reasons, which, it was agreed, he might, if he thought proper, send to the Secretary.

The Committee further agreed to ex-

press their confident expectation that the United Church will heartily take up and prosecute the Home and Foreign Missionary and benevolent operations of the several Churches, according to their respective claims, and that with regard to the practical work of the Church, and the prosecution of its schemes, whilst of course the General Assembly shall have the supervision and control of all the work of the Church, and be the final Court of Appeal, yet the Committee recommend that the United Church shall have due regard for such arrangements, through synods and local committees, as shall tend most effectually to unite in christian love and sympathy the various sections of the Church, and at the same time to draw forth the resources and energies of the people in behalf of the work of Christ in the Dominion and throughout the world.

It was agreed also by the Committee that the Basis of Union for the United Church, to be known as "The Presbyterian Church of British North America," as revised and made up from the previous minutes by the Committee appointed for that purpose, be as follows:

1. That the Scriptures of the Old and New Testaments, being the word of God, are the only infallible rule of faith and manners.

2. That the Westminster Confession of Faith shall form the subordinate Standard of this Church, that the Larger and Shorter Catechisms shall be adopted by the Church, and appointed to be used for the instruction of the people; it being distinctly understood that nothing contained in the aforesaid Confession or Catechisms regarding the power and duty of the civil magistrate shall be held to sanction any principles or views inconsistent with full liberty of conscience in matters of religion.

3. That the government and worship of this Church shall be in accordance with the recognized principles and practice of Presbyterian Churches, as laid down generally in the "Form of Presbyterian Church Government," and in "The Directory for the public worship of God."

4. That this Church, while cherishing Christian affection towards the whole Church of God, and desiring to hold fraternal intercourse with it in its seve-

ral branches, as opportunity offers, shall, at the same time, regard itself as being in such ecclesiastical relations to Churches, holding the same doctrine, government and discipline with itself as that ministers and probationers from these Churches shall be received into this Church, subject to such regulation as shall from time to time be adopted.

The Committee agreed to send a copy of these minutes, including the above Basis, as their report to the Supreme Courts of the several Churches.

It was also resolved that a copy of the resolutions on Collegiate Education be sent to the Boards of the various Institutions referred to in these resolutions.

The Committee then adjourned.

JOHN COOK, D. D., *Chairman.*

ALEX. TOPP, D. D., *Secretary.*

The consideration of the basis of union, it was decided, should be the first order for Wednesday, the 8th.

Nov. 8, at Knox Church, Toronto, 11 a. m.

The morning sederunt of the adjourned General Assembly of the Canada Presbyterian Church was held at Knox Church, at ten o'clock. The Moderator, Rev. John Scott, presided.

The minutes of the last meeting were read, amended and confirmed.

THE CONSIDERATION OF THE QUESTION OF UNION WAS THEN RESUMED.

Rev. Mr. WILSON moved that the clauses of the basis be taken up *seriatim*.

This was agreed to.

The first article, "That the Scriptures of the Old and New Testament, being the word of God, are the only infallible rule of faith and manners," was adopted unanimously.

On the first clause of the second article—"That the Westminster Confession of Faith shall form the subordinate standard of this church; that the Larger and Shorter Catechisms shall be adopted by the church, and appointed to be used for the instruction of the people."

Rev. Mr. McMULLEN said that a motion was submitted at Quebec and carried, altering the reading of this clause to, as follows:—"That the Westminster Confession of Faith, with the Larger and Shorter Catechisms, shall be the subordinate standard of this church." He

would like to hear from the Committee whether that alteration was brought under the notice of the joint committee, and if so, why the proposal made by the Assembly was not agreed to and accepted.

Rev. Dr. TOPP said in reply, that the decision of the Assembly at Quebec was distinctly brought before the joint committee in Montreal. The matter occupied attention, and it was resolved, as they could not agree altogether, to bring in the Westminster Confession, and Larger and Shorter Catechisms on the same footing. There had been no departure from the original standard of the church.

Rev. PROFESSOR CAVEN remarked that it was only in a general way that three books could be characterized as standards. The Presbyterian Church had never until the time of the Colonial unions characterized the Westminster Confession and the two catechisms as standards. The word "standards" was not exactly the word by which these books should be distinguished.

Rev. Dr. WATERS thought the language used by the committee was unfortunate, if they meant to adopt the Larger and Shorter Catechisms in the way in which they were adopted at the union of the Canada Presbyterian Church. The word "adopted" was not very clear.

Rev. Mr. GREGG,—Ought the Presbyterian Church to have, beyond the Westminster Confession of Faith, the Larger and Shorter Catechisms also as a confession of faith?

Rev. Mr. ROSS said that the three books named had been witnesses in the court for centuries. They should be allowed to stand; and as we were forming a new church let us guard against any formal expression that might be construed as binding. These books were in existence before any man in this church was born, and should be allowed to retain their old authority.

Dr. TOPP's motion, that the second article (see above) be adopted, was seconded by Rev. Mr. McPherson.

Rev. Mr. McTAVISH felt that they were going too fast in the whole proceedings; and he, for one, would not consent to the article as it stood. He would move that the article be not adopted, but be re-committed so as to secure the place for the Larger and

Shorter Catechisms as standards, they were held in the church.

Rev. Mr. KING seconded the motion. He said that there were articles of truth in the Larger Catechism which were not found in the Confession of Faith. He thought the Assembly would not consent to take down these catechisms from the place they now held; not simply as guarding the orthodoxy of the Church, but on other equally important grounds.

Rev. Dr. JENNINGS said, as far as he knew, there were only two or perhaps three Presbyterian Churches in the world that made the Larger and Shorter Catechisms standards of faith, and required the minister when ordained to declare that he accepted them with Westminster Confession of Faith as a standard. These churches were the United Presbyterian Church of Scotland—in which there were, however, a great many who were very anxious that some alterations should be made in that respect—the United Presbyterian Church of British North America, and the Reform Presbyterian Church. The Church of Scotland did not do so; the Canada Presbyterian Church did not.

After a lengthy discussion as to the Larger and Shorter Catechisms being “standards,” Rev. Dr. Topp was allowed to move his motion in clauses. He then moved the following as the first clause:

“That the Westminster Confession of Faith shall form the subordinate standard of this church, that the Larger and Shorter Catechisms shall be adopted by the church and appointed to be used for the instruction of the people.”

Rev. Dr. TOPP disclaimed on the part of the Union General Committee any looseness of view with regard to the way in which the Confession of Faith and the Larger and Shorter Catechisms should be viewed. Personally, he disclaimed the intention in the slightest degree of lowering the position of the articles. He did not so regard the action of the Committee.

The motion of Dr. Topp was carried.

After a discussion, the consideration of the last clause of the 2nd article, “It being distinctly understood that nothing contained in the aforesaid confession or catechisms regarding the power and duty of the civil magistrate, shall be held to

sanction any principles or views inconsistent with full liberty of conscience in matters of religion,” was proceeded with.

Rev. Dr. TOPP moved the adoption of the clause, seconded by Hon. Mr. McMurich.

Rev. Mr. McTAVISH called attention to the term “full liberty of conscience, in matters of religion,” and said if they agreed with this, what need was there for any standard at all. He moved, therefore, the following amendment to the second part of clause two—“That no interpretation or reception of such portion of any of these documents, as regards the duty of the civil magistrate in matters of religion is held by this church, as would sanction persecution.”

Rev. Mr. STEWART seconded the amendment of Rev. Mr. McTavish.

After a discussion, the amendment was put to the vote and lost, and the original motion was then carried.

The Assembly then adjourned.

AFTERNOON SEDERUNT.

The Assembly met at three o'clock, and proceeded to take up the consideration of the following resolutions:—“That the government and worship of this Church, shall be in accordance with the recognized principles and practice of Presbyterian Churches as laid down generally in the ‘Form of Presbyterian Church government,’ and in ‘The Directory for the public worship of God.’”—Passed.

“That this Church, while cherishing Christian affection towards the whole Church of God, and desiring to hold fraternal intercourse with it in its several branches, as opportunity offers, shall, at the same time, regard itself as being in such ecclesiastical relations to churches holding the same doctrine, government and discipline with itself, as that ministers and probationers from these churches shall be received into this church, subject to such regulations as shall from time to time be adopted.”—Passed.

Rev. Mr. ROSS moved the adoption of an article to the effect that the Lord Jesus Christ is the only King and Head of the Church, and that the Church shall not enter into any engagement prejudicial thereto. He said that personally he would endure everything on behalf of union; but he had no right

and the church had no right to bury a single utterance of the church in past times as to the Headship of Christ. Unless this Headship were recognized, the Assembly would sweep away, as with a besom of destruction, all that the church had contended for in other days. He would not go into any union that would bury a single utterance of the church as to the Headship of Christ. He would suffer any amount of disruption rather than that any utterance as to the Headship of Christ should be put out of sight. Now was the time to pronounce an utterance on this point; and if the union were prejudicial to the expression of the Headship of Christ, it should at once be broken.

Rev. Mr. MCTAVISH seconded, and said that there was really need for the endorsement of this article at the present time, but it was not done: whereas on the previous union in the Canada Presbyterian Church, it was generally understood it was included in the basis of union. There was some little danger that union would be obtained at the expense of union. (Hear.) There were, he believed, some of those present who were very unsatisfied with the whole proceedings up to this hour. (Hear.) He had never offered any factious opposition to any scheme, and was not opposed to union—God forbid that he should be—for there was no other body with whom he would consent to union with greater pleasure than with that church whose standards were the same as those of his own church; but he had not forgotten the fire through which he had passed, and if he had come out unscathed, no thanks were due to the men who heaped up the fire. If there was any unsoundness at all as to this matter, let them beware of union.

