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VOLUME XXIV

NUMBER IX.

THE  
**MONTHLY RECORD,**

—OF THE—

CHURCH OF SCOTLAND,

—IN—

NOVA SCOTIA, NEW BRUNSWICK

—AND—

ADJOINING PROVINCES.

---

SEPTEMBER



1878.

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PICTOU, N. S.:

PRINTED AT "THE COLONIAL STANDARD" OFFICE,

1878.

**Poetry.****NAMES AND ORDER OF THE BOOKS OF THE NEW TESTAMENT.**

**MATTHEW, MARK, LUKE** and **JOHN** wrote the Gospel, to show

How Jesus redeemed, and would save us from woe.

How He set up His Kingdom, we next have the facts

Narrated by Luke, in the book called the ACTS.

Then, next to Acts—**ROMANS**—an epistle of Paul, To prove that the Gospel is meant for us all.

First and second **CORINTHIANS**—then make it appear.

Paul wrote God's own words: so sublime! yet so clear!

Next—**GALATIANS**—reveals (what no one inherits) *Salvation by grace*: and not through our own merits.

**EPHESIANS**—as tho' this glad strain to prolong— Then breaks forth exultant in rapturous song!

**PHILIPPIANS**—**COLOSSIANS**—both, echoing the strain,

With **THESSALONIANS** first, second—Gospel doctrines explain.

Then in **TIMOTHY**, first, second—if the Clergy will search,

They will find—as in **TITUS**—how to govern God's church.

Next, in **PHILEMON**—we see that a running slave May when changed by grace become honored and brave.

Then **HEBREWS**—the last of Paul's letters sublime—

Proves Christ to be God: and his Gospel, Divine.

Now, lest we should think we have nothing to do, Since, we're saved but by grace—next **JAMES** comes in view:

To teach us that grace, living power doth impart, To make us most active and loving of heart.

Then **PETER**, first, second—like a voice from the skies—

Bids us gird up our strength and push on for the prize;

Not with strife and with envy, but in meekness and love:

As **JOHN**, in three letters—and **JUDE**—do next prove.

And we see through the visions **REVELATION** last shows,

A bright world awaiting our race at its close.

JOSEPH T. HARRIS.

**GOD'S BUILDING.**

Of all the beautiful lessons

With which God's book is filled,  
This one, of wonderful sweetness,  
Hath oft my being thrilled.

Oh, wonderful care of the Father!  
Oh, wonderful love so free!  
To know that the Maker of all things  
Careth so much for me!

'Tis said that the temple, so stately,  
That crowned Moriah's Hill,  
Was built without sound of hammer,  
The toilers working so still.  
Far off from the grand foundation  
Was all the noise and strain  
Of fitting one stone to another,  
From base to turret's fanc.

And when all were brought together,  
The stones of every size,  
The columns, so strong and graceful,  
Each in its place to rise—  
They formed so grand a temple  
As never before was seen;  
So true in its great proportions,  
So bright in its glittering sheen.

Yet there is a greater temple,  
And God is He who plans;  
Now gather'ing His stones together  
For His "house not made with hands,  
And each ransomed soul will be there,  
Which evermore, day by day,  
He's fitting for this great temple,  
Which will last for ever and aye.

Our pains, temptations and perils,  
Our sufferings, sighs and tears,  
Are God's chisels, tools and hammers,  
Before "the angel appears."  
Let no one shrink from the process,  
Let none of the Lord complain;  
But wait with a meek submission,  
'Twill not be long or in vain.

Away from the noise of the furnace,  
Away from the toil and sin  
Will He carry each of His children,  
The beautiful gates within;  
Where each in appointed station  
He will fashion one by one,  
And Christ will complete the temple,  
Himself for the corner stone.

The Rev. Dr. Gilfillan, Theologian and Poet, died on the 13th of August of heart disease.

# THE MONTHLY RECORD,

OF THE

## Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK AND ADJOINING PROVINCES.

VOLUME XXIV.

SEPTEMBER, 1878.

NUMBER IX

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

### COLONIAL COMMITTEE'S REPORT.

The Report of the Colonial Committee has just come to hand—we extract the part relating to the Dominion of Canada as of most interest to our readers and as the whole would occupy more than all our space.

#### FROM THE COLONIAL COMMITTEE'S REPORT.

Recognizing the claims on the aid of this Church pressed by appeals from Canada, the last General Assembly encouraged the Colonial Committee, so long as it is necessary, and wherever it is possible with a due regard to efficient harmony of action, to co-operate in the work of evangelisation with the Presbyterian Churches there.

The emphasis thus laid upon the conditions prescribed for their co-operation, the Committee understood to imply, that they were required to carefully consider as to all the colonies, but very especially in the circumstances peculiar to the Presbyterian Churches in Ontario and Quebec and in the Maritime Provinces of Canada—*first*, whether the continuance of pecuniary aid from the Church of Scotland was necessary; and *second*, whether the attempt to aid the work of evangelisation be possible, in the divided state of Presbyterianism in

Canada, without the risk of aggravating the existing state of things.

