

*James Barays*  
VOLUME XXVI.

NUMBER I.

THE  
MONTHLY RECORD,

—OF THE—

CHURCH OF SCOTLAND,

—IN—

NOVA SCOTIA, NEW BRUNSWICK

—AND—

ADJOINING PROVINCES.

JANUARY,



1880.

PICTOU, N. S.

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1880.

## BRITISH COLUMBIA

The sturdy veteran, Dr. Sheldon Jackson is again in Alaska. On his way he re-visited British Columbia, of whose church affairs he speaks as follows:

The presbyterian churches of British Columbia, with the exception of the First Presbyterian Church of Victoria are in connection with the Established Church of Scotland. There are five ministers in the Presbytery, towards whose support the old Kirk pays \$5,000 annually. It also grants \$250 to the building fund of each new church erected. The wealthiest and largest church of the Presbytery is St Andrew's, Victoria. It has grown steadily under the ministrations of the Rev. S. McGregor, its pastor. Its influence for good extends throughout the whole province.

At New Westminster the Rev. Robert Jamieson has been for fifteen years the acceptable minister at St. Andrew's. In addition to his duties at St. Andrew's Mr. Jamieson has done much outside work of exploration. This has now been largely taken off his hands by the Rev. A. Dunn, who is stationed at Langley, twenty miles above on the Fraser River. Mr. Dunn has five preaching stations, and is accomplishing much towards supplying the spiritual destitution of that section.

In the beautiful valley of the Nicolai River, one of the tributaries of the Fraser is another of the Home Mission stations of British Columbia, the Rev. George Murray having several preaching stations, some of which are a hundred miles apart. Across the Strait of Georgia, on the east side of Vancouver's Island is Nanaimo, another Home Mission station, and a few miles to the north is still another, at Comox. And the regions beyond, with their increasing population, are earnestly asking that they, too, may have Gospel privileges. While the Presbytery has not yet commenced any work among the Indians on this coast, they hope to be able to do so soon. But off to the eastward, across the great mountains, upon the Saskatchewan River, that one thousand seven hundred miles away empties into Hudson Bay, the Presbyterian Church of Canada has its five missionaries. The First Presby-

terian Church in Victoria, for local reasons, has no ecclesiastical connection. Its pastor, the Rev. John Reid, has recently connected with the Presbytery of Puget Sound. His work in Victoria has been marked with frequent revivals, and the Church become strong and influential under his labors.

ANNUAL REVENUE FROM ALL SOURCES  
OF THE HOME MISSION COMMITTEE  
FOR THE LAST THIRTY YEARS.

This is a subject of no small interest in itself, besides affording a striking evidence of the increasing life of the National Church. In 1842 the Committee's income was £5029; in 1843 only £2249; in 1844, £4500; and in 1845, £2782; These figures exhibit the sad effect of the great secession which threatened the destruction of the Home Mission Scheme. How rapidly and steadily the Church regained strength after 1843, appears from the increased funds annually cast into the Committee's treasury. Their income in 1850 was £3804; in 1855, £4124; in 1860, £5022, in 1865, £5541; in 1870, £7359; and in 1875, £11,858. In 1877 there was a fall to £8725; but in 1878 a rise to £18,088, by much the highest point ever attained. The exceptionally large receipts in 1875 and 1878 were the results of munificent legacies and donations. It is, however, very encouraging to know that the income from church-door collections and parochial associations has been uniformly advancing, and was, last year, £2600 above the average of the seven previous years. These facts may well cheer the friends of the Church, and stimulate them to renewed efforts for her extension.

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NUMBER I.

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

THE following address to the people was delivered by the Rev. A. J. MacKiehan, M. A., at the induction of the Rev. George Murray, M. A., to the pastoral charge of the congregation of St. Andrew's, New, Glasgow:—

You have heard, my dear hearers, the words of counsel and encouragement which have been addressed to your pastor; suffer me then while I briefly dwell upon the duties you owe him. And the success of his ministry among you, and your collective and individual improvement will depend as much upon the faithful discharge of your duties to him and the Master who sent him; as on the diligent performance of his duties to you. The duties you owe him are various and some of them most important. Both ability and time would fail me, were I to endeavour to enumerate and expatiate upon them all. Much must be left to your own intelligence, strong common sense and kindness of heart. It will be enough for me to refer to a few points.

Receive your minister as the messenger of God. "He that despiseth you, said Christ to his disciples shortly before the crucifixion, despiseth me, and he that despiseth me, despiseth him that

sent me." Esteem him highly for his work's sake. Remember that as a faithful minister, he is the ambassador of Christ to you; sent to treat with you concerning reconciliation to God; and that his Lord will look upon every injury done unto him, as offered to himself in person. He cannot perform his duties aright, unless he is made to feel that he is among friends and possesses your confidence and affections. You expect, and have a right to expect, that he will "rejoice with them that do rejoice and weep with them that weep." But how can he incorporate your joys and sorrows into his own bosom, except by having the assurance that he possesses a strong hold upon your sympathies and heart.

