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VOLUME XXIII.

NUMBER IX.

THE
MONTHLY RECORD,
—OF THE—
CHURCH OF SCOTLAND,
—IN—
NOVA SCOTIA, NEW BRUNSWICK,
—AND—
ADJOINING PROVINCES.

SEPTEMBER,



1877.

PICTOU, N. S.:

PRINTED AT "THE COLONIAL STANDARD" OFFICE.

1877.

THE HOUR OF PRAYER.

My God, in any hour so sweet,
From blush of morn to evening star,
As that which calls me to thy feet—
The hour of prayer?

Blest be that tranquil hour of morn,
And blest that solemn hour of eve,
When on the wings of prayer unborne
The world I leave.

For then a day-spring shines on me,
Brighter than morn's ethereal glow;
And richer dews descend from thee
Than earth can know.

Then is my strength by thee renewed;
Then are my sins by thee forgiven;
Then dost thou cheer my solitude
With hopes of heaven.

Words cannot tell what sweet relief
Here for my every want I find,
What strength for warfare, balm of grief
What peace of mind.

Hushed is each doubt, gone every fear,
My spirit seems in heaven to stay,
And e'en the penitential tear
Is wiped away.

THE FOUR CALLS.

The Spirit came in childhood,
And pleaded, "Let Me in;"
But ah, the door was bolted
And barred by childish sin.

The child said, "I'm too little;
There's time enough to-day;
I cannot open;" sadly
The Spirit went His way.

Again He came and pleaded
In youth's bright, happy hour.
He called, but heard no answer;
For, fettered in sin's power,
The youth lay dreaming idly,
And crying: "Not to-day."

For I must have some pleasure."
Again He turned away.

Again He came in mercy,
In manhood's vigorous prime;
But still could find no welcome—
The merchant had "no time"
To spare for true repentance,
No time to praise and pray;
And thus, repulsed and saddened,
The Spirit turned away.

Once more he called, and waited,
The man was old and sad;
He scarcely heard the whisper,
His heart was seared and bad.
"Go leave me. When I need Thee
I'll call for Thee," he cried;
Taen, sinking on his pillow,
Without a GOD he died!

THE CHRISTIAN'S FIRM BANK.

BY THE LATE REV. LAUCHLAN MACKENZIE
LOCHCARRON.

I have a never failing bank,
A more than golden store;
No earthly bank is half so rich
How can I then be poor?
'Tis when my stock is spent and gone,
And I without a groat;
I'm glad to hasten to my bank
And beg a little note.

Sometimes my Banker smiling says,
Why don't you oftner come;
And when you draw a little note,
Why not a larger sum?
Why live so niggardly and poor.
Your bank containeth plenty,
Why come and take a pound note
When you might have twenty?

Yea twenty thousand ten times told,
Is but a trifling sum;
To what the Father has laid up
Secure in God his Son.
Since then my Banker is so rich,
I have no cause to bow;
I'll live upon my cash to-day,
And draw again to-morrow.

I've been a thousand times before
And never was rejected;
Sometimes my Banker gave me more
Than asked for or expected.
Sometimes I feel a little proud
I've managed things so clever;
But ah! before the day was gone
I've felt as poor as ever.

Sometimes, with blushes in my face
Just at the door I stand;
I know if Moses kept me back
I surely must be damned;
I know my bank will never break,
No, it can never fail;
The firm, three persons in one God,
Jehovah Lord of all!

Should all the banks in Britain break,
The bank of England smash;
Bring in your notes to Zions bank,
You'll surely have your cash;
And if you have but one small note
Fear not to bring it in,
Come boldly to this throne of Grace,
The Banker is within.

All forged notes will be refused,
Man's merits are rejected;
There's not a single note will pass,
That God has not accepted.
'Tis only those beloved of God,
Redeemed by precious blood
That ever had a note to bring,
These are the gift of God.

Though a thousand ransomed souls may say,
They have no note at all;
Because they feel the plague of sin,
So ruined by the fall.
This book is full of precious notes,
All signed and sealed, and free,
Though many doubting souls may say
There is not one for me.

Unbelief will lead the child,
To say what is not true;
I tell the soul that feels self lost,
These notes belong to you.
The leper had a little note,
"Lord, if thou wilt, thou can;
The Banker cashed his little note
And healed the sickly man."

We read of one young man indeed,
Whose riches did abound;
But in the Banker's book of Grace
This man was never found.
But see the wretched dying thief,
Hung by the Banker's side;
He cried dear Lord, remember me.
He got his cash, and died.

THE MONTHLY RECORD,

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK AND ADJOINING PROVINCES.

VOLUME XXIII.

SEPTEMBER, 1877.

NUMBER IX

"If I forget thee, O Jerusalem, let my right hand forget her cunning."—Psalm 137, 4-6.

ST. JOHN'S GOSPEL.

