

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index

Title on header taken from:/
Le titre de l'en-tête provient:

- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

- Additional comments:/
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

THE
MONTHLY RECORD

OF THE

CHURCH OF SCOTLAND

In Nova Scotia, New Brunswick, & Adjoining Provinces.

AUGUST 1866.



CONTENTS :

	PAGE		PAGE
Our last meeting of Synod - - - -	141	THE CHURCH IN NOVA SCOTIA :	
MINUTES OF SYNOD - - - - -	142	Meeting of Pictou Presbytery - - -	157
The General Assembly of the Church of		Laying the Corner-stone of St. Andrew's	
Scotland (<i>concluded</i>) - - - - -	150	Church, Pictou - - - - -	157
Report of Missionary Services, by the Rev.		Tea-meeting at Barney's River - - -	159
Neil Brodie - - - - -	153	NOTES OF THE MONTH - - - - -	159
The late William Murdoch, Esq. - - -	155	Lay Association—McLennan's Mountain	160
Spurgeon - - - - -	157	Monies received by Clerk of Pictou Presby'ty	160
Appeal for Aid in erecting a Church at the		Schemes of the Church - - - - -	160
Strait of Canso - - - - -	157		

PICTOU, NOVA SCOTIA :

PRINTED AT THE OFFICE OF THE COLONIAL STANDARD.

Terms—2s. 1½d. payable in advance. No subscriptions received for a less term than six months.

SYNODICAL COMMITTEES

Committee on Young Men's Scheme.—Rev. W. McMillan, Convener, Messrs. McGregor, Pollok, Herdman, and J. McMillan.

Committee on Foreign Mission.—Rev. Alex. McLean, Convener, Messrs. McGregor, Duncan, and McWilliam, Hon. John Holmes, and James Thompson, Esq.

Committee on "Monthly Record."—Rev. R. McCunn, Convener, Mr. Philip, W. Gordon, Esq., and D. A. Fraser, Esq., M. P. P.,—Consulting Committee, Messrs Philip and McCunn.

Committee on Sabbath Schools.—Rev. R. McCunn, Convener, Messrs. W. McMillan, and Herdman.

Committee on Divinity Hall.—Rev. A. Pollok, Convener, Messrs. McGregor, Grant, Duncan, McKay, Herdman and W. McMillan, Hon. John Holmes, D. A. Fraser, Esq., M. P. P., and William Gordon, Esq.

(The Rev. Messrs. McKay and McMillan have written the Clerk, requesting their names to be withdrawn from the Divinity Hall Committee.)

Home Mission Board.—Rev. S. McGregor, Convener, Mr. Duncan, and J. W. Morrison, R. S. Findlay, John McKay, and William Gordon, Esquires.

Committee on Cape Breton Mission.—Rev. Mr. McDonald, Convener, Mr. Pollok, and John McKay, Esq.

Educational Board.—Rev. A. Pollok, Convener, A. McKay, Vice-Convener, Messrs. Grant, McLean, Hon. Col. Grey, Dr. Inglis, J. D. Mason, J. W. Morrison, R. S. Findlay, Hon. John Holmes, Hon. A. McFarlane, John McKay, J. Fraser, Junr., James Fraser, M. P. P., William Gordon, John Crerar, D. A. Fraser, M. P. P., Chas. Oulton, John Duffus, J. J. Bremner, James Thompson, and John Douil.

William Gordon, Esq., Pictou, General Treasurer for Schemes of the Church.

J. J. Bremner, Esq., Halifax, Treasurer for Foreign Mission.

ALEX. MCWILLIAM, *Synod Clerk.*

N. P. KEMP,

SABBATH-SCHOOL BOOKSTORE

No. 40, Cornhill, Boston.

REV. A. McBEAN,

Superintendent of Colportage

FOR THE

American Tract Society,

147 LOCKMAN STREET,

HALIFAX, N. S.

Communications respecting Colportage
to be addressed as above.

NEW HYMN AND TUNE BOOK.

If you want the very best Hymn and Tune Book for the size and price ever published for Social Religious Meetings, and use in the Family Circle, be sure and purchase

SONGS OF ZION.

It has 423 Hymns and Tunes, besides sections of verses for special occasions. It is printed on good paper and in clear type. You will here find your old favorite Hymns and Tunes, with a choice selection of the most modern ones.

PRICES.

One copy, cloth bound, \$00.60
One hundred copies, 50.00

Copies for examination sent post-paid on receipt of 60 cents.

N. P. KEMP,
American Tract Society,
40 Cornhill, Boston.

*O. sing unto the Lord a new song ;
Sing unto the Lord all the earth."*

For Families, the Prayer Meeting, and Sabbath School,

WHERE all should unite together, young and old, in "singing psalms and hymns and spiritual songs," the new HYMN and TUNE BOOK,

Happy Voices,

precisely what is wanted, and is just the book that THOUSANDS have been so long anxiously desiring might be published.

The HYMNS and TUNES are such as all the

HOME CIRCLE & SABBATH SCHOOL

love to sing. More than half of them have the charm of novelty and freshness; and the others are old and honored favorites, selected from the multitude ready in use, as of sterling value, and worthy of perpetuation, are adapted to all occa-

sions, and are of unusual variety and excellence.

The aim has been not only to delight the young, but to do them good—win and guide them to their best Friend, cheer them in his service, and draw out warm hearts and happy voices in his worship.

The volume contains 244 HYMNS, 84 of which are original; 176 TUNES, 95 of which are ORIGINAL; 176 pages, square 16mo.

Please compare the size of page, clearness of type, and strength of binding, with any other book of this class, and you will be convinced that for SIZE and PRICE it is the

BEST AND CHEAPEST MUSIC BOOK

that has ever been published.

PRICES.

In stiff paper covers, with cloth backs \$30 per 100
In boards \$35 per 100

Do not purchase any other book for your Sabbath School until you have carefully examined

HAPPY VOICES.

Where CHURCHES and SABBATH SCHOOLS desire only one book, both for their Social Religious Meetings and Sabbath School, HAPPY VOICES will meet their wants better than any other one book that is published. Such endeared HYMNS as those commencing—

- "Praise to God, the great Creator."
- "Just as I am—without one plea."
- "Am I a soldier of the Cross."
- "My Faith looks up to Thee."
- "Jesus, Lover of my soul."
- "Hark, the herald angels sing."
- "Come, thou fount of every blessing."
- "To-day the Saviour calls."
- "Must Jesus bear the cross alone."
- "Come hither all ye weary souls."
- "When marshalled on the mighty plain."
- "When I survey the wondrous Cross."
- "How sweet the name of Jesus sounds."
- "There is a fountain filled with blood."
- "Not all the blood of beasts."
- "Oh for a thousand tongues to sing."
- "From Greenland's icy mountain."
- "The morning light is breaking."
- "When I can read my title clear."
- "Rock of Ages cleft for me."
- "My Country 't is of thee."
- "Nearer my God to Thee."

And numerous others, dear to every christian heart, with such TUNES as Antioch, Belief, Dennis, Duke Street, Fount, Harwell, Lebanon, Maitland, Mozart, Oxford, Pasture, Refuge, Shining Shore, Ware, and others well known in our devotional meetings, as well as in the Home Circle, gives assurance that all that can be expected of, and in, ONE BOOK, cheap in price and convenient in size, will be found in HAPPY VOICES.

N. P. KEMP,

June, 1866. No. 40 CORNHILL, BOSTON.

Cash received for Record since last issue.

Musquodoboit list, per Rev. Mr. McMillan, £2 2s. 6d.; Rev. Neil Brodie, Baddeck, in full for 1866, Gs. 3d.; Alex. Cameron, Strait of Canso, in full for 1866, Gs. 3d.; Samuel Noble, Esq., Halifax, £10; Adam Graham, Pictou, 3s. 1½d.; Rev. Mr. Law, 3s. 1½d.; Alex. McDonald, Scotch Hill, 3s. 1½d.; Donald Cameron, Scotch Hill, 3s. 1½d.; Alex. McLean, Moncton, in full for 1866, Gs. 3d.; Per D. McLaughlin, Chatham, N. B.—John Johnston, Back lots, 3s. 1½d.; Geo. Johnston, Napen, 3s. 1½d.; David Ritchie, Chatham, 3s. 1½d.; Robert Johnston, senr., do., 3s. 1½d.; N. P. Stromberg, Charlotte-town, 3s. 1½d.

Single subscribers will please take notice that their Records will be discontinued unless immediately paid for, and none will be sent unless prepaid.

WILLIAM JACK, *Secretary.*

AGENTS FOR THE RECORD.

NOVA SCOTIA.

Halifax—Samuel Noble, Esquire
Pictou—William Gordon, Esquire
New Glasgow—John McKay, Esquire
Tatamagouche—Robert Purves, Esquire
Marltown—Mr Kenneth Baillie
West Branch River John—Alexander McKay
River John Village—Rev Robert McCunn
Hardwood Hill—Donald McKay, Esquire
Roger's Hill—Daniel McKenzie, Colin's son
Hopewell, W. B. East River—John Gray, Esquire
E. B. East River—Duncan McDonald, Esquire
West River, Pictou—Alexander McKay, Esquire
McLennan's Mountain—William Fraser, Esquire
Mill Brook—Mr Morrison Ross
McLennan's Brook—Mr Alex'r Fraser, teacher
Big Island, Merigomish—Malcolm McGregor.
Barney's River—William McDougall
S. R. Antigonish—Alex'r McNaughton, Esquire
Wallace—Donald McKay, Esquire
Stake Road, Ridge, Wallace—Alexander Ross
Pugwash—John Oulten, Esq.
Lochaber Lake—William Cameron, Esquire
Truro—Alexander McKay, Esquire
E. B. East River—Peter G. Campbell, Esquire
Unslow—William McLeod
Musquodoboit—Thomas Jameson, Esquire

CAPE BRETON.

Broad Cove—Alexander Campbell, Esquire
Middle River—John McLennan, Esquire
River Inhabitants—John Cameron, Esquire
Baddeck—Joseph Hart, Esquire
Whycocomah—Lauchlin McDougal, Esquire

PRINCE EDWARD ISLAND.

Charlottetown—Adam Murray, Esquire
Weldon—Donald McLeod, Esq., merchant
Georgetown—Dr McKeown
Saint Peter's Road—Mr McBeath
Malpeke Road—James Dixon
Wood Island—John McMillan, JP
Brackley Point Road—Charles Kennedy, Foss

NEW BRUNSWICK.

Fredericton—J. Edwards, Esquire
Woodstock—Rev'd Henry J. McLardy
Saint John—William Girvan, Esquire
Bathurst—Rev'd James Murray
Dalhousie—Donald Stewart, Esquire
Saint Andrew's—William McLean, Esquire

Kingston, Kent—John Brait, Esquire
Newcastle, Miramichi—Allan A. Davidson
New Richmond, Bay Chaleur—John Peebles
Miramichi—Mr Donald McLaughlin

CANADA

Montreal, Canada East—T. A. Gibson, Esquire
Kingston, Canada West—John Paton, Esquire

NEWFOUNDLAND

Mr David Watson

QUEEN'S COLLEGE,
KINGSTON, CANADA WEST
—
Incorporated by Royal Charter.

THE Twenty-fifth Session of Queen's College will be opened on the **THIRD DAY OF OCTOBER.** Matriculation Examinations and Competitions for Scholarships in Arts begin on the following day; in Theology on 7th November. The Calendar, which contains full information on the Subjects of Study, Examination, Graduation, Scholarships and Fees, can be had on application to the Registrar, **PROFESSOR MURRAY,** Kingston, C. W. a 30

NOVA SCOTIA.

THE Presbyterian Church of Nova Scotia in connection with the Church of Scotland having resolved to engage in the

FOREIGN MISSION FIELD,

the Committee are now prepared to receive applications. The Committee have in view one of the **South Pacific Islands** as their field of labor. They are prepared to guarantee to the missionary fully the usual salary given to missionaries laboring in that part of the Mission field, together with the necessary allowance of outfit, &c. Applications may be addressed to the Convener. Every such application must be accompanied with well attested certificates of character and qualifications, in order to receive attention.

ALEX. McLEAN *Convener.*
Manse, Belfast, P. E. Island, February, 1866.

THE MONTHLY RECORD

—OF THE—

Church of Scotland in Nova Scotia and the Adjoining Provinces,

Is printed and published for the proprietors, on the 1st day of each month, at

THE OFFICE OF THE "COLONIAL STANDARD,"
Foot of South Market Street, Pictou, N. S.

