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VOLUME XXVI

NUMBER VII.

THE
MONTHLY RECORD,

—OF THE—

CHURCH OF SCOTLAND,

—IN—

NOVA SCOTIA, NEW BRUNSWICK

—AND—

ADJOINING PROVINCES.

JULY,



1880.

PICTOU, N. S..

PRINTED AT "THE COLONIAL STANDARD" OFFICE.

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VOLUME XXVI.

JULY, 1880.

NUMBER VII.

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

ORDINATION OF A MISSIONARY TO THE JEWS.

The Rev. George M. Mackie, B. D., was, on April 22d, in the Assembly Hall, ordained a minister in the Jewish Mission of the Church of Scotland at Beyrout. There was a large attendance at the service. The Rev. John Alison, Newington, preached, taking his text from Romans ix. 5—"Whose are the fathers, and of whom as concerning the flesh Christ came." He dwelt first on the fact that proselytism is not foreign or accidental to Christianity, but is of its essence; and therefore that any Church which is self-contained, careful only of its creed and ritual, shows itself wanting in the spirit of Christ. He pointed out that the Church's duty in this respect pertains not to any official order, or to any limited number in the Church, but to the whole Church; and that true faith in Jesus Christ will necessarily manifest itself in practical interest in all Mission work.

He then spoke specially of the claims of the Jews, and the line which the Christian missionary should follow in dealing with them, showing that Christianity is the very spirit of true Judaism—the faith by which we are justified, being, as St

Paul shows, the very faith of Abraham confirmed and developed by Jesus Christ. Missions to Jews were regarded by some as so hopeless as to warrant the Church in desisting from them. He pointed, in reply, to the fact that they had been successful; that the first converts and missionaries of Christianity were Jews; that in more recent times large numbers of them had embraced the Christian faith; and added that any difficulty which might seem too great for man would yield to the power of the Spirit of God, if invoked in true faith. We must not, however, set up tests of our own to prove the success or failure of such a mission. God has His own time and way of fulfilling His purpose. We must not be too anxious for quick and obvious returns. Let us sow in faith, and have long patience, until the seed receive the early and the latter rain.

The Rev. Mr. Smith addressed the missionary and the congregation. We give the following extracts from his addresses:—

ADDRESS TO REV. MR. MACKIE.

Having congratulated Mr. Mackie on entering on so worthy a mission, in a place so desirable as Beyrout, Mr. Smith said:—

“Do not commit the mistake of under- rating the difficulties you have to meet with. You are sent to a people of a far older civilisation than ours, whose religious education is thorough, whose rabbis are carefully trained in the knowledge and defence of the received Jewish interpretations of the prophecies,—a people who are called by some of the strongest and highest motives to hold fast by a religion which they can renounce only by breaking the closest and most sacred of ties—by becoming aliens from their nation and their father’s house—nay, it may be even from wife and children. You are attacking a fortress of no mean strength. Spare no pains in making your preparations for a hard and protracted struggle. Do your utmost to enter as much as you can into the mind of a Jew, to understand his position, to discover what, from his point of view, are the strongest arguments for his own system and against Christianity. . . .

“But while such studies as those I have now referred to are absolutely necessary for your thorough equipment as a missionary to the Jews, the true secret of your strength will be found in escaping from the mazes of discussion to an appeal to the conscience and the heart. After all, in the controversy between the Christian and the Jew, there is no textbook like the New Testament. There we have the method adopted by the Founder of our religion and His first followers in dealing with the Jews. And that method is as suitable now as it was in their day. The result of your study of modern Judaism will show you more and more that while there are modern Sadducees in the so-called advanced Jewish party, the system of the orthodox Talmudists is simply that of the Pharisees, only a little further developed and suited to the conditions of society at the time when the Talmuds of Jerusalem and Babylon were put in their present form. And the abiding answer to it is given in the Sermon on the Mount and

the discourse to Nicodemus. The Christian and the Jew represent two opposite views of the teaching of the Old Testament. The whole question between them is, What is the nature of the kingdom of God? Is it earthly and national, or spiritual and universal? Is it an institution for the temporal aggrandisement of Jews, or for the salvation of sinners? There can be no doubt what answer will be returned to this question by an enlightened conscience—and it is to enlighten the conscience that the first efforts of the missionary must be directed. His first work is very much that of John the Baptist: and in doing so he can do no better than press home the message of these noble teachers of righteousness—the Jewish prophets. Their calls to repentance, their denunciations of vanity, of mere outward services, when urged by a Christian teacher trained to read the Old Testament in the light of the New, are a powerful means for awakening that sense of sin, that desire for a spiritual worship and service of God, which lead so naturally to Jesus of Nazareth. Thus, not so much by dwelling on certain isolated Messianic prophecies as by opening up the deep meaning and universal application of the Old Testament Scriptures, you will show how the teaching of Jesus is the necessary fulfilment of that of Moses and the prophets. That was the method adopted by Peter at Pentecost, by Paul in the synagogue at Antioch. It is just as applicable now as it was then.

