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THE MONTHLY RECORD

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK, & ADJOINING PROVINCES.

VOL. XVI.

SEPTEMBER, 1870.

No. 9.

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

MINISTERS' WIDOWS' AND ORPHANS' FUND.

It will be news for our readers to be informed that there is in existence a small nucleus of a fund for the Widows and Orphans of Ministers of the Presbyterian Church of the Maritime Provinces in connection with the Church of Scotland. Previous to 1868, it appears to have been in contemplation to establish such a fund. At the meeting of the Synod held that year at Pictou, there was in the hands of the Treasurer, Wm. Gordon, Esq., the sum of \$216.21, which the Synod ordered to be transferred, and which was given in charge to the Rev. Dr. Donald, and on 1st September this sum was lodged in his name on Trust for the Widows' and Orphans' Fund, in the Savings' Bank at St. John, and interest received as follows:—

1st September 1868.....	\$216 21
1st January 1869—Interest to date.....	2 70
1st January 1870—Interest to date.....	10 90
	<hr/>
Amount at present.....	\$229 81

Since the union of the two Synods, no action has been taken with a view to the increase of this fund. In fact it has, or seems to have, passed out of the recollection of the Synod, and yet there is not an object more worthy of more earnest and generous support. It is a well known fact that, generally speaking, the stipends of ministers are so inadequate, that it is impossible for them to accumulate means for the support of those that may be left behind them, when they are called from their work on earth to another department of their Master's service above.

It is surely unnecessary, therefore, to say more to elicit the sympathy and liberality of those members of our Church whom God has blessed with the means to aid in increasing this small beginning, so that ministers and their families may be comforted with the thought that when the father is gone, the bereaved ones will not be left altogether destitute.

The undersigned will be happy to receive any donations in aid of this fund, which the more wealthy and liberal members of our Church may be pleased to

give, and to assure them that their contributions will be managed by the Synod in a manner that may be thought best for the accomplishment of the object contemplated.

W. DONALD, D. D.

St. John, N. B., 25th August, 1870.

THE SEVEN COLONIAL CHURCH UNIONS.

BETWEEN the years 1859 and 1865, seven unions of Presbyterian churches took place in as many Colonies, and in five out of the seven the Church of Scotland branch in the Colony was one of the contracting and uniting parties. There is a very fair and a well-written article on the subject in the October number of the *British and Foreign Evangelical Review* for 1867, which gives all the information necessary to understand the difficulties in the way and the bases adopted, and we now make an abstract of it for the benefit of our readers. The article begins with the general remark, that all the bases adopted and acted on in the Colonies show more or less forbearance on two points; namely, "the Voluntary question," and on what is or is not to be called "Erastianism." "They have been so constructed that men holding antagonistic views have been able to sign them." This being so, it strikes us that it would be more honest to say nothing about either "question" than to spend so much labour and ingenuity in drawing up clauses that may be interpreted as meaning "yes," or "no," according to the previous views of the interpreter. Of the seven unions, the writer again and again singles out the Nova Scotian in 1860, between the U. P. and the Free Church, as the one he likes least; and he expresses regret that in Nova Scotia and in Canada, union did not proceed in a different order, namely, between the Kirk and Free Church first. We give the seven unions in their order:—

I. The Australian Colony of Victoria took the lead in the matter. In 1859, the four Presbyterian Churches there, including 13 ministers of the Kirk, 19 of the F. C., 4 of the U. P., and 4 who had formerly called themselves the Presbyterian Church of Australia, 40 in all, united, and their history for the eleven years since has been one of harmony, extension, and good work of all kinds. The basis of union is a very short document, and, on the two points referred to above, perfect freedom of opinion is given. The three Articles are: (1.) That the Westminster Confession, the Larger and Shorter Catechisms, the Form of Presbyterian Church Government, the Directory, and the 2nd Book of Discipline, be the Standards and Formularies of the Church. (2.) That as there is a difference of opinion in regard to the doctrines contained in those Standards relative to the power and duty of the Civil Magistrate in matters of religion, officers and members in subscribing them are not to be held as countenancing any persecuting or intolerant principles, or as professing any views in reference to the power and duty of the Civil Magistrate inconsistent with the liberty of personal conscience or the right of private judgment. (3.) That the Synod asserts a separate and independent character and position as a church, &c. &c.

II. The Nova Scotian union in 1860, between 36 F. C. and 42 U. P. congregations, (and which has since embraced the Free Church Synod of New Brunswick), into what was called the Presbyterian Church of the Lower Provinces. The proceedings at this union, and the basis drawn up, the writer quizzes freely. The basis he styles "a peculiar production." "Its preamble, and first and second heads, are cumbersome to an unusual degree, while its third head seems, to all practical ends, a carefully prepared fence against what, for want of a better name, we must call the Establishment principle." But as most of our readers know pretty well about our sister church in these Provinces, we need say no more about this union.

III. The Canadian in 1861, between 130 F. C. and 70 U. P ministers and

their people, into what is known as the Canada Presbyterian Church, with a General Assembly now as its Supreme Court. In its basis, which is a very lengthy and able document, the subordinate Standards are declared to be the Westminster Confession, and the Longer and Shorter Catechisms. The fourth Article asserts the Establishment principle fully, but then the preamble takes away the sting and the practical application as fully by declaring that no inference from it is legitimate which asserts that the Civil Magistrate has the right to prescribe the faith of the church, or to interfere with the freedom of her ecclesiastical action, and that unanimity of sentiment is not required in regard to the practical application of the principle; and that whatever difference of sentiment may arise, all action thereto shall be regulated by and be subject to the recognized principles of Presbyterian Church order; *i. e.*, the principle is asserted, but the application of it is left to be decided yea or nay by a majority. It requires all the metaphysics of a Scotchman to understand the utility of asserting such principles in a basis which professes to give the common ground arrived at by all parties. Why say anything about it, if all that can be done is to give with one hand and take back with the other? However, it is quite clear that in its own way the basis is one of forbearance.

IV. The New Zealand union in 1862, between 14 ministers of the Established, Free, and U. P. Churches. Its basis adopts "the Directory for Public Worship, the form of Presbyterian Government, and the 1st and 2nd Books of Discipline, in so far as they are applicable to the circumstances of the church." With reference to the Confession of Faith, it declares that the doctrines relative to the Civil Magistrate "are liable to a difference of interpretation." It claims for its superior Church Courts "supreme and exclusive jurisdiction in matters spiritual over all her office-bearers, congregations and people."

V. The Queensland union in 1863, between 6 ministers of the Established, Free, and U. P. Churches. The basis, in substance and form, and almost in word and letter, is the same as the New Zealand.

VI. The South Australian in 1865, between 8 ministers of the three great Scottish sections. Its basis also scarcely differs, even verbally, from the others previously drawn up in the same latitudes.

VII. The New South Wales union in 1865, between a Kirk and a F. C. Synod, and the single U. P. congregation in the colony. This union was long and bitterly opposed by an influential F. C. section, which demanded something like an admission that the Church of Scotland occupied a sinful position, and which at the last refused to unite. For in the basis at length agreed upon, as in all the others, "the Voluntary may cling to his Voluntaryism, the Church of Scotland man to the Established Church, and the Free Churchman to his Disruption testimony."

Such are the unions that have already taken place in the Colonies, and the one thing about them all that strikes an impartial outside observer, is, the bondage in which their authors were to the Scottish Church feuds of the last half century. The practical necessities amid which they lived made them bend to unions with men from whom they had a few years before separated, though neither party in the meantime had changed its views, but yet they could not make up their minds to unite without some reference—faint and ambiguous though it might be—to their recent conflicts and their testimonies on the occasion. Seeing that most of the men had taken part in those conflicts, or were the pupils of those who had, this perhaps is not wonderful. But it would certainly be more noble to leave out of a basis that is intended to be a permanent memorial of agreement, those things that are behind. It would be wiser not to perpetuate in a new continent the bitterest memories of the old. Why give the future Church of the Dominion of Canada—of all America, it may be—a tinge or bias from disputes in Scotland about lay patronage, or a Burgess oath, or about Spiritual Independence? What is Voluntaryism or Erastianism, what is

Auchterarder or Cardross, to us, except theories or cases that may or may not be interesting to us, and about which we may discuss and hold different opinions as we please. How absurd it sounds at this time of day solemnly to disclaim that we are persecutors! We might as well disclaim that we are murderers.

But if we cannot accept the Confession as it is in good faith, if we must hedge and fence its statements on one point, why end there? Are there no other statements in it requiring limitation or explanation? And if there are,—as there are,—then how much more honest to lay down the principle explicitly that the Church has power to raise its subordinate Standards whenever it sees fit, whenever, in the Providence of its Head, it is called on to do so, and that in the meantime they are held as interpreted in the light of God's Word and Spirit, according to every subscriber's conscience!

THE SUPREME CHURCH COURTS OF SCOTLAND IN 1870 ARTICLE 2.—THE FREE ASSEMBLY.

Judged from an American point of view, the Free Assembly is the most popular and important of the three great Church Courts that meet in Edinburgh in the month of May. It has the biggest hall, and therefore the biggest crowd. Scottish religious fervour characterizes the debates to an extraordinary degree, and the rival debaters are cheered and hissed by enthusiastic partizans and opponents, without let or hindrance, till the noise amounts to positive uproar,—when the Moderator makes a mild effort to quell the storm. As a rule, the debating is excellent; and even when the subjects are abstract and dry to the average English capacity, the eager Scottish crowds show undiminished interest. I once heard Dr. Rainy speak for an hour on the different views on the Atonement held by Scotch divines from "the narrow men" down to the present day; and though the distinctions required the finest hair-splitting, not one of the audience seemed wearied or unable to follow him. To an Englishman it would have been all "metaphysics"; but Scotchmen are born metaphysicians.

During the last three or four years, a very distinct cleavage has manifested itself in the Free Assembly, and this year it looked more distinct and more formidable than ever. Dr. Begg heads a party opposed to union with the U. P.'s, because of their Voluntary views, and opposed also to the general policy of the Free Church. I don't think that any wise Free Kirkman should consider this an unmitigated evil, because in every large body—lay or clerical—that has charge of important interests, there must be diversity of views, and it is not good that these should be stifled. There must be a government and an opposition, or in the long run the work will not be so well done. Dr. Begg, then, may be considered leader of the opposition, with the venerable Dr. Julius Wood, bullet-headed Dr. Gibson, and the nimble elder, William Kidston, as his most trusted henchmen; while ranged behind them are pious and conscientious men such as the Bonars, Moody Stuart, and many from the Highlands well beloved by their people. The strength of the opposition is to be estimated not only by the numbers they show on a division, but by the nature of the tactics and the kind of resolutions they force the majority to adopt. Thus, on the union question, they were, it is true, but 144 to 379; but the year before they counted only 85; and besides, many waverers voted with the majority because so little was asked for that it looked like an insult to the U. P.'s to refuse it. All that Dr. Candlish ventured to move was that Presbyteries be asked to pronounce on whether "there is any objection in principle to an union among the negotiating Churches on the basis of the Confession of Faith as at present accepted by them;" it being further declared that "the entire question of the propriety or expediency of the union contemplated, as well as the time

and manner of effecting it, is and must be held to be reserved," &c., &c. The wonder is that 141 should have been got to vote against so very modest a motion.

