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THE MONTHLY RECORD

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK, & ADJOINING PROVINCES.

VOL. XVI.

OCTOBER, 1870.

No. 10.

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

MINISTERS' WIDOWS' AND ORPHANS' FUND.

IN the September number of the *Record*, an interesting report is published under the above heading; but, instead of being able to state that a balance of two hundred dollars was on hand, the sum should be twice as many thousand dollars. The fault, of course, is the fault of the Church at large. We question if many of the readers of the *Record*, or of the Church in general, have ever given themselves for a moment to the serious consideration of the fact that we, the Church of Scotland in the Maritime Provinces, are the only Church in the British Empire by which no provision is made for the widows and orphans of her deceased ministers. In the Mother Church the matter is taken up, and when, in the providence of God, a minister is taken away from earth, his dying moments are not embittered with the thought that those whom he loved dearer than life itself are to be thrown upon the charities of the world. He knows that ample provision is made by the Church, so that they can be maintained respectably, the widow during her widowed lifetime, and the orphans till they are able to maintain themselves. The Great Head of the Church has dealt kindly with us in the past, but at the present moment we can look round upon many a faithful labourer in the vineyard, whose family, were he removed, would be left in utter destitution. For, here are the facts of the case. We will say that the income of a clergyman is a thousand dollars a year, or, let us put that sum in more British terms, two hundred and fifty pounds. Out of that meagre sum,—and there are more stipends below than there are above that figure,—we shall say that a family has to be fed and clad respectably, charity lists headed, Churches encouraged in weak congregations, and a thousand calls from the poor and the aged in a small way, of which all others except the minister are supremely and blissfully unconscious. Let us ask our business men, with their thousands and tens of thousands of pounds in Bank stock, and our farmers, with their flourishing farms and well crammed barns, if there is the slightest possibility of saving a farthing. No; if they make "the two ends meet," they do marvels. They don't complain. Our ministers are the most uncomplaining men of the community; but even if they don't, we do not deem it right that the Church, for whose benefit these men spend their lives, should make no pro-

vision for the hour of misfortune and death. The needs of the case might be met in either of two ways:—1. The income of the clergyman might be made equal to the income of other professional men of equal diligence, intelligence, and application, or his income might be made equal to the average income of the merchants or tradesmen or farmers to whom he ministers. 2. Or some such Fund as that before us, to be worked up perhaps partly by the ministers themselves, according to their ability, but certainly chiefly by the Church at large. We need not say that the scheme under consideration is the much more likely one to succeed, as many, nay, all, seem to look upon the minister who has a large salary as a very questionable and very dangerous member of the community. So much so, that men scout the very idea as being preposterous, to put the income of a minister upon a footing of equality with the income of a merchant. Therefore our hopes in this matter is to see a much greater interest taken in this very important and interesting work by our Church before the commencement of next Synodic year. Surely no one will question the propriety of such a measure. In the mother Church it is wrought with such success that it is a common proverb that a minister's widow of the Church of Scotland or his orphan during minority has never been in want! The dissenting Churches of Scotland have followed the good example of their venerable mother in this respect, and their endeavour is to place their ministers on a footing of financial equality with the ministers of the Established Church, and they have done so. The Free Church have their Aged and Infirm Ministers' Fund; the U. P.'s have a similar Fund; the United Presbyterian Church of the Lower Provinces have theirs, and, in short, every Church of which we have any knowledge makes some provision for those depending on its ministers for their daily bread. We hope that our Church will not be an exception in this worthy and noble undertaking. She has conceded that the principle is a sound one, as she has done something, though very little, in the right direction. A fund there should be, and we feel assured that a fund there shall be; but a fund there shall not be till a vigorous effort is made by the Church to build up a consolidated fund, the interest of which will be sufficient to meet the ordinary necessity of widows and orphans. The present is the time to make a move in the matter. Never was there a more fitting opportunity, and never will there be. We fully hope, therefore, that those who feel an interest in any such movement will not be backward in this good cause. Dr. Donald of St. John, N. B., is at present ready to receive donations. Our Church people are as generous as the people of any other Church, and we therefore hope, when the time comes round of making a report to the Synod of the state of the funds at next meeting in St. John, that a large sum will by that time have accumulated in the hands of the Committee. When a commencement is made honestly and prayerfully in the sight of God, good fruits will at some date, in God's own way, flow from the effort. And if men wish to be blessed by the sorrowing and bereaved in days to come, to lend a helping hand in this worthy scheme of disinterested benevolence is a certain means of having their wishes realized. We feel certain, therefore, that we can safely commit the success of the Fund, under God, to the good hands of the Committee and its Col. vener, Dr. Donald.

HOME MISSIONS.

LAST year we contributed nearly twice as much for Home Missions as we did the year before; but any one who will take the trouble to turn to the report in the Appendix to the August Record, and see the particulars, must be astonished that we did so little. We find that the Colonial Committee did twice as much for our poor charges as we ourselves did; that it even had to pay for sending out assistants to some of our oldest and wealthiest congregations;

and that some of our own Presbyteries give merely a nominal sum to this, the most important scheme of the church. What we need is organization of some kind in each congregation. Is there no hope of getting that in one congregation as well as in another? If not, the fault lies less or more with every one in the congregation.

Collecting books will be sent this year to every minister within our bounds; or, where there is no minister, to one of the Session. An hour's work will divide the congregation into districts. Write out lists of the people to be called on. Collectors, male or female, can be had for the asking. Then, whenever the money is received, send it, with the list of subscribers, to the Local or the General Treasurer.

G. M. GRANT, *Convener Home Mission Board.*

STATISTICS.

THE Committee appointed at the last meeting of Synod to prepare a list of questions for Presbyterian examination beg to call the attention of Ministers, Elders, and Trustees, to the questions sent,—a copy of which will be found in this month's *Record*. It was intended by the Synod that each Presbytery should appoint a Committee to visit every congregation within its bounds, and get from the Minister, Elders and Trustees, separately, full and distinct replies to the questions. This, however, in some cases, cannot be done, and the only other way is for the Clerk of Presbytery to send a list of the questions to each congregation, and request the different parties to whom the questions are addressed to fill in the answers and return them to the Convener as soon as possible. Only from one congregation have the replies been received, and they are not of the most satisfactory nature. I refrain from giving names at present, and in the meantime beg to remind members of Synod that the Committee have taken considerable trouble in order to prepare as full and clear a statement as possible of the state of the Church in these Provinces, and that they have a right to expect full and distinct replies to the questions sent. It is the intention of the Committee to publish in the November or December *Record* a table showing the strength of each congregation. This has been done in Canada, both in our own, and the other Presbyterian Church, with very beneficial results. The want of such a statistical table has long and often been felt by every one interested in the Church in the Lower Provinces, and the Committee appointed at the last meeting of Synod, desire, as far as possible, to supply this want. To do this, however, requires the co-operation of the Ministers, Elders and Trustees, and it is hoped that all will lend their assistance to its accomplishment. In the only list returned there is no information given as to the number of Communicants on the Roll, the number of Baptisms, the number in the Bible Class; and in the replies given there is an approach in several cases to trifling, which is very unbecoming the importance of the subject, and which the Committee earnestly hope will not be repeated.

GEO. J. CAIE, *Convener.*

MEETING IN MONTREAL OF THE DELEGATES ON UNION.

ON the 27th of Sept. the delegates from the Church of Scotland Synods in the Lower Provinces and in old Canada, met together for conference in St. Paul's Church, Montreal, before the general meeting with their brethren of the other Synods. They went over all the ground that they considered likely to be travelled over by all together, and came to a general understanding on most subjects. Next day they met in the same place with the other delegates. Twenty-two, in all, were present; Dr. Barclay, and M. Goudge, Esq.,—that is,

one of each side,—being absent. Dr. Cook of Quebec was appointed Chairman of the Conference, and Dr. Topp of Toronto, Secretary. Reports have been sent us only of the first two days' sittings, and from these we have reason to believe that as much agreement of sentiment as could possibly have been expected prevailed throughout. No difference existed as to a suitable doctrinal basis. It is to be simply "the Scriptures as the only supreme standard of faith and manners, and the Confession of Faith as the subordinate standard, with the interpretation of the sections on the civil magistrate left open." The name suggested as the most suitable was "The Presbyterian Church of British North America." The subject that occupied the Conference longest was that of Theological Education, or how many Halls for the education of young men for the ministry should the united church maintain. Some thought one good central Hall sufficient, others were for keeping one in Halifax and a second in old Canada, others for having three, and others for leaving the five that now exist undisturbed until the Union, when the church should attempt to consolidate them as far as could be done. The meetings have been very pleasant and brotherly, and the greatest harmony and cordiality exist between all the delegates. It would be quite impossible for an outsider to tell who are Kirk, who are Freekirkmen, and who are United Presbyterians. In every discussion, the old dividing lines have been crossed, and the debaters must be often amazed to see both who are opposing and who are supporting them.

ONE WHO WAS PRESENT.

A DAY'S WORK IN TRURO.

Mr. Editor,—ON Saturday, the 17th of last month, I arrived at Truro by train from the city, having made arrangements for an exchange with the minister of St. Paul's. I need not say that I went fully anticipating a quiet day's work, and inwardly congratulating myself on having made the better part of the bargain as to the exchange for the day. In this state of mind I remained all night, but next morning caused me to doubt the correctness of my convictions. Slowly the true state of the case crept upon me, and ere I shall have finished I hope to be able to show my readers that our "quiet country charges" involve a vast amount of labour, exposure, and fatigue. Sunday morning came in dark and lowering. But as I was a country minister for the day, I had to bid defiance to the elements and every other opposing power. At the hour of half-past nine, my steed and driver were ready for the road. My Sabbath-day's journey was certainly a longer one than would be permitted under the Levitic code; but, though rather long, it is a very pleasant drive on a fine day. The former part of this day being very fine, and having for once a sensible driver, who answered politely when addressed, and who knew how to be silent when his conversation was not desired, the drive was therefore very pleasant. But where am I going, do you ask? I reply, to North River, to give a service in the little church at that place. The road is very good, and the surrounding country delightful, though in some instances the cultivation gives evidence of the indolent habits of our landed proprietors, and one is often forced to ask himself the question: When will Nova Scotians cease to use hats or shingles for window-panes? and when shall the possessions of our farmers cease to remind one of the vineyard of the sluggard? With the exception of such unpleasant things, the journey to North River church is pleasing in the extreme. As you approach, you see a small building in the distance; as you proceed, you pass a neat little church (Baptist, my driver said it was) beside a deep pool in the beautiful river. From the door of our own church, on your arrival, you get a view of quietly beautiful country scenery that is very pleasing indeed. But as we are at the church door, let us look round. One thing I saw which pleased me was

that the good people are repairing and painting their little church. Inside we find a devout congregation and a few dogs. The people are devout and devotional. This is evidenced when they begin to sing. It would do our city congregations good to hear the North Riverers sing. They joined in in really good earnest. There was no mock reserve. Every one liked to praise God, and so they all sang. Just one thing was wanting: those tunes in which there are repeats should be avoided at any cost. It reminds one so forcibly of racing: the bass starting off, as much as to say "after me, please," the next part comes in after a time later, but higher, and so on till the music becomes a mass of confusion, and the words worse than the speech of Babel. In this respect North River is no worse than many of our other country congregations. Why don't people select simple music? And I have no hesitation in saying that simple old tunes, such as is used in the Church of Scotland generally, are the best for the purposes of praise. We have her forms, her theology, her history, her spirit—I don't see why we should not stick to her music. But to return. Our service was to me very pleasing—the attention was very marked, and I came away with the feeling that my simple words were not thrown away.