Rev. Dr. WATERS said that if any church should say it would not receive that article read by Mr. Ross as a basis, then the Canada Presbyterian Church should not enter into any permanent union with such a body. There was a danger lest the Assembly should be carried away by enthusiasm; but the Assembly should remember that they would have to be responsible to the public opinion of the church for any action they might take. He read an extract from the "Organ of Public Opinion" on

the spirit in which the Kirk would receive the Canada Presbyterian Church, as the father of the Prodigal did his son before his story was half told. (A laugh.) He then went on to say that he heard with alarm and anxiety the statement made by Mr. McTavish and Mr. Ross as to the probable results that would flow from hasty action. It was of far more importance to them as a church that they should be harmonious and united among themselves than that they should seek for union with another body at the expense of good feeling among themselves. He had no doubt that a feeling in favour of union would come, so there was no use in hastening matters.

Rev. Mr. MCMULLEN said there was no doubt as to the general acceptance by those present of the proposed article. Still, he thought its introduction was uncalled-for, and was sure to end in more or less unpleasantness. He believed the church with which they were negotiating could have no doubt as to the Headship of Christ over the church and over the nations. The proposed article might recall unpleasant circumstances in the history of the Church, and would no doubt tend to delay union. He should not feel at liberty, however, to vote against its adoption.

Rev. Dr. TOPP opposed the motion on the ground that, in the basis of union, the standards were laid down, and these contained the article referred to. If there was any reason why a particular article should be noticed, he could understand it; but if they produced a particular article and asked assent to it, when it had already been agreed to in the basis, it was just saying that there was doubt as to the soundness of that church in that particular respect. He would simply move in amendment that the basis be adopted as it stood at present.

Rev. Mr. SMELLIE thought that justice had not been done during the debate, to the subject of the headship of Christ. He had not acknowledged the previous union to this day, and he was not to be dragged into this one without clearly seeing his way. He had always been, and would continue to be, a Free Churchman. He had not seen any offer made by the other Church which ren-

dered union more to be desired now than it was twenty-five years ago.

Rev. Mr. LAING said there was nothing to justify disruption in Canada except in connection with the Church of Scotland. Now the other branch came and asked for union. The request should be granted.

Rev. Mr. KING could well understand how Mr. Ross and many members of the court might dislike the idea of union altogether; and how a still larger number might wish to postpone its consideration, and might not be unwilling to delay its consummation for years. But he could not discern the slightest ground for starting obstructions in the way now suggested. If there was any doubt as to the soundness of the other church the adoption of this article would not secure their orthodoxy. The article proposed was a re-affirmation of what was already contained in the Westminster confession and was useless, and more than that it was offensive. If the union was to be arrested, let it be arrested on other grounds than that now before them. Let them say they were not ripe for union—that the feeling of the members of their own church had been mistaken. The normal state of the church was one of union, and it was only when they had good grounds of separation—grounds which appealed to their consciences—that they could acquiesce in a state of division.

Rev. Professor INGLES said that the motion of Mr. Ross was unnecessary. Neither that gentleman nor any other could say that the Kirk would not subscribe to the principle embodied in the motion, if union were to be barred by any such side issue as this.

Rev. Mr. Ross said he objected to the term "side issue."

Rev. Professor INGLES said he would withdraw the words, but would stick to the fact.

Rev. Professor YOUNG said he was not one of those who were very anxious for union, but hoped nevertheless that the motion now before the house would not be passed. He would presently give his reasons why they should not go with the union. It was a mistake to suppose that the effect of refusing to insert this article would be to lower the standard of the church on this point.

Their friends always held the headship of Christ over the churches and the nations, but it was thought they were guilty of expressing their agreement with certain courses, which were inconsistent with the principle. They held a course which the Free Church thought altogether inconsistent with the principle. By adhering to the words "in connection with the Church of Scotland," the Kirk was considered as homologating connection with the practice of the Church of Scotland.

Hon. JOHN McMURRICH wished to say a few words as a member of the union committee. If this Assembly could take the gentlemen with whom he, as one of the committee, negotiated in Montreal, as fair examples of the church they represented, they would be found as sound on this subject as this assembly was. He had no hesitation in going forward, as far as that point was considered. He held that the disruption was productive of good to the church and the world, and he would not admit it was a wrong step in the past.

Mr. DOUGLAS referred to the way in which the matter came under consideration, which he characterized as unhappy. If the other church held the doctrine referred to in the motion, they could have no objection to acknowledge it.

Hon. Mr. VIDAL said, personally he could support the motion made by the Rev. Dr. Topp, but he found that there was a feeling pervading the Court that there should be a recognition of the great principle embodied in the resolution offered for adoption by Mr. Ross. He would move an amendment to the effect that while the Assembly most cordially approved of and confirmed the statement contained in the motion of Mr. Ross, that it did not consider it expedient to add it to the basis of union now proposed.

Rev. Mr. Ross replied to the arguments made against his motion, insisting on the absolute necessity of the recognition of the Headship of Christ. He could not accept union without this principle being recognized in the basis.

The amendment of Hon. Mr. Vidal was then put and lost.

Rev. Dr. Topp made a motion in amendment to the motion of Rev. Mr. Ross, that the four articles be accepted

as a whole, and form the basis of the union for the United Church, which was adopted.

The motion of Rev. Mr. Ross was then put and lost, and the amendment of Rev. Dr. Topp accepted as a substantive motion.

A vote being called for the ayes and nays on Rev. Dr. Topp's motion, stood as follows: Yeas, 60; nays, 22.

The Assembly then adjourned until half-past seven.

(To be continued.)

Articles Contributed.

Astronomy.

"The heavens declare the glory of God, and the firmament sheweth His handywork."

No. I.

The writer purposes to furnish for the *Record* a few simple papers on Astronomy. His main object is to enable such a man may read these papers, and whose knowledge of the heavenly bodies may be comparatively limited, to survey them, and think of them in connection with those great laws by which their motions are regulated—thus intensifying and expanding their conceptions of the power, wisdom and godness of the Creator.

With what conflicting emotions must Adam on his creation have beheld the wonders of the heavens! We can imagine him gazing with mingled admiration and awe as the sun on the morning of his creation ascended on the blue vault above him. With what interest he must also have marked its steady descent to the horizon, and as he looked on its last trembling rays just as its disc disappeared in the distance, how he would speculate as to whether it would again present itself or was lost forever! We can fancy his first night passed in admiring the stars, and marking their progress from east to west. With what absorbing interest must he have noticed the dawn, and hailed the re-appearance of the sun as he shot his rays towards the only human spectator of his splendour—exclaiming in the language of the poet:—

"These are thy glorious works, Parent of good,
Almighty! Thine this universal frame,
Thus wondrous fair; Thyself how wondrous then!
To us invisible, or dimly seen
In these thy lowest works; yet these declare
Thy goodness beyond thought, and power
divine."

The term astronomy is derived from two Greek words signifying *a star*, and *a law*. It is unquestionably the most ancient of all the sciences. To the honor of being its inventors the Egyptians, the Chinese and the Indians, not to mention other nations, respectively lay claim. The scientific records of the ancient nations named, whilst they embody most valuable information as to astronomical phenomena which occurred in successive ages, and which have been eminently useful to modern observers, yet indicate almost total ignorance of the fundamental laws of the science. Eclipses of the sun and moon were observed with wonder, and noted, as in the case of three of the moon which were recorded by Ptolemy in the years 719 and 720 before the Christian era, as they were seen at Babylon. We have no reason, however, to believe that the causes of eclipses were known till upwards of a century afterwards, when a solar eclipse is said to have been predicted by Thales. An eclipse of the sun is caused, as the reader is probably aware, by the dark body of the moon passing between the earth and that luminary. It was observed by ancient students of the heavens that immediately before and immediately after an eclipse of the sun the moon was in close proximity to it, and thus the cause of the solar eclipse was discovered, and a satisfactory explanation of the moon's phases furnished. It was more difficult to ascertain the cause of the solar eclipse which is occasioned by the shadow of the earth passing the body of the moon, which being of itself dark, derives, like the earth and the other planets, its light from the sun. To the person who first conjectured that the eclipse of the moon was owing to the shadow of the earth it was clear that such an event could not take place except when the sun, earth and moon were in the same straight line. As the moon was invariably eclipsed when full the truth of

the theory was confirmed. The shadow of the earth on the moon's surface being circular, proved that the earth was round in form. To us living as we do in the full blaze of astronomical knowledge, these truths seem simple and easily ascertained; yet they were not arrived at with certainty till after long continued and painstaking observation by men of keen intellect and eminent sagacity.

Pythagoras, who flourished about 500 years before the Christian era, was the first philosopher who suspected the motion of the earth round the sun, but he left no writings. Hence we are unacquainted with the ground of his theory, which was not accepted by his contemporaries. The most distinguished of the Greek astronomers was Hipparchus, who lived a little more than a century before Christ. He calculated eclipses pretty accurately, and made a valuable catalogue of the stars. After him, about the beginning of the second century of the Christian era, comes Ptolemy of Alexandria, who published his celebrated work the *Almagest*, in which he reviews the work of Hipparchus, describes the heavens and the milky way, and gives a catalogue of stars. He supposed the earth to be at rest and the centre of the universe, a theory which seems to have been generally accepted till about 1543, when that eminent astronomer, Copernicus, published his celebrated work "concerning the revolution of the Celestial Orbs," propounding the true theory of the solar system. Three years after the death of Copernicus, Tycho Brahe was born. He rejected the true theory of his great predecessor, but astronomy is indebted to him for many valuable observations, of which his pupil Kepler made such good use that he was able to discover three most important laws which we will notice in a subsequent article. Contemporay with Kepler was the illustrious Galileo. While residing at Venice he heard it reported that a Dutch optician had discovered a certain combination of lenses, by means of which distant objects were approximated to the sight. He at once set about an experiment by which the truth of the report could be tested, and on the following day had a telescope which magnified three times. A second attempt secured one which magnified seven or eight times, and