The proprietors are willing to allow agents a commission to the extent of forwarding six copies for the price of five; or they will send ten copies for \$5. Single copies, 3s. 1 1-2

Communications intended for insertion must be in hand by the 20th of the month previous to publication, and may be addressed "*Monthly Record Office, Pictou.*" Letters on business must be addressed to Mr. WILLIAM JACK.

THE MONTHLY RECORD

OF THE

CHURCH OF SCOTLAND

IN NOVA SCOTIA, NEW BRUNSWICK, AND ADJOINING PROVINCES.

VOL. XII.

AUGUST, 1866.

No. 8.

“If I forget thee, O Jerusalem! let my right hand forget its cunning.”—Ps. 137, v. 5.

Our last Meeting of Synod.

THE Synod of the Church of Scotland in Nova Scotia and Prince Edward Island closed its session in St. Andrew's Church, New Glasgow, on Monday evening the 2nd ult., after a sederunt of five days. This year the Synod met, according to appointment, on Tuesday evening, instead of Wednesday morning as formerly—an excellent innovation, by which the public had an opportunity of hearing the retiring Moderator's sermon. We trust that the arrangement will be observed in future, as circumstances permit, as it tends also to expedite the business of the session. There was a pretty fair gathering of members, and we were happy to notice that the lay element was well represented. Since last session, two members were added to the Synod by the recently organized congregations of Albion Mines and Musquodoboit,—a pleasing proof that our Church is extending her frontiers.

Our last meeting of Synod was one which had a greater amount of important business to dispose of than usual, and every day and hour of the session was busily occupied. The various Reports of the Committees were given in, and the subjects to which they related fully and earnestly discussed. Some of these Reports will no doubt appear in the *Record*, and we would direct the attention of the reader to them, as well worthy his consideration.

The subject which engrossed the largest share of the Synod's attention was the proposal to institute a Theological Hall in Halifax as a nursery for the Church throughout

the Lower Provinces. In every deliberative assembly we may expect differences of opinion on almost every subject, and we need hardly state that this subject formed no exception to the rule. It came up by the Report of the committee appointed last year, and was debated at considerable length, and with much vigor and animation. A motion was brought forward to the effect that the committee should be re-appointed with the same powers as formerly. An amendment was moved that the committee be discharged, and the project in the meantime deferred. After the discussion on the motion and amendment had been carried on for some time, with little prospect of agreement, a second motion was proposed, to the effect that the committee be re-appointed with instructions to enquire into the practicability of the scheme, and report at next meeting of Synod. The mover and seconder of the amendment still adhering to the amendment, the question was put to the vote, when it was found that the second motion (the first having been withdrawn) was carried by a considerable majority. The following parties protested against the decision, and entered their dissent with reasons: Messrs. McKay, Philip, McCunn, McMillan (Earlton), ministers; Messrs. Grant, Mathieson, McKenzie, John A. McLean, and Alexander McLean, elders.

The Synod closed its sittings on Monday evening, to meet in Charlottetown, P. E. I., next year.

The Synod of our Church in N. Brunswick meets at Newcastle on the 8th inst.

MINUTES OF SYNOD.

FIRST DIET.

St. Andrew's Church,
New Glasgow, 26th June, 1866. }

The Synod of Nova Scotia and P. E. Island in connection with the Church of Scotland, met, after divine service conducted by the Rev. G. M. Grant, the retiring Moderator, who preached an eloquent sermon from the text, 1 Cor. iii. 9, first clause, "For we are laborers together with God," and was constituted.

The Roll of Synod having been made up, was found to contain the names of thirty-nine ministers and elders, of whom twenty-four were present.

The Rev. William Stewart of McLennan's Mountain was unanimously chosen Moderator for the year.

The Synod then adjourned to meet at 9 o'clock, A. M., to-morrow, of which public intimation was given, and this sederunt was closed with prayer.

SECOND DIET.

St. Andrew's Church,
New Glasgow, 27th June, 1866. }

The Synod met, after devotional exercises conducted by the Rev. Mr. McCunn, and was constituted with prayer—the Rev. W. Stewart, Moderator.

The roll having been called, and the minutes of yesterday's sederunt read and sustained, Mr. Christie, Synod Clerk, resigned the office of the Clerkship, whereupon it was moved, seconded, and agreed to, "that the Synod accept Mr. Christie's resignation, and record their deep sense of his unwearied services as Clerk of this Court for the last six years, and of the very efficient manner in which he has conducted their business during that time."

Apologies for absence were given in from Rev. Messrs. D. McCurdy and George W. Stewart, which were sustained.

A vote of thanks was then given to the retiring Moderator for his admirable conduct in the chair.

A letter from William Gordon, Esq., Pictou, resigning his office as Treasurer for the Schemes of the Church, having been read, it was unanimously agreed to that a committee be appointed, consisting of Messrs. S. McGregor, N. Brodie, and W. Jack, to confer at once with Mr. Gordon, and solicit him to continue in office—that if Mr. Gordon absolutely declines, the said committee draw up a resolution, to be submitted to an after sederunt, on the services of Mr. Gordon, and be prepared at the same time to recommend some other person to act as Treasurer.

Letters were read from Rev. Messrs. Roy and Walker, New Glasgow, asking the Synod to appoint supply for their pulpits on Sabbath, 1st July. Referred to the Presbytery of Pictou.

A communication was then made to the house, through the ex-Moderator, from the Secretary of the Building Committee of St. Andrew's, Pictou, requesting the favor of the Synod to be present at, and take a part in, the ceremony of laying the corner-stone of the new Church there. Referred to a committee, consisting of Messrs. Philip, Duncan, and Jack, to make arrangements and to report.

It was then agreed that during this Synod the hours of meeting shall be from 9 to 1, and from 3 to 6.

The Records of the several Presbyteries having been called for, there were produced those of Pictou and P. E. Island,—the Clerk of Halifax Presbytery being absent, no Records were produced from that Presbytery. The following were appointed a committee to revise, viz.: Messrs. W. McMillan, McLean, and Philip.

The usual committees on Overtures, Bills, References, and on Synod Fund, were appointed.

The Report of the Statistical Committee having been called for, was given in and read by Mr. Grant; whereupon it was agreed to that the Synod, having heard the report, highly approve of the diligence of the committee, enjoin them to prepare a tabulated report of the answers received, to be published in the pages of the *Record*, and discharge the committee.

The Report on the Young Men's Scheme was given in by Mr. Grant. It is as follows:

"The committee on the Young Men's Scheme have much pleasure in reporting to the Synod that the Rev. John McMillan, who returned from Canada last June, has since that time labored with much acceptance both in Cape Breton and throughout the Presbytery of Halifax. He is now settled over the congregation of Little River and Musquodoboit.

With regard to Mr. McQuarrie and Mr. Cameron, we can only state that as yet no part of the amount that was given to them from the funds of the Scheme to assist them in the prosecution of their studies has been returned, but the committee have entered into correspondence with both.

In compliance with the instructions of Synod, the Convener of the Colonial Committee of the Church of Scotland was written to, and his good offices solicited towards the obtaining of license and ordination for Messrs. Gordon, Fraser and Grant, after they had taken three full sessions in Divinity. Dr. Stevenson attended to the matter with the courtesy and promptness that have always characterized his intercourse with this Synod, and obtained the General Assembly's permission. In submitting his Report to the Assembly, he spoke in the highest terms of the three gentlemen referred to, not only on the ground of the University distinctions gained by them, but on the ground of their personal characters. All three have taken the degree of A. M., and Messrs. Grant and Gordon have taken with honors the degree of B. D. which has been lately instituted. The committee congratulate the Synod and the Church on the additional strength that must accrue to them from receiving men who have so distinguished themselves in the eyes of the world, and on the fact that even three who

are under no obligation to return, are willing to devote themselves to the work of the ministry in their native land. They trust that the honors which they have recently received may prove to be not merely the last of a long roll of Academic distinctions, but the earnest of nobler rewards in the service of the Church.

As it has now become the law of the Church of Scotland, that three sessions in Divinity entitles a student to be taken on trials for license, Messrs Campbell and McDonald may be expected in two years from this time. Their conduct and progress have been highly satisfactory. The Students' Missionary Association of the Glasgow University have chosen Mr Campbell to be their City Missionary, and certainly no higher proof of confidence in him could have been given.

Along with their Report, the committee lay on the table the Treasurer's accounts, from which it will be seen that every congregation has contributed to the Scheme during the past year, with the exception of Newfoundland, Broad Cove, C. B., and Wallace and Pugwash, which had no minister at the time the collection was taken. So little was applied for during the year that the funds are in a better state than usual. The committee would recommend that the Scheme be not allowed to languish, but vigorously prosecuted either to assist students in Arts in Dalhousie College, or students in Divinity in Scottish Colleges:—

ABSTRACT OF TREASURER'S ACCOUNTS.

Collections & subscriptions dur'g y'r	£77 19 7
Expenditure for the year:	
Balance due to Treasurer	£5 15 11
Mr J. Campbell	25 6 10½ 31 2 9½

Thus leaving a balance in hand of £46 16 9½
All which is respectfully submitted by
(Signed) GEORGE M. GRANT, Convener."

The Report having been read, it was unanimously agreed that it be adopted, that the thanks of the Synod be conveyed to Mr. Grant, that the committee be re-appointed with the addition of Mr. J. McMillan, Musquodoboit, and that Mr. W. McMillan, Earlton, be appointed Convener in place of Mr. Grant, who resigned.

The Synod then took up the consideration of the Foreign Mission Scheme. Mr. McLean, Convener, reported verbally; when the Synod, in consideration of the importance of this Scheme, enjoined Mr. McLean to give in a written Report at an early diet of Synod.

Mr. McGregor reported that, according to the injunctions of last Synod, Dr. Inglis and he had proceeded as corresponding members to the Synod of New Brunswick; that, as commissioned, they had brought under the notice of their brethren the subjects of the *Monthly Record*, Union of the Synods, and Theological Hall. The Synod of New Brunswick readily agreed to grant the sum of £10 towards the expenses incurred by publication of the *Record*, and suggested an alteration in its title which might tend to increase its circulation within their bounds. In regard to Union, the members of Synod were generally favorable; there were, however, obstacles of a legal kind in the way, which it was hoped might yet be removed. The desirability of having a Theological Hall was readily admitted, and it was agreed that, if the Church at

home countenance such a scheme, and if the Synod of Nova Scotia succeed in doing their part, the Synod of New Brunswick would guarantee £100 towards such object. Mr. McGregor testified to the cordiality of the answer they had received from the brethren in New Brunswick, and to the satisfaction they had had in joining in their deliberations. The Report was adopted, and the thanks of the Synod given to Mr. McGregor and Dr. Inglis for the manner in which they had discharged their duties.

The Synod adjourned to meet to-morrow at 9 o'clock, of which public intimation was given, and this diet was closed with prayer.

THIRD DIET.

St. Andrew's Church,
New Glasgow, 28th June, 1866. }

The Synod met, after devotional exercises conducted by Rev. Mr. McWilliam, and was constituted with prayer by Rev. W. Stewart, Moderator.

The roll having been called, the minutes of last sederunt were read and sustained.

Messrs. Duncan, McDonald and Jack were appointed a committee to arrange the order of business.

Dr. Avery and Mr. Anderson were appointed to take inventory of all the Synod documents handed over by the former Clerk to Mr. McWilliam, and to report.

Mr. Grant gave in the Report on the *Monthly Record*, which is as follows:—

"From an examination of the Secretary's accounts, your committee are in a position to give the following abstract:

I.—Debts due for <i>Records</i>		
for 1866	£96 3 5½	
Debts due do. for 1865	33 19 4½	
Amount due by Rev		
Mr Christie	6 12 3	
Probable amount that		
may be rec'd for 1864	2 0 0	
		£140 15 4
Probable expense to		
end of the year	132 13 10	
Estimated bad debts	30 0 0	
		162 13 10
Probable deficit at end of year	£21 18 6	

II.—Chief causes of deficit: (1) A large amount has been lost in Cape Breton, by parties not paying to whom Rev Mr Gunn had ordered *Records* to be sent; (2) All agents not guaranteeing payment for the names they send; (3) The fact of there being no agents in many districts; (4) That many of the congregations do not take half the number of copies that they might well be expected to take; (5) That the committee has not been able to give sufficient time and attention to the subject during the year.

Respectfully submitted.
(Signed) G. M. GRANT, Convener."

The Report, having been read, was approved of, and the thanks of the Synod conveyed to the committee for the manner in which they had discharged their duties.