The division on "National Education" proved the strength of the minority still more decisively. The two motions on the subject were almost exactly the same, but Dr. Begg's was understood to be a more direct hit at the U. P. ideas on education, and it was defeated only by 223 to 154.

Regarding the proceedings of the Assembly more in detail, it may be noted that Rev. Dr. Wilson was appointed Moderator, this being the second occasion on which their Foreign Missionaries have been so honored. Dr. Duff's was the first instance: and in both cases well has the honor been deserved. Dr. Wilson has laboured in India for more than 40 years, he can preach in at least half-a-dozen of the languages of India, and his scholarship is so universally acknowledged that he holds the high position of Vice-Chancellor of the Bombay University.

The Finance Committee's report shows that the Free Church raised during the past year for Missions and Education £79,301 6s. 5d. This is nearly as much as the Church of Scotland raises for the same purposes, its return being £90,141 16s. 5d.

The Sustentation Fund keeps at its high mark of giving an equal dividend of £150, or £750 to each of 757 ministers. Dr. Buchanan, the great administrator of this fund, in giving in the report, spoke with a pardonable pride of the way in which the money for it has come in "month after month and year after year as steadily as the revenue of the nation—and, like the revenue of the nation, always increasing, to meet the increasing number of ministers;" and boldly and wisely about the false delicacy often felt in regard to collecting money for religious purposes. "To get the money," he said, "is not the Church's end, but it is a necessary means to that end, just as money is necessary to the work of the State or the work of ordinary secular life.

Very false and pernicious views, I believe, are at the bottom of the dislike that is often expressed at the Church having to be ever and anon appealing for money. I believe that, in the case of multitudes, selfishness is at the bottom of it. I believe that in the case of others a certain sentimental fastidiousness is at the bottom of it. I believe that in the case of all who take this line there lies, consciously or unconsciously, at the bottom of their action, a want of faith in God. (Hear, hear.) With some, I say—perhaps with very many—selfishness is at the bottom of it. They resemble those very devout people who, when Dr. Chalmers had been pleading with them on behalf of the Sustentation Fund, piously mourned over him as "unco-worldly." (Laughter and applause.) It is quite wonderful what lofty airs selfishness can put on. (Hear.) Prophets and apostles were not ashamed to speak about money, and to write whole chapters about the obligations under which the members of God's Church lie to give it and His cause as He may have prospered them. Paul, who could say, as few others could, "To me to live is Christ!" was not ashamed to speak about money. Even his lofty spirituality was not too high for the theme; and I believe the reason why was just this—that he was so unselfish. He could ask without shame or fear that men should give money to a cause to which he had given more than money, and to which in the end he gave his life. But to the selfish man the whole subject is distasteful; no doubt he does not trouble any one much with asking money for God's cause, and just because he has himself no heart to give."

The great debate of the Assembly was that on union with the U. P. Church. It occupied two days, and its result was what we have indicated. The speaking, with the exception of Dr. Buchanan's on one side and Moody Stuart's on the other, was not equal to that of former years. Dr. Candlish in particular is not what he was in his palmy days. At the most he is now only forcible-feeble, and there are few young men coming forward to fill his place. It is now 27

years since the great Secession took place, and it is a striking fact that almost every one of the present leaders is a man that was trained in the Established Church.

The Free Church is a great power in Scotland, but she would act more consistently with her traditions and her professions, and more nobly too, by sympathizing with the Church of Scotland in her efforts to clear the way for re-union, than by endeavouring to force on an union with the old Seceders, for which her people are not prepared, and which she scouted in '48. What the end shall be, we cannot predict: but if a national Presbyterianism cannot be constituted in Scotland, it says little for the men, and is a reproach against the system.

A NEWSPAPER READER.

THE INDIANAPOLIS CONVENTION OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS.

It has been thought that some notes of this year's International Convention of the Young Men's Christian Associations, and of the journey of the Nova Scotian delegates to and from it, would be pleasing and profitable to the readers of the *Record*.

When it is considered that Indianapolis is some 1500 miles, or more, from Halifax, it will not be wondered at that none of the Lower Provinces except Nova Scotia sent delegates. Nova Scotia, however, was represented by four, three of whom, J. S. McLean, Esq., Mr. James Forrest, and the writer, were from Halifax, and one, Henry Blanchard, Esq., from Windsor.

Mr. Forrest was already in New York. Mr. McLean and I left Halifax on Saturday morning, 11th June. We picked Mr. Blanchard up at Windsor, and, after a ride through the beautiful Annapolis valley, and a pleasant sail from Annapolis to Digby, and then across the Bay of Fundy, we found ourselves in the evening in St. John. How pleasant it is to find friends waiting to welcome one at the end of a journey, and especially in a strange place! Mr. Caie and Mr. Cameron at once took charge of me, and Mr. Welch, President of the Young Men's Christian Association, St. John, was there to welcome Mr. McLean. During my stay in St. John, I was Mr. Caie's guest. On Sabbath morning I worshipped in St. Stephen's church. Remembering that it is only three years since Mr. Caie began his mission, the results which, by God's blessing, he has achieved, say very much for his diligence, perseverance, and ability. I preached for him in the afternoon, and for Mr. Cameron, in St. Andrew's church, in the evening. In St. Andrew's church, the singing is led by an organ and choir whose music is so delightful that a large part of the congregation seem more inclined to listen to it than to join in it. This same tendency to praise God by proxy, was, to me, painfully manifest in St. Stephen's church, where a cabinet organ and a choir led the singing, and certainly were worthy of being followed more heartily. It seemed to me that in neither church was the singing nearly so hearty and general, as, led by the excellent precentor, it commonly is in St. Matthew's, Halifax, though there is doubtless very great room for improvement even there. What excuse can any person give for neglecting to obey the injunction, so oft repeated, to *sing* God's praise? There are very few, if any, whose voices cannot harmoniously join with others in some part of the music—treble, alto, tenor or bass. Nor will ignorance excuse the neglect of this duty. The tenth part of the time and trouble which are willingly spent in acquiring so-called accomplishments would be sufficient to remove this difficulty, at least so far as to make a considerable number of tunes familiar, and even to gain such an acquaintance with the principles of music as to make it easy to learn any ordinary tune. Especially is this true in towns. Let congregational classes be formed and conscientiously attended. Let psalms

and hymns and spiritual songs be part of our daily family pleasures; let them have a prominent place in our social meetings, as among the Moravians, and our church music will be better, and our religious life more joyous and attractive.

On Monday morning we left St. John on board the splendid steamer *New England*. I used to flatter myself that I was pretty much of a cosmopolitan in my feelings; but I confess to an uncomfortable feeling when, as we were approaching Eastport, I saw the stars and stripes waving high over the town, and felt that, for the first time in my life, I was going to be under any other than the British flag. I think I have got over that weakness now. In one Banner alone I wish to glory. It is neither British nor American. In the degree in which other flags are loyal to it, I shall try to love them all.

The weather was still calm, but night closed in foggy and disagreeable. That horrible but most useful steamwhistle kept ever repeating its doleful screams, now and then answered by the bell or steam-foghorn of some light-house, or by the weaker foghorn of some passing schooner, the whole suggesting uncomfortable thoughts of collisions and rocks, with the latter of which the whole coast is lined. One can shut out a sense of danger, to some extent, by refusing to think about it. But, whether the danger be great or little, the Christian has a better way. He remembers that the all-mighty, all-wise God of nature and providence, is his Father, who "slumbers not, nor sleeps," that "all things work together for good to them that love God"; and so, not oblivious of the danger, but in "perfect peace," he says, "I will both lay me down in peace and sleep, for thou, Lord, only makest me dwell in safety."

Next morning we learned that we had been in considerable danger, having passed the mouth of Portland harbour in the fog, and almost gone on the rocks; but that after some two hours delay, and working backwards and forwards, we had got on our right course, and so, safely into harbour. Mr. Blanchard, according to previous arrangements, left us here; he had been awake and aware of what had been going on, and seemed very glad to get safely ashore.

About one o'clock we arrived in Boston. We were to spend only the afternoon here, and so at once drove to the Young Men's Christian Association Rooms. And here the Secretary, Roland, gave us a welcome which proved to be just a specimen of what we were to receive in New York, Philadelphia, and all along. Mr. McLean was already known and loved; and his introduction of me as a brother, and member of the Halifax deputation, was sufficient to secure for me at once a warm, loving, frank and brotherly welcome. I had not time to see much of the city during the afternoon, but I visited the much talked of "Common," and the Public Gardens attached to it.

In the evening we left for New York. We went by the Fall River line, and I may here warn any reader, who purposes going to New York by that line, not to leave the securing of a state room till his arrival in Boston. Often every room is engaged days ahead. There is, however, a probability that some who have engaged rooms may fail to be on board; and in that case, after a delay of perhaps two or three hours, a number of rooms may be obtained. Failing in that, there are berth rooms, which are not so comfortable, and cannot be locked. In our case, Mr. McLean succeeded in obtaining an excellent room for us. An hour and a half, by rail, brought us to Fall River, where we went on board the magnificent floating palace which was to convey us through the Sound to New York. Like other American passenger steamers, the boilers, engines and freight were carried on deck. Here also is the ladies' cabin, immediately forward of which, strange to say, is the smoking promenade, on the floor of which gentlemen are requested not to spit, out of respect for the ladies. One wonders that deference to the ladies has not gone a little further, and provided accommodation for the defilers of the atmosphere in some other part of the ship. The whole space below is given to the dining saloon and to berth rooms, &c. On the third story is the magnificent saloon, or drawing room, which

is almost divided into two by the engine room, and is two storeys in height. Surrounding it are two storeys of beautiful staterooms, the upper storey being entered by galleries running around the saloon, inside and outside. The whole is brilliantly lighted with gas. Everywhere, in construction and decoration, cost seems to have been left out of the question; luxury and magnificence seem alone to have been thought of. A band of music plays till bed-time; black servants are sitting or running about, ready to give information, or afford assistance as they may be needed.

This brief description will give some faint idea of this gorgeous, four-storey palace, as she swiftly and smoothly glides along, the perfection of easy and luxurious and time-saving travelling.