he subsequently increased the magnifying power to thirty-two times. By the latter means he discovered the mountains of the moon, and the phases of Venus, which are precisely similar to those of the moon. These phases had been formerly announced by Copernicus as a necessary consequence of his system; but he had no instrument by which his theory could be tested. The actual discovery of their existence clearly proved that the planet revolved round the sun, and in an orbit nearer to the sun than to the earth. Turning his telescope to the planet Jupiter, he was gladdened by the sight of its satellites, presenting on a more limited scale the very same appearance which the sun, surrounded by the planets, would present if viewed at a sufficient distance. Saturn, with his wonderful rings, presented under the limited power of his telescope the aspect of three stars. Galileo also discovered spots on the disc of the sun, from which he calculated that he revolved on his axis in twenty-seven days—a calculation not far from the truth. The remarkable discoveries of this eminent man made a profound popular impression, and brought a nest of ecclesiastical and philosophical hornets about his ears. On the one hand the Court of Rome was indignant at the daring heresy of this son of the church, and attempted to stifle the truth by numerous quotations from Scripture and the fathers, and on the other he was attacked by the disciples of Aristotle, in whom were included almost all the learned men of the age. Galileo was summoned before the Inquisition, and was made to promise that he would never, either by word or pen, affirm that the world went round! Afterwards he wrote a celebrated astronomical dialogue, which, although ostensibly intended to show that the earth was standing still, yet was so ingeniously conducted as to leave no doubt in the mind of the reader as to the doctrine of the earth's motion. For this relapse into heresy the venerable old man was again brought before his inquisitorial tormentors, and in the seventieth year of his age was condemned to imprisonment during the pleasure of the Inquisition. In the course of a year he was released, but forbidden to return to Florence. He spent the remainder of his days in a small village in

Tuscan territory. The States of Holland, to their honour, sent him a gold chain as a mark of their esteem. A short time afterwards this excellent and eminent man died in the seventy-eighth year of his age. In the very year—1642—in which Galileo died, Isaac Newton was born. As we shall have occasion in future papers to refer to the wonderful discoveries of that great man, and others who followed him, we shall conclude our present remarks by stating a few facts regarding the remarkable reflecting telescope of Lord Rosse, by means of which our knowledge of the heavens has been immensely extended.

What a remarkable advance science in its various departments has made within a couple of centuries! Place the small telescope used by Galileo beside that made by Lord Rosse, and what a contrast! The space-penetrating power of a telescope is in proportion to the diameter of its speculum or outer glass. The one is two or three inches in diameter, and the other six feet. What a range of vision Galileo commanded as compared with the naked eye, and what depths has Rosse penetrated as compared with the visual limits of the Florentine patrician! The contrast is as striking as that presented betwixt a hand pump and a gigantic steam coal mining one, or that betwixt the travelling rate of a lumbering old coach and a modern locomotive in full career.

The preparations of the casting of the specula of Rosse's telescope, two in number, were commenced in 1842. The respective weights of the specula are $3\frac{1}{2}$ and 4 tons. Every flint glassmaker can tell you of the difficulty in securing pure metal for decanters; and the still greater difficulty of blowing or casting the metal into the form desired without the slightest flaw, and after that of the delicate precautions necessary to be taken in the cooling process. To fuse and cast five tons of such metal without a flaw or crack was a very formidable undertaking. Then the difficulty of grinding and polishing satisfactorily was not ordinary. A skilful glasscutter, as he subjects the decanter or wineglass to the smoothing or polishing wheel, not unfrequently finds the article cracked after he has expended much labor on it. In the case of the object mirrors of Rosse's telescope, the

smoothing and polishing operations were performed in a few hours by machinery. Their focal length is 53 feet. The tube of the telescope is made of wood, into which the specula are introduced by means of a railway. The whole fabric is supported by piers seventy feet long and nearly fifty feet high. To the discoveries made by this magnificent instrument we shall have occasion to refer in future.

In the meantime we must close by assuring our readers of our desire to give them the most recent information respecting the various points we may bring under their notice, and thus we hope to render our papers in some cases interesting to persons who may not have taken the trouble, although well versed in the general principles of the science, of "posting themselves up" as to recent discoveries.

The subject of our next paper will be the Sun.

The "Liberality" of Wealthy Congregations.

I have seen it stated that there are in New York four or five Presbyterian Churches, each one of which spends more in the salary of its pastor, support of the choir, &c., than it costs to conduct the whole business of the Presbyterian Board of Foreign Missions, which extends its operations to all parts of the earth. And I have no doubt at all that the members of these churches take great credit to themselves for their "liberality" or their noble "generosity." To whom are they liberal? To themselves and to nobody else. They like to hear eloquent speakers and are willing to pay for the luxury. They like to hear good music and are willing to pay for it. And then the expense is seasoned by the reflection that Heaven is giving them credit for Christian self-sacrifice.

But we need not go to the Great Republic, though surely we might expect a nearer approach to "Presbyterian parity" there than anywhere else, for our examples of liberality falsely so called. I read not long ago of a congregation of the Church of Scotland in Edinburgh that had given during the year, £500 for an organ and £5 for missions to the 150 millions of their fellow-subjects in India. Doubtless many a man in that

congregation often grumbled that he had to do so much for "the Church." And we might look nearer home than Edinburgh. Have we not seen annual reports of city congregations in this Dominion, that showed thousands of dollars for the maintenance of their own organization, and only as many hundreds for charity and the general Schemes of the Church. And yet we have heard members of these congregations talk rather loudly of the great efforts they had to make for themselves.

'But, what would you have us to do,' it may be asked? 'For there are no poor in our congregation.' And small wonder that there are none. If you look diligently after the rich, and let them drop off the list when they become poor; if you give relief so as to wound self-respect, not only letting the right hand know what the left hand doeth, but letting all the world know even the very names of those relieved; if the cold shoulder and a cold corner are given to the poor in the house of God, it is very probable,—indeed it is to be hoped—that they will have enough self-respect left to cut the connection themselves.

But with regard to the Schemes of the Church, at any rate, even the above argument cannot be used. The Church appeals to its people on behalf of the noblest works of general Christian enterprise, but the response is often just the alms that might be tossed to an importunate beggar. Many a Christian man who would think \$5 a small Christmas box for his little boy or girl, considers half the amount a large sum to give for the conversion of the heathen world. But as the same man may be giving a good deal for his own comfort and pleasure in the church, his conscience is quieted.

Need we point the moral of all this? It is that the liberality of congregations should be tested not by what they do for themselves, but chiefly and in most cases by what they do for others, and the cause of Christ generally. G. M. G.

The Present a Revival Age.

All who take a deep interest in the progress of the Redeemer's cause, cannot fail to notice the many indications afforded us that fields throughout the world are now white to the harvest. And per-

haps, one of the strongest indications now witnessed in this respect is the mighty and extended movements of the Holy Spirit upon the minds of men in leading them to Christ. The present age is preeminently a revival age, one in which millions are found under the influence of the Holy Spirit yielding themselves to the Saviour. Numberless instances are afforded in the present century of the marvellous working of the Spirit's agency in effecting a change in the hearts and consciences of men. Look, for example, at the mighty power which attended the gospel in Ireland a few years ago, when numbers were pierced in their hearts and many were added to the Lord. Glance again at the coast of Sweden, where no less than 4 or 500 clergymen were brought to a knowledge of the truth out of a body of ministers who knew almost nothing of spiritual religion. Look at a colony of South Australia, where about ten years ago the power of the truth was such that men could not work in the Gold Mines by day, nor women rest in their homes—not less than 500 were brought to confess Christ. See again, the conversion of Father Chiniquy, and hundreds of others in Kankakee, placing their trust in Christ and Christ alone. And need we refer to the revival of recent date, within the pale of our sister church at Cape Breton, in which numbers have been added to the Lord. These examples show to us what God is doing in these days, and that the present is truly a revival age. Clearly are we shown by the instances cited, that if the Apostolic age has gone never again to return, the demonstration of the Spirit and the power which attended the truth still remain. That same invisible and omniscient, one who introduced the reign of grace amid pentecostal showers, makes known to us to-day that he is still ready amid scenes more wonderful even than these to usher in the latter day glory. The truth now proves just as powerful as on former days to the nurturing of the brightest style of virtue, and also for the pulling down of the strongholds of sin and Satan everywhere. Nay, the spirit moves with just as much energy and success now, as in the apostolic age, that it has the same power to move in every community and clime in all stages of

moral and mental degradation down even to the untutored savage. And when we see and hear of such mighty and extended movements of the Holy Spirit upon the minds of men in leading them to Christ, when God is thus visiting varied portions of our earth with showers of revival, what conclusion do we arrive at? What do all these facts force upon us—but this truth, that the field which is the world is now white and ready for the harvest? Is it not a matter of joyfulness and should it not gladden the hearts of God's people when they hear and see such manifestations of the Spirit's power as we now witness in our day? Let us then rejoice when we thus see the Spirit moving among men, and when we see the world on the eve of events which shall forever signalize the triumphs of Jesus over all his foes and make his church the joy and glory of all the earth; and let each congregation within the bounds of our Synod send up their fervent supplications to the God of Heaven that he would visit them with times of reviving. D.

call, and to appoint Wednesday, the 15th day of November current, as the day on which the Presbytery will meet in St. Andrew's Church, Tabusintac, to induct the said Rev. John Robertson into said charge. An Edict to that effect to be served on the two congregations by the Rev. Mr. Robertson. Rev. Finlay R. Macdonald was appointed to preach and preside and induct, and the Rev. W. N. Wilson to address the people, it being understood that if the roads and weather do not permit the Presbytery will not meet on that day, but on another to be afterwards named by the Moderator.

The reports of the Committee appointed to visit Black River and Red Bank were given in, from which it appeared that there is no difficulty in raising in these places the amount required to make up the missionary's salary of \$400; that collectors had been appointed in Black River, and the amount was already subscribed, and in Red Bank the people had subscribed over the amount required. The Presbytery was very much pleased to receive such favorable reports, and having thanked the Committee they were discharged.