“This method of teaching will guide your whole conduct towards the Jews. You will present yourself to them, not as an adversary of their religion, but rather as an exponent of its real meaning. You will speak to them from a common ground,—as sharing in their admiration of the Old Testament, and claiming an equality with them as being, alike with them, a sinner in the sight of God. You will come to them, not as a rival teacher who argues for victory that he may gain others to his side, but as a friend who

wishes to impart to others the blessings he himself enjoys. And your success will largely depend on what you are; for a living Christ an man is the best proof of the truth of our religion. Unfeigned Christian sympathy is the best of all instructors in the art of leading others to Christ.

"You will naturally do all you can to foster the study of the Holy Scriptures by encouraging their circulation among all, and by doing all you can for the Christian education of the young. Experience will, I have no doubt, satisfy you more and more that a mixed school like ours at Beyrout, which is open to pupils of all races, has advantages over one kept exclusively for Jews, in the facilities which it presents to the teacher for a full exposition of Christian truth, and for leavening his whole instruction with Christian principle. One point I specially press on you—viz., the importance of keeping your advanced pupils, after they leave school, as much as possible under your training and influence.

"At Beyrout you will not only be a missionary to the Jews, you will be also the pastor of an interesting congregation, containing all the English-speaking Protestants, whether British or American. The right discharge of your duties towards a flock, the members of which are drawn from various nations and different branches of the Church, will demand from you no common amount of care and tact. But the experience of your predecessors warrants me in assuring you of a warm welcome and much sympathy and encouragement from none in larger measure than from your brethren of the American Presbyterian Mission. . . .

"One word as to your discouragements. When the special difficulties of a Jewish Mission press on you; when few or no inquirers appear, and when they appear only to disappoint you; when year by year you see your pupils leave your school after careful religious training,

only to follow the religion and customs of their fathers,—still work on in faith and patience. You are but a servant: it is sufficient honour for you to work for your Lord. Put yourself simply as an instrument in His hands. Go forward with a profound conviction of your own inability for the work in yourself, with a firm belief in the power of the living Saviour to work through you, in His own time and in His own way, and you will learn the secret of a patience which nothing can weary,—of a peace which, under all circumstances, will keep your heart and mind by Christ Jesus."

MISSION RESULTS.

THE ARMENIANS AND MOSLEMS OF TURKEY.

The City of Aintab, 100 miles north of Antioch, furnishes a good illustration of the present condition of Oriental cities in the character of its Moslem and Armenian population, and the results of Missionary work. In this city there are 30,000 Turks, all Moslems, with their sixty mosques, from whose lofty minarets their priests five times every day shout the call to prayer. There are 10,000 Armenian Christians, with their church edifice built centuries ago. They have their church service and Bible in the language of their ancestors, their priests and ceremonies, and have had them more than a thousand years. If you will look into their church as it appeared when the first American Missionary visited the place thirty years ago, you can form some estimate of the value of their Christian faith. There is an audience of perhaps a thousand men. The priests stands before the altar and reads the service from a prayer-book in the ancient Armenian language, which is probably understood by no one in the audience, and possibly he himself merely repeats what he has memorized from some other priest. The people know

when to Low, when to kneel, and when to cross themselves. They perform their part and the priest performs his, and at the close of the service the men come forward, kiss the sacred crosses on the huge Bible which none of them can read, cross themselves before the pictures of saints upon the walls, then hunt up their boots and shoes which they have left at the door (a thousand pairs of them), and go home. But where are the women and daughters? They are not allowed to enter the body of the house, but, closely wrapped in their white sheets from head to foot, they climb up the dark stone stair-way to a narrow gallery and sit behind a high lattice, where, unable to see or hear anything, they can only have a sociable by themselves. Such were the religious privileges of the 10,000 nominal Christians. There was deep moral and spiritual darkness, with very few rays of light.

The first Missionary was stoned out of the city by a mob, at the instigation of an Armenian priest, but a few earnest men gladly received the truth, and a little church was organized. Then followed Sunday-schools, prayer meetings, day schools, pastoral work, and the first converts, like Philip, brought many a Nathanael to Jesus.

Thirty years have passed. There are now in Aintab 2000 enrolled Protestants two churches, more than 600 church members, admitted on the same conditions as in New England, two Sunday-schools with from 700 to 800 members in each, day schools for all the Protestant children, with gradations of primary, middle, and grammar schools. These two churches have their ordained and settled native pastors, with deacons, church committees, and various institutions of well organized Christian communities. For a dozen years they have managed they have managed their own affairs, and have paid the salary of their pastors and the current expenses of their

churches and schools. The Missionaries now have no control over them, and wish none. These two Churches are independent and self supporting, and are able henceforth to stand on their own feet and take care of themselves. The Missionaries found only one woman in the city who could read, but now nearly every woman in the Protestant Community can read her Bible.

Look into one of these Sabbath schools and see 800 men, women, and children study the Word of God. All are present who attend the preaching service. Both teachers and scholars give close attention to their work. There is many a man among them who can repeat the Bible story from Genesis to Revelation. An hour or two later they gather for worship. The preacher can readily speak three languages and read two more. He can do as the service after the manner of the evangelical churches in America, but the language, of course, is Turkish, which is understood by all his hearers. The hymns are the Turkish translation of the sweet songs of Zion which we have heard to a childhood, and are sung in the same old tunes by the whole congregation, all singing the same part.

