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THE  
MONTHLY RECORD

OF THE

CHURCH OF SCOTLAND

In Nova Scotia and the Adjoining Provinces.

JULY . . . . . 1866.



CONTENTS :

	PAGE		PAGE
Calvin on the Moral Law - - - -	121	Presbytery of Miramichi - - - -	137
An Hour in the Pits—(concluded) -	123		
General Assembly of the Church of Scotland	124	PRINCE EDWARD ISLAND :	
What the Church is doing - - - -	133	Missionary Report, by Rev. G. W. Stewart	138
Missionary Colportage : Statistics and Facts for the Quarter ending May 31, 1866	136	THE CHURCH IN NOVA SCOTIA :	
Present State of the Church of Scotland Dal- housie College Endowment Fund	137	The Presbytery of Pictou - - - -	139
		Lay Association Accounts - - - -	140
NEW BRUNSWICK :		Dalhousie College Endowment Fund -	140
Ordination of Mr. George J. Caie - -	137	Monies received for Presbytery Clerk's Fee	140
		Schemes of the Church - - - -	140

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# THE MONTHLY RECORD

OF THE

## CHURCH OF SCOTLAND

IN NOVA SCOTIA AND THE ADJOINING PROVINCES.

VOL. XII.

JULY, 1866.

No. 7.

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

### Calvin on the Moral Law.

I. Here I think it will not be foreign to our subject to introduce the ten precepts of the law, with a brief exposition of them. For this will more clearly evince what I have suggested (elsewhere), that the service which God has once prescribed always remains in full force; and will also furnish us with a confirmation of the second remark, that the Jews not only learned from it the nature of true piety, but, when they saw their inability to observe it, were led, by fear of its sentence, though not without reluctance, to the Mediator. Now, in giving a summary of those things which are requisite to the true knowledge of God, we have shown that we can form no conceptions of His greatness, but His majesty immediately discovers itself to us, to constrain us to worship Him. In the knowledge of ourselves, we have laid down this as a principal article—that, being divested of all opinion of our own strength, and confidence of our own righteousness, and, on the other hand, discouraged and depressed by a consciousness of our poverty, we should learn true humility and self-dejection. The Lord accomplishes both these things in His law, where, in the first place, claiming to Himself the legitimate authority to command, He calls us to revere His divinity, and prescribes the parts of which this reverence consists; and, in the next place, promulgating the rule of His righteousness, (the rectitude of which, our nature, being depraved and perverted, perpetually opposes, and from the perfection of which, our ability, through its indolence and imbecility towards

that which is good, is at a great distance), He convicts both of impotence and unrighteousness. Moreover, the internal law, which has before been said to be inscribed, and, as it were, engraven on the hearts of all men, suggests to us, in some measure, the same things which are to be learned from the two tables. For our conscience does not permit us to sleep in perpetual insensibility, but is an internal witness and monitor of the duties we owe to God, shows us the difference between good and evil, and so accuses us when we deviate from our duty. But man, involved as he is in a cloud of errors, scarcely obtains from this law of nature the smallest idea of what worship is accepted by God, but is certainly at an immense distance from a right understanding of it.

Besides, he is so elated with arrogance and ambition, and so blinded with self-love, that he cannot yet take a view of himself, and, as it were, retire within, that he may learn to submit and humble himself, and to confess his misery. Since it was necessary, therefore, both for our dullness and obstinacy, the Lord gave us a written law: to declare with greater certainty what in the law of nature was too obscure, and, by arousing our indolence, to make a deeper impression on our understanding and memory.

II. Now, it is easy to perceive what we are to learn from the law: namely, that God, as He is our Creator, justly sustains towards us the character of a Father and a Lord; and that on this account we owe to Him glory and reverence, love and fear. Moreover, that we are not at liberty to follow everything to which the violence of our passions may

incite us: but that we ought to be attentive to His will, and to practice nothing but what is pleasing to Him.

In the next place, that righteousness and rectitude are a delight, but iniquity an abomination to Him,—and that, therefore, unless we will, with impious ingratitude, rebel against our Maker, we must necessarily spend our whole lives in the practice of righteousness. For if we manifest a becoming reverence for Him, only when we prefer His will to our own, it follows that there is no other legitimate worship of Him but the observance of righteousness, sanctity and purity. Nor can we pretend to excuse ourselves by a want of ability, like insolvent debtors. For it is improper for us to measure the glory of God by our ability: for whatever may be our characters, He ever remains like Himself, the friend of righteousness, the enemy of iniquity. Whatever He requires of us, since He can require nothing but what is right, we are under a natural obligation to obey; but our inability is our own fault. For if we are bound by our own passions, which are under the government of sin, so that we are not at liberty to obey our Father, there is no reason why we should plead this necessity in our defence, the criminality of which is within ourselves, and must be imputed to us.—*Celtin's Institutes, Book II., Chap. 8.*

Some unskilful men rashly explode Moses altogether, and discard the two tables of the law, because they consider it improper for Christians to adhere to a doctrine which contains the admonition of death. Far from us be this profane opinion: for Moses has abundantly taught us that the law, which in sinners can only produce death, ought to have a better and more excellent use in the saints. For, just before his death, he thus addressed the people: "Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do all the words of this law. For it is not a vain thing for you, because it is your life." (Deut. xxxii. 46, 47.) But if no one can deny that the law exhibits a perfect model of righteousness, either we ought to have no rule for an upright and just life, or it is criminal for us to deviate from it. For there are not many rules of life, but *one which is perpetually and immutably the same.* Wherefore, when David represents the life of a righteous man as spent in continual meditations on the law (Ps. i. 2), *we must not refer it to one period of time only, because it is very suitable for all ages, even to the end of the world.*

Now, because the law, in regard to the faithful, has the force of an exhortation, not to bind their consciences with a curse, but by its frequent admonitions to arouse their indolence and reprove their imperfections,—

many persons, when they design to express this liberation from its curse, say that the law (I still speak of the moral law) is abrogated to the faithful: not that it no longer enjoins upon them what is right, but only that it ceases to be to them what it was before, no longer terrifying and confounding their consciences, condemning and destroying them. And such an abrogation of the law is clearly taught by Paul. It appears also to have been preached by our Lord, since He would not have refuted the opinion concerning His abolishing the law, unless it had prevailed among the Jews. Now, as this opinion could not prevail without any pretext, it is probable that it proceeded from a false interpretation of His doctrine, in the same manner as almost all errors have usually taken some color from the truth. But, lest we ourselves fall into the same error, let us accurately distinguish what is abrogated in the law, and what still remains in force. When the Lord declares that He came "not to destroy the law, but to fulfil it," and that, "till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled," He sufficiently proves that His advent would detract nothing from the observance of the law. And with sufficient reason, since the express end of His advent was to heal the transgression of it. The doctrine of the law remains, therefore, through Christ, inviolable; which, by tuition, admonition, reproof, and correction, forms and prepares us for every good work.

The assertions of Paul respecting the abrogation of the law evidently relate not to the instruction itself, but to the power of binding the conscience. For the law not only teaches, but authoritatively requires, obedience to its commands. If this obedience be not yielded, and even if there be any partial deficiency of duty, it hurls the thunderbolt of its curse. For this reason the Apostle says that "as many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things." Now, he affirms those to be "of the works of the law" who place not their righteousness in the remission of sins, by which we are released from the rigor of the law. He teaches us, therefore, that we must be released from the bondage of the law, unless we would perish in misery under it. But what bondage? The bondage of that austere and rigid exaction which remits nothing from its strictest requirements, and permits no transgression to pass with impunity: I say, Christ, in order to redeem us from this curse, was made a curse for us; for it is written, "Cursed is every one that hangeth on a tree." (Gal. iii. 13.) In the following chapter, indeed, he tells us that Christ was "made under the law," but in the same sense, for he immediately adds, "that we might receive the adoption of

sons." What is this? that we might not be oppressed with a perpetual servitude which would keep our consciences in continual distress with the dread of death. At the same time, this truth remains forever unshaken, that the law has received no diminution of its authority, but ought always to receive from us the same veneration and obedience.

The case of ceremonies which have been abrogated, as to their use, is very different. Their having been abolished by the advent of Christ, is so far from derogating from their sanctity, that it rather recommends and renders it more illustrious. For as they must have exhibited to the people in ancient times a vain spectacle, unless they had led the people to the virtue of the death and resurrection of Christ, so, if they had not ceased, we should, in the present age, have been unable to discern for what purpose they were instituted. To prove, therefore, that the observance of them is not only needless, but even injurious, Paul teaches us that they were shadows, the body of which we have in Christ. (Col. ii. 17.) We see, then, that the truth shines with greater splendor in their abolition, than if they still continued to give a distant and obscure representation of Christ who has openly appeared. For this reason, at the death of Christ, "the veil of the temple was rent in twain from the top to the bottom," because, according to the author of the Epistle to the Hebrews, the living and express image of the heavenly blessings, which before had been only sketched in obscure lineaments, was now clearly revealed. Not that the holy Fathers had been destitute of that preaching which contains the hope of salvation and of eternal life, but because they saw only at a distance, and under shadows, what we now contemplate in open day.—*Institutes, Book II., Chap. 7, Sect. 13-16.*

—o—

### An Hour in the Pits.

(Concluded.)

THE sound of thunder, which seemed to be coming near us in the bottom of the pit, was soon explained. It was the noise of a box of coals, rapidly dragged along the iron rails by a powerful horse. A little fellow, about nine years old, with his little lamp sticking on the top of his forehead, and looking altogether as business-like as any man of them below, was acting the part of charioteer. "Hee! Ge-n-e-r-a-l!" the slender voice cried, and the great black steed instantly obeyed the word. When you see these urchins toddling home from their labor at all hours—at noon, at nightfall, and chill early morn—with their empty "piece-cans" in their hand, you are disposed to regard them with an eye of pity, and to say to yourself, "What a melancholy life those little boys must lead, condemned to labor in the gloom

of a coal-pit!" Yet, in thinking that these little fellows are miserable, or pining away with breaking hearts, a stranger is greatly mistaken. They enjoy their life exceedingly, and at their work are full of spirit and energy. Could you have heard that "Hee! General!"—the dignity, the pride, the conscientiousness of a high and sovereign responsibility which the tone expressed! Observe that this Lilliput man is a *Gaffer*—he is Gaffer over the horse. These boys drive the horses which drag the coal-boxes from the places where they are filled to the main rail-road, where a number of them are hooked together. A wire-rope is then attached to the foremost of the row, and the "rake" or set is drawn up the ascending plane to the highest level of the pit by means of a subterranean Steam Engine. From this level the Engine above ground carries the coals up the shaft. The subterranean Engine-room is hewn out of the solid seam, plastered in the roof like any other room, has smooth white-washed walls, and is lighted up with lamps suspended around. You sit down in the room, and you forget that you are sitting within the womb of the earth. Some piteous exclamations were made by the ladies in behalf of the horses—the poor horses which spend their lives in circumstances apparently so un congenial to their nature, seldom or never beholding the light of day nor the green fields of summer. One would suppose that it must be a heartless kind of existence for the poor beasts, yet they have no time to be troubled with *ennui*, for they are always busy, save when eating or sleeping. Then they are liberally fed and kept in high condition, and I presume when a horse gets his due allowance of provender, he is not disposed to be sentimental. Sometimes, however, in the dark, they suffer grievous accidents. "General," poor fellow, was minus an eye, which he got knocked out; but he must submit to take his share of what is going, in that hurly-burly world, for his betters sometimes fare worse than he. We visited several of the "boards," or places where a company of men are at work cutting coal. As we approached, the sharp clang of the steel-pointed picks against the thick rib of the earth, told that somewhere, not far off, stalwart arms were busy. The eye caught the twinkle of a lamp far up in a cleft of the black rock, where a miner was engaged (I only saw his head) drilling a hole for a powder blast. The air here smelt strongly of powder, and the thick smoke suffocated the small flame of the lamps, and would soon have suffocated us. On speaking to the men, though I knew many of them, I could not distinguish their features. That, indeed, is a difficult task, though you meet them above ground, for the coal dust, which speedily gathers over the face, obliterates every feature, leaving only a pair of eyes to peer out upon you from the darkness, and a row