Mr. S. Russell, missionary reported verbally that he preaches alternate Sabbaths at Black River and Red Bank, and also in school houses in the adjoining districts in the afternoons of each Sabbath. The attendance at church in both places is very large. The school houses are also crowded. The people appear to appreciate very much the stated services, and exhibit a deep interest in spiritual matters. He has visited in both districts nearly all the people. In each house he generally has religious exercises which consist of reading the Scriptures, exhortation and prayer. He further stated that great necessity existed for the appointment of Elders in both places.

The Presbytery was very much gratified to hear such an excellent account of the labors of Mr. Russel, and trusted that the good work begun so favorably will go on and prosper, and that the cause of Christ will advance in these places more and more.

The Moderator stated that he had called a *pro re nata* meeting of Presby-

Presbytery Minutes.

Presbytery of Miramichi.

NEWCASTLE MANSE,
Nov. 1st, 1871.

Which time and place the Presbytery met according to adjournment. Sederunt, the Rev. Messrs. Macdonald, Wilson, Russell, Missionary, and Mr. Falconer, Elder.

Having been constituted with prayer by the Moderator, the minutes of last regular meeting were read and sustained, also the minutes of *pro re nata* meeting appointing the moderating in of a call to Rev. John Robertson ordained missionary, at present laboring in the charges of Tabusintac and Burnt Church. Also, minutes of adjourned *pro re nata* meeting held at Tabusintac to moderate in said call, were read and sustained.

The Presbyterian call signed by all the Trustees, Elders, Communicants and Adherents, in presence of the Presbytery was laid on the table, whereupon it was resolved and agreed upon to sustain said

tery for Wednesday the 4th October, to appoint the administration of the Lord's Supper at Black River and Red Bank; but that owing to the day being very stormy, and a funeral taking place in Chatham the meeting was not held, but that the Sacrament was dispensed at Red Bank on the 15th Oct., when 45 partook of the ordinance, whereof 6 were for the first time; and on the 22nd the Sacrament of the Supper was administered at Black River, when 25 partook of the ordinance, whereof two were for the first time. The Moderator would now ask the Presbytery to sanction what had been done in dispensing the Sacrament as stated in the above places. Whereupon the Presbytery unanimously approved of the conduct of the brethren, and begged to thank them for undertaking that arduous duty at this season of the year, when the roads are bad and travelling difficult.

A commission was laid on the table in favor of Mr. William Falconer to be representative Elder for St. James, Newcastle.

The Moderator called the attention of the Presbytery to the necessity of appointing a "Presbyterial Home Mission" similar to what is done all over the church in the Provinces in order to make the church self-supporting, and no longer depending on the Home Colonial Committee. It was agreed to adopt it at once, and appoint for that purpose collectors both in Chatham and Newcastle, and that D. Ferguson, Deputy Collector of Customs, Chatham, be Treasurer.

Adjourned to meet at Tabusintac on Wednesday, the 15th current, to induct the Rev. John Robertson into the above charges. Closed with prayer.

W. M. WILSON, *Pres. Clk.*

TABUSINTAC, Nov. 15th, 1871.

Which time and place the Presbytery of Miramichi met according to appointment. Sederunt: Rev. Messrs. Macdonald and Wilson, and Robertson, ordained missionary and presentee to the charges of Tabusintac and Burnt Church. Having been constituted with prayer by the Moderator, the minutes of last meeting were read and sustained. The Edict of Mr. Robertson's induction being returned, duly served and attested, further notice was given at the most potent place of the church, that the

Presbytery were now met and were ready to hear any objections that might be made by any member of the said congregations against the life and doctrine of the Rev. John Robertson, but none having appeared, the Presbytery resolved to proceed to induct, whereupon the Moderator, Mr. Macdonald proceeded to the pulpit and preached an eloquent and appropriate sermon from Ephesians vi. 11, "Put on the whole armor of God that ye may be able to stand against the wiles of the Devil." At the close of Divine service, the Moderator narrated the various steps taken to supply the vacancies since the translation of Mr. James Murray to Dalhousie, and thereafter put to Mr. Robertson the questions appointed by the General Assembly to be put to all ministers previous to ordination, and having received satisfactory replies, he in the name of the Great King and Head of the Church, and by the authority of the Presbytery, inducted Mr. Robertson into the pastoral charge of the congregations of St. Andrew's, Tabusintac, and St. David's, Burnt Church, with the right to all the privileges and fruits arising from these congregations.

The Moderator afterwards addressed the newly inducted minister in a very suitable and appropriate manner on the duties of the pastoral office. Mr. Wilson next addressed the people on their duties and relation to their minister. At the close of Divine service the people gave their minister a warm and hearty welcome at the doors as they retired after the benediction.

Though the day was stormy a large and attentive audience assembled to witness the interesting and solemn services, and appeared to be deeply impressed with the whole proceedings. The union formed between pastor and people promises to be a very happy one. The call presented to Mr. Robertson was very numerously signed, and the harmony and unanimity that prevail in all the settlements augur well for the future prosperity of these congregations. We therefore heartily wish the newly inducted minister "God speed."

W. M. WILSON, *Pres. Clk.*

We are promised the Induction Address for next issue of the *Record*.—
ED. M. R.

Meeting of the Presbytery of P. E. Island.

At St. David's Church, Georgetown, on the 4th Oct., 1871, at which time and place a *Pro re nata* meeting of the Presbytery of P. E. Island met, and was constituted by prayer, by the Moderator.

Sederunt:—Messrs. McLean, Duncan and Stewart, Ministers, Mr. R. Munro, Elder. The Rev. Peter Melville being present, the elect Minister of the congregations of St David, Georgetown and Cardigan. The Presbytery having met for his induction to this vacant charge; and they having, at their last meeting, sustained that Mr. Melville's call was a regular Gospel call, they now proceeded to his induction as the Pastor. The Moderator then stated to the members of the congregation assembled, that he was now ready to receive any objections that may be presented as to the life, literary attainments, and theology of the said Rev. Peter Melville, elect minister, whom the Presbytery is about to induct to the spiritual oversight of these congregations of St. David and Cardigan.

A sufficient time being granted for the above purpose, but none was presented, the induction was then commenced.

The Rev. George W. Stewart of St. Peter's Road, proceeded to the pulpit and led the opening devotions, and preached a discourse from the third chapter and the third verse of the Apostle Paul's Epistle to the Colossians—"For ye are dead, and your life is hid with Christ in God." After the devotional services had been finished, the Moderator addressed the congregation, and showed the various steps that were taken by the Presbytery to secure the services of a minister for this vacant charge. He also put to Mr. Melville the usual questions of the formula as contained in the Directory of the Church, to which he gave satisfactory answers. The Rev. Alex. McLean of Belfast, then addressed the pastor most solemnly on his sacred duties, and not less on his great responsibility as an ambassador of the Lord Jesus Christ to sinners; urging him constantly to seek God's blessing, and that heavenly grace may be abundantly given to him, so that he might labour "*in season and out of season*" for the good of souls, and be a faithful, devoted and successful minister of the cross among the people over whom he had been placed as their spiritual teacher, guide and comforter. The Rev. Thos. Duncan of St. James' Church, Charlottetown, spoke with great power to the congregation, upon the relative duties that ought to be paid to their minister—a regular and devout attendance on all meetings for divine worship, and to

render unto him every respect and obedience as the shepherd of the flock.

The Moderator then, on conclusion of the solemn ceremony of the Induction, led devotional exercises in praise and an earnest prayer, that God would bless the union that now was effected—and that Jesus Christ, the Head of the Church, would honor his servant with much success in this vineyard, and that the people of his charge may be faithful in all their duties. He then closed the meeting with the benediction. Afterwards the congregation gave Mr. Melville a most cordial welcome to their Pastor.

G. W. STEWART,
Presby. Clerk.

At St. James' Church, Charlottetown, on the 26th Oct., 1871, at which time and place the Presbytery of P. E. Island met, and was by the Moderator constituted by prayer.

Sederunt:—Messrs. McLean of Belfast, Duncan of St. James' Charlottetown, McColl of DeSable, Stewart of St. Columba St. Peter's Road, Ministers. Messrs. Kennedy Charlottetown, Martin of Breckley Point Road, Ross of Belfast, Cameron of DeSable, and Campbell of Orwell, Elders. Rev. Thos. Duncan Moderator.

The Clerk read the minutes of the last meeting of the Presbytery, when it was moved by the Rev. A. McLean, and seconded by the Rev. James McColl, that they be sustained as correct, and be engrossed in the Minute Book. The Rev. Peter Melville, the recently inducted minister of St. David's Georgetown, and Cardigan, laid on the table the usual documents and certificates, which being read by the Moderator—they were all sustained by the court. And the Presbytery enjoined him to subscribe his name to the Roll of Members, and to take his seat as a member of Presbytery, and Mr. Melville did so, and received the right hand of fellowship from the court.

The Rev. Mr. Stewart made application, for the next year, the annual supplement of stipend from the "Home Mission Board." Members having expressed their opinion on the application, and granting the usual certificate to the Board; it was deemed, however, necessary to have a united conference between Mr. Stewart's two congregations by a committee of the Presbytery. It was moved and seconded that a committee be appointed, consisting of the following members:—Messrs. McLean, Duncan and McColl, Ministers: and Mr. Kennedy, St. James' Church, Charlottetown, Elder. The Committee to meet in St. Columba Church, St. Peter's Road, on the 30th Nov. at 6 o'clock, evening, being the last Thursday

of November. The Rev. Mr. Stewart was enjoined to invite to the same, the Trustees and Session of St. Andrew's, Brackley Point Road, to confer with the Committee. The Rev. James McColl to conduct the devotional services.

The Rev. James McColl of DeSable, read a statement in which he complained of a deficiency of his stipend. The Presbytery considered the statement and the complaint, and in order to settle the matter to all parties satisfactory, a conjoint meeting of all Mr. McColl's Mission Stations should meet the Presbytery to consider the subject complained, in DeSable Church, on the 28th December, at 11 o'clock, forenoon.