It this Gospel has given rise to a greater amount of criticism than any of the others, it has certainly received a larger amount of commendation than any of its companions. These commendations, so well deserved, reach over the whole range of literature. Origen calls it "the choice one of the gospels." Chrysostom describes it as "more elevating in its influence than all the harmonies of music." Jerome asserts that "John excels in the depths of divine mysteries." Luther places it in the foremost rank. Calvin declares that "while the others seek to describe Christ's body, John's gospel reveals his soul." Ernesti describes it as "the heart of Christ;" Heider, as "written by the hand of an angel;" Lange, as "the diamond among the gospels." Dr. Caesar, of Trarant, has made this Gospel a special study, and has just published a lucid and popular account of it, and an elaborate and carefully-prepared refutation of most of the hostile criticisms with which its authorship has been assailed. He concludes his useful volume by thus speaking of the Gospel, and quoting opinions in regard to it:—

"It is the plainest in speech and the profoundest in meaning. It is the Gospel of love, life, and light; the Gospel of the heart taken from the very heart of Christ, on which the beloved disciple leaned at the Last Supper. It is the type of the purest forms of mysticism. It has an irresistible charm for speculative and contemplative minds, and furnishes inexhaustible food for meditation and devotion. It is the Gospel of peace and Christian union, and a prophecy of that blessed future when all the discords of the Church militant on earth shall be solved in the harmony of the Church triumphant in heaven." The estimate of John's Gospel thus quoted is confirmed by the judgment of critics in all ages. It seems to us advisable to give one or two quotations in this

place in illustration of our statement; and from these it will abundantly appear how highly our Gospel has been esteemed. Augustine, whose words are not more appreciatory than beautiful, says: 'In the four Gospels, or rather, in the four books of the one Gospel, the Apostle St John, not undeservedly with reference to his spiritual understanding compared to an eagle, has lifted higher and far more sublimely than the other three his proclamation, and in lifting it up he has wished our hearts also to be lifted. For the other three evangelists walked, so to speak, on earth with our Lord as man—of His divinity they said but few things; but John, as if it oppressed him to walk on earth, has opened his words as it were with a burst of thunder, has lifted himself not only above earth and every sphere of sky and heaven, but even above every host of angels, and every order of invisible powers, and reaches to Him by whom all things were made, as he says, "In the beginning was the Word," &c. He proclaims other things in keeping with this great sublimity with which he begins, and speaks of the divinity of our Lord as no other person has spoken. He pours forth that into which he had drunk. For not without a reason it is mentioned in his own Gospel, that at the feast he reclined upon the bosom of his Lord. From that bosom he had in secrecy drunk in the stream, but what he drank in secret he poured forth openly.' Origen writes in equally laudatory language, and says: 'We may presume, then, to say that the Gospels are the first-fruits of all the Scriptures, and the first-fruits of the Gospels is that of John, into whose meaning no man can enter, unless he has reclined upon the bosom of Jesus.' Claudius, in striking and sublime phraseology, thus expresses himself: 'I love best of all to read in St John. There is in him something so perfectly wonderful—dusk and night, and the quick lightning throbbing through them! The sort clouds of evening, and behind the mass the big full moon bodily!

—something so sad, so high, full of presage, that one can never weary of it. When I read John, it always seems to me that I see him before me, reclining at the Last Supper on the bosom of his Lord, as if his angel held the light for me, and at certain parts would place his arm around me, and whisper something in my ear. I am far from understanding all I read, yet often John's idea seems to hover before me in the distance, and even when I look into a place that is entirely dark, I have a pre-sension of a great, glorious sense, which I shall some day understand, and hence I catch so eagerly at every new exposition of the Gospel of John.' Lange, in speaking of the significance and the spirituality of John's writings, and of the influence they have exerted in past times, expresses himself in equally appreciatory language, and says: 'John has exerted in all ages the mightiest influence on the course of the Church. This influence is far from being fully appreciated. In the ancient Church it found a concrete embodiment in the Johannean school, whose import is yet further to be understood. In the Middle Ages it was John who in his writings comforted and supported the Church, when under the corruptions of the hierarchy she was attempted to despair. And it has long since been perceived that the Gospel of John forms the culmination of the evangelic history, as theology will more and more acknowledge that John's type of doctrine forms the consummation of the apostolic theology.'" H. & F. R.

SELECTIONS.

HOW TO HEAR THE GOSPEL.


Rowland Hill paid a visit to an old friend a few years before his death, who said to him, "Mr. Hill, it is just *sixty-five years* since I first heard you preach, and I remember your text and part of your sermon. You told us that some people were very squeamish about the delivery of different ministers who preached the same gospel. You said, "Suppose you were attending to hear a will read, where you expected a legacy left you, would you employ the time in criticizing the manner in which the lawyer read it? No, you would not; you would be giving all ear to hear if any thing was left to you, and how much it was. That is the way I would advise you to hear the gospel."

Good advice, well worth remembering *sixty-five years*.

Dr. Judson thus wrote to a friend of the of trial: "So the light of your dwelling has gone out, my poor brother, and it is all darkness there, only as you draw down by faith some faint gleams of the light of heaven, and coldness has gathered your hearthstone; your home is probably desolate, your children scattered, and you a homeless wanderer over the face of the land. We have both tasted of both bitter cups once and again; we have found them bitter, and we have found them sweet too. Every cup stirred by the finger of God becomes sweet to the humble deliverer. Do you remember how our late wives and others clustered round the well-curb in the mission premises, at the close of day? I can almost see them sitting there, with their smiling faces, as I look out of the window at which I am now writing. Where are ours now? Clustering around the well-curb of the fountain of living water, to which the Lamb of heaven shows them the way; reposing in the arms of infinite Love, who wipes away all their tears with his own hand. Let us travel on and look up. We shall soon be there. As sure as I write and as you read these lines, we shall soon be there. Many a weary step we may yet have to take, but we shall get there at last. And the longer and more tedious the way, the sweeter will be our repose."

TEMPTED TO BE A CHRISTIAN.