Let us now leave our good friends of North River, and return, by a drive of an hour and a half, to Truro, and thus finish our forenoon's work. After a rest of an hour, the bell of St. Paul's calls us to the Kirk-service at 3. Lately this church, though quite new, had to undergo extensive repairs. It now looks quite beautiful—I had almost said ritualistic, judging from the bright cushioning of the pews, and from the fact that a cross figures in the internal arching of the roof: but I suppose that the tender feelings of no heart will be violated, as neither end of the cross is longer than the other. These repairs are but one item of the improvements which of late have been introduced into St. Paul's. The choir, from being perched up on an end gallery, are provided with seats where they ought always to be, at the foot of the pulpit. In this position they are nearer the congregation *with* whom, and not *for* whom, they are intended to sing. The thing is plain to common sense, that this ought to be the case. Suppose two intend to sing a piece together in a drawing room, would they get as far apart as possible?—would one go up stairs? Not at all. They would get as *near* each other as possible, and hence they would sing better. It is the same in church. Get your singers and congregation close together, and your singing will be vastly improved thereby. No better illustration is needed of this than the service of Praise in St. Paul's, Truro. It was hearty and thoroughly congregational. Long may it continue to be so!

But our "day's work in Truro" is not over yet. At the door of the church, when afternoon service was over, were a man, a horse, and a waggon. Steaming hot out of the pulpit I had again to take to the road for another journey of two hours and a half, to conduct evening service in the School House at Greenfield. By this time rain began to fall in torrents; but thanks to a good mackintosh, which has stood many a similar pour, I got along without feeling the rain. When we arrived, people all supposed that there would be no person at the school room. But when I got to the spot (having walked in thin boots through three inches of mud), I found it quite dark, but reeking hot with a rousing fire in a big square stove; this, together with the presence of the wet clothing of the worshippers, made the atmosphere anything but pleasant. But when I made my appearance, all seemed quite surprised, for the rain continued to deluge the earth. Lights were struck and candles lit, and a short service engaged in. This over, I began to meditate a return to Truro the same evening. Wise men warned, and polite men suggested, but I was inexorable, so the attempt was made, and about half a mile accomplished, but the darkness was so intense that to proceed was simply impossible. The darkness, which could almost be felt, and the pelting rain and howling wind, were too much, and for once in my life I had to succumb to the elements, and spend the night in my

back woods retreat. Next morning, bright and early, we were on the road, and at eight o'clock we found ourselves at home. Thus ended my "day's work in Truro."

I have gone over these points so as to give the readers of the *Record* an idea of what the ministers of Truro and similar congregations have to undergo every day of the year. Labour and exposure are the everyday companions of such men. It is therefore the duty of every churchman: to think of the same, and rejoice that good active young men are in the field, and to pray for more labourers in the vineyard of the Son of God. It is also the duty of those among whom these men labour to "esteem them very highly," and to help them on in their good work by every means in their power.

Hoping to have the pleasure of another exchange shortly, which shall be as pleasant as the one now described, I remain, &c.,
C.

LETTER FROM MR. ROBERTSON.

PICTOU, SEPTEMBER 2, 1870.

Rev. John Campbell, St. Andrew's, Halifax:

REV. AND MOST DEAR SIR,—Since last issue of our *Record*, I have passed from Halifax to Windsor, crossed in a sailing packet to Parrsboro', accompanied by three members of St. Matthew's, and lectured in Parrsboro' to a large number of personal friends, and received a collection for our Mission of six dollars.

When fourteen years of age, I went to Parrsboro' as clerk in the store of H. R. McKenzie, and remained with him till 1859. In this way I became intimately acquainted with the good people of that place. From Parrsboro' I proceeded up the shore to Five Islands and Economy, and thence to Great Village, Londonderry, where I lectured on Friday evening to Rev. Mr. Wylie's congregation, and on Sabbath addressed the Sabbath School. From Londonderry I passed on to Truro and Halifax, thence to Pictou town and Merigomish. On Wednesday, 17th August, I proceeded to Charlottetown, P. E. I., and Saturday, 20th, to DeSable. On Sabbath, 21st, I was present at Rev. James McColl's communion. About 1800 people assembled, the Church holding only about 1000. The services were most solemn, though perhaps quite long enough, extending from 11 A. M. to 6 P. M.; but when we take into account that inasmuch as there was no service outside, two discourses were preached inside, after which eight tables were addressed by Rev. Mr. McColl, minister of the congregation, and Rev. Mr. Stewart of McLennan's Mountain, and 415 communicants sat down, it will be easily seen the whole service could not be made much shorter than it was. I sat down with twenty-four elders at 11 A. M. and rose at 6 P. M., feeling neither weary or disappointed. On Monday I addressed the congregation on Foreign Missions, and received a collection of £4 7s. 3d. P. E. I. currency. Throughout I had marked attention. The contributions during the communion amounted to £27 P. E. I. currency. Mr. Walker, who sat down with me at the Lord's table, is now in eternity. "In the midst of life we are in death."

Mr. Editor, here are over 3000 adherents of the Church of Scotland, followers of the late Rev. Mr. McDonald, and only one man to go in and out among them. Sir, should this be so? They are hard-working and honest folk; they live in the garden of British North America, and are quite able to support four ministers comfortably. Are they to be left thus?

Proceeding from DeSable I went through Charlottetown to Belfast, where I addressed Rev. Alex. McLean's people, and received a collection for our Mission. On Wednesday Mr. McLean drove me to Orwell Head (another branch of his congregation), where I addressed a large meeting and received also a

collection in aid of our Mission. Leaving Orwell I went to New Perth, thence to Georgetown, where I gave a mission address on Sabbath at 11 A. M., and at Cardigan at 3 P. M. On Monday I lectured at New Perth, and received a collection of twenty-one shillings P. E. I. currency. On Tuesday evening I conducted the prayer-meeting at Georgetown, and on Wednesday went by coach through a magnificent country to Charlottetown. Remained at Mr. Duncan's, at the Manse, till Thursday morning, when I crossed over to Pictou. On Tuesday next I am to lecture in New Glasgow; on Thursday I am to meet with a committee of the Foreign Mission Board; and on Friday I hope (D. V.) to go to the Convention in Charlottetown. This summer I have asked for a free pass in the "St. Lawrence" and "Princess of Wales," and it has been kindly granted. Through the kindness of the friends of the Mission in New Brunswick, P. E. Island, and Nova Scotia, I have been so kindly treated since my engagement with the Mission on July 1st, 1869, that I have no bill of expenses to pass in to our Board; and if spared to go out to the New Hebrides (where I long to be), next summer, I firmly believe there will not be one shilling of travelling expenses.

Oh that our dear young men could only see the awful state of the heathen, and, in the name and strength of Christ, say, "Hear am I, send me." Our Church is ready and willing to obey one of our Saviour's dying commands, viz.: "Go ye into all the world, and preach the gospel to every creature." But, oh! young men, on you rests the responsibility to represent the Church in distant lands. Fear ye the savages of the South Sea Islands? or the sceptics of India? Surely not! The same God who cares for you among friends will care for you even among savages. In a few years we must all meet beyond the river, and oh! will not heaven seem all the more heaven to us if we in any way have been made the instrument, in God's hand, of bringing some poor sinner to Christ?

After the Convention I hope to address meetings in Merigomish, Economy, Londonderry, St. John, and Cape Breton, and thereafter return (D. V.) to Halifax to resume my studies in medicine, and perhaps in theology.

When I landed in the New Hebrides in 1864, there were only two missionaries in the field; now there are eleven, and five young men in Nova Scotia have formally offered this summer and have been accepted. "And still there is room."

Ever thine,

HUGH A. ROBERTSON.

PRESBYTERY OF PICTOU.

THE quarterly meeting of the Pictou Presbytery was held in St. Andrew's Church, Pictou, on Wednesday the 7th Sept., at which the following members were present, viz.: Revds. Messrs. A. W. Herdman, A. Pollok, W. Stewart, J. Anderson, W. M. Philip, and R. McCunn, and W. Gordon, Esq., J. A. McLean, D. McGregor, Chas. Oulten, and Adam McKenzie, Esq., elders.

The minutes of last quarterly meeting, and *pro re nata* meetings of 2nd and 4th July, and 9th August, were read and sustained.

The following were commissioned by their several Kirk Sessions to represent them in Presbyteries and in Synod for the current Synodical year, viz.: William Gordon, Esq., to represent St. Andrew's, Pictou; John A. McLean, Saltsprings; Chas. Oulten, Pugwash; D. McGregor, River John; and Adam McKenzie, Barney's River and Lochaber.

The Rev. Mr. Pollok was unanimously elected Moderator for the current year.

There was read a communication from the Tatamagouche Presbytery of the sister Church, proposing co-operation with our Presbytery in that part of the Master's vineyard, which proposal this Presbytery unanimously agreed to accept,

and appointed the Rev. Messrs. Anderson and McCunn a committee to meet and confer with their Presbytery on that subject.

Also, a communication from the Convener of the Home Mission Board anent Broad Cove, which was considered, and Mr. Gunn certified to the Home Mission Board for his usual supplement.

Also, a report of his missionary labours from the Rev. J. W. Fraser, C. B., which was approved and adopted, and the Clerk instructed to certify him to the Home Mission Board for his usual half-yearly supplement.

Owing to the increasing vacancies within the bounds of this Presbytery, and the consequent increased demand on the time and labours of settled ministers in self-sustaining congregations, it was resolved to transfer the labours of the Rev. J. W. Fraser to Pictou County for six weeks from the 1st of October.

There was also read a letter from the Rev. Mr. McDougall, Perthshire, Scotland, notifying the Presbytery of his appointment by the Colonial Committee to this field. *The Presbytery received the intelligence with deep thankfulness and much pleasure, as Mr. McDougall's labours and success in Ontario are known to several members of this Court.*

With the exception of one or two instances, appointments to vacant congregations were fulfilled, and those prevented by circumstances from fulfilling during the last quarter, have been instructed to fulfil them during the current quarter.

