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THE MONTHLY RECORD

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK, & ADJOINING PROVINCES.

VOL. XVIII.

JUNE, 1872.

No. 6.

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

The Synod will meet this year in St. James' Church, Charlottetown, P. E. Island, on the last Wednesday, being the 26th day of June, at 7 o'clock, p. m. The opening sermon to be preached by the Very Rev. Alex. McLean, the Moderator for the past year.

We can give no particulars as to the means and terms of transit to and from Synod as no one has communicated with us on the subject. We presume, however, that Railways and Steam boats will grant the usual return ticket to members of Court on payment of one first class fare.

CHARLOTTETOWN.

Would Clerks of Presbyteries oblige by sending me correct lists of the names of the Ministers and Elders within their respective bounds, who may be expected to attend the meeting of Synod in Charlottetown this year. Attention to this will prevent much confusion that will otherwise be unavoidable on their arrival.

The P. E. I. Steam Navigation Company take members of Synod at ONE FARE, going and returning.

THOMAS DUNCAN.

NOTICE.

MEETING OF THE HOME MISSION BOARD.—The annual meeting of the Board will be held in the vestry of St. James' Church, Charlottetown, on Wednesday morning, June 26th, at 10 o'clock. A full meeting is required, as the Report for the year must be considered, and the appropriations for the current half-year voted. There is business to occupy the whole day, and members should be on hand, as it is impossible to get a meeting after the Synod has commenced its Session. The attention of all concerned is respectfully called to the Minutes of the Board in the January and May Records that applications for supplement may be made with reference to the past action of the Board, and may be forwarded to the Convener before the annual meeting.

All local Treasurers, whether of Presbytery, Home Missions or Lay Associations, are requested to send in to the Convener an abstract of their accounts for the past Synodical year made up to June 15th; and all Presbytery Conveners of Home Mission Committees are requested to send in a report of what is done within their bounds before June 20th.

GEORGE M. GRANT,
Convener H. M. Board.

UNION THIS SIDE OF THE ATLANTIC.

Since the Joint Committee on Union last met in Montreal, there has been a very perceptible lull in all discussions on this subject. Public interest was kept in suspense, and did not wholly die until the General Assembly had met and come to a decision which has shelved the question for at least three years. The result of this resolution has been that our Synod in Canada has had no special meeting. The debates of the General Assembly served a useful purpose, in bringing out a considerable diversity of sentiment in that body on the general question. Unpreparedness for union in many questions, which was suspected but not believed, cropped up so unmistakably as to defy all doubt. It has become apparent that, though union has been pressed by influential parties on all sides, and though the members of Committee harmonised in a remarkable degree, yet throughout the General Assembly there are many still, by reason of ancient prejudices, unable to raise themselves up to a union-platform and subscribe a treaty of peace upon principles general and comprehensive enough to insure union.

The disputes concerning colleges is burdened with the responsibility of postponing union negotiations for three years; and, to some extent, this is true. That is to say, that it has come out that many members of Committee and Assembly are so taken up with colleges that they consider the wider question of inferior importance, and would sacrifice union to their interested views. The people, left to themselves, take little direct interest in such institutions. Colleges and college-men must take the blame of this postponement. The resolution of the General Assembly bears this upon its face; for it is to the effect that negotiations be delayed until both parties shall have raised certain large sums for colleges, and three years is the time named. But then the sum which the General Assembly engages to raise is \$250,000, and as they are divided upon the question, most people believe that they will never raise that sum;

in which case, as regards them, the postponement seems indefinite. The sum, again, assigned to be raised by our church in the Upper Provinces is \$100,000, and this, after they have just been compelled, principally by the policy advocated through the General Assembly in the withdrawal of denominational grants, to raise \$100,000 already; most people are of opinion that our Synod cannot or will not raise this: so that that also is an indefinite postponement of the whole matter. The resolution as regards both parties amounts to this: that it makes union to depend upon two things, which are impracticable, and forbids marriage till the marriage portion of both parties is in hand and marriage settlements have been duly made. Our Synod in the Upper Provinces had last year resolved to make over the temporalities fund to the support of the schemes of the future reunited church, which, with the college property, would represent a capital of about \$700,000; thus showing their sincerity in the matter. The General Assembly by thus starting a new, burdensome, and, as is generally thought, impracticable condition of union, has not shown an appreciative sense of the sincerity and generosity of the other church. If union is not to be entered into until \$350,000 are raised for colleges, it will take some little time. A new element has thus been imported into the negotiations. Colleges become the principal, when they ought to be a subordinate question. Upon the face of matters there would be union if neither party possessed any college, and to deal with the matter properly, colleges should not enter into the question at all. They should be left alone to work out their own salvation by their own exertions, and if they have not charters to qualify them for so doing, they should be recommended to procure them. The negotiating parties will never agree upon their colleges; for they are all to some extent rival institutions, and rally around themselves separate sets of sympathies. Thus they are watchwords of parties and nurseries of that party spirit which it is the object of union to destroy; and so

long as the churches have charge of them in any form, they will render union impossible, and perpetually endanger its permanence. It is not the interest of the colleges to be under church management, and it is not the interest of the churches. Let them by all means get charters and beg for themselves. To suppose that any one of them, even the weakest, will allow its organisation to be interfered with, argues a simplicity to be credited only to few. They are joined to their idols—leave them alone. A college question rouses the whole fury of party spirit, and raises up such an army of partisans within and among the churches as must either defeat union or destroy it.

But though they have become a stumbling-block in the way, it has been chiefly by bringing out diversity of sentiment upon more important matters. The main controversies have sheltered themselves behind this educational question. Voluntaryism and spiritual independence are the real cause of much of the disagreement on the college question. Strong prejudices not definable or admitting of classification under either head, but more powerful than either, have also found in education a convenient mask. The true question is—are all parties prepared to return to the principles which they held in common ere separation took place. The proposed incorporation is more than a union. It is a *reunion*. A hundred and forty years ago, they were all one body. Then they all signed one standard and one only, and that is the Westminster Confession of Faith. So far from repudiating this, each has claimed, upon the basis of loyalty to the standards, to be the true Church of Scotland. This has been notoriously true of the Free Church, and it is just as true that the Fathers of secession appealed, when they left, to the first “free reforming General Assembly of the Church of Scotland,” so that Dr. Buchanan maintains in his “Ten years’ Conflict” that the United Presbyterian Church should have joined the Free Church at once. We have nothing then to do with declarations upon the Headship, which nobody doubts, or spiritual independ-

ence, which, as stated in the Confession of Faith, we all receive, or disclaimers of persecuting principles, which are an ungracious impeachment of our noble confession, or any exceptions or supplements whatever; nor were ever the catechisms or the Directory standards of the church before separation took place. Excellent as these are, and we yield to none in our admiration of them and habitual use of them, they were not standards before separation, and to make them standards now is to launch forth a new church. It is to create a new body. It is to restore a church more nearly resembling the Covenanters than the church as it was. To change the standards either by additional explanation, supplement or diminution—by adding or taking away—is to make *new* standards and call into existence a new church. If any of the negotiating bodies, since separation, have acquired new standards, or discovered imperfections in the old, which rendered supplemental clauses necessary, then let them so say. We are satisfied with the Westminster Confession in the mean time, and to expect our church to alter her standards by receiving into them new clauses representing new views, which her seceding children have forged since they began to travel in a separate road, is surely unreasonable. But if reunion is desired and upon the same footing, and all parties claim to represent truly our ancient church, then let them simply without note or comment accept of our ancient standards—namely, the Westminster Confession only. If anything were added to this, it could only be the Books of Discipline and the Book of Common Order. We do not suppose the Westminster Confession to be perfect, or to be aught but a subordinate standard of our church: but we do suppose that it is a perfect declaration of what all parties were when they separated, and what they have all claimed to be ever since. So that if any amendment is to be made, it should be by the church *when reunited and not now*. To add any clauses now to a basis of union anent persecution or the office of the civil magistrate, is to make an insinua-

tion that one of the parties has found the Confession in error, or that another has violated it, and either insinuation will be repudiated on both sides; and hence it is to be hoped that such will not be attempted.

Should any remonstrate that new light has broken in since the Westminster Confession was compiled, and that such new light should find expression in the basis, we do not question the statement, but we question the inference. To make changes on the confession now, either on itself or on its relation to the church, is to alter the whole character of the union negotiations. The union committees cannot take up such questions. The history and binding power of confessions of faith are the great questions of the age. The scripturalness of many expressions in our confession is, also, not one question but many. It is a simple fact that the earliest church formulas were of the simplest nature. It is also a simple fact that during the two hundred years since the confession, biblical learning has achieved its greatest triumphs since the ascension of our Lord, and that none of that light has been admitted into the columns of our confession—and it is by no means in the spirit of stern and unreasonable constitutionalists, who believe themselves right and all others wrong—who think that because they have a sort of a conscience, no one else has such an organ, and who could easily be shown that the true practice of our ancient church is against them. We mean simply that it is no business of a union committee to take up such matters. All such questions must lie over for the church of the future. The first and essential condition of union now is a simple adherence to the one common standard as the point where all were one when they parted company. The road they may travel afterwards is a future question for their united wisdom.

UNION ON THE OTHER SIDE OF THE ATLANTIC.

This is a proposal in which the Church of Scotland has not been by plan or by actual negotiations included. It has been confined to two offshoots and active rivals of the National Church. About ten years ago the public letters of Sir George Sinclair were the occasion of some leading city ministers of the Free and United Presbyterian Churches conferring together with a view to union. Early deliberations were so harmonious that even the more cynical portion of the public were of the opinion that, though delay would be necessary, yet ten years would scarcely elapse ere the proposed union would be consummated. Yet ten years of active negotiation and diligent use of all those methods of agitation and popular influence, with which the projectors were so familiar, have passed away, and the union is now farther away than before the conferences began. Contending factions, for and against, have rendered the Free Church particularly a scene of perpetual excitement. There has been more harmony of movement in the U. P. Church, but some leading men there also are opposed, and, if opposition be not so demonstrative as in the great debate of 1864, it may be because they have ceased to believe in the ultimate success of the movement in any other sense than as a means of producing a serious schism in the most energetic dissenting denomination in Britain, and the most successful rival of all dissenting churches—one whose efforts have thrown them all into the shade. The wise leaders of the U. P. Church may see that a calm attitude and, at least, an apparently harmonious action in approval of union are a wise policy; for, if the union does not proceed, it will probably split the Free Church, and if it does proceed, it will both split the Free Church and supply them, in the adherence of the uniting portion, with active aid in carrying on their ancient feud with all established churches.

As to the Free Church, the negotiations have been for some years brought up to the point of union, and over again referred to

The Rev. Dr. Jenkins sailed for Britain on May 11th to attend the meeting of the General Assembly in Edinburgh.