A venerable lady in New York of the olden time, speaking of the influence which first won her heart to God, said that "Mr. Whitefield was so cheerful that it tempted her to be a christian."

"The preacher of the word," says Leighton, "be he never so powerful, can cast this seed only into the ear, his hand reaches no further; and the hearer, by his attention, may convey it into his head; but it is the supreme Father and Teacher above, that carries it into the heart, the only soil wherein it proves lively and fruitful" 

THE GENERAL ASSEMBLY.

THE PRESBYTERIAN CHURCH OF CANADA

THE MACDONNELL CASE.

After the General Assembly had received the letter of Mr. Macdonnell on Monday, the 18th inst., it was resolved to defer further consideration of the matter until Tuesday. On that day the case was happily disposed of in a manner which appears to give general satisfaction. At the opening of the session the Rev. Mr. Middlemiss, of Elora, Ont. moved a lengthy resolution, reciting the history of the case, and concluded by referring the matter to the Toronto Presbytery as desired by Mr. Macdonnell. The Rev. Dr. Proudfoot seconded the resolution. After some debate, another motion was submitted by the Rev. Dr. Cochrane, of Brantford, that a committee be appointed to confer upon the subject, and if possible, make a satisfactory arrangement. This was carried almost unanimously, and a committee was accordingly appointed. In the afternoon the committee presented the following report:—

“The committee appointed by the General Assembly with a view of presenting a basis for a settlement of the matter relating to Mr. Macdonnell, beg leave to report that they have ascertained from Mr. Macdonnell through a sub-committee that in intimating in his last statement to the General Assembly his adherence to the Confession of Faith, he intended to be understood as saying, ‘I consider myself as under subscription to the Confession of Faith in accordance with my ordination vows, and I therefore adhere to the teachings of the Church as contained therein on the doctrine of the eternity of the endless duration of the wicked, notwithstanding the doubts or difficulties which perplex my mind.’ The committee, therefore, unanimously recommend that this state-

ment be accepted as satisfactory, and that further proceedings be dropped.

(Signed.)

“JOHN JENKINS, D. D.

“Convener.”

The reading of the report was received with applause, in which the whole Assembly joined. Its adoption was moved by Dr. Topp, seconded by Dr. McGregor, when the whole Assembly testified its approval by a standing vote. A feeling of great relief ran through the Assembly at this happy termination of the matter. The members joined in a hymn of praise and in the offering up of prayer. Many were affected to tears, and so deep was the emotion which prevailed that the further transaction of business became impossible, and the Assembly adjourned on the motion of Dr. Topp.

COLLEGE REPORTS.

On Monday reports were presented of the Knox College, Queen's College, Morin College, Presbyterian College, Montreal, and the Ladies College, Brantford, all of which were satisfactory. The debt upon Knox College was stated to be \$13,000. Respecting the Ladies College, the Revs. Dr. Topp, Principal Snodgrass, and Dr. Waters spoke in highly complimentary terms of the institution, and a motion was passed that the Assembly express its interest in it.

THE SUSTENTATION FUND.

On Wednesday several overtures were laid before the Assembly on the subject of the Sustentation Fund. After considerable discussion the following resolution moved by Dr. Topp was adopted:

“The General Assembly, deeply regretting the fact that, notwithstanding the great strength of the Church, so many of our ministers should be inadequately supported, expresses its deep interest in the subject brought before it by the overtures now read and supported, and therefore appoint a committee to-

consider the whole subject, as also the best mode of accomplishing the end to be attained, and report at the next Assembly."

A variety of routine matters were disposed of, and the Assembly adjourned.

In the evening the Rev. Mr. Laidlaw, of Detroit, delegate from the Presbyterian Church in the United States, was formally received. The Home Mission Board was appointed. The reports of the Indians' Orphanage and Juvenile Mission Fund, of the Humbarries' Mission, and of the Committee of Revisé Records were read and received.

On Thursday, the 21st inst., a number of miscellaneous matters occupied attention. Among those was a report on the "Presbyterian Record," which showed the circulation to be 34,469, and the balance of assets over liabilities to be \$16.26. A motion for the formation of a new Presbytery for Lenark was referred to the Synod of Montreal. A resolution was adopted expressive of sympathy with the sufferers in the fire at St. John, N. B. After this the Assembly was engaged up to the hour of adjournment in the consideration of a memorial prayer for a larger infusion of the lay element in the Committees of the Assembly.

The debate resulted in the adoption of a motion to the effect that the names in the Assembly should be taken in a certain order, so that all members should have their proper share of representation on the committees.

A motion was adopted in favor of extending the missionary operations of the Church among the Indians in the Northwest.

It was resolved to memorialize the Governor General, to suggest a day which should be observed as a general Thanksgiving day throughout the Dominion. An overture was also considered in favor of a uniform hymn-book for the congregations and schools.

STATE OF RELIGION.

A lengthy report was then presented on the state of religion in the churches, which spoke hopefully of the churches, and made a variety of suggestions as to future work. The total number added to the Communion roll during the year, as far as reported, is 11,195; removals, 5,427, leaving a net increase of 5,768. The total number now on the roll is 98,788. Though this is a large number, the committee refer to the fact that some 100,000 adult persons are nominally within the bounds of the church without having made a confession of their faith, and recommend ministers to exercise a friendly care over the young men just growing into manhood. The report speaks in cheering terms of the Sabbath-school work of the year, remarking that all children that were capable of availing themselves of Sabbath-school instruction do so during the whole or part of the year. The number of teachers reported during 1886 was 7,000, the number of pupils 79,204, of whom 17,099 were in the Bible classes. A long conversation followed, when, upon the motion of the Rev. G. M. Grant, seconded by Professor McVicar, the report was adopted.