of white coral to shew itself occasionally from between the parted lips. Yet the child of two years old, meeting his father in the street, can recognize him in a moment, through his darkest disguise. Every lamb in the flock knows its own parent from all others, and so it would seem that a father's smile, once printed on the heart of a little child, is a golden key, wherewith he can open at will the gateway of the soul, and pass at once to the innermost shrine. Those who live above ground, with the free range of earth and sky around them, have generally an idea that the life of a miner must be a very dull and dreary one; but this is far from being the case. The miners, as a class, enjoy their work, and go at it with a hearty good will. There is bustle, variety, and excitement, in that great workshop below, and when a happy shot dislodges a mighty mass of the precious mineral, this adds, by a dash of the pen, a considerable figure to the monthly score. Yonder, under the lowering bow of that precipitous wall, a huge, irregular block has been deeply trenched on every side by the sharp, cutting steel, and its entrails are charged with fire and thunder. All ready, ho! Light the match! Seek shelter! We wait, we timid novices, with breathless suspense, half expecting that the walls of the pit are to be blown in pieces, and that the world is to fall about our heads. A sudden gleam gulps the darkness, the thunder clap follows, and then the rush of the shivered pieces, sounding like the back-draught of a wave which sucks into its jaws the sand and gravel. The miner hastens to inspect the result. A good shot helps to make a good reckoning. The work of the miner is thus partly a game of venture; but, like every other game, it requires, to ensure success, practice and skill, and it is not the *strongest* men who earn most money. It is noticeable that a miner always speaks of the pit, not as "it," but as "she." We can understand why a sailor is led to personify the vessel in which he sails. He, not without some reason, looks on his ship as a thing of life, as the swift, majestic creature, which bears him like a steed over the billows, as the bride to whom he is wedded for good or for evil, for better, for worse; but, by what stretch of imagination does the miner personify the pit in which he works? Well—after all—the pit is a thing of life, a creature of terrible, though latent energies. She breathes regularly with a pair of lungs (the furnaces), and when tampered with too carelessly, will sometimes commit dreadful havoc. The "sulphur-blast" is the great danger to be dreaded, but I believe the Davy lamp, when regularly used, is a sure protection. An old miner, the other day, explaining to me the healed-up wounds and bruises of his face, said: "She struck me on the face, when the pick was in my hand, and flung me to the other end of the board. When I came to myself, and got home, I found she had broken

three o' my ribs." When we turned a corner, we came in full glare of one of the furnaces, which at first, and at a distance, suggests the idea that the pit is on fire. I found, at his post here, a friend whom I knew—a pious, contented old man, who, although his situation is an isolated and lonely one, hath learned the happy secret of never feeling all alone. The furnace of a pit, in full blaze, is a beautiful spectacle. Printed, as it were, on the dark canvass of the surrounding gloom, the various colors of the flame, fed, as it is, with the various gases that mingle in the air-current, are distinctly visible. Waving ribbons of orange and blue, of bright vermilion and pale yellow, blend and disappear in the red, ascending flood; and all this glory, like every other earthly glory, ends in smoke!

Miners, as a class, are well paid in Nova Scotia; they can afford to live comfortably, and they have a good share of leisure time at their disposal. That the labours of the pit are compatible with a high degree of intelligence and mental culture, has been testified, within the last few years, by a volume of poems, the production of a Scottish miner near Glasgow. These poems bear the distinct stamp of genius, and, what is more remarkable, exhibit refined taste and exquisite art, attributes which genius itself acquires only by patient study and long culture. David Wingate will take his place in the literature of his country, as a Scottish bard of no mean rank. The miners of Nova Scotia may look up to their fellow-craftsman with pride and pleasure, and may learn from his example, how high and noble a thing life may be made under any circumstances, for the poet of the pit not only shows, in his book, the strength of intellect, but his pages are rich and beautiful with the hues of faith, hope, and charity.

W. M. P.

*Albion Mines, May 1866.*

(Abridged from the *Glasgow Herald*.)

### General Assembly of the Church of Scotland.

THE Assembly resumed yesterday, (25th June.) at noon—Dr. Cook, of Haddington, Moderator.

#### PREACHERS BEFORE THE LORD HIGH COMMISSIONER.

It was intimated that the Rev. Mr. Cook, of Bathgate, and the Rev. Mr. Keay, of Woodside, near Aberdeen, had been appointed to preach before the Lord High Commissioner on Sabbath first, in the forenoon and afternoon respectively.

#### PROPOSED CHANGE OF NAME OF THE SYNOD OF FIFE.

The Committee on Overtures, *inter alia*, reported that they had agreed to transmit an overture from the Synod of Fife, with reference to a proposed change of name.

Dr. Pirie submitted that this was a matter which should have been brought up by petition. He therefore moved that the resolution of the committee, transmitting the overture, be not sustained.

This was agreed to.

#### ARRANGEMENT OF BUSINESS.

The following was submitted as the proposed order of business for to-day (Saturday):—

1. Preliminary business.
2. Synod books to be called for.
3. Report of committee on army and navy chaplains.
4. Report of committee on small and diminished livings.
5. Report of committee for the conversion of the Jews.
6. Reference from Presbytery of Aberdeen of a memorial of the Rev. W. M. Keay, as to his admission to the benefits of the Widows' Fund.
7. Memorial of Professor Liston as to the theological curriculum.
8. Petition of the Synod of Glenelg for a change in the time of meeting.
9. Protest and appeal of heads of families, inhabitants of Fortrose, against judgment of the Presbytery of Chanonry, regarding the erection of Fortrose into a parish *quoad sacra*.

#### REPORT ON INDIAN CHURCHES.

Mr. Cook, Bathgate, read the Report of the Committee on Indian Churches. After expressing a deep sense of the loss to the cause of the Church in India sustained in the death of Dr. Bryce, for many years convener of the committee, and of the Rev. James R. McFarlane, senior chaplain of the Madras Presidency, the report went on to say that in the course of the past year attention had been directed by the Bombay chaplain to the great number of Presbyterians in India, in the Peninsular and Oriental Company's service, on the railways, and otherwise employed, for whose spiritual benefit no regular provision existed, and who were in a great measure placed beyond the reach of the chaplains on the Indian establishment. On being addressed on this very important subject, the convener of the committee communicated with the senior chaplains at Calcutta, Madras, and Bombay, suggesting that the committee should be furnished with statistical information, and such suggestions as the chaplains in concert might be in a position to offer. In reply, a communication had been received from the Rev. Robert Henderson, Calcutta. That gentleman stated that, so far as he could ascertain, the Presbyterians in question were scattered so widely that no large number could be got at any one station. The report went on to refer to churches now in progress at Bangalore and Kurrachee, on behalf of which an appeal was made to the liberality of the Church at home. Mr. Cook followed up the reading of the report by a few remarks. He said that perhaps Mr. Henderson's statement respecting Presbyterians in India was not quite correct as to Madras and

Bombay, although it might be so with respect to Bengal. He was in hope that the day was not far distant when they would be able to make out so strong a case that they might receive Government assistance, such perhaps as that pointed at by Mr. Henderson. He trusted, if they ever were in a position of that kind, the Church at home would do everything in her power to place the committee in a position to go effectually to Government and ask such aid.

Dr. PEARSON, Strathblane, proposed deliverance to the effect that the Assembly reciprocate the expression of regret with which the committee had referred to the death of Dr. Bryce and of the Rev. J. R. McFarlane, and record their sense of the services rendered by those gentlemen to the cause of the Church in India; further, that the Assembly, while recording their sense of the progress already made at Bangalore and Kurrachee, commend the interests of the Presbyterians there to the Church; and also, that they urge on the chaplains at the several stations the desirableness of providing for the spiritual wants of those Presbyterians in India for whom no provision was made.

Sir W. BAILLIE seconded the adoption of the deliverance, which was agreed to.

#### COLONIAL CHURCHES.

Professor Stevenson gave in the report of the committee for promoting the religious interests of Scottish Presbyterians in the colonies. With regard to the North American Provinces, it was stated that there was still a pressing want of ministers in Nova Scotia. The committee had consequently been urgently requested, on the part of the Synod of that province, to apply to the Assembly for authority empowering any presbytery to grant license and ordination after due trial, to three students of theology, all natives of the colony, namely—Mr. C. M. Grant, Mr. D. M. Gordon, and Mr. James Fraser—at the end of their third year's regular attendance in the Divinity Hall. Two of these gentlemen had distinguished themselves at Glasgow, and the third, Mr. Grant, had taken a foremost place among his fellow students in Edinburgh. The committee had received the most favourable accounts from the Rev. T. Somerville, who had been sent to British Columbia, as also from gentlemen interested in the progress of the mission there. As to the West Indies, the committee reported favourably of all their stations in Jamaica, St. Vincent, and Grenada. They also recorded the growing prosperity of the Scotch churches in the Argentine Republic, having lent assistance to the formation of a new charge in Monte Video, under the charge of the Rev. L. Macneil, formerly of Paisley. The committee had received several communications from the Rev. G. McIrvine, regarding a Union between the Scotch Church and the French Protestant Church in the Mauritius.

With a view to ultimate amalgamation, a society had been formed under the designation—"United Missionary Association for Educational, Benevolent, and Evangelistic Purposes;" and, in the meantime, there was a prospect of obtaining a second church, and forming a second congregation under charge of Mr. Wilson. No final step would be taken in the matter of the union without the advice and sanction of the home Church. With respect to Ceylon, the committee stated that they had never lost sight of the question of chaplains' salaries in that island. They regretted, however, to have to report that they had at present little prospect of attaining their object. As to New Zealand, the church in Wellington made steady progress under the care of the Rev. J. S. Muir. The Rev. F. Macnicol, sent out to New Plymouth, Auckland, met, on arriving, with serious discouragements, but the committee were daily looking for more satisfactory information. In the Australian Colonies, the union of the Presbyterian Churches was now completed. The union in the colony of Victoria, it would be remembered, took place in April, 1859. On that occasion the Assembly issued the following deliverance:—"It was moved, seconded, and agreed to, that the General Assembly, as regards the union which has been consummated in the Australian colony of Victoria, find that their ministers there, in entering into that union, have done nothing which merits censure, that the most friendly relations may continue to be cultivated as between the parent Church and the Presbyterian Church of Victoria, but that ministers of the said Church of Victoria cannot, merely as such, be recognized as ministers of the Church of Scotland." The committee having quoted a letter from the Synod of New South Wales to the General Assembly, intimating the approaching union of the churches in New South Wales and South Australia, went on to say that while any organic change involving the severance of old ties could hardly be contemplated without some regret, the motives by which the Australian brethren were actuated were entitled to the approbation of the Assembly. In bidding the newly consolidated churches God-speed, the committee confidently anticipated the sympathy of all Scottish Presbyterians. From Queen's College, Kingston, Canada, the committee had received a memorial praying for further aid in order to enable them to institute a third chair of theology. A similar request had come from Nova Scotia, and it seemed necessary to consider the applications together. The funds of the committee were in a very satisfactory state. The income last year was £4214, 5s. 7d. as compared with £3638, 16s. 10d. in 1864, and £3771, 9s. 8d. in 1865. But notwithstanding this increase of income, the balance reported at this time last year, namely, £2115, 4s. 11d., had been reduced to £1841, 7s. 4d.