The Rev. Peter Melville, of Georgetown, to lead devotional services and to preach in the Kirk.

The Presbytery then adjourned to meet in DeSable, on the last Thursday of Dec., at 11 o'clock a. m., being the 28th day of that month, 1871.

G. W. STEWART, *Presby. Clerk.*

Pictou Presbytery.

ST. ANDREW'S CHURCH, PICTOU,
29th Nov., 1871.

Which time and place, the Pictou Presbytery met according to adjournment, and was constituted with prayer. There were present—Revs. Messrs. A. W. Herdman, A. Pollok, W. Stewart, N. Brodie, C. Dunn, J. W. Fraser and W. McMillan, and James Hislop, Andrew Murray and Mr. Nicholson, Elders.

In the unavoidable absence of the Rev. D. McRae, Moderator, the Rev. Mr. Pollok was unanimously requested to take the chair, which he did accordingly.

The minutes of last meeting were read and sustained.

Letters of apology for absence from Revs. Messrs. McRae, Anderson and McCann, and Alex. McKay, Esq., were read and sustained.

Commissions were received from Pictou Kirk Session in favor of James Hislop, as representative Elder, from Roger's Hill and Cape John, in favour of Andrew Murray, and from Wallace and Pugwash in favour of Mr. Nicholson, all of which were sustained and their names ordered to be added to the Roll.

Messrs. Fraser and McMillan gave a verbal report of their labours in Cape Breton.

Mr. Pollok, Convener of the Committee on Cape Breton affairs, submitted a letter received by him in answer to application on behalf of the destitute parts of Cape Breton. Whereupon, it was moved by Mr. Brodie, seconded by Mr. Herdman, and unanimous-

ly agreed to, that the Presbytery express its gratitude to the Colonial Committee for their continued interest in Cape Breton, and at the same time regret that they have not as yet been successful in finding and inducing a Gaelic speaking missionary to visit, and labour in that interesting field; and express also their gratification with the report of the delegation who visited the Island in September, and that the thanks of the court be conveyed to those gentlemen, for their diligence in fulfilling their commission; and having learned from their report, that the church which is in the course of erection at Loch Lomond is being carried on with praiseworthy zeal, instruct the Clerk to ask the Colonial Committee if upon the usual guarantee being furnished, they, (the Colonial Committee) will grant one hundred dollars in aid of said church.

With reference to the Widow's and Orphan's Scheme, it was resolved to defer consideration thereof until next quarterly meeting, when it is hoped the Convener will be present.

The Rev. Mr. Dunn having applied to the Presbytery to recommend the Colonial Committee to give a building grant of Fifty Pounds stg., for St. Philip's Church, Westville. It was moved by Mr. Stewart, seconded by Mr. Fraser and agreed, that the Presbytery agree to consider the matter on application being made by the Trustees.

It was agreed to certify Rev. Messrs. Anderson, Stewart, McCann and Dunn to the Home Mission Board for their half-yearly supplement due 1st Feb., 1872.

The following appointment to vacant charges were then agreed to:

Earlton, Dec. 24th, Rev. Mr. Anderson.
" Jan. 14th, Rev. Mr. Stewart.
Barney's River, Dec. 31st, Rev. C. Dunn.
" " Jan. 21st, Rev. A. Pollok.
" " Feb. 18th, Rev. C. Dunn.
West Branch River John, Dec. Jan. and Feb., Rev. R. McCann.

According to notice at last meeting, the Rev. Mr. Pollok referred to the necessity of some action being taken to secure better order and more uniformity, in the administration of the Sacraments of Baptism and the Lord's Supper, &c. Whereupon it was moved by the Rev. Mr. Fraser, seconded by Mr. McMillan, and agreed to, that for the more orderly arrangement of public worship in accordance to the laws and well established practice of the Church of Scotland, and due administration of the Sacraments of our Church, the Ministers of this Presbytery be recommended to form themselves into a Church Service Society, to hold meetings once a month, (or as may be agreed upon at their first meeting), the first meeting to take place on Tuesday 16th

day of Jan., 1872, at 2 o'clock P. M., at which meeting rules for future meetings be agreed upon.

It was moved by Mr. McMillan, seconded by Mr. Fraser, and agreed upon, that 11 o'clock be the hour of meeting of the Presbytery, until further notice.

Adjourned to meet in new St. Andrew's, on Wednesday, 28th Feb., 1872, at 11 o'clock, A. M.

Closed with the benediction.

W. McM., *Pby, Clk.*

News of our Church.

Our Missionaries.

A private letter has been received from Mr. Robertson, dated Glasgow, Nov. 7th, in which he says, "We were landed at Liverpool on Saturday morning, all well. The Rev. Dr. Graham of the R. P. Church called on us, and invited us to tea on that evening. Sunday morning we all worshipped in his church, and in the evening Mr. Murray preached. After the service there was a special prayer meeting to ask God's blessing on us and the mission. I should tell you that by the kind letter of Mr. Morrow, Halifax, to Mr. Allan's agents here, all our goods (some 50 packages) were passed free across the Atlantic, and the agents have also stored all free of charge until our return from Scotland. We decided to go by the *S. S. Great Britain* to Melbourne. She is to leave Liverpool on Dec. 15th. She will probably make the passage in 60 days, whereas a sailing vessel would take 100. Thus if we get to Melbourne on Feb. 15th next, and get a vessel going down to the Islands, we will not require to remain until May for the *Day-spring*. When I went to the agent of the *Great Britain* to take our passages, and mentioned our circumstances, he agreed, especially as we made up a party of six, to let each go for £50 stg., instead of 55 guineas, a reduction of £15 10s stg. to each couple. As Messrs. Murray and McKenzie received £100 stg. each from their Church for their passage to Melbourne from Liverpool, this suited them admirably. I received £80 but would have received more had I asked for it. Captain Smith, of the *Peruvian* was extremely kind to us all. So were all on board his ship. We are all quite well," &c., &c.

It is very gratifying to find that our Missionaries meet with so much kindness and generosity in every quarter. We trust that at many home altars and congregational

prayer-meetings, they are often remembered. The Lord convey them in safety to the New Hebrides, and prosper their work!

Widow's and Orphan's Fund.

Rev. Mr. Caine of St. John, acknowledges the receipt of \$5 from R. C. Harris, of Dalhousie, Restigouche, which he will hand over to the local Treasurer. At a meeting of the St. John Presbytery a Committee consisting of three laymen was appointed to solicit subscriptions to this fund. It has too long been a disgrace to our Church in these lower Provinces that no fund has been provided from which aid might be given to the widow's and orphan's of those who have died in their Master's service. Any one who thinks at all seriously of this matter will see the urgent necessity for making a strong effort to raise a fund for this purpose. Indeed, without such a fund the work of union may be seriously hindered. We are the only one of the four negotiating churches which have no widow's and orphan's fund, and we have no reason and certainly no right, to expect that our neglect in this matter will be overlooked by the other Synods, and that they will permit us to go into the union without a sum of money sufficiently large to correspond to our number, and the probable calls we may make on the united capitals. We sincerely trust that many in both Provinces will imitate the good example set by Mr. Harris of Dalhousie, and forward to any of our clergymen sums of money in aid of so necessary and desirable an object. We have no right to expect that the clergymen themselves will turn out as beggars in this matter. There are, perhaps, objects for which they may personally solicit subscriptions, but this is certainly not one of them, and we trust that the Elders and Trustees and active members of our congregations within the bounds of the Synod will rouse themselves and put forth the most vigorous efforts on behalf of the Widow's and Orphan's Fund of our Church.

St. Andrew's S. School, Halifax.

The scholars of this school during the past month purchased and paid for a very superior Cabinet Organ for the use of the school in the service of praise. The instrument is one of Mason and Hamlin's, and is a very fine one of its class. It cost \$120. Several of the scholars deserve great commendation for the energy and industry displayed in raising the necessary funds. Some got up bazaars among their little friends, and others set out with subscription lists; the result was the purchase and payment of the organ. And no sooner did

they begin to use it themselves than they generously put it at the disposal of the Minister and Elders for the use of the prayer meeting on Friday evenings.

It deserves notice that the school supports a boy at the Industrial School, has from its own former industry a partly endowed library, and contributes towards the *Dayspring* Mission Brig.

THE Congregation of St. Stephen's, St. John, have begun the schedule system to raise money for the Presbytery Home Mission. Several young ladies have given their services as collectors in the different districts. Three districts have been formed and two lady collectors will begin at once the good work in each district. We hope to hear of their efforts being crowned with a measure of success that will astonish even the most sanguine of its friends. Surely it will not be long before all our congregations will adopt this system of raising funds for our Missions, instead of trusting to the terrible uncertainties of the old plan of plate or church door collections. Let every one think of the effect of a stormy Sunday on the money raised for any scheme of our Church. What is to become of our Missionaries if they are to depend for their salaries on the chance and probabilities of weather, treacherous memories, and all the circumstances that go to make a full church an empty church on the particular day on which the collection is to be made?

WE understand that the Rev. James Bennett and Rev. R. J. Cameron, of St. John, have gone to visit the Presbyterian churches and congregations at Woodstock and Richmond, as delegates from the two Presbyteries of St. John. Their object is to endeavour to harmonize matters in these districts so that the people belonging to the two Presbyterian bodies may be induced to unite in calling and supporting one man instead of each getting a minister to perpetuate disunion, and drag out a miserable existence. We hope to have a full and satisfactory account of their visit in time for the January number of the *Record*.

The Ringing of the New Bell.

Thursday, the 9th of November, was an auspicious day in the history of St. Andrew's, Pictou. The readers of the *Record* will recollect that we drew attention, some time ago, to the fact that a movement was on foot for clearing off the debt of the church. This was set about in real earnest, the men of means coming nobly to the front and putting down their thousands. In the

meantime a bell was presented by Capt. David S. Crerar, to be rung when the debt was paid off and not till that was done. The Pictonians were equal to the task, and we take, with pleasure, the following paragraph from the columns of the *Standard*, giving the full particulars:—

ST. ANDREW'S CHURCH, PICTOU.