And the passengers! What a study! What a mixed crowd; of different nationalities: of good and bad; respectable, sober people; gay butterflies, (male and female); business men; professional men; decent, country people; pickpockets; sharpers; and others, whom it is a shame, almost, to mention—all mixed up, moving here and there, listening to the music, chatting to acquaintances, reading, or watching the brilliant scene. Yes, there was a somewhat pleasant excitement, as one watched it all, and could almost imagine he was dreaming, it seemed so strange, and brilliant, and unreal. But yet it was sad and painful, too. There was something of the loneliness of being with a multitude of utter strangers, and feeling that each little knot, or each person, had his own little world, of which you knew nothing, and that there was no sympathy going through all and binding all together. And there was the feeling that many of these were living at enmity with God, and just trying by such gaslight glare as this, to make up for the want of the sunshine of His love in their hearts: and so deluding themselves into a miserable eternity. I longed to get up and preach to them of the love of God, but lacked the courage; and so I contented myself with distributing tracts about the tables, and couches, and chairs, so that all might get them if they wished. Under these circumstances one does not venture on making chance acquaintances, but I made one. The Bible Society has placed two large Bibles on tables in the saloon, one in the quiet end, where one can be comparatively alone; and this I found a sober looking, pleasant man, reading. I ventured to introduce myself to him, telling him that his reading that book encouraged me to do so. "Yes," he said, "I love that book." And then we had a pleasant, Christian chat, which, I trust, refreshed us both.

About 7 o'clock next morning we arrived in New York, and drove to the St. Nicholas Hotel. Here we found distinguished company. The great Chief of the Sioux, who, they say, can lead 100,000 warriors to battle, had come to talk to Father Grant, the President of the United States, and was now on a visit to the chief city of the white man, before returning to his home. He had come to seek, as I understood, admission to the Union, on terms more satisfactory to him than those offered by the President, but was returning dissatisfied. Red Cloud had, as his suite, General John E. Smith, U. S. A., Mr. Douglass, R. G. Beauvais, W. G. Bullock, John Richard, J. McClusky, interpreter, Red Dog, Brave Bear, Little Bear, Yellow Bear, Sitting Bear, Bear Skin, Black Hawk, Tall Wolf, Long Wolf, Sword, Brave, Afraid, Red Fly, Rock Bear, He Crow, Living Bear, Red Shirt, and four Squaws, the wives of four of these warriors. At \$4.50 per day for each of these, his Hotel fares alone would amount to no small sum, during his visit to the white robbers of his country. What are these Indians like? They are mostly great, tall, powerful looking fellows, with aquiline features; they were dressed in blankets and robes, with their hair long as women's, and tied in two braids or rolls, one on each side of the head. They wear immense earrings, part the hair carefully in the middle, and colour, with a red powder, the part of the scalp thus exposed to view. Some of them seemed particularly merry, good humoured fellows; none whom

I saw seemed disposed to be anything but pleasant and friendly. I had the pleasure of shaking hands with a number of them and learning their names. They generally rose, bowed, smiled, and ejaculated "How?" but whether this was in imitation of the white man's custom, I did not ascertain.

In New York we found Mr. Forrest, and here also Mr. Blanchard again joined us.

I cannot undertake to speak of many of the sights of New York. The immense city itself seen from Trinity Church steeple, the Custom House, the Treasury, the Stock Exchange,—that awful Babel of confused screaming and shouting and wild excitement, as it seems to an outsider,—Harper's Publishing House, in which two or more delightful hours were spent examining the whole process from the setting of the type onwards—the Howard Mission and Home for Little Wanderers, the Mission Station which has sprung from the notorious Allen's dancing saloon, (the building in which Allen had his saloon has been torn down), the gorgeous Jewish Synagogue on Fifth Avenue, the Bible House, which, however, we had not time to see properly as we intended, the Cooper Institute, Stewart's up-town store, the splendid building of the Young Men's Christian Association, with its Hall, seated for 1500, its lecture room, library, reading-room, offices, class rooms, parlours, gymnasium, bath rooms, &c.,—and in Brooklyn, Greenwood Cemetery, and Beecher's Church, Sabbath School Hall, Mission, &c.,—all these might well be spoken of, and more, would time and space permit; but they will not.

On Saturday we went on to Philadelphia. In the evening we went to the Young Men's Christian Association Rooms, where we joined in the prayer meeting, and made ourselves known to the brethren. On Sabbath forenoon, we had the great pleasure, through the kindness of Samuel Story, Esq., well-known in Halifax, of hearing Albert Barnes, the Commentator. He has now no charge of his own, but was preaching on that Sabbath for a minister who was absent. We half feared to find him dry, but were most agreeably disappointed. Calm, quiet, earnest, clear, warm and cheerful, he discoursed on the Christian's love for Christ; and though he spoke at considerable length, under the unfavourable circumstances resulting from intense heat, we went away feeling refreshed and delighted. His first prayer was one of the most excellent in which it has ever been my privilege to join.

In the afternoon we visited the Bethany Sabbath School, probably the greatest in the world. If any of my readers can arrange to pass a Sabbath in Philadelphia, and wish to learn some lessons to help them in Sabbath School work, let them not miss this glorious opportunity, but go out to Bethany, introduce themselves to one of the officers of the school, and have its whole working explained to them on the spot. Its history is like a romance; its success something to fill the heart with wonder and gratitude to God, and to awaken shame at the thought of our own poor efforts. Some years ago the south-western portion of the city was in a dreadful state. "The utter disregard of law and order; the danger to life and limb; the certainty of insult to him who 'not to the manor born,' ventured within its bounds, were all too well known to admit of doubt or question." I quote and derive much of what follows from a published account of the mission. From a desire to improve it this school was started. It was opened on Feb. 14th, 1858, in two second storey rooms, with twenty-seven scholars and two teachers. Soon it overflowed into the halls and stairways. A tent, built of an old ship-sail, was the next expedient. The larger scholars and the friends of the mission leveled the ground and put up a board fence around it. It was opened on July 18th, 1858, on which day there were present over 300 children with many of their parents. In the evening the people crowded in and around the canvass church—from the aged men and women, tottering on the brink of the grave, down to the little children—and

to them was the Gospel preached. And so it continued, the multitudes crowding even the surrounding streets, and gladly listening to the Word of Life. From July 18th to Oct. 17th, fifty-one religious services were held. About this time the mission was called "Bethany." On Oct. 18th, the corner stone of a chapel was laid. During the winter the services were held first in the depot of the Passenger Railway, and afterwards in a school house. On Jan. 27th, 1859, the Bethany Mission Chapel was dedicated. It cost about \$3700, and measured forty by sixty feet. On the 30th, the Sabbath school first met in it, with 274 scholars and 17 teachers. And so the work went on; morning and afternoon the Sabbath school met; in the evening some minister preached to the parents, who filled the house. Faithful teaching, constant visiting and earnest prayer, were blessed by God. For a year or more there were conversions in one continuous stream. Some were united to neighbouring churches, but the desire was expressed that they should have a church of their own at Bethany. The way not seeming clear for that, a missionary was appointed, who laboured for a year, when he left for the foreign field. Soon after, a church was formed, but this enterprise failed, and the chapel was closed from May 1864 till Oct. 1864, the school and accompanying services being, in the meantime, held in a Hose House. On Oct. 29th, the chapel was re-opened and was found too small, even with the addition of a gallery for the infant school, and other improvements. Still the earnest workers laboured on, going about the streets and inviting people in, preaching in the open air, filling boxes for the soldiers and Western Sabbath Schools, holding temperance meetings, &c. Next, in 1865 a pastor was obtained, the building purchased, and the church formally organized under the Presbytery of Philadelphia, (Old School), according to the preference of the people. The smile of the Lord seemed now to rest on the work as never before; temporary galleries were put up; classes were crowded in aisles, on pulpit platform and pulpit stairs; till at last it was resolved to build a larger house. A large lot was bought, a subscription list was circulated, and the children met, early one Monday morning, and, after singing and prayer, began the digging for the foundations. Many prophesied failure of the immense work undertaken: but it was the Lord's work, and it was gone about with intense enthusiasm by pastor, superintendent, people and children. People of other churches subscribed liberally; working men gave of their wages and begged from friends for help "for the new building;" scholars saved and worked over-time; rags were sold and keepsakes parted with; and so the building was completed, free of debt, in time to be dedicated at the anniversary, in February, 1868. It measures 86 feet by 106 feet, and is thus divided:—the middle, for the main school, 58 by 72 feet, will hold 100 classes and 800 scholars; at one end are the organ and platform, on each side of which is a large class-room, 20 by 34 feet, each to seat 300 children, one being occupied by the Infant class, the other by the Primary class; on each side of the main school are six class rooms, three on the floor and three up stairs, each 12 by 14 feet, and a vestibule, 14 by 20 feet; and at the opposite end from the platform is a visitors' gallery. The two large and the twelve smaller class-rooms are shut off from the main hall by glass sliding-doors, so that the whole are thrown into one at the opening and closing exercises. A beautiful fountain—a gift—plays in the centre of the hall: on various parts of the building texts are beautifully engrossed; the windows are of stained glass, and are the gifts of the various Sunday schools of the city: here and there are small banners; and on the platform are a number of beautiful bouquets to be given to new scholars and sent to sick ones. This is the Sabbath School Hall. *The church is not yet built. It is intended to hold from 1500 to 2000 people.* But the present state of the school, and of the church, and the other work of the mission, I must leave for next month's *Record*.

FROM ST. JOHN TO HALIFAX.

During the past year these two cities have been brought into very close intercourse. The opening of the Windsor and Annapolis Railway, and the frequent and speedy trips of the *Empress* from St. John and Annapolis, have turned the whole tide of travel between New Brunswick and Nova Scotia from its old channel. Leaving St. John at 7 a. m., one is comfortably lauded in Halifax at 8 p. m. the same day, and the time occupied in crossing the Bay is only 4 hours. The times of arrival and departure of the American Boats has determined the trips of the *Empress*, and the connection is now complete from Halifax to any part of the United States and Canada. A passenger leaving Halifax, say on Tuesday morning, arrives at St. John on Tuesday night, leaves on Wednesday, and is landed at Portland on Thursday morning in time to take the Grand Trunk, and be in Montreal the same evening. Through tickets can be had, and the fares are considered reasonable. The number of passengers by this route has been much larger than was expected, and there is every probability of a rapid increase.