Committees. They are all ready but dare not say the word. The theoretical questions of the basis receive vitality by questions of the day, referring to the Sabbath, marriage, education and church establishments. Upon all such questions, the rival parties for and against union find perpetual occasion to disburden themselves in the course of each year. So that the discussions upon union are neither confined to committees nor General Assemblies, nor theoretical coterics, but are everywhere and constant, and inflamed with the passions of the day. Each year the two bodies are ready, the contract is signed, and all that is wanting is the word to begin the marriage ceremonies: but that word is as carefully withheld as if it were to be an execution—which, in some measure, it would certainly become. They might become one body, but could not be one soul, judging from their violent opposition. The opposition, too, is partly political, as the opponents of union are generally conservative in politics and religion, and it has turned out that the union measure was meant to strengthen the Liberal interest, and enable it to out-balance and disestablish the Church of Scotland, whose interests have been sensibly growing in wealth, energy and respect among the people. The opponents of union are among the most earnest adherents and leaders of the Free Church, among whom may be mentioned Drs. Bonar, Begg, Forbes and McGillivray, and Wm. Kidston, Esq. Dr. Begg claims to have the majority of the people with him, having made extensive tours among them, and, knowing how tenacious the people are of ancient feelings, the probability is in favor of this assertion. The failure of their measures has brought out Drs. Rainy, Guthrie, and Cairns in their true colors, and the cry now is for disestablishment. Baulked of their purpose, they must retaliate upon some one. The Established Church has had nothing to do with the dispute from first to last; but her quiet attitude and peaceful condition are very offensive. It reminds us of the fable of the wolf and the lamb at the stream of water; or Dr. Russell's story of the dragman, the

donkey boy and dog in the streets of Cairo—the point of which was, that each revenged his injuries upon a third, who was not in the fight at all, instead of pitching into his real opponent. It may be very offensive that the Established Church exists, but it is surely very hard that she may not find a place under the sky, and wood and water, like all whom a kind Providence nourishes upon the earth. And if she does offend in coming between the wind and the nobility of such heroic persons as Drs. Cairns, Guthrie, and Rainy, it must be remembered that such men, or their forefathers, once belonged to her, and that she is not bound to change though they have changed, nor bound to cease to be when they wave their magic wand—and that the men who oppose union are the true representatives of Free Church principles, and may not choose to travel wherever these self-constituted leaders may please to go, or deviate with their deviations.

The Established Church has nothing to fear from any agitation got up in such a spirit. The public will not receive it with any favour. If she were disestablished, it would not hurt her, but render her a more formidable rival. But the public of Scotland, as a mass, will not lose their national church—her influence is growing fast, and we have not the least doubt that she will out-live all such doctors by a century at least.

Articles Contributed.

Astronomy.

THE EXTERIOR PLANETS.

Come and see the works of God—Ps. 66. 5.

NO. V.

There is a remarkable fact to which reference might have been more appropriately made in our last paper, but the statement of which may not be regarded as an unsuitable introduction to our notice of the exterior planets. We refer to the undeviating precision with which the earth performs its revolutions on its

axis and around the sun. Laplace has proved that its axial revolution has not changed to the hundredth part of a second during the last two thousand years. At the beginning of that period the time of the moon's journey round the earth was expressed in days and parts of a day, and the time then accurately determined is found to correspond exactly with the present period of lunar revolution, proving that the length of the day has not changed. Nor has the most rigid calculations detected any change in the time of the earth's revolution in its orbit. Whilst, as we have shown, its perihelion is ever advancing, the form of its orbit ever changing, and its motions are delicately sensitive to the attraction of the moon and the sister planets, yet its journey round the sun is ever performed without the alteration of the fractional part of a second as to annual time. The preservation of the present order of nature is dependent to a radical extent on such precision. The slightest annual *uncompensated* addition to the period of its diurnal revolution would ultimately destroy the harmonious action of its gravitating energy, hurling its matter into space, whilst a gradual diminution could not end otherwise than by terminating the alternations of day and night, leaving one half of the world constantly exposed to the scorching rays of the sun, and the other in perpetual darkness. On the other hand if its centrifugal force were increasing the earth would be gradually carried beyond the sun's influence, or on the supposition of its diminution it would at last be engulfed in the sun itself. Happily, however, both scientific theory and actual facts unite in corroborating the truth of God's word—"whilst the earth remaineth seed time and harvest, and summer and winter shall not cease."

But leaving the earth let us fix our attention on those orbs which are placed, in relation to the sun, exterior to it. The first planet we encounter on our outward flight is Mars. Its distance from the earth is about fifty-one millions of miles. It is easily distinguished in the sky from the other planets by its red colour, which is supposed to be owing to the ochrey tinge of its soil, just as the appearance of our planet might be af-

ected, as viewed from one of the other planets, by the predominance of red sand stone on its surface. Indeed Mars is regarded as presenting in its constitution and general aspect a nearer resemblance to the earth than any of the other planets. Its diameter is 4,100 miles—little more than half that of our world. Its density as compared with water is 2.93—that of the earth being 5.67. It performs a complete revolution round the sun in about 686 days, its rotation on its axis being accomplished like that of the earth in about 24 hours. Its seasons resemble those of the earth. When viewed through a powerful telescope the outlines of seas and continents are clearly discernable—the former presenting a greenish aspect. At its poles bright spots are seen which are supposed to be masses of ice and snow like those which abound in the polar regions of the earth—a conjecture which is all the more likely to be correct as these spots disappear to a great extent as they become exposed to the rays of the sun.

The great distance which separates Jupiter from Mars led to the supposition of the existence of an intervening planet, and on a systematic search being instituted several planets were discovered. In 1851 the number of these little worlds known was about fifteen, but since that year about eighty additional ones have been found, with the prospect of further discoveries. Olbers thinks that they are fragments of a large planet which has been shivered by some tremendous internal agency whose force has hurled them into space, and that being immediately seized by the sun, they have continued to describe orbits corresponding to the impulse thus imparted. From their small size the force of gravity on their surface offers such a trifling resistance to muscular energy that in the opinion of Sir John Herschel a man on the surface of one of them could, with the utmost ease, leap 60 feet high!

Leaving those small bodies we arrive on our outward flight at Jupiter—the largest of all the planets. We presume, as seen by the naked eye, it is familiar to almost all our readers. In point of brilliancy it is next to Venus. It shines with a steady lustre as compared with that planet or the star Serius, which

twinkle vividly. This magnificent globe is 87,000 miles in diameter, performing its journey round the sun in 11 years, and revolving on its axis in the amazingly brief period of about 10 hours. It is in bulk 1300 times larger than the earth, and has four moons or satellites. Through the first telescope invented Galileo beheld the moons of Jupiter, and since he was an astronomical enthusiast we can imagine the thrilling delight the wonderful spectacle afforded that eminent man, more especially as it presented an exquisite embodiment in miniature of that true theory of the solar system, of which he was the distinguished and solitary living advocate, and for the maintenance of which he was destined, though not to the extent of poor Bruno, to suffer persecution. The publication of the news created a profound sensation. It is interesting to note the emotions of Kepler on the occasion. "I was sitting," he says, in a letter to his friend Galileo, "idle at home, thinking of you, most excellent Galileo, and your letters, when the news was brought me of the discovery of four planets by the help of the double eye glass. Wachenfels stopped his carriage at the door to tell me, when such a fit of wonder seized me at a report which seemed so very absurd, and I was thrown into such agitation at seeing an old dispute between us decided in this way, that between his joy, my colouring and the laughter of both, confounded as we were by such a novelty, we were hardly capable he of speaking or I of listening, so I immediately fell to thinking how there could be any addition to the number of planets without overturning my *Mysterium Cosmographicum*, published thirteen years ago, according to which Euclid's five regular solids do not allow more than six planets round the sun." This passage is exceedingly interesting as indicating the candour of Kepler—a very rare quality in those days—in at once renouncing a favourite theory on finding it virtually demolished by Galileo's discovery. As a contrast to the passage just quoted we are tempted to give a few sentences from a letter sent by Galileo to Kepler as placing in a ludicrous light the intense prejudice of the disciples of Aristotle in favour of all the theories of that philosopher.

"Oh, my dear Kepler, how I wish we could have one hearty laugh together. Here at Padua is the principal professor of philosophy, whom I have repeatedly and urgently requested to look at the moon and planets through my glass, which he pertinaciously refuses to do. Why are you not here? What shouts of laughter we should have at this glorious folly! and to hear the professor of philosophy at Pisa labouring before the Grand Duke with logical arguments, as if with magical incantations to charm the new planets out of the sky."

Some years ago the writer inspected Jupiter through a telescope of moderate power, when he appeared somewhat less than the full moon, his satellites appearing as small but distinctly visible stars—three on one side of their primary, and one on the other. Having occasion to be recently in Albany, the capital of the State of New York, we visited the Astronomical Observatory in that city, having had the pleasure of an introduction to the director of the institution through the courtesy of an American gentleman. The observatory is situated on an eminence near the city, commanding from its elevation an admirable prospect of the surrounding district. The night was remarkably clear and bracing, and in all respects favourable for a satisfactory view. The outer satellite of Jupiter was first exhibited, when it gently glided past larger and brighter than its primary as seen under the most favourable circumstances by the naked eye. The pancratic-like motion of the satellite was caused by the earth's diurnal motion, rendered peculiarly perceptible by the telescopic approximation of the object, and thus clearly proving that our insensibility to the earth's movements is entirely owing to the absence of any fixed object sufficiently near to make them strikingly sensible. For example, in travelling by railway with what speed do the telegraph posts pass us, but if the traveller fixes his gaze on a tree, exhibiting its beautiful proportions against the sky at the distant horizon, he will find it almost stationary. After the outer satellite had disappeared a few seconds elapsed ere the second came within sight, followed by the third before its predecessor had veiled its beauty. Then followed the fourth. Three of the

satellites are now in view sparkling against the deep blue sky with a brilliancy exceeding that of Venus. But here comes Jupiter himself. With what majesty he approaches, "walking in brightness," and exhibiting a diameter equal to two full moons—the cloudy belts for which his surface is remarkable, and which are produced by causes similar to those which give rise to the trade winds, being clearly discernible. After seeing a few of the double stars, and having our eyes dazzled by the brightness of Arcturus and Sirius, and gazing with wonder on the celebrated nebula in Orion—one of the island universes which the telescope reveals, to all of which we shall specially refer in a future paper—we left the observatory delighted with our visit, furnished with matter for subsequent reflection, and we hope with a more profound and abiding experience of the force of the Psalmist's exclamation—"the heavens declare the glory of God."

The satellites of Jupiter in their adjustments present the same exquisite regard to their stability as we find in other parts of the solar system. Their periodic times are so related that a thousand periods of the first, added to two thousand periods of the third, are precisely equal to three thousand periods of the second. As in the case of the time of the moon's axial rotation corresponding exactly with the period of its revolution round the earth, we have here a remarkable proof that during the time the solar machinery has been in operation it has not, by means of an erratic comet or otherwise, sustained any shock by which these delicate adjustments have been affected. The satellites of Jupiter have also been the means of proving the propagation of light—a discovery made by Roemer in 1675, when he observed that eclipses of them occurred about twenty minutes sooner when the planet was at its perihelion in relation to the earth than at its aphelion, which he very shrewdly and correctly attributed to the smaller space which light had to travel. The satellite next to Jupiter appears, viewed from its surface, about the size of our moon, the second and third appear about half the size of the first, and the fourth presents a much smaller surface than the last specified.

Pursuing our journey into space we next come to Saturn, whose bulk is equal to a thousand of our worlds, but whose specific gravity does not exceed that of cork. It has a diameter of 79,000 miles, performs a revolution round the sun in 29 of our years, revolves on its axis in a little more than 10 hours, and has eight satellites. It is remarkable for its rings. These are at least three in number, and are supposed to be solid matter. When Galileo looked at Saturn through his telescope he was amazed at the aspect it presented. His imperfect instrument made it appear in something like the form of a double planet. The diameter of the outer ring cannot be less than 169,000 miles. It is separated from the one next to it by a space of about 1800 miles. Its breadth is estimated at about 10,000 miles, while its thickness is not supposed to exceed 100 miles. The inner ring has a breadth of about 16,000 miles, its inner edge being about 18,000 miles from the planet. The poising of these very remarkable appendages, to which there is no parallel in the solar system, required a delicacy of adjustment which continues to excite the wonder of scientific men. The rings are rotating in the same direction as the planet—objects on the exterior edge of the outer ring travelling at the rate of about 50,000 miles an hour. The slightest disturbance of the relations in which the rings stand to the planet would hurl them to its surface, but such disturbance is rendered impossible on account of rigid adherence to the laws of equilibrium.