The congregation of St. Andrew's, in this town, has to congratulate itself on the fact that the debt which existed on the new church has been paid off. The amount of the debt was \$8,000, the annual interest of which was a heavy burden upon the congregation. Last winter it was determined to make an effort to pay off this debt. A meeting was called to consider the matter. After some discussion two members of the congregation, John Crerar and William Crerar, Esqrs., offered to pay a thousand dollars each, if two others would contribute an equal amount towards the extinction of the debt. This offer was accepted by William Gordon and Rodrick McKenzie, Esqrs. who came forward and agreed to the proposal. It was therefore finally arranged that these four gentlemen would pay a thousand dollars each, and that the rest of the congregation should make up the balance. A subscription list was at once opened and headed by the four gentlemen named above for a thousand dollars each. The balance was subscribed by members of the congregation with the exception of a few dollars, and on Thursday last at a meeting of the congregation the amount was paid in and the church declared free of debt. On this announcement being made the new bell presented by Captain David S. Crerar, was rung for the first time by the Rev. Mr. Herdman. On the same occasion a very handsome Bible costing \$40 was presented for the use of the pulpit by Miss M. A. Forbes, of Abercombie Point.

The Committee of the church made suitable acknowledgment of both these well timed presents to the church.

St. Andrew's Church, Chatham, N. B.

This church was re-opened for public worship on the first Sabbath of October last, having been closed for two months, during which it underwent a thorough overhauling. When it was at first decided to paint the whole of the inside of the building—walls and pews—it was never for a moment supposed that the work would assume the great undertaking it afterwards turned out to be. The Committee appointed to carry out the resolution of the Trustees, anent painting the church, sought out the

most skilled workman that could be obtained, and having secured his services, the work began in right earnest, and soon the whole internal appearance was completely transformed. And now, as the eye rests upon the whole after the work is done, and sees the artistic beauty of the workmanship, one cannot help exclaiming: "There is not a handsomer church than this in the Province." Let us try to describe it:—The ceiling is painted in distemper, and, in order to relieve the striking contrast of the heaviness, of the old cornice and flatness of ceiling, the old cornice is extended by working a standing Ogee leaf in stucco, and to counterbalance it a closing cornice in ceiling is interwoven with shell-work in lower part of cornice, known as *plate-band*, which is changed into a bas-relief adorned with rosettes eight feet apart on dark ground in stucco, combined by interlinings in accordance with five rosettes in ceiling, which are acting as ventilators. The walls are painted in oil and varnished in blocks of light brown Italian marble. The blocks measure four feet by two. In order to break the sameness, the windows are cased in white Silesian marble. The walls rest on a heavy basement painted in light oak wainscotted. The style of the drawing is *composite*, the nearest to Gothic. The pews, as well as the rest of the wood work, are painted light oak and varnished. The pulpit has not yet undergone any change, but on an early day is to be remodelled and built more in accordance with the rest of the interior of the church. The aisles are laid with matting, and this again is covered over with carpeting. The heating apparatus has long been a source of vexation and annoyance. There being no basement where the most approved methods of heating could be placed, the old plan of heating with stoves in the church, with long stretches of piping extending along the aisles, has hitherto been the method of heating adopted; but now new flues have been built, new stoves put up, the long stretch of pipe taken away, and an entirely different method adopted with complete success. In the coldest day in winter the church can now be made as comfortable as a household parlour. The choir seats in the gallery have been all lined and cushioned with scarlet damask. The vestry has been carpeted and furnished with every needful and useful requisite. Over the main entrance, in a few days, a large lamp will be hung. So that nothing has been left undone to render the place worthy of the sacred purpose for which it was at first dedicated. Neat and expensive though these improvements have been, the whole has been paid, and not a cent of debt remains on the building.

The Committee appointed by the Trustees to superintend the operations were Messrs. McLuglan and Ferguson, and not a little credit is due to these gentlemen for the beauty and neatness in which the work has been completed. They were unwearied and painstaking in the discharge of their onerous duties. We are sure they have the congregation's deepest gratitude, and we earnestly trust they will never weary in well-doing.

The designer and painter was Mr. Francis Boeckler, of Newcastle. The taste and skill he has displayed in this undertaking, prove him to be a workman of superior ability indeed. His power and genius were not hitherto called into exercise. His workmanship, however is his best credential.

It is abundantly evident that the congregation of St. Andrew's is not asleep. It is a little over three years since the Rev. W. M. Wilson, the present pastor, was inducted into the church. At that time there was a debt of over £600 ev. on the building with little prospect of its being liquidated. But perseverance overcomes difficulties. An effort was made with heart and hand to wipe the whole away. The effort was successful. The ladies got up a bazaar of fancy and useful articles to pay off the balance that remained. This, too, was successful, and the whole was paid. The church then clear of debt is now beautiful and adorned in a manner that speaks volumes in praise of the people. But even after accomplishing all they have done they are not going to rest contented. They feel that another very important work must yet be undertaken. The minister lives too much isolated and apart from his people. His manse is too far away from the church. It was convenient enough whilst old St. Andrew's stood, but now that the new church is in the middle of the town, the manse must likewise be brought nearer the church, and in a more central situation. Besides the present road to the manse is disagreeable and dirty. Before long then we shall hear of a handsome manse erected on some desirable spot not far from the church. We hear, as a climax to all these great improvements, that the minister's salary is to be increased, but how much we have not heard. This is a step in the right direction. A useful minister must be retained by all possible means, otherwise those who can appreciate energetic and faithful workers will throw temptation in the way. In these days when the church is almost beseeching men to remove to larger spheres of usefulness and influence, it is the wisdom of the people of the church to do their part well. This is especially true of such congregations as St. Andrew's, Chatham, whose pulpit is so ably filled and whose

pastoral duties are so faithfully done by a clergyman of mark, such as Mr. Wilson. In their good work and in their generous gifts they will themselves be blessed, and no doubt the cause of the Redeemer's kingdom will be advanced.

We regret the non-appearance of the "Notes of the Month" for the present issue. The writer, R. J. C., having been from home on professional duties till too late, was unable to forward his manuscript in time.

Intelligence.

Statistical Report of the Church of Scotland in old Canada for 1869.

A copy of this Report has been sent us, and we gladly make room for almost the whole of it, as, like everything that comes from the hand or pen of Mr. Croil—the Convener of the Committee—it shows accuracy, thoroughness, and a literary finish that seldom characterizes "Reports." We in the Maritime Provinces take a great interest in the welfare of our inland sister, and this report gives us a good idea of how she has fared from 1866 to 1869; for no Statistics were published for 1867 and 1868. It has cost great labour to get these issued; for there, as with ourselves, there are ministers and congregational managers who will not forward returns, and others who leave the matter to the eleventh hour; and yet others who, after repeated solicitations, favour the Committee with "skeleton reports" at the *twelfth* hour."

Mr. Croil says: "The comparison, so far as it can be drawn, between the statistics of 1866 and 1869, is both interesting and suggestive. In the first place it appears, plainly enough, that we are not an aggressive Church. We had 107 Ministers in charges in 1866; in 1869 we had 113. Then, we had 126 Congregations on the Roll of the Synod, now we have 129—a very modest increase

for three years. The number of families in connection with the Church in 1866 was 10,653; in 1869 we number 11,433—an increase of 780 families in three years. At the former date we had 8,393 Sabbath School Scholars with 381 Teachers, latterly we report 9045 Scholars and 998 Teachers—increase of 652 Scholars and 17 Teachers. The number of communicants has increased in like proportion, from 14,850 in 1866, to 15,847 in 1869. Taking into account the natural increase of our population, we have done little more than to maintain our position; but it is something to have done even this in the face of so many Christian rivals in the field—active, aggressive rivals—friendly rivals though many of them be. We had 19 vacant charges in 1866, at the present time there are 15. The total number of Ministers on the Roll is 130, of whom eleven are on the list of retired Ministers, five are Professors in Queen's College, and one a Professor in Morrin College.

Important changes have transpired among us since the publication of last Report. Venerable Fathers in the Church, middle-aged men in the midst of their years and in the days of their greatest usefulness, young men, full of Christian life and zeal—eleven ministers in all—have been removed from us by death. Four received the sanction of the Synod to retire from ministerial work; twelve demitted their charges, of whom four are now in Scotland; two are in the United States; two connected themselves with other churches, one was elected a professor in Queen's College; three are still with us as ordained missionaries. During the same period nineteen students of Queen's and Morrin Colleges have received licenses to preach, and have been ordained and inducted to charges. Two ordained ministers came to us from Nova Scotia, one from New Brunswick, while seven, formerly on the list of ordained missionaries, became the pastors of settled charges. The number of ordained missionaries is eight. (Messrs. Black, Borthwick, Nicol, McLennan, Hutchinson, Paul, McLaren, Kitch): and the number of Licentiates not engaged in the work of the Church, four (Messrs. Douglas, McQuarrie, Jamieson, Hart). The number of Elders reported to your Committee is 542; seven hundred

and thirty couples were united in marriage by ministers of our church in 1869; eighteen hundred and eighty little ones were received into the visible church by the sacrament of baptism, and six hundred and forty one funeral services were conducted during the past year.

Turning to the Financial Department, it is refreshing to find such a very decided, and, indeed, unprecedented manifestation of increased liberality pervading every portion of it, as calls for thankfulness and bids us take courage. Although the failure of the Commercial Bank, in October, 1867, occasioned the loss of more than \$100,000 to the Church and College, and was followed by the discontinuance of the annual Government grant to our University of \$5000, these occurrences would seem but to have awakened the dormant energies of the Church at large, to have provoked its membership to love and good works, and infused a spirit of self-reliance which cannot fail to be beneficial. The College difficulty has already been got over by the institution of a voluntary Endowment Fund, exceeding \$100,000, while, on the other hand, the creation of a general Sustentation Fund has been resolved upon by the Synod, and bids fair to make up for the losses sustained by the Temporalities' Board.