It was agreed to grant the Rev. Mr. McCunn an order on the Treasurer of the Presbytery's Home Mission Funds, for the balance of his expenses as the Presbytery's delegate to Scotland.

It was also agreed to certify Messrs. McCann and Anderson to the Home Mission Board for their half-yearly supplement.

The Rev. Mr. Anderson was instructed to give occasional services at some convenient or central part of the sections nearest him, of the Intercolonial Railway, now in course of construction, and at which many of our Presbyterians are at present at work.

It was resolved to dispense the sacrament of the Lord's Supper at West Branch, River John, on Sabbath, 2nd October, and at Barney's River, on Sabbath, 16th October; and during Rev. Mr. Pollok's absence, as one of the Synod's Committee on Union, the following supply was voted:—Sept. 25th, Rev. Mr. McCunn; Oct. 2nd, Rev. Mr. Philip. In the event of his arrival before that time, the Rev. Mr. McDougall is appointed to preach at Barney's River, on Sabbath, 2nd day of October.

The Rev. Mr. Philip having received intimation of his appointment to the parish of Skene, in Aberdeenshire, demitted his charge of St. John's congregation, Albion Mines. His prospects and intentions being well known to his congregation, Messrs. Hector McKenzie and John Sutherland were present in their interests, and stated that, while the intended removal of Mr. Philip caused a universal feeling of deep regret among them, in the circumstances they would make no objection nor throw any barrier in his way. Whereupon it was agreed to receive his demission, and instruct the clerk to furnish him with a Presbyterial certificate; at the same time recording their sense of the valuable services rendered by him to the Church in Nova Scotia, their deep regret at parting with their highly esteemed brother, and the hope and confidence that he may be long spared to do the Master's work in the important part of the vineyard to which he is now called.

The Presbytery adjourned to meet in St. Andrew's Church, Pictou, on Wednesday the 5th day of October, at 11 a. m.

W. McMILLAN, *Presbytery Clerk.*

PRESBYTERY OF HALIFAX.

St. Matthew's Church, Sept. 14th, 1870.

AT which time and place the Presbytery of Halifax met, and was constituted. Sederunt:—Rev. Geo. M. Grant, Moderator; Messrs. John McMillan, John Campbell, and Wm. Thomas Wilkins, ministers; and John Taylor, Esq., elder.

The minutes of last regular meeting and several subsequent ones were read and sustained.

The Moderator called the attention of the Presbytery to the duty of Presbyterial visitation as enjoined upon it by the Synod in terms of Rev. John McMillan's overture. He also submitted copies of the lists of questions prepared by the Committee of Synod, and sent to him by the Convener, Rev. Geo. J. Caine of New St. Stephen's, St. John. It was resolved to hold the visitation of St. Paul's Church, Truro, first in order,—such visitation to be held on the second Tuesday in November,—the Moderator to preach and conduct devotional exercises. The members of Court were also enjoined to fill in the required answers to the questions furnished, and submit the same at the next regular meeting.

It was resolved that the intimation conveyed to the Moderator in the letter from the Rev. Donald McRae be accepted as a demission of his charge, and that St. Andrew's Church, Newfoundland, be accordingly deemed vacant. The Court then took into consideration the application from said church for supply of religious ordinances. After careful deliberation, it was found to be impossible to make any appointment in the way of supply, in the meantime.

The Moderator brought before the Court an application from Mr. John McLean, to be recommended to the Young Men's Bursary Fund, in view of prosecuting his studies for the ministry of the church. Requested to compare before the Presbytery at this evening sederunt.

Messrs. Grant and Campbell were requested to report concerning Richmond and North-West Arm at the meeting to be held in Truro on the second Tuesday of November. Adjourned to meet this evening at 8 o'clock.

D. McCURDY, *Pby. Clerk.*

8 P. M. *Place and Sederunt as above.*

Mr. McLean compared; and having submitted to examination, on motion by Rev. John McMillan, seconded by John Taylor, Esq., it was resolved to recommend Mr. McLean to the Young Men's Bursary Fund. The Clerk was ordered to furnish Mr. Wilkins with certificate for supplement up to 1st August, and from the Presbytery Home Mission Board up to Dec. 1st.

It was then resolved to meet in Truro on the second Wednesday of Nov., at 6:30 P.M., in St. Paul's Church. Adjourned with the Benediction.

DANIEL McCURDY, *Pby. Clerk.*

THE INDIANAPOLIS CONVENTION OF Y. M. C. ASSOCIATIONS, AND THE JOURNEY OF THE N. S. DELEGATES.

(Continued.)

Those of the readers of the *Record* whose interest has been awakened regarding Bethany Mission by the sketch of its history given last month, will wish to hear of its present state and work.

The little Sabbath School which was opened twelve years ago with two teachers and twenty-seven scholars, has now, according to the published statistics for 1870, ninety-nine teachers, seventeen officers (including Superintendent, Secretaries, Librarian, and their assistants), and one thousand six hundred

and fifty scholars on the roll, and admits every Sabbath, on an average, five new scholars. On the Sabbath on which we visited the School (June 19th), there were about 1300 scholars present. Besides these, the average attendance in the visitors' gallery is one hundred and fifty; and what are these but so many scholars in partial attendance? The scholars are thus divided:—in the main hall there are eight hundred and thirty-three; in the Infant School, one hundred and eighty; in the Primary School, two hundred and seventy-five; and in the adult classes, three hundred and twelve. Eighty-five of the scholars are church members.

Let us glance at the school while at work. Perhaps Superintendents and teachers of other schools may learn some useful lessons.

About half-past nine on the Sabbath morning, some three hundred, mostly of the younger scholars, get a blackboard lesson; that is, a Scripture lesson, for instance, a Bible story, in which use is made of the blackboard to keep their attention, help them to realize the circumstances, and fix some of the facts and lessons in their memory. But the regular session of the school is in the afternoon. The scholars gather at two o'clock to practise the hymns.

I dislike the idea of *practising* hymns. In the first place, there is, almost certainly, a great deal of use of sacred words, such as names of the Deity, and mere syllables of no meaning; and what is this but taking the name of God in vain? In the second place, just as sounds often heard without being heeded cease to be noticed, or just as the reproofs of conscience, if often neglected, cease to be felt, so words often heard or repeated without their meaning being attended to, are apt to lose their power and become practically meaningless. Thus it is that persons who have long sat under the preaching of the gospel without taking it to heart, are apt to become what is called "gospel-hardened;" they hear the warnings of God without trembling, and the glad news of His love, and of a free salvation, without a throb of joy or gratitude, and without accepting that salvation for themselves. And so, too, the words of hymns, when often sung as mere syllables to help in learning the tunes, lose their power and convey little or no meaning to the minds of the singers. The remedy is to have on week-days whatever mere practice of the tune is found necessary, and to use in it the meaningful syllables, or other than sacred words.

Let there, then, be plenty of hymn-singing, perhaps the more the better. But let the idea be always kept prominent that it is not mere practice, but that it is actually worship; and that, while all are to sing as beautifully and harmoniously as possible, the words are to be kept principally in mind, and the hearts to be engaged in the meaning. The proficiency attained in the external beauty of the worship will thus be probably as great, if not greater, for there will be more feeling and expression in the singing, while the sin of breaking the third commandment will be avoided, and the hymns will continue to carry their meaning to the hearts of the singers.

But to return to the school. At twenty-five minutes past two the large bell strikes, and the doors are closed. All who have come in up to this time have received punctual attendance tickets as they entered. Now the classes settle in their places, and the Secretaries mark the attendance. At half-past two, the bell strikes again for silence. Then a low tap of a small bell, and a minute of silent prayer; another tap, and all rise and repeat the "Apostles' creed." Then singing, after which the Scripture is read in turn from the desk and by the school, and a verse is sung invoking God's presence and blessing. Then prayer, joined in audibly by all, and singing; and then the bell strikes, the doors are opened, the glass doors or windows which shut off the class-rooms are closed, and all settle to the lesson.

The officers move about supplying the wants of teachers and classes, there is a constant buzz or hum, indispensable from the teaching of so many classes,—teachers speaking and asking questions, scholars answering, &c.; but otherwise

all is comparatively quiet. The seats are so made as to have every class gathered around its teacher, instead of being stretched out in long lines; and passages are left between them so that the officers can, without disturbing others, reach any class. In one of the class-rooms is a class composed of foreigners who cannot speak English. A lady teaches them in French. In another is a class composed of mothers. In others are classes of grown girls or young women. In another a class of seventy-five young men, taught by a lady. In others, classes of men, young, middle-aged, and gray-haired. In another, the Pastor's Bible Classes, full to overflowing. The Infant and Primary Classes are of course taught in the sensible way now, I trust, becoming pretty common. For the benefit of such as are not yet acquainted with it, I shall explain it.

The difficulty is very often felt how to teach in a Sabbath School very young children, or those who cannot read; and often the unchristian barbarity is practised, for want of knowing what better to do, of making them say their letters, or a, b, ab, e, b, eb, and so on. A pretty way of making the Sabbath a delight! The early stages of education are not so very pleasant or interesting; and the poor little minds are tired enough of them in school through the week. Let us keep this secular drudgery for week-days, and either teach them at home or put them in school, but let the blessed Lord's Day be given entirely to happier and holier things. What shall we do, then, when they cannot read the Bible lesson? Why tell it to them, of course. Tell them the story or lesson the older ones are reading; explain it to them, illustrate it by anecdotes from our own experience, or which we have read or heard; teach them to repeat a precious text, explain it to them, and try and lead them thus to realize their sinfulness and need of a Saviour, and to believe in Christ as their Lord and Saviour and Pattern and Teacher and Friend. All this can be done even in a school along with other classes, without producing any disturbance. But, if possible, we should have them in a room by themselves. Then we have full opportunity to sing hymns to them, and teach them to sing them with us; and this will prove one of the most delightful and profitable ways of doing them good. When we have them thus by themselves, we should get choice texts in as large print as is convenient, and, pointing to word by word, teach the children to repeat them after us simultaneously. This interests children, and they readily learn the texts.