Guided by these directions of the General Assembly, the Colonial Committee have attempted to fulfil their mission to all our Presbyterian fellow-countrymen in Canada. In the face of existing division, they continue to maintain with persistent firmness, with all parties in Canada as in the other colonies, that it is alone with the *Christian work* of the Churches in their *pastoral* and *evangelistic* efforts that the Committee have anything whatever to do. As to every other question of ecclesiastical procedure, either as to the relations of the Colonial Churches to one another or as to their exercise of discipline within their own spheres, the Committee have steadily resisted all attempts to force them, as representing the General Assembly, into the seat of judgment. As to all such questions of internal discipline and government, the Committee have faithfully adhered to that strict neutrality which the General Assembly has so frequently enjoined. Ignoring all questions that minister strife, and firmly maintaining the determination to be helpful *only in the Christian work* of the Churches, the Committee believe they follow in however great perplexity, the things that most directly make for peace in Canada. It is impossible, how-

ever, not to feel, and it may not be without advantage to say frankly, how easily efficient harmony in co-operation may be endangered and made impossible, and how necessarily, as a consequence, her policy that makes for peace must result in the absolute withdrawal of the Church of Scotland from the attempt to co-operate, where the aid given may be mistaken only for the supply of war material in an interdenominational conflict for mere denominational supremacy. So far as the Mission entrusted by the Assembly to the Colonial Committee is concerned, it has no denominational interest whatever to maintain in Canada, or in any of the colonies, *apart from the supreme interest of seeking the salvation of the souls of our Presbyterian fellow-countrymen, by the faithful ministry of the Gospel in these lands.* To that supreme interest all others are subordinate; and by the subordination of every other to that interest, the Colonial Committee confidently trust they shall, in the future as by their past policy, attract and unite for efficient harmony, in supporting the Christian work in the colonies, all true-hearted adherents of the Church of Scotland both at home and abroad.

The operations of the Committee during the past year in Canada, and the still pressing necessity for these operations, will find their best illustration from the following extracts from the Committee's correspondence.

In their annual letter to the Committee, which will be found at No. III., 1 of the Appendix, the trustees of Queen's University and College at Kingston, referring to the training of a native ministry as the important object which the General Assembly has had in view in their grants to the college say;—

"Two features about the increase this year are specially gratifying—*first*, that forty-five of the students have the ministry in view; *secondly*, that the number of entrants is thirty-one, or four more than the largest number previously re-

corded since the foundation of the college in 1827. The different professors report that they never had a better class of students than they have this year. The diligence, good conduct, and enthusiasm of the young men are admirable; and their general tone, we are rejoiced to say, is decidedly and earnestly Christian. Knowing that the interest which our Committee and the General Assembly have in Queen's College is entirely owing to the work that it has done, and that it promises to do on a larger scale in the future, of educating a native ministry, we rejoice that the objects and hopes of the Church of Scotland are being met, and that the spirit characterizing the students is such as we have mentioned. You are convinced as completely as we ourselves are, that the only satisfactory solution of the problem How shall the spiritual needs of Scottish Presbyterians in the colonies be best met?—is in training a native ministry. Therefore it is that you have extended aid to us in this great work with a liberality and foresight worthy of the Church of Scotland. It is the work in which your aid is still most needed; because, while the mass of the people in this new country contribute willingly, to the extent of their ability, to build their churches and support the ordinance of religion in their neighborhood, we have few rich men, and only a small and thoughtful minority understand the necessity of collegiate training, or are willing to make sacrifices to provide the requisite educational equipment. We would gladly propose to relieve your funds of the annual grant of £550 that we receive could we but see our way to raise an endowment to take its place; but we would not be doing justice to the institution committed to our guardianship, if we did not frankly state that anything like an immediate withdrawal of it would embarrass us and materially cripple the college.

"Since January 1, 1869, a sum total

of \$103,000 dollars has been received in connection with the endowment fund then started; but from this amount 839 dollars have to be deducted for expenses of collection, and over 18,000 dollars for current expenditure and to meet deficits in revenue. The whole sum realized as permanent capital from the endowment scheme cannot, therefore, be put at a higher figure than 84,000 dollars. To be able to appoint a third Professorship in the Faculty of Theology, and to provide for the withdrawal of your grant, not to speak of much-needed additional buildings and the increase of our library and scientific apparatus, another endowment fund must be started; but such a fund cannot be raised suddenly, and in the present extraordinarily depressed state of business throughout the Dominion it cannot be initiated with prospects of success unless by very liberal action on the part of our old benefactors.