On Saturday last the business transacted was of a very miscellaneous character. A resolution of sympathy was adopted with the Rev. Dr. Waters and the Rev. Mr. Mitchell, and their congregations, whose churches had been burned down at St. John, and knowing that in the circumstances their own congregations will be unable to rebuild them, commending the case to the Church in general as one peculiarly calling for sympathy and ready aid.

The committee on the Reception of Ministers from other Churches reported, recommending the reception of Messrs. Beamer, James Campbell, J. L. Robertson, R. Duclou, and B. Ouiriers. Much discussion followed on the several cases, which resulted in leaving them in the care of the respective Presbyteries.

The report on the Aged and Infirm Ministers' Fund, western section, stated that at the beginning of the year there were fifteen names on the list. One name has been withdrawn from the list and three have been added.

STATISTICS OF THE CHURCH.

Among other business brought before the Assembly on Monday last the report of the committee on Statistics was read and adopted. It estimates 705 congregations, of which 122 are vacant and 126 do not report; 1,042 churches with upwards of 83,000 communicants during the year, and 8,344 baptisms. A variety of formal and necessary matters were disposed of, and in the evening the Assembly was brought to a close with appropriate ceremonies.—*Exchange.*

THE DEVIL DEAD AT LAST.

The following letter, which we copy from the *Montreal Witness*, illustrates the principle that the "end justifies the means" in the unscrupulous and wicked manner in which an attempt was made, in the name of religion, to wrest money from a dying man. Pity each of the Priests involved in the wicked and disgraceful conspiracy did not receive a bullet in some part of their body, where it would be more inconvenient than fatal, until they would be led to see the error of their ways, and employ means to kill the devil that does exist, rather than help to make new ones. The church that employs such means to keep herself in existence ought to be on her last legs.

The Spanish papers narrate a fact of some gravity which occurred at Cevera, province of Rioja, on the 9th of the cur-

rent month, and which we reproduce. A rich proprietor, well known in the country for his advanced opinions, refused spiritual aid on his death-bed, notwithstanding the supplications of his family and the pressing of his friends. There was a moment, however, when it was thought the patient would modify his resolutions. The cure of the parish then presented himself at the bedside of the dying man, but he persisted in his refusal; the father retired precipitately, saying, in a loud voice to those around, that after the death of the reprobate the devil would come in person to search for him and lead him to hell. The family watched for two days by the corpse of the loved one they were to lose, and in a few hours he would be buried, when the door of the mortuary house opening suddenly, an indetainable being clothed in red, armed with a pitchfork, smelling of burning brimstone, dragging a long tail, presented himself. At once fear and fright produced an effect. The women fainted and the men ran away or followed the women's example. However, one of the men-servants, occupied in an adjoining room, hearing shrieks and a great confusion, thought there was an attack of thieves. Seizing a loaded revolver, he went to the mortuary house. Entering there, he was terrified at the sight of the devil, but thinking it better to kill him than to be killed by him, he fired three shots at him. The howling of the apparition was changed at once into lamentations and groans, and then followed a profound silence. After some minutes the family of the dead man returning, found the sacristan of the church transformed into a demon, with three bullets in his breast and death foam on his lips. The authorities entered and made an enquiry, which gave reason for four priests being sent to prison. The corpse of the sacristan was buried next day, and the servant was set at liberty after a short detention.—*Letter from Spain in English Paper.*

ST. ANDREW'S CHURCH,

Pictou, 29th Aug. 1877.

The Presbytery of Pictou met this day, according to adjournment, this being the usual quarterly meeting. The Rev. Geo. Coull, Moderator, conducted the opening devotional exercises, which consisted of praise, reading of Scriptures, and prayer. Sederunt Rev. Messrs. Herdman, Galbraith, Fraser, Stewart, McMillan, MacKichan and McCunn, Ministers; and Messrs. D. Munroe, Pictou, Angus Munro, Saltsprings, Angus Campbell, Barney's River, Jas. Wilson, New Glasgow, and John Holmes, R. John, Elders. The minutes of last quarterly meeting, as also of meeting of June 27th were read and sustained.

Rev. Alex. J. MacKichan was chosen as Moderator for the ensuing year, and a vote of thanks given to the retiring Moderator.

The principal items of business of public interest were the statements made by representatives of Fisher's Grant congregation, and the call from Saltsprings congregation to the Rev. Dr. Lamont, of Finch in the Pres. of Gengarry, Ont.

After hearing the delegates from Fisher's Grant, and after full discussion it was moved, seconded and agreed to that "the Pres. having heard statements from delegates of Fisher's Grant, in reference to the building of a Church there, sympathize fully with them in their position; find that the question belongs properly to the Kirk session of St. Andrew's Church, Pictou, of which congregation Fisher's Grant is a constituent part, and therefore refer the matter, in the meantime to said Kirk Session, the session to report at next quarterly meeting."

The call to Rev. Dr. Lamont, being very unanimous, was sustained and Dr. Lamont's acceptance of the same was laid on the table. Arrangements were made for his induction as follows: Rev.