Then another duty you owe your pastor, if you are to benefit by his ministrations, is, "not to forget the assembling of yourselves together" for public worship. It is his part to occupy the pulpit with regularity; but surely it is yours, if not prevented by the restraints of divine providence, to present yourselves steadily before God in the courts of his house. It is very trying and discouraging to a minister of the Gospel, after careful and laborious preparation, to see on the Sabbath morning many of the pews unoccupied; and perhaps to find many of those for whom the dis-

course was more particularly intended amongst the absentees. It is quite true that discourses exhibiting learning and eloquence and warmth are calculated to draw hearers; but is also as true that an attentive congregation will encourage a pastor and stimulate him to work with hearty earnestness and zeal. Come then, Sabbath after Sabbath. For this is a duty which you ought most regularly to perform, and a privilege too which you ought most highly to value and most diligently to improve.

And this leads me to say that it is your duty to strengthen the hands of your minister, by co-operating with him in every good work. As Christians are you not soldiers of the cross? And as such is it not your plain and solemn duty, under the great Captain of your salvation, to fight bravely, zealously and preservingly against all wickedness? He who acts otherwise must be treated as a coward or deserter. In order to be lost and ruined for ever, it is unnecessary for any one to commit very heinous crimes; all that is needed is, to sit still and do nothing. Beware then of a doing nothing christianity. "To do no harm," says Baxter, is the praise of a stone, not of a man." Oh then be up and doing. One officer in a company alone cannot do much; and so your pastor requires and looks for your co-operation. You have influence and many opportunities for doing good; use them all in your several spheres and stations, in drawing the reckless and ungodly to this house and into the fold of Christ. With your minister consecrate all your talents,—all the powers of your bodies and all the faculties of your souls in advancing the kingdom of your Lord and Master.

And let me exhort you to beware of indulging any feeling of distrust and causeless prejudices against your pastor. In these days of strife and sectarian animosity there may be many who would

him, to the injury of his comfort and usefulness. But listen not to idle remarks, from what ever quarter they may come. We will feel assured that your minister will endeavour to perform his duties faithfully and conscientiously; but to expect that he should never err and never come short would be to look for more than can be expected from mortal man. And we also feel assured that he will be more sensible of his own unintentional failings than you can be, and a great deal more sorry for them. It would be wrong then,—nay it would be unjust to him, and unjust and detrimental to yourselves to take offence at every unintentional failing, fault or omission on his part. He may not at all times discharge his duty to your satisfaction. But this may often be owing to you (not knowing all the circumstances, or to your forming wrong views of what his duty is and indulging unreasonable expectations. Men are often quite alive to their neighbours' faults, and totally blind to their own. "Why beholdest thou the mote that is in thy brother's eye, and considerest not the beam that is in thine own."

And it is your duty to act liberally towards your pastor, that he may live comfortably and without anxiety whilst persevering in his good work. As the Apostle Paul says,—*"If you have sown unto you spiritual things, is it a great thing if we shall reap your carnal things."* But I believe that in fulfilling this obligation, you shall be in the future as in the past, rather an example to others.

But above all these things let me exhort you to be frequent in prayer and supplication for the influences of the spirit, to fit your minister for his work and bless his labours and to prepare your own hearts for profiting by them. It is a praying people that makes a successful minister. And hence it is that the Apostle Paul pleads,—*"Brethren pray*

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for us." And you have much encouragement in doing this, for the fact that Jesus Christ is seated upon his mediatorial throne ruling supreme over all and is constituted Head over all things to his Church. His eye is even watchful and his arm never grows weary; and that eye and that arm are directed by a heart that even glows with infinite tenderness and love towards his church. He delights in the prayers of his people for the prosperity of their Zion. With such encouragement every Christian should fervently implore the blessing of God on his pastor, that his heart may be gladdened and strengthened, and that the end of his ministry may be attained in the spiritual welfare and prosperity of his congregation.

And let me now express my fervent hope that the union which has been formed here to-day may be blessed to both pastor and people. It has been happily consummated without the demon of disaffection and strife creating discord and division. May you all, Minister and congregation, increase in grace as you grow in days and years; and become more and more like unto the all-glorious Saviour in tenderness of compassion and fulness of love. And when all the joys and sorrows and trials and temptations of this transitory existence are past, may you be enabled to assemble together in the celestial temple and to join in the song of the church triumphant.—"Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."

#### TRIALS OF A YOUNG SIKH CONVERT.

The following interesting account of the baptism and subsequent persecution of a Sikh has been received from the Rev. J. W. Youngson, our missionary at Gujrat.

Taken to task by a brother missionary at home for not giving more news from the Mission field, I send the following account of the baptism of Didar Singh at Gujrat, and his after-troubles.

My young friend Karm Chand of Sealkote came to visit me, and during his stay he found this young Sikh desirous of embracing the Christian faith. The young man a year before had applied to me for baptism, but I advised him to go to the city in which he had been educated, and there confess Christ. He had educated in Amritsar, but had left school two or three years before he came to me. I was anxious that he should be baptised, because I loved him for his amiable disposition and natural gifts. He left Gujrat, however, and I heard no more of him until Karm Chand came here. During Karm Chand's visit the young Sikh disputed with me in the bazaar, on some doctrine bearing on the truth of the Scriptures, but would not allow that he doubted their divine origin. A few days after he accompanied Karm Chand to my house, and declared himself ready to be baptised. Knowing the extent of his knowledge of the Scriptures, I had no hesitation in consenting to baptise him, my former objection no longer existing, seeing he was now a resident of Gujrat, and so the day and hour of baptism were appointed.