For a long period Saturn was regarded as the most remote of the planets. Though certain peculiarities in its orbit led to the conjecture of an exterior planet no systematic search on the basis of theory was made for it. Its discovery may be said to have been accidental. In March, 1781, Sir Wm. Herschel noticed a star whose aspect was peculiar. On applying high power a disc was presented, and never thinking of its being a new planet, he announced the discovery of a comet. A close examination of a segment of its orbit showed that it could not be one of these erratic bodies, and further observation proved it to be a planet. Its distance from the sun was found to be

about 1,800,000,000 of miles, and its size about eighty-two times that of the earth. This discovery was remarkable as extending the boundaries of the solar system to twice their previously ascertained limit. The new planet was named Uranus.

We now come to one of the most interesting discoveries ever made in connection with the theme of our contemplations, one which is eminently calculated, from the remarkable mental power displayed in the analytical reasoning and calculations which led to it, to exalt our conceptions of man as an intellectual being, reminding us of Hamlet's words—"what a piece of work is man! how noble in reason! how infinite in faculties! in form and moving how express and admirable! in action how like an angel! in apprehension how like a God! The beauty of the world! the paragon of animals!" Our limits will not permit us to make a full statement as to the process by which the planet Neptune was discovered in 1846. Hitherto discoveries were mainly made by means of the telescope, guided by analogical reasoning. The problems now for solution were to measure the distance, trace the orbit, and estimate the mass of an unknown planet, as well as indicate the point of its immense orbit where it would be found at a given time! The intricate calculations involved in these difficult problems were made by a young French astronomer of the name of Leverrier. What wonderful work young men may accomplish.—Thomas Campbell wrote his best poem—the pleasures of Hope—McAulay his most sparkling essay—that on Milton—when they were very young men. and Isaac Newton—whose case is more to the point—made the three great discoveries for which he is pre-eminently distinguished—fluxions, universal gravitation, and the decomposition of light—ere he had attained his twenty-fourth year. Leverrier, having given practical evidence of his attainments as a mathematician, in his tables of the planet Mercury, as confirmed by the realization of his predictions as to a recent transit of that planet, he was advised by his friend Brago to undertake the task of discovering analytically the planet whose existence was strongly conjectured. With consciousness of power, and a noble am-

bition to distinguish himself, the youthful astronomer bent his mind to the work. The irregularities of Uranus' orbit produced a conviction amounting almost to certainty that it must be affected by an exterior body. Some, indeed, imagined that its irregularities were owing to a relaxation of gravity at the great distance of the planet from the sun—others attributing them to cometary attraction, whilst a third party conjectured that its course might be influenced by the attractions of a large satellite. To present a scientific solution of the difficulty Leverrier suspended all other studies and applied himself ardently to the difficult investigation. He first set himself to determine, independently of former calculations, the extent of perturbation produced on Uranus by its magnetic neighbours Saturn and Jupiter. Having ascertained that he presented a memoir on the 10th November 1845 to the Royal Academy of Science in Paris, embodying the result of his labours. That memoir was followed by another in the month of June 1846 in which he proved that it was impossible to account for the perturbations of Uranus otherwise than on the supposition of the existence of an exterior planet. In August, 1846 a third memoir was presented to the Academy which specified the elements of the orbit of the supposed planet, together with its mass and actual position. These results were truly wonderful considering the comparatively limited data on which the astronomers calculations were based. The greatest displacement of Uranus apart from the attraction of the other planets and consequently produced by the theoretic planet did not exceed in apparent extent the tenth part of the moon's diameter as seen from the earth, yet that comparatively minute anomaly which could not have been detected by the keenest vision irrespective of telescopic aid, was the grand central fact on which the determination of the unseen planet's mass and motions was to rest. How exact and wide must be operations of that law by a fragment of whose effects the daring mind of the astronomer penetrated to the depth of three thousand millions of miles in search of a world that had probably been revolving in its orbit unseen by human eye since the time when "the morning stars sang together,

and all the Sons of God shouted for joy." On the 18th of September, 1846, Leverrier wrote to Galle of Berlin to direct his telescope to that part of the heavens which his calculations had determined as the place where it would be found. On doing so the planet was seen that very night in a position less than one degree from the point indicated!

It was a remarkable coincidence that the same result should have been obtained from the same data, about the same time, by another young astronomer, Mr. Adams of Cambridge. In January, 1843, he commenced to work on the hypothesis of an exterior planet, and continued till October, 1845, when he sent a paper to Mr. Airy, the Astronomer Royal, embodying calculations which virtually solved the problem. Thus Adams was some months in advance of Leverrier, but unfortunately the communication was not made public. Mr. Airy, instead of at once taking measures to test the correctness of such remarkable calculations, and thus securing the honor of the discovery to his youthful countryman, laid aside the manuscript till he received a copy of the memorandum of Le verrier in July of the following year, when on observing how closely the two independent estimates as to the position of the planet—differing only to the extent of about a degree and a half—agreed, he wrote to Professor Challis of Cambridge to institute a search for the planet. But as the Professor had not a star map of the locality, and was thus obliged to make observations with the view of forming one for himself, the glory of the discovery was lost to England.

Two questions are here naturally suggested.

1. Is there any reason to suppose that another planet—or more than one—exists beyond the orbit of Neptune? To that question no satisfactory answer can be given till the elements of its orbit are better known—unless, indeed, an outer planet might be accidentally discovered, as in the case of Uranus. The theoretic calculations of Leverrier prove that distance makes no difference in the absolute control exercised by the sun on the members of its family—Neptune being held as firmly in its grasp as Mercury; and we know—as we shall have occasion to point out in our next

paper—that comets whose known orbits extend far beyond the orbit of Neptune, are subject to the sun's power, though the substance of which many of them are composed is so attenuated that no fluid in nature, save light, can compare with it. The enormous distance by which our sun is separated from the nearest sun to it, in connection with the fact that the mass of the sun exceeds 174 times the masses of all the known planets, is further presumptive evidence that we have by no means reached the limits of the planetary system. But, on the other hand, we must bear in mind, as operating against the theory of further extension, that the light furnished by the sun to Neptune, is only a mere fraction of the quantity which we enjoy, and on the assumption of the relative existing distances of the planets being maintained beyond Neptune, that fraction would be reduced in the case of a new planet about one-half—rendering even the optical discovery of it difficult, particularly in the event of its being of moderate dimensions.

2. Are the planets inhabited? We have seen that in Mars at least there are continents and seas, and also an atmosphere—that it has seasons like our own, and nearly the same alternations of day and night. With these necessary conditions to animal and vegetable existence as *known to us*, it is almost impossible to avoid the conclusion that life in forms adapted to its condition exists upon it. In the case of the more distant planets, the comparative absence of light and heat may be compensated by internal combustion, the nature of the atmosphere in which they are enveloped, and the peculiar organism of the beings that inhabit them. Who can tell what functions may be performed by the rings of Saturn, as bearing on the well-being of its inhabitants; and philosophers of no mean reputation are of opinion that the enormous velocity with which Jupiter and Saturn, and probably the other outer planets revolve on their axes, generates a degree of heat which may meet the requirements of the kinds of life which exist on those vast globes. And on the other hand, with respect to Mercury and Venus as being apparently subjected to an intensity of heat incompatible with life, it requires no unphil-

sophic stretch of imagination to assume that they may, by atmospheric influence, be screened from undue radiation. We find such infinitely wise and manifold proofs of God's goodness and wisdom within the more immediate range of our scrutiny, that we are bound to believe that the exercise of these attributes must extend in an equal degree to the more distant theatres of the Divine operations, to which our planet stands in a more minute relation than the smallest microscopic atom to the globe of which it forms a part. That is surely an unnaturally restricted construction which certain public teachers put on the wonderfully comprehensive intimations in the first chapter of Genesis, who interpret the statement as to the creation of the stars on the fourth day, as conveying the idea that they were solely "set in the firmament of the heaven to give light on the earth, and to be for signs and for seasons, and for days and for years"—or who, from other passages, regard them as merely intended to generate profound admiration of God's glory in the heavens, coolly deducing from these acknowledged purposes the probability of their being destitute of rational beings. Such constructions appear as unreasonable as if it were asserted, when Luke affirms "that there went out a decree of Cesar Augustus that all the world should be taxed," the world, the whole world, and nothing but the world, was meant;—or as if it were argued that the manifestly figurative language of John as to the inadequacy of "the world itself" to contain all the books that should be written, if all the things our Lord said and did were recorded—ought to be regarded in a strictly literal sense. It strikes us very forcibly that the limitation of the varied and inimitably sublime language of the Bible, as to the glory of the heavens, is bereft of its depth and fulness of natural meaning, when viewed as relating exclusively to exquisitely beautiful aggregations of inanimate matter, apart from any connection with teeming intelligences enjoying the exuberance of God's beneficence, and basking in the full sunshine of His favor. When we take the scriptures' description of, and allusions to the heavens and compare them, for example, with those of Milton and Shakespeare in their

most elevated moods, we become strongly impressed with the conviction that the unapproachable superiority of the former, in any aspect of the comparison, indicates more than a human insight on the part of the writers, as the result of direct inspiration, into the extent and grandeur, and very life of the universe. Motions so deep, and loftiness of expression and sentiment so inimitable by mere human genius, and yet in such exquisite harmony with the advances of science; so suited in fact to all time, could not surely have been inspired by the comparatively unmeaning but noble picture of the heavens as viewed of old, studied with a few thousand brilliant gems, which only one or two men such as Pythagoras ever imagined being worlds or suns of enormous dimensions. Milton speaks of our island universe—the milky way, as "a road whose dust is gold, and pavement stars;" and Shakespeare of "this most excellent canopy the air, this brave o'er hanging firmament, this majestical roof fretted with golden fire," but such beautiful and graphic touches do not vibrate on the human soul like the mysterious and sublime undulations emanating from the harp of David. If in short the learned and devout astronomer of our day, to whose eye the telescope has revealed congeries upon congeries of universes, would find with all his knowledge appropriate vent to the emotions of his higher nature he must adopt the language of the bible, and that language is stripped of its true glory when regarded as simply applicable to dead matter, however beautiful in form or unlimited in extent. "O Lord! how manifold are thy works! in wisdom hast thou made them all. Praise ye the Lord—praise ye him all his angels, praise ye him all his hosts, praise ye him sun and moon, praise ye him all ye stars of light, praise him ye heaven of heavens, for he commanded and they were created: he hath also established them for ever and ever." Ps. 104-148.

The comets will form the subject of our next paper.

California.

More money has been raised, more Missionaries have been at work, and more churches have been organized during the past year than any previous one in California.

Notes on Sabbath School Lessons.

LESSON FOR JUNE 16TH—2 SAM. V.

Text Prov. 29 : 2. Show from Scripture—The national advantage of Christian Rulers.

Our former lesson from the Old Testament was 1. Sam. 31. Four chapters intervene, containing David's famous dirge for Saul and Jonathan—his accession to the throne of Judah—and the melancholy assassination of Abner and Ishbosheth by wicked men.

V. 1, &c.—“Israel”—the eleven tribes; for Judah has already anointed David (Chap. 2 : 4.) They urge three claims on David, viz. : (1) Their kinship,—(2) former association, and (3) Divine prophecy.—“Hebron,” the sacred city of Judah, the sepulchre of the Patriarchs (Gen. 23 : 19), and the heritage of Caleb.

V. 4.—“Thirty years old”—a memorable age. About that age, the Saviour began his public ministry (Luke 3 : 23). “Thirty-three years,” and “seven, years,” are also memorable: and so is “twelve years,” the age at which Jesus went up to the temple at Jerusalem and set avowedly “about his Father's business,” in the midst of the Rabbis and people of God.

V. 6, &c.—“Jerusalem”—This most sacred city—the Salem of Melchizedek, the Jehovah-Jireh of Abraham (Gen. 14 : 18, with Gen. 22 : 14)—whence its name, Jeru-Salem—was partly subdued by Israel under the Judges, but still the Jebusites held possession in it, (see Judges 1 : 8, 20). And so strongly was it fortified by nature and art, that they thought it could be defended even by the blind and the lame. In this fatal security, they made indeed a blind and lame defence against David and Joab, who entered it by “the gutter,” the one neglected point, which was thought secure.

