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VOLUME XXV.

NUMBER XII.

THE
MONTHLY RECORD,

—OF THE—

CHURCH OF SCOTLAND,

—IN—

NOVA SCOTIA, NEW BRUNSWICK

—AND—

ADJOINING PROVINCES.

DECEMBER,



1879.

PICTOU, N. S.:

PRINTED AT "THE COLONIAL STANDARD" OFFICE,

1879.

Extracts from Rev. G. W. Spratt's report of Church matters in Ontario.

On the 10th I met at Toronto, in accordance with previous arrangement, the Foreign Correspondence Committee of the Presbyterian Church in Canada in connection with the Church of Scotland, and other leading members of the Church to whom intimation had been sent by the Convener. There were present the Rev. Messrs. Lang, Dobie, Watson of Thora, Campbell, Hutcheson, and Galbraith, Judge Miller, of Milton. T. McLean, Esq., of Toronto, and from twenty to thirty other representatives of congregations, some of whom had come long distances. Our conference lasted seven hours, and turned upon the condition of the Church, the Union, the hardships which they had suffered owing to the legislation in Ontario, and the prospect of assistance from home.

State of the Church.—In Quebec and Ontario there are 12 ministers not in the Union and 36 congregations. Several of the ministers have, from various causes, demitted their charges, but continue to officiate as missionaries. All who were in the Church before the Union receive grants from the Temporalities Fund. The congregations are chiefly in the country; and the number mentioned includes the smaller stations and minorities who declined to enter the Union. A large proportion of the number are Highlanders.

It is a matter of deep regret to the minority that their brethren in Synod, before the Union was consummated, by adding largely to the list of beneficiaries, made demands upon the Temporalities Fund beyond the yearly interest. The result is that already £14,800 of the principal, which amounted to about £130,000, has been spent, and that with the sanction of both Church and State. The expenses of the lawsuit may possibly be allowed from the same source, and it is to be feared that this Fund, which was created with so much self-denial on the part of the clergy, and which might prove so great a blessing to the future Presbyterianism of Canada, will share the general fate of Church property in times of change.

Congregational Lawsuits.—Under the Act, as at present in force, there has been

a large amount of litigation in Ontario. Before the Union separate Acts were passed in the several provinces in which the Churches were about to unite. The legislation of Ontario bore hard upon minorities, and there seems at first to have been much doubt as to the effect of some of its clauses. It held all congregations to be in the Union, but that any of them might secede, provided that at a meeting regularly called, according to the constitution of such congregation, or the practice of the Church with which it was connected, and held within six months after the Union, it should be decided to withdraw by a majority of those who, by the constitution of the said congregation, or the practice of said Church were entitled to vote. There were disputes as to the mode of calling meeting, the practice of the Church, the constitution of congregation, and as to whether the majority was absolute, or only a majority of those who attended the meetings. Hence many bitter and expensive lawsuits. It was ultimately ruled that the majority required was an absolute one, and of course in all cases, minorities, whether they withdrew from the Union or remained in it, lost their share of the Church property. It was represented to me that there were cases where, with an undoubted majority against union, the property had been lost, and wrong done through legal technicalities, and that large sums had been spent in fruitless attempts to obtain redress. The London congregation, so far as I could learn the facts of the case, seems to have lost its property in this way. Several gentlemen present mentioned instances where the property had gone to those who had contributed almost nothing to it. The Rev. Mr. Dobie was authorised by the meeting to draw up a statement as to the wrongs considered to have been suffered in particular cases for the information of the Colonial Committee. That statement has been forwarded to me, and is now in the hands of the Convener. I took the opportunity afterwards of saying to some prominent members of the Union Church, that, in the interests of justice and of future reconciliation, these cases should be looked into by them, and any good ground of complaint removed.

THE MONTHLY RECORD,

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK AND ADJOINING PROVINCES.

VOLUME XXV.

DECEMBER, 1879.

NUMBER XII.

"If I forget Thee, O Jerusalem, let my right hand forget her cunning."—Psalm 137, 4-5.

"What think ye of Christ? whose son is He?"

Mathew XXII, 42.

BY REV. GEORGE MURRAY M. A.,
NEW GLASGOW.

Of all questions, this one concerning Christ is the most important; for eternal interests centre in and depend upon this inquiry. It has not only been the subject of fondest meditation among the members of the Christian Church in all ages; but has forced attention on the part of those who were arranged against the Lord Jesus, and denounced the work which He accomplished as the product of man's invention or credulity.

No other question has been more eagerly and repeatedly discussed both in and out of the Christian Church; and nothing shows more sadly and strongly the obduracy and apostacy of the human heart, than the opposition and rage manifested against the Lord Jesus when present in the world in human form—and against His person and work since His ascension to the Father's right hand.

How insignificant the character and life of the most profound thinkers, distinguished statesmen, and warriors, com-

pared with the person and work of the Lord Jesus.

With the roll of ages this influence expands and followers augment, whilst the power and renown of earth's mightiest sons grow less with the lapse of time, and are one day doomed to oblivion.

It matters little what our opinion is of those men who occupy a prominent place in the pages of history. The view we entertain of them does not necessarily influence our present peace and future hope.