But, to return to Bethany. At half-past three the bell strikes—a signal for the lessons to close; four minutes afterwards, it strikes again for the class-room windows to be thrown open, so that all shall again be united for the closing exercises. First there is singing, then the Superintendent makes remarks on the lesson, &c., in a lively, cheerful, but earnest and affectionate manner, freely using his blackboard or whatever else will help him to teach profitably. Sabbath School Teachers will find maps of great use for this purpose to show where the scene of the lesson is: for instance, where Jerusalem is, where Nazareth, the road to Jericho, or where the Jordan flows, and so on. It interests the scholars, and helps them to remember the lesson. This is followed by singing and intonations, and at this time, also, library books and papers are given out. As a Sabbath School Teacher of some experience, I venture to express the opinion that it is better not to give out library books on Sabbath, at least in most cases, and especially in cities, towns and villages. I shall not, however, take time here to give my reasons. Perhaps teachers will themselves be able to think of several. At four o'clock the school is dismissed, by a Benediction and the Lord's prayer, in which all join. All take their seats after the prayer, and then class by class, as directed by the officers, quietly retire from the hall,—the bouquets of flowers being now given to the new scholars and sent by friends to sick ones. Then follows the twenty-minute prayer meeting for teachers, officers, visitors and serious scholars, and this is found a great help. It ends at half-past four. Then, with warm, friendly greetings, consultations, and fare-

well, the fellow-labourers separate; not all, however, to find rest yet. Some go to visit the sick, &c., and some to conduct, in summer, an open-air service at a neighbouring street corner. A little harmonium is carried by two to the place, and leads the singing, a chair or box serves as a stand for the speakers, and some of the teachers and scholars and friends are present, not only to hear, but also to help in the singing, and by their presence to encourage and strengthen the speakers. And then the words of life are earnestly addressed to many who would not go to a church to hear them. Similar services are held in other parts of the city by members of the Young Men's Christian Association.

The regular church services are held in the forenoon and evening. The church is an outgrowth of the school; its *reliable* membership is two hundred, composed mainly of those who have been scholars, and their parents and friends that have been drawn to the church by the school.

I have dwelt long on this mission, but I can hardly leave it without a few words as to the work during the week. We may learn from it. "First in importance stands visiting of absentees. Thorough and persistent visiting has been one grand means of making Bethany what it is. Carefully and conscientiously done, this takes much time, thought and prayer." On Monday evening is the teachers' meeting for study of the lesson, and planning work. On Tuesday and Thursday evenings "night-schools" are held; in which a teacher will sometimes print on his blackboard, above the figures, such words as "GOD IS LOVE;" and so seek to make even the driest studies a channel for the reception of spiritual influences. On Tuesday evening is also the meeting of the "Bethany Division of the Sons of Temperance;" on Wednesday evening is the church prayer-meeting; on Friday evening, the "Mothers' meeting;" on Saturday afternoon, the "Sewing School;" and on Saturday evening the choir practice.

Such is this great work. Shall we not rejoice in it? Shall we not thank God for it, and for our young friend Wannamaker, whom God has so greatly used in promoting it? And shall we not pray that he may still be blessed, that he may be filled with the Holy Ghost, and with faith and humility, that he fall not, but still glorify God and do good?

We left Philadelphia about noon on Monday. And now we had a delightful time. We were no longer travelling, comparatively alone, among strangers. A number of delegates left Philadelphia with us; at Harrisburg we got a large accession from New York, Boston, and the East; and perhaps every station added to our number. It is true we were strangers, inasmuch as many of us had never met before, but we felt towards each other, not as strangers, but as dear brethren. "Behold how these Christians love one another," was long ago said by an astonished heathen, as he remarked the love which the primitive Christians manifested towards one another. Since then there has too often been room for repeating the saying ironically. Yet it is true that genuine Christians do love one another; although, sad to say, their love is sometimes hid by an incubus of wretched party spirit, or by the coldness which, unhappily, sometimes results from difference of opinion. But in the train that day, Christian love was manifest and delightful. It mattered nothing to what denomination a man belonged; you believed him to be an earnest, working, sincere Christian, and that was enough. You loved him, and he loved you; and so in pleasant conversation, earnest consultation, merry laughter, and joyous hymn-singing, the day passed on. We were rushing at about forty miles an hour, as we understood, through a beautiful country. Gradually the scenery became more romantic, and even grand, as we approached the Alleghany mountains. In many parts it reminded me of the scenery about Margarie, Cape Breton. But darkness closed in upon us, and deprived us of this source of enjoyment. And now we are ascending the Alleghanies. What a pity it is that we are not to pass over them in daylight! How much we shall lose! How often did such

shadowy thoughts cross our sunshine during the day. But now—was that lightning? Yes, and flash followed flash, each one partially revealing to us one of the grand views we should otherwise not have seen at all. This was something new and unexpected. The Alleghanies seen in a lightning-storm! And if it was not so grand and sublime as if we had been out, alone, on the mountains, it was certainly more pleasant to be sheltered from the pouring rain, and in such good company. ‘How thankful we should be!’ said, in effect, one of us to another. ‘All day long our kind Father has filled us with delights, as we gazed at His beautiful handiworks, and communed with His noble children; and now, when we have been regretting all day that it would be night when we should be crossing the Alleghanies, He vouchsafes to send us His glorious Electric Light, and by it to show us view after view as we rush along.’ And now the storm is over, and we get settled for the night. Of course we were in some danger. It could not be otherwise travelling at the rate we were, and that over a mountain, and with some pretty short turns in the winding road, besides. But we felt safe in our over-ruling Father’s care, knowing that no evil could possibly come to us, and that even should we meet with accident or death, it must be for our good and for His glory. And so the danger made our peace the sweeter.—And then, with a shock and a crash, the train stood still. Little more than this could be said in our car, and it was some time before we understood the extent of the damage, and learned that we had narrowly escaped a fearful accident, but had actually experienced only a comparatively slight one. Had it occurred either going up or down the mountain, especially at any of the most dangerous places, the consequences might have been dreadful. But in God’s good providence we were on the top of the mountain, and not one person was seriously injured, though there were several particularly narrow escapes. One of the cars, however, had its floor smashed up, and I believe every one of them was so injured as to be unfit or unsafe to continue the journey. And in the four hours during which we had to wait there till another train could be brought, we had ample time for a very impressive and solemn, yet delightful, prayer-meeting. Earnest thanksgiving and prayers were offered up, earnest addresses made, and hymns sung; and we were pleased with the thought that perhaps God had ordered this accident for the good of some of the unsaved passengers who thus got such a loud knock at the door of their consciences. We felt sure that it was ordered and would work for good to those who loved Him, and in this assurance we rejoiced.

About one o’clock in the morning we started again, and rushed down the mountain at a speed that at any time, but particularly just after a railway accident, was enough to make one feel nervous. About five o’clock we arrived at Pittsburg, which is situated amidst some fine scenery, but is enveloped in a thick cloud of the blackest smoke, proceeding from its many manufactories. Here we were delayed for several hours, as by our detention on the mountain we had failed to connect with the train, by which we were to have been taken to our destination. Consequently, it was about four o’clock on Wednesday morning, when we arrived in Indianapolis. At the dépôt the delegates gathered together, and had a few minutes’ singing and prayer, and then walked to the chief hotel, glad to get a short nap, even in such cots as the overcrowded hotel could alone afford to most of us. After an hour or two we rose, breakfasted, and returned to the dépôt, where those of us who were not to stop in the hotel received notes of introduction to one or other of the ladies who had offered their hospitality to the delegates of the Convention. Mr. Forrest and I chose to be together. We were most agreeably billeted, and, I am sure, will not readily forget our entertainers.

The Convention met at ten o’clock; but as I have extended these notes so far beyond my intention, I must leave all account of it for next month’s *Record*.

HALIFAX YOUNG MEN'S CHRISTIAN ASSOCIATION.

THIS Association has now reached the sixteenth year of its existence, and according to its last report, is evidently doing a good work. When first organized, doubtless its friends felt much solicitude in entering upon a sphere heretofore untried in the metropolis. Success, however, has always attended its varied operations, and very marked progress has been made during the past year. In the month of January, 1854, the first course of public lectures in connection with this Association was inaugurated by the Rev. Dr. Richey, who gave an able exposition of the objects and views of the Association. He was followed by six other clergymen of various denominations, among whom were Dr. Lyall of Dalhousie College, and the Rev. George W. Spratt. In the first annual report, their returns showed the names of 101 subscribers who were entitled to the use of the Library and Reading Room on payment of \$2 per annum, and 51 members paying \$4 per year, and 51 donors paying varied sums. Steadily, however, the membership has increased, until it now numbers over 500. The Library, which at first only consisted of 730 volumes, comprising books of a religious, historical, and scientific character, has, by purchases and donations, increased more than three-fold, now numbering 2186. Much spiritual machinery is now in operation in connection with this Association. A Bible class is held every Saturday evening, and also prayer-meetings, so that the devotional element is cultivated, and practical lessons enforced. Good seed has also been sown by tract distribution: no less than 16,000 of these little messengers have been scattered among sailors and others. The readers of the *Record* will thus see that this valued institution, during the sixteen years of its existence, has made marked progress, and is evidently doing a great work. Though, when first formed, it stood alone, now there are upwards of thirty-three throughout the Province in active working order. Ministers of the Gospel should endeavour to encourage the organization of a Christian Association in every village and settlement. They are a valuable auxiliary to the Church, and in some instances have drawn out young men who have become earnest, active, zealous labourers in the vineyard of the Lord. And their annual Conventions,—the last of which has lately been held at Charlottetown,—seem to be followed by times of reviving from the Lord. We hope and trust that the progress of the Halifax Association shall be as steady in the future as it has been in the past, and that local Associations will year by year increase until they become a power in the land.

TRIALS OF OUR FATHERS.

THE following extract from a letter written by a venerated minister to a friend in Scotland will give the readers of the *Record* a faint idea of some of the trials which the pioneers of our common Presbyterianism underwent:—

“ In October, 1793, in company with an old friend, I set out, on a very hot day, and travelled to a part where we expected to take a passage for Cornwallis, but were disappointed. Under a heavy rain we took into the woods on foot, and, after walking five miles, we halted for the night in a mud hut, wet as we were. Next morning we were on the way again, after the breaking of the day, having with us two young men who carried our saddle bags. We travelled all day, not halting more than five minutes at a time in a path obstructed by stumps, roots, and dubs, and came to a friendly house some time after it was dark. Here my friend stopped on purpose to preach next day in Newport. Having travelled that day on foot about forty miles, I got a horse from my friend, and proceeded four or five miles to another friend's house. The family were now in bed, but I soon met with a very friendly reception. Next morning I got a horse, and was on my way before sunrise, and, after changing horses once and again in the course of twenty-five miles, I was at my own Church by

twelve o'clock, and preached a sermon. It was the Sabbath before the sacrament, which made it the more necessary for me to be at home, and after all I felt none the worse for it. Many a time, summer and winter, since I came to this country, have I walked eight or ten miles on a Sabbath morning, and gone through all the exercises of the day. I have thought upon it that when I was trudging through the moors on foot as a hearer of your's, I was then training up to be a preacher of the same Word, and in somewhat similar circumstances."