Mr. McKay to serve the Edict on Sabbath 7th Oct. Induction to take place in Saltsprings Church, on Thursday, 18th Oct. Rev. Mr. McKay to preach and preside, Rev. Mr. MacKichan to address the Minister, and Rev. Mr. Galbraith the congregation.

Appointments were made as follows:

CAPE BRETON.

Sabbath 23rd Sept. Mr. Fraser.
 " 30th " } Mr. Fraser and
 " 8th Oct. } Mr. Stewart.

FISHER'S GRANT.

Sab. 2nd Sept. Mr. J. C. Herdman,
 " 23rd " " McMillan,
 " 7th Oct. " McCunn,
 " 21st " " J. C. Herdman,
 " 4th Nov. " "
 " 18th " " "

EARLTOWN.

Sab. 14th Oct. Mr. J. C. Herdman,
 " 28th " (Falls) "

VALE COLLIERY.

Sab. 11th Nov. Mr. J. C. Herdman
 " 24th " "
 Closed with the benediction.

ROBT. McCUNN,
 Pres Clerk.

SAB. SCHOOL CONVENTION.

The annual Sabbath School Convention of the Teachers of the Maritime Provinces was held in Halifax, on Thursday, Aug. 29th., and three following days. The number of delegates in attendance was about 90. At the welcome meeting in St. Andrew's Church, on Thursday evening, interesting addresses were given by Rev. G. M. Grant, by the Mayor of the city and other gentlemen. During the various discussions on Friday and Saturday many important subjects were considered, and a valuable impetus given to Sabbath School work throughout the Provinces.

The Monthly Record.

SEPTEMBER, 1877.

GIVING.

What a dull scholar, in all ages, has the Church been with regard to the *principle and practice of giving* as an act of worship. True, she has always been willing to give *appearances*, to give blemished sacrifices, to give as little as she could without attracting the notice, and incurring the censure of the world. The conduct of individual members oft determines the character of the church for liberality or illiberality. There are not a few in the church who are satisfied with the credit their church gets by what others are doing and giving; if the work is being done, or the money necessary to uphold the religious organizations, flowing in from *other* sources, that is all they care to know. None so ready as these to scent out the shortcomings of others, to censure their illiberality, and to parade the sins of omission and commission of their betters.

Perhaps teachers do not sufficiently urge upon the church that the great master has intended for "every man his work" or that it is by proving the Lord by bringing tithes into his store house, that he will pour out the blessing until there be no room to receive it. What man of the world would give so little to institutions from which he professes to derive his happiness as professing christians give towards upholding those through which they profess to receive their chief good? Do we not know some who have the "appearance of godliness" who will give more to see a boat-race, horse race, or cage of wild beasts, not to

speak of what he expends in worse than useless gratification of depraved appetites, than he gives for the building of Christ's kingdom on the earth? years, what comparatively miserable pittances are generally given in response to appeals made for home or foreign mission purposes, or in fact for any of the schemes by which the church does her work! We do not need to go far for the cause of this illiberality in giving for religious objects. It is because the "unspeakable gift" of God is not accepted and appreciated. Reader, if you wish to realize the blessedness of giving first give *yourself* a "living sacrifice," to God which is your reasonable service and then the stream of a holy, acceptable life will flow.

An Indian, who heard a sermon in a Christian Settlement, was much moved by the claim that he should *give up all to God*. The duty pressed upon his heart; he returned to his wigwam; he meditated much upon it, and at length solemnly resolved to do what God required. First, he took his rifle and set it apart for the Lord; then his fishing apparatus; then his scanty fortune; then his blanket—repeating as he set apart each article, "Here, Lord, take that." Finding himself utterly destitute, having given up all, he yet felt that he was forsaken of God, and was in great distress. The darkness of despair came over him. In this his last extremity, he laid himself upon the altar, saying, "Here Lord, take a poor Indian." The offering was accepted; and there, alone, bereft of human help or hope, this poor despised savage was delivered from the power of sin, and made an heir of glory. He soon learned to read, and was supplied with a Bible, which he made his daily companion; he was happy in solitude, or with Christian friends, to whom he often remarked, that when he gave *himself* to the Lord, the Lord gave him "all things," for the life that now is, and that which is to come.

11. That the Fund shall be the exclusive right and property of those Congregations in connection with the Church of Scotland that collected it, and that no Legislative Act alienate it at any future period from this Church, or any Congregation, member or adherent thereof, till it be transferred by a three-fourths vote of the members of the Fund who may be living at the time of such proposed transference; together with a three-fourths vote of the Congregations that contributed to the Scheme.

12. Should any of those who contributed to the Fund or any minority in any of the Congregations object to a transference, and demand their proportion, that the managers be obliged to grant the proportionate sums demanded.

Resolved, unanimously, to appoint the Hon. James Fraser, New Glasgow, to act as Treasurer of the Supplementing Fund.

Resolved, that the Convener and Secretary be empowered to bring the scheme before the different Kirk sessions, and Congregations, and arrange to have collections made for it before the end of the current year.

Resolved, that the Annual Meeting of this Managing Committee be held annually on the first Wednesday of October, of each year, and that the Convener be empowered to convene the committee when occasion may require it.

CHARLES DUNN,
Convener.
W. M. McMILLAN,
Sec'y.

GAIRLOCH.—The Gairloch congregation, desirous of promoting the comfort of their pastor purchased a manse and glebe for him. We learn that the Rev. Mr. McKay has removed from the Salt-springs manse, to that provided for himself by his own congregation. Long may he and his family enjoy comfort, peace and plenty in his new home.