If the prayers and sermon were in English, they would seem appropriate in our ordinary congregations in America. That kind-faced deacon near the pulpit helped stone the first Missionary out of the city. The man in the middle of the audience, with a deep scar on his brow, is a converted robber from a village near by. He is now clothed and in his right mind. There are many interesting characters in the audience, but we have not room to describe them. A third congregation of some 200 has recently been gathered in the lower part of the city, and is working its way up towards self-support.

Will you now look with me again into the old Armenian church? You hear again the service in the sacred language of the fathers, but at the close there is a sermon in Turkish by the priest, at the demand of his audience, who have learned from the Protestants that religious services should be *understood* as well as performed. Near by the altar stands an

Estey organ from Brattleborough, Vermont. The pictures have mostly gone from the walls, and, if not in this church, in some others, side by side with the anciently gilded Bible, which few, if any could read, there lies the plain, fresh Turkish Bible from the Mission press. In the Armenian schools close by you will find the Protestant text-books, and very likely a protestant teacher. It is said that before Missionaries came to Turkey, there was not in the Empire a school in which the spoken language was used, while geography and arithmetic were quite unknown. The Bible will, of course, now be found in every Protestant home, but you will see it, too, in a large number of Armenian houses, where it is often read with thoughtful interest. The effect of Protestant light can be seen on the dark background of the Moslem faith. The old bitterness and hate that forbade a Christian to speak the name of his Master in the presence of a Turk has softened down, and give place to kind regard. It is not common for a Christian not only to defend his faith before Moslems, but to plead with them to look to Jesus and live.

It is said that Turkish birds never sing. They have no heart for song in this land. But one summer morning, weary with the sights and sound of the city, I wandered down through the gardens for an hour's rest. In the hedge by the path a nightingale was pouring forth its song, so sweet, so pure, it seemed like an echo from the upper world. So, in cheering contrast with the din and strife and moral death, the sweet sound of the gospel is heard here and there all through the land, with its glad tidings of peace and hope, waking the nation into life from the sleep of a long, dreary night.—*Rev. H. Marden, American Missionary, Marash.*

‘OUR NATIONAL CHURCH.’

This very clever and spirited little book considers the present ecclesiastical position of Scotland from a layman's point of view. It is eminently deserving of circulation among the members of our own Church, and indeed among all Scottish Presbyterians. The author earnestly desires union, but he believes

that this is attainable only by maintaining the present position and endowments of the Church of Scotland. He shows very clearly by facts and arguments the injustice as well as the impolicy of the attacks made upon her and exposes very effectively the ordinary fallacies by which these have been supported. The following extracts speak for themselves:—

THE CASE OF DISESTABLISHMENT.

“The Disestablishment question, as regards Scotland, is confined to a very narrow and easily defined basis. At least eighty per cent of the people of Scotland attend Churches that are identical in doctrine, discipline, form of worship, and church government. These consist of the Established Church, and of those who have seceded from it, but who with the exception of being non-established, are in every respect the same. All are doing the same work in precisely the same way; so that, as far as the essentials of Scripture teaching are concerned, it would not matter to the nation which of them had the whole field to itself. The members of the Established Church attach very great importance to the national establishment of religion, while Dissenters as a class do not. Unlike the case of England and Ireland, Presbyterian Dissenters in Scotland have the Church ever open to them, without their requiring to change any of their religious principles. All, therefore, that Disestablishment is to accomplish for Scotland is to enable Dissenters to trample upon the feelings and principles of Churchman, and deprive them of their just rights.”

ENDOWMENT *versus* VOLUNTARISM.

“The tithes themselves were originally voluntary gifts; and so the only real difference in the manner in which the two churches are supported is, that the one is maintained by a revenue from accumulated Voluntaryism, while the other is a *hand-to-mouth* Voluntaryism.”

THE VITAL POWER SHOWN BY THE CHURCH OF SCOTLAND SINCE 1844.

In the valuable chapter on statistics, after having shown that the Church of Scotland has now a majority of 102,070 members over all the other Presbyterian Churches in Scotland taken together, and

that her ratio of progress is far higher than that of any other Church, the author puts the matter thus—

“While giving these figures on behalf of the establishment, let us not forget that it is only thirty-six years since the Disruption, when the majority of her popular ministers left the Church, and in most cases carried the whole of their congregations with them. Consider for a moment, my fellow-laymen, what inherent vitality there must be in an Established Church when our own has made such a marvellous recovery. Indeed, the strongest and only valid charge that the other churches can bring against it is, that they cannot excel it. Could you have any better proof of the value of Establishment and Endowment? There are very few Lowland congregations, that were but a small remnant in 1843, which have not by this time recovered, while many city churches have larger congregations than before. In the city of Aberdeen, where almost every minister came out in 1843, and where there were *five* congregations with over 1000 members, *one* with more than 2000, and a total membership of about 15,000,—there are now *seven* with more than 1000 members, *one* with more than 2000, and a total membership of 16,466 to fifteen churches. In the same city the Free Church has twenty congregations with a membership of 11,230, and the United Presbyterians have six churches with a membership of 2352,—another example of a majority of eleven churches yielding a minority of nearly 3000 members.”