It is different with our opinion of, relation to, and faith in, the Lord Jesus Christ.

Not only our happiness and peace in this life, but our everlasting well-being depend upon having Him as our Saviour from the guilt and power of sin.

Although man's present peace and future blessedness centre in and around the person and work of the crucified and risen Redeemer, how diverse the opinions that have been entertained of Him.

"When He came unto His own, His own received Him not." The world which was made by His own hands knew Him not. Some said he was John the Baptist risen from the dead, or Elias; others that He was a prophet. The Scribes and Pharisees through en

and malice denounced Him as a blasphemous pretender.

Although manifold views have been advanced concerning Christ, they may all be classified under one of these opinions. Some have asserted that the Lord Jesus was simply man; others again that he was divine—that His humanity was unreal—that his bodily form was but a shadow.

And there is still a third view, which is the belief the Christian Church, and which was clearly taught by Christ Himself—that He was God as well as man—that He was one with the Father—the Saviour of mankind—and the judge who will yet summon the whole human race before the tribunal of eternal justice, and utter the sentence fraught with endless bliss or woe to every soul.

Need we wonder that man in his feeble efforts to comprehend the mysteries of the God-head—in attempting to solve the mystery of mysteries, God in human form incarnate, should have signally failed and have arrived at results as far opposed as it was possible to entertain? Is not man himself fearfully and wonderfully made? How much has the research of ages left unknown concerning the human organism? Is not the union of mind and body as great a mystery to-day as it was in the dawn of Philosophy? Have we not in our own time schools of thought wholly at variance as to the essence of mind?

And if our knowledge of man is limited and imperfect; how much more so our knowledge of God; and how prone must the human understanding be to err when it attempts to deal with the mystery of the person of Jesus Christ which embraces the deity and humanity—the inexplicable union represented by the God-man?

Human thought, when trusting to its own illumination has ended by ignoring the humanity or Divinity of the Sav-

our's person. These are old errors, and to them all subsequent erroneous views can be reduced, although they may differ as to their mode of expression.

Modern objections against the humanity or Divinity of our Lord do not materially differ from either one of those false opinions which prevailed far back in the history of the Christian Church.

The arguments now advanced may be more subtle—more seductive and characteristic of the age in which they are urged; but on close examination it will be found that they are based upon the radical error that the Lord Jesus was purely and exclusively human.

Few, even of the boldest of infidel writers have ventured to deny the existence of the man Christ Jesus; although they have reverted to many ingenious devices to reduce Him to the rank of a purely human being. As a man they have paid the highest tribute to His moral excellence—have admitted His unequal greatness—His stainless character, but would fain rob Him of His Divinity.

Among the opponents of Christianity who could lay claim to high intellectual distinction, but one alone was so daring and infatuated as to relegate the historical narrative of the life and character of the Lord Jesus to the mythical domain.

But is there not a consistency in his bold scepticism, even though it would sap the foundation of all historical narrative, that is wanting in that infidelity which so far respects the testimony of former ages that it admits the reality of the personage of the Lord Jesus, but regards Him only as a moralist of unequalled purity, and worthy of the highest veneration?

How those who profess to be honestly in search of truth, who claim to be candid in their investigations and really desirous of arriving at conclusions based upon incontrovertible testimony, can go

to work and cut up the Scripture narrative, retaining what suits their purpose and rejecting as unreliable and fictitious those portions which clash with their favorite theories, is a hard puzzle to others who demand that the whole Biblical testimony concerning the Lord Jesus be accepted or none of it.

What consistency is there in this mode of procedure, which accepts the apostolical records so far as they relate to the life and character of Christ; but reject the account of His origin, mission and work.

It is painful to the followers of the Lord Jesus—to those who have felt the burden of sin—who have groaned beneath its crushing weight, to hear the Saviour reviled. But the fiercest onsets of infidelity, the boldest assaults of rationalism need not disturb, weaken or overthrow the Christian's faith.

The enemies of the religion of the cross are numerous; but their weapons hitherto have been directed as much against each other, and with as powerful effect, as against the Gospel and its Sun and centre the Lord Jesus Christ.

This question through its antiquity has not lost aught of its interest. Nor can it, so long as saved and unsaved sinners dwell on the earth.

It is not an inquiry of purely speculative interest; for it would matter little to the mass of mankind whether it received any attention; but a question upon which man's happiness in this life and endless bliss depend.

Let our first inquiry be: What think ye of Christ; the son of man?

Modern infidelity in the main admits the fact of Christ's existence, although it does violence even to His humanity.

It agrees with the Christian Church in asserting that Christ was the son of man; but denies His stainless purity, and refuses to see in Him one who was absolutely perfect. It however lauds the meekness, forbearance, generosity and self sacrifice manifested in His life—

and in eloquent language renders tribute to the inimitable excellence of His character.

Surely that life which compels even its foes to acknowledge its unequalled greatness, if not divine, must at least be possessed of goodness to which no other human being can lay claim.

Follow the Saviour from His childhood, until His death upon the cross and you cannot discern even the semblance of a stain upon His unsullied life.