This is a specimen of some of the trials in the way of travel which the pioneers of the Church of our Fathers underwent in planting the blue flag in our midst. The speedy modes of transit now employed were unknown to them, sometimes travelling where there was no road, a blaze on the trees to guide, an Indian for a companion, frequently sleeping with him in the wigwam, and giving him a part of what their wallets contained. They toiled faithfully, and now rest from their labours whilst others reap what they have sown. How highly we should venerate the memory of those men who left the endearments of home, and cast in their lot with the solitary dwellers of the wood, in order that they might tell them the sweet story of Jesus.

OBITUARIES.

THE LATE DONALD MATHESON, EARLTOWN.

IN the *Pictou Standard* of the 13th Sept., we find the following obituary notice:—"Died, at Earltown, on the 8th inst., Donald Matheson, aged 73 years." Yes, a "father in Israel has fallen!" Another of the "excellent of the earth" has passed away! Another Zionward traveller has laid down his pilgrim staff, and entered on his rest. Unostentatious, but sincere and consistent, he acted the Christian's part on life's stage, and his "latter end was peace."

He was one of several who emigrated to this Province when this, his native country, was all but an unbroken forest. In common with many, or most of his contemporaries, he had to contend with the many disadvantages incident to the emigrant's life in a new country, where the labour by which a livelihood is to be made, is of a kind to which they have been comparative or utter strangers. With patience, hope, and cheerful resignation, he toiled on, until most of the difficulties and disadvantages vanished, and comfort and plenty rewarded his untiring industry. But while he was "not slothful in business," he was also "fervent in spirit," cheerfully serving HIM by whose goodness and grace he prospered. Among the disadvantages and drawbacks of his early life in Earltown, and which pressed heavily on his spirit, were the "silent Sabbaths and the closed Sanctuary;" but being an excellent reader of the Gaelic language, the honour of reading the Scriptures, along with portions of favourite authors, was assigned to him at their Sabbath assemblies, which were regularly kept and largely attended, and his sweet solemn "readings" will not be soon forgotten, though on earth his voice shall no more be heard. Nor did his services in this capacity cease when a pastor's care and services were secured, for he made it his duty to be early at the house of God on the "sweet day of sacred rest,"—not, however, to waste its precious hours, as, alas! many do, when there be-times, by frivolous worldly conversation in talking over the business or pleasures of the past week, or forming plans for the coming week,—but by entering God's house, with as many of those who already arrived, and delighting in "God's house and word," and reading suitable portions of the Scriptures aloud, until the minister's arrival. Reader, pause and ponder how much Sabbath desecration there is in professing Christian congregations, under the shadow of the walls of God's own house, in idle, silly, thoughtless, worldly conversation, among the old as well as the young. Do you offer this "sacrifice of fools?"

At the prayer meetings he was a regular attendant; and his surviving fellow-worshippers, on those occasions, cannot soon forget his unassuming modesty, his humble earnestness, his deep solemnity, his great self-abasement, his well-chosen language, and thorough acquaintance with Script. in prayer. There was in him, as all those who enjoyed the pleasure of an acquaintance with him can testify, the unction of a sweet, engaging, unobtrusive piety, savouring of an intimate fellowship with heaven. Along with this, there was a remarkable sensibility of temperament, deep susceptibility of feeling, and a singular tenderness and sympathy towards the afflicted and distressed. He was a man of marked integrity and honesty, and whose conscientiousness was signally exhibited in his unwavering faithfulness to Bible principles as taught by the church of his fathers, throughout a protracted season of trial, when those who were "brethren" were "falling out by the way."

About eight or nine years ago he was ordained an office-bearer in the church. At first, when it was proposed to him, he shrank from the responsibility, but was at last convinced to accept, believing that He who called him would "make His grace sufficient" for him.

By his removal, his widow loses an affectionate and faithful companion, his children a dutiful and loving father, and the church in Earltown one of her best pillars.

Full of days, trusting in the Redeemer who liveth for evermore, he "fell asleep in Jesus" on the 8th of September; and the sighs and tears that are given to his memory, as well as the large concourse of mourners that followed his remains to the "narrow house appointed for all living," show how highly esteemed and much beloved was the late Donald Matheson.

THE LATE GEORGE M'KENZIE, WALLACE.

"Died, at the residence of his son-in-law, John D. Ross, Wallace, on Friday last, George McKenzie, Joiner, in the 93rd year of his age."

This venerable man, well known in Pictou, where he resided for many years, deserves more than a passing notice.

Mr. McKenzie was born at Stornoway, Island of Lewis, Scotland, where in the year 1809 he married a daughter of the Rev. Donald McIntosh of Gairloch, Inverness-shire, and the following year with his wife and child emigrated to America. He had the honor of being the first Elder of St. Andrew's Kirk in this town, and for many years assiduously plied his trade in our midst, earning the respect and confidence of his many acquaintances.

To the Masonic Fraternity his life was *one of particular interest*. He claimed in his later years to be one of the oldest, if not the oldest, mason in the world, and, being present at the formation of the Grand Lodge of Nova Scotia in Halifax, a year ago, was the recipient of special attention, and in the procession had a seat assigned to him in one of the carriages provided for the Grand Masters.

His mother Lodge was Fortrose Lodge of Stornoway, in which he was initiated in 1798, and of which he was an officer the subsequent year, when the late Lord Brougham and Vaux, at that time plain Henry Peter Brougham, then lately admitted an advocate at the Scottish Bar, was initiated with his companions Charles Strand, Robert Campbell, and John Pourtney Stuart, who, in a yacht known as the "Mad Brig," visited Stornoway that year.

The deceased was an honorary member of New Caledonia Lodge, Pictou, to which he was attached for many years. His brethren of that and sister Lodges accompanied his remains on Sunday last from the house of Mr. Bayliss, his son-in-law, to their last resting place in the old cemetery, Pictou, where he was buried with the ceremonies peculiar to the craft.—*Standard*.

GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND.

ADDRESS BY REV. DR. MACLEOD, ON THE REPORT OF THE HOME MISSION COMMITTEE.

DR. McLEOD, who was received with applause, said :—Moderator, I really have to cast myself on the kindness of the House in once more addressing you. (Applause.) Dr. Phin would not pardon me if I did not speak. (Laughter.) You must also be pleased to recollect that we have only the opportunity of addressing the House once in the five years ; therefore we are obliged to cram into one year what would otherwise be distributed over five ; and perhaps, if we were to go on at this pace, all the advantages and disadvantages of the five years' rotation will be fairly balanced, for it would never do year after year to speak at the pace some of us are obliged to speak in this Assembly. I am to deal with this subject in its most practical form, and condense into it all I know on the subject in as brief a form as possible, that it should prove interesting, and suggest questions to the ministers and elders of this General Assembly. There is certainly no contradiction between this report which I move to-day, and the Foreign Mission report which I will have the honour to move to-morrow. I think the relative importance of the two is expressed by the fact that you first bring in the home mission and then bring in the foreign mission. Whatever interest I have, and always have had, in the foreign missions of the Church, I must say that I consider the home mission as by far the most important. If the heart is not right the blood will not circulate to the extremities of the body. Unless you have the fountain full you will have no streams wherewith to irrigate the distant lands of India. (Applause.) Now, I am dealing with this question solely in reference to towns. The home mission in towns is as different from the country as if it were operating in two different parts of the world. The country parish as a sphere for the home mission is as different from the town as the country fields are from the hard town squares, or as domestic family life is from the great roaring public amongst which we dwell. I was delighted with the remarks of Dr. Bisset yesterday. There was a certain country innocence about them—(Laughter)—when he, picturing to himself his own splendid work in the nice ideal parish of Bourtie, expressed his great desire that the manse and the parish minister should be in the middle of the district, in order that the parishioners might know where the minister was to be found, and in order that the people might come to him and tell him of all they desire, and even to make temporal requests. I wish the Doctor had been in my house any one day. He would have discovered that they knew pretty well where I live—(Laughter)—and that the requests made in one day were more numerous than in the manse of Bourtie for weeks together. (Laughter.) The great temptation is for a man to get away, so that he may be able to do his work, and in order that he may be delivered from those interruptions that are ceaseless, and which compel me to leave the house and retire to some place where I may be able to write my letters. Then, again, you must also recollect that the introduction of the manse—which is a delightful picture—into the scene of our labours in the worst parts of the city, is a very different thing from the country manse, with its gardens and beautiful green grass and flowers ; and what the minister in a manse down in the Bridgegate or Canongate would do with his family, it would be extremely difficult to say. Then you must keep in mind the difference there is in dealing with the people of the country and the people of the towns. There was a time when even my parish might be called a country parish. It is a very curious coincidence that the Barony Parish has had only three ministers for 100 years—Dr Burns having been ordained in 1770—and that these three ministers had the happiness of dining together, so that I had the happiness of receiving from Dr. Burns some account of the parish as it was when he was ordained. What the parish is now I can tell, with its 150,000 or 200,000 inhabitants ; but

at that time the population amounted to only 6000 or 7000 persons; and in the beginning of the present century, when Dr. Chalmers laboured in Glasgow, I think the population was represented at the same number of persons as it is now alleged are not connected with any church whatever in the whole city. The changes in our whole social system are enormous, and implies that you must make our ecclesiastical system more flexible. The wisdom of our forefathers, which led them to adapt the Church system in its minutest details to meet the wants of the country, is repeated, not by following them, so to speak, by getting into the exact suit of clothes that were meant for the child, and saying, "I am after my forefathers when I endeavour to put the man into the same suit," but in the adaptation of our means to present circumstances as their wisdom was seen in the adaptation of their means to their circumstances. You must keep this great principle before you when dealing with such questions as the ordination of missionaries and so on; you must make your system as flexible as possible within certain limits. I will not confine myself to the details that have been given in the report, but will deal with the subject in a broader form. First, let me ask you,—you men especially from the country from whom we expect assistance in the towns—to realise the difference of the people amongst whom we have to labour. Now, on this point I am never very sure of statistics. They are very flexible things statistics. We often find them turn up just as the person using them desires them to do. In reference to the number of people in Glasgow who do not attend any place of worship, I cannot speak precisely, unless I know, besides non-attendance in the place of worship, the non-attendance of members of the family at prayer-meetings, and other means of religious instruction. It will not do to put down as non-attenders those who are worshipping with the missionary, or with any other Christian agency. Then, in regard to "heathenism," I beg very decidedly to say that I do not at all recognize the propriety or the justice of applying so very strong a term as that of "heathen population" to the many who cannot attend our churches. (Applause.) Not only does the fact of their not attending church not prove this, but it is a positive proof of the reverse, and amongst them you may find many very Christian and very admirable people.