On the Lord's-day after this we celebrated the Lord's Supper, and the evening of the same day he came to me, telling me his friend had got information of his intention to be a Christian, and were ready to carry him off. He was therefore eager to be baptised at once. Moved by his importunity, and impressed by his representation of his friends' feelings, we gathered the members of the church together, and having given ready and satisfactory answers to the questions put to him, he was baptised. The scene was one, once witnessed, never to be forgotten. About twenty years of age, and like Saul, higher than any of his companions, "from the shoulders and upwards," he stood ready to leave everything for Christ and enter the lists as a soldier of the Cross. At his own request his streaming locks—the badge of the Sikh—were shorn, and in parting with them he cut the last tie that bound him

to his forefathers and his father's house. He then was conveyed to the station, and accompanied Karm Chand to Sealkote, to remain there until the nine days' wonder should exhaust itself.

A few days after I was startled by a letter from the missionary there, stating that, while Karm Chand and Didar Singh were going through the streets from school, a crowd of men had rushed out from the shops in the bazaar, and, beating and thrusting Karm Chand aside, had carried off Didar Singh. Karm Chand had run with might and main from the city to the missionary's house, and appearing before him had, unable to utter a word, literally "lifted up his voice and wept." After hearing his account of the occurrence, the missionary rode off to the magistrate and requested aid in rescuing the youth.

Meantime they had carried Didar Singh to the house of a Sikh land surveyor—a large house well fitted for hiding away a friendless youth. Having got him inside, some one gave him a blow to intimidate him; then desisting from violence, on his crying to them for mercy, they proceeded to take off his *pagri* (turban). Imagine them finding all their tears confirmed when they found that the *kes*—the long hair—was gone. A consultation was then held as to what they should do with him, and one man proposed to give his conveyance to take him away to Cashmere. This very possibly was the plan they would have adopted, and in the meantime, until preparations should be made, he was taken up-stairs and confined in a small room with an iron door—literally imprisoned.

All this time the missionary and the Christians had not been idle. The missionary had, without effect, attempted to force an entrance to the house; but at night the police demanded admittance with a better result. The issue of the parley between the police and the Sikhs was, that Didar Singh was conveyed to the police stations in the city. He appeared next morning before the Deputy Commissioner, and declared that he had been carried off against his will, and wished to go with the missionary. Liberated by the magistrate, he accompanied the missionary to his house, where I had the joy of finding him after a hasty jour-

ney to Sealkote. He remained there some time, and returned to Gujrat. But, poor boy! his troubles were not yet over.

A day or two after he came here, his cousin, with whom he had been living, charged him with theft. The friends wished to get him into custody and put in prison until the case should be tried; but the superintendent of police allowed him to remain in my charge, and when the case came on in court, the magistrate allowed him his liberty on bail, to the great vexation and manifest disappointment of his accuser. Had they got him into jail they would have broken his spirit, as they thought, and have got him to confess anything that he might be set at liberty.

The case came on, and, after weeks of anxiety and unrest, the charge was proved utterly without foundation; and the magistrate expressed his opinion that if men bringing false charges, and of such a nature, were punished, he should be very glad. The way was thus open for punishing them, but we need not say we took no advantage of it.

While the case was going on his mother would come to visit him here, and told me it was she that was putting the cousin forward to accuse him—and that if the case now failed, they would appeal to a higher court. This was mother's love, was it? Yes, it was. She thought that if he could only be proved a thief he might be sent to prison, would then be given over by the missionary as a man that could never be a preacher, or fill any responsible post, would therefore be dishonoured and despised, and would return to his father's house, where he would be received with open arms.

Every effort was made by his friends to save him from the shame and dishonour of being a Christian; and his enemies spread the report of his having become a Christian as the vilest slander they could breathe against him, so intensely does the world hate Christ's people.

Let those who may read this give a thought to the immense interests a man handles when he becomes a Christian. This young man is of a family that name their ancestors men of renown, as nobles and soldiers—come from the west side of Gujrat Zillah. The family is not only honourable but honoured, and this being

so, his becoming a Christian is a great loss to the family. The family realised the encounter. father and 1 True, most him well, but father's house that house.

Then, again, endeavored to for the Sikh with other worthy of 1 Picture if you his friends w "glory depa their displea Khuda for G filling Vagr after these ever in the re Lahore, and ther went by left the statu his father ca The reader perhaps mor a Christian I I entreat ti so few come at all; and I us, and his i give up all i that their bre

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so, his becoming Christian brought a dis- grace on the Sikhs of Gujrat, and on his own relations scattered over the Punjab, that had never fallen on them before. He himself is keenly alive to the importance of the family *izzat*—honour—and he fully realised the difficulties he was likely to encounter. Besides all this, he left his father and mother and all his friends. True, most of them love him, and wish him well, but there is no more for him a father's house. He is the only son of that house.

Then, again, he gave up his religion, endeared to him by many associations—for the Sikh's religion is, as compared with other religions of man's invention, worthy of admiration and attachment. Picture if you can the horror and grief of his friends when they found the Sikh's "glory departed" from his head, and their displeasure when he used the name *Khuda* for God, instead of their mouth-filling *Vagru*. Two or three months after these events (but here I would whisper in the reader's ear) he and I visited Lahore, and it so happened that his father went by the same train. Before we left the station, as we were in the crowd, his father came forward and *kicked* him. The reader from this will understand perhaps more clearly what it is to become a Christian here.

I entreat the reader not to wonder that so few come to Christ, but that any come at all; and I ask him for his prayers for us, and his interest in us, that they who give up all for Christ here may know that their brethren in Scotland love them.