With regard to many of the comforts of travelling, we are still behind the age, but as the numbers who travel for pleasure increase, the discomforts will vanish. The *Empress's* wharf at St. John is a crowded, confused and inconvenient place, and the turmoil on the wharf when the boat arrives is something to look forward to with dread. The cabbies here, as everywhere else, are most persevering in their determination to serve the travelling public. They rush frantically at you, and level their whips at your eyes or nose, and confidentially tap you on the shoulder and whisper their cheerfulness to do you a kindness. It is a fearful gauntlet to run. Dodging the whips poked across your path is like forcing your way through the thick branches of a leafless forest. On board the *Empress* things are managed pretty well—much better now than formerly. People who travel for pleasure are prepared to pay freely for any little extras they get, and it is astonishing how much civility and accommodation can be had from a judicious expenditure of a fifty cent piece. Still, however, there is much room for improvement, even in the person of so high a functionary as the head steward. Providence never intended that he should occupy a position where the food and comfort of hundreds of travellers are at stake. There is no situation in all the world where one is so disposed to appreciate, and even pay for, official politeness, as on board a steamer, and it is truly wonderful how one's appetite is lost or gained according to the manner and spirit in which the commissariat is dispensed. The Duke of Wellington used to declare that the fate of a battle depended more on the state of the commissariat than the skill of the General. The comfort of the travelling public assuredly depends greatly on the management and politeness of the head steward and his subordinates. Somebody has said that Providence hates those whom he sends to sea in steamboats. If this be so, we know of nothing that can go so far as an atonement for the want of a smiling Providence, as a cheerful and obliging steward and stewardess. I think it was Dr. Johnson who said that a man at sea is a prisoner, who, in addition to strict incarceration, has a chance of being drowned. The keepers of this temporary prison have it in their power to make the sojourn one with or without "hard labour." One serious drawback on board many of our steamboats, is the want of a dining saloon on deck. Invalids may not object to being fed in bedrooms and in the immediate vicinity of blankets and sheets and pillows, &c., &c., but a pleasure-seeking public would much prefer to dine by daylight, in pure air, with other surroundings than bed quilts and blankets. As eating and drinking are weaknesses that are not likely to be dispensed with in our day, for any length of time at least, it would be to the profit of the boat owners, and certainly much to the comfort of the public, if Messrs. Small & Hatheway could arrange to

have the forward saloon on deck spread comfortably as a dining room. This, we think, could be done without any great inconvenience, as the hour for dinner comes generally when the *Empress* is cutting her way smoothly through the beautiful basin of the Annapolis River.

On the wharf at Annapolis is to be encountered one of the most unpardonable nuisances. The train has been run down to the wharf to receive the luggage and passengers from the boat, and this is a great improvement; but just imagine the whole company having to scramble up into the cars with the greatest difficulty and even danger, for want of a step of about 8 inches high. At the stations the steps on the cars are easily reached, but on the wharf at Annapolis, where there is no station, and where the people take their places and deposit their parcels, it is extremely awkward. Gentlemen with long legs may easily manage it, but children, and ladies with long dresses, have a hard time. Then when it comes to mothers with babies, the scene is very touching. Those with satchels and travelling bags have courage enough to throw them on the platform first, and then scramble up or be pulled up after them; but mothers, as a general thing, have an aversion to throwing their offspring about, or lending them to strangers. If they put them on the platform, few things are more certain than that they'll roll over the steps on the other side, or topple down between the cars and crack their little cranium. Many, many hundreds have prayed that they may live to see the day when the Windsor and Annapolis Company will be able to procure a small portable step of rough boards which will enable travellers to take their seats for Halifax without such serious inconvenience as at present.

Another great discomfort is the want of suitable refreshment places. Between Annapolis and Windsor no arrangements are made for providing tea and coffee, and travellers must fast from 12 till they reach Halifax, about 8.30. What is more surprising is that at Windsor the train stops sufficiently long to enable parties to procure tea and coffee, if proper arrangements were only made for supplying it on the train's arrival. The Windsor Hotel is within 30 yards of the cars, and yet such is the lack of enterprise in the proprietor, that nothing can be had by passengers, however hungry or thirsty, and however ready and able to pay for it. The Windsor Hotel has never enjoyed a very good reputation, and it certainly will not be much improved under the management of its present proprietor. On one occasion we were among a party of travellers who applied for a cup of tea or coffee or milk. The Minister of Customs from Ottawa, and Cyrus Field, of Atlantic Cable fame, were present, and were anxious to procure tea or coffee; but instead of giving us what we asked for, or a polite or civil reply, the landlord treated us to a torrent of abuse, because we had not taken the trouble to telegraph to him from Annapolis how many cups of tea and coffee we wanted. He was determined we should not get anything, and of course carried his point. The tea kettle was filled with cold water, and the room full of passengers were sent off hungry and thirsty, while the landlord stood at the door with a red angry face, pulling his long reddish whiskers, and declaring that it served us all right, and guessing that the public would have to do as they were told if they wanted to get tea and coffee at his house. A live Yankee, under the same circumstances, would make a fortune in a few years, but we expect to hear daily of the collapse of our ruddy friend who has set himself so determinedly to punish that strange and whimsical creature, the travelling public. No doubt, as travel increases between St. John and Halifax, these and other drawbacks will be removed. Symptoms of the coming change are already visible. The enterprising little man who has lost his lower extremities, undertakes to provide sandwiches and lemonade and ginger ale, and the daily newspapers, and stumps up and down, out and in, to the amusement as well as the convenience of the passengers. We expect to hear of him knocking the wind out of the Windsor Hotel tyrant,

and starting a refreshment saloon for the supply of hot tea and coffee, on the arrival of each train.

In my next I shall give a sketch of Evangeline's country, and tell the touching story in prose.

PARADISE ROW, ST. JOHN, Aug. 26, 1870.

A SABBATH AMONG THE MOUNTAINS.

Mr. Editor.—According to promise, I make the attempt to compile a few jottings from my notes of travelling experience, in the hope that they may prove interesting to the readers of the *Record*. Of course I cannot tell you of all the events that have transpired since I bade farewell to the city of storms and rain and fog. Moreover, so many "wanderers" have illuminated the pages of "Down East" journals with sketches of the grand and wild scenery of the overland road to the Pacific, that it would be out of place for me to fill up your pages with a minute description of what must be already printed upon the minds of many, if not all readers of the *Record*. In view of this, I shall confine myself to a short account of "a Sabbath among the Rocky Mountains." Having learned by dint of enquiry that there was a Presbyterian Church organized, and a neat house of worship erected in the little town, or, more correctly speaking, village, of Rawlings, and no regular gospel preaching in the place,—understanding also that we should arrive there late on Saturday night, and not being particularly in love with the idea of travelling on the Sabbath day, I determined (D.V.) to do a little missionary work, and halted for the purpose of carrying out my design. Matters were pretty much as represented. There were a few, though very few, zealous christians in the place. Two Elders had been ordained to look after their spiritual interests in the absence of a regular minister. Only some three sermons had been preached in the town during twice as many months. A small Sabbath school was in running order, superintended by one of the Elders. But, notwithstanding those signs of progress, spiritual matters were in a very dilapidated condition. The proprietor of the Rawlings Hotel was a Presbyterian in sentiment, and his wife a church member. He undertook to give notice of services morning and evening; but, though he kept his word to the full extent of his ability, or at least *intention*, the attendance upon morning service was very small. After the Sabbath school was dismissed, I determined to see what could be done in the way of gathering a larger audience for the evening service, by going around to the various houses and giving a special invitation to each. An account of my experience while so engaged may be interesting to dwellers in the church-going Sabbath-observing East. Wending my steps to one end of the only street in the village, I saw a respectable looking man busy building a wing to his house. Approaching with the usual salutation, I announced that we purposed holding Divine Service in the church over the way at 7½ o'clock this evening, adding that we would be well pleased to see him present, and clinching all by expressing a supposition that he would have finished his day's work before that time. A smile while giving this gentle reminder of his violation of the Sabbath sanctity, prevented him from getting angry at a stranger's interference with his rights, and I obtained his promise that he would try to come. "All right," I answered, "if you keep that promise, you shall be pretty sure to file an appearance, for a man can do almost anything he tries to do." Nothing extraordinary happened until I had left my invitation at several other houses. At length I entered a store, the door of which was standing invitingly open, and the obliging owner of which was in his accustomed place behind the counter. I saw that he was inclined to put me off with an answer like that which some others tried to dismiss me with, and which left him free to attend or not, so I

added, with the most natural air imaginable, "Do you think you will manage to be present?" I had asked this question several times before, and now I was getting used to it. But the answer was a new one, "No, I am afraid not. I belong to a society which holds its meetings on Sunday evenings, and I think I must go there,—but there are two young men helping me in the store who will probably meet with you,—I shall give them your notice and invitation." My curiosity is not largely developed, but it was aroused to discover what society could there be whose meetings were more important than those of the Church of God. With an Eastern man's privilege of questioning, I proceeded, "May I be so bold as to ask the name of your society?" Though I half suspected what the answer would be—indeed that was the reason why I asked the question—still the answer came like a thunderbolt—"The Fenian!" You can fancy how I felt. There was I, fresh from beneath the Old Flag's folds. I had just been reading about the last raid into Canada. I had been in Ontario when the raid of '66 took place, and imbibed some of the spirit of *love* (?) towards the robbing murdering gang that the circumstance was calculated to produce—and there was a live Fenian standing before me and coolly declaring his preference for a meeting of that association to a gathering of the Church of God. I couldn't trust myself to speak for a moment or two, and I fear his Fenianship must have noticed my look of blank astonishment. The next thought was one of anger; but I had recovered my self-possession, and of course saw the absurdity of getting into trouble at that time and place by giving expression to my views. America is a free land—every man enjoys the liberty of speech: but it is often very wise to enjoy that liberty in a quiet way. So, having due regard to consequences, I bade my friend a polite good afternoon, and went on my way rejoicing, perhaps, but wondering a good deal more. After calling at a few other houses, I reached a billiard saloon. The question was, "Shall I go in here?" My better angel whispered that I should not pass any by, and in I went. Several games were going on, and matters generally looked rather blue; but I made my business known, and started off upon the path of duty. Ere long I reached a gambling and drinking house—a little nearer to my idea of hell than any place that I have ever seen. In addition to the usual drinking surroundings, there were tables set for cards, and around one of these were gathered five of the most degraded looking specimens of mankind that I have ever put my eyes upon, and among the first words that struck my ears—garnished by the usual oath—were, "*Play away, can't you.*" I was prepared for something *hard* before I entered, but the spectacle made me feel worse than I can explain, and put an end to my invitings for the day, though I left my notice there as well as in the other houses at which I called. Those poor wretches needed it more perhaps than all the others. I would not have you fancy that all the inhabitants of Rawlings are of the classes above described. There are some excellent persons in the place. There is a church organized, and Sabbath school in full operation. There were also, upon the Sabbath alluded to, some strangers from Boston, who had formed part of the great Pullman excursion party, and whose religious principles caused them to detach their car from the train and lie over on the Sabbath day. A very intelligent company they formed, and added much to my pleasure during that long-to-be-remembered Sabbath day. Three creeds were represented by the party, Unitarian, Baptist and Presbyterian. All attended service in the church; and while I was out beating up recruits for the evening worship, they were in their splendid palace drawing-room car, singing sacred songs, reading the Word of God, and the Collects and Prayers of the Episcopal Church. Why does our church not bring more prominently before her children's minds, the admirable compilation known as Prayers for Social and Family Worship? A copy should be in the hands of all our people, and then, when far away from home, they would not be compelled to turn for the language of Social Prayer to the pro-

duction, or more correctly, the Prayer Book adopted by another church. We keep away from all approaches to a Liturgy with such religious horror that many of our people scarcely know that the church has prepared a Manual of Prayers and religious exercises for the use of her children when far from the house of God.—and the consequence is, that they get hold, under such circumstances, of the admirable "*Book of Common Prayer*," and come back to their native land half Episcopalianized.