“We have again to report favorably of the young evangelists studying at the college under the auspices of your Committee. Mr. Hugh Taylor has applied for licence, and (God willing) shall be licenced in June. Messrs, Mason, Nairn, Love, and Thomson intend to enter the theological classes in November. Last summer, with the exception of two who visited Scotland, they did excellent work as catechists.

“We do not know any more interesting branch of your Committee's work than this, and would respectfully suggest an extension of it as one of the best possible ways of promoting the Master's cause in the Colonial field, and of giving to Scotchmen who emigrate here ministers in whom both Scottish and Canadian tastes, sympathies, and aptitude shall be found combined. If other young men of the same class are to be sent out, we would respectfully suggest that it would be well to send them before the present band have fin-

ished their studies. The advantage of keeping up such a succession is obvious. Advice and assistance would be given to the now-comers by their predecessors.”

The Committee refer with sympathy to the expression given by the Trustees of Queen's College (in the letter quoted above) to their regrets on the retirement of the Rev. Dr. Snodgrass from the Principalship of the University, which, for so many years, he had filled with ever-increasing satisfaction to all interested in the higher education of Canada, and to their congratulations on the acceptance of the chair, as successor to Dr. Snodgrass, by the Rev. George Grant, D. D., of Halifax, Nova Scotia. A distinguished *alumnus* of the University of Glasgow, Scotland and the Church of Scotland have a large part in Dr. Grant, while, as a Canadian by birth, the new Principal of Queen's is specially fitted to inspire the youth of his native land with his own enthusiasm in the cause of Canadian progress, and to enlist their sympathies and service in the Christian culture of the colony. The Committee trust that many happy years of successful labor in his important sphere are before Principal Grant, as the means at once of greatly increased prosperity to the college, and to the Presbyterian Church of largely multiplying the number of native candidates for her ministry. In his last letter to the Convener, of date 14th February, Principal Grant writes: “Many thanks for your kind congratulations on my installation as Principal of Queen's College, and for your liberal grant to Mr. Melville's church in the New Kincardine colony. I am very busy this winter, as you can well understand, for I have to lecture two hours every day, and new work is always difficult work. However, the prospects of the college were, I think, never so good before. We have more students, and more preparing

for the ministry, than ever we had before, and its friends are enthusiastic. Besides the twelve in the Divinity Hall, we have thirty-three in the Arts classes looking forward to the ministry, and I think five in the Collegiate Institute, or fifty in all, who may be called students for the ministry."

To the Board of French Evangelisation of the Presbyterian Church in Canada the Committee renewed their former grant of £200. A special appeal from the Board, with a Statement from their agent here, printed at III. (2 and 3) of the Appendix, will fully explain the nature and the great need and very remarkable success of the missions among our French Canadian fellow-countrymen.

The letter from the Rev. Gavin Lang, Convenor of the Correspondence Committee of the Presbyterian Church of Canada in connection with the Church of Scotland, as to their Home Mission work, aided by a grant from the Colonial Committee, will be found at No. III. (4) of the Appendix.

In the Maritime Provinces of Canada the Colonial Committee renewed their former grants. As to former grants in aid of Home Mission work, in connection with the Canadian Presbyterian in these Provinces, the Rev. Dr. McGregor wrote: "The largest portion of your gifts for Home Missions has been apportioned to the aiding of the weaker congregations; and unquestionably your aid has secured the continued enjoyment of religious ordinances of a good many congregations that otherwise would have heard the Gospel preached only at long intervals, or at least with very many interruptions."

A special grant in aid of church-building at New Kincardine, New Brunswick, was voted, with cordial sympathy with the self-denying exertions of the people and their devoted pastor. On the 25th October last the Rev. P. Mel-

ville, B. D., wrote in regard to a petition from the colonists of New Kincardine: "Our eyes fail with longing looks for a gracious reply from your venerable Committee. Our church is now finished on the outside, and is being slowly prepared within. Our little collections are all exhausted, and I have already paid 200 dollars out of my own small salary to carry on the work, and I am responsible for over 400 dollars more before the contract is paid. The work is being done well and extremely cheap; and I cannot see the devoted workmen disappointed of their very low and well-won wages. Our neighbors cannot help us to any extent, for the dreadful fire in St. John has swallowed up their help, and crippled the Province besides; and there have been other heavy losses upon losses since, of which you will have heard. It seems 'the time of Jacob's calamity.' May he be delivered from it! We had not anticipated such a terrible conjunction of hard times and dire disasters. Our crops promised well; but the rot has attacked the potatoes, the chief staple of food. We cannot, therefore, look for more from colonists just now besides their labor and material. . . . Beyond doubt you will not fail to help them in this emergency. They are the youngest and most purely Scottish and Presbyterian colony in the Province, or probably in Canada."