DISESTABLISHMENT AN EFFECTUAL BAR TO UNION.

“And here let me say, that although I have been advocating union all through, I am one of those who will take no part in it after disestablishment. The three churches are on an equal footing at present, and very little rearrangement should be required to enable Christian men to obtain a common basis of union. *Unity* we can have, and yet retain our separate churches; but there will be neither union nor *unity* in our day *after* disestablishment. But suppose union *after* disestablishment as a possibility there is likely to be this great difference between the two; union *without* dis-

establishment implies the discontinuance of all those churches that are not really required; whereas union *after*, implies necessarily nothing of the kind. The one union would be a national blessing; the other, anything but that. I am pretty confident that if I could get union *first*, no one would say a word about disestablishment afterwards.”

THE GENERAL ASSEMBLY.

CHURCH OF SCOTLAND.

The General Assembly of the Church of Scotland was opened yesterday in Edinburgh, with the customary formalities, by the Queen's Lord High Commissioner, the Earl of Rosslyn. In accordance with Magisterial recommendation, the day was observed as a general holiday, in Commemoration of Her Majesty's birth. The weather, fortunately, smiled on the occasion as it has not done for some years past; and under this genial influence the townsfolk, set loose from business reinforced by a large contingent of country cousins, turned out in great force to witness the accustomed State pageant. After holding the usual levee at Holyrood, the Lord High Commissioner went in procession through streets lined with close packed crowds to the High Church, where a sermon was preached by the retiring Moderator. From thence his Grace proceeded to the Assembly Hall, which he entered under a royal salute from the castle guns. The Assembly having then been constituted, and the retiring Moderator having given place to Dr. Watson, Dundee, the familiar business of receiving and recording the Royal Commission and letter was duly transacted, congratulatory addresses delivered from and to the throne, and committees appointed for getting the proceedings of the Assembly under way. The vacancy in the Procuratorship occasioned by the elevation of Mr. Lee to the bench was

filled up by the unanimous appointment of Mr. Mackintosh, advocate, a question from a country member eliciting an explanation as to the duties attaching to the office.

THE LEVEE.

His Grace the Lord High Commissioner held his levee in the Picture Gallery of Holyrood Palace at 11 o'clock. The list of presentations, which embraced over 400 names, included several noblemen and baronets, and a large number of naval and military officers, municipal dignitaries, and representatives of various bodies. There was a good attendance of the clergy and private gentlemen, and most of the foreign consuls resident in Edinburgh were also presented. The Lord Provost of Edinburgh wore his uniform as Lord-Lieutenant of the City of the County; and the Magistrates and Councillors of Edinburgh, as well as those of Leith, appeared in their official robes, being accompanied by the halbardiers and other City officers. The Lord High Commissioner, as in former years wore his goldlaced uniform of an ambassador, and on entering the gallery, preceded by the ushers and a couple of pages, was accompanied by the Solicitor-General; Dr. Hamilton Ramsay, purse-bearer; the Rev. Dr. Russell, chaplain, and other members of his suite. The Lord Provost and Magistrates were the first to be presented, and were followed by the representatives of other public bodies. The presentation proceeded, however, without regard to rank, and the ceremony was concluded in little more than twenty minutes.

In the list of distinguished noblemen and gentlemen who had the honor of being presented to his Grace the Lord High Commissioner we find the names of the Rev. A. W. Herdman, late of Pictou, and Rev. P. Galbraith of London, Ont.

THE PROCESSION.

Never, perhaps, was the procession, which has so long been associated with the opening of the Assembly, favoured with finer weather than that which beamed upon it yesterday; and accordingly the spectacle exhibited all the brilliancy assumed under such conditions by burnished helmets and showy costumes. To this circumstance, too, may no doubt be ascribed the evident increase in the number of people who gathered in the vicinity of Holyrood and at various points along the route, as compared with the turnout last year when drizzling rain so effectually took the gloss off the display. For more than an hour before the procession started, the Palace-yard presented an animated appearance, from the arrival in rapid succession of persons desirous of attending the levee, and the marshalling of the military and other bodies intended to take part in the procession. In line, fronting the entrance to the Palace was stationed a guard of honor, consisting of three and fifty men of the 71st Highlanders, together with the band and colours of the regiment. Near by was the escort party, furnished by the 21st Hussars, the band of which regiment was also in attendance. As soon as the levee had been concluded, the procession was got under way, Lieutenant McLellan, of the city police, acting as marshal, and start being effected in the following order.

Six City Police in Full dress, three abreast.

The Moderator of General Assembly.

The Solicitor-General.

Baillie of Holyrood.

Provost and Magistrates of Portobello.

Provost and Magistrates of Musselburgh.

Provost and Magistrates of Leith.

The Sheriff of Mid-Lothian.

The Master, Treasurer, Clerk, and Assistant.

Merchant Company

High Constables.

Edinburgh Municipal Officers, with Mace and Sword.

The Magistrates and Councillors of Edinburgh.

The Right Hon. the Lord Provost of Edinburgh.

Six City police, three abreast.

Detachment of 21st Hussars.

Band of 21st Hussars.

Carriage and Four with Mace-Bearer and Pages.