The Indians had made a raid in the neighbourhood of Rawlings, stolen a horse from one man, and chased some others into town, some time during the previous evening. Forty soldiers of the detachment stationed at this point were ordered out in pursuit on Sunday afternoon. The inhabitants were considerably excited; still, a good congregation assembled at the evening service. I mean good for that portion of the world. Some among the number were men whom I was informed, had not entered the house of God for five years. All listened with marked attention to the simple exposition of the life-giving Word, and I bade farewell to kind christian brethren with the assurance that my Sabbath spent in their lonely little town amid the grand old mountain ranges, had not passed away altogether unimproved. In conclusion, I may state that if you don't think these hurried jottings are fit to publish in the *Record*, you may put them in the stove; while I shall still remain,

Yours, &c.,

J. R. THOMPSON.

FROM HALIFAX TO OTTAWA.

In the June article of this diary, it is stated that at the Portland Railway Depot "I made the strange discovery that I had lost money by buying a through ticket from Halifax to Montreal, inasmuch as a discount of ten per cent is allowed on tickets bought at the Portland Station." On my return to Halifax in June, I brought the circumstance to the notice of G. P. Black, Esq., the agent; and also the fact that I had been charged at Montreal for my return journey over the same line and by the same boat, only \$11.50, instead of the \$15 I had paid at the Halifax office. He courteously requested me to write a note on the subject and that he would investigate. He has written me within the last few days, and informs me that I am quite mistaken about what I stated in the June number. I regret exceedingly that I should have made any mistake, and though I do not understand how I could have been deceived, yet Mr. Black's word on the subject is quite sufficient. As to the other point, he says that the Halifax agency has nothing to do with the rates from Canada to Halifax. At the same time the travelling public would like to know the reason why it costs more to travel between Halifax and Montreal than between Montreal and Halifax.

A CITY MINISTER AWAY FROM HIS CHARGE.

MEETINGS OF THE PRESBYTERY OF HALIFAX.

ST. MATTHEW'S CHURCH, HALIFAX, }
 June 8th, 1870, at 3 o'clock, P. M. }

At which place and time the Presbytery met, and was constituted. Sederunt: Rev. George M. Grant, Moderator, John McMillan, John R. Thompson, John Campbell and William Thos. Wilkins, Ministers; J. J. Bremner, John Taylor, and John Smith, Esquires, Elders. The minutes of last meeting were read and sustained.

Mr. Thompson laid on the table an extract minute of Session held in Richmond Sunday School Room, April 7th, 1870, which meeting was constituted by Rev. Mr. Thompson, Moderator, with whom were present Messrs. M. Lindsay, J. J. Bremner, W. G. Pender, and John Smith, M. D., Elders.

“*Inter alia*, on motion by Mr. Lindsay, seconded by Mr. Pender, it was unanimously resolved that Dr. Smith be elected to represent the congregation of Richmond in the higher Courts of the Church, and the acting Secretary was instructed to hand him a certificate of his election, in due form.”

Extracted from Minutes of Session.

(Signed)

JOHN R. THOMPSON,
Moderator, and Clerk pro tem.

The Committee appointed to arrange for supply to Richmond and North West Arm reported that, after due diligence used by correspondence and otherwise, it is recommended to engage the Pulpit services of Rev. Hugh McMillan on Sabbath mornings at Richmond, and the evenings at North West Arm,—Rev. John Campbell consenting to undertake such visitations or Pastoral duties as may be required on week days at Richmond, and Rev. Geo. M. Grant the like services at North West Arm. Report adopted and recommendations acceded to.

Mr. Thompson reported on the state of religion within the bounds. Report approved and ordered to be transmitted to the Synod.

Mr. Wilkins reported verbally as to the state of religion within the bounds of his charge. Ordered to be furnished in writing at next meeting.

The Session Records were then produced and attested as correct.

Members reported that collections had been made for the Synod's schemes, with a few exceptions—it being promised that these would be made before the close of the Ecclesiastical year.

In pursuance of notice given, Rev. Mr. McMillan tabled an overture to be transmitted to the Synod anent the great value of Presbyterial visits to congregations when practicable.

The Clerk was ordered to furnish Rev. Mr. Wilkins with an order on the Treasurer of the Presbytery's Home Mission Fund for \$90, and also to furnish a like order to Rev. Mr. McMillan for \$50.

The Rev. John R. Thompson, being now “ready to depart on the morrow” for his long and perilous journey across the Continent, the Moderator called on Rev. John McMillan to lead in devotional exercises, commending this Brother to the care of Almighty God. The Clerk was instructed to furnish Rev. Mr. Thompson with Extract Minute of his Ordination, and Presbyterial certificate attesting his marked success in this section of the Presbyterian Church.

ROLL OF PRESBYTERY.

<i>Churches.</i>	<i>Ministers.</i>	<i>Representative Elders.</i>
St. Matthew's,	Rev. Geo. M. Grant, <i>Mod. of Presbytery,</i>	J J. Bremner.
St. John's, Newfoundland,	Rev. Donald McRae,
Little River, Mu-quodoboit,	Rev. John McMillan,	William Killough.
St. Andrew's,	Rev. John Campbell,	John Taylor.
St. Paul's, Truro,	Rev. Wm. T. Wilkins,	Wm. McLeod.
Richmond and N. W. Arm,	John Smith, M. D.

DANIEL MCCURDY, *Presbytery Clerk.*

Constituted by leave of Synod. The Presbytery of Halifax met in St. Matthew's Church, Halifax, on the 30th of June, to make arrangements for the supply of the Pulpits of the city congregations on the following Sunday, which having been done, the Court adjourned with the Benediction.

DANIEL MCCURDY, *Presbytery Clerk.*

The Presbytery Room, St. Matthew's Church,
Halifax, 31st August, 1870. }

At which time and place the Presbytery of Halifax met *pro re nata*, and was by the Moderator constituted by prayer.

Sederunt—Rev. Geo. M. Grant, Moderator, Rev. Wm. T. Wilkins, and Rev. John Campbell, Ministers, and John Taylor, Esq., Elder. The Rev. John Campbell was appointed Clerk *pro tem*.

The Moderator stated that the object of his calling the present meeting was to endeavour to procure temporary supply for St. John's, Newfoundland, as the Rev. Donald McKrae had received and accepted a call from St. Columba Church in the Presbytery of Pictou.

The conduct of the Moderator in calling the meeting was approved.

Mr. Wilkins having been requested to proceed to Newfoundland to take the temporary oversight of the congregation in St. John's, explained, owing to church repairs and other matters in connection with St. Paul's Church, Truro, over which he felt it to be his duty to exercise personal supervision, that it would be very injurious to the best interests of his charge if he were ordered to proceed to St. John's immediately. After some further discussion, it was found to be impossible to grant supply in the meantime, and it was agreed to take no action in the matter till the first regular meeting of Presbytery.

The business before the Court being thus disposed of, the meeting was closed with the Benediction.

JOHN CAMPBELL, *Clerk pro tem*.

PICTOU PRESBYTERY.

A *pro re nata* meeting of the Pictou Presbytery was held in St. Andrew's Church, New Glasgow, on the 9th August, at which were present Rev. W. Stewart, Moderator, *pro tem*., Revds. A. Pollok, N. Brodie and W. McMillan. There was submitted to the meeting a letter of a joint meeting of the East and West Branches East River, offering a call to the Rev. D. McRae, of St. John's, Newfoundland, to become their pastor; also, a letter of acceptance from Mr. McRae, anent which it was resolved, that the Presbytery sustain the documents referred to, and appoint the Rev. W. M. Philip to preach at West Branch on Monday, 22nd August, to moderate in a call, and take all the steps necessary in such cases.

It was also agreed to instruct the Clerk to enter the following statement of opinion on the Minutes, at Mr. Brodie's urgent request, viz.: "That the call be drawn up for West Branch only, and that the East Branch be supplied by the Minister of West Branch, as long as the congregation of East River desires it, but that it be in the power of the East River congregation to have a minister for themselves, with the concurrence of the Presbytery, and any supplemental aid that may be needed to keep up the services there." (Signed) NEIL BRODIE.

W. McMILLAN, *Clerk*.

PRESBYTERY OF P. E. ISLAND.

THE Presbytery of P. E. I. met in the Session House of St. James' Church, on the 18th ult., and was constituted with prayer by the Moderator. There were present the Rev. A. McLean, Moderator, George W. Stewart and T. Duncan, Ministers; and Dr. Mackieson and John McLeod, Elders.

The minutes of previous meeting were read and sustained. The Rev. G. W. Stewart reported that he had fulfilled the appointment of Presbytery at Georgetown. On the subject of the *Presbyterian* newspaper, the committee reported that on account of the sickness of the Rev. Mr. Stuart, they were compelled to content themselves for the present with corresponding with the ministers of the several congregations, and urging, in the strongest terms, the necessity of immediate action in this matter. After some discussion, it was resolved "to appoint an agent to visit all the congregations within the bounds of

the Presbytery, to explain the claims of this paper, and to solicit subscribers." The following were appointed a committee to carry this resolution into effect, viz., Rev. T. Duncan, Dr. Mackieson and J. W. Morrison, Esq.

The subject of co-operation with the sister Presbytery was taken up and discussed, when it was resolved "that a committee be appointed to confer with the Presbytery of the P. C. L. P., for the purpose of concerting such measures as may give practical effect to this co-operation;" the committee to consist of Revs. Messrs. McLean, Stewart and Duncan, Ministers; and Dr. Mackieson, Elder. Intimation to be sent to the clerk of the other Presbytery.

The next meeting of Presbytery to be held on the first Friday of October, in the Session House of St. James' Church, Charlottetown, at 11 o'clock, a.m. Meeting closed with benediction.

THOS. DUNCAN, *Clerk, pro tem.*

REVIEW.

THE DOCTRINE OF THE TRINITY UNDERLYING THE REVELATION OF REDEMPTION. BY THE REV G. PATTERSON.

To the christian's mind, no theme can be more interesting and important than the subject matter of this volume. It is the comfort and light of his life: it is the star of his hope that sets not at death. The true christian, then, will read this volume with the feeling that a very valuable contribution has been made to Theological enquiry; and such of its readers as "care for none of these things" cannot lay it down without the conviction "that great is the mystery of Godliness."

The contents of the volume correspond with its title. The work consists of three parts, the plan of which is remarkably good, and the author's treatment of the subject is at once clear and comprehensive. He has opened the treasure of Revelation and presented his readers with precious truths "new and old:" he has gone far beneath the surface of the inexhaustible mines of God's word, and brought up gems of truth not observable by the hasty or thoughtless enquirer. Though there be no scarcity of books aiming at the same end as the one under notice, yet we know of no work on the subject that does not leave the labours of Mr. Patterson highly desirable and evidently necessary; for he has presented the important doctrine of the Trinity rather in its relation to a world of living souls, than to a Theological system; as connected with man's duties and his hopes, rather than of mere abstract speculation.