It was then moved and agreed to—*first*, that agents should guarantee the lists they send; that the committee should endeavor to get suitable agents appointed in places where there are none; and that the Secretary send no single copies of the *Record* unless prepaid, except at his own risk. *Second*, that a financial committee of four, consisting of Rev. Mr. McCunn (Convener), Rev. Mr. Philip, W. Gordon, Esq., and D. A. Fraser, Esq., M. P. P., be appointed, with instructions to meet at least quarterly, and inspect the accounts, and take whatever action may be required from time to time, and to manage the general affairs of the *Record*; that Messrs. Philip and Gordon act as a consulting committee to aid Mr. Pender, and meet monthly for that purpose.

It was then moved and seconded that the present title of the *Record* be changed to that of "*The Monthly Record of the Church of Scotland in Nova Scotia, New Brunswick, and Adjoining Provinces*," to which an amendment was moved and seconded that the title be "*The Monthly Record of the Church of Scotland in the Lower Provinces*." The vote having been taken, the motion was declared carried.

The committee appointed to arrange as to the conducting of divine worship at the laying the corner stone of St. Andrew's Church, Pictou, gave in their report.

The committee appointed to confer with Mr. Gordon, reported that he had consented still to act as Treasurer for the Schemes of the Church, at which the Synod expressed their satisfaction.

The Report of the Sabbath School Committee was then given in by Mr. McCunn, and is as follows:—

[The Convener has not returned the Report referred to; we hope to be able to give it next month, however.—ED.]

On the Report being read, it was moved, seconded, and agreed to, "that the Synod, having heard the Report of the Sabbath School Committee, highly approve of the careful and impressive manner in which it has been prepared, commend the diligence of the committee, and re-appoint them; are of opinion that in general the suggestions are worthy of the consideration of Sabbath School teachers; request the committee to use exertions to have useful periodicals circulated in our Sabbath Schools, and to secure fuller and more exact information on the whole subject; request the Halifax Association to prepare a Scheme of Lessons for the ensuing year; and enjoin all Sabbath Schools to teach the Shorter Catechism every Sabbath day."

The Report of the Committee on Theological Hall being called for, was given in and read by Mr. Pollok, as follows:—

"Your committee, in submitting a Report, deem it necessary simply to furnish a narrative

of their proceedings. Soon after the last session of Synod, the committee instructed the Convener to embody the views of the Synod in a memorial to be sent to the Colonial Committee, which was accordingly prepared, and sent on the 31st October. A copy of this memorial has been retained, in case that it may be required as the basis of future correspondence. Except the simple acknowledgment that the memorial had been received, and was under the consideration of a sub-committee, no answer was given, till the Report of the Colonial Committee to the last General Assembly arrived by the last mail, wherein was a minute which the Synod of Nova Scotia is directed to receive as the answer to the proposal to endow a Divinity Chair. The Colonial Committee state in their Report that as an application to endow another Theological Chair, in addition to that already supported at an expense of £350 sterling in Queen's College, Canada, had been received from the Trustees of that institution, they had found it necessary to consider both applications together. The answers to the memorials from Nova Scotia and Canada are given in a minute appended to the Report. While they declare that "the religious interests of Presbyterians in the Colonies can in no way more surely or efficaciously be furthered than by adopting such measures as will facilitate the training of a native ministry,"—thus affirming the important principle for which we contend,—they ask this committee whether the Synods of the Lower Provinces could not send their students of Theology to Kingston College, where a fuller staff of Professors might be maintained, instead of sending them to a scantily equipped Faculty of Divinity at Halifax; but if they prefer the latter, to mention some of the reasons for the preference. On the other hand, the Colonial Committee appear to devolve the support of an additional Theological Chair in Queen's College, for which aid was asked, upon the Synod of Canada.

It appears to your committee that, provided the Synod should decide upon persevering in the policy affirmed last year of establishing a Divinity Hall in connection with the Synod of the Lower Provinces, there will be no difficulty in furnishing a satisfactory explanation to the Colonial Committee upon the point to which they refer,—inasmuch as, while we have declared the principle so clearly laid down by the Colonial Committee themselves, that "the religious interests of Presbyterians in the Colonies can in no way be more surely or effectually furthered than by adopting such measures as will facilitate the training of a native ministry," and our anxious desire to carry it into effect in this Province, if at all practicable, yet, if for the present a native institution for training Divinity students cannot be established here, our students, from convenience, associations, and prevalent impressions as to the superiority of Scottish Universities, and such reasons, seem to prefer studying in Scotland. It will be correct to say that this feeling has always prevailed here, though the supposed expense and risk of going to Scotland has caused a considerable number of our young men to go to Canada. These considerations may be urged without any disrespect to Queen's College, Canada, in whose prosperity we take a deep interest, as a noble example of the wisdom of the policy of native institutions, and as an institution to which we owe the education of many of our young men who have become able ministers of the Gospel.

As regards the conference with New Brunswick, the full report given by our delegates renders it unnecessary to say more than that the Synod of New Brunswick were unanimous as to the desirability, but not the practicability, of a

Hall; but they threw the responsibility of its establishment upon our Synod, promising support to the extent of £80 or £100 per annum.

In conclusion, the committee would simply express their conviction that, provided the Synod prosecutes this matter, all that is necessary, so far as the Colonial Committee is concerned, for the attainment of their object, is unanimity on the part of the members of this Synod.

Respectfully submitted by
(Signed) ALLAN POLLOK."

The Report having been heard, it was moved by Mr. Brodie, and seconded by Mr. Isaac Thompson, "that the Report anent Divinity Hall be adopted." Whereupon it was moved as an amendment by Mr. Philip, and seconded by Mr. John McLean, "that the Report be cordially approved of, but that the expression, 'thus affirming the important principle for which we contend,' be expunged." The Roll was then called, when, 15 having voted for the motion, and 12 for the amendment, the motion was declared carried. The question was then raised whether the vote of ordained missionaries should be sustained. After some discussion, it was moved by Mr. McCunn, and seconded by Mr. Herdman, "that inasmuch as the decision at present on the records regarding the right of missionaries to vote is perfectly understood, it is inexpedient to take advantage of an oversight of the Clerk and Moderator yesterday, and discuss the question anew at present." An amendment was moved by Mr. Grant, and seconded by Mr. McGregor, "that as missionaries have voted on every division during the session of this Synod, the vote last taken be not disturbed, and that the present practice be not changed until the Court be overtured on the subject." The roll being called, and 16 having voted for the motion, and 11 for the amendment, the motion was declared carried; from which decision Mr. Pollok dissented, and gave in his reason, which was also adhered to by Messrs. George Munro Grant, James Anderson, John McMillan, James F. Avery, S. McGregor, James Thomson, John McKay, Wm. Stewart. Whereupon Messrs. Philip and McCunn were appointed a committee to answer reason of dissent. The question was then raised whether Elders from congregations which have never had a regularly inducted minister be allowed to vote, when it was moved, seconded, and agreed to, that Elders from congregations having organized Kirk-sessions be entitled to vote at this Synod. The vote was then again taken between Mr. Brodie's motion and Mr. Philip's amendment, when, 13 having voted for the motion, and 19 for the amendment, the amendment was declared carried. The further consideration of the Report on Theological Hall was then entered upon, when it was moved by Mr. Pollok, and seconded by Dr. Avery, "that the Synod declare its adherence to the policy announced last session in its final decision with reference to the Divinity Hall." Whereupon it

was moved as an amendment by Mr. Philip, and seconded by Mr. McKay, "that the diligence of the committee on Divinity Hall be approved; but, as the project of a Divinity Hall in Nova Scotia is premature, that the committee be discharged, and the project, in the meantime, be deferred."

The Synod then adjourned to meet tomorrow at the usual hour, of which public intimation was given, and this diet was closed with prayer.

FOURTH DIET.

*St. Andrew's Church,
New Glasgow, June 29th, 1866.*

The Synod met, after devotional exercises conducted by the Rev. Mr. McMillan, Musquodoboit, and was constituted with prayer—the Rev. W. Stewart, Moderator.

The roll having been called, and the minutes of last sederunt read and sustained, Mr. Grant stated that W. Gordon, Esq., Pictou, declined acting on the consulting committee of the *Monthly Record*, when it was proposed and agreed to that Mr. McCunn be appointed in his place.

It was then moved by Mr. Duncan, and seconded by Mr. Herdman, "that the ordained missionaries within the bounds of the Synod be invited to deliberate and vote at all the meetings of this present Synod." Upon which, an amendment was proposed by Mr. Philip, and seconded by Mr. McKay, "that the Synod proceed to business, as the matter contained in the motion has been settled." The roll was then called, when, 14 voting for the motion, and 13 for the amendment, the motion was declared carried. From this finding Mr. McKay dissented, and gave in reasons, which were also adhered to by Messrs. Wm. M. Philip, Wm. McMillan, H. McKenzie, Alex. McLean (elder), John A. McLean (elder), Rev. John Goodwill.

The adjourned debate on the Theological Hall having been then resumed, and most of the members of the Court having taken part in it, it was moved by Rev. Alex. McLean, and seconded by Rev. Mr. Goodwill, "that the diligence of the committee be approved, and the desirability of a Divinity Hall be reaffirmed; that the committee be instructed to take such measures as may seem best, to ascertain whether the resources of this Church are sufficient to establish, and properly to maintain, such a Divinity Hall as will secure the training which the rules and character of the Church of Scotland require; and that when the Synod is satisfied of this fact, such farther measures shall be taken as will be necessary to secure the object with as little delay as possible."

The Synod then agreed to hold an evening sederunt; and adjourned to half-past 7.

On re-assembling, the debate was continued, when Mr. Pollok withdrew his motion in favor of Mr. McLean's. After a lengthened discussion, the vote was taken between

Mr. McLean's motion and Mr. Philip's amendment, when, 19 having voted for the motion, and 7 for the amendment, the motion was declared carried.

From this Mr. Philip dissented, for reasons to be afterwards given in, and craved that his dissent be entered on the minutes.

The Synod adjourned to meet to-morrow at the usual hour, of which public intimation was given, and this diet was closed with prayer.

FIFTH DIET.

*St. Andrew's Church,
New Glasgow, 30th June, 1866.* }

The Synod met, after devotional exercises conducted by Rev. Mr. McLean, and was constituted with prayer—Rev. W. Stewart, Moderator.

The roll having been called, and the minutes of yesterday's sederunt read and sustained, Mr. Philip gave in his reasons of dissent from the finding of Synod anent Theological Hall, which were also adhered to by Rev. A. McKay, Alex. McLean (elder), John A. McLean (elder), Rev. W. McMillan, Rev. Robert McCunn (for two of the reasons), H. McKenzie (elder), Peter Grant (elder), Duncan Matheson, (elder). Whereupon the question was raised whether the names of two adherents appended to said reasons should be allowed to remain, on the ground that these two were absent when the vote was taken. After some discussion, it was agreed that the dissent and signatures appended thereto should be recorded as they were handed in.

The Rev. W. McMillan, Convener of Committee on Presbytery Records, gave in the following Report, which was adopted, viz.:

“As Convener of Committee appointed to examine Presbytery Records, I beg to report that your committee have examined the Records of the Pictou and F. E. Island Presbyteries, being the only ones produced, and have found them all correct.

All which is respectfully submitted.
(Signed) W. McMILLAN, Convener.”

Dr. Avery and Mr. Anderson, appointed to take inventory of Synod documents handed over by former Clerk to Mr. McWilliam, gave in their Report, containing list of said documents. The Report was adopted.

Mr. McMillan, Convener of Committee on Overtures, transmitted—1st. Overture by Mr. Herdman anent upholding the Standards of the Church, along with a Report on said Overture; 2nd. Overture by Mr. Pollock anent Home Mission.

After some remarks in reference to the finding of Synod on Divinity Hall, it was moved by Mr. Jack, seconded, and agreed to, “that the members of the present Synod agree to establish no Divinity Hall in connection with the Church till the debt on Dalhousie College be liquidated.”

The Report on the Foreign Mission Scheme

being called for, was given in by Mr. McLean, and is as follows:—

“Your committee, while they deeply regret that they are obliged to announce once more the failure of their expectations in securing the services of a fully equipped laborer for the Foreign Mission field, have to report that, during the last year, the progress made in this Scheme is of a nature well fitted to encourage the Church in the assurance that the movement in which she has thus engaged has the approval of our Divine Master, and that it will in the end abundantly prosper. Your committee, in pursuance of the instructions given by the Synod of last year, have been enabled to place at the disposal of Dr. Geddie the sum of £50 stg., to be devoted by him to the support of native agency; while there remains, invested in funds, the sum of about £180 currency. This amount has been collected without any effort on the part of our Church, and it shows most satisfactorily the deep interest felt by the people at large in the success of this good work.—thereby affording our Synod the most undoubted certainty that, in prosecuting this Scheme, its efforts will be well and efficiently sustained by the generous liberality and the earnest prayers of a very large multitude.