After submitting the report, Professor STEVENSON intimated his resignation of the convenership of the committee.

Mr. PHIN, Galashiels, proposed a deliverance to the effect that the Assembly approve of the report, and record their thanks to the committee; the Assembly authorise any of the Presbyteries of the Church to which application may be made, to take upon trials, with a view to license, the three students from Nova Scotia mentioned in the report, without insisting on their attendance at Divinity Hall during a fourth or partial session, and without requiring the permission of a Synod; the Assembly have received, with interest, the letter of the Synod of New South Wales in connection with the Church of Scotland, written immediately before the Union of the Presbyterian Churches was consummated in that colony, and they hereby direct the Colonial Committee to answer that letter in terms of affectionate remembrance and hearty good will; the Assembly, moreover, have received copies of the articles of union agreed upon by the various Presbyterian Churches in New South Wales, South Australia, &c., and thanking the United Churches for having transmitted these important documents, they deem it unnecessary to do more on this head than refer to the deliverance of the Assembly of 1861, with reference to the union in the colony of Victoria, as expressive of their views on the subject. As regards the application for an additional grant to Queen's College, Kingston, Canada West, and for a grant to Dalhousie College, Halifax, Nova Scotia, the Assembly recognize the importance of the object of both, but impressed especially in the prospect of a political union of the several Provinces, with the desirableness of having one well-appointed Presbyterian school of Divinity rather than several such schools imperfectly equipped, they direct the committee to correspond with the several parties concerned, and obtain the fullest information, in the view of being able to recommend a satisfactory arrangement to a future Assembly—the Assembly continuing to take a lively interest in the spiritual welfare of the British colonies, re-appoint the committee, with the addition of John McCulloch, Esq., and recommend the Colonial mission to the continued and liberal support of the Church. The Assembly express their unfeigned regret that Professor Stevenson has seen it to be his duty to tender his resignation as convener, and appoint a small committee to consider the arrangements thus rendered necessary, and report to an early meeting of Assembly. Mr. Phin went on to say that, as a member of Assembly, and one who had not taken any very active part hitherto in any steps adopted with reference to union among Presbyterians, he rejoiced in the union they had heard of among their Presbyterian brethren in Australia. He could not conceive of any reason for their remain-

ing distinct, and that the great cause of Presbyterianism would be supported throughout the world if those unions were to become more extensive, provided they were conducted, as he believed they had been in the case now in question, on proper principles. The basis of union in this case was that they received the Scriptures in the first place as their grand rule of faith, and that the Westminster Confession of Faith and Larger and Shorter Catechisms were the subordinate standards of the Church.

The proposed deliverance having been seconded by Mr. J. A. Campbell, Glasgow, was agreed to.

#### IMPROVEMENT OF PSALMODY.

Mr. NIVEN, C. A., gave in the report of the Committee on Psalmody. It stated that encouraging success had attended the labors of the committee during the past twelve months. In the department of training precentors, the committee specially referred to the formation of the Precentors Institute in June last year. Monthly meetings of this association had since been held, and the large attendance of precentors had evinced their appreciation of the opportunities thus afforded. The committee had framed a diploma to be conferred on precentors after examination by their director.

Professor STEVENSON moved that the Assembly approve of the report and reappoint the committee, express their appreciation of the zeal and energy with which the work entrusted to the committee had been prosecuted, remit to the committee to proceed with the various operations in which they were engaged, and such others as they might consider advisable, and recommend to the consideration of the friends of the Church the condition of the committee's finances. The Rev. Professor proceeded to say that although of late years a great deal had been done in the way of improving church psalmody, there was still much more to be done. He thought this was at present a subject of very special importance. Many ministers and members of the Church had been induced, for the sake of good music, to betake themselves to a course which he, for his part, had never been able quite to approve of. He was not going to say anything against those who wished to introduce organs into their churches, but he wanted no such instruments, and he was perfectly convinced that no music for the purposes of worship was ever to be compared with the music of the human voice. (Hear, hear.) If they were to oppose innovations, they must look to it that they were able to prevent the singing in their churches in a state which was capable of criticism.

The Hon. Major BAILLIE, in seconding the motion, said the improvement of psalmody in their congregations must be sought as congregations. If, in carrying out anything that they considered an improvement in

psalmody, they stifled any voice that had hitherto been raised in its Maker's praise, they did what they had no warrant to do.

Dr. RUNCIMAN, Glasgow, said good music was most desirable. There was a notion prevalent among some people that the introduction of an organ stifled the voices of some of the congregation. He thought it right to bear his personal testimony to the very reverse effect. In his church, where the music was now led by an organ, the congregation never joined so well as they now did.

Dr. R. LEE, Edinburgh, said it was perfectly true that the great object of praise and prayer and all worship was that it might be acceptable to God. But there was something to be closely connected with this, namely, that it might make a suitable and deep impression upon our own minds. If it was merely to please God, then we need not sing at all, we need not utter our prayers at all, because He knew with unerring certainty what was in the heart of every one of us. The object of music was to stir up our souls and all that was within us, and the souls of all our brethren, to join with devotion and earnestness in this matter; and the kind of music was essentially connected with that great end. He agreed with Major Baillie perfectly, that all church music was to be measured by its tendency to encourage the people to sing, and enable them to sing so as not to offend or disturb their neighbors. Perhaps he might be allowed to say that his experience, which was much longer than that of Dr. Runciman, was exactly the same as his. He was quite sure that those who heard the music in the Greyfriars with an organ, would say that there, at least, there never was half so good singing, or the twentieth part so good singing, before. He knew by experience that choirs, especially if exceedingly elaborate, served to stop individual singing; and the more perfect they were, they were apt to do this the more. It was not so with the grandest of human instruments—the organ, which excited every man and woman who had a feeling for music to join in the great swell of sound. (Applause).

Dr. MUIR, Edinburgh, said he must be allowed to bear a very solemn testimony and protest against the extraneous matter which had been brought in by the two rev. gentlemen who had preceded. They had touched upon a point which was peculiarly sensitive; and that the attempt should be made to pre-empt a matter that was to come under the serious consideration of the present Assembly, was something in his experience altogether beyond anything ever attempted to be done. (Hear, hear.) That which had been touched upon was an innovation. Was not the subject of innovations to come before the Assembly, and why should this precursor have been raised? There was something unjust as well as unreasonable in this attempt. They were to discuss the matter, and he trust-

ed that there was still the spirit in that house that would reverence the constitution of the Church, and that would protest against everything that was alien from their form of worship—(hear, hear)—that would protect their people in the simplicity of the style in which they were called upon to praise God—(hear, hear)—and that nothing would be done by this Assembly, or any other Assembly of the Church, to introduce, what in his opinion would be a total departure from the principles of their establishment—(hear, hear)—the thrusting in among their people what should turn out to be no worship, but a mere mimicry of artistic style, and an obstruction raised between Christ and the soul of the worshipper—(Applause.)

The motion was then agreed to, and the Assembly adjourned to 11 o'clock next day.

In the evening, the annual meeting of the Lay Association for promoting the Schemes of the Church was held in Assembly Hall.

The Assembly resumed on Saturday—Dr. Cook, Moderator.

#### TRIBUTE TO THE LATE DR. MACFARLANE.

Dr. MUIR, Edinburgh, said—May I be permitted, before the Assembly enters on business, to refer to the circumstance which took place in this House at an early meeting. I refer to the statement so peculiarly interesting, appropriate, and, I believe, well fitted to remain in lively remembrance among us all—I mean the statement made by the learned and reverend professor who occupied the chair which you now fill. In that statement, the learned and reverend professor made a most touching allusion to an event which has certainly and most naturally had a solemnising and affecting influence on the minds of us all. I refer, as you know, to the removal from us of the late Moderator. The statement made with regard to his character, with regard to the loss we have all sustained, was such as, I am sure, went to the heart of every one—I know it went with intense power to mine, as you well may believe when I state that the friendship between that individual and myself was a friendship that remained unbroken, unsustained, for more than thirty years. And it must suggest itself to every one of us, that an extract from such a minute as I now refer to made by the General Assembly would be a consolation of the very highest earthly kind to the widow and her mourning children. I propose, therefore, that a committee be appointed to draw up a tribute to the memory of the late Dr. Macfarlane.

Dr. PIRIE seconded the motion, which was cordially adopted.

#### AUGMENTATION OF SMALL AND DIMINISHED LIVINGS.

Mr. DILL, Colmonel, read the report of the committee to whom it was remitted by last Assembly to inquire into the inadequacy of

certain livings in the Church, and into the remedies. The committee stated that they had issued queries to ministers of parishes throughout large districts of the country, and a considerable number of answers had been received. The result of these might afford a fair general view of the livings throughout the Church, so far as the stipends were concerned. Of 539 parochial charges from which returns had been received, 57 were Parliamentary charges and parishes endowed under Sir James Graham's Act, whose legal stipend amounted only to £100 or £120 per annum, although in the latter case, they were supplemented in most instances from voluntary contributions or seat rents by the congregations. There were 94 parishes whose stipend was the minimum, and was supplemented from the exchequer. There were of parishes whose tiends were exhausted 37 whose stipend was under £200; 59 whose stipend was £200 but under £250; 13 with a stipend of £250 and under £300; and 4 parishes with a stipend of £300 and under 400. Of parishes with unexhausted tiends there were 15 with a stipend under £200; 102 with a stipend of £200 and under £250; 18 with a stipend of £250 and under £300; 18 with a stipend of £300 and under £400; 4 with a stipend above £400. Then there were 8 town charges with a stipend of £200, but under £300; 4 town charges with £300 but under £400; and 9 town charges with a stipend above £400. Abundant evidence was to be found in the answers that the livings of the Scottish clergy bore no proportion in any case to the remuneration obtained in other professions, and paid to other public functionaries—in a great many cases very much below it. While the expense of living had greatly increased during the last twenty years, no increase had taken place or could take place in many church livings, but on the contrary they had diminished. Even where, from there being unexhausted tiends, augmentations had been granted, this barely maintained—sometimes, indeed, had not maintained—the stipends at the amount at which they stood at a period when they bore a much larger proportion to the demands made upon them. The smallness and inadequacy of the livings being thus shown to be the facts, the attention of the committee had been directed to the remedy. It seemed to them, that a suggestion which did not appear beset with objections was to endeavour to meet the difficulty by the voluntary contributions of the friends of the Church, by what might be called the Small Living Augmentation Fund, to be raised partly by an annual collection, partly or mainly by the subscriptions either to the general fund or to the augmentation of the stipend of their own parish, of those to whom God had given the means of contributing to schemes of Christian usefulness, who were attached to the Church as its members, or were alive to the infinite importance of the work it had to do.

and how essential to the character and usefulness and status of the clergy it was that they should be placed in a position of decent comfort, and not ground down and worn out by the curse of poverty. The committee felt that the organization of such a fund would more properly be the work of the influential laity than that of the clergy, and to them they would be disposed to commend it, with the earnest prayer that they might be led to see their way to the inauguration of so good a work. (Applause.)