#### FOREIGN MISSIONS.

The Following interesting account of the Foreign Mission of the Church of Scotland is from the Home Record for Dec.

The next "collection" is appointed by the General Assembly to be taken in December 1880; but many congregations, even besides those who collect by periodical schedule, will be anxious long before that date to aid the only scheme of their Church for carrying Gospel light to the unevangelised nations of the earth—and they have a right to know

its present condition. For the sake, therefore of such as desire to contribute during the present winter, he committee instruct this appeal to be issued now in the form of a leaflet, of which copies will be supplied on application to Mr. MacLagan, 6 North St. David Street Edinburgh. For details of the several stations all friends should Refer to the Report of May, last, and to the 'Monthly Missionary Record,' which rarely lacks interesting intelligence from the foreign field.

Summarily, the work in India is carried on at eight centres, served by sixteen missionaries and a considerable staff of native assistants. Every variety of plan is followed for the influencing of all classes in city and country. The education of the young has always held a prominent place in the system. Vigorous schools, vernacular and Anglo-vernacular, are at all stations—the Bible the foundation and the permeating element of the whole instruction; while we have colleges of the highest order attended by hundreds of students. Ever and anon facts become known attesting the value of such training, in appreciation of which the recent Conference at Bangalore passed a strong resolution, stating that "those missionaries who are engaged in vernacular work desire especially to bear testimony to the powerful effect in favour of Christianity which those institutions are exercising throughout the country, and to record their high regard for the educational work as a necessary part of the work of the Christian Church in India."

The indigenous churches with their own pastors, if not growing rapidly, hold their ground. Preaching in chapel and bazaar and highway is everywhere practised; and private conversation with individuals on the things of eternity has again and again issued, through the grace of the Divine Spirit, in the open profession of Christ. The adult baptisms of last year were thirty-four, eighteen of

them in connection with the Darjeeling Mission—where direct dealing with souls for the Saviour, on the part both of our devoted missionary and his catechists, following on certain providential visitations, appears to have been owned in numerous genuine conversions to the living God.

At Blantyre, in *East Africa*, the enterprise has been remarkably prospered. We employ one ordained, one medical, and five industrial and evangelistic agents, together with a female teacher. Houses have been built, gardens laid out, roads made, water provided, fields cultivated, and 300 to 400 natives have settled in villages on our property. The means of grace are made available to these, and to others beyond, in their own tongue, on Sabbath and week-day. Sixty children attend daily school; the advanced read the New Testament; and sewing is taught to the girls. The situation has proved singularly salubrious; and our pioneer, Mr. Henry Henderson, has been sent to select a second site for a Branch Mission, and to aid in the developement of legitimate commerce. Already a severe blow has been inflicted on the slave trade by means of this and the sister Mission at Lake Nyassa; and the Lord is encouraging us to maintain and extend the work, while we wait upon Himself alone to bless it to the supreme end of lifting up into the privileges of His adopted children the long degraded inhabitants of that dark continent.

Our latest undertaking to *China* is only in its infancy; but hitherto hath the Lord helped us. The Rev. Mr. Cockburn, with Dr. McFarlane and Messrs Patton and Wood, are full of labours at Ichang. It is hard to master the language; but they make steady progress. Meanwhile, Scriptures are sold, conversations are held, the sick who come to the dispensary are directed to the great Physician, and we hear of several hopeful anxious inquirers.

The entire annual outlay is about £13,000; and *there is now less in reserve than a single year's expenditure.*

This is the jubilee year of the Scheme for the Propagation of the Gospel in foreign parts. In the autumn of 1829 our national Zion sent forth her first missionary to India. Looking back at the commencement of the work, and recalling its almost total interruption in 1843, we bless the Lord and take courage for further effort. But it may well be asked, Who is in earnest in this matter? Is the Church of Scotland seriously endeavouring to fulfil the great commission of the Master according to her ability and opportunities? Ought there not to be far more general and more generous giving to this cause? a great increase of prayer, and of liberality, and of personal consecration? Millions are perishing for lack of that which we possess. Is it not our duty to spend our means and our lives to take to them what has blessed us, that we may be clear from the blood of all men, and may by all means save some? Sympathy with our race and love to our God alike demand it, and the example of our crucified Redeemer points us to the path. The harvest waits: it is truly plenteous. Who will go and bring in the golden sheaves? Should we not make haste to reap while the light lasts?

### BURNERS

BY REV. THEODORE L. CUTLER, D. D.

A very warm-hearted friend of ours often speaks with much fervor in the prayer-meeting, and this is his favorite text, "Brethren, let your light so shine that men may glorify your Saviour." He is neither a dark lantern nor a silent partner in the church himself, and so he is warranted in exhorting his brethren. His exhortations would amount to nothing if his daily life contradicted his lips. Christians must never forget that they

are not self-disciple that; or over her call upon her of grace for these small b In most past counter the patience und under heavy and unswerving cure. out-of times their ( sometimes in school, somet with tenemen a sick-chamber father had ele organized as abodes of pov

As soon as has received t light of Jesus bound to let t you carry tha was the quest man in the st that people w Christians alv bright, they v stumbling-blo church-memb the theatre o is a sad stur those who lool example may brother to off wrong side. professors bec allure others' pation. On about publi Christian cons safe side, whic side of Christ our SAVIOUR, to go.