What higher ideal of excellence and holiness can human thought conceive of than that which was manifested in the life and work of the Lord Jesus?

In early youth displaying a wisdom that astonished and confounded those who were regarded as the most learned of their age; and yet He sought not to be the companion of the wise and great. Despised and rejected of men; yet He clings to those who spurn Him with undiminished affection.

Possessed of superhuman power; yet He never exercises His boundless might in His own behalf. At His command the water became wine, and the few loaves and fishes increased until hungry multitudes were fed and twelve baskets of fragments remained; but He wrought no miracle to allay His own thirst, or appease His own hunger. At His bidding the stormy sea sank into a peaceful calm: but when the fierce wrath of men and devils assailed Him, He quells it not by that omnipotence which could have annihilated the hosts of earth and hell, He could have consumed, but He pitied—spared, and sought to conquer by love. At His command the dumb spake—the deaf heard—the blind saw—the lame walked—the leper was cleansed—the palsied frame felt even the glow of health—the most inveterate and incurable diseases vanished, and the dead were restored to life.

Yet He performed no miracle for His own comfort or relief. He sought by

the exercise of His supernatural power to benefit His suffering brethren and to extend the kingdom of righteousness, but not to gratify any selfish motive, or accomplish any selfish end.

Amid revilings, mockery, treachery and cruel injury, no resentment, no malice, ruffle the holy calm of His bosom.

When His disciples were eager to avenge the obdurate Samaritans who would not allow Him to enter their village, and in the spirit of retaliation would have them consumed by fire from Heaven, He severely reprov'd their revengeful intentions; as He also did the rash act of His impetuous follower who smote the servant of the High Priest.

Foully betrayed, falsely accused, unjustly condemned; yet not one angry word escapes his lips.

Even when His own sorrows were greatest and anguish sharpest, the welfare of His followers was uppermost in His mind.

And when nailed to the cross, mocked in His sufferings, deserted by His followers—forsaken by God—alone, terribly alone, dying by the hands of those for whom His life was spent; even then no bitter words are uttered against His murderers. He intercedes on their behalf: "Father forgive them for they know not what they do."

You may search the pages of biography and history from beginning to end, and among the learned, wise, great and good of our race, there is not one to be found, whose character does not seem dark, when compared with that of the Lord Jesus. The most saint-like of mankind seem vile when tried by the perfect standard of truth and goodness and love exhibited in the life of Jesus Christ.

As the dazzling brightness of the sun far outshines in glory and splendour the radiance of all the other orbs of the system of which it is the centre; so do the in-

comparable virtues reflected in the life of Jesus Christ, transcend the excellence and goodness of the most godlike of our race. Closely watched by the eye of envy and malice, yet no flaw was discerned in His character—not even the semblance of a stain rested upon the pure mirror of His soul. The accusation against Him was based upon the testimony of perjured witnesses. His cruel betrayer had the very best opportunity of watching His private life and observing any defect in His character. Could he have thought after he had proved traitor to his Master of the slightest wrong perpetrated by Him—of the faintest evil done by Him—of one sin darkening the holy lustre of His life it might have assuaged the fiery pangs of his avenging conscience. But the awful burden of his despair-producing, soul-damning guilt was that he had betrayed innocent blood.

Pilate before whom the Prince of Life was arraigned, shrank from pronouncing sentence upon the just one for whose blood an ignorant and infuriated mob thirsted. He had found nothing in Him worthy of death. In the person of the Son of Man, he was confronted with spotless purity. And our Saviour conscious of His sinlessness—that His life was one of absolute subjection to the will of God—of perfect and unbroken communion with His Father, could challenge His enemies to convict Him of wrong.

Well may the contemplation of that life which forces praise and admiration from those who would fain regard it as exclusively human cause the devout believer and ardent follower in rapt adoration to re-echo the sentiments, "Thou art fairer than the sons of men, altogether lovely—the chiefest among ten thousand, Thou art the Christ of God,"—the Eternal Son who should come into the world; "whom have I in Heaven

but Thee, and there is none on earth that I desire besides Thee."

Let our second inquiry be: "What think ye of Christ the Son of God?"

The Scriptures assert His Divinity, and He Himself therein affirms His oneness with the Father.

In Isaiah ix. 6, it is written; "For unto us a child is born, unto us a Son is given, and the Government shall be upon His shoulder, and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

The Angel who announced the conception of our Saviour to Mary, His Mother said: "and behold thou shalt conceive in thy womb and bring forth a Son and shalt call His name Jesus. He shall be great and shall be called the Son of the Highest.

The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee, shall be called the Son of God."

A great multitude of the Heavenly Host appeared on earth, heralding His birth in words fraught with bliss and life to a perishing world; "Glory to God in the Highest, on earth peace and goodwill toward men."

At this baptism the Heavens were opened unto Him, and the Spirit of God descended like a dove, and lighted upon Him, and His Father testified saying: 'This is my beloved Son, in whom I am well pleased,' a declaration which was repeated upon the Mount of Transfiguration.