For the sake of order and definiteness, the author has divided the Scriptures into three parts, and considered them historically according to the time of their production.

Part first of the treatise is based upon the Old Testament. The leading idea in the passages quoted and expounded is the "fatherhood" of God, yet the author shows, in some more, in others less, clearly, that the Trinity, though apparently but incidentally introduced, form the sum and substance of them.

Part second is based upon the Gospels, wherein the "manifestation of the Son," with reference to His special work, is the centre idea, but around which the author succeeds in showing that the doctrine of the Trinity clusters and is closely interwoven, by distinct and definite references to the work of each of the *three persons*, in the redemption of man.

Part third covers the remaining portions of the sacred writings, and has the "manifestation of the Spirit" and its particular agency in man's redemption as its leading feature. But while frequent and special reference is made in this division of God's word to the completion of man's Redemption by the agency of the Holy Spirit, the author succeeds in bringing into due prominence the relation to, and work of, the Father and Son with the Spirit in the redemption of man.

The work gives evidence of great research, deep study, and a clear comprehension of the subject. Although such men as Dr. Sherloek, Calamy, Abraham Taylor, Horne and Simpson, have left valuable treatises on this important subject, yet, to the anxious enquirer, the earnest sincere student of the sacred writings, this volume will prove of very great value. It is a good treatise on a cardinal doctrine, and well worth reading and studying. We like the calm thoughtfulness, the entire freedom from learned pedantry, and the simple expressive language of the book. It abounds in passages displaying the discrimination of acute thought, and the charms of a high eloquence. And though all the passages quoted or referred to, may not convey to the reader's mind as clear an idea of the doctrine of the Trinity as they do to the writer's, yet we feel assured that the reader will in a great measure realize what has been the writer's hope, that his labours have not been in vain.

GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND.

MAY 25th.

HOME MISSION REPORT.

Dr. PHIN gave in the report of the Home Mission Committee, from which we extract the following:—"In their report to last General Assembly the committee had the gratification of stating that their total revenue during the year then ended amounted to £6745 3s. 7d., being £2162 2s. 5d. above the average revenue of the twenty-five preceding years—£1715 15s. more than the revenue of 1842, when the church had not been weakened by the deplorable secession of 1843—and £305 greater than during any year since the commencement of the scheme. The committee were not without fear that, after a year of such unprecedented prosperity, there might have come one of a different description. They are, however, thankful to report that such is not the case. The income of the year just ended has been—from church-door collections and parochial associations, £4761, 5s. 3d.; from donations, £170, 11s.; from legacies, £1922, 5s.; and from other sources, £416, 1s. 10d.,—in all, £7359, 3s. 9d., being £614, 0s. 2d. in excess of the preceding year, and £919, 0s. 2d. beyond the revenue of any other year. Since the accounts were closed, the committee have received from the Ferguson Bequest Trustees the handsome contribution of £300 towards the liquidation of the large debt on Milton Church, Glasgow, for the discharge of which the committee had become responsible. They have also ascertained that upwards of £200 have already been paid into their bank account for next year. While cherishing fervent gratitude to God for these renewed proofs of the growing interest of the ministers and members of the Church in home missions, the Committee feel bound to record their conviction that the Church is, as yet, very far indeed from having raised a sum in any degree commensurate with the home mission work to which she is called. A few months ago, the committee were led to anticipate a demand from Glasgow, and another from Dundee, with which it would have been quite beyond their power to comply. Being persuaded that the church extension contemplated in these two great towns is indispensable, they are earnestly desirous to have the means of meeting the expected applications from them. There are many other parts of Scotland which will speedily entreat the committee's aid, if the spiritual wants of the people are duly cared for. The committee therefore anxiously look at once for a great enlargement of the funds at their disposal, and for a vast increase of local efforts in the Home Mission cause. As an illustration of the lasting benefit which may result from a liberal donation in behalf of church extension, the committee would recall to the recollection of the Assembly that the late Miss Lucy Campbell, about the year 1845, bequeathed a large sum for church extension in the Highlands. After paying

many grants out of this legacy—including one of £100 to Peatoun, Craighrownie, in the course of the year on which they are reporting—the committee have still at the credit of this special fund £585.

“1. *Home Evangelisation.*—The primary object of the committee is still what was described by its first convener as ‘the excavation of the practical heathenism prevailing in our overgrown parishes.’ The evil of which the illustrious Dr. Chalmers thus spoke has not been abated, but vastly increased, since the time when he strove to awaken the Church and the nation to a sense of its magnitude. The committee have now forty-eight home evangelisation stations, and during the past year have voted to them £1272. The number in attendance at thirty-six of these stations (being all from which perfectly distinct accounts have been as yet received) was 5915; and in ten cases where the communion was dispensed there were 1373 communicants.

“2. *Preaching Stations.*—Under this head the committee place those stations for which no churches have as yet been provided, but which are occupied by ministers or licentiates who regularly preach in schools or halls. Each of these preachers has a distinct district assigned to him for week-day visitation; and the committee require him to officiate at his station during the hours of public worship in the parish church, and to have a separate Sabbath school. There are twenty-two stations of this class, to which the committee have voted £850, the local revenue being £912. The attendance is 4000, of whom 760 are communicants.

“3. *Church Building.*—While in such cases as these the committee have gladly assisted in the maintenance of public worship in schools and halls, they have constantly felt that additional church accommodation for the increasing population of Scotland was urgently needed, and that none of their stations had a satisfactory and permanent basis till furnished with a church. They have therefore made the most liberal response in their power to every application for a church building grant which seemed well founded. They have, since the close of last General Assembly, voted £937, 10s. for seven new churches. The sum raised by local efforts for these buildings is £5300; and the committee’s grants are not payable unless the fabrics are entirely free of debt and contain in all 3000 sittings.

“4. *Unendowed Churches.*—As the possession of a church without pecuniary encumbrance does not necessarily render a congregation independent of external aid for the support of its pastor, the committee are called to expend a very large proportion of their funds in grants to licentiates or ministers officiating in unendowed churches. During the past year they have voted £3184, 10s. to 82 labourers thus employed. The local revenue of the churches so supplied has amounted to £6999, their attendance to 22,742, and their communicants to 11,859.

“5. *United Highland Parishes.*—Another branch of the committee’s work is to aid in supplying united Highland parishes with public worship and pastoral superintendence. For eleven such cases the committee have voted £450. But for the interposition of the committee, the inhabitants of these parishes would have been without public worship on each alternate Sabbath, and the pastoral duty performed among them would have been very defective. The committee’s grants are made on these four conditions:—1st, An adequate population; 2ndly, a sufficient distance between the churches to be supplied; 3rdly, evidence that a considerable portion of the inhabitants adhere to the National Church; and 4thly, the assignment to the missionary of a defined district as the field of his week-day pastoral duties.

“6. *Temporary Missions.*—One comparatively small sphere occupied by the committee remains to be noticed—that of Temporary Missions, which, during last year, cost £101. The committee are persuaded that the expenditure was not in vain. They expect that these stations will be almost entirely self-sup-

porting, and of great advantage to the Church. One of the first-fruits of them was a contribution of £500 to the Endowment Fund from an English gentleman holding property in a district where a temporary mission was efficiently conducted. The object of this class of missions is to prevent the neglect of public worship at places in which the population, though generally small, becomes for a time so much increased as to require special provision of the means of grace.

“ During the past year the following churches formerly aided by the committee have been endowed—viz., Froickheim, with a grant of £25; Gartmore, £40; Inveriel, £35; Renton, £35; Rosehall, £25; South Church, Kirriemuir, £42, 10s.; Wells of Ythan, £40—thus relieving the committee's funds of the annual sum of £242, 10s. Skipness, on the Highland parishes branch, is now in court, and decree of disjunction and erection is expected shortly. This will relieve the committee to the further extent of £40 a year. That they are in need of the relief will appear from the fact that since last Assembly they voted £260 for the following new stations, viz.:—Elchies, Knoekando; Colliston, St. Vigeans (formerly conjoined with Auchmithie); Blackhill, Peterhead; Jamestown, Bonhill; St. Bernard's Church, Glasgow; and Brown Street Chapel, Blairgowrie. The committee also added ten stations to the home evangelisation branch, to which they allocated £300. Nothing can be closer than the connection between this scheme and the Endowment Scheme. The Home Mission prepares for the endowment, and the endowment completes the work of the Home Mission. Without the Home Mission, the Endowment Scheme would have a very limited field of operations, and without the relief afforded by the Endowment Scheme, the funds of the Home Mission would be quite insufficient to meet the spiritual destitution for which the Church is bound to provide. The relations of the two committees are as friendly as possible, and they afford each other valuable assistance and support. It is most cheering to contemplate the marked success of many recently endowed Churches which a few years ago, but for the Home Mission grants, must have been closed. They have now large and increasing congregations, and annually transmit munificent contributions to the schemes of the Church. With regard to the deliverance of last General Assembly, 'That the committee be instructed to consider the best means of uniting the energies of Scottish churches, in conducting measures of home evangelisation, and that they be empowered, if they shall see cause, to confer either with individual ministers or with accredited representatives of other churches, as to the best course to be pursued,' the committee have, from various causes, experienced not a little difficulty in proceeding to deal with it. They are fully alive to the vast importance of the subject thus remitted to their consideration, and they deeply regret the great waste of energy, in many instances, through the occupation of the same territory by rival Churches, agreeing substantially in doctrine and worship; but it is easier to see and lament this evil than to devise an effectual remedy for it. In order, however, that they may be placed in circumstances to deal more advantageously with the question, and in order to promote the general interests of their scheme, they would respectfully crave the General Assembly to empower the Home Mission Committee to obtain, through the Presbyteries, or otherwise, and further to enjoin all the Presbyteries and ministers of the Church to furnish to the committee, as soon as possible, full particulars—(1) Of the population of each parish within the bounds; (2) of the number of sittings supplied in parish churches, or in chapels connected with the Church of Scotland, in each parish; (3) of the sittings in churches and chapels belonging to other Christian denominations; (4) of the number (or an approximate estimate of the number) of sittings occupied in these churches; (5) of the number (or an approximate estimate of the number) of the population in each parish not attached to any Church; (6) of what steps are being taken to supply existing spiritual destitution. A list of the committee's stations is appended to this report. In the cases of all chapels with

large 'local or other revenue,' the committee made their grants after minute consideration of peculiar circumstances seeming to call for temporary liberality. The committee earnestly hope that the Church will not be weary in the great and good work of Home Missions, for in due season she shall reap if she faint not. Never had she a better opportunity than at present of promoting the glory of God and the highest interests of the Scottish nation. Prejudices which a few years ago seriously impeded her labours are now felt to be groundless. She may still have 'many adversaries,' but 'a great door and effectual is opened unto her,' and she may do much in fields as yet unoccupied, to turn sinners from the error of their ways, and the disobedient to the wisdom of the just. Her ministers and missionaries, if they are men of ability, zeal, and godliness, are cordially welcomed and attentively heard when publishing the gospel from house to house, and in the congregations of the people. With God's blessing on her exertions, she may thoroughly 'possess the land' as the National Church, and by enlarging the place of her tent and stretching forth the curtains of her habitation, may receive the increasing population of the country in which she has been established. If she thus break forth on the right hand and on the left, all her children shall be taught of the Lord, and great shall be the peace of her children; no weapon that is formed against her shall prosper, and every tongue that shall rise against her in judgment she shall condemn."