David's conquest of Jerusalem is a notable type of the Saviour's winning of our inmost will and affections. From that time Jerusalem became the capital city of Israel, and it has given name to the Church of Christ, and to the new heaven and earth with which he will yet crown the present Christian dispensation (Rev. 21 : 1, 2.)

11.—“Tyre”—a most mighty city of Phoenicia, near Sidon, flourishing by its vast commerce and skill in manufacture.

V. 13.—Polygamy was tolerated by Moses among the hard-hearted and stubborn Jews. But God set his Providential brand upon it. It became the besetting snare of David, and the ruin of his son Solomon, as it had proved to “the sons of God” before the flood (Gen. 6 : 2.)

V. 17.—“The Philistines.”—They had conquered Israel and killed King Saul, and now they come up to crush the young King David, and to hold Israel tributary.

V. 19.—“Shall I go”? &c.—(Observe David's complete and implicit obedience to God's will, to the uttermost. Comp. chap. 15 : 25-26. How different from Saul, who ventured to sacrifice and make war and peace without God's permission, and even to seek David's ruin and to cling to the throne after God had told him that David should have it! Bad men act like Saul to this day, in grasping place and power, right or wrong. Good men ask and obey God's counsel like David. Here we see the secret of David's evergrowing success (v. 10.)

V. 21.—“Their images”—Thus Israel was avenged for the capture of the Ark of God, and for the dreary defeat on Mount Gilboa.—“Baal-Perazim”—means “The Plain of breaches.”

V. 22.—Again the Philistines rally. They are a type of the pugnacious “old Adam” in every man's heart, which breaks out again and again in spiritual rebellion against Messiah.

V. 23.—How precious is Divine guidance! We must use differing means to defeat differing attacks and temptations. Let us study to know and obey God's Work implicitly, and to act promptly at the first signs or sounds of his glorious “going.” Let us follow where his Word directs; then our victory is sure.

Lesson—When rulers act wisely, justly and piously, they become an unspeakable blessing to their country. Indeed, they become in some measure an embodiment of the Saviour, who is Prince of Peace and Order and Blessedness.

LESSON FOR JUNE 23RD—ACTS XIX. : 1-20.

Text, 2 Cor. 10 : 4, 5. Show from Scripture—The power of the Holy Spirit.

V. 1.—“The upper coasts”—Galatia and Phrygia, (chap. 18 : 23,) including Troas, the country of ancient Troy.

V. 5.—“Baptized in the name of the Lord Jesus.” His name includes the whole blessed Trinity—“for in Him dwelleth all the fulness of the Godhead bodily,” Col. 2 : 9.

Vv. 8, 9.—“Synagogue.”—We should not leave our brethren or our church so long as we can do them good, or until they put us out by resolute opposition and censure.

V. 10.—“Asia”—the western countries of Asia Minor, containing the seven churches, (see Rev. 1 : 11.)

V. 13.—“Exorcists”—Wanderers, like Gypsies, pretending to have supernatural powers.

V. 14.—“Chief of the priests”—like Simon the Sorcerer, the Jewish priests who crucified the Saviour, would use his name for gain! But they fail: for they “could lightly speak evil of Jesus.” Satan cannot cast out satan, but demons delight to torment men.

Vv. 15, 16.—The devil will not be ordered away by such persons.

V. 19.—“Curious Arts”—viz., of Sorcery, magic or conjuring. Probably they taught the misuse of the occult science, such as Mesmerism and Biology, and the consulting of familiar spirits, which is now reappearing in the extravagances of modern Spiritualism. These excesses are the dire penalties of Scepticism, which ends in gross credulity. Their only cure is true faith and active love in God, our Saviour.

Lesson.—The power of the Holy Spirit is infinitely greater than all the powers of demons and of devils combined.

LESSON FOR JUNE 30TH—2 SAM. VI.

Text, 2 Chron. 26: 18, 19. *Show from Scripture—The Danger of Irreverence.*

2 Sam. 6.—The parallel passages are in 1 Chron. 13th, 15th and 16th chapters. As these chapters give ample explanations, our notes may be brief.

V. 2.—“Baale”—or Baalah, was another name for the town of Kirjath-jearim, (1 Chron. 13: 6). There the ark has been left by the Philistines, (1 Sam. 6: 21; 7: 1.)

V. 3.—“New cart.”—This was a heathen invention of the Philistine priests (1 Sam. 6: 7; and was inadvertently continued by the ignorant people, and by David, quite contrary to the law of Moses, (see Numb. 4: 15.) The breach of this law cost the life of Uzzah; verses 6 and 7. See 1 Chron. 15: 2, 12, 13, 14, 15. The great evil lay in perverting the very symbols—namely, *misrepresenting the Divine representations.*

V. 6, &c.—See last note. “Perez-Uzzah” means the breach of Uzzah. This is very sad; but perfectly according to Nature and Providence. Poor Uzzah died for his rashness; but we trust his soul was saved, as he acted sincerely and well-meaning.

Lesson.—Let us dread to introduce heathen ceremonies into God’s worship. The “new cart” innovation was the root of this bitterness.

V. 9.—“Afraid.”—The joy of that day was suddenly overcast and turned into terror and gloom.

V. 12.—“Blessed Obed-edom.”—Now David repents of his gloomy fear and longs for the blessing of the ark. Truly his conduct in this, seems weak and selfish enough.

But he was learning. He now knew why Uzzah was smitten, (1 Chron. 15: 2, 13.)

V. 16, &c.—“Michal”—with aristocratic *hauteur*, is disgusted with the “music and dancing.” She is “Saul’s daughter,” and puffs herself up with fatal pride and contempt. Compare Luke 15: 25–32.

V. 19.—The daughters of Jerusalem had come out to meet the Ark and join the procession. They are kindly entertained in the festival following.

V. 20.—After the splendid Psalms (24th, 68th and 132d) were sung, and David had blessed the people and dismissed them with festive profusion and joy for the Ark established in Jerusalem, he returns to bless his own household; but the bitter contempt of unhappy Michal exploded, and a strange “blessing” she gained by her irreverence! She had been kind and loving once; but now she was deluded by satan. If David had been more patient, perhaps he might have converted her.

LESSON FOR JULY 7TH—ACTS XIX: 21–41.

Text, 1 Tim. 6: 9–10. *Show from Scripture—That covetousness opposes the Gospel.*

V. 21.—“Rome”—the metropolis of the known world at that era. Paul was sent thither as a prisoner, his passage paid and his life protected by the Roman Government, (Acts 28: 1–2). Little did the proud Romans think that they were importing a conqueror in whom was more power than “many Cæsars” (2 Cor. 12: 9.) It is singular, too, that as Pompey the Great entered the Holy of Holies and reduced the Jews to pay tribute to Rome, B. C. 63, even so in 63 A. D., St. Paul began to reduce Rome personally to the service of Jesus Christ.

V. 23.—“That way”—viz., the Christian religion. See verse 9: also chapter 9: 2.

V. 25, &c.—This shameless appeal to gross self-interest has passed into a proverb of contempt; yet the same policy is frightfully prevalent to this day. “Wealth,” not “Right,” is the motive. So also in verse 27, “our craft is in danger,” rouses their excitement exceedingly. This is inevitable; but we should love God and our neighbours more than our craft or our wealth. This may be hard to do, but we must come to this, or else we are not fit for heaven (1 John 2: 15–16.)

V. 28.—Diana was the fabled daughter of Jupiter, and the goddess of hunting, chastity and marriage. A most splendid and magnificent temple was built to her at Ephesus.

V. 29, &c.—The tumult was begun and the mob rushed infuriate to the theatre.

V. 30.—Paul would have entered the theatre to save his friends, Gaius and Aristarchus, but his influential converts held him back. Otherwise the mob would most likely have torn him to pieces.

V. 32-34.—A perfect picture of a mob; they providentially began to let off their excitement in prolonged roaring and convulsions.

V. 35.—After the protracted shoutings have subsided, the sapient town-clerk, supported by a group of influential citizens, gains the attention of the mob, and with admirable tact, calms down their fears and their passions; directs them to the constitutional assembly and courts of law; and dismissed them with a wholesome dread of a heavy fine or penalty for their tumult, if their Roman conquerors get news of it.

Note—Law suits and foreign rulers are often bad enough, but the anarchy of mob-law is still worse.

Satan had, however, gained one point, for Paul thought it best to leave the excited city (Chap. 20: 1.)

Lesson—Beware of the love of wealth. It is the *mania* of our era. Self-interest is a very powerful temptation. It blinds men with present gain, and sells their heavenly birthright for a morsel of pleasure or wealth or office! P. M.

Letters to the Editor.

Abroad.

To the Editor of *Monthly Record*:

REV. AND DEAR SIR.—The ever-changing occurrences of life have given me an opportunity of observing—what I little expected until very recently—something of men and things in the United States. I have had the pleasure of visiting several of the cities and towns of Massachusetts and Rhode Island, but have spent the greater part of the past winter in Boston. It would take too much of your space, and perhaps be out of keeping with the character of a religious periodical, to give my "impressions," in full, of the various places visited, and occupy your columns with secular matters in reference to Boston itself. However, as a provincialist who had never seen a larger city than Halifax, I could well re-echo the remark of a French priest who happened to be on board the steamer in which I sailed, and

say, it is a "great" city. It appears to me, from a short experience, to be remarkable not only for its material wealth, but also for its comparative moral poverty. As you pass along its crowded thoroughfares, on all sides you see and hear tokens of material prosperity. It is to be seen in its magnificent public buildings, among which must be classed the Post Office now erecting—its palatial private residences at the South End—its forty-five miles of horse railway—its almost numberless lines of steam carriage by land and water—its elegant and commodious stores, business and manufacturing establishments—its newly laid out streets and avenues—its well-kept Public Garden and Common; and if any additional proof were needed of the public spirit and enterprise of its people, it can be seen in the building of the Coliseum for the World's Peace Jubilee in June, which was blown down about a fortnight ago, but which is again, through the skill and energy of a thousand workmen, rearing its lofty arches, and will be finished in less than six weeks' time. You cannot help observing its moral poverty, in the theatres—five or six of which are open and largely patronized by all classes every evening; in its lager-beer saloons that line the streets and stud almost every corner, and whose enchanting music and attractive embellishments charm the idle listeners, and often seduce them to their ruin; in the looseness of the Sabbath law, which permits the printing and selling of newspapers on that day, and allows the Jew and others to keep open restaurants, cigar-shops, and barbers' saloons; in the want of sacredness regarding the marriage relation, and the increasing business of divorce courts, and in the daily record of crime and immorality that is heralded through the sensational press. But I suppose that such things can be said of all "great" cities,—indeed, the "greater" the city the worse for society apparently, for New York is confessedly in advance of Boston, and a few Sabbaths ago I heard a clergyman declare from his pulpit that *there had been one hundred and eighty known murders in New York last year, and not two men hung!*

To counteract such evils, there is an amount of religious effort put forth by

one hundred and fifty churches, but its influence does not appear sufficiently powerful to keep back the opposing tide.

It is said that there are some thousands of Nova Scotians in this city alone. On visiting any of the churches you are almost sure to meet with friends from the Provinces; especially is this the case if you enter any one of the

PRESBYTERIAN CHURCHES IN BOSTON AND VICINITY,

concerning which a few particulars may not be unacceptable.

Altogether, there are nine of these—five in connection with the Presbyterian body of the United States, formerly known as the Old and New School, but now happily united; two connected with the United Presbyterian Synod; and two belonging to the Reformed Presbyterian Synod, or Covenanters.