When the Lord Jesus was dying upon the cross, then too did the Father proclaim to the world, by mighty signs and wonders that it was this only begotten and well beloved Son, who was enduring the shameful and agonizing death. The sun withdrew his light, the stars veiled their brightness, the fall of mid-night darkness obscured the noon-day radiance—the earth shook, the rocks were riven,

the graves were opened and resigned their long kept charge—the veil of the temple was rent in twain—the centurion and those with Him were compelled to exclaim truly, this was the Son of God!

The Son was conscious of His oneness with the Father.

"Believe me that I am in the Father and the Father in me, or else believe me for the very work's sake. I came forth from the Father and am come into the world; again I leave the world and go to the Father.

O Father glorify Thou me with thine own self with the glory which I had with Thee, before the world was. Holy Father keep through thine own name those whom thou hast given me, that they may be one, as we are.

Father I will that they also whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world.

His latest words were, "Father into thy hands I commend my Spirit."

Is there any escape from the belief that Jesus was very and eternal God which does not present insurmountable difficulties?

To admit the existence of Christ, and to extol his unequalled morality; and yet deny His Divinity is to entertain a belief founded upon irreconcilable ideas.

If Jesus Christ is not essentially God, then the meekest, tenderest, most compassionate, earnest, self-denying, self-sacrificing, the purest and best life that the world ever witnessed was a terrible delusion.

If conscious that His claims to Divinity were mere pretension, how tremendous the contradiction between His inner and outer life.

Will those who entertain such an awful belief regarding the Lord of Glory, explain how the greatest deceiver the world ever witnessed exhibited a life and maintained a character of unsullied purity and surpassing excellence.

If, on the other hand, it is said, that He was the victim of unconscious deception, that although a deceiver He was Himself more deceived than all others, how fickle, arbitrary and unreliable the certainty of human goodness? What sure basis of rectitude does man possess? Was that life which not only equalled the highest standard of goodness that was thought possible, but also revealed virtues greater than any of those hitherto witnessed by the world, the expression of a heart awfully deluded? If so, may not all other brave, honest, pure and good lives be mistaken as to their aim and destiny? But is there any earnest-minded one prepared to accept so fearful a conclusion. Can those who believe that there is a God of infinite power, wisdom and goodness, entertain the thought, that He should have created beings with aspirations, hopes and longings that impel them to seek communion with the One Eternal Spirit; and yet, that there is no sure way of appeasing the Divine thirst of the soul; no certainty of communion with Him for whom it craves?

Above all, can we believe, that He whom the Apostle designates the brightness of the Father's glory and the express image of His person, whom follower and foe have united in considering the most god-like of our race, went farthest astray—that His life was an unparalleled failure?

Nay rather, do not the truths of the Gospel seem more reasonable than such monstrous belief?

And doubtless they possess a power to satisfy the Heaven-born aspirations of the heart—to relieve the soul oppressed with sin and guilt which no other doctrine affords. They disclose to a perishing world the only revelation of God's love, that can inspire the fallen with hope and confidence—that can lighten and remove the burden of the sin-laden—lead back the wandering—bring near the sep-

arated—calm the wounded and troubled breast—and fill the penitent's heart with heavenly joy.

Let our concluding inquiry be; what think ye of Christ, the God-Man

Take away from the world the Saviour which the Gospel reveals, the God-Man, the only mediator between the Divine and the Human; and you remove the light of the Soul.

Let the celestial radiance of the Sun of Righteousness be withdrawn, and how awful and impenetrable the gloom, how terrible and overwhelming the darkness, that envelope the destiny of our race? now painfully mysterious, and so many how cruel and dire this life; and Oh! how appalling and terrific the darkness that shrouds the future?

Take away the Lord Jesus, and we know not but death and the grave and hell are forever victorious.

Deny His Divinity, and an awful and impassable gulf separates fallen, sinful man from the God of infinite holiness and justice. For, if Divine love and mercy have not bridged the fearful chasm, the sinner may shed rivers of tears; but he cannot thereby atone for evil done and guilt incurred; nor draw nigh to God believing that God will draw nigh to Him. Nay more, genuine sorrow and true repentance are only possible, when there is the assurance that grief for wrong committed will avail—that satisfaction can be or has been rendered—and that the injured one offers forgiveness and desires reconciliation. And where, O where apart from the Lord Jesus can apostate man find any proof or pledge that there is still mercy, forgiveness and love for him in the Divine breast? Where, save in the blood of Eternal purity shed for the remission of sins, is there any cleansing, any healing power? What, but the arms of boundless might and unflinching compassion stretched out upon the cross, beseeching as it were our rebel race to return to God, can assure the wanderer that his cry for restoration

meets with a ready and a gracious response ?

What save the voice of love and mercy sounding aloud from Calvary, and the triumphant declaration of the God-man, "and I, if I be lifted up from the earth, will draw all men unto Me," can impart true peace and holy joy to the heart longing for reconciliation to God ?