For a light burner go out stormy night,



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are not self-luminous. The humblest  
disciple that serves Jesus with her needle  
or over her wash-tub has daily need to  
call upon her Master for a daily supply  
of grace for her little lamp. Some of  
these small burners beam very brightly.  
In most pastoral experience I often en-  
counter the most beautiful exhibitions of  
patience under hardships, of submission  
under heavy strokes, of unselfish love  
and unswerving faith in some very ob-  
scure, out-of-the-way disciples. Some-  
times their candle shines in a garret,  
sometimes in the corner of a mission-  
school, sometimes in a tract district filled  
with tenement-houses, and sometimes in  
a sick-chamber. Good William Penne-  
father had eleven hundred godly women  
organized as light-bearers among the  
hoboes of poverty in London.

As soon as a man or woman or child  
has received the new birth and the new  
light of Jesus in the soul he or she is  
bound to let that light shine. "Why do  
you carry that lantern? you can't see,"  
was the question once asked of a blind  
man in the street. His reply was, "So  
that people will not run over me." If  
Christians always kept their consistency  
bright, they would not so often become  
stumbling-blocks to the world. That  
church-member who is found so often in  
the theatre or in scenes of conviviality  
is a sad stumbling-block in the path of  
those who look to him for guidance. His  
example may cause more than one weak  
brother to offend. He is quoted on the  
wrong side. Such giddy, self-indulgent  
professors become really false lights to  
allure others upon the lee-shore of tem-  
ptation. On all these debated questions  
about public amusement, etc., the  
Christian conscience should keep to the  
safe side, which is always and only the  
side of Christ. Where we cannot carry  
our Saviour with us we have no business  
to go.

For a lighthouse-keeper to let his great  
burner go out, especially on a dark,  
stormy night, would be a crime. He

would be responsible for the shipwrecks  
that might follow. So a minister of the  
gospel who either preaches vital error or  
conceals vital truth is accountable for his  
share of the mischief which comes upon  
his hearers. He may hold out loose  
views in regard to sin, or in regard to  
sin, or in regard to tampering with such  
temptations as the wine-bottle and the  
stage, or in regard to future retribution  
and some souls may run upon the rocks  
as a consequence. Paul's conscience  
was so tender and so true to duty that he  
would not "drink wine or anything  
whereby a brother may stumble or be  
weakened."

I know of certain households in which  
the burner seems to have gone out. The  
children would not be seen so often in  
bad company and evil resorts if father  
and mother kept the lamp of a pure, lov-  
ing, restraining in that home. But it sel-  
dom shines. The oil is exhausted. Per-  
haps love of the world, neglect of prayer,  
the slavery of fashion, or other deadly in-  
fluences, have drowned out the feeble  
light and left that house in spiritual dark-  
ness.

It is a blessed thing to be a bright  
cheerful light-bearer for Christ. If a  
man can not be a calcium-light like John  
Bunyan, he may carry the modest lan-  
tern of a Harlan Page, or a Ralph  
Wells, or a John Vassar, or even a Jerr  
MacAuley. If every one who wears  
the name of Jesus would simply live out  
the commandments of Christ this dark  
world would feel the widening and the  
warming illumination. Christ demands  
just this. The salvation of the perish-  
ing and benighted requires this. Our  
duty to God, to ourselves, and to others  
requires it.

"Our absent Lord has left us word,  
Let every lamp be burning."

The Presbytery of Colorado, (U. S.)  
is engaged in Mission work among the  
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**The Monthly Record.**

JANUARY, 1880.

All thoughtful people will wish that the coming year may be better than the past,—better as regards secular matters as well as spiritual. We are in an especial manner admonished by the silent lapse of time that our period of probation here is fast hastening to a close. During the past year we have been called upon frequently to lament the removal from amongst us by death of many of our most pious and God-fearing fellow christians. We may well ask ourselves are we using to advantage our numerous opportunities. The sainted dead who have now entered upon their rest had the same means of grace with ourselves. Are we using them as they did. Do we seek to amend what is amiss in our character or conduct? Are we cultivating the habit of serious reflection as to our spiritual condition,—of earnest prayer to the Almighty Disposer of events that we may profit by the admonition He bestows upon us day by day. Are we diligent in the discharge of our religious duties? When we review our past lives is the retrospect becoming less painful to us. Are we becoming more faithful to the dictates of our conscience, and more earnest in prayer for the grace of God. We should need his grace even if we were innocent; how much more then do we need it, seeing that we are verily guilty.

Such thoughts as these will arise in the minds of serious disposed Christian people as they review the past and look forward to the future. If we suffer such admonitions to have their due effect upon us during the coming year, then we may confidently hope that for us the end thereof will be better than the beginning.

FOR some time it has been felt by many of the members of Presbytery that it would be more convenient in some respects if the Presbytery were divided into two,—the one to meet in Pictou, the other in New Glasgow. We understand that at last meeting of Presbytery this arrangement was carried into effect. It is probable that a Synod will be held sometime next summer at which we trust our fellow churchmen in P. E. Island will be represented. Our position as a church would be much strengthened by their co-operation. We could then enter with hopefulness upon the matter of the Foreign Mission, at work which many of our readers are anxious to see our church enter upon with zeal.