The first Presbyterian Church is situated at East Boston, on the corner of Meridian and London Streets, and is a substantial brick structure with freestone dressing, built about two years ago on the site of the one previously destroyed by fire. Its interior execution and arrangements are extremely neat and comfortable. The church will seat about 300 or 350 persons, and has a basement, divided into three apartments, affording the same accommodation for Sabbath school, prayer meeting, and Bible classes. The whole edifice, complete in its fittings and furnishings, only cost \$27,000, which includes \$3000 for one of the prettiest organs of the many I have seen. The Psalms are not used, a Hymn-book supplying subjects of praise. The congregation numbers 200 or 250, about 175 of whom are communicants; and the Sabbath school has about 150 scholars. For six months past there has been no settled pastor, but yesterday morning I had the pleasure of meeting there the Rev. Mr. Anand, of Chalmers' Church, Halifax, who has accepted a call, and will shortly be inducted to the pastorate by the Presbytery of Boston. The congregation have certainly been fortunate in securing the services of so able and talented a preacher, and so energetic and effectual a workman in the Master's vineyard. Of the many Nova Scotians

who weekly come up to Boston, I am sure a goodly number will find their way to this place of worship, to hear the words of life from the lips of one of their own nativity; and I have no doubt that the congregation will revive greatly under his ministrations. This evening it was my good fortune to be present at a social re-union, held in the basement, to welcome the new pastor. A large number were present, who spent the evening in a really social way.

The second Presbyterian Church is somewhat familiarly known to many in the Provinces as the Beach-street Church, of which the Rev. J. B. Dunn is pastor. It stands on the corner of Beach Street and Harrison Avenue, and is a large and commodious edifice, richly finished and furnished throughout. As the street commissioners have decided to widen Beach Street, this building must shortly give place to another in some other portion of the city, as it will be unscrupulously divided to make way for public improvements. Of Mr. Dunn's success as a preacher you have often heard; and his zeal and earnestness are abundantly manifest from the crowded church and prayer meeting, and the numerous meetings held during the week for religious work and devotional exercises. Here, also, the Psalm-book is excluded, and the singing is led by a precentor, accompanied by a very fine organ. Mr. Dunn is now absent on a four months' tour, during which time he will visit the Holy Land, and represent the General Assembly of the Presbyterian Church of the United States at the General Assemblies in Scotland. There is a well-conducted Sabbath school connected with the church; but it is not numerically strong, the congregation being largely composed of young persons from the British Provinces and Scotland. I had the privilege, a few Sabbaths ago, of participating in the Communion, which is dispensed monthly in this church. About fifty young persons came forward for the first time; all of whom, as their names were called out, received from the pastor a copy of the New Testament, with a verse of Scripture on the fly leaf, which was read aloud as they received it from his hands. They then took their seats again in their respective pews, while the minister, ac-

ording to the custom here, breaks the bread into fragments. The elders must necessarily carry the elements over the whole church, as the communicants occupy their own seats,—there being no table spread, nor even a certain number of pews, as in Halifax, set apart for their use and neatly covered with a linen cloth. I must confess that I do not like the arrangement, for several reasons. The partakers really make no visible profession before the church, being mixed up generally with the whole people; the nature and use of the ordinance is liable to be misunderstood by thoughtless persons, and it loses its solemnity in the administration. It is a species of "open" communion, however, that I haven't yet learned to appreciate.

The third Presbyterian Church is that on Springfield Street, South-end, with Rev. Dr. McCorkle as pastor. This is a neatly finished brick structure, capable of seating about 400 or 500; and has a parlor and school-room, as well as an additional building for lecture-room, etc. The property was purchased from a Congregational Society about eighteen months ago, and has a small debt remaining on it. This will soon be wiped off, however, for since Dr. McCorkle's settlement here, about twelve months ago, the congregation has nearly doubled, and has 160 names on its communion roll. Here you will observe the American custom so generally practised of having a beautiful bouquet of choice flowers on the minister's stand. There is a Sabbath school of about 200 scholars; with Bible class on the Sabbath. The hymn-book here also provides the subject matter of praise, in which the congregation are led by a richly-toned organ. There is no choir. Dr. McCorkle, who came from Detroit, Michigan, is a thoughtful, earnest preacher of the Gospel, and any whose residence at that end of the city would afford an opportunity of attending upon his ministry, could not but be edified by his carefully prepared and well delivered discourses.

The fourth Presbyterian congregation worship in Wait's Hall, 390 Broadway, South Boston. Rev. Mr. Angier is the pastor. And—

The fifth is at Jamaica Plain, about four or five miles from the city; but as I

have not visited either, I cannot speak positively in reference to them.

The first United Presbyterian Church is a new brick building on the corner of Berkely and Lawrence Streets. Its pastor, Rev. Dr. Blaikie, is well known to many of your readers, especially in Pictou County. His unchanging conservatism in a country like this renders it impossible for him to have a large congregation, and the church, which will seat about 150 or 200, is seldom more than half filled. The Psalms are held to here with scrupulous care, and the paraphrases, hymns, and organ are excluded from the worship. His sermons, however, are sound, solid, and scriptural. The fact is, there are few so willing as the Doctor himself to walk in the good old paths.

The second U. P. congregation meet in Middleton's Hall, East Boston. A Nova Scotian has also charge of this flock. Rev. Mr. Clarke is well known to many in the Provinces as a faithful pastor. They do not number many, however, probably from the same cause as the last mentioned. The stern rigidity of the old-fashioned Presbyterian mode of worship is not attractive enough for any but those who have been trained to its observance.

Next comes the Covenanters, a Reformed Presbyterian congregation, who worship in New Era Hall, 176 Tremont Street. Rev. Mr. Graham, I believe, is from the north of Ireland, and is an energetic, earnest advocate of the principles of his church and the cause of the Redeemer. The congregation numbers about 200, and show a good deal of life. Feeling their need of a more suitable place of worship, a short while ago a subscription list was opened, and \$3,000 subscribed by about 20 or 25 persons. They contemplate building in the course of a year or two. There are about 160 communicants; a Bible class is held between the morning and afternoon service, and a young people's meeting in the evening. The praise, which consists of Psalms only, is led by a precentor, and joined in most heartily by the people. Their communion service was held the first Sabbath of this month. It is conducted on the old historic plan, and the whole service reminds one of those solemn seasons in Pictou and Cape

Breton. A fast day precedes the Sabbath services, and these last for five or six hours, and are followed by a day of thanksgiving. The table is spread and duly "fenced," the communicants are solemnly addressed, and a sense of sacredness attaches to the administration. If the idea of extremely "open" communion, however, is suggested in a former case, the idea of "close" communion strongly presents itself to one's mind here; for none but those who are willing to sign the Covenant, and belong to "the Church," are permitted to partake of the sacred symbols of Christ's body and blood. Still, it was good to be there, and to observe so many witness a good profession. Rev. Mr. Somerville, of Cornwallis, assisted in the exercises. Many of the members of this church are from Pictou County and other parts of Nova Scotia.

The second Reformed Presbyterian congregation assembles for worship in Caledonia Hall, Hanover Street. It is small, numbering only about 50 or 60, and at present without a pastor. Rev. Mr. Elder officiated until within two months ago. They appear determined, however, and will do the best they can to secure a permanent pastor.

Boston, May 13, 1872. W. G. P.

DEAR SIR,—

In reference to an article that appeared in the May number of the *Record*, headed "Knox's Liturgy," allow me to send for insertion in your next number an extract from "The History of the Kirk of Scotland from 1558 to 1637, by John Row, Minister of Carnock, with a continuation to 1639 by his son." The work is one of the volumes of the Wodrow Society. After stating several other reasons for rejecting Laud's Service Book, Row says:—"Though they amend all those errors, and that in all the Service Book there were no material error at all, neither masse nor popish ceremonies; and though they should read nothing but Canonick Scripture, yea say that all their prayers and exhortations were merely words of Holie Scripture, yit it is not lawfull to introduce a reading ministrie, and to stint men, (gifted of God who has the spirit of their calling,

able ministers of the gossell, who have the spirit of adoption teaching them to pray, Gal. iv. 6. Roms. viii. 26; and to whom God has opened a doore of utterance, to speak the gospel with boldness, having touched their lips with a coall from his awin altar,) to such a Liturgie as is to be made the only forme of God's publict worship. For though I confess good use may be made of a formed Liturgie, and publict service, to serve for a rule to other Kirks to fall on the like way, finding it warranted by the word, and to be as a monument to the posteritie, who thence may learne what forms have been, are, and ought to be used; and that it may lead the way, and be a directarie to those that are beginning in the ministrie; yit certainly reading of prayers and exhortation, is not the way, whereby the Lord in his word has appointed his servants of the ministrie to worship him, or to convert, edify, comfort or strengthen soules; but seeing they have received gifts for praying and preaching, they ought to stirre up the gift of God, and putt the talent to use; and though in their private studies they may borrow some help from other men's gifts and labours, yet neither is it lawfull for a man to tye himself, or for bishops to tye all ministers to a pre-script and stinted form of words in prayer and exhortation"—p. 403-4.

"The Scottish prayers" says Dr. McCrie alluding to "Knox Liturgy" "were intended as a help to the ignorant, not as a restraint upon those who could pray without a set form. The Readers and Exhorters commonly used them; but even they were encouraged to perform the service in a different manner," McCrie's Life of Knox. Note D. D. p. 427.

The office of "Reader" and the "Liturgy of Knox" answered the requirements of the initiatory eye of the Church, but the circumstances of the times render them no longer necessary. Thus, from the nature of the case, the old act of Scottish Parliament to which A. P. refers, can have no valid and permanent authority over churches that claim to follow the principles and constitution of the Church of Scotland.

I am, yours truly,

A CORRESPONDENT.

May 24th, 1872.

Missionary Work.

RIVER INHABITANTS, C. B.,

Mr. Editor;—Having promised more than once to strengthen the friendships I formed during my brief stay in Nova Scotia by short reports of my labours in my adopted country, you may find space for this, my first Report.

Nature gave me a very cold reception into this strange land, for on a cold Friday evening, just "in the tail" of that great snow-storm which has immortalized 1872, landed I in Halifax. But Christian hearts made up the lack of nature, and, with all the hospitality of "*Car-ùl*," "the friend of strangers in the hall of harps," I was received by the friends of the King.

After many delays, I reached Port Hastings on the 5th of April, and arrived here next day. Your readers already know how a Highlandman receives a brother-celt.

At first it was a tedious work—feeling my way, trying characters, and examining wants; but then my King said to me, before I left my native land, "As thy day, so shall thy strength be;" and, to add strength to my weakness, those dear to my heart's affection in Christiana love sent blessings across the ocean, wafted by an hundred prayers. Oh, the glorious character of our Lord's Kingdom! It suits every exigency.

A man who has a great deal of business to attend to, must "have a time and place for everything, and everything in its time and place"—must have order and regularity. Here I have a large parish, and, consequently, more labour than I shall ever be able to overtake; and so to overtake as much as possible, I have been endeavouring to organize a system by which to proceed. I was dissuaded from travelling from 6 to 14 miles, after holding two services, to hold a third the same evening at another station; so now I visit each congregation one Sabbath in three. It may be interesting to you to know that from 25 to 200 turn out to these Sabbath services.

The principal scenes of my labour at present lie in the Southern parts of Inverness County. It may not be unknown to some of your readers that a

minister of the sister church has two congregations in these parts. With this Rev. gentleman I have been negotiating harmony—not union—and have made arrangements, to some degree, that he and I shall not, on the same Sabbath, be in the same place. The object of this arrangement is obvious when you consider how many places are destitute of Sunday services, and how antagonistic to Christian charity it is for one to worship in one house with thirty while another is close by with forty, while over a hundred stay at home unwilling to displease either party. Rather than act thus, we have divided the service between us in the same hall on the same day.