Six Trumpeters, in State Dresses.

	Two Outriders, His Grace the	
Non Com- missioned Officer of the Guard	} Lord High Commissioner, and the Countess of Rosslyn The Purse-Bearer, and Chaplain. in State Carriage and Four, The General Commanding, and Staff.	} Officer of the Guard.

LORD HIGH COMMISSIONER'S ADDRESS.

The Lord High Commissioner addressed the Assembly as follows:—
 Right Reverend and Right Honorable.
 —By the gracious favour of our Sovereign I greet you for the fifth time as High Commissioner to this venerable Assembly, and I am commanded to address to you once more Her Majesty's gracious intention of maintaining intact throughout this country the Presbyterian faith and form of Church Government, and to present you with her annual donation of £2000 for the purposes of religious education in the Highlands and Islands of Scotland. (Applause.) Right Reverend and Right Honorable,—I have further the agreeable duty to perform of assuring you of the constant and intimate interest evinced by the Queen in the Christian and charitable labours of her Scottish clergy, and of the confidence with Her Majesty most justly relies upon their loyal devotion to her royal person and every member of her family. Right Reverend and Right Honorable,—Interested as I too am in the constitution of this Assembly, I cannot fail to notice with regret the absence of some familiar faces and among these one of your fathers, whose life was ever devoted to the services of our Great Master, and whose unblemished and useful career is a bright example to those who will survive. It is pleasing to ask to offer my congratulations, in which I feel sure this Assembly will heartily join, to that learned member and officer whose services in this place have been so highly valued, and whose elevation to the bench has been so well deserved. (Applause.) Right Reverend and Right Honorable,—When we parted a year ago I ventured, in the words of

our great National Church. (Applause.)
 Even now I have no wish to disown that prediction; for before this country can prove ungrateful of the benefits conferred upon it by its National Established Church, it must erase the brightest pages of its own history—(applause)—and exceed the limits allotted to human ingratitude. (Applause.) But it may not be thought too presumptuous in me to allude to some vulnerable places against which attacks may be most easily and most surely directed. Right Reverend and Right Honorable.—The Church of Scotland in these days must, like other institutions of lower or of later origin, be judged not only by its capacity but by its work. The fervent exertions and the self-denying performance of their duties both by the ministers of the Church and many of its adherents make up, doubtless, an aggregate of good that in itself constitutes a rampart of almost impregnable strength. But even this alone is not sufficient. Right Reverend and Right Honorable,—Your superiority must lie in your toleration of the honest opinions of others, even when not wholly able to agree with them—(applause)—in your desire for union with those whose moderation of view and breadth and intelligence of character commands the respect even of those who may differ from them on some matters of detail; and in the careful avoidance of those whose religious shibboleth is a flimsy cloak to conceal a political programme—(applause)—or a thin disguise to obtain those temporal advantages at present beyond their reach. (A laugh.) Right Reverend and Right Honorable.—These are the simple and sufficient weapons which you draw from your Christian armoury to uphold the Church, and those who support the Church, which your fathers bequeathed to you in her integrity: and then, come what may, you will have the satisfaction of feeling that you have

done your duty and proved yourselves worthy of your great inheritance. (Applause.) Right Reverend and Right Honorable,—The changes, which have so recently taken place in the Gov't. of the country having occurred subsequent to the appointment with which Her Majesty has again deigned to honour me, I have been enabled, albeit I fear for the last time, to have the happiness of addressing you from this throne, and of once more presiding over your deliberations. I need not say that I feel sure they will, as in times past, be guided by wisdom, courtesy, and mutual forbearance: and I trust that you will bear in mind that I am now, and at all times, ready and delighted to contribute by any means in my power to the convenience and comfort of every member of this Assembly. (Applause.)

The Monthly Record.

JULY, 1880.

MEETING OF SYNOD.

On the 29th June the Synod of the Maritime Provinces in the connection with the Church of Scotland, met in St. Andrew's Church Pictou. There was a large attendance of ministers and elders. The Rev. Wm. McMillan, Moderator, preached an able and eloquent sermon, which we hope to publish in the RECORD on some future occasion. On Wednesday the court met at 11 o'clock, and after the opening services the retiring Moderator demitted his office, and the Rev. R. Burnet of St. Andrew's Church, Pictou, was unanimously appointed in his place. Mr. Burnet after being duly installed in office, addressed the Synod. The Revd's Messrs. Carruthers and Donald of Pictou, and Bayne of P. E. I., being present, were asked to sit and deliberate. The report on statistics having been called for, the Rev. Mr. Murray, the convener of the committee on that most edifying and entertaining matter, gave explanations concerning it, and further in-

structions were given the committee.

The Convener of the RECORD committee reported, that during the year ending Dec. 31st 1879, the RECORD had paid its expenses of publication. The report gave gratification to the Synod. The Convener desired leave to demit his office: he complained of having to make bricks without straw, as so few articles were contributed by the brethren and others. It was agreed that he continue his labours in the meantime.

A discussion took place as to the propriety of admitting the sustentation scheme to the position of an ordinary scheme of the church, and thus placing it directly under the supervision of Synod. No further action was taken in the matter.