THE RECORD.—A few of our readers are still in arrears for 1879. Had we received the amount due, the RECORD would now have been free from debt. Should this notice fall under the eye of any of our readers who has neglected to pay his subscription for the past year, we trust that such one will atone for his neglect and recover his lost happiness and peace of mind by remitting at once. Last month we caused several copies of the November and December RECORD to be forwarded to leading Kirkmen in P. E. Island in order to introduce it to their notice and if possible to secure their support. Our circulation in 1880 is expected to be largely increased in several localities and we expect to issue three or four hundred copies more than last year. We tender our hearty thanks to all our agents for their assistance and to our readers one and all we wish A Happy New Year.

ALL TO

The quart congregation inst. The ed and a reeing to g Burnett, wh last autumn

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ALL TO THE REV. MR. BURNETT.

The quarterly meeting of St. Andrews congregation, Pictou, was held on the 13th inst. The meeting was largely attended and a resolution was passed agreeing to give a call to the Rev. Mr. Burnett, who laboured for four weeks last autumn in Pictou.

**SURPRISE PARTIES.**—As noticed elsewhere a surprise party waited on Mr. McKenzie, of Earltown, with a valuable collection of presents. A similar party from West Branch, River John waited on the Rev. Mr. McCunn, River John, and made him some valuable and handsome presents.

At Roger's Hill a similar incident took place. Some young men from Dalhousie section, hauled to the manse a large heap of hardwood split up and ready for use. On the same day Mr. John Douglas, Hardwood Hill, presented Mr. Fraser with a ton of coal,—all of which, as well as many other favours from numerous members of the congregation, is hereby gratefully acknowledged.

**SALTSPRINGS CONGREGATION.**—A large number of persons in connection with St. Luke's Church, Saltsprings, with due consideration for the comfort of their pastor, Rev. James Fitzpatrick, turned out with teams and hauled to the Manse for his use more than a year's fuel of wood and coal.

That dread scourge diphtheria is still prevalent in this Province as well as in many other parts. There is no remedy for it known. One physician tries one specific and another tries another, without much success. People are not sufficiently careful in avoiding contagion. It is now believed to be proved that the germs of the disease may exist in closets and in clothes for twenty years and after that breed disease and kill people. No home in which a case of this disease has occurred is safe from danger until every part of it and all its contents have been thoroughly cleansed and aired.

A discussion has been going on for some time in the *Celtic Magazine* as to the Gaelic version of the sacred scriptures. The discussion has been carried on chiefly between the Rev. Dr. Clerk, Kilmallie, and Rev. Dr. Masson of Edinburgh. It appears that some incorrect expressions occur in it. It is likely that a new version may be produced in the course of time, in which small inaccuracies of expression may be rectified.

THE death of Professor McKerras, of Queens College, Kingston, is also announced. He was a native of Scotland, and a graduate of Queen's—was a distinguished orator—and most enthusiastic worker in Church matters. He laboured with much success in collecting subscriptions throughout the Upper Provinces on behalf of the university in which he taught; and while engaged in that labour caught cold which brought on the fatal disease which ended in death.

**WEST BRANCH RIVER JOHN.**—On Christmas day the West Branch River John section of the Earltown Congregation drove to the Manse and presented their Pastor, the Rev. Mr. McKenzie with large quantities of potatoes, oats, flour, meal, cheese, tea, sugar, blankets, yarn, mats and other valuable articles of furniture to numerous to mention. They also presented him with a handsome purse of money. The value of the whole may be estimated at about \$60. After dinner which was prepared by the ladies, several of the gentlemen present made speeches suitable to the occasion. After wishing both Mr. and Mrs. McKenzie a Merry Christmas and a Happy New Year the cheerful crowd drove home in regular procession. It was a pleasant sight to see so many sleighs winding along the road until they all disappeared. This speaks well of the West Branch people. They have distinguished themselves before by getting up a "Surprise party" and their continuation of the same is ample proof of their kindness and liberality. It is among such people that a pastor finds encouragement to work. Here is an example to other congregations to go and do likewise. Com.

## INDUCTION AT NEW GLASGOW.

On the 10th ult., the Rev. George Murray, M. A., was inducted to the pastoral charge of St. Andrew's congregation, New Glasgow. The Rev. Mr. McKenzie preached. Mr. McCunn put the usual questions to the minister and offered prayer. Mr. McMillan addressed the minister and Mr. McKichan the people.

At the close of the services Mr. Murray received a warm welcome from the congregation at the door of the church.

Among other business the Presbytery took up the appeal from St. Andrew's Session, Pictou, anent the organ, and came to the following finding "The Presbytery considering that the law of the Church requires practical unanimity on the part of the congregation, sustain the appeal and reverse the decision of the Kirk Session."

In the afternoon the Presbytery again met and transacted very important business as will be seen by the minutes which we append below.

St. Andrew's Church, New Glasgow,  
10th Dec'r 1879.

The Presbytery, after adjournment, met at 3 p. m. Rev. James Fitzpatrick, Mod., Rev. A. J. MacKichan, Clerk pro tem. The attention of the Presbytery was called to the printed report of the Rev. George W. Sprott, delegate from the Church of Scotland to the Presbyterian Churches in Canada. After careful consideration of the subject, it was unanimously agreed that the Rev. Messrs. MacKichan, Dunn and McMillan be appointed a committee to write the Colonial Committee of the Church of Scotland, taking exception to said report as being misleading, so far as the union sentiments of the Presbytery of Pictou are concerned.

Rev. Messrs. Dunn and Fitzpatrick reported that they, in accordance with the instructions of Presbytery, after taking all the usual steps, ordained on the 7th inst., four additional Elders in the congregation of Gairloch.