To those, then, who would take away Christ, the God-man, from a world estranged from God, and groaning beneath the curse of sin, the believer is ready to say ; ' let the sun be removed from the heavens, and let orb after orb go out until thick darkness veils the sky, and night as rayless reigns as that which brooded o'er the earth, ere God had said, ' Let there be light ' ; but, O, Seek not to take the Lord Jesus, the Sun of Righteousness away from my soul ; for my only hope of acceptance in God's sight—of restoration to Divine favour and Life Everlasting is through the incarnation, humiliation, obedience, sufferings, death, resurrection and intercession of God's only begotten and well beloved Son, who was wounded for my transgressions, bruised for my iniquities, upon whom was the chastisement of my peace and with whose stripes I am healed, who loved me and gave himself for me, and redeemed me by shedding his own precious blood.

THE SUPPLEMENTING FUND.

The annual meeting of the managing committee of the Supplementing Fund was held in St. Andrew's Church, New Glasgow, on the 8th of Oct., at which were present Rev. C. Dunn, Conv., Revds. W. Stewart, J. Fitzpatrick and W. McMillan, and Hon. James Fraser, J. F. McDonald, D. A. Fraser, J. Sutherland, D. and A. McGregor, Peter and John Campbell, Esqrs.

The minutes of last meeting were read and sustained. There were also read, extracts from the report of the Col. Com. anent the present and prospective relations of the Church at home, with the

Church of Scotland in the Maritime Provinces, with which members expressed entire satisfaction, and from which the church takes great encouragement.

The Convener stated that the funds were invested as was deemed safest and best by experienced business men, yielding five per cent. in the meantime.

Resolved, to instruct the sub-committee to take charge of, and invest the fund of the Scheme to the best advantage.

Resolved, that the collections for the Supplementing Fund be taken this year as usual by Schedule.

The Secretary was instructed to write to the Hon. J. McDonald reminding him of the request of the managing committee with reference to one of the rules of the constitution of said fund.

Resolved, that, in order the sooner to collect the purposed sum for the Sup. Fund, and to aid the congregations contributing, a bazaar be held next summer, in New Glasgow, or wherever the committee may decide, and members with this in view, are respectfully urged to interest all concerned in the matter, and to use all proper means to make it a success.

Resolved, that the next annual collection be made at the usual time and in the usual way without any further notice from the Convener.

Agreed to hold the next annual meeting on the 2nd Wednesday of October 1880, the place of meeting to be at the discretion of the Convener.

W. McM.
Sec'y.

It should encourage those who have taken an interest in, and contributed to the Sup. Fund to know that the interest of the sum already collected, will amount to about fifty dollars per annum ; and will largely aid, with Home Mission collections, to supplement weak congregations. " A long pull, and a strong pull, and a pull altogether " will work wonders, let us try !

It is estimated that during the last 40 years the Church of Scotland, has contributed for religious purposes the sum of twelve million pounds sterling

The Monthly Record.

DECEMBER, 1879.

OUR FOREIGN MISSION.

As our readers are aware our yearly collection for the spread of the Gospel in heathen lands is given to the Revds. Messrs. Robertson and Fraser-Campbell. Mr. Robertson is labouring in Erromanga and is apparently a most useful and successful missionary. He has gathered in a church of fifty-two converts from heathenism, and has sent out a great many catechists or teachers, so that nearly every quarter of that island is regularly visited by some evangelist. Mr. J. F. Campbell is labouring with great zeal in India.

It is a matter of deep regret that neither Mr. Robertson nor Mr. Campbell find it convenient to send for insertion in our RECORD more frequent accounts of their labours. Our interest in their fields of labour would be much enhanced if we could print in our columns now and again minute accounts of their work. People never take much interest in what they know little about. If these gentlemen would favor our church with occasional letters instead of leaving us to search for them in other periodicals we have no doubt our contributions towards their respective missions could easily be doubled. It has been suggested that our church should undertake the entire support of the Rev. Mr. Robertson, and we have no doubt that if our Presbytery were unanimous in the matter the burden of his support would not be too heavy for us. For we are aware that a large number of our people are desirous of increasing their contributions towards the Foreign Mission. It is felt by many that our contributions towards the spread of the Gospel in heathen lands do not by any means reach the limit of our liberality or of our ability; and that our present efforts towards that object are scarcely worthy of our position and our traditions, as a church.

While however we would be quite willing to undertake the support of Mr.

Robertson if our Presbytery were of one mind in the matter, we believe that if it were possible to accomplish it, it would be more agreeable to the minds of our people to secure a missionary of our own and send him forth to labor in the foreign field. This is perhaps the best solution of the matter. Such a result would call forth much greater zeal and liberality. It would quicken our interest in the work, and is in all respects a consummation devoutly to be wished for.

In the event of our undertaking the entire support of a foreign missionary it might be shown that we are quite able to accomplish it. Our eight country charges could easily contribute at the rate of \$60 each a year, or say \$500, while Pictou, New Glasgow, Stellarton and Westville could average \$200 each, or in all \$1100 per annum. To show that this is not an exaggerated estimate we may state that some years ago Salt Springs contributed \$100, and some of the other country congregations \$50 or \$60.

MEETING OF PRESBYTERY.

The quarterly meeting of the Pictou Presbytery was held last month, in St. Andrew's Church, Pictou. There was a large attendance of members.