DEATH OF THE EARL OF HADDINGTON.

It is with very deep regret that we feel called upon to announce this morning the death of the Earl of Haddington, which took place in London late on Saturday night. His Lordship left Tynninghame House, East Lothian, for the metropolis, more than three weeks ago, and shortly after arriving in town was prostrated by a severe attack of erysipelas, which afterwards assumed an intensified form, and after an illness of about three weeks, he died on Saturday, as we have stated; happily, as we are informed, free from pain, and conscious up to the last. His death will, we feel sure, be deeply lamented by all who knew him in life. He was a man of a most genial and attractive nature, simple almost to boyishness in his disposition, and so characterized by gentleness and gentlemanliness of general character and demeanour that he was known only to be beloved by all who had personal relations with him. He took a deep interest in whatever concerned Scottish agriculture, and was much respected and greatly esteemed by agriculturists and farmers in the east of Scotland, with whom he came into frequent and often close contact. The interest of his Lordship in, and his love for, the Church of Scotland, is also well known, and were recognized by his appointment by the late Conservative Ministry as Lord High Commissioner to represent her Majesty at two successive General Assemblies (in 1867 and 1868). As our readers are well aware, the late Earl was in his political views a consistent and zealous Conservative.

It is not yet quite twelve years since Lord Haddington succeeded by the death of his cousin to the Earldom. Thomas, the ninth Earl, who died 1st of December 1858, was (in addition to his other titles) a peer of the United Kingdom as Baron Melrose; but as he died without issue, this peerage became extinct, and the Scottish honours devolved on his cousin, George, the tenth Earl, whose departure it is our sad duty to chronicle to-day. The family is, as is well known, an old Scottish family, and was originally a branch of the ducal house of Hamilton. Shortly after the accession of the late Earl he obtained a royal license to add Hamilton, which was the original surname of the family, to that of Baillie, assumed by his grandfather. The family has been well known in Scottish history, and several of its scions have been distinguished in various ways—some of them in connection with the Scottish Bench, and others for the

part they played in history on the side of the Covenanters. The first Earl of Haddington was Sir Thomas Hamilton of Priestfield, who was born in 1563, studied law in France, was admitted advocate in 1587, and soon distinguishing himself at the bar, was appointed a Lord of Session in 1592, by the title of Lord Drumcarn. After filling several public offices in Scotland he was in 1613 elevated to the peerage as Lord Binning and Byres, and on being appointed Lord President of the Court of Session in 1616, was created Earl of Melrose, a title which, with the approbation of the Crown, he soon afterwards changed, on the death of Sir John Ramsay, Viscount Haddington, for that of the Earl of Haddington. The ninth Earl of Haddington, predecessor of the deceased nobleman, was at one time Lord-Lieutenant of Ireland.

The late Earl, who was thus the tenth in succession to the Earldom, was a representative Peer of Scotland, to which he was elected in the year 1859. He was born 14th of April 1802, so that at the time of his death he was in his sixty-ninth year, and as he succeeded his cousin Thomas in December 1858, he had (as we have said) been Earl of Haddington for less than twelve years. In addition to the several titles and dignities already enumerated, his Lordship was Ensign-General of the Royal Company of Archers (the Queen's Body Guard of Scotland), and one of the Deputy-Lieutenants of the County of Haddington. He married in 1824 Georgina, daughter of the Venerable Robert Markham, Archdeacon of York, by whom he has issue living four sons and two daughters. The eldest of the sons, George, Lord Binning, is now eleventh Earl of Haddington.

NEWS OF THE CHURCH.

Expected Arrival of a Missionary.—The Home Mission Board has been informed that the Colonial Committee has accepted the services of the Rev. D. Macdougall, of Strathaville, Perthshire, to labour in the Maritime Provinces. He will probably reach Halifax about the end of September. Mr. McDougall has already had experience of Colonial work, having acted as missionary within the bounds of the Presbytery of London, Ontario, from 1864 to 1868, where he did good work and was highly esteemed. Though not at present in robust health, he promises to be a valuable accession to us.

Rev. Mr. Goodwill —*Extract from letter of Dr. Geddie to the H. and F. Record P.C.L.P.*—The arrival of Mr. Goodwill has been very cheering to me. He appears to be a man well fitted for the work before him, and has produced a very favourable impression here. I trust that God will recompense the Church of Scotland, which has sent so good a man to the mission field. May he soon be followed by others equally devoted to their Master's work. I regret that he is not better known in our congregations, for though he comes from another branch of the Presbyterian Church, we are one in heart and one in action here. Mr. Goodwill accompanied me in my visits to Tasmania and some other places, and perhaps his letters may contain fuller accounts of these visits than I can give you at present.

New St. Andrew's Kirk, Halifax.—We are delighted to see the rapidity with which the erection of this Church is progressing. When completed it will be quite an ornament to the south end of the city, and from the harbour the effect will be especially pleasing. The basement story, which is of solid substantial masonry, will be, when completed, the finest in the city. It is to contain several small class-rooms and session room, it is to be free from damp, as it is not excavated but *built*, and it is to be well lighted from windows on both sides. The body of the church also promises to be spacious and airy, and on the whole will be such a building as will reflect credit on all concerned in its

erection. But the point which must especially delight every one is this: when the church shall be completed on the first of May next, and the keys handed over to the Committee of Management, there will be no haggard visage grinning overhead in the form of a debt. It is to be a fine church, and, when thrown open to the christian public by the congregation, it is to be the property of the congregation, because they shall then have paid for it—it is to be free of debt. All these facts reflect the very greatest credit on the congregation, especially when it is considered that St. Andrew's is the smallest Presbyterian congregation in the city of Halifax. Faint whispers in confidential circles say a lady of the congregation has promised a presentation Bell, but of this we cannot speak positively. Success, we say, to this enterprising congregation. We bid them God speed. May they go on and prosper.

St. Andrew's Church, Pictou.—The Rev. Mr. Herdman's congregation, following the good example of Saltsprings, recently resolved to allow their pastor a few weeks of absence, in consideration of the long period of his ministry among them. On the score of health, we are happy to say, this step was unnecessary, but prevention is better than cure, and we trust the valuable life of the minister of Pictou may be long spared, and his services increasingly appreciated by his people.

We have also pleasure in recording that the Kirk Session of St. Andrew's, on occasion of a recent visit to Pictou of the Rev. D. M. Gordon, B. D., of Ottawa, presented him with a valuable Commentary, as a mark of their appreciation of his excellent service so kindly given on many occasions during his visits to his native town.

The Rev. John Gordon, B. A., minister of Ramsay, Ontario, has also been on a visit to his parents at Scotch Hill, and officiated, with much acceptance, in St. Andrew's Church.

Earlton and West Branch, River John.—There was a very large attendance of these joint congregations at West Branch Church, on Sabbath 14th ult., it being announced that their former respected pastor, Rev. W. McMillan, was to conduct service in both Gaelic and English. At the close of the services, Mr. McMillan expressed his great satisfaction in seeing the faces of so very many of his old friends, and once more joining with them in the worship of the sanctuary. At Earlton, it is understood that the two bodies are proceeding with the erection of a Union Church, to replace the present structure which is very much decayed.

St. John's Church, Albion Mines.—At a congregational meeting of this Church on Tuesday evening last, the Secretary and Treasurer of the Bazaar exhibited their accounts, which showed, that after paying all bills in connection with the enterprise, the debt on the Manse and Church, amounting with interest to upwards of £320, had been extinguished—a result which was received with heartfelt satisfaction. The congregation of the Albion Mines has only been in existence five years, and has had a fixed minister for only four years and eight months. It was originally an out-growth of the Rev. Mr. Pollok's congregation, and under his able and energetic management the church was built and started on an independent footing, with only a debt of £40. The Rev. W. M. Philip was inducted as the first minister of the congregation in December 1865, for whom a large and elegant Manse was erected within fourteen months, at a cost of about £500. This building and the church are now entirely free of debt. The stipend hitherto paid to the minister has been £187 10s. currency, of which £150 were contributed by the congregation and £37 10s. by the Colonial Committee. Intimation was given to the Home Mission Board at its meeting in June last in Halifax, that the supplement would be required no longer than to February next. At the congregational meeting

on Tuesday last, after the satisfactory state of the finances was announced, it was moved and unanimously agreed to, that the stipend of the minister from the end of next quarter shall be £200, and that from February 1871 the congregation should be entirely self-sustaining. It may be added, that had it not been for the great depression in the coal trade, during the greater part of the congregation's existence, the above result would have been attained a considerable time ago.—*Colonial Standard*.

Albion Mines.—We see from the Scotch papers of August 12th, that it is the intention of Lord Eife to present the Rev. Mr. Philip to the parish of Skene, Aberdeenshire, in succession to his brother, who has been presented to St. Clement's, Aberdeen. We also learn that Mr. Philip will accept the new charge, and will leave this Province about the end of September. His departure will add another to our too long list of important vacancies, and will occasion, we are sure, much sorrow among the people of his present charge. The Albion Mines congregation has done nobly ever since it was formed, especially of late years, when through hard times it lost many of its most valuable members. It has just succeeded in paying off the debt that was on the Manse, and has commenced the erection of a church at Westville. The people are deeply attached both to Mr. and Mrs. Philip, and will long remember them. While regretting their departure, we wish them a pleasant passage to old Scotland, and a happy future in the parish of Skene.

THE REV. W. M. PHILIP, Albion Mines, begs to acknowledge, with thanks, the receipt of \$4 for the Building Fund of St. Philip's Kirk, Westville, from "A Friend."

Pic-Nics.—ST. ANDREW'S, HALIFAX.—The St. Andrew's (Halifax) Sunday School held a pic-nic on the 30th at Grand Lake, a short distance out on the Nova Scotia Railway. The weather was not very favourable, as the morning was overcast and some rain fell during the course of the day. But as every one, teacher and scholar, was in real earnest in determining that the pic-nic should be a success, the inclemency of the weather was but little felt. By the kindness of Mr. Nichol, on whose grounds the festivities were held, shelter was provided from the rain; and with ample provision, kind and attentive minister and teachers, together with a number of visitors, lay and clerical, the young people had one day's unmingled delight. The whole party returned home in the evening perfectly delighted with the enjoyment of the day, as may be supposed very tired, and fortunately without the slightest mishap.