The reports of the two committees on the proposed division of Pictou Presbytery into two Presbyteries were called for. One committee had nothing to pro-

duce. The other committee submitted the following report, viz.:

"Your committee having met at Stellarton on the 1st Dec'r, 1879, and having considered the expediency of forming two distinct Presbyteries out of the present Presbytery of Pictou in connection with the Church of Scotland, unanimously recommend that the proposed step of dividing the Presbytery of Pictou into two Presbyteries be taken."

"Towards carrying out this arrangement, your committee make the following suggestions:

1. That the division line between the two Presbyteries be the West River.
2. That the names be respectively, Pictou Presbytery and Egerton Presbytery.
3. That the Pictou Presbytery embrace the congregations of Pictou, Rogers Hill and Cape John, Saltsprings, Earltown, Falls and West Branch of River John, and River John; and that Egerton Presbytery embrace the congregations of New Glasgow, Stellarton and Westville, Gairloch, West Branch of East River, East Branch of East River, McLennan's Mountain, Barney's River, Sutherland's River and Vale Colliery.
4. That Pictou Presbytery have its seat in the town of Pictou; and that Egerton Presbytery have its seat in New Glasgow.
5. That the first meeting of Pictou Presbytery take place in St. Andrew's Church, Pictou, on the first Tuesday of February, 1880, at 11 o'clock, a. m., and that the first meeting of Egerton Presbytery take place in St. Andrew's Church, New Glasgow, on the first Wednesday of February, 1880, at 11 o'clock, a. m.
6. That all the books and documents belonging to the present Pictou Presbytery be the property of the Synod of the Maritime Provinces in connection with the Church of Scotland.
7. That the Presbyteries in the Maritime Provinces and in connection with the Church of Scotland, meet in St. Andrew's Church, Pictou, on the last Wednesday of February, 1880, for the purpose of constituting as a Synod, and transacting any necessary business."

(Signed) ALEX. J. MACKICHAN,

(Signed) CHARLES DUNN,

(Signed) DANIEL SUTHERLAND.

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It was then moved by Alex. McGregor, Elder, and seconded by Mr. Daniel Sutherland, Elder, and unanimously agreed to that the report of the committee, with the embodied suggestions, be adopted and the Presbytery of Pictou divided into two Presbyteries as recommended. Whereupon the Presbytery did, and hereby do, divide and constitute into two Presbyteries,—viz.: the Presbytery of Pictou and the Presbytery of Egerton.

The next meetings to be held as follows, viz.: Pictou Presbytery on the first Tuesday of Feby. 1880; and Egerton Presbytery on the first Wednesday of February, 1880. Closed with prayer.

ALEX. J. MACKICHAN,  
Clerk pro tem.

THE Rev. Charles McEachern, who laboured a few years ago within the bounds of this Presbytery, and who returned to Scotland has just finished his studies at the University and Divinity Hall. While carrying on his studies he also laboured as a missionary in Glasgow, in St. Columba congregation. A few weeks ago he was presented by the congregation with a handsome gold watch and chain, on the eve of his departure to be settled as minister in the Gaelic Church, Inverness. There is a scarcity of Gaelic speaking ministers in Scotland; and the church finds it difficult to get men to fill her pulpits in the Highlands. Mr. McEachern is an excellent Gaelic speaker and a man of talent, who won golden opinions when labouring as a missionary in this county.

WE notice with regret the death of Rev. Robert J. Cameron, of Burntisland, near Edinburgh. Mr. Cameron was formerly successor to Dr. Donald, in St. John. N. B. A few years ago he returned to Scotland and was called to the above mentioned charge. He died at the age of 37 years.

THE Judge of the Superior Court, Montreal, has given his decision in the Temporalities case against the Rev. Mr. Dobie and the minority who have remained out of the union. The case has not however been disposed of by this decision, as the minority have appealed to the Privy Council.

The sub-Committee of the Supplementing Fund will (D. V.) meet in Pictou, on Wednesday, Jan. 28th, at 11 a. m. Local Treasurers are requested to pay over to the General Treasurer, all contributions for year ending Decr 31st, 1879, on or before the above date.

CHARLES DUNN, Con.

# THE JEWISH NEW YEAR'S DAY.—

Description of the Synagogue.—The month of Tisri. The Jewish synagogue in Montreal is situated on Chenneville street at the Corner of Dufferin Square. It is a square built granite structure and provided with seats and desks on the floor for the male members of the congregation, and with galleries for the females. The east wall, which all must face during the recital of certain prayers, encloses the "Holy Ark" in which Hebrew copies of the Pentateuch, written on vellum, are deposited, and opposite it near the centre is the platform on which the reading of the same is performed by the reader or chanter, or by a special reading. Sermons or lectures are delivered from a smaller platform adjoining the "Holy Ark," by the Rabbi the Rev. Dr. De Sola. Of late the use of the choir has become frequent.

Yesterday evening at half past five commenced the Jew's New Year's festival (*Roshhashshana*). It commences usually at the beginning of the month of Tisri (September October), the first of the civil year, corresponding to the seventh of the Mosaic or ecclesiastical and lasts until Saturday evening, the places of business of the Jews being closed during the time. A distinguishing feature of the celebration in different synagogues is the blowing of horns, in accordance with Leviticus xxiii. 24.

The Rev. Dr. De Sola preached a very eloquent sermon this morning and the singing of the choir was excellent.