Dr. **PIRIE** moved to the effect—That the Assembly approve of the report and of the course taken by the committee for obtaining accurate information as to the value of livings, resulting as it had done in substantiating the statements as to the inadequacy and diminution of those livings which led to the appointment of the committee; the Assembly agree with the committee in the views generally expressed by them as to the different remedies suggested for the evil, and as to the necessity of communicating with other parties whose interests might be affected by some of those remedies, previously to bringing them before the Legislature, and they instruct the committee to take such means as may appear to them best calculated to have them favourably considered by those parties; the Assembly highly approve of the suggestion of the committee to establish a fund to be called the Small Living Augmentation Fund; and concurring with them in the opinion that the organization of such a movement falls more properly to the laity than the clergy, they commend it to their favorable consideration, in the earnest hope that such consideration will lead to strenuous efforts to establish such a fund.

Mr. **HUTCHINSON**, Banchory, seconded the motion.

Principal **TULLOCH** suggested the following addition to the deliverance:—The Assembly remit to the committee to hold a meeting with influential laymen in reference to the important suggestion made by the committee, and to report to a future meeting of this Assembly.

With this addition, the deliverance proposed by Dr. Pirie was agreed to.

After disposing of several other matters of minor interest, the Assembly adjourned till Monday morning at eleven o'clock.

#### MONDAY.

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

#### THE EDUCATION REPORT.

Dr. **COOK** having vacated the Moderator's chair, which was taken by Dr. Pirie, gave in the report of the committee for increasing the means of education in Scotland.

Dr. **MACPHERSON** moved—"That the General Assembly approve of the report of the Education Committee." Agreed.

#### HOME MISSION SCHEME.

Professor **CRAWFORD** read the report by the Home Mission Committee, which stated that during the past year the committee have carried on their work in all its departments with increasing interest, and with many tokens of success.

#### THE FORFAR CHURCH CASE.

The Assembly then took up appeals from the Synod of Angus and Mearns, and other papers, in the Forfar Church case. These consisted of a protest and appeal against the judgment of the Synod of the 25th April, reversing the judgment of the Presbytery of Forfar, authorising the Rev. Mr. Stevenson to resume his ministerial duties; a petition from Mr. Stevenson craving to be sisted as a party at the bar and heard for his interest; and a similar petition from Provost Craik and others, parishioners, resident in Forfar; also a protest and appeal by John Myles, Esq., against the decision of the Presbytery of Forfar, delaying consideration of his commission as representative elder of the kirk-session; also a dissent and complaint by the Rev. Dr. Esdaile against the same sentence.

The Assembly, on the motion of the **PROCURATOR**, dismissed the petition of Provost Craik as incompetent, in respect that the petitioners had failed to appear as parties at the bar of the Synod, and taken appeal in the regular form.

The case having been discussed at great length, the Assembly, by a large majority, reversed the judgment of the Synod, and found Mr. Stevenson entitled to perform the duties of his charge.

#### TUESDAY.

The Assembly resumed this morning at 11 o'clock—Dr. **Cook**, Moderator.

#### USE OF A PRAYER-BOOK IN OLD GREYFRIARS, EDINBURGH.

The Assembly took up the protest and appeal from the judgment of the Synod of Lothian and Tweeddale, in the case of Old Greyfriars', Edinburgh. The announcement of this case was received with applause by the audience.

From the papers in the case it appeared that at a meeting of the Presbytery of Edinburgh, held on 27th December, 1865, it was moved by Mr. Stewart, senior, and seconded by Mr. R. E. Scott, "That whereas the using of a book of prayer in the celebration of public worship is contrary to the laws and usages of this Church, and whereas it is generally reported that this practice is followed by the Rev. Robert Lee, D. D., minister in the Church of Old Greyfriars, and that notwithstanding a judgment of the General Assembly, of date 24th May, 1859, ordering Dr. Lee to discontinue the practice, and to conform, in offering up prayer, to the present ordinary practices of the Church, that a committee be appointed to make all necessary

inquiry as to the use of a book of prayers in the conducting of public worship in the Church of Old Greyfriars, and to report, that the case may be dealt with according to the injunction of the last General Assembly." Mr. William Smith moved as an amendment the previous question, which was seconded by Mr. R. Wallace. The roll being called, the amendment was carried by 20 to 15. Whereupon the Presbytery resolved in terms of the amendment; from which resolution Drs. Muir, Macfarlane, Veitch, Nisbet, and other ministers and elders, dissented, and protested for leave to complain to the Synod of Lothian and Tweeddale. On 1st May the Synod of Lothian and Tweeddale took up this dissent and complaint, when, parties having been called, there appeared for the complainers Messrs. Stevenson and Macpherson, and Colonel Eddington; and for the Presbytery, Dr. Lee, and Messrs. William Smith and Robert Wallace. Messrs. Stevenson and Macpherson were heard for the dissent and complaint; and Dr. Lee and Mr. Wallace for the Presbytery; and Mr. Stevenson in reply. Parties having been removed, it was moved and seconded that the dissent and complaint be referred *simpliciter* to the Assembly. It was also moved and seconded that the Synod sustain the dissent and complaint, and reverse the judgment of the Presbytery. The roll being called, the second motion was carried by 17 to 13. Against this finding, Dr. Lee and Messrs. Smith and Wallace protested and appealed to the Assembly. The following are the reasons of protest and appeal for the Presbytery of Edinburgh against the judgment of Synod:—

1. Because the reading of his prayers by a minister is not inconsistent with the law of the Church, and does not call for enquiry.
2. Because by deliverance of the General Assembly, of date 24th May, 1865, in case of Rev. R. McPherson against Synod of Lothian and Tweeddale, it has been decided that the Presbytery of Edinburgh shall not be required to make inquiry into this matter.

For the Presbytery of Edinburgh.

ROBERT LEE.

ROBERT WALLACE.

Parties having been called, there appeared for the appellants Dr. R. Lee, Mr. Smith, and Mr. Wallace; and for the Synod, Dr. Mackenzie, Mr. Stevenson, and Mr. Blake.

Mr. WALLACE, in stating the case of the appellants, said—I have the honor to appear before you on the part of the Presbytery of Edinburgh to ask from you the reversal of a judgment pronounced by the Synod to which we are subject, which we believe to be illegal, and by which we feel aggrieved. That judgment set aside a deliverance of ours, rejecting a motion to the following effect:—“Whereas, the using of a book of prayers in the celebration of public worship is contrary to the laws and usages of this Church, and whereas it is generally reported that this

practice is followed by the Rev. Robert Lee, D. D., minister in the Church of Old Greyfriars, and that notwithstanding a judgment of the General Assembly of date twenty-fourth May, eighteen hundred and fifty-nine, ordering Dr. Lee to discontinue the practice, and to conform in offering up prayer to the present ordinary practice of the Church, it is moved that a committee be appointed to make all necessary inquiry as to the use of a book of prayers in the conducting of public worship in the Church of Old Greyfriars, and to report, that the case may be dealt with according to the injunction of the last General Assembly.” By reversing our decision on this motion, we conceive the Synod have inflicted a two-fold wrong upon us; they have blamed us for shrinking from our duty, and they have imposed upon us the performance of that alleged duty. They have said to us in the first place, “You ought not to have evaded this work;” and they have said to us in the second place, “You must now go and execute it.” We now come to you, asking redress of this double grievance. We ask, first, to be cleared of the unjust imputation to which we have been subjected; and we ask, secondly, to be relieved of the unnecessary task that has been thrust upon us. Accordingly, in the pleading which I have now to submit to you, I propose to address myself to the establishing of two propositions—1st, That although the reasons founded on in their motion by the complainers had been true, they were not sufficient to prove it part of our duty to institute the inquiry proposed by them; and 2nd, That no reason of any kind exists for our being enjoined to make this inquiry. Mr. Wallace then went on to speak to these points. He said—What do the Books of Discipline and Acts of Assembly say about reading prayers? First Book of Discipline appointed common prayers to be every day in the towns, and in 1644 ordained ministers to use the “Book of Common Order.” It has been said that though readers might, yet ministers seldom or never used it. Now, with such a provision for the help of ministers ready to hand, the presumption is that it would be so used; and it is not enough for our friends to allege that there is no historical proof that ministers actually did use it. With such a presumption in favour of its use as that afforded in the ancient constitution of the Church, they are bound to adduce historical proof that it was not used. The mere absence of the thing from historical records is no proof of its non-existence. The reason of its not being mentioned may be that it was so common as not to call for notice. I never saw it mentioned in history that John Knox had ten toes, or that Andrew Melville had a set of pocket handkerchiefs; but I presume our friends do not mean to affirm that these distinguished Reformers were not amply provided with such necessities of life. The presumption is that

they were, and we must believe in the presumption till it is disproved. But I do not need to rely upon this reasoning alone. I can produce proof that the Book of Common Order was used as a matter of course by ministers. 1, Melville; 2, Bruce; 3, Woodrow; 4, The Directory of the General Assembly in 1545, shows that the Book of Common Order was still in effect. All these show that, down to 1615, it was both the law and the practice, to employ the Book of Common Order in public worship. If the minister did not do it himself, the taker up of the psalm did it; but it was under the minister's orders, and *qui facit per alium facit per se*. In any case, it is perfectly evident that at the introduction of the Directory reading prayers from a book was according both to the law and practice of the Church; and, that being so, I contend that the Directory did not set aside reading from a book. It has been alleged that Dr. Lee limits himself to the book, and that his book contains rubrical directions. If this were so, I am not prepared to say that this would be a lawful use of a book, but I say that a book as such does not necessarily involve such consequences; that the allegation of them is not contained in the motion, and is not regularly before you, and that the alleged facts are notoriously untrue, it being evident not only from public fame, but from the prayer-book itself and its prefaces, that there is not a rubrical direction in it from beginning to end, and that Dr. Lee does not adopt it as a fixed and rigid ritual, but omits, alters, and adds, according to the exigencies that arise. We hear it said that this prayer-book movement is part of a general enterprise that must drift the Church onward to results of ruin, and that therefore it should be nipped in the bud. But I ask you to judge this case on its own individual merits, and believe that if you do simply what is just and right, the future can bring nothing but blessing to you. We are told that by and by a liturgy will be sought to be forced upon the Church. I am privy to no such counsels. I defend this book upon the broad principle that freedom is secured by our constitution to every minister to pray as he can do it best; and on that same principle of freedom, unless my views suffer a marvellous change, I must oppose a compulsory liturgy, and, if ever it is mooted, shall most probably be found approving myself as true and as blue a Presbyterian as any of the amiable but benighted brethren who now bring a railing accusation against me. We are told, too, sometimes, that this is an outbreak of what may be called ecclesiastical uppishness, an aping of Episcopal ceremonial, a vain mimicry of a more ornamental *cultus*, which ought to be put down. I am not aware that it is so. I have always understood it to be, upon the whole, an honest and well-meant effort to develop and do justice to the resources of our truly sublime spiritual worship. But even

if it were otherwise—were my friend Dr. Lee nothing better than the hierophant of a system of sacerdotal snobbishness, the way to correct such transgression is not by legal process and statutory condemnation. Arrogance and vanity are crimes against public opinion and good taste, and must be dealt with by their sanctions alone. If Dr. Lee has offended public opinion merely, public opinion may be safely left to chastise; and the whirligig of time will bring round your revenges. (Loud applause from the audience.)