Among the young I have been trying to do something. On Tuesday evening, in this place, I have a meeting for young people with the double object of teaching religious knowledge and Gaelic reading. Gaelic is the language that speaks to the heart of the Highlander, whatever other language he may have—therefore the Christian institutions of our land ought to provide means by which all who can speak that language may receive instruction in it. But in a land like this, where neither children nor grown people (generally speaking) can compose two sentences in English, it is a great political as well as religious blunder to send only English teachers among them. Some time ago, I was talking to a man who showed me *Goodrich on the History of Prayer* in English. I asked him if the book was an edifying one; he said he did not know, but he had read it all through; adding that he could read any English book, but could not understand it. I never met an Englishman that could do the same with a Gaelic book! So the children are sent to school and taught to read, but not to understand English, while they may grow up to manhood and womanhood without knowing "*agus*" from "*ach*" in Gaelic print. To my Tuesday evening class come young and old, male and female, to learn to read their mother-tongue. Similar classes I intend (D. V.) to begin at Kempt Road and River Dennis as soon as practicable.

Report on churches, Sabbath schools, &c., next time. Yours, &c.,

GEO. LAWSON GORDON.

DEAR SIR,—Last week being the week of prayer for the Protestant Churches throughout Christendom, we held meetings in Pictou in the four churches that we are accustomed to assemble in during the first week of January. The first night was spent in prayer that the Doctrines of the Reformation may be maintained throughout the churches and a free Salvation preached; on the second, that those connected with the Church of Rome may be converted to the light of the Gospel; on the third, for particular countries enslaved and in liberty; on the fourth night, for Christian Missionaries. The Church of Scotland is a reformed Church, being at antipodes from Roman Catholicism, while she inculcates charity and prays for all in error. Let us hope that our members, sensible of the glorious blessings accruing from the Reformation, may walk worthy of and transmit the same to the latest age.

H.

Presbytery Minutes.

Abstract of Minutes of the Pictou Presbytery.

The quarterly meeting of the Pictou Presbytery was held in St. Andrew's Church, Pictou, on Wednesday, 29th May. There were present, Revds. A. W. Herdman, A. Pollok, J. Anderson, R. McCunn, W. Stewart, N. Brodie, J. W. Fraser, C. Dunn, D. McRae, and W. McMillan; and Messrs. J. Hislop, D. McDonald, A. McKay, A. Strumberg, and D. Mathieson, Elders.

The Minutes of last quarterly meeting were read and sustained. Missionary appointments made at last meeting were reported fulfilled, except in one or two cases in which the state of the weather and roads rendered it impossible.

The Convener of the Widows' and Orphans' Scheme having been called upon for a Report, stated that he had no report to submit, whereupon it was moved by Mr. Brodie, seconded by Mr. Herdman, and agreed to, that the present Committee appointed to take charge of the Widows' and Orphans' Scheme be discharged, and that the Convener appointed by Synod, be instructed to

correspond with the ruling elder of each congregation or Mission Station of this Presbytery, with the view of ascertaining what proportion they are willing to contribute towards the fund proposed to be raised for the Widows' and Orphans' Scheme, and to request answers by 20th June.

The Kirk Session Registers were then called for. When those of Pictou, New Glasgow, Saltsprings, McLennan's Mountain and Wallace were produced.

Messrs. Fraser and Dunn were appointed a Committee to examine them and Report.

The Presbytery agreed to recommend the usual half-yearly supplement to be granted to Wallace and Pugwash, McLennan's Mountain and River John.

The following Missionary appointments were then agreed to. West Branch, River John, one Sabbath in June, Mr. McCunn, Shantytown and Greenville, Mr. Anderson, Barney's River, 2nd Sabbath of July, Mr. Dunn.

The Presbytery then adjourned to meet in St. Andrew's Church, Pictou, on Wednesday, 28th August, at 11 a. m.
W. M. M.

News of the Church.

FOREIGN MISSIONS.

Letter from Rev. H. A. Robertson

The following letter was received too late for insertion in the May number of the *Record*:—

On Board S. S. "Great Britain," }
Monday, Feb. 19th, 1872. }

Rev. William McMillan, Secretary New Hebrides Mission, Church of Scotland:

REV. AND DEAR SIR;—Fearing I shall not be able to write individually to my kind friends in Nova Scotia, New Brunswick and Prince Edward Island, (although I would gladly do so did I possess the time) I have thought the next best thing I can do is to write a short note for the *Record* of our church, taking it for granted that no family in connection with our church is without a copy; and therefore, as they are all interested in the Foreign Missions of

their church, they will be able, in this way, to learn what their agents are doing. Of course, as I am writing on board ship five hundred miles from the New Hebrides, the friends of that mission cannot expect any facts about our settlement, work, &c.

I believe, however, our heavenly Father, who has ever watched over us from childhood up to manhood, by day and by night, on the sea and on land, in sickness and in health—among friends and with strangers—in our native land and on dark heathen wastes—in joy and in sorrow—when friends smiled and when they frowned—with Christian friends at home, and with unbelievers on ship board—in sunlight and in shadow—mid darkness and gloom, will abide with us still. Of this I have no doubt. I never yet have been disappointed by Him. He never has refused me any good thing I asked of Him. If I but trust Him still, a door of usefulness will be opened up for us some where.

We are now within five miles of Melbourne in perfect health, and strength of body and mind, and have not been sick one hour since we came on board, sixty-five days ago. Mr. and Mrs. McKenzie are also well and happy. Mr. McKenzie has had perfect health during all the voyage from Liverpool. I will now return and give you a very brief outline of our movements since that bright and memorable morning when we parted with you and our many other kind friends who accompanied us "as far as the ship."

As our faithful ship, the "Peruvian," moved out of the dock and glided down Halifax harbour, we could see our group of Christian friends still standing on the dock waving their handkerchiefs like pure white fans in the distance—emblematical, I thought, of the bright prospects of the church, the purity of the Master's work, the white harvest fields, the white stacks of corn in the great harvest home, the white banner of Christ's Crown and Covenant, and the white crown in His hand awaiting us when we meet with you all in glory. Never can I forget that morning, the large number of friends who came down to the ship to say "Farewell our friends," and "God speed the mission"; or our meeting the evening before in St. Matthew's, or when we

gathered on the quarter-deck and sung the hymn commencing with the words, "Blest be the tie," &c., and then the brief prayer by Mr. G——, asking God to protect and bless us. May that bright morning and the kindness of friends be a foreshadow of many bright and profitable years in the mission of the churches on the bright and beautiful islands of the New Hebrides.

Though it was no small matter to part with so many kind, Christian friends, and see one's native land fading away in the distance, yet I felt so rejoiced to know I was at last fairly started on my way to a work to which, for years, I looked forward with delight, that my feelings were those of great joy and sincere gratitude. I could not for a moment feel sad—that is for leaving home and going to such a work. Yet no properly constituted mind can help feeling keenly the separation, perhaps for life, from dear friends at home, and especially from one's own family. And the feelings are not simply of a saddening nature alone, though many may think so, but rather are they mingled thoughts of the old home where parents, brothers and sisters all meet nightly, thoughts of the long friendship of so many of God's people—thoughts of the dear old Sabbath School—thoughts of the bright Sabbath morning and the large number of worshippers, and the sound of the Gospel in one's own tongue—and thoughts also of the glorious cause which has enabled you to leave all these and say, "Father, thy will be done."

Melbourne, March 1st, 1872.

Having spent a few days in Liverpool after a pleasant trip across from Halifax, we went on to and remained a week in Glasgow, and heard McLeod, and Caird; went on to Edinburgh, remained eight days and saw all that was to be seen (not a little), and heard Guthrie and Arnot; went back to Glasgow, spent a week, had farewell meeting, received 18 sovereigns each from them, and went out to Perth after. Then to London for a week, heard Dykes, Cannon Liddon, and Donald Fraser—next to Southampton, then to Liverpool for a week, and then sailed in the S. S. "Great Britain," Capt. Gray, for Melbourne; and, after a passage of perfect comfort, health and

quiet, put down our anchor in this Hobson's Bay. The whole passage the water was like a lake. No storm—nothing worth recording. Everything very tame. A boy fell from the Royal yard to the deck, and was instantly killed—very startling to all. Mr. McKenzie and I held service every Sabbath, also Bible classes, and on Wednesday prayer meetings.

We were just 60 days coming. Dr. Geddie, Mr. Inglis, Mr. Murray, Mrs. Murray, Mr. and Mrs. McKenzie, Mrs. Geddie and three daughters, Mrs. Inglis, Rev. Mr. McDonald (young Australian Missionary), Mrs. Robertson and myself, all here, and all going down to the Islands in about four weeks, except Dr. Geddie and family. Great haste. I gave three services already here. Love to all.

Ever yours,
H. A. ROBERTSON.

Letter from Rev. Mr. Goodwill.

We give the following extract from a private letter of later date than the one in last month's *Record*, from our Missionary in Santo:—

"I hear that great surprise is felt that there are so few communications from me appearing in the *Record*. Were you here for a year, you would know the reasons. We can seldom get a chance of sending a letter, and when we can, it seems as if they did not reach you. I have written five long letters for the *Record*, only one of which I see published.

H. M. S. *Rosario* is here, at present, investigating into the murders that have been committed on these islands. Bishop Patteson was murdered by the islanders of Nucarpu (one of the Swallow group); and when the *Rosario* appeared to investigate, they took in hand to fight her. This brought upon them their own destruction, for the Captain shelled the village.

On Saturday last I went with the Captain about 25 miles North of our Station to assist in the investigation of the murder of a boats crew. My sole object was to do all in my power to prevent bloodshed, and to help in this I took with me one of my Chiefs and one of his men. When we arrived, all the natives put to the bush. I sent the Chief in search of them, and in half an hour he

succeeded in finding them and bringing back the Chief of the district. He confessed killing the men, saying that they had been carrying off by force one of his men. He denied eating them, though the natives of the next village who were present said that he did. We then asked to see their graves, and he became greatly agitated and refused. The Captain imposed a fine of 25 pigs on them, giving them $\frac{1}{3}$ of an hour to collect them, to which the chief and his men agreed. They brought 4, and on seeing that we were anxious to get away, began to equivocate. The Captain gave them distinctly to understand that if they did not fulfil their engagement he would burn their village. My chief acted nobly, running from one party to another, using all his eloquence, persuading them, but in vain. The Captain waited two hours and finding that they had again fled to the bush, gave orders to his men to burn the village. There were four pigs in the houses and others running about. The village was made up of several distinct clusters of houses, only one of which was burnt. Three canoes were also broken. There was no loss of life. I believe that matters would have been much worse had the Chief and I not gone. The Chief and natives of the district said that they liked the Missionary, but that they were in dread of the big ship.

As the *Rosario* is just leaving I have no time to write anything more.

Yours, &c.,

JOHN GOODWILL.

The following is the log of the *Rosario*, for the days referred to by Mr. Goodwill, which we have copied from the *London Times*.

"December 6.—Anchored off Port Patteson, and communicated with the native missionary.

"December 9.—Left for Espirito Santo.

"December 12.—Had a fine view of the eclipse of the sun, two-thirds of which was covered. The first contact was at 25 minutes to 4 p. m., greatest at a quarter to 5 p. m., last contact at ten minutes to 6 p. m.

"December 15.—Anchored at Cape Lisbourne, and inquired of Mr. Goodwill respecting the murderers of the crew of the New Zealand craft, the *Wild Duck*.

"December 16.—Landed at the village, and demanded of the head chief the murderers. He acknowledged having killed them, and it was supposed he had eaten them. Inflicted a fine of 15 pigs. The natives delivered only four, and then escaped. The canoes were then destroyed and the village set in flames.

Arrival of our Missionaries in Australia.

A private letter from Rev. John Inglis dated Melbourne, March 29th, gives the following acceptable news;—"Mr. and Mrs. Robertson have arrived safely. The repairs on the *Dayspring* are finished, and she will sail (D. V.) on the 8th of April."

HOME FIELD.

Delegation from our Synod to the Synod of the Upper Provinces.

The Rev. Mr. Duncan of Charlotte-town, and the Rev. Mr. Wilson of Chatham, N. B., having been appointed by our Synod last July as a delegation to the Synod of the Church of Scotland that meets this year at Kingston, have proceeded there, and will, we are sure, be cordially welcomed. We hope that a return Delegation will be appointed to us as good as was sent last year.