The voluntary subscriptions for stipend in 1869 exceed those of 1866 by \$9632, while the average stipend paid from all sources has risen from \$750 in 1866 to \$780 in 1869. During the same period the arrears of stipend have sensibly diminished. The sum grimly chronicled under the heading of "arrears" for 1869, is \$2749 less than the similar black list of 1866, and \$8299 less than what was then deliberately estimated to be the actual amount due. The existing sum, \$5622, is, however, sufficiently large to demand the attention of Presbyteries, whose peculiar function it is to see that such irregularities are "stamped out." After a close scrutiny of the separate items of arrears, it appears to your Committee that instances may be cited in which the figures have assumed a chronic form—in other words, that arrears are acknowledged in these columns, the chances of which being liquidated during the incumbent's lifetime are so very slender as to raise the

question whether it would not be better for all concerned that a portion at least of the sum should at once be "written off" as a very bad debt, that old contracts be cancelled, fresh arrangements entered into between the Minister and his Congregation, and that thereafter business should re-open *de novo*, just as if nothing had happened.

Another marked feature of importance is the increase observable in the ordinary Sabbath collections, equal to 40 per cent; *i. e.* the collections for 1866 were \$11,772; for 1869 they were \$16,316— increase \$4544. A like gratifying result is noticed in the contributions to the schemes of the Church, all of which are larger than those reported in 1866, with the exception of the French Mission Fund, which remains at the same figures, \$800. The whole sum contributed for Home Missionary purposes during the year 1869 was \$12,547.37.

The sum of \$2,797 was last year added to the invested capital of the Ministers' Widows' and Orphans' Fund, which has now risen to nearly \$60,000. The number of annuitants is at present 30 widows and 33 orphans. There was contributed for the Juvenile Mission to India \$605. At the same time, as numerous blanks in the columns for the Schemes testify, there are many congregations whose love for this or that particular scheme has cooled down to zero. To be exact, twenty-eight congregations only out of one hundred and thirteen have made entries in each of the columns for the Schemes of the Synod and the Presbytery's Home Mission.

The reported contributions for "all purposes" amount to \$137,986 being, \$44,894 in excess of the sum similarly reported for 1866. Respectable though the amount be in itself, your Committee feel well assured that it falls far short of the actual expenditure of the year, in proof of which it need only be mentioned that while the sums reported as having been paid to the Endowment Fund of Queen's College during the year 1869 amount to \$35,511, the aggregate acknowledged by the College Treasurer to the 15th of December is \$40,453. Another palpable omission occurs in the congregational return from Three Rivers, in which it is stated that "the total ex-

penditure for all purposes amounts to \$728," whereas your Committee know certainly that during the past year some \$3000 of debt upon the Church property was paid off in the most handsome manner. Nevertheless, as the figures stand in this Report, the average contribution of each communicant for the past year was \$8.70: a similar calculation applied to the figures for 1866 yields only \$6.27 per communicant.

The number of Manses is 83 against 77 in 1866; a net increase of six. There are still 47 congregations—too large a proportion by far, who have not yet provided a home for their Minister.

The total value of Church Property is represented by the goodly sum of \$845,620, which, were it divided equally among these 129 congregations, would invest each with freehold property to the value of \$6500. Included in this gross amount is the valuation put upon 3250 acres of Glebe lands, worth, at a liberal estimate, \$20 per acre, leaving in round numbers \$750,000 worth of insurable property. Negotiations are at present under consideration between a Committee appointed by the Synod and the Queen Insurance Company, whereby—for a valuable consideration—it is proposed to recommend that the Insurance upon the whole of the Church Property be effected with this Company. The Committee having fully satisfied themselves as to the standing and reliability of the Company there remains only the difficulty of inducing the large number of parties interested to fall in with an arrangement that, if carried out, would yield an annual revenue to the Church of \$2000, at the same time that the Church Property in question would be insured against all risks from fire *at as low a rate as can be effected with any other respectable Company*. In the opinion of your Committee, it will be a great mistake if the Church does not fall in with the proposal.

The debt resting upon this large amount of Church property is only \$54,346, which is less by \$29,080 than the encumbrance upon the very much smaller amount of property held in 1866; and it is within the knowledge of your Committee that with two or three exceptions the debt of 1866 has been entirely liquidated, and that the present

indebtedness results from the erection of a number of costly new churches within the last few years.

The last column of the statistical table shews that the sum of \$21,421 was expended during 1869 in the building and repairing of Churches and Manses. In this it is manifest that the reconstruction of St. Andrew's Church, Montreal, is not included, as the sum of at least \$10,000 must have been incurred in restoring it to its original beauty. This case is noteworthy, however, as at least one instance—and several others might be added—of the risk to which Church property is liable from fire, even when entrusted to the ever-watchful eye of a "care-taker," and also of that wisdom which insures such property to as nearly its full value as possible.

One admission your Committee desire to make before concluding their report. It is this: that the preceding array of figures, at the best, represent very inadequately the real amount and nature of the work that is being done by the church. Much of that work is of a kind that cannot be subjected to arithmetical computation. The *all-important work* goes on silently and unseen. "The Day" alone will reveal it; and could christian ministers at all times feel this to be true, it would be a source of great encouragement to all who "preach the Word" to "be instant in season and out of season," "always abounding in the work of the Lord."

Even the outward and material work of the Church does not, by these statistics, sufficiently appear. It would require larger limits than your Committee propose to themselves for this report, as well as more extensive information than they are possessed of to traverse the whole scope of the Church's operations during the by-gone three years. For the present it must suffice to state that since 1866 your Committee are cognizant of the building of twenty-four new churches (exclusive of St. Andrew's, Montreal), that a number of others have been enlarged, embellished, and thoroughly renovated, and that the old time-worn barn-order of church architecture is rapidly giving way to graceful and appropriate designs after the early English Gothic styles.

Congregations that in 1866 were op-

pressed by a load of debt have since then rid themselves of the incubus and assumed a respectable position on the roll of Synod. Others that were then weak—depending chiefly upon external aid for the maintenance of religious ordinances—have become strong; not only self-supporting congregations, but also liberal contributors to the Schemes of the Church.

Your Committee are thus led to the conclusion that, from whatever point of view the statistics of 1869 are regarded, they afford evidence of a healthy tone pervading the Church, and of satisfactory progress being made.

All which is respectfully submitted.

JAMES CROIL,
Convener.

Montreal, 1st October 1870.

New York.

There are 470 places of worship in New York. Of these 380 are Evangelical and 40 Roman Catholic; Protestant Episcopal 92; Presbyterian 70; Methodist 58; Baptist 46. There are 266 city missionaries.

Gilbert Islands.

These Islands form a part of the Polynesian group, containing a population of from 30 to 40,000, who, at one time were hopelessly degraded and depraved. In 1857 missionary work was commenced among them, and very gratifying results have followed. Their language has been reduced to a written form, primary school books have been printed, and also more than half of the New Testament; hundreds if not thousands have been taught to read, the gospel has been preached and small churches have been organized. Much has been accomplished in the short space of 14 years.

Island of Formosa.

This interesting mission of the English Presbyterian Church is about to be strengthened, by two additional missionaries. Dr. Matthew Dickson, and Rev. William Campbell, were solemnly set apart for mission work on this Island, on the 19th July. The gospel has achieved a marvellous success in Formosa, and God is evidently working by the instrumentality employed.

Friendly Islands.

Fifty years ago these Islands were sunk in the grossest darkness of heathenism. Now over 30,000 natives regularly attend Christian worship, and contribute over 15,000 dollars per year to religious objects. They also sustain 250 day schools with 15,000 pupils.

Prome, Burmah.

Two Burmans and six Karens have recently been baptized in Prome. The little band here are gradually becoming strengthened, and church members are more and more convinced of the fact that they ought to support their own pastors without any foreign aid. Several Burmese Christians now devote a tenth to benevolent purposes. Let the readers of the *Record* note this fact.

Ferozepore, India.

Baboo Maya Dass, a native of this town, and a well educated man, has lately become a convert to christianity, the first from Ferozepore. His conversion produced quite a panic in the city. Hundreds of families on the day of his conversion cooked no food in their houses, being so overwhelmed with grief. The cause of this grief was owing to the fact that he belonged to a very high family, and held an important position in society. Thousands of rich people endeavoured to dissuade him from the step, but he boldly expounded the scriptures to them and asked them in the end if he was to be blamed for doing that which he thought right.

Western Turkey.

Dr. West, who has lately spent ten days at Gurun, says he is quite pleased with the contrast from what he saw there ten years ago; then there were only about eight families who called themselves Protestants, now there are over sixty; ten or fifteen have been added during the winter. Members are joining the church, and numbers of others are hopeful christians. Their chapel is too small and steps are about being taken to enlarge it and build a new one in another district. Women now walk three miles to church, carrying their babes either in their arms or on their backs.

Mahratta Mission.

This mission, situated in Western India, now seems to be in a prosperous condition. Opposition to a large extent has been broken down, and the Gospel is exerting a beneficial influence. The first convert to Christianity, however, caused a serious commotion. The rage of the people knew no bounds, and though restrained from doing acts of violence, yet they cried out, "Kill him, bury him, beat him." If he had died it would have been better. Several pastors now labour in this field.

Glasgow, Scotland.

There are no less than 130,000 nominal Protestants in this city who attend no place of worship. Is there not much home heathenism in our towns and cities.

Eastern Turkey.

In the Village of Komatsor, quite a stir has been caused of late, on account of a priest who has been well nigh reckoned Protestant for some time. Lately he has espoused the Protestant cause and has been joined by several others. Being well read and very popular, his conversion is much talked of and has produced great excitement. He also seems to have suffered much persecution for his love of the truth. The villagers drew up a petition to Government and hoped to cast him out of the village, alleging that he is a thief, having carried some over to the Protestant faith. He is in extreme poverty, and the missionaries have felt so much interest in him, that they have contributed something out of their own pockets to keep him—and his family from starving.