NOTES OF THE MONTH.

The Turks have again defeated the Russians. The cross has retired before the crescent. The predecessor of the present Czar used to speak of Turkey as "the sick man." He is dead, however, while "the sick man" still survives and seems somewhat better. It is said the Czar is suffering anguish at his repeated defeats; for the long-prepared and well-trained armies of the Autocrat of all the Russias have repeatedly endured disaster at the hands of sacrilegious Turks, who never prepare for anything. The Crimean war killed Nicholas, and a similar fate seems to brood over the destiny of Alexander.

The atrocities committed (on both sides, it is said) are horrible in the extreme. Rapine, lust and murder follow in the wake of both armies.

Should the war continue long, it may happen that England may be compelled to interfere in the name of humanity, if not for political reasons.

In the United States, "the home of the brave and the free," a mob of strikers in the coal regions of Pennsylvania took the law into their own hands, and after slaying many people and wasting millions worth of property had to be subdued at the point of the bayonet.

The Church of Scotland, at Home, never was more prosperous. Money comes flowing in for the different schemes like water. An impulse has been given to missions. An industrial mission has been established at Blantyre, (so called after Dr. Livingston's native place) in the heart of Africa. A doctor, carpenter, gardener and other workmen have established themselves near the source of the Nile, in a healthy locality, for the purpose of teaching the native Africans Christianity, and instructing them in the arts of civilized life. As yet the Committee have failed in securing a clergyman to take charge as head of the establishment. This is the great difficulty a

home—the want of men. Scotland has so many attractions her ministers are loth to go abroad. We think the Old Kirk would do well to get hold of some of the young men of this Dominion and send them abroad. Dr. Jardine, now so well known as the head of the Church of Scotland Institution, in Calcutta, hails from New Brunswick; others might be mentioned who have done well in the foreign as well as the home field.

We notice that Principal Snodgrass has accepted a parochial charge, that of Annan, in the south of Scotland, and is going home immediately. The worthy Principal will be missed. He was a man of much *weight* otherwise, as well as in the Councils of the Old Kirk in Canada, to whom he acted as a sort of ecclesiastical Palinurus to steer the ship into the union. This he accomplished without putting himself too much to the front. Whether it was a labor of love on his part or mere worldly strategy it is not our task to enquire. Our grief at losing him is a little relieved by the thought that our worthy friend has found a refuge less thorny than that of Kingston, and a labor more cheerful than that of propping up the crumbling walls of a doomed institution; for we presume that now that he is out of the way, the enemies of Queen's College will swallow it up.

Looking homeward, we remark that our own Church in the Maritime Provinces is prospering. Nearly all our charges are filled, and the vacant ones are likely to be filled speedily.

Some of our congregations have contributed liberally to the Home Mission, in response to the urgent appeal by the Presbytery. Others have given nothing. Is it to be so always?

The death of Brigham Young is announced—one sinner less in the wide wide world!

Father Chiniquy has been on a visit to the Maritime Provinces during the last month, and addressed meetings in

different places. He is still hale and vigorous.

Mr. Needham the Evangelist has recently given a series of very interesting Bible readings in Halifax.

The Free Church in Scotland is getting up a fund for Church extension which is meeting with considerable success.

Tales of terror and cruelty continue to come from the seat of war!

The Ritualists and Romanizing clergy in the Church of England are causing much trouble and perplexity.

The Rev. A. McLean, Belfast, accepted a call to Hopewell, and is to be inducted on the 18th inst.

The Rev. R. J. Cameron, late of St. John, is about to be settled in Burntisland, on the Forth, Scotland.

In Spezia, Italy, the "faithful" of the Church of Rome, made a bonfire of all the bibles and other good works on which they could lay their hands, and as the flames arose the cry was heard, "Burn the Protestants." When will unsuspecting Protestants take warning?

NOTES.

EARLTOWN.—The Sacrament of the Lord's Supper was dispensed at Earl-town on the 26th ult., by Revd's Messrs. Fraser, Stewart, and McMillan. There was an unusually large and orderly congregation in attendance. Notwithstanding that the congregation has been without a pastor for about two years, they keep firmly shoulder to shoulder, and wistfully, and with growing attachment to the Kirk of Scotland, look forward to the time when they shall cease to be as sheep without a shepherd.

PICTOU.—The Rev. Mr. Herdman returned from his relaxation tour and looks much improved. Why are we not able to record more holiday trips of hard worked clergymen?

VISIT OF THE REV. GAVIN LANG OF MONTREAL.

On Tuesday, 14th August, Pictou was favored with a visit from the above distinguished clergyman. He received a very enthusiastic welcome. Another distinguished stranger had a few days before, paid a passing visit to Pictou, and met with a very cold reception. Nobody seemed interested in the presence of the Hon. Alex. McKenzie. It was quite different, however, on the day Mr. Lang came among us. Early in the morning an observer might have noticed that there was something unusually attractive to the clergymen of the Kirk in prospect; for, though it was not a Presbytery day, road and railway brought the ministers of Presbytery from east and west at an early hour. Our friend Halliday was bustling about and seeing that everything was in order for the coming meeting, and well-known kirkmen were engaged in earnest conversation at the entrance to St. Andrew's Church. The proceedings during the day consisted of an address by the Rev. Mr. Lang, on the position of the Church of Scotland in Canada; a dinner in honor of their guest by the members of Presbytery, and a drive in the afternoon to enable Mr. Lang to get a glimpse of some of the beautiful scenery in the neighborhood of the town.