The first thing that characterises the people amongst whom chiefly we have our home missions is ignorance, and that ignorance is sometimes extremely great. You will find it wonderfully great even in your country parishes. I have found amongst colliers and people in country districts, and amongst farmers, as great an ignorance about facts—I do not say about points of doctrine, but simply about facts—as ever I found in towns. I asked a collier in Dalkeith once, "Who was the first man?" and his reply was, "Hoots, man, wha in the worl' kens that?" (Laughter.) I do not take him as an example; but if you will only take the trouble kindly and frankly to speak to such people, you will do more good than by preaching to them. Do not show the slightest amazement. I have written down the answers given me by such persons, and I simply say, that in many cases it is incredible in a Christian land. Some of them have not the slightest idea who Jesus Christ was, or as to God's existence, or of an eternal future, or any of the facts of Scripture from first to last. Now, I have asked myself how this comes, and I have invariably traced it to one cause—that however decent and respectable these persons might be—and many of them are in their conduct most earnest in seeking to do good—they have not been taught in their youth. They never went to school. And then you must put another question—namely, why did they not go to school? You will invariably find that it arose from circumstances that draw forth your sympathy and pity more than your condemnation. How many of these have been orphans! And it is one of the saddest facts I know how much the ranks of crime in great cities are filled up by poor orphans, perhaps illegitimate, who never knew the loving name of father, and perhaps although they know the name of mother, it is a name they would be better

ignorant of—children brought up in the haunts of sin and misery. Or, what is still more sad, the children of respectable widows who were left, as the saying is, with a “heavy handfull” of seven or eight children, the poor husband who had been taken from them being perhaps a labourer with 15s. a week. What could that man do for his children? What is the widow to do? Send them to school? Then who is to take care of the younger children? Where shall they be put? She goes to the workhouse and asks assistance, and the answer is—“Oh, certainly; come into the house.” They can say so by law; but this woman cannot go into the house, and perhaps she may screw out of them eighteen-pence a week. What is she to do?—for they must have food. She sends the boys to some factory—to the lucifer match factory, where children get 2s. 6d. a week; and I presume you and I would do the same thing precisely in the same circumstances. Now, the Home Mission in its very nature must interest itself in a vast variety of questions. You cannot deal with one bit of it without dealing with a great number of bits. You cannot deal with ignorance without referring to education, and you cannot deal with education unless you give these children a knowledge of Bible facts. Let these, if you will, be told as drily as you would give to a man going out to India a knowledge of Mahomedism, or as you would give a man the teachings of the tenets of Bhuddism, or as you would give your boys at school a knowledge of classical mythology. They may sit and hear sermons for years, and yet not have any conception of facts. The man I spoke of heard me preach every Sunday for three years, and had not the most distant glimmer of comprehension. You spoke of Moses or Abraham, and he heard the words, but who in the wide earth was Abraham or Moses he had no idea. (Laughter.) It is important that we should try and secure the teaching of facts, at least, in our schools. The first point, then, we have to deal with is extreme ignorance, an ignorance in which the preaching of the minister and the teaching of the missionary are of no avail unless you get hold of them, and instruct them in the A B C of the Bible and religion, and this requires a large agency. What I would suggest to the ministers of large towns and others, is to develop, if possible, such agencies. When the attempt was made with us in Glasgow we found it at first impossible. We assembled meetings of poor working men. I assured those people that they need not be ashamed of past ignorance, for they were not to blame for it. The only thing they had to be ashamed of was that when education was offered, to refuse it. Then I asked every man who could not read to come to the other side of the house; and they all went over. There were more than forty or fifty of them beginning to write for the first time, and they obtained knowledge far more rapidly in reading and writing, and in knowing the Word of God, than if they had been children. And this was done at exceedingly little expense. Even schools for adults fail from two sources. You bring in young boys and girls and you cannot amalgamate them. You must have a distinct school. Then you send to teach the school some old stupid fog—(Laughter)—of a teacher, who has nothing to do. If you would have adult schools to succeed, you must have the crackest teachers, and you must have one teacher to every twenty-five pupils. But that implies pay, and then you are landed on the old story—money.

The next source of our difficulty in the cities that we have to deal with is our extreme poverty. Now, how does this tell? What is the origin of this poverty? I grant you that in many cases it arises from vice—it is the child of vice as well as the parent of vice; but I beg you to notice that there are a very great number in our great cities that come from your country parishes, and that come with honest pride, and industrious and earnest. It is because they have come in health and strength, and have not become accustomed to the strange and shocking atmosphere of the place in which they are compelled, from their small wages, to live, that very often they fall into fever. The father is laid down on a bed of sickness and dies, and perhaps the oldest brother, who is

bringing in money to the family, also dies. One or two more are recovering, and from that honest independence which you have properly taught them in the country, it would horrify them to apply to the Poor Board. First, the chest of drawers go, then the Sunday clothes—and, in fact, whatever can be disposed of is sold rather than confess their poverty, and in order that they may be kept alive. After the fever abates the house is cleaned out, and they are in poverty. Then comes the question, what are you to do with them? Why not come to the Church? Now we talk absurd nonsense of such a thing. It is all very fine to talk. You say they should come to the Church with the clothes they have. Now, there is no man who has dealt with that question more decidedly than I have done. Well, you may say, perhaps I have succeeded. I have often thought that it would make an excellent book for the Church, a book of non-success; a book of plans that did not succeed. You are able to get them, as I have got hundreds of them, to come out and hear the Word of God preached in their working clothes, when you absolutely prevent any one coming to the place of worship wearing good clothes. I keep to that. I have obliged a duchess to come with a shawl over her head instead of her fine bonnet. No person came there that was not obliged to come so dressed, so that the difference between them and the work-people could not be seen. Then it is that you will get these work-people to come to the sacrament. I have had a number of them sitting in their work-clothes, and the most beautiful sight I ever beheld on earth was to see a poor woman with her child at her breast sitting at the Lord's Table. And in the end they get clothes and become regular members of the congregation; but until they get clothes, you will not get them to sit down. I tell you that, down to this moment—and I am still determined to try it—with the earnest teaching of twelve years, indoctrinating them into the idea both in private and public, that I have not succeeded in breaking down that wall. I have not succeeded in convincing the working man that he should respect himself, and not his coat. But you gain nothing by giving them a coat. You impoverish them, and degrade them. I have said, "If I had a thousand pounds, I would not give you a suit of clothes, for it would be said it is the clothes that bring you to the church." I tell this House that the great difficulty is poverty, and you are not to account for this people not coming to the church because they are indifferent. I have known those that worshipped every day in their own house that did not come to the church. I have known God-fearing people who could not overcome this feeling—"I was once respectable—I tell you, I cannot come and worship in the clothes I have." Nothing at first is more natural, though it is not right; but that which is done from that motive soon becomes a habit, for the keeping away from the church itself destroys them; and then it is a very plausible excuse for not attending the House of God. Then, supposing that they wish to attend the House of God and to hear preaching, and supposing that the preaching is not worth hearing—(Laughter)—can you suppose the development of Christianity in a man not going to the church? (Laughter.) If the person who preaches neither feels for nor has any sympathy with him, he is a mere figure set within four walls. Instead of that, you should have a man who will preach from heart to heart and from soul to soul. (Applause.) Then supposing those people come to the church, they talk about it being a caricature of an establishment, because they have seat-rents to pay. Now, I would like to get the opinion of some law authorities—of the Procurator—to help us to know whether we could emancipate ourselves from these bodies of people, like the guild of the tailors, or the guild of the bakers, who have large galleries, and who let the seats at such rents as 17s. per year in the parish church. And there is not a single seat that I know except those voluntarily given up that there is not large sums asked and paid for; and I say that by hook or crook we should put down that abomination. In the mission chapel it is another affair, for there are not only no seat-rents, but I won't take them. I

allocate the seats, and I do not find that I lose, for these poor people, out of their own pockets, gave last year £140. We must not talk of heathens; but if you wish to direct your attention as a National Church to those who might much more be called heathen according to our ecclesiastical idea, I might recommend you to go to the island of Skye. I understand there are 7000 adults unbaptized in that island. They are connected with no Church on earth. If you are a National Church, you could go or send the Foreign Mission Committee perhaps. (Laughter.) I have heard the assertion hazarded that one minister of the Church had more communicants than there were north of the Moray Firth, and that minister was Dr. Smith, of North Leith. But the question is—How many communicants there may be, owing to the peculiar notions of the north? Those people do not belong to any church—they may be baptized, but I do not know—therefore, if you are to carry out names, irrespective of character—I am not calling them heathen, because it is a mere defect in judgment—I daresay many of them are Christian. You would not say to them that they were heathen in mind and spirit, but ignorant on certain points; so you do not say that about the masses in great towns—who are deprived of the ordinances; but try so to arrange these ordinances that you will come down to them if they cannot come up to you.

Another source of our difficulty is vice. There is a large class—viz., the vicious class. Again, I say I never came into contact with any of them, even those who seem the most degraded, without being affected. I think, my brother and sister, I am afraid I see vice in myself for you. Will you imagine why I dare not describe it? Will you stand in the way of these poor creatures—God help them!—being brought up again? The fact that father and mother, sister and brother, are huddled together, perhaps in a wretched room, not only vitiates their minds, but their bodies; and the whole tone and physique of the people becomes low and diseased, from the shocking atmosphere they breathe, and they lose health. This would be an excellent department for the Home Mission. It is this vitiated atmosphere which brings on the craving for drink, until it becomes a positive passion. That degrades them more and more. Here home mission work becomes linked into the providing of houses for the people. I admit that this vice is very great, but I would ask the Home Mission to consider these things. As a kirk-session, we have taken up savings banks and social meetings as a part of the work of the Church, and perform it on behalf of the people. But it is said that this is secular. Why secular? Secular! If you attend to a man's body, is it secular? I understand that a man is made up of soul, spirit, and body, and you cannot move one part without moving the whole. You might as well talk of the launching of the boat by the disciples to bring Christ across the lake as being secular as to say that a minister is secular in carrying on this great work. (Applause.)