The Rev. Mr. McMillan gave in the report on the Foreign Mission. He was instructed to forward one half the funds of this scheme to Mr. J. F. Campbell of Mhow, India, and the other half to Mr. Robertson of Erromanga to be used by them in the support of native catechists.

After a vote of thanks to the Rev. Mr. Burnet and the congregation of St. Andrew's for their hospitality, the Synod adjourned to meet again in the same place on the last Wednesday of September.

REV. JAMES W. FRASER, M. A., EDITOR
OF MISSIONARY RECORD :

Dear Sir:—The late Alexander McDonald, Teacher, who died at Fisher's Grant, left a legacy to the Presbytery of Pictou, to be applied to religious purposes. Whether that legacy has, or has not been yet paid, is entirely unknown to the persons most nearly interested.

Will you be pleased to give such information in the next MONTHLY RECORD respecting the payment and disposal of the said Legacy as may have come to your knowledge through the Presbytery. J. MACKAY.

With reference to the above Legacy we have made inquiry as to its disposal find from the books of the Presbytery Treasurer, James Hislop, Esq., Pictou, that the entry thereof is as fol-

shows: "29th July, 1878, received from the Estate of the late Alex. McDonald, \$100.00 per A. C. Bell, Esq." We also find from the Treasurer's books that of this Legacy the sum of \$50.00 was given to the Home Mission Scheme of our Church in the Maritime Provinces and \$50.00 to our Foreign Mission Scheme. [ED. RECORD.]

The Bazaar in aid of the Supplement'g and of the Kirk which was held in Stelarton on the 7th inst. proved quite a success, notwithstanding the unfavourable appearance of the morning. Up until eleven o'clock occasional showers fell and the prospects seemed anything but bright. After that hour the day was favourable. Before the hour fixed for opening, the ladies in charge of the fancy Tables were on the ground and had their department beautifully arranged. The elegant, costly and numerous useful and fancy articles offered for sale were such as to elicit the highest praise from all who visited the display of goods.

Those who were to prepare and serve dinner and tea were at their parts at an early hour and did their work admirably.

About 2000 must have been present. After all claims are met about 1,500 will remain for the Supplementing and.

Mr. Hudson the efficient manager of one of the Mining Companies in whose splendid park the Bazaar was held through his great kindness has put the promoters of the bazaar and all interested in its success under many obligations. A hearty vote of thanks was accorded to him ere the crowd dispersed.

This is but a brief item for this month's issue. A full report will no doubt appear in the August number.

The Committee of the Statistical and Financial returns respectfully request those Congregations that have not yet filled and forwarded the schedules sent them to do so not later than the end of this month, so that an abstract may be prepared and published in the next issue of the RECORD.

GEORGE MURRAY,
Convener of Committee
on Statistics and Finances.

The season for tea-meetings has again come round, with the advent of the hot weather and the strawberry crop. McLennan's Mountain has come first to the front by a festival held last month. Our reporter unfortunately was unable to be present, and hence we are unable to state what the proceeds amounted to.

At St. Paul's, E. River, the sacrament of the Lord's Supper was held on the 27th ult., when the minister of the charge was assisted by Mr. Stewart, of McLennan's Brook, and Mr. McMillan, of Truro. On all these occasions the services began after the custom of our fathers on Thursday and ended on Monday, and the usual *ceist* was held on Friday. Very large congregations assembled and decorously and reverently took part in the solemn sacramental services.

The Sacrament of the Lord's Supper was administered on the 20th ult. at Salt-springs. The Free Church congregation with their usual courtesy placed their church at the disposal of their brethren of the Kirk. The Gaelic services were conducted by the Revds. Messrs. McKenzie and Fraser, and the English by the Rev. Mr. Gunn of the C. P. Church, and Rev. J. Fitzpatrick, minister of the congregation, and the Rev. R. Burnet, of Pictou.

The communion was also held at Cape John on the 23rd ult. The minister of the congregation was ably assisted by Revds. Messrs. McCunn, and McKenzie and Mr. Burnet who preached on Monday.

On the 4th inst., similar services were conducted at West Branch River John. Messrs. Fitzpatrick, Burnet and Fraser assisted the minister of the charge on this occasion.

We are much gratified by receiving an order from P. E. Island for 38 Records additional, *It any of our adherents in that flourishing Island send us any church news, we shall publish it with great pleasure.*

LINES ON THE DEATH OF
MISS MARY L. MURRAY, BARR.

MEADOWS.

(WRITTEN BY C. F.)

Only a lovely form:
Lying so silent there;
Two snow-white hands are clasped
As if in silent prayer

But we miss that treasured one
Draped in a snow-white shroud,
She is not here but gone to dwell
Far, far, beyond the cloud.

Only a living soul
Has winged its flight to Heaven,
Back, back, to the God of love
By whom in mercy given

Only an opening rose
Plucked by the gardener's hand
T'will be worn above in the immortal
wreath
T'will bloom in a fairer land.