## JOHN WESLEY.

Among the figures conspicuous in the history of England in the last century there is perhaps none more worthy of careful study than that of John Wesley. Make all deductions you please for his narrowness, his self-conceit, his extravagance, and still it remains that no one so nearly approaches the fullness of stature of the great heroes of Christian spirituality in the early and Middle Ages. He had more in common with St. Boniface and St. Bernardine, of Sienna, with St. Vincent Ferrer, and Savonarola, than any religious teacher whom Protestantism has ever produced. Nor is the rise of the sect which has adopted his name—the “people called Methodists” was his way of designating his followers—by any means the most important of the results of his life and labors. It is not too much to say that he, and those whom he formed and influenced, chiefly kept alive in England the idea of supernatural order during the dull materialism and selfish coldness of the eighteenth century. To him is undoubtedly due the Evangelical party. Romaine and Newton, Venn and Jowett, Milner and Simeon, differing as they did from him on particular doctrines, derived from him that fundamental tenet of religious conversion which they termed “the new birth.” It is easy now, as it ever was, to ridicule the grotesque phraseology of the Evangelical school, to make merry over their sour superstitions, their ignorant fanaticism, to detect and pillory their intellectual littleness. It is not easy to estimate adequately the work which they did by reviving the idea of grace in the Established Church. They were not theologians, they were not philosophers, they were not scholars. Possibly only two of them, Cecil and Scott can be said to rise above a very low level of mental mediocrity. But they were men who felt the powers of the world to come in an age when that world had become to most little more than an unmean-

ing phrase; who spoke of a God to pray to in a generation which knew chiefly of one to swear by; who made full proof of their ministry by signs and wonders parallel to those of the prophetic vision. It was in truth a valley of dry bones in which the Evangelical clergyman of the opening nineteenth century was set; and as he prophesied there was a noise, and behold, a shaking, and the breath came into them, and they lived and stood upon their feet, an exceeding great crowd.

A GOOD GAELIC PREACHER.—The Editor of the *Celtic Magazine*, Inverness, in describing several of our illustrious fellow-countrymen pays the following high compliment to one of them. Speaking of Rev. Alex. McLean formerly of Belfast, he says he found him “preaching to a large Gaelic congregation in the purest and most unctuous vernacular. I felt how great a pity it was that we could not have such a fine preacher, getting a good stipend at home, in place of some of those mongrel, so-called Gaelic preachers we have in many places in the Highlands of Scotland. Mr. McLean is really a first-class Gaelic preacher and uses the language with great fluency and power.”

A MOURNFUL RECORD.—The loss of life during the past year in the case of the fishing fleet sailing from Cape Ann, Mass., is entirely unprecedented in the history of that port. In the February gale 143 men were drowned. During the year 240 lives were lost, leaving 88 widows and 219 fatherless children. Since the year 1830 when the Georges’ fishing was first established there have been lost from this port 2118 men and 405 vessels valued at upwards of 1½ million dollars. A large number of men from Cape Breton and the Southern Shore are employed in this dangerous and arduous fishery.

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THE CHURCH OF SCOTLAND.

"The Church of Scotland, as originally constituted in 1560, was distinctly, but not bigotedly, Presbyterian; was one of the original group of reformed Churches and shared all or nearly all the feature, characteristic of these in method of government, catechism, confession of faith, and prayer-book.

"The subsequent struggles of the Church (as to whether the government was to be by presbyters or bishops) had their origin and strength, not within the Church in its ministers or members, but outside the Church in the interference of Royalty in the way of dictation or intrigue; so that Episcopacy (as distinct from Romanism) never was native or national or patriotic in Scotland.

"In point of theory, Presbytery is not provincial, narrow, or poor, as some prejudiced persons suppose, but occupies a firm and logical place as a protest against Roman corruption, and as a return to the first principles of the New Testament. The group of reformed Churches of Presbyterian type is not tied down to the theory of Apostolic succession for validity, which becomes a very hard, if not impossible, question, apart from Roman or Greek orders.

"The total value of the Church of Scotland's endowments is £275,000 per annum, of which £235,700 are from friends. This property never was given by the State; it has always been separate from other property—it has always been Church property. No person pays any part of it in his religious capacity; it is not a tax in any sense, far less a religious tax, but a pecuniary transaction pure and simple, as much as any fee-duty or ground-annual.

"The Church of Scotland not only uses this revenue for its original legitimate purpose, but her own membership voluntarily contributes year by year, to the

500 in 1878, for the purpose of more efficiently performing all branches of incumbent duty as a Church.

"The membership of the Church of Scotland, moreover, is such, in point of actual numbers and of annual growth, as to put it in a place of marked preponderance in the country, for it is not merely one of three great branches of Scottish Presbytery, but is much more than equal to the other two put together, the figures being: Church of Scotland, 515,786 communicants, Free Church, 222,411; United Presbyterian, 172,170. The majority of the Church of Scotland over both together is thus 121,205. The figures are the returns made in each case by the ministers and kirk-sessions of the three Churches concerned."

HORROR has seized upon the souls of men on reading of the Tay disaster. The railway crosses that river near Dundee, Scotland, on an iron bridge two miles long and eighty feet high. On the 4th inst. while the wind blew a hurricane the bridge gave way precipitating a passenger train into the seething gulf below. Seventy-five lives were lost.

HOME MISSION.

St. Paul's, E. R. - - - \$8.10

RECORD 1880.

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