Delegation from the Church of Scotland.

We have heard from a Correspondent that a delegation from the Mother Church, consisting of Revs. John M. Lang, of Edinburgh, and Professor Milligan, of Aberdeen have arrived in Ontario to attend the meeting of our Synod at Kingston on the 5th inst. We are somewhat astonished, as we had not heard before of any proposal of the kind, but we are none the less delighted, and we fervently trust that they will give us in the Lower Provinces a benefit, and be present at the meeting of our Synod. The first-named Clergymen is a brother of the Minister of St. Andrew's, Montreal, who is doing a noble work there.

Mrs. McRae, begs to thank a number of kind friends among the ladies of the West Branch (E. R.) congregation, for

a variety of valuable gifts, the work of their hands, with which they recently presented her; and for the affectionate address with which the articles were accompanied.

At a meeting of the Elders of St. Andrew's Church, St. John, it was resolved to give the Rev. R. J. Cameron, their minister, a month's holidays at such time during Summer as would be most agreeable to him.

At a meeting of the Kirk Session of St. Matthews' Congregation, Wallace, it was unanimously agreed that a month's leave of absence be granted to the Rev. James Anderson, their Pastor, to be taken by him at any time he please during the current Summer.

We congratulate the people of St. Matthews' on this another instance of their consideration to their beloved and faithful Minister.

Items from Musquodoboit.

At a meeting of Session held on April 17th., it was resolved to raise the sum of \$50 by September next, as a first instalment from the Musquodoboit Congregation in aid of the Ministers Widows' and Orphans' Fund. Each elder undertook to raise a certain proportion of that sum in his district—so that all have *something* to do—and no one has a great deal.

Musquodoboit is always among the first to take action in the good work of the Church. To this Minister and congregation belongs the honour of being the first in the rich Presbytery of Halifax, and so far as we know the first in the Province of Nova Scotia, to move in this laudable enterprise of the Church. All honour to whom honour is due.

At a meeting of the Congregation, Little River, held on 20th May, it was resolved to paint the Church during the summer—and the sum of \$180 was voted for that purpose. Thus each year brings its own work. One year it is building a Church—the next a manse—the next making repairs—the next something else. Blessed are those who never weary in well-doing! Wretched are those who grumble and say, "Our Minister and Church rulers are like the 'horseleach's

two daughters,' which cry 'give, give'—like the four things of Solomon which never say 'it is enough.' For as we constantly receive from God and never weary of receiving—so we should never weary of giving, and can only be happy when we do not weary.

The three Sabbath Schools have opened for summer with encouraging prospects. About 100 Scholars attend at Little River, about 40 at South School House, and 25 at Antrim. The Little River School desires most gratefully to acknowledge in the *Record*, the present of 30 excellent volumes of library books from St. Andrew's Sabbath School, Halifax. This is not the first time St. Andrew's has remembered Musquodoboit. But Musquodoboit has given St. Andrew's School a Superintendent, and *that* must be counted as one return for their kindness.

Presentations.

PRESENTATION IN NEWCASTLE.—The Rev. F. R. McDonald, of Newcastle, is now on his way to Scotland. Mr. McDonald's health is good, but his pulpit duties are suspended for a few months by sore throat. The congregation of St. James' Church, Newcastle, presented him with a purse containing \$240 on his departure. This must be very encouraging to Mr. McDonald, and it testifies to the good feeling that exists between pastor and people, especially when it is known that the promised salary is fully paid up, and also that a previous donation of \$130 was made about the beginning of the year. We trust to hear of Mr. McDonald's return in good health and prepared for many years of usefulness.—*St. John Telegraph and Journal*.

PRESENTATION IN CHATHAM.—Rev. Wm. Wilson of St. Andrew's Church, Chatham, before leaving to attend the Synod in Canada West, to which he goes as a delegate, was presented by his congregation with a purse containing \$240.

The above are the kind of presentations that we like to hear of and to chronicle. They are made by Congregations which, first, have fulfilled all their engagements, and secondly, did not put their engagements at the lowest possible figures. Both Congregations have manses, and the regular stipends

are above the average. At the same time so low is our average that taking the increased cost of living into consideration, we would prefer to hear of a large increase to the regular stipends all round.

The Church in Canada.

We have received "the Presbyterian" for June, and as usual this year it is an excellent number. In the article on "the Coming Synod" it is well said that the "new and unexpected hindrances to the speedy accomplishment of Union have not been interposed by the Church of Scotland," and that whatever policy the Synod may adopt, the Church has its own duty to do and its own interests to foster. By all means let us do our own work more vigorously than ever, for there is abundance of scope for the energies of all.

The Annual Convocation of Queen's University took place on the 25th of April, and the proceedings were unusually interesting. Among the Divinity Students we see that Alex. H. Cameron, New Glasgow, and J. J. Cameron of P. E. I., both old Dalhousie College Students rank 2nd and 3rd in their year, and J. J. Cameron carries off the 2nd prize both in Hebrew and Divinity.

The labours of the Rev. Dr. Masson during the last three months among the Gaelic-speaking population of many parishes in Ontario are said to have been highly appreciated, and "his visit will long be remembered as a blessing to Canada." Dr. Masson preached in Gaelic lately in St. Andrew's Church, Montreal, to over 600 people; and on the Wednesday following gave an excellent address in St. Paul's on the subject of emigration from Scotland and the wisdom both from a religious and political point of view of Protestants doing all in their power to encourage such Emigration to Canada.

The Rev. Dr. Hart "from reasons that could not well be foreseen nor prevented" has, we are sorry to learn, relinquished the idea of going to Manitoba as a Missionary of our Church. In that new Province the C. P. Church has now four or five ministers, while we have not one.

"The Congregations of Lochiel and Dalhousie, being now each in a condi-

tion to support a minister, Mr. McKay desired to be relieved of one side of his Charge." The matter was allowed to lie over till next meeting of Presbytery.

The Rev. Neil McDougall has resigned the charge of Eldon, one of our largest Gaelic Congregations.

We have selected the above items, but the whole number is well worth reading.

New St. Stephen Church.

A meeting of the congregation of the above church was held last week, agreeably to an announcement made from the pulpit. The Honorable John McMillan was called to the chair and the meeting was opened with prayer by the pastor, Rev. George J. Caie. The chairman stated that the object of the meeting was to place before all interested in the church a full statement of what had been done during the year by the Session and Trustees. On behalf of the Session Rev. Mr. Caie read a statement showing the rapid strides the congregation had made since the Session was organized about eighteen months ago. Mr. Wilson, Superintendent of the Sabbath School, read a report showing the increase made in the school and the sums expended in books, benches, &c., during the year. Mr. Stothart, Secretary of Trustees, read a full financial report of the church, giving the amounts received and expended during the year. After the reading of report, George McLeod, Esq., moved, and Peter Cormack, Esq., seconded, that the salary of the minister be increased from \$1000 to \$1400. After further discussion it was unanimously resolved that the salary of the minister be raised to \$1500. A committee was appointed to prepare the several reports submitted to the meeting for publication in pamphlet form for circulation among the members of the congregation. It was resolved that an annual meeting be held of the congregation previous to the close of each financial year. The following sums have been collected during the year now closing:

1. Presbytery Home Mission.....	\$50 00
2. Record Money.....	32 50
3. Synod Home Mission.....	13 00

Besides \$70.00 expected for the Foreign Mission.

THE Woodstock Church was opened yesterday, June 9th. The Induction of the Rev. Mr. Begg is to take place on the 12th. The Rev. R. J. Cameron is to preach and preside. Dr. Brooke is to address the Minister, and the Rev. George J. Caie the people.

THE Kirk Session of St. Andrew's Church, Halifax, acknowledges the receipt of \$90.00 from the Executors of the Estate of the late Robert Noble, Esq., for the following objects, viz.: The Sunday School Library, \$40.00; the poor of the Congregation, \$25.00; and the Female Benevolent Society, \$25.00. This is one of the many benevolent acts of the good man's life.

Notes of the Month.

THE Roman Catholics of New Brunswick still continue a strong and persistent opposition to the non-sectarian Schools of the province. Having failed to prevent the passing of the Bill in their favour in the Local Legislature, they have, through their representatives, carried the matter before the Dominion Parliament, on the ground that the Act was not constitutional. It was stated by them that no change could be made in the Educational system of the province which would affect such rights, advantages, and privileges as every religious denomination enjoyed at the time of the Act of Confederation, and therefore that the Act legalizing such schools should be disallowed. On the other hand it was argued that each province was allowed to legislate with reference to Education within their own bounds. They were acting on this principle when the Government of New Brunswick introduced the bill in favour of non-sectarian schools, which has unquestionably received the approval of a large majority of the people. That it is generally acceptable in the province, we infer from the fact that Mr. Anglin, the Roman Catholic member for St. John, stated that there would be no hope of a change if the matter should be left in the power of the people of the province. It was moved by Col. Gray of St. John, "that it is essential to the

peace and prosperity of the Dominion that the Constitutional rights of the several provinces should be in no way impaired by the action of this Parliament—that the law passed by the Legislature of New Brunswick respecting Common Schools was strictly within the limits of its Constitutional powers—and it is amendable to be repealed or altered by the Local Legislature, should it prove injurious and unsatisfactory in its operation.” This amendment was in accordance with the opinions of Sir John A. McDonald and Sir George E. Cartier, on the constitutional law of the question. Its spirit did not, however, harmonize with their sentiments. The passing of the non-sectarian School Bill in New Brunswick they regarded as constitutional but unwise, and consequently their sympathy was with the Roman Catholics. An amendment was introduced to suit them—to the effect that the “House regrets that the School Act recently passed in New Brunswick is unsatisfactory to a portion of the inhabitants of that province, and hopes that it may be so modified during the next Session of the Legislature as to remove any just ground of discontent that now exists.” Such is the point at which the question exists in the meantime. It is more than probable that some modifications in the Act and Regulations connected with it may be made in favour of the Roman Catholics. The influence of the adopted amendment in the Dominion Parliament will be considerable, and can scarcely fail to bring some compromise.

By a very large majority, the Dominion Parliament has accepted the Treaty of Washington as far as its provisions affect Canada. It was admitted by all parties that they were not in every respect desirable as far as the interests of these provinces were concerned. At the same time, apart from any difficulty which might arise between Canada and Britain by rejecting these provisions of the Treaty, it was felt that it would be greatly for the interest of the Dominion to have the most friendly feeling existing between Canada and the United States. We cannot prosper without commercial intercourse with them, and the way must be paved for as much reciprocity as possible. Besides we have received many direct favours from Great Britain

and we reap many advantages from the relation in which we stand to her, and therefore when we are called to make some sacrifice for the interests of the Empire we cannot refuse. Negotiations are still continued by the Governments of Britain and the United States with considerable expectations that all the difficulties which existed will be surmounted. The British Cabinet proposed a supplementary treaty which has been accepted with some slight modification by President Grant and his Government. By the latest telegram, however, we notice that the British Cabinet has since resolved to adhere to it. It would thus seem that the Treaty must stand or fall with the supplementary article proposed by the English Cabinet and modified by the United States Senate. The subject has assumed so many phases that it has become tedious and tiresome. It is sincerely to be hoped that all claims arising out of the Alabama difficulty may yet be settled successfully by arbitration. If the negotiation would fail in settling satisfactorily all disputes connected with this vexed question, the most bitter feelings of hate and jealousy will exist between the two nations, which will unquestionably, sometime, be the ground of a great war.

The Dominion Government has submitted to Parliament a measure which has for its object to construct a Railway across the continent to the Pacific. This road is considered to be a necessity to develop the resources of this Dominion, and to preserve under one general government provinces so far from its capital. The measure proposed has given rise to a very great deal of discussion, from the fact that an enormous subsidy has to be granted by the Dominion Government to the Company undertaking the work. It is right in dealing with the Capital and resources of the Country as in this case that all grants of land or other subsidy should be given with such conditions as will prevent jobbery and corruption.