In reference to the native agency thus to be employed, while it is not the kind of agency at first contemplated, and while it is fervently hoped that ere long an additional and a more efficient agency will be secured, your committee would regard it as a cause of thankfulness to be enabled to say that ever one solitary laborer, however humble, sent forth under the auspices of this Synod, and supported by its contributions, will soon be engaged in conveying to the perishing heathen the glad message that there is but one God, and that He loved sinners, and sent His only begotten and beloved Son to save and make them happy for ever;—this indeed would be a matter for sincere rejoicing; but your committee are enabled to state that the amount given to our friend Dr. Geddie is sufficient for the adequate support of ten native agents, and, believing as they do that the selection of these agents will be made with great care, there is reason to hope that much good will be effected. The whole history of the South Sea Missions testifies that the most successful pioneers are the native agents. By these means, several islands have been christianized, and every obstacle to the reception of a missionary entirely removed. Your committee are thus enabled to state that the work has been entered on. It is indeed yet but the day of small things, but that day is not to be despised. It is a great and a most glorious event, if the result will be the salvation of even one immortal soul. Glory will thus accrue to our Lord and Master, and the blessing of him that was ready to perish will descend on our Church.

Your committee would farther congratulate this Court on the practical benefits to ourselves as a Church, from even the feeble efforts made during the past year. The result of these efforts has effectually removed the great error under which for a long time we labored. The mistaken idea that our resources were inadequate to the support of a Missionary will haunt us no more. There can be no longer but one opinion, and that is, that this Church could safely undertake to double the amount required to sustain one Missionary in the South Sea Islands. Your committee feel that the discovery thus made would of itself richly reward all the attention and labor devoted to this Scheme. It is one other fact which serves to show that the Church need not fear to venture on paths, however difficult and perilous they may appear to the world, when

the command of Christ bids her do so. He never failed to provide for Himself the sacrifice required of His people. Thus a valuable lesson has been taught, well fitted to encourage us in every good work.

Your committee would only add the earnest hope that the result of the little that has been accomplished will be an additional interest in missionary labors among ministers and people, and that more earnest prayers will ascend from every sanctuary and every dwelling, that the kingdom of our Lord, with its light, its blessings, and its glorious hopes, may speedily be extended to the utmost ends of the earth. We have so far been disappointed in our hopes of securing the services of a Missionary. Let us not fret, neither despond. It is ours to plead and patiently to wait. God's own good time will come, the time that He has set; and should we, every one of us, go down to the grave without seeing this our desire accomplished, it will be much, it will be a rich reward, if our efforts will place us side by side with him to whom it was said, "Thou hast well done, that it was in thine heart to build a house unto me."

Respectfully submitted by
(Signed) ALEX. McLEAN, Convener."

The Report having been read, it was moved by Mr. Grant, seconded by Mr. Anderson, and agreed to, "that thanks be conveyed to the Convener and committee for their past services; that the Synod re-appoint the committee, with the addition of the Rev. Mr. McWilliam; express gratitude to God for having enabled us to commence work on however small a scale in the Foreign field, while regretting that no laborer has yet gone out from our own borders; enjoin the committee to prosecute their labors, and the ministers of this Court to bring the subject before the people, that their liberality may be stimulated, and their prayers called forth, that the blessing of the Head of the Church may be on our mission, on the Rev. Dr. Geddie, who has generously consented to superintend our agents in the meantime, and on those whom he may engage to labor in our name in these islands where he has cast his own lot."

The Report of the Presbytery of Halifax in the case of Mr. Romans having been called for, was given in, and is as follows:—

"The Presbytery of Halifax, having attended to the injunctions of the Synod in the case of Mr Romans, agreed to recommend the Synod to receive him as a minister of the Church of Scotland, on the conditions specified in the Report of Committee submitted to the Synod last year."

Respectfully submitted by
(Signed) GEORGE M. GRANT."

After some discussion, it was moved, seconded, and agreed to, "that the Report of the Halifax Presbytery in the case of Mr. Romans, having been heard, be ordered to lie on the table." From this the Rev. Messrs. Grant, John McMillan and Duncan dissented.

The Report of Committee on the Licensing of Students was then called for. No Report was presented, and the committee was discharged.

Mr. McCunn then gave in answer to rea-

son of dissent by Mr. Pollok and others from the finding of Synod anent missionaries being allowed to vote, which was read to the Court, and ordered to be kept in *retentis*.

It was then moved by Mr. Anderson, seconded by Mr. McLean, and agreed to, "that at the annual meeting of Synod, the Presbytery of the bounds shall make no provision for the supply of pulpits but those of the city or town where the meeting of Synod is held."

The Synod then adjourned to meet on Monday morning at 11 o'clock, of which public intimation was given, and this diet was closed with prayer.

SIXTH DIET.

St. Andrew's Church. }
New Glasgow, July 2nd, 1866. }

The Synod met, after devotional exercises conducted by the Rev. Mr. Duncan, and was constituted with prayer—the Rev. W. Stewart, Moderator.

The roll having been called, and the minutes of last sederunt read and sustained, the Rev. Mr. Grant, Convener of the Home Mission Scheme, gave in a Report and Financial Statement as follows:—

I.—The funds immediately under the control of your committee are those received from the Church-door collections enjoined on the congregations by the Synod. Last year there was much room for complaint that many congregations had not attended to this duty. We have this year to congratulate the Synod on a different state of affairs. Collections have been received from all congregations, except from Musquodoboit and Truro, which had not ministers to make the announcement at the time, and from Saltsprings, Folly Mountain, and Newfoundland. We give the following abstract of accounts, submitting, at the same time, the Treasurer's accounts:—
By bal. per acc. rendered last Synod £29 10 10½
Since received by the Treasurer 80 0 10½

£109 11 9

At last Synod, there was voted of this sum to Messrs McCurdy, Gunn, and for Clyde River Church £45 0 0

We now propose the following allocations:—

To Rev Mr McCurdy	2) 0 0
To Rev Mr Gunn	20 0 0
Travelling expenses of Rev J. McMillan to C. Breton	6 10 0
To Georgetown Manse	12 0 0
	103 10 0

Leaving a balance in hand of £6 1 9

Owing to the Treasurer having received several amounts from Cape Breton since his accounts were made up, the balance will probably be considerably larger than we announce. Of £80 Os. 16 1-2d. paid in during the past year, £25 4s. 7 1-2d. are from Cape Breton, several contributions from that quarter being very liberal.

II.—Regarding the Presbytery Home Missions or Lay Associations, the funds of which are much larger than those of the Synodical Scheme, we have to report favorably on the whole. The Halifax Home Mission was confined last year to the city of Halifax. Nearly £90 were raised, and the greater part expended between Musquod-

doit, Truro and Richmond. Through the operation of this mission, and the increased liberality of the congregation itself, Musquodoboit has been freed from the Colonial Committee, on which it was a burden for so long a time.

The following is an abstract of the accounts of the Pictou Lay Association, as submitted by the Treasurer:—

By balance rendered last Synod	-	£69	18	4½	
Loch Lomond, C. B.	-	-	3	10	0
W. B. and E. B. East River congs.	-	24	9	9	
West Pictou congregations	-	20	14	0	
New Glasgow	-	-	12	13	2½
South River and Lochaber	-	-	2	8	0
Barney's River	-	-	4	11	9
McLennan's Mountain	-	-	5	0	4
					£143 5 5

On the Expenditure side the amount is small, but we believe that the Pictou Presbytery has given large orders on the Treasurer since the accounts were rendered. At present it stands thus:—

Paid Messrs Goodwill and McDonald, expenses to C. B.	£10
Paid Rev Mr McCunn	20
	— £30 0 0

Balance in hand £113 5 5

Several particulars in these accounts are noteworthy. It appears that the W. B. and E. B. East River congregations raise more for this Scheme than all West Pictou. The real contrast is indeed more startling than the apparent. For, though £20 14s was received from West Pictou, only £12 9s of that was collected during the past year. Of course, the reason of this is, that only three out of the ten West Pictou congregations have Lay Associations in operation. Your committee regret this exceedingly, for it is manifest from what is done in two or three congregations, that if all worked this Scheme energetically, we would not be the burden that we now are on the Colonial Committee. The thanks of the Church are due to the collectors who have labored zealously in this matter. For only by such an organization as that which they keep going can large sums be raised. The church-door collections for the Home Mission, it is also found, do not suffer, but are invariably largest in those congregations which have Lay Associations for strictly Presbytery Home Mission purposes.

In Prince Edward Island, Lay Associations have also been originated, and seem to be worked most vigorously in Georgetown and the St Peter's and Brackley Point Road congregations. The greater part of their funds, however, are given for congregational purposes. Mr. Duncan's Report on the subject is appended.

III.—With regard to the whole subject of our Home Missions, there can be no doubt that there is too little unity of effort and action. The work at present is done by three independent agencies: the Colonial Committee, the Presbytery Home Mission or Lay Association, and the Synodical Home Mission. No wonder it is not done well. It is hoped that the Synod will be able to devise some scheme that will at the same time preserve the independent action of Presbytery organizations, lessen the amount drawn from the Colonial Committee, and secure co-operation in the sustentation of weak congregations. We understand that an overture has been submitted on this subject by the Rev Mr Pollok, and would suggest that it be discussed in connection with this Report.

All which is respectfully submitted by
 GEORGE M. GRANT, *Convener.*"

The Convener, in giving in the Report, asked leave to resign the Convenerahip, and proposed the Rev. S. McGregor as successor.

Mr. Duncan's Report referred to was then read, as follows:—

"The Presbytery of Prince Edward Island beg to report that there have been, for some time, Lay Associations in connection with all the congregations but one, within its bounds, and that the sum of £68 has been raised during the past year. The Presbytery understand that the sum raised during the preceding year was somewhat larger, although, from some oversight, no Report was given in. The most of the money raised has been expended on congregational purposes.

The Presbytery have further to report, that during the past year a Presbytery Fund has been instituted, and that collections have been made towards that fund in all the congregations. As yet, the collections have been small, but the Presbytery hope to make this, in time, a useful aid towards the support of the missionaries within their bounds.

All which is respectfully submitted by
 (Signed) THOMAS DUNCAN, *Moderator.*"

Whereupon it was moved, seconded, and agreed to, "that the Report of the Home Mission Committee be approved of, their diligence commended, re-appoint the committee, with Mr. McGregor as Convener—regretting much that Mr. Grant does not feel disposed to act as Convener—commend the diligence of the Home Mission Societies in Halifax and Prince Edward Island, and recommend greater combination of action in Pictou Presbytery.

Mr. Pollok then asked leave to withdraw his overture on the Home Mission Scheme, which was granted.

Mr. Brodie then recommended the case of Rev. Mr. Gunn, Cape Breton, to the favorable consideration of the Synod, when it was moved, seconded, and agreed to, "that the Synod recommend the Presbytery of Pictou to grant to Mr. Gunn, out of the funds of the Lay Association, the sum of £10 for the year 1865-66, and a similar sum for 1866-67, in addition to what he receives from the Home Mission, on the understanding that the Trustees of the Broad Cove congregation pay him of stipend at least £50 per annum, and satisfy the Pictou Presbytery by forwarding to them Mr. Gunn's receipts, biennially, that they are doing so; and that the Clerk be instructed to send extract of this deliverance to the chairman of the Trustees of Mr. Gunn's congregation."

The Rev. Mr. McKay, as Convener of Committee on Widows' Fund, reported that through the exertions of Mrs. Graham and the widow of the late Rev. Donald McIntosh, the sum of £16 had been collected towards this Fund, which was placed at the disposal of the Synod; whereupon it was moved by Mr. Grant, and seconded by Mr. Herdman, and agreed to, "that the sum of £16 placed at the disposal of the Synod for the Widows' Fund by Mrs. John Graham, West River of Pictou, be accepted, with thanks for the

generosity thus spontaneously displayed by herself and the widow of the late Rev. Donald McIntosh; and that the sum be sent to the General Treasurer, to be added to the fund already existing; and that the ministers and members of this Church be encouraged to send in contributions to the fund, that it may become a sufficient basis on which to establish a workable scheme for affording a maintenance to Ministers' Widows."

The overture by Mr. Herdman anent upholding the Standards of the Church, was withdrawn.

Mr. Pollok, Convener of Committee on Cape Breton Mission, reported verbally; when, some statements having been made by Mr. Brodie on this mission, it was moved, seconded, and agreed to, "that the Rev. Messrs. McDonald (convener), Pollok, and John McKay, Esq., be a committee to confer with any similar committee that may be appointed by the Presbyterian Church of the Lower Provinces, for the purpose of investigating into all disputed cases of Church property in Cape Breton, with full powers to adjudicate on them and bring them to a settlement, as far as this Synod is concerned.