Mr. BLAKE, Stobo, in addressing the Court for the Synod, said—He had great objection to what Mr. Wallace advanced in regard to the reading of prayer. He had many dear friends in England and in Scotland who loved forms of prayer, and he did not want to say a word that would grate on their feelings; but he must be allowed to say that he, as a Presbyterian, educated in a Presbyterian Church, had always been accustomed to regard prayer, and the reading of prayer, as two entirely different things. They all read the Psalms of David very frequently from the pulpit, and he had no doubt when they read those prayers they could not help trying to breathe some of the devotional spirit into them, just as if they were praying. They had all read prayers at some time or other; they might have employed a book in the family circle; but were they always to have a book to take either in private or at the family altar? were they always to depend on a book? were they never to go forward to the throne of grace, and feel that they were thrown upon their oars, as it were—that they were not allowed to have anything to trust to in the shape of a book? He thought it would be a most dangerous thing to warrant, especially on the part of the younger ministers of the Church, the constant use of a book in the family circle or in the house of God. The great question for them as a Church was, What would make their ministry more pious, more in the way to go to the pulpit, feeling that really they had not the aid they might expect, unless they themselves were in a truly devotional spirit. It would be a fatal day for the Church if prayer was to be fixed—stereotyped—and they were not to be permitted to breathe the devotion of the soul towards God, and exercise the free spirit of prayer, as was the custom of their forefathers. With regard to what Mr. Wallace had quoted about “reading at the prayers,” this was surely such teaching as they now had from time to time when a chapter was read and expounded. As to “common prayers,” did that mean a book? He said No. Common prayers meant the usual public prayers offered up in common for all. After some further remarks in reply to Mr. Wallace, Mr. Blake went on to say that there were some from time to time derided who, he thought, had been the most far-sighted men in the Church. And were they to say that those men who



had proved their far-sightedness before, who had vindicated it before the Church and the world, were to be ridiculed, when the men who derided and opposed them were the very men now before the Assembly. One of the rev. gentlemen at the bar had published a book. The members of Assembly had all got it sent by post from some most charitable and amiable man in Glasgow—at least he had got one by post. It was a book not upon the worship only, not the prayer-book only—Dr. Lee was not a modern Luther, that was to be contented with merely altering the forms of worship—it was a book upon the worship and the doctrine and the government of the Church of Scotland. There was nothing in the book about doctrine or about government, but it was advertised; and the Doctor put it on the title-page of the Book. (Laughter.) After the stand that the rev. Doctor took on the education question, when he denied that religion was connected any more with a schoolmaster's work than with a cobbler's cobbling of shoes—from that day he (Mr. Blake) resolved that whenever that rev. Doctor in any Synod or Assembly should utter anything, he, younger comparatively as he was, should never fail to meet his fallacious statements. (Laughter.) He surely thought that although men of age and wisdom might be derided because they recognized the gradual progress that events would take if they did not check them early enough, they were not to go on allowing themselves to act foolishly when the very men themselves who were introducing changes told what their purpose was on the title pages of their books. Mr. Wallace had appealed to the intelligence of public opinion. He appealed to that too, and to the spirit of order, which he fondly trusted still existed in their Church Courts. Among their ministers there were many who were very fond of change, many who were very fond of even tampering with the articles of the Church themselves. There were men who were so restless and dissatisfied, that unless they were allowed an opportunity of doing something new, and of seeming to originate something, although there was no originality in it at all—although it might be as dry and desiccated as the very Sahara—they must do something that had the appearance of being new. Now, he would appeal to an intelligent and enlightened public opinion against those men. Let them prove that they were capable of being reformers, and they would go and sit at their feet, instead of saying anything to malign them; let them prove that they had the spirit of devotion, and they would come and listen to their teaching.

The **MODERATOR** (at this stage of the proceedings Dr. Craik) said indulgence had been sought and granted, but there were certain things he could not permit to be said.

Mr. **BLAKE** said he had alluded to the book because there were certain things advanced

in the statements on the opposite side which clearly gave him the liberty of speaking of it. Pamphlets which had nothing to do with the subject were tolerated by the House. He was surprised at their forbearance; but Dr. Craik was not then in the chair, or he would certainly have interfered. (Laughter.) He appealed to the intelligence of public opinion against all attempts on the part of men to tamper with the worship, but above all with the doctrine—and he knew that every man at the bar, except perhaps the rev. Doctor, was with him here—to tamper with the doctrine or with the Presbyterian government of the Established Church of Scotland.

Dr. R. LEE next addressed the Assembly. He said he would come now to the grand argument—the customs of the Church. These customs, it was insisted, were obligatory upon ministers in their own nature, and by reason of their ordination vows. Now, he must remind them that these customs were, many of them, contrary to the laws of the Church—to the only laws, at least, which the Church had ever made or promulgated on the subject, and which were now appealed to to condemn the practices in question. He would seriously ask those who urged this argument whether they maintained that those practices were now binding which the Directory forbade. If so, they were in a curious predicament. Private baptism, private marriage, praying at funerals, and many other customs, had become lawful and obligatory, because they had long been followed and allowed. Nobody could pretend that the Church could punish a minister for complying with such practices; but he asked whether she could presume to censure any minister who chose to dissent from the practices referred to in obedience to the existing written law. But changes made in obedience to the laws of the Church were as much innovations according to the views and arguments of his opponents as any others, for they were a setting aside of general and long continued customs. Now custom might of course acquire the force of law. After quoting Blackstone as to the conditions under which this might take place, Dr. Lee went on to say that these quotations comprehended the principles on which the matter now before them should be judged of; and certainly according to these the civil courts would judge of it, if unfortunately they should be appealed to, which he hoped they never would. He felt confident that no lawyer, or, indeed, any person who seriously considered what he had now stated, would allow that such recent unrecognized customs as those which had obtained in the Church of Scotland could ever be accepted as law binding upon a minister, and especially when not a few of them were in opposition to the only statute law which they had. It was set forth as an aggravation of the supposed offences, if not the essence of them, that the changes had been made without the authority, the advice,

or even the official privy of the Church Courts. The answer to that was twofold. In the first place, it was done from no want of respect to the Presbytery and other Church courts. It was done from an apprehension that to consult them was not necessary, would be imprudent, and would bring them and himself into an embarrassing position. He reasoned thus: The changes in dispute were either prohibited by the laws of the Church, or they were not. If they were prohibited by those laws, or by customs which had the force of laws, the Presbytery had no right to grant a dispensation to depart from them either to him or any one else. On the other hand, the changes were not prohibited by any law, or by any authoritative custom; neither Presbytery or any other executive church court had the right to forbid them. He had never yet got an answer to this dilemma. It had been asked, if the changes in question could be justified on the grounds stated, may not other and more radical changes be justified on the same grounds? Now, he considered himself and all the ministers of the Church precluded by the Acts, both civil and ecclesiastical, to which reference had been made, and by the general law and history of the Church, from introducing either the Book of Common Prayer or any of its peculiar rites, ceremonies, and observances. He was not ignorant that some people thought the worship in Old Greyfriars was an approximation to Episcopal worship, and that it tended to Episcopal worship. They would not think so if they understood its real character. It had been introduced and persevered in with no such design, and hitherto it had had no such effect. The real question, Dr. Lee went on to say, was whether a minister should have liberty to read his own prayers, or prayers which he had adopted as his own. It was a question of liberty alone. If the Assembly had authority to put down the reading from a book, they had equal authority, and were equally bound, to deal with all the other innovations which they had refused to deal with. The rev. gentleman concluded as follows:—What I have already said makes it quite clear that I have no doubt in my own mind as to my liberty in this matter, and that the General Assembly has not the right, according to its present laws, to prohibit what I have done. At the same time, I ought to have a certain measure of consideration for the feelings of my brethren. (Applause.) I have that consideration. It is to me a grievous thing that this controversy should have arisen. Whatever gentlemen may think or say, I did not wish. I did not intend it so; it is as disagreeable to me and to my congregation to live in this continual turmoil and to be perpetually assailed as to other people; and therefore I am willing since it seems the book is offensive—I am willing to lay aside the book in public worship. (Applause.) Let me not be misunderstood. I still hold

that I am right in the eye of the law; but, in consideration of the feelings of my brethren, I am willing myself to discontinue the use of a book in public prayer. I wish, however, solemnly to declare that I do not, by consenting to this, imply that I am to be deprived of the privilege of reading my prayers in some other manner if I shall find it necessary. As I am most anxious not to be misunderstood, I do not surrender the right to read my prayers in some other manner; but if it will satisfy the General Assembly, or satisfy the brethren, I am willing from henceforth to relinquish the use of a book of prayer in public worship. I shall not use a book in manuscript or in print; but I repeat, I do not surrender my right to read my prayers in some other way if I shall find it necessary. (Applause.)

At this stage the Assembly adjourned to the evening.

The following motion was proposed by Procurator COOK:—“Dismiss the appeal, and affirm the deliverance of the Synod. Remit the case to the Presbytery of Edinburgh, with instructions to inquire, either by conference with Dr. Lee or otherwise, into the manner in which public worship has been conducted in Old Greyfriars’ Church since May, 1859, and in which Dr. Lee proposes to conduct it hereafter; and to take such steps as the result of the inquiry may show to be requisite for the regulation of the services in the said church, in a manner consistent with its deliverance and with the law and usage of the church.”

The following amendment was proposed by Mr. CAMPBELL SWINTON:—“That the appeal be sustained, and the judgment of the Synod reversed.”

At twenty minutes past two the House divided.—For the motion 147; for the amendment, 107.

(To be Concluded next No.)

## What the Church is doing.

### I. FOREIGN MISSIONS.

In the month of October last I received a letter from a stranger in Australia, an elder of the Church, noticing kindly some of my previous articles on the present subject, and describing how painful was the effect on Churchmen in his colony when they read a paragraph taken from *Christian Work* of June last, stating the Foreign Missionary contributions of the three leading Churches in Scotland thus:—

Church of Scotland,	£6,307 0 0
Free Church,	25,048 0 0
United Presbyterian Church;	17,915 0 0

The writer went on to ask me if this was correct, and to beg me to put on record the true state of the Church’s contributions for the by-gone year.

Well, I am not surprised at the statement of *Christian Work*, because it certainly reproduced the impression which our official accounts give those who read them. I am, however, not the less satisfied that nothing can more mislead the Christian public as to the work and the position

of the Church of Scotland than such a statement as that given above.