At half-past seven in the evening a largely attended meeting was held in the Kirk, presided over by the Rev. Geo. Coull, Moderator of Presbytery. In addition to Mr. Lang, there were present Rev. Messrs. McMillan, Dunn, Galbraith, MacKichan, McCunn, Fraser and McKay. A most eloquent, clear, and convincing address was delivered by Mr. Lang on the subject indicated above. At the close, remarks were made by S. H. Holmes, Esq., M. P. P., R. Doull, Esq., &c., and the meeting as closed with praise and prayer. Mr. Lang left next morning for Halifax.

On the Monday evening following the Rev. gentleman addressed an enthusiastic meeting in the Rev. Mr. Dunh's Church at Stellarton.

TALMAGE AT CHARLOTTE- TOWN.

We enjoyed a rare treat on Tuesday, the 11th inst. Talmage had lectured in Charlottetown the previous evening on "the Bright side of things," and was to lecture again this evening, subject not announced. On board the "Princess" at 1 p. m., we found Rev. Messrs. Herdman and McMillan on the same errand as ourselves. The sail across was perfectly delightful. Landing at Charlottetown at $\frac{1}{4}$ to 7, we learned that on the Monday evening an immense crowd had come to hear the celebrated orator of Brooklyn, and accordingly, though the lecture was not to begin till 8, we thought it wise to wend our way at once to the Methodist Church, and secure a good seat. By 8 o'clock the large Church was filled but not crowded, and Talmage appeared on the platform. His subject was announced as "Happy Homes," and on this theme for an hour and a half he discoursed, sometimes in language, eloquent, pathetic, and sublime, but for the most part in a humorous strain, with amusing anecdotes, that kept the audience convulsed with laughter. Returning next morning we had the same delightful weather, with the addition of a delightful chat with the famous Divine. Dr. Talmage is a most genial man in private, very plain and approachable, and we parted with him with only one regret, viz., that we had not heard him preach. It is generally understood that his sermons are more widely circulated and more extensively read than those of any other preacher, scarcely excepting even those of Spurgeon.

R. McG.

CASTING OUT UNCLEAN SPIRITS.—

When Christ commissioned His twelve apostles to preach the gospel of His kingdom, one of the powers with which He endowed them was to cast out unclean spirits, and this power have the true successors of the apostles still. All who preach the gospel of Christ's kingdom with earnestness and simplicity, whether from the pulpit or through the press, make unclean spirits flee away; and only faithful preachers have this power, for it lies not in them, but in the Gospel which they announce.

Intoxicating drinks are an unclean spirit, which is cast out by a faithful gospel preacher so far as his gospel teaching takes effect.

Tobacco is another of the unclean spirits which can be routed, though it is reluctant to depart. Drink and tobacco are as hard to cast out as that unclean spirit which baffled all the disciples and which could not be dislodged by Jesus himself.

Filthy and profane language are also very unclean spirits, but they readily give place to the speech that is always with grace seasoned with salt.

Licentiousness or lechery is a terribly unclean spirit—a burning, fretting leprosy which only our great High Priest can cure, but He can.

Jealousy, envy, hatred, revenge, are a troop of unclean spirits of a deadly character. They certainly kill the peace of the man who harbors them, and they are apt to force him to the murderer's crime and doom.

Gambling in all its phases is an unclean spirit of a fatal character, which, when it has obtained possession, can rarely if ever be cast out, except by the grace of God following conversation to Christ.

Spiritualism is perhaps the most inveterate of all unclean spirits. Indeed it is said, we know not how truly, that no one who plunges into it ever recovers. The intellect becomes so enfeeb-

led as to be incapable of believing the truth, whilst, clinging with inconceivable infatuation to the most obvious impostures.

Atheism, skepticism and unbelief, are all phases of the same great unclean spirit which slays more souls than any other, except it may be

Idoltry, which is found not merely among the heathen, but wherever any other object puts itself in God's place in our faith and affections. There are many other unclean spirits, and the only sufficient antidote for them all is the Gospel. How important then for all Christians to remember the injunction, "As ye go, preach."

POWER OF PRAYER.

The Bible account of the power of prayer is the best we have, or can have.

Abraham's servant prays—Rebekah appears.

Jacob prays—the angel is conquered; Esau's revenge is changed to fraternal love.

Joseph prays—he is delivered from the prison of Egypt.

Moses prays—Amalek is discomfited; Israel triumphs.

Joshua prays—the sun stands still; victory is gained.

Hannah prays—the prophet Samuel is born.

David prays—Ahithophel goes out and hangs himself.

Asa prays—Israel gains a glorious victory.

Jehoshaphat prays—God turns away his anger, and smiles.

Elijah prays—the little cloud appears—the rain descends upon the earth.

Elisha prays—the waters of the Jordan are divided; a child is restored to life.

Isaiah prays—one hundred and eighty and four thousand Assyrians are dead.

Hezekiah prays—the sun-dial is

turned back; his life is prolonged.

Mordecai prays—Haman is hanged, Israel is free.

Nehemiah prays—the king's heart is softened in a minute.

Ezra prays—the walls of Jerusalem begin to rise.

The church prays—the Holy Ghost is poured out.

The church prays again—Peter is delivered by an angel.

Paul and Silas pray—the prison shakes; the door opens, every man's bonds are loosed.