The Report of the Committee on Synod Fund was given in by Mr. Duncan, convener, and is as follows:—

"The committee beg to report that there is in the Treasurer's hands the sum of £31 5s 5d. Since his accounts were made up, there have been given in collections from Roger's Hill, Belfast, River John, and Charlottetown, amounting to £8 15s 11 1-2d, making in all the sum of

The following claims have been presented, viz:—	
Mr Pollok's travelling expenses while collecting for Dalhousie College	£7 10 0
Mr Grant's do.	6 0 0
Mr McGregor's expenses to Synod of New Brunswick	5 0 0
Synod Clerk's salary, and incidental expenses	13 2 6
Officer of St Andrew's Ch., New Glasgow	1 0 0
	32 12 6

Leaving at the present disposal of Synod, the sum of £7 8 10½

Claims have also been made by three Elders for travelling expenses to and from the Synod. These your committee, not considering themselves at liberty to grant, lay before this Court for consideration.

The committee regret to state that there are several congregations that have not made collections for this scheme during the past year, notwithstanding the strict injunctions of the Synod on this point.

All which is respectfully submitted by
(Signed) THOMAS DUNCAN, Convener."

It was moved, seconded, and agreed to, "that the Report of the committee be adopted, their diligence approved, that the injunctions of former Synods in regard to the expenses of Ministers and Elders attending Synod be continued, that the other claims be allowed, and the Clerk instructed to grant

orders on the Treasurer for the several amounts."

It was then stated that, in several congregations, collections had been made towards this fund, but by some oversight had not been paid to the Treasurer. These, when paid in, would add considerably to the balance on hand. Whereupon, the Synod granted £11 from this fund towards the expenses of the *Monthly Record*, and recommended that the Pictou Lay Association and the Halifax Home Mission pay £2 10s. each towards the same object. The claims of Messrs. McGregor and McCunn for £1 each of travelling expenses to P. E. Island on Dalhousie College business, were allowed, and the Clerk instructed to grant orders for payment.

Messrs. W. McMillan and McCunn were appointed a committee to prepare an address to the Lieutenant Governor, to be forwarded by the Presbytery of Halifax.

The Synod dispensed with a Report on the Dalhousie College Fund, in consideration of the full accounts given by Messrs. Pollok and Grant in the pages of the *Record*. After some statements by Mr. Grant on the present state of the fund, it was moved, seconded, and unanimously agreed to, "that the Synod learn with satisfaction that there is a prospect of the Endowment Fund of Dalhousie College being completed almost immediately, and tender their hearty thanks to the committee for their very great and successful efforts in this important work; and seeing that a portion is still required, commission the Rev. G. M. Grant to proceed to Newfoundland to enlist the sympathies of the people there in this scheme, and to solicit their aid; and, at the same time, to advocate the other Schemes of the Church.

Collections for the several Schemes were appointed to be made as follows:—

Young Men's Scheme—First Sabbath in August, 1866.

Foreign Mission Scheme—First Sabbath in November, 1866.

Home Mission Scheme—First Sabbath in February, 1867.

Synod Fund—First Sabbath in May, 1867.

It was moved, seconded, and agreed to, "that the Rev. A. Pollok of New Glasgow, and Dr. Inglis of Charlottetown, be corresponding members to the Synod of New Brunswick."

Messrs. Philip and Anderson were appointed a committee to assist the Clerk in revising the Minutes.

A unanimous vote of thanks was passed to the office-bearers and members of St. Andrew's Church, New Glasgow, for their hospitality to the members of Synod during this session.

The Synod then adjourned to meet in St. James' Church, Charlottetown, on the last Tuesday in June, 1867, at half-past 7 o'clock

in the evening, of which public intimation was given, and this session was closed with prayer.

ALEX. MCWILLIAM, *Synod Clerk.*

—o—

General Assembly of the Church of Scotland.

[Concluded.]

WEDNESDAY.

The Assembly resumed this morning—
Dr. Cook, Moderator.

OVERTURES ANENT DOCTRINE AND THE STANDARDS OF THE CHURCH.

With reference to the doctrine and standards of the Church, there were also before the Assembly overtures from the Synod of Merse and Teviotdale, the Synod of Perth and Sterling, the Presbytery of Linlithgow, Presbytery of Caithness, Presbytery of Wigton, and Presbytery of Cairstown. Of these overtures,

The CLERK of Assembly read the following from the Synod of Merse and Teviotdale:—

“Whereas it is essential to the peace and unity of the Church of Christ established by law in this land, that the relation of the Church to the Westminster Confession of Faith as her doctrinal standard shall be loyally and consistently maintained; and whereas the doctrine and government of the Church, as set forth in the aforesaid Confession of Faith, have been discredited by the expressed opinions of persons of influence in the Church, it is humbly overtured by the Synod of Merse and Teviotdale to the Venerable the General Assembly, indicted to meet at Edinburgh on the 24th of May, 1866, that all Church judicatories be directed and enjoined to see that all persons who shall have signed the aforesaid Confession of Faith shall not, directly or indirectly, depart therefrom, but shall loyally and consistently adhere thereto.”

After a pause,

Mr. PHIN, Galashiels, rose and said—I did not wish to bring this matter before the Assembly. I knew there were other Synods that had brought up some overtures, and as I have had occasion once or twice within the last few hours to address the Assembly, I was not anxious to speak again this forenoon; but I should have felt I was failing in a duty to the Synod of which I am a member if I allowed an overture from it to be thrown over the table, or lie on the table, and the Assembly to proceed to the next business, without coming forward and stating the grounds on which that overture was transmitted by the Synod, I voting in the majority of 24 to 8, by which it was counted. Now, I take leave to state that the assertion in the commencement of the overture is one which it seems to me cannot properly be doubted in this

venerable Assembly—“Whereas it is essential to the peace and unity of the Church of Christ, established by law in this land, that the relation of the Church to the Westminster Confession of Faith as the doctrinal standard shall be loyally and consistently maintained.” I hope there is no difference of opinion on the point. I hope we are all determined, whatever may be our difference on matters of comparatively small importance—I hope we are all determined that the Westminster Confession of Faith, in all its integrity, shall be maintained as the doctrinal standard of this Church. I have occasionally seen statements that what is desirable is that we should be left at liberty, as it is called, to interpret our creed according as we may think proper to interpret it. By all means let us have a creed, it is said, but then leave us to interpret that creed. I say, better have no creed than have a creed which every man is at liberty to interpret for himself. And I say further, and the experience of the past few weeks has proved it, that suppose you have no creed you will be involved in inextricable difficulties. I am grieved to be obliged to state that I have seen publications that were fitted to bring into discredit the doctrine and government of the Church as set forth in the aforesaid Confession of Faith. No man doubts that this is the effect of such publications.

DR. LEE—Name them.

Mr. PHIN—I believe the House will not insist upon my naming any one. I have merely to propose—“That the General Assembly, having received the overture, direct to enjoin all the judicatories of this Church to see that all persons who shall have signed the aforesaid Confession of Faith shall not directly or indirectly depart therefrom, but shall legally and constantly adhere thereto.” I think that motion will meet the present emergency, and will not involve any painful collision with individuals. Moderator, I cannot conclude what I have to say on this subject without making one other remark. I have spoken, I can assure you, without the slightest idea beforehand that I was to address the House. But I cannot sit down without referring in a word to the petition which was placed on your table a little ago as having been transmitted through the committee on bills. It was got up very hurriedly by my hon. friend Major Baillie. Only a few days before the meeting of the Assembly, my hon. friend said to me that he intended to get up such a movement. Now, Moderator, mark the result. Within a very few days that petition was signed by 600 names which had been sent in to my hon. friend, and among them you will find the Duchess of Sutherland, who has the patronage of fourteen parishes; the Duke of Sutherland, who has also the patronage of a number of parishes; the Earl of Selkirk, Lord Polworth, Lord Seafield, and G. Grant Suttie, Esq., ruling elders; and many others whose names

are there. What does that show? It is this, that the movement has originated with the laity.

Mr. DONALDSON, Kirkconnel, said he did not think it was fair and honorable that imputations against individuals should be allowed to come up from the inferior courts of the Church in this way, especially in a matter of so vital importance. He moved that it is unnecessary for the General Assembly to take any action on these matters, and that they therefore dismiss the case.

Dr. PIRIE said he entirely agreed with the remarks of the gentleman who had just spoken. These loose charges should not be brought, but there should be a specific statement made on the record, and the document should be laid before the General Assembly. It will not do to bring forward charges on mere loose rumour. I am not prepared to say that every doctrine of the Confession of Faith is of equal importance, or that every doctrine rests on equal evidence. There are portions resting on evidence altogether irresistible; there are portions resting on evidence of an inferior character; but I believe the weight of evidence in every case is in favour of the doctrines of the Confession of Faith. Dr. Pirie was about to read a few passages from Principal Tulloch's pamphlet, which he offered to lay on the table, when he was interrupted.

Mr. DONALDSON—Are you going to make a motion?

Dr. PIRIE—Most undoubtedly. After some further interruption, Dr. Pirie said—There is here an overture saying that ministers and influential members of the Church have made certain representations. I am connected with one of these overtures, and I am prepared to show that such is the case; but I repeat that if you put me down on the point of form, I can assure you you will do me a most singular favour. But as to bringing charges against an individual of which he was unaware, does any man believe that that is the case? Does any man suppose that these overtures would have passed through the Committee of Overtures if they were irregular?

The MODERATOR.—This is a question of great difficulty; but it seems to me that the Court to which Principal Tulloch is immediately responsible is the Presbytery of St. Andrews, and I think we ought to leave the Presbytery of St. Andrews, in the first instance, to consider whether they have any ground to proceed. (Hear, hear.)

Dr. PIRIE—If it be the opinion of the Moderator that the matter should be brought forward in a different way, I shall be delighted to withdraw my motion.

Dr. LEE—I am delighted that what I wished to say has been substantially expressed by yourself, Moderator, with the authority that belongs not only to your present office, but to your well-known qualifications to give an

opinion on the subject. (Hear, hear.) I cannot conceive anything more unjust and unreasonable than on the ground of a general statement of the kind to produce a charge against an individual.

Dr. MUIR—I have felt very great satisfaction in the statement made by the rev. Professor (Dr. Pirie), and I must say that if this General Assembly enter in the spirit manifested in the speech of the rev. Professor into this important subject, and pursue it to its end, I shall, under all the manifold depressions I experience with regard to the predicament our poor Church is at present placed in, still entertain some good hope that, under God's guidance, the Church of Scotland may still survive. (Hear, hear.)

Mr. COOK, Bathgate, supported the overture from the Presbytery of Linlithgow, and expressed concurrence in the views of Dr. Pirie.

Dr. CRAIK also supported Mr. Phin's motion.