Holland.

The great National Assembly of the representatives of the Netherlands Missionary Societies, has lately been held. It is said to have been one of the most remarkable gatherings of Missionary supporters that has ever taken place, there having been some twenty thousands persons present. It was convened in a forest, near Utrecht, and about thirteen different societies were represented. Many looked forward to the day with eager

anticipation, and vehicles of every description were brought into requisition. Doubtless good results will follow from the deliberations in which they were engaged.

Scotland.

A remarkable revival is now going on in the North of Scotland, among the fishermen of the Banffshire coast. A short time ago a Free Church minister there admitted to the communion, for the first time, one hundred and sixteen persons of all ages, the whole of whom professed to be the fruits of the awakening in his parish.

Mahommedans of Africa.

At a late meeting of the London Presbytery of the English Presbyterian Church, an address was given by the Rev. E. W. Blyde, M. A., a native of Africa, a Presbyterian Minister, and Professor of Arabic in Liberia. The object of his visit is to strive and enlist sympathy on behalf of the missionary enterprise among the Mahommedans of Africa, to which he had devoted his life.

Finland.

A remarkable revival of Christianity has lately taken place in Finland, accompanied by a loud call for more Missionary labourers. A new law has lately been passed by the Lutheran diet, extending religious freedom to all religious denominations, which promises to result in great religious changes for Finland.

Articles Selected.

The English Prelates in Glengarry

LOCAL OPINION OF THE "MISSION SERVICES."

The Presbytery of Abertarf have just met at Invergarry, and this being the first meeting since the month of August last Mr. Cameron, minister of Glengarry, reported that on the 3rd September the Right Rev. the Bishop of Winchester had preached in the parish church of Glengarry, and that on the 10th of the same month the Right Rev. the Archbishop of York had preached there; that on both occasions the services were conducted in accordance with

the forms of the Church of Scotland. Having in view the discussions that had already taken place on this subject throughout the country,

MR. CLERK, minister of Kilmallie, proposed a deliverance by the Presbytery to the following effect:—

The Presbytery find that Mr. Cameron was fully authorized, in terms of the Act 11 of Assembly, 1871, to avail himself of the services of the Right Rev. the Archbishop of York and the Right Rev. the Bishop of Winchester, inasmuch as they are both ordained ministers of the Church of England—the other established Church of this Empire—and conducted the said services according to the usual forms of worship observed in the Church of Scotland. The Presbytery further express their earnest wish that the time may soon come when there shall be a free and brotherly interchange of ministerial services among all the Churches which agree in the essential doctrines of our common Christian faith.

This finding was supported by Mr. Macintyre, minister of Boleskine, and Mr. Cameron, minister of Kilmonivaig, and approved of—Mr. Cameron, minister of Urquhart, dissenting, for reasons to be given in.

MR. CLERK, in moving this finding, said that with the matter to which Mr. Cameron's report referred as it first stood, they, as a Presbytery of the Church of Scotland, had every reason to be satisfied. They must rejoice in seeing the ministers of a Church differing from theirs in forms and observances, but agreeing in the infinitely more important matter of doctrine, cast off the trammels of these forms, and on the ground of our common faith and common hope occupy their pulpits as Christian brethren. He would willingly avoid saying more, but he felt himself in duty bound to protest openly and strongly against the treatment their Church had received in many of the extraordinary letters which had appeared on the subject of the now famed Glengarry preachings. In doing so he did not wish to disparage or vilify other Churches, but merely to defend the position and the privileges of their own. If the distinguished prelates who conducted that latest of missionary enterprises among the benighted heathens of Glengarry had seen proper, in their letters published in reference to it, manfully to vindicate the step of Christian liberty which they had taken, they might have inaugurated a brighter day for all the Churches in our land, a day of greater freedom and love. But after having done a truly worthy act, they laboured hard to destroy its value, and to throw contempt upon those in whose behalf it was done. They would not acknowledge that

they preached in a Presbyterian church—it was merely a building. They did not preach to fellow Christians, but merely conducted a mission service as if among the heathen—as the Apostle Paul did at Philippi, where there were no Christians till he made converts by his preaching. This ignoring of the previous existence of Christianity in Glengarry was all the more absurd from the fact that the programme of the usual service in the parish church was faithfully followed out, leaving it uncertain which the converts really were. The tone of their letters became still further unintelligible when it was remembered that they were both distinguished members of the Legislature by which the Church of Scotland, as well as the Church of England was upheld, and could not be ignorant that the leading doctrines of both Churches were the same. One would fain hope that it had become unnecessary to assert that holding the truth as it is in Jesus, and not a prelatial form of church government, or ceremonial observances, constitutes a church. The Church of Scotland might claim to have received that truth at the Reformation, to say the least of it, as fully as the Church of England, and to have maintained it as strenuously, under circumstances the most trying, ever since; nor could it be said that their Church in the northern part of the island had been less successful in instructing the people in the truths of religion than the more wealthy and powerful Church of the south. In these letters they figured as the Kirk, not the Church of Scotland, a mode of attempted disparagement which he would characterise as spiteful, small, and exceedingly vulgar. In treating of the subject which was then before the Presbytery, the Episcopal Synod of Moray and Ross had exhibited a spirit more in keeping with the ninth than with the nineteenth century. Bishop Eden not only regretted that the Bishops had preached in Glengarry, but seemed by some mysterious process to conjure up dead visions of atheism—communism in connection with following out such a practice. Could he for a moment believe that the Gospel could not be acceptably preached without certain robes, and without reading prayers from a book, it certainly would lead him to atheism. And as to communism, the chief danger to their country in the future arose from the antagonism of class to class which Bishop Eden and his Scottish Episcopal brethren help to aggravate by striving to gain over certain classes to a form of worship which had always been disliked by the great body of the people. Scotland had long resisted the ritualism which many would thrust upon them, and he had no

doubt would continue to do so, preserving the simple forms of her own worship, and the free constitution of her church, whose pulpits are open to clergymen of all kindred denominations. He hoped that in this other churches would follow their example; that they might all co-operate in overthrowing the kingdom of darkness and sin, and in advancing the Redeemer's kingdom of light and righteousness and peace.

A similar case, in which a clergyman of the Church of England had preached in the parish church of Kilmonivaig, was reported by the minister, Mr. Cameron, and the Presbytery pronounced the same deliverance on it as on the Glengarry case.

Agents will please take notice that all arrears should be paid up to the end of the year. It is the desire of the Committee of Management that the publishers, who have always been accommodating and punctual, should not be put to inconvenience.

All remittances must hereafter be made in Dominion Currency or equivalents.

NOTICES, ACKNOWLEDGMENTS, &c.

MEETINGS OF THE HOME MISSION BOARD.

There will be a meeting of the Board in St. Matthew's Church, Halifax, on Thursday Dec. 14th, at 3 P. M., to determine the amounts requiring to be drawn from the Colonial Committee for the current year ending 1st August, 1872, and for the transaction of other business.

There will be a second meeting of the Board in St. Andrew's Church, New Glasgow, on Tuesday, Dec. 20th, at 11 o'clock, to finish business left over at the former meeting.

Congregations requiring supplement should send to the Convener or the vice Convener, Rev. D. McRae, their applications before the last meeting. Clerks of Presbyteries are requested to notify the Convener of the action of the Presbytery with regard to the missionaries or supplemented charges within the bounds.

G. M. GRANT, *Con. of the Board.*

FOREIGN MISSION FUND.

Collection at Salt Springs, per James McLeod \$33 75
Collection at St. James's Church, Charlottetown, P. E. I. Cy., £22.... 70 50

Half amount collection at union farewell missionary meeting at New Glasgow, per Rev. A. Pollok . . . 31 95
Collection at St. Andrew's Church, Halifax, per P. Thompson 30 00
Collection at Fredericton, N. B., per Rev. Dr. Brooke 60 00
Collection at McLellan's Mountain, per Rev. W. Stewart 18 66
Collection at Salt Springs for Mission vessel *Dayspring* 15 74
Collection per Rev. D. Stewart, for Do., viz:
Sabbath School McLellan's Mountain, Upper \$2 06
Sabbath School Upper McLellan's Brook 2 36
Marsh Sabbath School 5 94
Sabbath School McLellan's Mt., Lower 2 60

Less expenses 0 13 12 83
Collections per Rev. R. McCunn, viz:
St. Georges Ch., River Philip . \$11 80
Sab School do., for *Dayspring* . 2 50
Tatamagouche 2 50
Tatamagouche Road 1 60
West Branch River John 6 70
Robert Sutherland, East River . . 2 00

Old Halifax Currency \$26 50 25 80
Half amount collection at union farewell meeting at Charlottetown, P. E. Island 13 65

\$312 88

JAS. J. BREMNER, *Treas.*

Halifax, N. S. Dec. 5th, 1871.

Memo.—1 box Mission goods acknowledged in October number of *Record* as received, and sender not known, was found on opening to be from Piedmont Valley, and to contain 2 webs flannel, 54 yards. J. J. B.

YOUNG MEN'S BURSARY FUND.

Received from St. James's, Charlottetown, P. E. Island \$18 80
Less discount 0 10 \$18 70
Rogers Hill Congregation 11 80
St. Andrew's, New Glasgow 24 25
McLellan's Mountain 12 25
Wallace and Pugwash 6 50

JAMES HISLOP, *Treas.*

Nov. 30th, 1871.

PICTOU PRESBYTERY HOME MISSION.

Received from St. Andrew's, New Glasgow \$17 99
Received from Wallace congregation . . 4 00
JAMES HISLOP, *Treas.*

Nov. 30th, 1871.

CASH RECEIVED FOR "RECORD."

A. Robertson, St. John, N. B. \$20 00
Mrs. Reid, Bedford 0 70
Robt. Purvis, Esq., Tatamagouche . . . 5 00
John McLennan, Middle River 2 50