The July *Missionary Record*, p. 120, gives the entire missionary contributions of the Church ("EXCLUSIVE OF LOCAL CONTRIBUTIONS,"—these words having benighted this year, I think, for the first time) as in all, £76,233. Keeping in view this exception, and without attempting at present to estimate its amount, we find the missionary contributions of the three Churches stated thus in their official accounts for 1864-65:—

Church of Scotland as above,	£76,233	0	0
Free Church (public acc'ts. p. 36),			
" Missions and Education,"	69,812	0	0
United Presbyterian Church (Proceedings of Synod, p. 192),	50,690	0	0

The impression thus given is very different from that produced by the previous figures!

Without dwelling longer on comparisons, I proceed to attempt an estimate from various sources, of what the Church has been doing and giving during the by-gone year.

Let us put the weak point first: that weak point, confessedly, is our *Foreign Missions*. The sums raised for them are painfully small, though by no means so small as is often supposed. I take them to amount to about £19,000. This includes India, the Colonies, and the Jews.

The India mission accounts for the year represent as raised at home (including, of course, dividends, &c.) £6347, 19s. 10d.; and in India, four supplementary sums (at Calcutta, Bombay, Sealkote, and Gyah) £2228, 19s. 5d. The Ladies' Association, last year, raised at home (including interest) £2276, 8s.; and in India (Calcutta and Madras), £295. St. Stephen's congregation (Edinburgh) raised also for their Ghospura Mission £275, 8s. 2d. These sums nearly represent the efforts of the Church for India, and they amount together to £11,423, 5s. 5d.; painfully little—but more, twice more, than we sometimes see it called. For the Colonies, the sum raised by the Church at home was £3771, 9s.; for the Jewish Mission of the Assembly, £3514, and by the Ladies' Association £259—making, for the Jews, £3773.

The entire contributions of the Church for Foreign Missions (including, say £300 for the 'Foreign Churches Committee') amounted last year to £19,267, 14s. 5d.

## II. HOME SCHEMES.

That Foreign Missions are the weak point of the Church, will be evident from this single fact—the immense disproportion between what is given to them, and what is raised for purposes at home.

The first object on the list of the Home Schemes of the Church is the voluntary offering for the poor collected at the church-door from Sabbath to Sabbath. The amount of this, in 770 parishes, for the past year, is given us in the Report of the Board of Supervision. This was £19,218. Of this sum, £9678 were actually "expended in relief of the poor." A large part of the balance was also employed for charitable uses. There remain 114 "unassessed parishes," whose offerings for the poor are not included in the above sum. The distinction between these and the assessed parishes is, that the poor of the former are supported entirely by voluntary contributions, of which the church-door collections form the first, and generally the chief, element; they are therefore in these parishes much larger than in the others. The seventh part of £9678 would be their proportional offering; I am not estimating their real offering which is actually "expended on relief," too high when I set it down as £2000. The first item in the Church's gifts for home is, therefore, £11,678.

The second item on the list of the Church's home operations is Education. Here, fortunately, we have conclusive proof of the inadequacy of our official representations, though we have not yet the means of arriving at the full measure of what the Church is doing for education. The Education Blue-book for 1864-65 gives us not only the amount of Government grants to the churches for schools, but the amounts raised by them in voluntary contributions and for building purposes. Appendix No. 2 gives the following figures for Scotland:—

Amount raised last year by voluntary contributions—			
Church of Scotland	£22,614	4	6
Free Church,	11,108	16	0
All other Churches,	3,861	0	0

To this must be added the sums raised last year for building, as follow:—

Church of Scotland,	£2392	16	0
Free Church, and all other Churches,	593	2	9

Taking the sum of these figures, we have the Church raising, in voluntary contributions, last year (from 9578 subscribers) the sum of £25,007, 0s. 6d.; and all other churches together (from 6935 subscribers), £15,562. The number of subscribers (which is also given in the Blue-book) is valuable, as showing that these contributions for education do not mainly come from a few of the larger heritors, but are the *bona fide* gifts of the people. It is interesting in various points of view to add, that the Church schools in connection with the Privy Council raised last year, in school pence, £37,224; and all other Churches, in the same way, £23,724.

But there are other Church schools, not connected with the Privy Council, and not referred to in the Blue-book. Some of these are aided by the General Assembly's Committee, others are supported entirely by local effort. Of the latter I attempt to form no estimate whatever. As to the former, I am informed, on the best authority, that about £1500 of the Education Committee's grants are spent on such schools, and to this must be added the £979, 11s. 9d. raised by the Ladies' Gaelic School Association last year.

The above sums, *not one of which is an estimate*, represent the sums raised by the Church of Scotland for education last year to be £27,456, 12s. 3d. Even that is not the full extent; and be it noted that I do not include in the above the £4000 expended in education by the Society for Propagating Christian Knowledge, which is practically a Church society.

The third item on our home list is what is called specially Home Mission work. I content myself here with the following extract from the Report of the Committee to last General Assembly: "From the schedules returned to the Committee, we find that the amount of local supplements during the past year was nearly £5600. If to this sum there be added (1.) The revenues of many chapels which are altogether self-supporting—(2.) Of a still larger number of parochial missions in populous places which receive no aid from the Home Mission Scheme—and (3.) The local contributions for the erection of various chapels, which items alone cannot be estimated at less than £12,000—it may confidently be stated that the Church of Scotland is raising for Home Mission purposes, not merely the £5541, 11s. 4d which have passed through your Committee's treasury, but a sum hardly, if at all short of £35,000. Your committee hope to be able by another year, to present full and accurate statistics on this very important subject."—Report, p. 6.

I am anxious that my figures should carry no exaggeration with them, and from this sum of £35,000 I therefore subtract the local supple-

ments of the chapels on the Committee's list, and the revenues of chapels (1) which are altogether self-supporting. To the Committee's revenue, the £12,000 spent on building, and say £5000 for parochial missions unaided by the Committee (I know that not less than £1500 are spent in Edinburgh alone under this category), and I accept the result, £22,541, as the *certum*, though inadequate, representation of what the Church is raising, apart from self-support, for Home Mission purposes at home.

The fourth item on the home list is the Endowment Scheme. And here I am thankful to find the figures ready to my hand, and to see that the persistent enthusiasm of the Conveners and Committee resulted last year in the sum of £30,988, Os. 7½d.

There remain a few items which may be taken together,—the collection last year by the Joint Committee on the Schemes, and subscriptions for Army and Navy Chaplains, Chumba, Shetland, &c., which may be set down as £1200.

Summing up, then, the Church's benefactions at home and abroad we find the following to be the result, so far as I can state it fairly and certainly:—

I. HOME PURPOSES—

Support of poor,	£11,678	
Education,	27,485	
Home Missions,	22,541	
Endowment,	30,988	
Various items,	1,200	
		93,893

II. FOREIGN—

India,	£11,423	
Colonies,	3,771	
Jews,	3,773	
Foreign Churches,	300	
		19,267

In all, £113,160

The comparative statement near the beginning of my article should therefore have stood thus, comparing the benevolent efforts of the Churches apart from self-support:—

Church of Scotland,	£113,160	
Free Church,	£69,812	
U. P. Church,	50,690	
		£120,502

And the figures which grieved my correspondent in Australia, representing as they do the weakest part in our mission work, should have stood—Foreign Missions, Church of Scotland, not £6337, but £10,267.

I have, in former years, sought to corroborate my general statement by a few instances of the congregational efforts of the Church not made known in our public accounts. This year the general figures, are, I think, so substantiated as to need no corroboration; but as the cases are interesting, I subjoin a few.

The Presbytery of Edinburgh (with 42 charges) contributed last year, by collections to the six Schemes, the sum of £2310, 19s. 11d. In October last there was laid before the Presbytery a full account of sums raised within the bounds for missionary purposes. Three churches are not reported—these are Greenside, West St. Giles's, and the Dean Church. The amount raised in the Presbytery during the bygone year, not including these three cases, was £10,798, 3s. 7½d. If the sum of £2300 be added for the three omitted cases, we have the entire amount not less than £13,000. The three largest contributions were—

St George's,	£1518 5 7
St. Stephen's,	1495 17 6
St. Andrew's,	1156 4 10½

And in these sums not a farthing devoted to self-support is embraced.

I might easily multiply cases, as in former years, but I rather go on to a few other points that may be more important.

The number of divinity students is a significant element in the working of a Church. I have not the numbers for last session, but for 1863-64 they stood thus:—

For the Church of Scotland (in 4 Halls),	247
“ the Free Church (in 3 Halls),	139
“ the U. P. Church (in 1 Hall),	151

Can the numbers connected with the three leading Churches in Scotland be reached, approximately? I may be thought to exaggerate if I state it as the result of many enquiries, though in point of numbers, the Church of Scotland is rather stronger than the Free and the U. P. Churches put together. Will my reasons for thinking so, be, however, fairly weighed? That there has been a great increase in the Church during the last twenty years is unquestionable. For some time before 1843, there was only one of our churches in Edinburgh, for instance, fairly let. That was Lady Yester's. I shall surmise many people by the statement that there are now eight where sittings are not to be had. Of these, six are city churches—St. Andrew's, Greenside, Lady Yester's, the Tron, Old Greyfriars, and Trinity College; one is a *quoad sacra* parish, St. Bernard's; and the eighth, Elder Street Chapel. To these we must add Newington, Morningside, Buccleuch, Lady Glenorchy's, and the Dean, which for years after 1843 had almost no existence as congregations, but must now have not fewer than 2300 communicants. In Leith, too, it is hardly an exaggeration to say that there is scarcely a sitting to be had in either North or South Leith Churches. And yet Edinburgh is not unfairly considered one of the feeblest holds of the Church of Scotland.

In Paisley, again, the increase of the Church has been surprisingly great. During the ten years of the ministry of the late Mr. Wilson (to whose efforts much of the increase was due) the communicants of the Church, not in the Abbey parish, but in the whole town; had *trebled!* This fact is stated on his authority. Dumfries is another instance of a town where the increase of the Church of Scotland must have been almost, if not quite, equal to that of Paisley. The following are the statistics of a village in Ayrshire for the two years 1849 and 1864, and are given as an example of what has been going on in various parts of the country. The population of the village at present is 2500.

In 1849 the adherents of the Church were	315
Do. do. of the Free Church	1465
In 1864 do. of the Church were	851
Do. do. of the Free Church	858

In a small village district in Stirlingshire, where there is a Free Church on the Sustentation Fund, the Church of Scotland was believed to be almost non-existent till a few years ago, the local chapel being in difficulties, and having hardly 70 people in attendance. The following were the statistics in 1855:

Entire population	575
Church of Scotland,	354
Free Church,	172
U. P. Church,	41
Episcopal Church,	4
No Church,	4
	— 221

But instead of going further into this question, I rather quote from a statement made in a long article in the *Edinburgh Evening Courant* on the ecclesiastical statistics of Scotland, which enters into a minute examination of the figures, and

which I should like to see reprinted in the *Record*. After applying many curious and interesting tests, the writer arrives at the conclusion that the following is the number of adherents of the various Churches in Scotland:—

Church of Scotland.	1,426,280
Free Church	739,035
U. P. Church,	391,449
	<hr/>
	1,130,484
Roman Catholics,	265,000
Episcopalians,	59,000
Other Churches, no Church, &c..	236,000

And these results are not mere guesses or opinions, but based on statistics and evidence which are given at full length in the article in the *Courant*.