Dr. LEE said—I have no objection to the motion which has been made by Mr. Phin. I think it is perfectly innocent and legitimate. (A laugh.) The General Assembly is quite entitled, if it sees danger likely to arise to the Church in any respect, to give an instruction and warning to Presbyteries to perform their duty. Therefore, I have nothing to say against the motion. I am quite satisfied with it. At the same time, I think gentlemen are apt to run away a little in their zeal in speaking on this subject. I am not aware of any person in this Church—at least I can say I know no person—who wishes the Confession of Faith to be set aside. I believe all the good that has been said of it; but, at the same time, we are not to forget that the doctrine of our Church and the Confession of Faith is that the Scriptures of the Old and New Testaments are the only rule of faith. (Hear, and applause.) And we are not, however excellent that Confession may be, to employ these exaggerated terms in speaking of it—terms which imply, or seem to imply, that we put it virtually in the same position, and assert for it the same authority, as the Holy Scriptures of the Old and New Testament. (Hear, hear.) Very much of what I have heard on this subject seems to be a virtual denial of the Protestant religion and principles—(hear, hear)—by putting down the Word of God—(no, no)—and exalting something else instead. (“Hear,” and “No.”) I do not say you mean to do so, but a great deal of what I have heard and read on the subject seems to me to imply that; and of this I am certain, that our earliest reformers—the reformers of the Church in general—would not have expressed themselves in the manner in which many persons now do on this subject. (“Hear,” and “No.”) I say nothing can be more obvious than that that is the case. We never find them speaking in these terms of those symbols which for very

good reasons they composed. As I have said, the Confession of Faith is, with all its merits, still a human composition; it is the composition of fallible men, of men of like passions with ourselves; and we are not to forget that with respect to a great number of articles contained in the Confession of Faith, the very men who made it were divided, and greatly divided. Some of its articles were unanimously adopted by the Westminster divines. Some of them were carried by majorities, and some of them were carried apparently by the pressure of the Scottish army. Such is the testimony of the man who has given us the clearest and most intelligible account of the proceedings of the Assembly—namely, Robert Baillie, the well known author of certain letters. As to the compact between us and the State, it is perfectly true that the Confession of Faith has the sanction of the State and the law of this country. We need not, therefore, make protestation that we adhere to it. But, sir, while I say—and of course everybody knows—that the Confession of Faith is an Act of Parliament, I am not quite sure we are altogether correct in all our ideas on this subject. I am not quite certain that the State was imposed on the Church—in fact, it did not impose, it consented, at the request of the people of Scotland, to sanction it—but I rather think that a court of law would hold that it only sanctions the general doctrine, and does not commit itself to every particular expression or passage in the Confession. Some gentlemen, whether judiciously or not I will not enquire, have thought that the Confession of Faith is longer than is necessary. Well, Sir, is there any profanity in that? Are not some Confessions of Faith much smaller? Was not our own old Scottish Confession a great deal smaller? Is there any suspicion to the Church, or any suspicion of infidelity conveyed in a man being, for instance, desirous that the old Scottish Confession, upon which the Church was founded, were substituted for the Westminster Confession, as the Westminster Confession was adopted by the mere authority of the General Assembly, instead of the old Scottish one? I can conceive no profanity in that, or any disrespect either to the Assembly or to the Church. I do not know them, and perhaps if such exist I am as likely to know them as other people. (Laughter.) But if such men exist, they are not within the circle of my acquaintance. (Hear, and laughter.) The men who lie under suspicion—perhaps I ought to include myself—(laughter)—though I have never said anything or written anything in this sense that I am aware of, and I am conscious in my own heart that I am a most loyal and zealous friend and son of the Kirk of Scotland, (Applause and “Hear, hear.”) Let us trust each other a little. Let us not suspect that every man is a secret enemy to the Church. Let us exercise this generous con-

fidence in each other, and I believe we shall never regret that forbearance—I believe it will never make us ashamed. (Applause.)

After some remarks from Dr. Muir and others,

Mr. MACDONALD said—I have said that I would press my judgment; but I have been requested by many of my friends not to take up the time of the House unnecessarily by going to vote. (Loud applause.) I would beg leave, however, to make one or two remarks. (Cries of “No, no.”) Well I withdraw my motion. (Applause, and cries of “Agreed.”)

Mr. PHIN, having made a few remarks, the motion submitted by him was adopted as the finding of the House.

THURSDAY.

The Assembly met at 11 o'clock—Dr. Cook, Moderator.

SABBATH OBSERVANCE.

Dr. MUIR gave in the report of the committee on Sabbath Observance.

The Hon. Major BAILLIE moved the adoption of the report.

Dr. MACPHERSON seconded the motion, which was unanimously agreed to.

THE DECLARATORY ACT OF 1865 ANENT CHANGES IN THE FORMS OF WORSHIP.

The Assembly next took up a number of overtures on the Declaratory Act of 1865 anent changes in the forms of worship. It was stated by Dr. Pirie that ten of these overtures were against the Act, eight in favor, and five either absolutely in favor, or in favour with the slightest possible modification. The overtures from the Presbytery of Deer, the Presbytery of Dumbarton, and the Synod of Merse and Teviotdale, were read, as indicating the tenor of the other overtures.

Dr. PIRIE, in a lengthened speech, moved a motion, which in its last form was as follows:—

“Whereas, it appears from certain overtures from Presbyteries and otherwise, that the Declaratory Act, cap. vii. of the Acts of the General Assembly of 1865 anent Changes in the Form of Worship and other ecclesiastical arrangements, has been misunderstood in various quarters, and a more full and explicit declaration of the law is called for and necessary, the General Assembly, while adhering to its principle, recall the said Act, and in order to carry out more effectually the purposes truly contemplated in the same, enact and declare that the right and duty of maintaining and enforcing the observance of the existing laws and usages of the Church in the particular congregations or kirks within their bounds, in matters connected with the performance of public worship, and the administration of ordinances, belong to and are incumbent upon the Pres-

byteries of the Church, subject always to the review of the superior Church Courts; and that while needless interference with the government of particular kirks is always to be avoided, it is nevertheless the duty of Presbyteries, when by any legal and constitutional means the alleged existence or proposed introduction of any innovation or novel practice in the performance of worship or administration of ordinances in any congregation comes to their knowledge, to take cognisance of the same, and after such inquiry as the circumstances of the case seem to call for, or without inquiry if none appear requisite, either to enjoin the discontinuance or prohibit the introduction of such innovation or novel practice, as being, in their opinion, inconsistent with the laws and settled usages of the Church, or a cause of division in the particular congregation; or as being unfit, from any cause, to be used in the worship of God, either in general or in the particular kirk, or to find that no case had been stated to them calling for their interference; or to pronounce such other deliverances in the said matter as in their judgment seems warranted by the circumstances of the case, and the laws and usages of the Church, it being always competent to submit such deliverances to the review of the superior Church Courts in common form. And the General Assembly do of new strictly enjoin all ministers and office-bearers in the Church, under pain of censure, to observe and obey the injunctions given by their Presbyteries in all such matters, so long and in so far as the same remain unreversed or unvaried by the superior Courts."

Dr. PEARSON, Strathblane, seconded the motion.

Dr. LEE moved the rescinding of the Act of 1865.

Mr. HUTCHISON, Banchory-Ternan, seconded Dr. Lee's motion.

EVENING SEDERUNT.

On a division, Dr. Pirie's motion was carried by 207 against 94 in favour of the motion of Dr. Lee—the former thus having a majority of 113.

SATURDAY.

The Assembly resumed to-day—Dr. Cook, Moderator.

THE LAW OF PATRONAGE.

The Assembly took up an overture passed by the Presbytery of Edinburgh by a majority of 20 to 2, requesting the Assembly to take into its serious consideration the present law of patronage, with a view to obtain some modification of the same.

Mr. SMITH, North Leith, in supporting the overture, said he was not come to rail against Lord Aberdeen's Act. He was not unaware of many defects that existed in that Act—he was not unaware that evils in times

past had resulted from the operations of that Act, modifying the exercise of the law of patronage. Disputed settlements, poor presentees mulcted in large expenses, congregations divided, and, worse than all, congregations forced, silently and sullenly, to submit to the introduction of unacceptable presentees from the fear of costly litigation—these things were sufficient to show that great defects lurked in the Act. At the same time, he was of opinion that they were under immense obligations at times to the noble and distinguished author of that Act for the patriotism that actuated him in coming forward at a great emergency in the Church's history and procuring for them what he believed was perhaps the best measure, which, considering the state of parties without the Church, and also the state of feeling in the Church, could at the time have been procured. As to patronage, he was not going to declaim against it; he did not go the length of holding that patronage was anti-scriptural. Looking at the subject in a practical point of view, he had seen it was not difficult to place patronage, rightly exercised by careful, conscientious men, attached to the Church, and having the welfare of the country sincerely at heart, in such a point of view that it could be compared greatly to it, with popular election, which they could easily conceive to develop itself into most hurtful shapes and forms. He should be doing great injustice if he said that the great majority of their patrons had been exercising extreme care in this matter. But he looked at the subject with reference to the times and circumstances in which they were placed. Was it not, he asked, the fact that lay patronage in Scotland had been at the root of, and formed the prolific source of all those lamentable secessions from the National Church of Scotland during the last century and a half that had vexed, and rent and harassed it. Another reason why he brought forward this subject was that he hoped and expected, through a United Church, to be reached as an ultimate consequence of this beginning of measures, they should bear with more force and success upon, what must grieve every truly Christian man, the great mass of practical heathenism and ungodliness that prevailed throughout the country. (Applause.) He thought they should, as far as lay in them, in consistency with their principles as the Church of Scotland, try to hold out the hand of welcome to those without the Church to come back and unite with them, and to clear the ground of all difficulties that lay in the way of their coming back. He believed it to be their duty to make the initial movement in the matter; he believed they could afford to do it, and that it was their duty in Christian kindness and charity to do it.

The Earl of SELKIRK expressed the extreme disappointment and excessive pain with which he had listened to every word Mr.

Smith had said. He had scarcely heard a speech delivered in the Assembly which, considering the person from whom it had come, had given more pain to his mind. After 30 years' experience of Parliament he might give an opinion as to what was likely to pass that body. He could not say what would or would not happen, but if there was one thing more certain than another with respect to Acts of Parliament, it was that they would never be able to obtain an Act to abolish patronage. The only way out of patronage was to abandon their endowments. As long as they held their endowments, they were bound in the eyes of the Legislature to patronage.

Dr. MACLEOD, Morven, moved that the overture be dismissed.

Dr. R. LEE thought that patronage was an unseemly parasite which had attached itself to the Church, and added neither to its stability or its completeness. As to the action of Parliament, he begged to remind Lord Selkirk that Parliament was very apt to listen to proposals and petitions which had any show of reason; and he did not think if the Church could unite on a moderate measure that the Legislature would resist. The question he proposed to himself was—what was most worthy for the Church of Scotland to do, as not only a Christian Church, but the National Church; and instead of suggesting politic plans for drawing their neighbors into their fold, he should endeavor to do what was most becoming themselves. As to Christian unions, he did not like Christian unions that needed ingenuity; he did not think that Christian unions that needed to be carried on with ingenuity were right Christian unions. He deprecated altogether its being made a reason for going this way or that way that they could conciliate or draw in other Churches. To tell the Assembly the truth, there were some unions which would be to himself personally extremely disagreeable—(laughter)—and which would make him, if they were consummated, take his hat, and seek his refuge somewhere else. (Laughter and applause.)

Mr. COOK, of Bathgate, seconded Dr. Macleod's motion, contending, in the course of his remarks, that the overture was most unseasonable in the present state of the Church and of the world.

Dr. BEGG moved "that the General Assembly, having heard the overture from the Presbytery of Edinburgh, and having respect to the advantages that would accrue from the modification of the present system of patronage in the present circumstances of the Church and the country, resolve to remit the subject of the overture to a committee to consider and report to next General Assembly."

The Hon. Major BAILLIE seconded Dr. Pirie's motion.

On the vote being taken, there voted for

Dr. Macleod's motion 45; for Dr. Pirie's motion, 50. Majority for Dr. Pirie, 5. The result was received with cheering.

MONDAY.

The Assembly resumed to-day—Dr. Cook, Moderator.

DEPUTATION FROM THE AMERICAN MISSIONARY ASSOCIATION.

The Assembly then proceeded to hear Dr. Patton and the Rev. Sella Martin, who attended as a deputation from the American Missionary Society, with reference to missionary and relief work among the freedmen of America.

Mr. J. A. Campbell, Glasgow, then moved to the effect that the Assembly having listened with profound interest to the statements made as to the physical, intellectual, and religious wants of the four millions of freedmen in the United States, and the work of the American Missionary Society in behalf of those freedmen, and being impressed with the peculiarity of the case as calling for the sympathy and aid of the whole Christian Church, return thanks to Dr. Patton and Mr. Martin for their addresses, assure them of the Assembly's fraternal and Christian regard, and warmly commend the association on behalf of the freedmen to the sympathy and assistance of the Church.

After remarks from several members, the motion was agreed to, and the Moderator expressed the mind of the Assembly to the deputation.

FINANCE.

Mr. CHEYNE, W. S., gave in the report of the Finance Committee. It stated, that having commenced the year with a balance of £800 in favour of the Church, the committee had closed it with a slightly increased balance of £862 at credit. The committee thought they might undertake to contribute £400 towards the improvement of the Assembly Hall and to make an annual contribution of £100 for the same object. With reference to a remit to them as to the appointment of a gentleman to act as solicitor for the Church in London, the committee reported that after considering the applications for that office, they had agreed to recommend that Mr. John Graham be appointed.

Mr. CAMPBELL SWINTON moved the adoption of the report *simpliciter*.

Mr. BAXTER, W. S., moved the appointment of Mr. Thomas Barker Simpson to the vacant solicitorship.

A vote being taken on this point, the first motion was carried by 43 to 32.

The committee were authorised to pay £400 towards the Assembly Hall alterations, and to contribute £100 a year for the same object.

IMMORALITY IN THE RURAL DISTRICTS.

Sheriff TAIT gave in a verbal report on

this subject. He thought there was rather, if anything, an improvement in the matter. The general formation of Young Men's Christian Associations throughout the country had, he thought, done great good. These associations seemed to have the effect of encouraging morality and religion in young men just at the time when they were apt to be led astray; and wherever the young men were well conducted, there was no fear of the young women. There was still in a great many parts of the country a very bad system of feeding farm servants. He thought there was too much of farmers in hiring servants looking too little to the moral character of individuals, and too much to their aptitude for labor. He thought also that farmers and farmer's wives did not sufficiently consider the obligation upon them of taking a fatherly and motherly charge of their servants.