The call from the congregation of St. Andrew's Church, New Glasgow, to the Rev. George Murray M. A., was read and sustained. The bond for \$1000 annual stipend and manse was also approved off. Mr. Murray who was present signified his acceptance of the call, and his induction was appointed to take place on the 10th Dec. Rev. D. McKenzie to preach, Mr. McKichan to address the minister, and Mr. McMillan the people. Appointments were made for the current quarter as published elsewhere in these columns. Some discussion took place as to dividing the Presbytery into two, and constituting a synod. A committee was appointed in connection with this question. It is not however likely that anything will be done further in the matter, at all events until a Presbytery is constituted in P. E. Island.

The Rev. R. McCunn has resumed his annual course of lectures in River John. The subject of his inaugural lecture was "The wonders of the human frame."

Several new Elders were lately appointed in the congregation of Gareloch. This was rendered necessary by the fact that lately two of the members of Session were removed by death.

The Rev. Mr. Roddick is well pleased with his new home in the North West Territory. He preaches regularly at three stations. The country is fast filling up with settlers from all parts.

The Rev. Charles Dunn, Stellation, acknowledges with grateful thanks, from some anonymous donors in the Westville portion of his congregation, ten dollars for a Pulpit Bible, and ten dollars towards the Home Mission.

The Rev. Mr. Burnet of Ontario preached by request of the congregation, for four weeks, in St. Andrew's Church, Pictou. The Reverend gentleman won golden opinions during his stay. His oratory is highly commended, and in short his labours both in and out of the pulpit are spoken of in terms of the highest admiration.

OBITUARY.—We learn with regret of the death of William McDonald, Elder, Gareloch. Deceased was well known in this county, and was much respected for his hospitality, and the gentleness and piety of his character. For many years he acted as Elder in the congregation at Gareloch. A few months ago, Duncan Matheson another Elder of that Congregation was removed by death. He too was a post and pillar of the Church in his day. The loyalty to the Church of Scotland, and the zeal for religion of these good men will long be remembered in the community in which they dwelt.

At the quarterly meeting of the Presbytery of Pictou, held Nov. 26th, the following appointments were made:

ST. ANDREW'S CHURCH, PICTOU.

Sab. Dec. 14, Rev. Mr. McMillan
 " " 28, " " Fitzpatrick
 " Jan. 11, " " McCunn
 " " 18, Com-
 munion Sab. " Fraser
 (Rev. Geo. Murray to preach on Satur-
 day, 17th at 11 a. m.)
 Sab. 1st Feb. Rev. Mr. Murray
 " 15 " " " McCunn
 " 29 " " " Stewart

FISHER'S GRANT.

Sab. 14 Dec. (3 p. m.) Mr. McMillan
 " 28 " " " Fitzpatrick
 " 11 Jan " " McCunn
 " 1st Feb " " Murray
 " 15 " " " W. Herdman
 " 29 " " " Stewart

ST. COLUMBA'S, W. B. E. R.

Rev. Mr. McMillan every third Sabbath during the quarter.

GAIRLOCH.

Sab. 7 Dec. Rev. Mr. Dunn.
 " 28 " " " Stewart
 " 18 Jan. " " Stewart
 " 8 Feb. " " McKenzie
 " 29 " " " McCunn.
 R. McCunn, Pres. Clerk.

NOTICE TO SUBSCRIBERS.

The convener of the RECORD committee expects to issue the January number of the "RECORD of the Church of Scotland in the Maritime Provinces" about the middle of the month. All orders for the year 1880 should be forwarded as soon as possible. Old subscribers cannot expect to have their RECORD continued unless their orders are renewed.

Terms for 1880: Next year the price of the RECORD will be 25 cents a copy.

In order to encourage payment in advance.

We make the following offer: For every ten copies ordered and paid for in advance we shall forward an extra copy gratis.

CANADA PRESBYTERIAN CHURCH.

The Rev. D. McDonald of Cow Bay has been inducted to the charge of West Bay and Points, Cape Breton. Rev. George Lawson Gordon is now minister of Grand River, C. B., and Rev. D. McMillan of La Have, has been inducted as assistant and successor to the Rev. Mr. Wilson, of North Sydney.

A gentleman in St. John's Newfoundland, has given \$1200.00 for bursaries to students attending Dalhousie College and the Theological Hall, Halifax. The number of students attending theological classes in the Divinity Hall, Halifax, is this year fifteen. Last year the attendance was seventeen. The Rev. D. McRae has declined the call to Fredericton. The Rev. D. M. Gordon, B. D., Ottawa, reached home last month after an absence of six months. He travelled from the Pacific Coast by the Steekin River eastward to the Peace River and hence to Winnipeg in company with a party of engineers, surveying for the C. P. Railway. The last thousand miles to Winnipeg he travelled by waggon varied by an occasional ride on horseback. Mr. Gordon's health is completely restored. He speaks in terms of the highest praise of our Great West. We hope he will write a book and tell us all about it.

SCOTCH NEWS.

We learn from a Scotch newspaper that the Rev. A. W. Herdman, late of Pictou, administered the sacrament of the Lord's Supper in his parish church at Rattray. Three hundred and nine communicants partook of the sacred rite on that occasion, being the largest number present for many years.