The Presidential Election in the United States is now causing great excitement. The contest will be between Grant and Greeley. There is more than personal honour and position at stake in these elections. Almost all the offices of state, great and small, throughout the Republic, are held in virtue of the Presi-

Intelligence.

The French Mission, Montreal.

It is possible that many of our readers are unaware of a good and vigorous work which is at present going on in Montreal. There is now being prosecuted a "French mission" under the Rev. C. A. Doudiet who is a member of the Presbytery of Montreal. It seems that an invitation was extended to him by the Presbytery of London to go west for a time and visit as many of the charges within the bounds as possible. The interesting Report of his journey we give in his own words. He writes:—

"On my way I made a few days' stay in the Presbytery of Perth, attending three of the meetings there, viz.: in Perth, Lanark and Almonte. The attendance was very good at the three places, and the collections were above average. Perth devoted the amount collected there to the French Mission, although the congregation had already sent in a comparatively large amount for the current year. I would also notice the superior singing of the Almonte choir. I am sorry to hear that the Rev. Mr. Gordon thinks of giving up that charge. I hope, however, that it may flourish more than ever with his successor, whoever he shall be. I left Perth on Monday, the 5th, for North Easthope. The trip, however, was most unfortunate, from several delays and accidents on the line, and I only reached Stratford, at 7 p. m. on Tuesday, thus missing Rev. Mr. Bell's meeting. Barely taking time to brush off the dust of the journey, I repaired to St. Andrew's Church, where I found the Rev. Mr. Camelon, of London, addressing a meeting of about fifty people in the lecture room of the Church. I spoke to them about the French Mission for three quarters of an hour, and although the number was so small looking, a collection of \$9.80 was taken up. The next day found me in Kippen, where the Rev. Mr. Eakin is evidently doing a good work, if I can judge by the spirit of the congregation and the neat Church which has been erected. I hope it will not be long before a suitable manse will also be built, the present "hired house" being altogether unsuitable. I had the pleasure to preach to the people the

dent's favour. Those who hold office now, with the object of retaining their positions, will work hard for Grant; while those of the other party who would like to fill such offices, will work for Greeley to be high in his favour in the event of his being successful.

The struggle between Capital and Labour has become one of the vexed questions of the day. There is no lack of employment on this side of the Atlantic, and working men can, to a considerable extent, make their own terms. A strenuous effort in several Cities in Canada and the United States is now being made for less labour with increased pay. As a rule employers are willing to make considerable increase in wages, but are unwilling to yield to the demand to shorten the day's work. The labourer in our large cities is certainly entitled to receive larger pay for the same amount of work than was given ten years ago. Rents are higher; provisions are dearer; taxes are increased. Therefore to provide the same comforts for himself and his family he must have a larger daily wages. At the same time we must confess that strikes such as we have occasionally in this Country and Britain, hinder commercial prosperity. The want of confidence in labourers has prevented many undertakings in these provinces. It is good for a country where every person can obtain work at which to make a comfortable living; it is unfortunate when labourers are in such demand that they can impose on the Capitalists of a country. We hope that things will soon come to their proper level.

Political affairs in Spain are still in a most unsatisfactory state. The Carlist movement will prove an utter failure. Such insurrections will imbitter the life of King Amadeus. It is certainly not an enviable position which he holds. Better for him that he had not attempted to reign over such a people than to make the attempt and fail. Spain and France are now suffering from the effects of practical infidelity. The Church of Rome long ago ceased to have a spiritual influence over these nations; the light of the Gospel of Christ was extinguished and now they are groping in darkness, following the divers passions of their natures. May the word of God which is now being circulated among them bring peace to them. R. J. C.

next day, as the Communion was to take place the following Sabbath. In Bayfield the attendance was but small, owing to the inclemency of the weather. The Rev. Mr. Gibson takes, however, much interest in French Missions, as there is within a few miles of his place a French settlement where some fourteen families or more of our old converts have settled. From Bayfield to Goderich I had a stormy ride in company with Rev. Mr. Siveright, arriving about 1 a. m. Having the whole day to myself, I had plenty of leisure to admire the fine new manse which had been built there, and which is nearly all paid for, although the debt at one time was over \$2500. I also learned that a new church has been built at Port Albert costing \$1000, and that another is now commenced at Smith's Hill, where the Rev. Mr. Siveright officiates every Sabbath afternoon. The site for this church—a gift from Mr. McDonough—is a very commanding one. The building will cost \$1500, exclusive of the spire, and \$1000 is already raised. In the evening, instead of a Missionary meeting, there was held a Soiree which was largely attended, and what is particularly worth of note is the fact, that it was held in the Knox (C. P.) Church, kindly offered for that purpose by its managers, it being larger and better adapted for such a purpose than St. Andrew's. Besides the members of the London Presbytery who took part in the proceedings, the Rev. J. B. Mullan of Fergus, and several resident clergymen of other denominations, addressed the meeting. Mr. J. J. Bell, editor of the "Huron Signal," and formerly an officer of the Red River expedition, was also present and gave an interesting account of the expedition and of the Province of Manitoba. Your correspondent addressed the assemblage on the French Mission, a good collection for which was promised at an early day. I spent the Sabbath in Stratford, preaching morning and evening to small audiences. It will be remembered that this charge is still vacant, which may account for the small numbers of the meetings. I am told, however, that there is a prospect of a speedy settlement. I had comparatively good meetings in Williams, Dorchester, Westminster, all of which are evidently thriving charges. I am sorry not to be

able to give such a good report of London. The meeting there was very small from unexplained cause. In Chatham, where I went next, there was a very good attendance; the singing and speeches were also very good, and all testified to the excellent management of the minister of the charge, Rev. Mr. Rannie. I spent Sabbath in Glencoe, preaching once to a moderately good attendance. The Missionary meetings, however, in both Glencoe and Dunwich, were very poorly attended, the weather being exceedingly cold. It was gratifying, however, in Dunwich to see the earnestness of the few present there, the collection being in proportion to the audience, the largest I received in the West. It averaged 25 cents per head, or \$4 for sixteen who were present. From Glencoe I ought to have gone to Fingal, but owing to the disorganized state of that charge, it was found impossible to have a meeting there. I therefore paid a flying visit to the Rev. Mr. Burnet in Hamilton, and went the next day to East Oxford, where the Rev. Mr. Johnson is at present employed as Missionary. There I had a very good meeting as far as numbers are concerned. The charge seems to be thriving. This ended the series of London Presbytery meetings, but, accepting an invitation from the Rev. Mr. Mullan, I went on to Fergus, where I spent the Sabbath, preaching twice to good audiences. On Monday night, I had an excellent Missionary meeting in St. Andrew's Church. Fergus seems to me to be one of the most thriving charges in the West. On Tuesday I went to Galt, and the Missionary meeting there was not very large."

"Thus ended the labors of a four weeks' expedition, and now having safely returned to Montreal, I would cordially thank the friends in the West for the universally kind reception they gave me—so kind indeed that it was with a feeling of pain that I often left them to go on my journey."—*Presbyterian*.

Germany.

Quite a revival has broken out in Gerswald, Germany. It commenced immediately after preaching, and the dispensation of the Sacrament of the Lord's Supper, at a meeting held by the

young people. At this meeting the suggestion was made that earnest prayer be offered for the conversion of one immortal soul. The suggestion made was carried out, and the power of the Spirit was soon manifestly felt, numbers crying out, "What must I do to be saved." Let all our Congregations carry out the above suggestion and look up awaiting the result.

Smyrna.

Four years ago a persecution by the Armenians was raised against the Mission School in Smyrna. The scholars were badly beaten and were dragged by the hair of their head into the schools of the priests whilst the Mission school was pelted with stones. The chief leader in that outburst of fanaticism was Father Jacob, a priest. This priest has lately entreated forgiveness and sent his little grandchild to school. How wonderfully Divine Grace operates.

ACKNOWLEDGMENTS.

YOUNG MEN'S BURSARY FUND.

Rev. W. M. Wilson, Chatham, N.B., Per Jas. Bremner, Esq.	\$ 11 10
Rev F. R. McDonald, Newcastle, N.B.	100 00
St. Andrew's Ch., St. John's, Nfld., Per Rev. J. Campbell, Halifax....	13 00
Col. from St. James' Church.	\$8 92
do from St. Peter's Road.....	3 60
do from Brackley Pt. Road.. ..	5 68
	18 20
May 31st, 1872. JAS. HISLOP, <i>Treas.</i>	

PICTOU PRESBYTERY HOME MISSION.

Paid Rev. Mr. McCunn.....	\$60 00
JAS. HISLOP, <i>Treas.</i>	

PRESBYTERY CLERK'S FEE.

Pictou Kirk Session.....	\$4 00
New Glasgow Do	4 00
Stellarton Do	4 00
R. Hill and Cape John Session.....	4 00
River John Do	4 00
W. McM.	

SYNOD'S HOME MISSION.

St. James' Church, Newcastle, Rev. Mr. McDonald	\$19 00
St. Andrew's Church, Chatham, Rev. Wm. Wilson.....	13 50
St. Andrew's Church, Halifax.....	12 00
St. Andrew's Church, St. John, N. B.	72 23
Received by Rev. Mr. Grant to transmit to the <i>Treasurer.</i>	
Col. by St. Andrew's Ch., Nfld.....	\$20 60
" St. Peter's Road, P. E. I.....	3 61
" Brackley Point Road, ditto.....	5 69

FOREIGN MISSION FUND

Col. per Rev Jas. Murray at St. John's Ch., Dalhousie	\$ 16 00
Col. Presby. meeting, Dundee.	4 00
	20 00
" St. Andrew's Church, St. John's, Nfld, per Rev J. Campbell, Halifax	30 00
Col. from Belfast, P. E. I.	\$144 00
Less Postage.....	06
	144 60
Donation from Peter McAulay, per Rev. G. M. Grant.....	4 00
The following per Rev G. M. Grant:	
St. Colomba Ch., St. Peter's Road.....	\$41 71
Brackley Point Road Ch....	17 64
The late Miss Hensley, Char- lottetown, P. E. I.	3 24
	62 59
The following from J. Hislop, Pictou:	
Pictou Town.....	\$29 79
Fisher's Grant, J. McK.....	1 00
Cariboo Island.....	2 30
Abercrombie Point.....	2 45
West Cariboo.....	6 00
East Cariboo	1 65
Scotch Hill.....	2 65
Barney's River Congregation	5 16
	51 00
Col. St. Andrew's Ch., New Glasgow	34 34
" St. James' Ch., Newcastle, N.B.	55 00
	\$400 93

June 5th, 1872. J. J. BREMNER, *Treas.*

LAY ASSOCIATION—WEST BRANCH CON- GREGATION.

<i>Collection half-year ending June 30th, 1872.</i>	
Catherine Matheson and Catherine A. Campbell, Glengarry	\$5 93
Catherine Gray and M. A. Delaney, Hopewell and Island.	5 50
Christy McLean, Hopewell and Marsh.	4 50
Jane Dunbar, Big Brook.....	6 09
Jane McBean, Fox Brook.....	2 75
	\$24 77
Hopewell, June 1st. D. GRAY, <i>Sec'y.</i>	

SYNOD FUND.

Woodstock.....	\$12 20
Campbelton.....	13 00
ST. JOHN PRESBYTERY HOME MISSION FUND.	
Col. in St. Stephen's Church, St. John.	\$50 00

RECEIVED FOR "MONTHLY RECORD."

St. Stephen's, St. John, per Rev. Geo. J. Caie.....	\$32 50
Alex. McLennan.....	5 00
Alex. McKenzie, Waterville, for 1871, \$1.00 (O. C.).....	97
For 1872.....	3 59
A. A. McLean, Earltown.....	1 20
<i>Halifax:</i> Mrs. Campbell, Water Street, 70 cents; Clarence McDougall, Mr. Riddell, Main St., Miss McPhee 60 cts. each.—	\$1.80