The population of Glasgow is increasing at the rate of 1000 a month, and if that is the state of society you have to deal with, what are the means we are using to improve it? No doubt the first is that of living men—missionaries and ministers. But there are defects in connection with this agency that I would take the liberty of pointing out. First of all, in regard to the students, those, namely, of various Churches who give themselves as missionaries to city missions in order to educate them, and to keep them while they are going through college—I think that is a most defective agency. However excellent they may be, and however noble it may be to engage in that work, my experience teaches me it is apt to spoil a good student and a good minister—to spoil a good student, because, instead of attending to those minute details which must form the basis of all good education, he is apt to neglect these for his hard missionary work. A man cannot do it and attend to his duties as a student. Then, as a minister, I say it is a very hazardous thing indeed for the spirit of any man to have work given him to do which, from the very nature of his spiritual growth,

is beyond the strength he has attained. And it is a most dangerous moral training, in my opinion, for a man to be addressing others upon the deepest and holiest spiritual topics as a mere message, when he himself has not yet grown up to it, and there is great danger that while he has begun his work fresh, earnest, and energetic, by the time he enters his parish all his freshness has passed away, and, unconsciously to himself, he has acquired a habit of speaking and preaching words, but not edifying his congregation. Then the next class from which we supply these missionaries are our licentiates. This is a very great improvement, but speaking with the greatest respect, and desiring to say nothing offensive, how is it possible for a man to engage in this most difficult work that requires all his energies, all his zeal, and all his watchfulness, when his great prayer is that God may bring him out of it as soon as possible and give him a parish? (Laughter.) How is it possible for a man to give himself to the work in the only way in which he will succeed, and do it as if it were his last work, as if he had not another week to live, if he feels "this is not my work—it may be work for a minister, but I am here only for two or three months, and the sooner I am out of it the better." How can he watch the progress of religion in the closes? How can he make a personal acquaintance, and cultivate a personal interest among those men and women, and get them to love him and attend to his teaching? I see no reason why, if a man wishes to devote his energies to mission work, and if we have no need of him in India, or if his parents object to his going abroad, he should not, instead of taking twenty years abroad, take three years at home, and, refusing all offers of a parish, work in the Cowgate of Edinburgh as earnestly as he would do if sent to the Cowgate of Calcutta. No doubt other reforms would have to come in. You must pay these men better. And another thing, I would advise patrons to keep this in view. Let patrons, either through the Home Mission Board or in some other way, find out these men. Show me the man that has done his work as a missionary, and the best man as a missionary will be the best man for the parish. (Applause.) The next class of men we have to do with are lay missionaries. Now, what are the defects of lay missionaries? One defect is that they want the education which enables them to meet your intelligent mechanics—that education which enables them to say more than to write in their pocket-books—"Had a conversation with an infidel. He is hard-hearted. His eyes are blinded. I can make no impression on him." (Laughter.) The fact is, the "infidel" turned him head over heels half a dozen times—(Laughter)—but he wrote this nice sort of pious language in his diary, and it really means nothing. This man must be educated in a broader sense than merely to use two or three such phrases. It is all very well to say, "Give me the man with sound convictions." So say I. But he has not the less conviction if he has more information and more knowledge. Then, again, if you take a pious man from honest labour. If a shoemaker says, "I want to give up my shoes and become a missionary," I would much rather say, "Keep to your last, and do your work where you are." (Laughter.) Then come the clergy. Well, I have certainly heard most beautiful descriptions of what is expected from our clergy preaching on week days, and going from house to house and stair to stair. Well, I was able to do it, I think, as fairly as any other man, till within the last two or three years, when partly from not being so strong for the kind of work, and much more from a great deal of Church work being laid upon me, I had to some extent to give it up. I have had some experience, and I tell you that your ladies and gentlemen, your young men and your young ladies, just require as much indoctrinating, as much dealing earnestly with in private, that they might know intelligently the truth and obey it, as many of the poor people visited by the city missionary. What I would recommend would be something like the following. I think that you must develop more than you have ever done lay agency in this way. You will find the right man if you will, as I have done, look out

for him; and then these people have confidence in you. The right man can help them from real genuine-hearted convictions, but, above all, certainly along with all, what is necessary for the minister is also requisite for the missionary—good sense and good temper. Where you find such qualifications as these I certainly would have the man educated. I would have him go through a course of education which might be approved of by the Home Mission Committee or its Convener. And they should examine him as to his fitness to teach. What do you know of Christianity? I would examine him on the Bible, and with reference to his ideas on the Bible, and when you set such a man apart, I never would think of giving him less than £100 a year, so that he might be enabled to live in a respectable way, and he should also insure his life, so that when taken away his family would be provided for. The next agents I would use would be the licentiates; but then I would have licentiates somewhat on the plan that I have indicated. I would never give a licentiate less than £150 a year. That licentiate might be an assistant to the pastor, and I would go further than that. If that licentiate has, as a friend I have in my eye has, charge of a chapel, then I would have every Presbytery do what the Presbytery of Glasgow did to me. ordain him. They did not ordain him as a minister of the chapel, for I hold it to be of great importance that unless a chapel is endowed there should be no man fixed there. Like a pair of boots, they may be capital, but they do not fit—(Laughter)—the man may be a first-rate man, but somehow he does not fit. (Renewed laughter.) Another point of great importance I have found is this, the administration of the sacrament. I heartily agree with every word that was spoken by Dr. Charteris on this point—viz., that there should be no dispensation of the sacrament in these chapels, and that for the most excellent motives—not to appear sectarian, and not to appear as if compelling people to come to our own Church. I would be above that. I would rather a thousand times that these poor souls were brought into the Free Church or the United Presbyterian Church. Another recommendation is this—we have female missionaries there, and they are of great importance, for you find them dealing with females and old persons. I have found them of great value. Do not call them Bible women, for that is for England, where they have no Bibles—(Laughter)—in London—(Laughter)—but female missionaries. But then they must be orderly. They are not to go here and there, and to give money, above all things. This is buying persons who, perhaps, thoroughly deceive them. The missionary knows all about them. Let them confine themselves to what they have, and not go as man missionaries, but as female missionaries. But if you are to have alms, then comes another point. What has become of our deaconate during the last dozen years? At first I was extremely doubtful about it, and I simply had men that I set apart by prayer. They acted separately from the kirk-session. By-and-bye there was put in my hands a beautifully kept volume of minutes for 1757, in which there was an edict served for the election of deacons as if it were a matter of course, in the Barony Parish, and afterwards a statement of the proceedings of the kirk-session, in which the deacons were along with the elders in voting upon such matters as the election of members of Presbytery. I think you are entitled to have your deacons. They are ordained precisely the same as the elders. We have always had them, and they have become most valuable aids, and where you require charity to be dispensed, do remove from missionaries and from all who are engaged in spiritual work the task of dispensing charity, and refer the recipients to your deacons. Then, again, in regard to the clergy, depend upon it that the one grand day for our doing our mission work in Glasgow, if we had time to do it, is the Sunday. You may visit from house to house during the week-days, and not find a single male member of the household. They are out at five in the morning, and when they come home in the evening they are wearied, and have not seen the bairns all day, and that is the worst possible time to try

to do a working man good. But if you could do such work on the Sunday, you would do more good than during all the rest of the week. But then, ministers must preach thrice. I have preached three times every Sunday for the last six weeks. Sunday is the very day when there is no missionary work done except speaking. There is little done compared with what might be done. Supposing that our services were reduced in number, with the distinct understanding that we are not going home to sleep and to be idle, but that we shall occupy the other part of the day in going from house to house becoming acquainted with the people. And now I will say that you may have the profoundest encouragement. I am amused when I hear people say, "Depend upon it you are not labouring in vain," as if the work were desperate! Your day congregation may be desperate—your missionary congregations are sometimes desperate—but you will never find it desperate with these people. They will receive you kindly. How often have I said "Alas! the gratitude of man has often left me mourning." There is nothing impresses one more than their tears of thanksgiving. I would not exchange the joy I had year after year in examining communicants amongst the working people—the poor—for any I have experienced on earth, and many a time I have wished that some infidel might be concealed in some of the places on these occasions, and I am sure he would have heard more of the truths of Christianity than he could find in all the books he ever read. Intense earnestness ensures marvellous success. Our success is far beyond our labours in dealing with the poor. When you see them sink in the lowest degradation, there is still there a man made after God's own image. There is still there the immortal spirit of God, that is yearning after infinitude. I remember of a woman coming into the session-house after the sermon—they often do that—to speak to me, she hardly knew what about. She was the most miserable object I ever beheld—with all the marks of physical degradation. I spoke to her about Christ and the gospel. She seemed astonished. She did not seem to me to have a ray of feeling, but simply wept. I asked myself—How can I come to this woman's heart? I said at last—"I am sorry for your child; can it not get nourishment?" She burst into a flood of tears, and said—"How can it get nourishment from a poor starving woman like me? God forgive me, I have often wished He would tak' it awa'; but then I repented, for there was not a soul on the earth cared for me but its ain wee sel'." There was the only link that woman had to life. I then said—"Could you not get a little milk?" and she replied—"I cannot, for what would I do if a day came in which I had not the twopence to buy it with?" Oh, what a picture was that of poverty! But there is no necessity in the least degree for despair. The Church of Scotland has not been neglecting its work, and although we should not speak about ourselves, sometimes justice demands it. At some length, the Rev. Doctor then referred to the work which was being done in Glasgow, showing that, within the last sixteen years, the kirk-session had built five new schools, at a cost of £8400, £5000 of which was provided by private subscription. And, besides, the Church of Scotland had built a number of churches in Glasgow. That is a good work in sixteen years even for one parish in Scotland, showing that we have not been negligent in that work. And now, he said, what are you to do for your home missions? I must say of my friend who conducts the scheme so efficiently, that he has been so kind as to notice in his report some of our work. You must suppose he has been able to give us a large sum for this work. He gave me £100 for the whole of this work. That seems a large sum. But then recollect that I gave him £92, so that I just received £8. (Laughter.) The idea of £4000 or £5000—only £5 from every parish in Scotland—making what we are doing to keep ourselves alive, while we are called to do the grandest work that was ever given to a Church to do, is simply absurd. We have founded an association in Glasgow, and resolved to build ten new churches, and we have secured sites for five. I hope God will bless the work we are begin-

ning; and if any one will give me £1000 I shall be much obliged. (Laughter and applause.) I conclude by imploring the country brethren who, while they have no destitution, are constantly sending people to us who often become destitute, and I say to them, "You have nothing to do at home for mission work, do give us something, and do something abroad for mission work. Do not let the whole thing be absorbed in the parish, and permit your people to get everything for nothing. Do stir up their souls that they may not put in this abominable brown penny clinking into the plate for everything in heaven and earth." It is not for respectable farmers and highly Christian people to be carried away by the silly fanaticism of saving souls at home and abroad. All they do is come to the parish church. Stir them up. I am apt to blame the clergy, but I know perfectly well there are earnest clergy. You will find elders shaking their white heads and discountenancing the clergy. Put them aside, and ask if there is one loving soul in the congregation that will stand by you, and you and he can go forth and give the people the blessedness of considering, for once in their lives, that there were others besides themselves. If I am spared for another five years after this to come to the Assembly, I will be rather stiffer and older, and I hope I may have more experience, and I will try then to give you an additional five years' experience that may occupy you as long as I ever did, when I had the opportunity of addressing you on the same subject. (Applause.)

THE DOGMA OF INFALLIBILITY.