The Rev. Mr. McRae lately suspended by the Synod of the U. P. Church, has been settled over the congregation that worshipped under the late George Gilfillan, of Dundee. He is now an independent, free from all denominational trammels. The Rev. John Campbell lately of St. Andrews, Halifax, is coming to the front as a fluent platform speaker.

It is said on what appears to be excellent authority, that in the city of Montreal there is a liquor store for every 150 of the population, including men, women and children, or one for every 30 male adults—an alarming state of matters. Chancellor Blake has been speaking out strongly in favor of prohibition, and the feeling is steadily growing that something must be done in the matter. It is said that in our own mining vilages a great deal of money is wasted in strong drink, to the great injury of our fellow countrymen.

The Presbyterian Church of Canada last year expended \$39,000 in the Foreign Mission Field, and \$43,000 in support of Home Missions.

The following statement of the number of copies of the RECORD taken in each congregation will be read with interest.

Stellarton 85	} Total,	185
Westville 100		
New Glasgow		121
Rogers Hill 83	}	104
Toney River & Cape John 21		
Pictou Town 51	}	102
Other districts in St Andrew's Con. 51		
Earlton 29	}	74
Falls 17		
W. B. R. John 28		
Salt Springs		69
McLennan's Mt. 46	}	62
Sutherland's River 16		
Barney's River 52	}	58
Glenalpin 6		
E. B. E. River		56
River John		50
Gareloch		48
West Branch East River		44
Cape Breton		43
Fisher's Grant		21
Ontario and Quebec		21
Vale Colliery		16
P. E. Island		11
Spring Hill		8
Other places		8
	Total,	1101

The above list is compiled from the publishers address' book, and is believed to be strictly accurate. Upon the whole

these figures are satisfactory. Considering the extent of our field our circulation is excellent, and will probably increase. Much credit is due to those who at much trouble and expense have acted as agents. We trust they will continue to act in the future as in the past. Unless a few energetic persons in each congregation are self-denying enough to collect the subscription price of the RECORD it would soon cease to exist. The Presbytery at last quarterly meeting resolved to continue the publication of the RECORD under the present management. Accordingly during the year 1880 it will be issued under the superintendance of a committee of Presbytery, consisting of the Revds Messrs McMillan, McCunn and Fraser, convener.

ACKNOWLEDGEMENTS.

RECORD 1879.

Hugh Ross, Poplar Hill,	1.50
M. McKenzie, 3 Brooks Caribou,	1.25
Hugh McLean, West River,	1.25
D. Balfour Westville,	24.80
Rev. Neil Brodie Ont.,	2.50
Mountjoy P. O. Quebec,	2.50
Rev. P. Galbraith,	8.25
Barneys River,	3.50
Glenalpin 78 and 79.	4.50
John McEachern, P. E. I.	1.50
K. Sutherland, Watervale, W. R.	2.20

COLLECTION ON THANKSGIVING DAY.

Rogers Hill \$8.40; Toney River and Cape John \$5.00; Saltsprings \$11.00; for Asylum for the blind Halifax.

Stellarton and Westville \$21.19, for Infants Home.

SUPPLEMENTING FUND.

COLLECTED BY ST. JOHN'S CONGREGATION, ALBION MINES, FOR THE SUPPLEMENTING FUND, IN AID OF THE CHURCH OF SCOTLAND, IN THE MARITIME PROVINCES.

Rev. Charles Dunn,	\$20.00
H. McKenzie,	4.00
Robert Cullen,	2.00
James W. Fraser,	1.00
James D. Conway,	1.00
William Campbell,	50
Charles Dunbar,	50
William Mundy,	50

James Elliott,	50
Hugh Holland,	25
Richard Davies,	25
Daniel Cameron,	1.00
Andrew Purvis,	1.00
William Ross,	1.00
James Stewart,	1.00
John Stewart,	1.00
John Douglas,	1.00
Daniel Hood,	1.00
John Muir,	1.00
Thomas Cameron, B. S.,	50
George S. Munro,	1.00
Sutherland Munro,	2.00
James A. Fraser,	1.00
Daniel Tupper,	1.00
James Hood,	1.00
Angus McKay,	1.00
Alexander Stewart,	2.00
John A. McDougal,	1.00
James Watson,	2.00
Alexander D. McKenzie,	1.00
Alexander Robertson,	2.00
Alexander McDonald,	1.00
John Fraser, E. Driver,	25
George Buchanan,	25
Daniel Sutherland,	2.00
Alexander Hays,	1.00
Alexander P. Fraser,	1.00
Kenneth Cameron,	1.00
Roderick McKay,	2.00
James Blackwood,	50
James McDonald,	4.00
Kenneth McDonald,	25
Robert Sutherland,	1.00
Daniel McBain,	25
Alexander Dunbar,	25
Lauchlin McKay,	25
John McKay,	25
Daniel Keith,	1.00
John Fraser,	1.00
James Keith,	10.00
George Coghill,	1.00
Mrs. Widow Fraser,	1.00
John McQuarrie,	4.00
Alexander Munro,	1.00
A. G. Grant,	1.00
James Fraser, (Drum'nd)	1.00
Daniel C. Fraser, B. S.,	1.00
John Bell,	1.00
Wm. Fraser, (Merchant)	1.00
Charles Holmes,	1.00
John Fraser, (Carpenter)	4.00
John McKenzie,	75
Jas. Fraser, Churchville,	1.00
Even Cameron,	1.00
Kenneth Urquhart,	1.00