Only an empty vacant chair
That Mary used to fill
Where I used to hear a cheerful voice
That now is hushed and still

Only a burning tear
Which I try to brush away
But many more come thick and fast
Like rain on a summer's day

Sleep on, sweet Mary sleep
Thy sufferings all are o'er
In Jesus' arms thou'lt sweetly rest,
Upon the shining shore

And there amidst the heavenly throng
Of angels round the throne
I see sweet Mary once again
Can hear her cheerful tone

And gazing on her radiant face
So beautiful with peace
I dry my burning tears that fall
My sighs of anguish cease.

And now I will rejoice
In the assurance given
That tho' all fades below on earth
T'will bloom again in Heaven

Dear Mary, thou art gone
Thy form no more we'll see
For now the darkness of the Lamb
Doth round encompass thee.

Why should we weep for thee
For Christ has gone before
And now he reigns at God's right hand
Where parting is no more.

Perhaps while here on earth
Thy spirit oft was tried
By doubts and troubles told to none
But Christ the crucified.

Perhaps we should rejoice
That thou art here no more
Far from the sorrows of thy life
Thy spirit now doth soar.

Thy death now speaks to all
Prepare to meet thy God.
Oh! may we see God's mercy spread
To shield us from his rod.

Dear Mary, now farewell
We'll meet on earth no more.
Oh! may we meet at God's right hand
Where parting is no more.

RIVER JOHN CONGREGATION.

DEAR MR. EDITOR,—When on a visit to River John I learned a few facts in connection with the Congregation to which Rev. R. McCunn ministers that I think proper to communicate to you.

The ladies of St. George's Church some time ago, in grateful remembrance of the late Mrs. McCunn solicited subscriptions for the purpose of erecting a monument to her memory. The result of this effort is that a handsome and costly monument, which I this morning had the privilege of visiting, has been erected. The monument which is the workmanship of Messrs. McDonald, of River John, and which reflects much credit on the workmen, bears the following inscription:

In memory
of
Marion Drummond
wife of
Rev. R. McCunn
(First Minister of this Church)
Born at Greenock Scotland
Dec. 16th 1838
Died at the Manse R. John
June 15th 1879

Erected by the ladies
of the Congregation
in loving remembrance.

The ladies also lately presented their pastor with a good new pulpit, and during Mr. McCunn's absence on a tour through Canada, the congregation very kindly ploughed a large part of his farm and committed a good crop to the soil.

These facts speak volumes for the hospitality of the people and the warm mutual affection which exists between them and their pastor.

The congregation of River John though a little self-sustaining certainly deserve credit for the strenuous exertions they put forth for the support of the Gospel. And the fact that they have been enabled to retain the services of an earnest and devoted minister for 36 years, while perfect harmony prevails reflects much credit upon the pastor and people.

Yours, etc.,

F.

MISSION TO LEPERS IN INDIA.

There are ninety-three thousand lepers in India! To those who are acquainted with the character of this disease, this fact represents a fearful mass of human suffering, while at the same time it attempts to lead the poor afflicted ones to Him who is able to purify, and save, both body and soul.

This Society works in harmony with the Missionaries of various bodies, especially helping or sustaining the Leper Asylums at Almorah, A'kala, Chumba, and Subthu. There is reason to believe that many of the lepers have been led to hear the Master's blessed words, "I will; be thou clean."

We give the following as a single illustration of the Society's usefulness, as reported by Dr. John Newton of the Subathu Asylum:—

"Keru was only nineteen years old when he was taken into the Asylum. The symptoms of disease were then so slight, that it was with some hesitation that I admitted him, as we had no room to spare. But it was the tubercular type of leprosy that had smitten him, and in eighteen months he was dreadfully changed. His case was a striking illustration of two peculiarities which generally characterize tubercular leprosy—its rapid course, as compared with the mutilating or anæsthetic type, and its lingering end. He rapidly lost health and strength, his face became frightfully deformed, and the end seemed to be close at hand. Up to this time he had remained, like most of his companions, callous to all spiritual impressions. He was of good family and caste (being a Kanait, which caste ranks next to the Brahmans in this part of India, and includes most of the respectable landowners), and had looked down with contempt on those who had given up caste for Christ. But from this time a change came over him. For more than two months he was literally in a dying state. From day to day it seemed certain that he would be dead before the morrow. During all this time his condition was very dreadful. His whole body was affected with patches of ulceration and gangrene, so that it seemed more like a corpse than a living body. At times he suffered intensely; yet thor-

throughout those weary weeks and months of lingering death the poor creature was perfectly conscious, and able, even to the end, feebly to ask and answer questions. I need not say that the task of attending and nursing one in this state was abhorrent even to his fellow-lepers. Still it was done, and I have reason to believe not unfaithfully. It was this perhaps that touched his heart; for he soon began to thirst for the consolations of the gospel, the only medicine that can heal such misery."

Before his death, at his own request, in the presence of several Christian lepers he was baptized on a profession of his faith in the Lord Jesus.

A few things may be briefly noted as the result of the past twenty years' work: (1) More converts have been made during all the rest of the time since the origin of modern missions. (2) The great body of Christian missionaries recognise as never before, that no agency which has for its aim the elevation and evangelisation of our race is insignificant, but that each has its place in the one great work, and should be encouraged and supported. (3) That there is a very marked difference between the present religious conditions of the southern and more northern sections of South India; and rules and systems which work well in one section ought not to be applied to others.—*Northern Christian (Advocate American)*.