The Assembly approved of the report, and re-appointed the committee.

After disposing of several other matters of minor importance, the Assembly adjourned till the evening.

EVENING SEDERUNT.

The Assembly resumed at half-past eight, when, after a number of items of business still remaining of the programme had been disposed of, the members were addressed by the Moderator and by the Lord High Commissioner, and the proceedings of the Assembly were brought to a close.

Report of Missionary Services,

PERFORMED BY THE REV. N. BRODIE, FROM
APRIL 1865 TO APRIL 1866.

FROM the time of my last report, my services were of the same continuous nature, varied only by distances and congregational changes. After the return of the deputation so kindly sent by the Presbytery last year, I continued laboring in the different stations of this wide mission-field. I was glad that the deputation were able to visit our warm friends at Loch Lomond. In accordance with the arrangements of Synod, the Presbytery of Halifax sent the Rev. Mr. McMillan to labor for three months around Cow Bay, and other mining districts. I travelled a very considerable distance so as to meet Mr. McMillan on that occasion. After he left, an application was made for his services on that side of the island. I was disappointed in learning, that, in present circumstances, this could not be granted. The Rev. Mr. Grant, who himself took part in our communion services at Middle River, must have seen the extent of the districts over which our friends are scattered on this island. I had hoped that the Colonial Committee could have ere

this helped to supply the spiritual destitution of our expatriated Highland people in this part of the world.

The Presbytery is aware that my services are limited to one side of the island, extending from the Strait of Canso to Boularderie. This includes a tract of country of over a hundred miles in length, divided by glens, barrens, and arms of the sea, making it to a missionary very laborious. Necessarily, the services, in any one locality, must be few, and were it not for week-day services would be very few indeed. At Middle River and Lake Anslie, there are more of our adherents residing, and they have, on that account, had more of my time, and have organized themselves more perfectly than in the other districts, though they do not receive more services in proportion to numbers than the other districts. There are Churches in several of these separate districts built and owned by our people, but they have been and still are open to every other Christian denomination.

At Middle River and Lake Anslie, our Trustees attend to all Church arrangements; but at the former place we still are troubled with sad manifestations of that strange spirit which division has engendered and human passion has intensified. I have sorrowfully to chronicle, that, even when apparent peace has been kept among fellow worshippers, we are still assailed with railing accusations, hurled at us even on the Lord's day, mixed with the teachings of His Word, and baptised with the name of zeal. The Presbytery is aware that at Lake Anslie, where the adherents of the other Presbyterian body worship in the same Church, we have been and still are perplexed with the spirit referred to, and, though permitted to worship there, it is only after the religious services of the day are ended. At the same time, let it be observed, that our rights in that Church have never been disputed. This treatment has often called forth the just indignation of our people. However, it is somewhat consoling to be so treated by others, rather than that they should have similar cause to complain of us. Our attached adherents often assure me, that they would much rather be so treated than treat others in this manner.

At Middle River, the troubles that began in Jan. 1864, are not yet ended. That these may be understood, I shall narrate the circumstances from the beginning. In November, 1860, I was sent to the Island of Cape Breton, and ordered to preach in a number of stations. I went over every separate station till I reached Middle River, where I preached, and then passed on northwards. On my return I preached again at Middle River, and, as I had many duties to attend to, I was detained there for some little time and divided the services of the Church with the clergyman of the other body; that is to say, that at his own request, he took one part of

the day, and I the other part. On Thursday preceding one of the Sabbaths in January, 1864, at a congregational meeting of the Union bouy, some strictures were made in reference to my being there, and a certain line of action was marked out in presence of all who were there, including several of our own people. As scenes such as had occurred when Mr. Sinclair was there, were in consequence anticipated by our people, two of our Trustees on the following Friday called at the residence of the minister of the Union body, met with his ruling elder and himself, and they arranged the services of the following Sabbath so satisfactorily, that the clergyman was invited to visit them at their houses, and one of our people expressed himself as willing to give them some measure of support, and indeed, in some little matters pertaining to the minister's comfort, exceeded the efforts of his own friends. This friendship was exhibited not only with my concurrence, but by my advice pressed upon them from the pulpit.

On the following day, being Saturday, the ruling elder afore-mentioned, along with the Convener of the Trustees, went to the county town, procured new locks for the Church, and had them put on during Saturday night. On Sabbath, the clergyman of the Union body came there, and without waiting for the carrying out of any of the arrangements previously agreed upon, took possession of the Church. On finding this, which much surprised me, I went into the Church and ascended the pulpit, during the singing of the psalm. Whilst the psalm was being sung, I was questioned by him as to the grounds of censure passed upon me by his people at the congregational meeting above alluded to, and after I had answered him upon this point, I asked him in turn, if an arrangement had not been made with reference to the services of this day. He stated that it had in his own presence, but that he would not abide thereby. I urged upon him to conduct services in English on the first part of the day as usual, as many people had come who did not understand Gaelic. He replied that the English people had not come to hear him, and that he would not do so. I rose, went out of the pulpit, and stated to the people, that I trusted that no one would move out of the Church, but continue where they were, and that English services would require to be conducted by us in another place, the English part of the congregation having refused to enter the Church, as it had been arranged that I was to begin the services in English.

(To be continued.)

The Late William Murdoch, Esq.

THE British mail steamer that arrived in Halifax in the beginning of July, brought

the intelligence of the decease of the late Wm. Murdoch, Esq., and the Halifax newspapers recorded the event with a passing notice. We feel it due to ourselves and to him to pay a slight tribute, in these pages, to the sterling worth of the man, who raised himself by his own exertions to the front rank of Nova Scotia merchants. He gained his high position from no adventitious aid, and by no lucky stroke, but by being possessed of solid ability, high principle, and business habits, and by dint of patient, continuous, determined effort. In all business transactions he was the type of the old British merchant; strict with himself and with every one else; slow to pledge his word, because he meant that everything he said should be relied on; upright and straight-forward. As regards the management of money, he was more than a trader or exchanger: he was a financier; and it was no wonder that, though dying at the not very great age of 67, he should have left behind him half a million of pounds. Though we did not know him personally, we honor his memory as one who all his life was a hard-working, honest man, one of the class that has raised the name of Scotsman, and reflected honor on Scotland in every land.

In religion, he was a true Scottish Churchman, warmly attached to the Church, and without a taint of sectarianism. For many years in Halifax, and up to the day of his departure for London, he filled the honorable position of Chairman of Trustees of St. Matthew's Church, and always discharged the duties of the office with scrupulous faithfulness. When the old edifice in which the congregation had worshipped for more than three-quarters of a century was burnt down, he came forward at the first congregational meeting and offered £500 towards the erection of a new and more substantial St. Matthew's, an offer which, coming at such a time and so promptly, did much to encourage and keep the congregation together. Many considered that he did not give to religious and charitable objects in proportion to his great wealth; but he felt that it was too much the tendency of people to leave the whole burden of such schemes on the few wealthy, instead of all giving shares according to their several ability. Hence he was desirous of so arranging his contributions that they would draw out the liberality of others—that the object in view might be attained by the combination of the efforts of all. It was a favorite word of his: "I will give such a sum if others will do so much." And when he thought the object a really desirable or deserving one, he gave liberally. One of his last acts before leaving Halifax, was to give £1000 to establish the present Old Ladies' Home, which has been, and is now, a haven to many who had "known better days." Though he spent the last six or seven years of his life in London, he con-

tinued to take a lively interest in the Church in Nova Scotia, and contributed to such of the Schemes as were brought before his notice. He never refused a contribution in aid of the Sunday School, and when appealed to on behalf of the Dalhousie College Endowment Fund, he at once responded by ordering £200 to be paid to the Treasurer.

Of the particulars of his last illness we have not been informed. Wealth cannot bribe death away. Scarcely had we heard that he had been sick when we were told that he was dead. He has left behind, in Britain or America, few merchants who can claim to be superior or even equal to what he was.

Spurgeon.

An Edinburgh correspondent, who had been hearing Mr. Spurgeon, writes us as follows:—

"The brilliant words which flow from his elegant lips, are not only listened to with delight, and produce a telling effect upon the eager multitudes that crowd his tabernacle, but enthrall the attention of his readers, in all parts of the globe. His sermons contain excellent Christian lessons, served up in a clear, copious, spirited style, ever energetic, sometimes really delightful. The originality displayed in them is striking. His fund of allusions and anecdotes is never exhausted; and these are rarely repeated. We wonder at this, considering the thousands which emanate from his mind. But here lies his great talent.

On Sunday last I heard Mr. Spurgeon. He preached in the morning in Dr. Candlish's Church, and in the evening in Dr. Thomson's. I need scarcely say that the buildings were crowded almost to suffocation, though admission was only by ticket. He was speaking of the remissness of superiors in the Church, with regard to the safety of their own souls. Raising his hand and his voice, he said in a loud shrill tone: "Plee on the wings of Fancy to the bottomless pit. There, above the burning lake, amid hisses, and groans, and hellfire, let us mark some of the entering damned. Who is this? "The Rev. Mr. ———; Ha! ha!" a lost spirit demonically ejaculates. "It was *you* that I heard preach in Edinburgh! It was *you* that sate beside my death-bed and prayed—O such a hollow prayer! *You* sought to *save me*, and *you* also are damned! Ha! ha!" Who is this? "An elder of ——— Church. Ha! ha! *You* have come here, have you? *You* that used to visit me in Great George Street! *You* that brought texts and spoke religion to me! *You* that sate at God's table! Ha! ha! ha!" And the fiends of Hell rejoice at their coming. But *from such a j-y, O good God, preserve you.* O Officers of the Church, I beseech you to look after the safety of your own souls first. If you are not already re-

conciled to God, let not a day, an hour, no, nor a minute elapse, ere you have made your peace with Him, lest seeking to save others, you yourselves be the castaway."

Appeal,

FOR AID IN ERECTING A CHURCH AT THE STRAIT OF CANSO:

THE Presbyterians in connection with the Church of Scotland at the Strait of Canso, being without a place of worship, appeal to the friends of the Church for aid in building a Church there. The Church is intended to be open to all other religious bodies, when not used by our own people. Some Methodists, Baptists, and others have already rendered liberal aid. The circumstances of the people have called forth sympathy from those who know them best, and they have already exerted themselves beyond their ability. I shall personally solicit aid in some of the congregations during the month of September, and now express my hope that our friends will aid us in that truly Christian work. The various sums received will be acknowledged in the pages of the *Record*.

NEIL BROMIE.

THE CHURCH IN NOVA SCOTIA.

The Presbytery of Pictou.

At a meeting of the Pictou Presbytery, held in St. Andrew's Church, New Glasgow, on the 2nd July, by leave of Synod, *inter alia*, it was unanimously agreed to, that a deputation, consisting of the Rev. Messrs. McGregor and Stewart, be sent to the Island of Cape Breton during the month of August, to assist in dispensing the Sacrament of the Lord's Supper, their visit to extend to three weeks. The pulpits of the members of the deputation to be supplied as follows, viz.:—
Aug. 12.—West Branch, E. R.: Rev. Mr. Herdman.

Aug. 19.—East Branch, E. R.: Rev. Mr. McMillan.

Aug. 12.—McLennan's Mountain: Rev. Mr. McDonald.

Aug. 19.—McLennan's Mountain: ———

The Rev. Mr. McDonald asked and obtained leave of absence from missionary duties for four weeks.

The Rev. Mr. McMillan, Earltown, was appointed to preach at Georgetown, Black River, in August, timely notice to be given to the parties concerned.

W. McMILLAN, *Pres. Clerk*.

(From the Colonial Standard of 10th July.)

Laying the Corner Stone of St. Andrew's Church.