It was reserved for the 19th century to issue the decree of Papal infallibility. The 16th century declared that Councils of the Church united with the Pope could not err, but now it has passed, by a large majority, that in the Head of that Church infallibility resides, and that if any one ventures to contravene this declaration, he is to be anathema. The wise world would not believe that in this enlightened age "the Fathers" at Rome would have gone this length, but they have done so, and the world will see also that this infallibility must be submitted to, the 88 protesters notwithstanding. The scene at the passing of the declaration is thus alluded to by the Roman correspondent of the *Times*:—"The reading of the dogma was followed by the roll call of the Fathers, and *placet* after *placet* followed, though not in very quick succession, and amid their utterances there was a loud peal of thunder. The storm, which had been threatening all the morning, burst now with the utmost violence, and to many a superstitious mind might have conveyed the idea that it was the expression of Divine wrath, as no doubt it will be interpreted by numbers, said one officer of the Palatine guard. The storm was at its height when the result of the voting was taken up to the Pope, and the darkness was so thick that a huge taper was necessarily brought and placed by his side as he read the words which invested him with divine powers; and the crowd outside the hall shouted, 'Long live the infallible Pope,' 'Long live the triumph of the Catholic God,' and the entire crowd fell on their knees in St. Peter's, and the Pope blessed them,—and then the Pope passed through the chapels, and the infallible was hidden from mortal view." There are some that, on the reading of this, will recall what St. Paul has said in 2 Thess. ii. 4, "Who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God, shewing himself that he is God." That description has been generally applied to the Pope (see Confession of Faith lxxv. 6), because he required divine honours, relaxed human obligations, and granted absolution; but never was it brought more clearly out than now. Here is a weak man allowing himself to be declared infallible, saluted as God, worshipped, and blessing the prostrate assembly, and yet three years ago he published the Immaculate Conception of the Virgin!! Alas! to what lengths will human folly go!

But yet the Jesuits are right,—the Pope must be infallible,—or else the Head of the Church would be a simple minister, or mere shepherd, whereas he aspires to be vicar and representative of Christ on earth. He must be clothed with divine honour, then, and his opinions declared to be “incapable of euculation,” although he gave forth the absurd one of three years ago! and who does not see that this is a fulfilment of Paul’s writing in 2 Thes. ii. “Had the pen of inspiration traced by Paul been guided to say, “so that he, as God, sitteth in the temple of God, and this is true of thee, *Pope Pius the Ninth,*” it could not more clearly have been photographed. Yes, the apostle’s description is true, and the system and its head so described by St. Paul must perish, as written in the 8th and 9th verses. If its working and success have come to pass as inspired prediction has declared, its overthrow and ruin will also come to pass as there written; and then Popery is a falling and doomed system, as surely as it has been a subtle and successful one. The pen of inspiration that has not belied the one has as little falsified the other; wherefore let us see at once our danger and our duty: our danger, in holding any complicity and communion therewith, and our duty to be separate from her errors, and, above all, to receive the truth as it is in Jesus, in the love of it, that we may be saved, (see 10th and 12th verses).
H.

A SERMON ON ‘THE MODERN BALL.’

THE Rev. W. W. Phelps of the Punjab, India, preached a sermon lately in which he referred to “the modern ball” in terms that gave great offence to his congregation, and it is said that the Bishop sympathizes with the congregation. We ask our readers to judge if his words were not those of “truth and soberness.” Below is an extract from the sermon:—

“And now I must ask a question which I fear may give some offence; but it is my duty to ask it, and I do so deliberately. Tried by this test, is the modern ball a legitimate amusement or not? Mistake me not. I speak of the ball with all its ordinary accompaniments and customs which make it to be that amusement which it is at the present day. I am not speaking of some theoretical ball, but of the ball as it is at this day. I am not speaking of the mere act of dancing in itself. The child, if pleased, will involuntarily dance. David danced before the Lord. The very book from which I have taken my texts says there is a time to dance. It is, I say advisedly, of the modern ball that I speak; and I ask, is it a legitimate amusement? Is it healthful to mind and body? Look at some of its features. Its hours are invariably late. It turns night into day. It wearies, in some cases, it almost prostrates, body and mind. If the pulse beating at fever heat is a mark of health, then is the maddening excitement of the ball room a healthy excitement. The ball room (here I speak of balls generally in all places, with no special allusion to this place) too often brings together many who had better not be associated together. It unites the pure and refined with those who are without these virtues. It leads to many acquaintances and intimacies which should never be formed. Some of its worst features, though naturalized in England, come not from an English source. I should be sorry to think they were of English origin. Some of the dances of the ball room are, I believe, the inventions of foreign libertines.

It speaks not well for this amusement that having the sanction of a higher class, it is resorted to by a lower, and in their hands made the occasion of fearful abuses. It should make religious and virtuous people ashamed of this amusement when we know that in London and in the great towns, it is made a sacrament of Satan, the handmaid of immorality, the rallying-place and the re-union of vice. Of course we may dissociate the ball in our minds from such ideas and such company, but I must express my strong belief, that seen under

its most favourable circumstances, it is not an amusement for a disciple of Christ. The sanctities of home and the care and love of children are not promoted by it. It does not tend to produce in woman that quietness and modesty which should characterize her. It does not foster those virtues and excellencies which St. Peter and St. Paul describe as her best graces and adornments."

NEWS OF THE CHURCH.

Arrival of Rev. Mr. McDougal.—We are glad to announce the safe arrival of the Rev. Mr. McDougal as a missionary from the Colonial Committee. Mr. McDougal has some knowledge of the Gaelic language, and hence his services have been put at the disposal of the Presbytery of Pictou. We hope that others will follow his example, and give their services to the Colonial Church, so that her waste places may be built up.

Graceful Tribute of Respect.—St. Matthew's Sabbath School in this city has resolved to forego the pleasures of a Picnic this year, out of respect to the memory of the late A. K. Doull, Esq., one of its most highly esteemed teachers, who was lost in the "City of Boston," and all who can appreciate real christian excellence will be glad to know that the various classes are contributing funds for the erection of a suitable monument to perpetuate the remembrance of his worth. Since this action has been taken, Mrs. Doull, the amiable partner of the above-named gentleman, has been removed by death, which leaves another blank on the teachers' roll. Exemplary and useful in their lives, their deaths are a source of deep regret; and, while in the Church and Sabbath School such a loss will be peculiarly felt, many a lowly cottage and solitary home will miss the welcome visits of these devoted servants of the Lord. The mysterious dealings of God, as evidenced in this dispensation of His Providence, should leave their impress on the heart, and stimulate one and all to be more earnest "followers of them who through faith and patience are now inheriting the promises."

St. John.—Our congregations in this city are about to proceed with the erection of a Sunday School room each—the St. Stephen people are to commence immediately. These buildings will add largely to the comfort and convenience of the people, and add largely to the facility whereby the work of the church shall be carried on. It is to be hoped that a move will be made by the numerous, wealthy and influential congregation of St. Andrew's, not only to erect a school room, but also to erect a new church, one that shall be a credit to the church at large, as well as an ornament to the enterprising city of St. John. It is to be regretted that the Rev. Dr. Donald's health has for some time been failing. At present he has been ordered off from duty for a time; it is therefore to be hoped that he will be sufficiently recruited to resume his duties on his return. It is in the hands of the Lord, and He will do "what seemeth Him good."

Questions to be put at Presbyterial Examination, drawn up by the Synod's Committee, Rev. Geo. J. Cale, Convener.—*Questions to the Trustees*—(1). Please give name of Church, and state how many it is seated for; of what material it is built, and when? Is it deeded to the Church of Scotland?

- (2.) How many Trustees? How often elected?
- (3.) Are the Trustees incorporated?
- (4.) Is there debt on the Church? If so, state how much.
- (5.) Is there a manse and glebe? Is there any debt on them?
- (6.) How much stipend is promised? Any arrears? How much last three years?

- (7.) How is the stipend raised ?
- (8.) What is the whole amount annually raised by the Trustees for congregational purposes ?
- (9.) Is the congregation increasing or decreasing ? If decreasing—Why ?
- Questions to the Elders—*(1.) How many Elders ?
- (2.) Have they districts set apart for them to visit in ?
- (3.) Do they visit the poor and sick ?
- (4.) Have they a poor fund at their disposal ? How much is distributed annually ?
- (5.) Do they hold, or assist at prayer-meetings and Bible-classes ?
- (6.) Is there a Sunday School ? How many teachers and scholars ? How much is raised by it, and how expended ? Does the Session take oversight ?
- (7.) Are collections made for all the synodical schemes ? How much has been raised for each during the past year ? Is there a Presbytery Home Mission organization ?
- (8.) How many copies of the *Record* are taken in the congregation ?
- Questions to the Minister—*(1.) State your name in full. Where did you study, and when ordained ?
- (2.) What is your ordinary Sunday work ?
- (3.) Have you more than one Church to preach in ? Any stations ?
- (4.) Do you visit every family in the congregation pastorally ? How often ?
- (5.) How many families belong to the congregation ?
- (6.) In how many is family worship observed ?
- (7.) Have you a Bible-class ? If so, how many attend it ?
- (8.) How many communicants on the roll ? How many admitted during the past three years ?
- (9.) Have you a prayer-meeting ? How often ? and what is the average attendance ?
- (10.) How many Baptisms during the past year ? Any adults ?
- The Committee request the Ministers, Elders and Trustees to add any further information, of general interest, respecting the Church in their locality.

DR. CUMMING has been preaching on the war now conducted between France and Prussia. He endeavoured to prove that the present crisis was in accordance with prophecies in the Book of Revelation, and contended that Prussia was an instrument in the hand of God, and a means to the working out of the revelation as to the overthrow of the Papal power.

ACKNOWLEDGMENTS.

YOUNG MEN'S BURSARY FUND.

Rec'd. from Pugwash.....	\$6 07½
" Cape John.....	4 16
" Dalhousie, N.B., 37s. 6d	7 50
" Campbellton, N.B., 90s.	18 00
RODCK. MCKENZIE, <i>Treas.</i>	

Pictou, Sept. 30, 1870.

MISSIONARY SERVICES.

Paid Rev. Mr. Anderson.....	\$37 50
" Rev. Mr. Philip.....	25 00
RODCK. MCKENZIE, <i>Treas.</i>	

Pictou, Sept. 30, 1870.

FOR REV. C. M. GRANT, FOR NATIVE CHURCH IN CALCUTTA.

Previously acknowledged.....	\$40 00
Mrs. G. Knox.....	10 00

CASH RECEIVED FOR "RECORD."

William Mott, Campbellton, New Brunswick.....	\$5 00
Hugh McKay, Mount Thom, per Rev. Mr. McMillan.....	7 00
Rev. Mr. McDougall.....	0 62½
Do. for G. Murray, Glasgow University.....	0 62½
Joseph Hart, for T. S. McLean, Baddeck, C. B.....	0 62½
D. Campbell, Princeton College, New Jersey, U. S.....	0 75

W. G. PENDER, *Sec'y.*

*Employment Office,
Halifax, Oct. 5, 1870.*