NOTES OF THE MONTH.

We are indebted to our excellent correspondent, the Rev. Charles McEachern, minister of the Gaelic Parish Church of Inverness for late Scotch papers.

The business before the Assembly of the Church of Scotland was largely routine. Reports on the different schemes showed that they are in a flourishing condition. Some discussion took place on the matter of elders subscribing the Confession of Faith. It is maintained by some that upon their admission to the eldership, the laity should not be requir-

ed to profess their acceptance of all the doctrines laid down in the Confession of Faith—that the church loses the services of some of her ablest men on account of the narrowness of the door through which they must enter the office of the elder. A committee was appointed to consider the whole question.

The Free Church Assembly, which during the past few years has been afflicted with the "Smith case" has at last (to use the beautiful language of church jurisprudence) compelled it to "take end." Professor Smith, one of the Free Church professors in the Divinity Hall, in Aberdeen, had some time ago published an article on the first books of Moses, wherein he promulgated views and notions maintained by some to be at variance with the Confession of Faith. Mr. Smith after enduring for many years a sort of ecclesiastical hunt was run down at last by his pursuers, who seized him and cut off the heretical brush, and having admonished him to be more careful for the future drew off their pack, and then suffered him to go on his way, a sadder and wiser man.

The usual annual filibustering resolutions were passed in favour of disestablishment. It appears that the Free and U. P. Churches are anxious to make union of all the Scotch Churches. To this end they would first disestablish the Kirk and then start fair all round, but the National Church fails to see the advantage of such a course, and prefers the meantime to remain established and endowed.

The Synod of the Church of Scotland in Ontario and Quebec, held their annual meeting in Beaverton, Ontario. Usual reports were given in, and committees were appointed. It appears that the question of the Temporalities

to be sent for final decision to the Privy Council in England.

The General Assembly of the Canada Presbyterian Church was held in Montreal. The Rev. Donald McRae was appointed Moderator, and delivered an address which is highly spoken of. The financial affairs of this church appear to be flourishing.

The British House of Commons has been much afflicted by one Charles Bradlaugh a misbelieving radical, elected by the constituency of Nottingham. Bradlaugh is a professed infidel and atheist, and spoke contemptuously of the oath administered to the House. He was asked leave to affirm after the manner of Quakers who consider any other form of oath sinful. The House refused him this privilege. Bradlaugh in the end was removed by the sergeant at arms and imprisoned. Too much ado has been made in the matter. The infidel has become a sort of hero-martyr. The House will probably admit him in the end and should have avoided making him a sort of idol for the ignorant mob. The Burial Bill will soon become law in England, and then all sects can bury their dead in parish grave-yards, and perform any service they choose at the funeral of their dead. Hitherto the only funeral service which could be used in parish grave-yards is that of the Church of England.

General Garfield has been nominated a candidate for the Presidency of the United States by the Republican party, and is said to be a man of stainless reputation. We in these Provinces have no reason to envy our neighbours in the United States their form of Government. Their political machine is constantly kept running, grinding out new officials. No matter how long a contest is settled and bribes are given, the bribed have finished counting their respective gains and losses, than another contest begins.

The weather during the past month has been most seasonable and gives promise of a bountiful harvest. We have been freed from the excessive heat of other years, and have great reason for gratitude to the Giver of all Good for his liberal mercies towards us.

St. Paul's congregation, E. R., at their annual Meeting held on the 15th ult., with their usual considerateness voted their pastor five weeks leave of absence.

R. A. McKenzie collector West Branch, River John, acknowledges with grateful thanks the sum of four dollars, (\$4.00) from Miss Bella McTavish of Colorado, towards payment of the Stipend of the Rev. D. McKenzie, Earlton.

ACKNOWLEDGEMENTS.

RECORD.

Jas. McLeod, Salt Springs,	\$3 00
Alex. McKenzie, Carrisbo,	1 25
Capt. Nairn, F. Grant,	5 75
Geo. McLeod, Middle River,	.50
Geo. W. Campbell, Scotsburn,	.25
R. Munroe, Rocklin,	2.00
G. Sutherland, 6 Mile Brook,	5.00

SUPPLEMENTING FUND.

ST. PAUL'S CONGREGATION, BRIDGVILLE SECTION. WM. FRASER, ELDER, COLLECTOR.

Wm. McKenzie,	\$1.00.
Daniel McKenzie,	1.00.
John Dunbar,	1 00.
Wm. Fraser, Elder,	1.00.
Mrs. Bella McDonald,	0.50.
Margery Campbell,	0.50.
Alex. McKenzie,	0.50.
Wm. McKay,	0.25.

BLANCHARD SECTION.

Duncan Fraser Elder, Col.,	\$1.00.
Wm. Fraser,	1.00.
Alex. Fraser,	1.00.
Wm. Cumming,	0.50.
Arch'd Fraser,	0.30.
John Fraser,	0.25.
Margt. J. Fraser,	0.25.

COLLECTED BY WM. McDONALD, ELDER.

Rev. Wm. McMillan,	\$4.00
John Fraser,	1.00
James R. Forbes,	0.50
John McDonald, Roy,	2 00
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