The non-contributing congregations in the Church are fewer this year than last. According to a carefully prepared paper in the *Record* for September last, there were 61 parishes as compared with 79 the previous year, the number of non-contributing chapels standing the same as before—59.

J. ELDER CUMMING.

*Newington, March 1866.*

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### Missionary Colportage.

#### STATISTICS AND FACTS FOR THE QUARTER ENDING MAY 31, 1866.

Circulation of Publications by sale and grants,	\$1238.71
Public meetings addressed, and prayer meetings held,	124
Families destitute of all religious books, except the Bible,	182
Families destitute of the Bible,	68
Roman Catholic families visited,	291
Protestant families neglecting Public Worship,	149
Families conversed with on personal religion, or prayed with,	2,158
Families visited,	5,102
Time employed, 19 months. Six colporteurs are now engaged, viz.:—	
A. B. Fletcher, in Halifax Co.;	
R. Logan, Hants;	
R. Peppard, Kings and Annapolis;	
C. L. Cox, Colchester;	
J. McRae, Pictou;	
S. Gunn, Richmond and Cape Breton.	

There will be six additional labourers shortly. Four of these are now appointed.

#### NEED OF COLPORTAGE.

In King's Co., during the quarter, 117 families were found without any religious books except the Bible, 14 without the Bible, and 63 neglecting public worship. In Halifax County, 30 families were found without the Word of God. In one settlement, 8 had no Bible; in another of 9 families, only 2 had a Bible. In Lunenburg Co., in one small neighbourhood, 8 families had no Bible; in another, 7. In these sections of country, there is a much larger number of families, who have scarcely a page of any other religious reading. Families are found, with children numbering from 1 to 13, who never

owned any portion of God's Word, or a single volume of religious truth to guide them in the way of life. Mothers have been found, surrounded with 5 or 6 children, in one case 11, who, when asked: "Who is Jesus Christ?" "Who died on the cross to save us?" answered that *they did not know*. *They knew nothing whatever of the simplest truths of the Bible*. These are most startling facts. What Christian ever dreamt of the like in Nova Scotia? The colporteurs of the American Tract Society are now diligently engaged in seeking out these destitute neighbourhoods and families, supplying them with the Society's publications, and, by the aid of the Nova Scotia Bible Society, with the Word of God. Will not Christians pray for and co-operate in this good work?

#### GOOD BEING DONE.

Mr. R. Logan, of Hants Co., writes: "I have opened 3 Sabbath Schools, with very encouraging prospects of doing good. I have an application to appoint a meeting next Sabbath to open another. I opened one last Sabbath in rather a poor section, and, at the close of the lessons, spoke of a library. It was proposed and agreed to that the ladies take the case in hand, when one gentleman present, a teacher, told them to collect all they could, and he would put as much more to it.

"I have met with some encouragement to continue labouring. Some days ago, I met with a woman, a head of a family, with whom I had a long conversation last year. She had not then given herself to the Saviour; she has now made a public profession of her faith in Jesus, and dedicated herself to him, and I trust she is striving to walk with Jesus. Met also a Roman Catholic widow, with whom I had a long, unsatisfactory conversation, last year, to whom also I gave a tract. I found her in a very different temper. She brought out the tract I gave her, and shewed it to me. She seemed pleased with it, and had evidently perused it. I had a pleasant conversation with her, and gave her another tract, which she thankfully received. Met with a family, last year, destitute of the Bible, and not one of them could read. I gave them a Bible on condition that, whenever any of the neighbors came in, who could read, they would get them to read a chapter. I have just learned, with feelings of satisfaction, that they are nobly redeeming their promise. May the Lord bless the reading of His word to their souls, and also to the souls of those who read to them; and to His name, through Jesus Christ, be all the praise."

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A LETTER from an Edinburgh correspondent, and other articles, have been unavoidably laid aside till our next issue. Lines on "Spring" also crowded out.

**Present State of the Church of Scotland Dalhousie College Endowment Fund.**

DURING the past month, that is, from May 19th to June 18th, the General Treasurer has received \$617.50 additional, wholly from Halifax Presbytery. By the last statement, the balance in hand was \$76.89; now, then, it would be \$694.39, but as another quarter's salary has just been paid to the Professor, the balance now in hand is \$394.39.

Of the \$617.50 received during the past month, \$23.50 came from Musquodoboit, viz. :—

D. L. Geddes,	\$3.00
Peter Cruickshank,	4.00
Jas. Cruickshank,	2.00
Andrew Cruickshank,	1.50
Wm. Cruickshank,	2.00
Jas. Cruickshank, Junr.,	1.00
Rev. John McMillan,	10.00

In the account of the fund, given in the May No. of the *Record*, \$14.50 were included, though not received from Musquodoboit till March 5th. The subscribers were—

Chas. Sprott,	\$4.00
Wm. Guild,	2.00
Wm. Hay,	4.00
John McBain,	2.00
John Cruickshank,	2.00
Angus Brown,	0.50

From Truro, \$9 have been received during the past month.

The remaining \$385 have been received from Halifax City, with the exception of \$34 of interest; and it will be seen that the greater part of it is of the supplementary subscription. This promptitude ought to be imitated universally. We append the names :—

*Downs, Mrs.,	\$1.00
Grant, Rev. Geo. M.,	100.00
*Hume, Mrs.,	5.00
Keith, D.,	100.00
Mitchell, Geo. P.,	100.00
*McLeod, Alex.,	100.00
*Murray, J. R.,	4.00
*Robinson, Wm.,	1.00
Stirling, David,	50.00
Young, Mrs. John W.,	40.00

	\$501.00
Interest,	84.00
Truro,	9.00
Musquodoboit,	23.50
	\$617.50

**New Brunswick.**

**Ordination of Mr. George J. Caie.**

THIS young minister is a native of the Province of New Brunswick. He was born in Chatham, Miramichi, and received his early education in the Grammar School there.

After attending the usual curriculum of Arts in Queen's College, Kingston, C. W., he proceeded to Edinburgh, and attended the Theological classes in that University. Having been licensed by a Presbytery in Scotland, he returned to New Brunswick in the spring of 1863, having been appointed by the Colonial Committee to labor within the bounds of the Presbytery of St. John. The Presbytery, accordingly, employed him to act as Missionary in Portland (a suburb of the city of St. John), and to preach, as often as convenient, in Rothsay.

Mr. Caie's labors have been most acceptable and energetic, and, to outward appearance, eminently successful. He has drawn around him a large congregation in Portland, meeting for the present in a public Hall, but where they hope soon to have a Church erected for their accommodation. He has collected a very numerous Sunday School, and enlisted an efficient staff of teachers to assist him. In these circumstances, it was thought desirable that Mr. Caie should receive ordination; and the Presbytery of St. John met in St. Paul's Church, Fredericton, on the 6th ult., to hear his trial discourses, and examine him on certain subjects, as directed by the laws of the Church. These having been all gone through satisfactorily, the Presbytery resolved that the ordination should take place in the evening, and appointed Dr. Brooke to conduct the services. After sermon, Dr. Brooke put to Mr. Caie the questions appointed by the Act of Assembly, and satisfactory answers were given. Dr. Brooke then left the pulpit, and entered a pew where the members of Presbytery were seated, when the young man was, by prayer and imposition of hands, solemnly ordained to the work of the holy ministry. Immediately after the act of ordination had been concluded, the choir sang, in a most effective manner, the anthem taken from the words of Isaiah— "How beautiful upon the mountains are the feet of him that bringeth good tidings," &c. The young minister received the right hand of fellowship from the members of Presbytery present, and his name was added to the roll.

Dr. Brooke, having returned to the pulpit, then delivered an earnest, practical address to Mr. Caie, which, we regret, a want of space prevents us from presenting to our readers.

These impressive services—so seldom seen in this Province—were witnessed with deep interest by a large assemblage, many of them of other denominations; and the general feeling was, that they were of a most solemn character.

**Presbytery of Miramichi.**

At a meeting of the Presbytery of Miramichi, held in Newcastle, on Wednesday, the 6th of June, the Rev. Frederick Home, a Licentiate of the Church of Scotland, was

ordained as Missionary within the bounds of that Presbytery, especially with a view to the congregations at Redbank and Black River. In both these stations, there is a large number of Presbyterians (sixty families in connexion with the Church at Redbank, and eighty in connexion with that at Black River), who have been supplied with occasional services by the Ministers settled at Newcastle and Chatham. There are good churches at both places,—the one at Redbank being about fifteen miles distant from Newcastle, on the Northwest branch of the Miramichi, and that at Black River about the same distance from Chatham. But the Presbytery, having, for some time, felt that the amount of service which the settled ministers could give to these destitute localities was far less than their necessities required, resolved to try what could be done to raise by subscription what could enable them to obtain the services of a missionary, with a special view to these places. Public meetings were accordingly held, at which collectors were appointed, both at Redbank and Black River, and in the congregations of St. James' Church, Newcastle, and St. Andrew's Church, Chatham; and the result was such as to authorize the Presbytery to offer a salary of £100 currency a year, to a missionary, with the hope of getting an additional grant from the General Assembly's Colonial Committee. The Presbytery accordingly, in the beginning of January last, entered into an engagement with the Rev. Frederick Home, to be missionary for one year, and he has, since that time, been labouring especially in these districts, with great acceptance. Application was made to the General Assembly's Colonial Committee, for a grant of £50 sterling, in addition to the salary guaranteed by the Presbytery, which has been granted.

In order that the Rev. Mr. Home might be enabled to fulfil all the duties of the ministerial office in these places, the Presbytery resolved to ordain him to the sacred office of the Ministry, and he, having gone through the various trials usually prescribed to Licentiates before their ordination, to the entire satisfaction of the Presbytery, that Reverend Court met in St. James' Church, Newcastle, on Wednesday, 6th June, where, after an eloquent and appropriate discourse by the Rev. Mr. Ogg, Moderator, from 2 Cor. iv. 7—“But we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us,”—the Rev. Dr. Henderson, Presbytery Clerk, after giving a brief statement of the steps taken by the Presbytery for obtaining a Missionary, put to Mr. Home the questions appointed to be put to preachers previous to their ordination, and, having received satisfactory answers, Mr. Home was set apart to the office of the sacred ministry by prayer, and the laying on of the hands of the Presbytery. The Rev. Dr. Henderson then gave a brief address to the Rev. Mr.

Home, and to the congregation. After the dismissal of the congregation, the Presbytery gave to Mr. Home the right hand of fellowship, and his name was added to the Presbytery Roll.

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## Prince Edward Island.

### Missionary Report.

*To the Rev'd. the Presbytery of Prince Edward Island, in connexion with the Church of Scotland:*

It affords me much pleasure to submit to the Presbytery my first report of missionary labours in the united congregation of St. Columba and St. Andrew. I commenced there in the month of August last, and although the Churches of this charge are situated apart about nine miles, yet I have been enabled to complement my Sabbath engagements most regularly, with the exception of a few Sabbaths during the winter season, when the boisterous state of the weather and bad condition of the roads prevented me from travelling. I have conducted Divine service in both of these Churches every Sabbath,—at 11 o'clock morning, in St. Columba's, and at half-past 3 afternoon, in St. Andrew's.