John Murray,	2.00
	<hr/>
	\$104.00

Donald McQuarry	50
Hugh H. Fraser	1 00
Charles McQuarry	1 00
Mrs. Alex. Cameron	50
Kenneth McKenzie	25
	<hr/>
	\$10 75

**ST. COLUMBA CHURCH, WEST
BRANCH, EAST RIVER SUPPLE-
MENTING FUND, FOR THE YEAR
ENDING DECEMBER, 1878.**

SECTION NO. 1.

John McLean	\$1 00
Alex. McLean	75
Andrew Urquhart	1 00
Thomas Fraser	1 00
Roderick Fraser	1 00
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Alexr. Fraser	50
Charles Urquhart	1 00
Hector McLean	50
Norman McLean	50
Mrs. John Gray	1 00
Mrs. Daniel Gray	1 00
Hugh Gray	1 00
William Gray	1 00
William McDonald	1 00
Daniel Fraser	1 00
Hugh Fraser	50
Hector Barclay	1 00
Thomas Urquhart	75
Alex. Urquhart	50
Daniel Fraser	1 00

\$17 50

SECTION NO. 2.

Angus Cameron	\$0 60
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Daniel Urquhart	1 00
William Chisholm	1 00
Alex. Campbell	1 00
William Chisholm	1 00
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Hugh Chisholm	2 00
Angus Chisholm	50

\$9 10

SECTION NO. 3.

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John Fraser	1 00
James Fraser	1 00
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Alex. McQuarry	50
William McLeod	1 00
John Ross	50
Charles Fraser	50

SECTION NO. 4.

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Alex. McDonald	1 00
Alex. Fraser	1 00
Alex. McKay	1 00
Daniel McLean	1 00
John Fraser	1 00
Angus Gordon	75
Donald Fraser	1 00
James McKay	2 00
Hugh Fraser	1 00
William Fraser	1 00
Alex. Fraser	25
James Nelson	1 00
Thomas Fraser	1 00
John McLeod	1 00
Hugh Dunbar	1 00
William Gray	1 00
Daniel Gray	1 00
David Ross	1 00

\$22 00

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Robert Gordon	1 00
Duncan Fraser	1 00
William Russel	1 00
Donald McQuarry	60
John McInness	50
Hugh Matheson	40
David McKay	50
Robert Sutherland	50
Daniel Fraser	50
James Chisholm	50
Alex. McRae	1 00
David Graham	1 00
William Alexander	50
Donald McRae	1 00
John W. McKenzie	1 00

\$13 00

SECTION NO. 6.

William McDonald	\$1 00
James McDonald	1 00
James McDonald	1 00
Alex. Urquhart	1 00

John Urquhart	1 00
Duncan Matheson	1 00
Roderick McLean	50
Alex. McLean	50
Nancy McDonald	25
Mrs. Hugh Fraser	25
William Fraser	50

\$8 00

SECTION NO. 7.

William McLeod	\$1 00
George McLeod	1 00
Donald McLeod	3 00
William Matheson	1 00
Alex. McKenzie	1 00
Alex. McPhee	1 00
John Smith	50

\$ 8 50

8 00
13 00
22 00
10 75
9 10
17 50

Total \$88 85

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HUGH BAILLIE, JOINER, ESQ.,
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June	To cash paid for shingling roof of Manse	30.00
1873	To replacing bad boards and saddle boards extra	1.75
Augt.	To cash paid for cleaning and scrubbing two floors of Manse	1.30
1878	Sept. To cash paid Mr. James McKay, Elder, per order of meeting, being borrowed	14.26
1879	Augt. To cash paid for painting outside of building, plastering, repairing flues, &c., &c.	32.94

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Manse. Cr. \$ cts

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1876	By rent	28.25
1877	" "	27
1878	" "	25

\$80.25

North Earltown Manse, Nov. 28, 1879.

RECORD 1880.

Single Subscribers 25 cents. Each club of ten, will receive an extra copy gratis.

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Single subscribers 50 cents.

All communications to be addressed to the Convener.

REV. J. W. FRASER,
Scotsburn.

REV. J. W. FRASER, EDITOR MONTHLY RECORD.

REV. AND DEAR SIR,—We the undersigned Committee of Kirk Manse, North Earltown, wishing to give the congregation an account of its proceeds for the 3 years we had the management of it from the time Revd. Mr. McColl emigrated till in possession of our present worthy Pastor, Rev. Mr. McKenzie, as there are some in the different parts of the congregation who are anxious to know, we are also very happy to give them their required information, and we think the Church RECORD to be the most suitable for the purpose: if you will be kind enough to give it space in said C. S.

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