ST. PAUL'S CHURCH, TRURO.—On the 19th ult., the teachers and friends of the Sabbath School in connection with St. Paul's Church, Truro, gave their scholars an excursion to Hopewell in company with the Sabbath Schools connected with the congregations of Dr. McCulloch and Rev. Mr. Dimock. A special train conveyed the united schools to and from Hopewell, at which place they were joined by the scholars of Rev. Mr. McKinnon's Sabbath School; and thus augmented, the picnickers numbered about 600. The day was all that could be desired, the spot chosen admirably suited for the purpose, and the arrangements made by the several committees well adapted to secure the success which crowned their efforts. The baskets sent in, all well filled, and which were found, though many, quite necessary to meet the demands of appetites sharpened by the exercise of running, swinging, jumping, &c., in the various games and for the prizes provided, might give some idea of the amount of provisions consumed in even a short campaign by the French and Prussian armies, of whose movements we hear so much just now. After spending a most delightful day, the scholars from Truro and their friends, cheered heartily by those whom they left at Hopewell, started for home about 4.30 P.M. Vocal music, sacred and secular, enlivened the drive home in the cars; and just as the shadee

of evening were falling, the train steamed into Truro station, the children heartily singing "Auld lang syne" and "God save the Queen." Much regret was felt, by the Sabbath School of St. Paul's Church at least, that the scholars of St. Columba's did not meet them on the grounds as well as those of Mr. McKinnon's school, the intercourse with whom was nevertheless very much enjoyed.

ST. STEPHEN'S CHURCH, N. B.—The pic-nic which was to have taken place on Wednesday last, but was postponed till fine weather, came off yesterday on Partridge Island. The first boat left Reed's Point at 10 A.M., and took about 250 children and teachers, and a few friends. By the kindness of Capt. Tapley, the whole party were carried around the island and landed very easily and pleasantly at about half-past ten. The boat again left the floats at 12, and took out at least 250 more, consisting of the parents and friends of the scholars; and again at 3 o'clock not less than 400 people left the city for the island, making in all about 1,000. The weather was exceedingly fine, the water smooth, and the breeze light and refreshing. At 12 o'clock the teachers supplied an ample luncheon for upwards of 250 children. A number of foot races were run and sharply contested by the boys, to whom prizes were given. The archery was very successful. The ladies' prize (a handsome card basket) was won by Miss Grierdon. The gentlemen's prize (a valuable opera glass) was carried off by Mr. A. Dodge. The *General* returned twice to the city deeply laden with the well satisfied excursionists. The best thanks of the committee and teachers of the Sabbath School are due, and we are requested to express them, especially to Mr. and Mrs. Wilson, whose house was thrown open, and a general welcome given to all interested in the success of the pic-nic. To the Mayor and Dr. Harding, who kindly granted permission to use the island, the thanks of the committee are also tendered. The different families on the island contributed in a great way to the success of the pic-nic.

NOTES OF THE MONTH.

THE absorbing subject during the last month has been the war in Europe. Information comes to us in daily telegrams, which are both heterogeneous and contradictory. The grains of truth have to be sifted out of a mass of chaff. The Prussian army has driven the French past their second line of defence, and is now within a hundred miles of Paris. The carnage of one month's fighting is so awful that one trembles to put it upon paper. The beautiful plains and vine-clad hills of France are a ghastly sepulchre. Both sides have suffered, but Prussia has the consolation of victory. It is awful to contemplate such destruction of human life for nothing but the gratification of a few ambitious plotters. Spurgeon says: "They should be allowed to fight it out themselves, and that he would be willing to hold their coats;" and he is not far wrong. Yet the people are also to blame. National jealousy should never be fanned by the organs of public opinion. All men are brothers in nature and in interest. Such is the teaching of scripture and common sense. The god of this world blinds them to the voice of affection and truth, and they are rewarded by hecatombs of slain, oceans of tears, and miseries that can be felt but not portrayed.

There is no sign of intervention on the part of other Powers. The time has not come; for France still burns for the fight. The war prematurely arrested now would only burst forth afresh in a short time. The passions of two great nations are on fire. Such heat is more easily awakened than allayed. Both France and its dynasty appear to better advantage now than three weeks ago. Our interest in the matter is very pressing and important. Our government has pledged itself to maintain the neutrality of Belgium, and that must

be a difficult matter if the war continues. Even now the heavy fighting seems to be on the Belgian frontier. If Great Britain should be involved, we shall be seriously affected. Our very existence as a British colony will be in danger.

A CORRESPONDENT of the *Times* graphically describes the declaration of Papal infallibility. It was a great and awful blasphemy, perpetrated by five hundred men, whom the Christian world professes to revere as its most learned and most venerable heads. They solemnly dishonored the King of kings. Amid booming of cannon, fumes of incense, and waving of handkerchiefs, they performed the farce of clothing a weak and frail old man with the attributes of deity. Would that their reverence were equal to their audacity! But a voice was heard just then that might have made them tremble. God thundered and lightened. Thus he warned those bold and irreverent performers to dread a voice mightier than that of all church conclaves, and a light that would flash from pole to pole and sweep away all the clouds of error—all the mists of superstition, from a much priest-ridden and distracted world. The opponents of the dogma were numerous and influential; of whom 88 openly voted against it; 62 voted against it with amendments, and 76 stayed away. They drew up a paper before leaving, in which they promise to carry their views to their several dioceses. All honor to them for their courage and consistency in a very difficult situation. They must have been proof against threats and flatteries. Their conduct proves that there is such a thing as conscience still left on the earth. It may have been the result of policy, but we are bound to give them credit for principle. The name of Archbishop Connolly appears among the *protestants*.

THE Scotch papers contain accounts of a final banquet in the front hall of the old university of Glasgow. The buildings have been sold to a Railway company, and the professors and students henceforth meet in the splendid new buildings at Gilmore Hill. Dr. Caird's speech from the chair is very chaste and beautiful. The theme was rich in historic reminiscences, and the prospect gorgeous with hope. The ancient hall in which they were met had for centuries witnessed scenes fraught with weal and woe to the country. Notwithstanding Dr. Caird's eloquent defence, we cannot view the conversion of these old halls into railway offices or such like as anything short of desecration. Remove the university by all means; but preserve such historic monuments. Such has been our past policy, and we are sorry to see learned and literary associations falling down and worshipping the prosaic and utilitarian mammon spirit of our time. Let them have fresh air, pure water and pleasing prospects; but we most earnestly hope that when walking among the shady groves and scenting the daisies of Gilmore Hill, some members of the *Senatus* may have grace enough left to miss old associations, and to know that genius is superior to gold, and large souls are more important to mankind than spacious drawing-rooms. It is very doubtful if the new retreat will ever nourish as much genius or learning or high principle as these old halls sacred to the memory of the noblest of the human race. The times are not remarkable either for learning or principle. Shallow thought and expediency prevail. Every year exposes the hollowness of our Christian pretensions. Upon the whole, we must view the final banquet and Dr. Caird's speech as the very artistic embellishment of a rather shabby transaction.

WHAT a feeling of thankfulness should occupy our minds when we hear and see such signs of a bountiful harvest. Never has there been such abundance on the earth. Thus God is merciful to us notwithstanding our great personal and social crimes. Let us acknowledge His goodness by timely humiliation and gratitude and benevolent lives. A. P.

[Since the above was received, telegrams have announced the probable termination of the European war, by the complete discomfiture and capture by

the Prussians of the French. They state that the Emperor is a prisoner, and his armies completely overthrown.—Ed. M. R.]

To the Editor of the Monthly Record:—

PERMIT me to mention that the sum of \$3 placed opposite River John congregation in the Foreign Mission account, should have added to it \$5.50, which latter sum is acknowledged in its proper place in the July number, and which, if it appeared along with the other, would make the amount collected during the past year \$8.50, not too large a sum certainly, but still coming nearer the mark than \$3.

Yours, &c.,

Manse, River John, 11th Aug., 1870.

ROBERT McCUNN.

RECEIVED, with thankfulness, \$5 for our Home and \$5 for our Foreign Missions, from Joseph Hart, Esq., of Baddeck, C. B. The above was an unexpected and hearty donation, which may the Great Head of the Church accept and bless.—Matthew xxv. 40.

A. W. H.

A SPECIALLY interesting letter from Mr. Robertson has arrived just too late for the present issue, but will appear in our next.

RESIGNATION OF REV. DR. MACDUFF, OF GLASGOW.—This reverend gentleman is the pastor of the second most influential congregation in Glasgow of the Established Church of Scotland, and has long been favorably known for his writings on religious subjects. It will take many in Scotland with surprise to learn that at a meeting of his office-bearers on the 5th inst., a letter was read from him intimating his resignation of the pastorate of the congregation. In his letter Dr. Macduff states that his resignation has been the subject of long and anxious consideration on his part, and has been induced by the success of his writings, suggesting another mode of service in the cause of Christ. The announcement made to the session was received with deep regret, but the explicit terms in which the Doctor expressed his resolution forbade any attempt to lead him to alter his decision."

ACKNOWLEDGMENTS.

FOREIGN MISSION FUND.

Rec'd from H. A. Robertson, amount received at Parrsboro on the occasion of a lecture by him..... \$6.00
Do, do, at DeSable, P.E.I., £1 7 3
Do, do, New Perth, " 1 1 3

P. E. I. Cy. £5 8 6 18.08

\$24.08

JAS. J. BREMNER.

Treasurer.

Halifax, N. S., 7th Sept. 1870.

YOUNG MEN'S BURSARY FUND.

McLennan's Mountain Congregation. \$10.60
Salt Springs Cong..... 17.00
Charlottetown, P.E.I., Cong..... 9.00

RODERICK MCKENZIE,

Pictou, Aug. 31, 1870. Treasurer.

MISSIONARY SERVICES.

Paid Rev. Mr. Stewart..... \$40.00

RODERICK MCKENZIE,

Pictou, Aug. 31, 1870. Treasurer.

PRESBYTERY CLERK'S FEE.

R. Hill and Cape John Kirk Session.. \$4.00
McLennan's Mountain Kirk Session. . 4.00

W. McM., Clerk.

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

Previously acknowledged..... \$16.00
A Friend..... 4.00
G. P. Mitchell..... 20.00

CASH RECEIVED FOR "RECORD."

John Gray, Providence, Rhode Island \$0.82½
Don. Matheson, L'Ardoise, C.B., for D. J. Graham, J. McKay, and A. McLeod, 63½ cts. each..... 1.87½
Ken. McKenzie, North Shore, Wallace, per Rev. Jas. Anderson..... 0.63

W. G. PENDER, Secy.

Employment Office, Halifax, }
September 6, 1870. }