THE corner-stone of St. Andrew's Church, in this town, was laid on Tuesday last. The

day was fine and a large concourse of spectators was present on the ground to witness the ceremony. The Synod of the Church of Scotland in Nova Scotia and P. E. Island, had been in session at New Glasgow, during the previous week, and most of the members were present on the occasion,—some having been unavoidably absent in consequence of previous arrangements. The proceedings were opened by the choir singing the Hundred and second Psalm. The Rev. Mr. McGregor then read selections appropriate to the occasion, from the fifth chapter of second Chronicles and the hundred and thirty-second Psalm, after which a solemn and suitable prayer was offered up by the Rev. Mr. McCunn. The memorials intended to be preserved were then deposited in a brass casket, which was placed in the corner stone. They consisted of a volume of Holy Writ, a parchment writing, detailing the circumstances under which the corner stone was laid, together with a number of the current coins of the day, an almanac, and several periodical journals. The parchment writing was as follows:—

“On Tuesday, the third day of July, in the year of our Lord one thousand eight hundred and sixty-six, (A. D. 1866,) VICTORIA the first, being Queen of the British Empire, Sir William Fenwick Williams, of Kars, Baronet, Governor of Nova Scotia, and the Rev. Andrew Walker Herdman, Pastor of the congregation; is laid in the town of Pictou, this CORNER STONE, of St. Andrew's Church, in connection with the Established Church of Scotland in Nova Scotia and Prince Edward Island,—the Synod of the Church being present:—Robert Doull, John R. Noonan, Donald A. Fraser, and Anderson Henderson, building Committee, and Owen Hamill, Architect; the STONE being laid by William Gordon.”

After the box was deposited in its place, the corner stone was laid by William Gordon, Esquire, in customary form. This ceremony having been completed, the Rev. Mr. Philip delivered an eloquent and appropriate address, which was listened to with the utmost attention by the assembled spectators.

After the address, Rev. Mr. Herdman offered up a fervent prayer. At the close of the proceedings, a number of gentlemen, comprising members of the different religious denominations, came forward, and placed in the hands of the building committee freewill offerings, in the shape of handsome donations, in aid of the building.

The old St. Andrew's Church, which the one now in course of erection replaces, was built about the year 1823, during the ministrations of the Rev. Kenneth John McKenzie, whose memory is fondly cherished by all the adherents of the Church of Scotland in this Province, and whose distinguished ability placed him in the front ranks of his contem-

porary clergymen. The Rev. Mr. Williamson succeeded him as pastor, and officiated until the disruption, when he went to Scotland. The Church remained vacant for several years afterwards, being occasionally supplied with the services of missionaries and deputations. Among the latter will be remembered the eloquent voice of Dr. McLeod, the Elder, also, Dr. Norman McLeod, of Stevenson, Fowler, and other bright lights, who were sent out by the Parent Church, to minister to the spiritual wants of a people who maintained a faithful and unbroken attachment to the Church of their Fathers, and who, amidst difficulties and trials and discouragements, retained their connection with the Parent Church, until they have seen their pulpits filled with able, pious, and earnest pastors. The Rev. Mr. Herdman, the present minister of St. Andrew's, came to this country about 1849. For a while, he supplied the pulpits of the surrounding country, and finally, in 1851, became the settled pastor of the congregation of St. Andrew's. At the time Mr. Herdman came from Scotland, there were only three ministers of the Church of Scotland in the Province. The Synod of the Church in Nova Scotia and Prince Edward Island now numbers twenty-three clergymen, of distinguished ability, zealously earnest in advancing the cause of the Church and Christianity.

The new St. Andrew's Church, now in course of erection, will be a large and commodious building of the early English or Gothic style of architecture of the 18th century. It will be built of brick, with stone dressings, and flanked with stone buttresses, with central tower in front terminating in a spire. The size of the main body of the building is 78 feet long by 50 wide, or, including the projection of the tower and buttresses, about 95 feet in length by 54 in width. The height of the tower and spire will be about 120 feet. The building will consist of a basement, the walls of which are stone, and the main body of the building, the floor of which will be about six feet above the level of the ground, and approached by a handsome entrance. It will be divided into a nave and side aisles. The roof will be supported on clustered columns, with moulded capitals, from which will spring groined arches, and the windows will consist of enamelled glass. The church will front on Coleraine street, occupying a position covering part of the site of the old one. The plans and design have been prepared by Mr. Owen Hamill, Architect, who has in charge the erection of the building, and Mr. Robert McDonald, master builder, superintends the masonry and bricklaying.

Rev. Messrs. Gordon, Fraser, and Grant are expected in the steamship from Liverpool to arrive at Halifax about the 11th of Sept.

Tea-Meeting at Barney's River.

On Tuesday last, the Tea meeting in connection with the Kirk at Barney's River came off very successfully. The day being favorable, there was a good turn out of people, and the arrangements and entertainment seem to have gained the admiration of all present. The pleasures of the day were greatly enhanced by the addresses of the ministers who countenanced the meeting. The Rev. Mr. Philip delivered a very amusing speech on "Courtship," in which he administered a severe castigation to the bachelors. It is to be hoped that they will profit by it. The Rev. Mr. Grant of Merigomish, in an impressive address, spoke of the amount of good which the young men and women of our congregations could do if they only exerted their power. A good illustration of this is furnished by the congregation of Barney's River Kirk. About this time last year it was burdened with a debt of about £220. Through the exertions of the young men and women of the congregation, and the kind assistance of friends, that debt is now removed and a few pounds are left on hand for the improvement of the Church. If something were now done to give the Church another coat of paint, and to fence the ground round about it, and lay it off tastefully, it would be an ornament to the place. It is to be hoped that those in arrears will exert themselves to pay up at least a part of their notes for this desirable object.

The committee embrace this opportunity of thanking the friends who aided and countenanced them on this occasion, as well as last year. They feel deeply obliged to the members of the Presbyterian Church, as well as to the adherents of the Kirk, for the friendly spirit they evinced on both occasions.—*Com. to Standard.*

FATHER CHINIQUEY has just completed a tour through this Province. His mission was quite a successful one. Wherever he lectured, large crowds gathered to listen to the interesting story of his conversion from Romanism to the Protestant faith. The collections in aid of his College for training young men for the ministry were very liberal.

The Convener of the Foreign Mission gratefully acknowledges the receipt of £2 14s. sterling towards that mission, from Rev. C. S. Ogg, Chatham, N. B.

The present No. of the *Record* has been unavoidably delayed beyond the usual date of publication.

Notes of the Month.

SINCE a monthly summary was published last in this journal, many events of striking importance have transpired, at which little more than a glance can be taken. The meet-

ings of the Assemblies were characterised by interesting discussions. The General Assembly of our Church have made no essential change upon their decision of last year, with reference to innovations. Dr. Lee, while defending his right to use a prayer-book of his own composition, has withdrawn it in consideration for the feelings of his brethren, at the same time reserving to himself the privilege of reading his prayers—we presume from a manuscript. It would be well for parties to bear in mind that the essential, and, to most of us, objectionable feature of a prayer-book, is its being the authoritative and only medium of public prayer in a Christian Church, and leaving no discretion to the clergyman whatever. Public prayers are often as stereotyped, as if they were read. As to instrumental aid in public praise, it is now, under regulation, part of the usages permitted in the Church of Scotland. It is now not so likely to increase as when it was kept before the public by a perpetual agitation, which was quite in the interest of its friends. The views of Principal Tulloch upon the relation of ancient Confessions to the Church, and the improbability of their perfectly representing the opinions of the Church in science and biblical interpretation, after an interval of centuries of enlightenment and progress, gave rise to the appointment of a committee to enquire into the relation of the Theological Chairs to the Church. Some members of influence seem to think that the Church had no direct control over such Professors. If this were true, it would be a serious discovery. The discussion on the overture on Patronage from the Presbytery of Edinburgh promises very little change in the law. Patronage is as little an unmitigated evil as popular election is an unmitigated good. If the election of ministers could be shown to be a popular right, this would change the argument totally; but no one, as far as known, has yet been able to prove this from our Supreme Standard, the Scriptures. The establishment of popular election may be good policy on the part of a religious body, but policy and principle are generally very different things. The most important duty of a Church is *who* it admits into the ministry—not *where* it puts them. There has been a decided increase in the sums collected for the Schemes.

THE application of our Synod to the Colonial Committee for aid in establishing a Theological Hall, has received an answer, not decided; but on the whole favourable—the Committee requiring a reply to the question, whether Queen's College, Kingston, might not meet our wants.

THE meeting of the sister Synod in Canada, was held in Toronto, immediately after the Fenian raid, and there was consequently a smaller attendance than usual. Principal Snodgrass was raised to the chair.

In our own Synod, there was much discussion this year,—whether edifying or not, is a question which each one present is alone competent to decide for himself. Two things ought to be noted by our people, that the raising of £250 by the Presbytery of Pictou on or before the first of Sept. will terminate our labors as to the Endowment Fund, and that the Divinity Hall Committee wait that consummation to resume their labors. It is a cause of thankfulness to God that the endowment is so near completion, and to most of us it is matter of astonishment, for it was never expected it would be accomplished so soon. Our people have no reason to be ashamed of themselves in this noble enterprise. In proportion to their numbers, their efforts have never been exceeded in this Province. Dalhousie College is a credit to the patriotism of Presbyterians, as they have devoted their funds not to the services of their own Churches alone, but of the whole Province.

THE Union of the other Presbyterian Synods of Nova Scotia and New Brunswick, has been, during last month, consummated at St. John. It was preceded by a decision on the part of the Nova Scotia Synod, declaring that instrumental music in Churches was not warranted by their standards, which has since given birth to discussion in the *Colonial Presbyterian*.

THE war between Austria and the allied powers of Prussia and Italy was begun on the 20th June. The Italians lost the battle of Custozza,—an engagement of considerable magnitude,—there having been upwards of 100,000 men engaged on each side. It is said that the Italians lost 20,000 in killed, wounded, and missing. The Prussian part of the programme began by a movement in Hanover, which secured that kingdom, the two Hesses—Auhalt and Hesse-Darmstadt. The main army marched into Saxony, and thence into Northern Bohemia in two large divisions. Enormous and bloody battles have been fought. At Sadowa, the Austrians lost in all ways about 40,000 men. Hopes of peace have turned out illusory. Austria has surrendered Venetia to Napoleon as umpire. Still, Italy being in alliance with Prussia, and, above all, being beaten and desirous of an opportunity of redeeming its honor, does not appear to be satisfied. Prussia, true to its traditions, longs for more territory and greatness. Her policy of late years has been characterised by treachery and want of principle. The Austrian army would appear to be made up of abler materials than the Prussian—in physique, cavalry and artillery, but the needle-gun outweighs all advantages, slaying five to one. The slaughter of these ten days, from the 27th June to the 7th July, is enough to fill the Christian heart with despair. The form of Christianity may rule the world, but its spirit exercises very little influence upon its general affairs.

THE change in the British Ministry, and the successful laying of the Atlantic Cable, are the only other events which we have space to chronicle. A. P.

WE have to acknowledge receipt of the Calendar of Queen's College, Kingston, C. W., for 1866; a Pastoral Address by Principal Snodgrass, Moderator of Canadian Synod; a Sermon by Rev. Mr. Mair, Martintown, C. W., on "The Sabbath."

Lay Association--McLennan's Mountain

Collected by Misses Isabella Cameron and Annie Fraser	£0 12 9
Isabella McDonald and — McPherson	9 3
Christy A. Fraser and Cath. McRae	1 1 10
Mary Cameron and M. A. McPherson	1 14 3
Catherine McDonald and Bella Forbes	16 7 4
Annie Fraser and Mary McPherson	5 7 4

Total £5 0 4

June, 1866. ALEX. FRASER, Sec'y.

Monies received.

PRESBYTERY CLERK'S FEE.

River John Kirk-session	\$4 00
Albion Mines, St John's Kirk-session	4 00
	W. M. M.

1866

June—Cash, St Andrew's congregation, Halifax, per Rev G. M. Grant, for missionary services rendered	\$30 00
Paid to Rev James McDonald	\$30 00
“ Rev Mr McCunn, travelling expenses	10 00
	\$30 00

W. McMILLAN, Presbytery Clerk.

SCHEMES OF THE CHURCH.

1866 HOME MISSION.

July—Collection in St Andrew's Ch., New Glasgow	£3 15 0
L. McDougall, Esq., C. Breton	2 10 0
L. McDougall, Esq., C. B., for expenses of Deputation	1 6 0
Alex. McEachren, Esq., C. B.	10 0 0
J. S. Hart, Esq., C. B.	2 6 0

SYNOD FUND.

River John congregation	1 6 0
Barney's River congregation	19 4 0
Belfast congregation, P. K. I.	2 2 0
St Andrew's Ch. New Glasgow	1 17 3
St Paul's Church, East River	1 9 9
St Columba's, W. B. East River	2 18 3
Roger's Hill congregation	1 16 4 4
Albion Mines congregation	2 16 0
Saltsprings congregation	16 0 0

YOUNG MEN'S SCHEME.

St Andrew's Ch. New Glasgow	4 2 6
J. S. Hart, Esq., Cape Breton	2 6 0

WIDOW'S FUND.

Cash from Mrs John Graham, West River	16 0 0
---------------------------------------	--------

W. GORDON, Treasurer.

Pictou, August 1st. 1866.