In connexion with St. Columba's congregation, there is a large Sabbath school, which meets, during the six summer months, in the Church, at an hour and a half previous to the commencement of Divine service. There is a staff of instructors, consisting of three female and three male teachers, by whose effective aid the studies of the respective classes are carefully and successfully carried on. An adult Bible class, composed of both sexes, meets at the same hour and place, which is under my own immediate tuition. A congregational prayer meeting is held at sundown every alternate Wednesday, in the Church, in the exercises of which I am aided by members of the Kirk Session, and other lay members belonging to the congregation. The Sabbath attendance (weather permitting) of Divine service, by the congregation, is generally good, regular, and their attention during the diets of worship affords me great encouragement in “holding forth the Word of Life.” The regularity of attendance—the diligence and application of the Sabbath scholars in their Bible lessons—the carefully committed questions of the Shorter Catechism and the Psalms of David—as well as the prompt answers in the oral examinations—are most gratifying to all the teachers, to whom and to Elder Robertson, the superintendent of the school, the Church is much indebted for their assiduity in this labor of love. “Cast thy bread upon the waters, for thou shalt find it after many days.” The small Library connected with the Sabbath School is to be increased by additional volumes of juvenile instruction and interest, for which

the scholars themselves have largely contributed. The number of adults attending the Bible Class is very cheering, and it is to be hoped that the religious instruction which they receive in this class will enable not a few of them to offer themselves as candidates for the membership of the Church. The congregational prayer meeting is generally well attended by the youthful part of the congregation, whose appearance is in unison with the devotional exercises of the meeting. It is, however, to be regretted, and very discouraging, that such important meetings are not so well attended as they might, and ought to be, by the heads of families. This, very probably, in a country congregation, may arise from the lateness of the hour of meeting, and the great distance which many families reside from the Church. Nevertheless, it appears to me that the great test of the spiritual vitality of our most holy Faith, and the success and spiritual health of any congregation, is evinced by a warm interest which its members take in the congregational prayer meeting. And how can this be manifested? By their regular attendance, sharing and taking a part in the devotional exercises of the meeting, along with the minister and members of the Kirk session, by which there will be both variety, while, at the same time, there will be a unity of wrestling at the throne of grace for the "blessing which maketh rich, and addeth no sorrow." The Lay Association in connection with St. Columba's congregation, I understand, is in a most healthy condition, and has produced, this year, a considerable sum. The Trustees are certainly greatly indebted to the Lady Collectors for the time they have spent, and the success which has crowned their labors.

It also affords me great gratification to report that the attendance of the congregation of St. Andrew's is good and most satisfactory. Their appreciation of Divine ordinances is evinced by a serious attention and a uniform decorum, becoming the House of the Lord, during all the diets of public worship. There is also a small Sabbath School connected with this congregation, with one female and two male teachers, which meets in the Church an hour before the commencement of public worship. It is a matter of deep and serious regret, that I cannot pay that attention which it requires, owing to the time spent in my travelling between the two Churches. In this district, the children capable of Sabbath School instruction are limited in number, but I am happy to record that those that do attend show great attention and diligence in the acquiring of Bible information, a good knowledge of the Shorter Catechism, and great aptitude in repeating Psalms and spiritual songs. The prayer meeting is held every alternate week, on the Monday evenings. I am highly pleased with the attendance and attention which is evinced in these meetings. I have not yet been enabled

to constitute a Kirk session in this congregation, but I hope that this will soon be effected. I have not yet formed a Bible Class, for the want of time. The Sabbath School has no library, but as this congregation is but a recently erected charge, it is to be hoped that, as it grows in Church membership, this may be obtained for the youth of the congregation. My ministerial visitations in both congregations have been both cordial and genial, which I have been enabled to effect in the Spring of this year.

In concluding this Report, I may be allowed to say that the united congregations are in a healthy condition, so far as I understand, as to their finances. These Churches are both freed of all pecuniary incumbrances, and, this year, they have raised a goodly sum for Stipend, Schemes of the Church, and the Dalhousie College Endowment.

GEO. W. STEWART.

Sydney Mills, Lot 34, June, 1866.

## THE CHURCH IN NOVA SCOTIA.

### The Presbytery of Pictou.

The Kirk Presbytery of Pictou held their ordinary quarterly meeting in St. Andrew's Church, Pictou, on the 6th inst. Present—Rev. R. Mc'unn, Moderator; Rev. Messrs. Herdman, Pollok, McCurdy, McGregor, Philip, Stewart, Goodwill, Anderson, McMillan, and McDonald; Messrs. W. Jack, Alex. McLean, Robt. Reid, and H. McKenzie, Elders.

Much of the business was routine, and consequently of little interest to the readers of the *Record*.

Messrs. Stewart and Pollok were appointed a committee to assist the Lochaber congregation in selecting and deciding on a site for a new Church.

The committee appointed to visit the Folly Mountain congregation gave in their report, from which it appears that, though small, said congregation is doing well according to its number and circumstances, and the prospects of increase are very hopeful.

Anent the Resolution *in re* Dalhousie College, at a *pro re nata* meeting held in St. Andrew's Church, on the 9th ult., it was agreed to, as an improvement, that said meetings be held in the different congregations on the Mondays of the communion, and that, if it be impossible for the committees to attend at the places assigned them, on said days, the brethren assisting on said occasions shall bring the subject of the Dalhousie College before them, and solicit contributions, which, it is hoped, will be so liberal as to prevent the necessity of another appeal in behalf of this Fund.

W. McM.

ERRATA.—The presentation of Pulpit Robes to Rev. Mr. McGregor was made by the ladies of East Branch East River; and not West Branch, as stated in our last..



**A WORD IN SEASON.**—A pious old man was one day walking to the sanctuary with a New Testament in his hand, when a friend who met him, said, "Good morning, Mr. Price." "Ah! good morning," replied he; "I am reading my Father's Will as I walk along." "Well; and what has he left you?" said his friend. "Why, He has bequeathed to me a hundredfold in this life, and in the world to come life everlasting." This beautiful reply was the means of comforting his Christian friend, who was at that time in sorrowful circumstances.

**BEWARE** how you address yourself in anger to any one. An angry word is like a letter put into the post—once dropped, it is impossible to recall it.

**Lay Association.**

1866		
Feb.—Lochaber congregation		\$9 60
	ARCH'D MCPHEE, <i>Treasurer.</i>	
June—Barney's River congregation :		
Collected by Misses Elizabeth Walker and Mary Ann McPhee	\$4 92	
Christina Cameron and Mary Ann Murray	2 60	
Janet Robertson and Janet Stewart	2 75	
Ether Robson & Janet Campbell	2 45	
Marg't McLeod & Hannah McKay	2 25	
Janet Sutherland	3 38	
		\$18 35
	DONALD E. MCKENZIE, <i>Treasurer.</i>	
Barney's River, 13th June, 1866.		

*Account of Monies received by John Crerar, for the Lay Association, and paid over to James Fraser, Junr., Esquire, New Glasgow :*

1865		
Dec. 15—Cash received from Miss S. F. Ross, Middle River, per William Gordon, Esquire, £0 4 4½		
27—Cash from Neil McInnes, Upper End Scotch Hill, 0 17 ½		
Feb. 25—Cash from Hugh McLeod, Esq. Cape John, per Master W. Gordon, collected by Miss Jessie Grant, 1 0 0½		
March 1—Cash received from W Gordon, Esquire, collected by Miss Ross, Loch Broom, 0 6 3		
May 2—Cash from Master W. Gordon, collected by Miss Ross, L.B.0 5 0		
9—Cash received from Rev. Mr. McCunn, collected by River John congregation, 2 11 10		
June 12—Cash received from Master W. Gordon, col. by Miss Sarah Gordon, 1 15 6½		
13—Cash received from Miss Carson and Miss Gourley, collected west end Pictou town, 1 5 7½		
1866	DR.	£8 5 11
June 13—To Cash paid James Fraser, Esquire, by cheque on the Agency of the Bank of Nova Scotia, \$33.20, 8 5 11		
	E. & O. B.	
	JOHN CRERAR,	
	Treasurer Pictou Branch Lay Association.	
	Pictou, 13th June, 1866	

**Dalhousie College Endowment Fund.**

*Subscriptions taken at West Branch River John, with the amounts paid up to 13th June, 1866.*

	SUBSCRIB'D.	PAID.
Rev. William McMillan	£5 0 0	£5 0 0
Alexander Bailey	1 10 0	1 5 0
Duncan McBain	1 0 0	15 0
Alexander McLean	1 0 0	1 0 0
Roderick McKenzie	1 0 0	1 0 0
James Sutherland	1 0 0	1 0 2½
John McMillan	1 0 0	1 0 0
James Ritchie	1 0 0	1 0 0
Robert Ross	1 5 0	1 5 0
Roderick A. McKenzie	1 0 0	1 0 0
Alexander Douglas	1 5 0	1 5 0
John Marshall	1 0 0	1 0 0
John McKenzie	1 0 0	1 0 0
Joseph McCulloch	12 6	12 6
Alexander McLeod	12 0	12 0
William McLeod	8 0	8 0
Vatas Marshall	5 0	5 0
John Ross	2 0 0	2 0 0
George Grant	12 6	12 6
Alexander Grant	12 6	12 6
David McKay	1 3	1 3
Robert Stewart	15 0	15 0
Kenneth McKenzie	1 0 0	1 0 0
Heator McLean	1 0 0	1 0 0
Donald McLean	10 0	10 0
John Munro	10 0	10 0
Roderick McKenzie	7 6	7 6
John Cameron	7 6	7 6
Kenneth McLean	1 0 0	10 0
Thomas McKay	8 0	8 0
Duncan Murray	1 5 0	1 5 0
George Graham	7 6	7 6
William Ferguson	7 6	
William Murray, Craig	7 6	
Robert Sutherland	5 0	
Alexander Ross	1 10 0	1 10 0
George Bailey	1 0 0	12 9
Donald Bailey	15 0	10 0
Alexander McKenzie	10 0	
Donald McIntosh	15 0	
Hugh Williamson	10 0	
James Innis		6 0

**For Presbytery Clerk's Fee.**

McLennan's Mountain Kirk-session	\$4 00
Roger's Hill and Cape John Kirk-session	4 00
Lochaber and Barney's River Kirk-session	4 00
	W. M. M.

**SCHEMES OF THE CHURCH.**

YOUNG MEN'S SCHEME	
St. James' Church, Ch'town, P. E. I., 1866	£3 3 9
HOME MISSION.	
June—Cape John congregation,	£0 12 3
St. Matthew's Church Halifax,	11 0 0
St. Columba's Church, St. Peter's Road, P. E. I.,	£1 0
St. Andrew's Church, Brackley Point Road,	0 12
	P. E. I. cy., £1 12 1 6 6
St. Andrew's Church, Halifax,	1 0 0
	£13 18 0
1866 SYNOD FUND.	
June—St. Andrew's Church, Pictou,	£4 8 0
St. Matthew's Church, Halifax,	12 0 0
Cape John congregation,	1 0 0
Georgetown, P. E. Island,	0 16 0
	£18 4 0
W. GORDON, <i>Treasurer.</i>	
Pictou, June 28th, 1866	