R. W.

The usual pic-nic of the Sabbath School of the Kirk, River John, was held on one of the brightest days of August.

After the usual drive, tea was served in a grove adjoining the Manse, and the Brass Band of the village very kindly, under the leadership of Mr. Gollan Esq., discoursed sweet music for two or three hours before and after tea, and marched down with the scholars, teachers and friends to the bridge at dusk, where in front of the Church the Band playey and scholars and teachers sang "Old Hundred" in fair style. Mr. Robert Sutherland, who has been for several years Superintendent, was unable to be present on this occasion on account of the illness of one of his children. But, with the exception of the Superintendent's absence, everything was just as we could wish.

St. Paul's congregation has made the collection for the Home Mission Fund, but as it does not do the congregation justice, we will not mention the sum until an opportunity be given of increasing it by collecting cards.

I SHALL PRAY TO CHANCE.

An English lady, who had forsaken her God and her Bible for the gloom and darkness of infidelity, was crossing the Atlantic, and asked a pious sailor one morning how long they should be out. "In fourteen days, if it is God's will, we shall be in Liverpool," answered the sailor. "If it is God's will," said the lady: "what a senseless expression; don't you know that all comes by chance."

In a few days a terrible storm arose, and the lady stood clinging to the side of the cabin door in an agony of terror when the sailor passed her. "What do you think," said she; "will the storm soon be over?" "It seems likely to last for some time, madam." "Oh," she cried, "do pray that we may not be lost." His only and calm reply was 'Shall I pray to chance?' ELLEN,

SALTSPRINGS.—St. Lukes congregation, Saltsprings, after a widowhood of fifteen or sixteen months, unanimously resolved to invite the Rev. Dr. Lamont, Finch, Ont., to become their pastor. The call has been accepted, and the induction fixed for the 18th Oct.

WEST BRANCH.—The Rev. Mr. Galbraith is on a holiday trip to the sister province. We wish him a pleasant time and a safe return.

FOR HOME MISSIONS.

From Tannery and Scotch Hill
per Miss M. J. Sutherland, \$5.10

LIST OF AGENTS OF THE "RECORD."

Rev. W. McMillan,.....Bridgville.
 Hugh McLean,..... West River Station.
 Robt. Maxwell,..... Lime Rock, W. R.
 Kenneth Sutherland,..... Watervale, W. R.
 James McLeod,..... Saltp Springs.
 Geo. Sutherland,..... Six Mile Brook.
 James Hislop,..... Pictou.
 Postmaster,..... New Glasgow.
 Postmaster,..... Stellarton.
 Postmaster,..... Westville.
 Rev. A. J. MacKichan,..... Barney's River.
 Geo. Gunn,..... Truro.
 Rev. J. W. Fraser,..... Scotsburn.
 John McKenzie,..... Scotsburn.
 John McLean,..... Roger's Hill.
 Alex'r McDonald, B. S.,..... Scotsburn.
 John McKay, Elder,..... Millville.
 Alex'r McLellan,..... Millville.
 Alex'r McDonald, Elder,..... W. R. Station.
 Daniel McKenzie,..... Gairloch.
 John Sutherland,..... Mill Brook.
 James McLeod,..... Glengary.
 John McDonald, (Merchant),..... Pictou.
 John Sutherland,..... Three Mile House.
 John Grant,..... Irish Mountain.
 Doug'd McDougall, Loch Side, St. Peter's, C.B.
 Wm. Grant, (Tanner),..... Springville.
 A. McDonald, (Piper),..... Bridgville.
 Alex'r McDonald, (Roy),..... Bridgville.

Alex r McDonald,..... Sunny Brae.
 Samuel Fraser,..... Elmsville.
 Geo McLeod,..... West River
 Alex'r Sutherland,..... Ceotch Hill.
 Don Fraser,..... Carriboo
 Murdo McKenzie, Three Brooks, Carriboo
 John Fraser,..... at Glengary
 John Poss,..... Scotch Hill.
 Alex'r McQuarrie,..... Hardwood Hill
 Wm. A. McDonald,..... Kempton, Col. Co.
 Alex'r McKenzie,..... Carriboo Island.
 Wm. McDonald, Elder,..... Gairloch.
 James McKay, Esq,..... Earltown.
 Rev. P. Galbraith,..... Hopewell.
 Donald Gray,..... Cape John.
 Alex'r Fraser,..... Tcney River.
 Rev. W. Stewart,..... McLennan's Brook.
 Wm. M. McPherson,..... McPherson's Mills,
 Sutherland's River.
 Kenneth J. McKenzie,..... W. B. R. John.
 Robert Douglass,..... Loganville.
 Wm. McLeod,..... Tatamagouche River, Col.
 Murdoch McKenzie,..... Upper North River.
 Capt. Angus Cameron, River Inhabitants, C.B.
 Allan McQuarrie,..... Cape Mabou, C. B.
 Geo. Baillie,..... Port Hastings, C. B.
 Joseph Hart, Esq,..... Baddeck, C. B.
 Angus McKay,..... Plainfield, Pictou Co.
 Rev. R. McCann,..... River John.
 W. G. Pender,..... Halifax.
 Neil McLeod,..... Lake Ainslie.
 Chas. Fraser,..... St. Pauls, E. R.

The Monthly Record for 1877.

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Communications for insertion, as well as letters on business to be addressed to

Rev. Wm. McMillan, Bridgville, E. R., Pictou