When the vote was reported, Mr. Melville replied: "Your gracious letter is duly received, and coming like refreshing rain of heaven upon our weary hearts. Words are weak to express our gratitude. Your generous vote, and if possible more generous work of sympathy and cordial approbation, touch my heart very deeply. I feel that your words are most just, and yet they are kindly and gracious none the less."

Again, writing to the treasurer of the Committee, Mr. Melville says: "I send you at length the necessary documents

which we have been enabled to implement, according to the terms of your very kind and gratifying letter. We cannot express our great joy and gratitude, alike due to you, the excellent Committee, and the Church of our fathers; but, above all, to the Divine Head thereof."

Accompanying this letter was a newspaper, extracts from which were published in the 'Missionary Record,' reporting the opening of the church on New Year's Day. "It was altogether," adds Mr. Melville, "the event of this colony hitherto."

Soon after the recommencement of his labors for another winter at the Divinity Hall in Halifax, Professor Pollok wrote: "The Theological College opened in St. Matthew's Church with a lecture by Professor M'Knight. His lecture was on the Confession of Faith, and was an able and luminous exposition of the uses and designs of such formularies of belief. We are still able to show an increase of students, eighteen being in attendance this year. The students are of a very promising character, and we have every reason to be satisfied with their ability and deportment. A site has been bought for the new college building, which is to be placed in the rear of the city, on an elevation commanding a view of the harbor and looking towards the sea. The Committee is now engaged with the plans, which will be in the hands of the builder before spring, so that the building may be ready for use next winter. The subscription reaches 95,000 dollars, of which only the first instalment has been paid. The Committee are now making arrangements to visit the remaining congregations, eighty in number, during this winter and next summer. It is intended to visit the whole Church, and solicit a much larger subscription than 100,000 dollars, for two purposes: *first*, To provide against loss from unpaid subscriptions; and *secondly*, To give a balance,

if possible, to the Bursary Committee, in order to supply the wants of our students, and diminish the temptation to repair to colleges in the United States, by which we are apt to lose their services to the Church in after-life.

"In view of the above facts the Committee has instructed me to apply to your Committee for a small grant of one hundred dollars or so for our bursary fund,—a grant such as was given last years, and which materially helped us. The support given to our Scotch students is well bestowed, for they are really most efficient missionaries during the summer months, and have this summer rendered most material aid to our Home Mission. Indeed all our students are employed in a similar manner in the newest, most difficult, and laborious part of the Church's Home Mission. We give an average of 50 dollars this year to thirteen bursars, which will so exhaust the funds that no competitive bursaries can be given at the close of the session without extraneous aid. Our bursary scheme is what was formerly the Young Men's scheme of the Church of Scotland here, and has been combined with other funds, so that it has a small capital which, with collections, supplies its revenue, I leave this matter with the Colonial Committee, asking for it favorable consideration."

The Board of Superintendence having entered upon the work of raising a fund sufficient for the erection of a college building and the endowment of the Chairs of Theology, Professor Pollok was for that purpose actively engaged during the months of last summer in an extensive canvass of the congregations in the Maritime Provinces. It is to the gratifying prospects of that subscription that allusion is made in the above extract. The General Assembly will gratefully recognise in this creditable effort to make the Theological Hall in Halifax independent of extraneous assistance the best proof that their aid in



Supporting one of the Chairs in that Hall shall not long be needed, and shall not a day longer than it is needed be any burden on the Committee's funds. The Colonial Committee have to thank Professor Pollok for the interesting details supplied to them, from time to time, of his summer journeyings; and they have the pleasure of adding, in the Appendix, at No. III., 5, Dr. Pollok's report of the work of last winter in his Chair of Church History and Pastoral Theology.

In a recent letter from the Rev. R. McCunn, of River John, Pictou, the following sentences give the assurance of grateful appreciation by the Presbytery of the General Assembly's aid:—"Being clerk of the Presbytery, it may be well for me to state that our church in Pictou County is on the whole in a satisfactory state. With the seasonable aid annually received from your generous Committee, we are kept free from those financial difficulties that embarrass to a greater or less degree more than half the churches of all denominations in Nova Scotia.

The addition of two labourers was made to the ministry of the Maritime Provinces during the past year. The Rev. W. R. Cruickshanks was sent to aid the work of the Presbyterian Church of Canada, and the Rev. J. C. Herdman B. D., was sent by the Committee to labor within the bounds of the Presbytery of Pictou. After rendering what service he could among the vacant congregations there, Mr. Herdman was invited to undertake the temporary supply of Chatham, New Brunswick; and has since accepted a call from the people in Campbelton, a village on the Restigouche river, N. B., where he has been settled as their minister.

Yellow fever is spreading with alarming rapidity and seems to baffle medical skill; doctors, nurses, clergymen and undertakers alike fall victims to its ravages.

#### MISCELLANEOUS.

Don't wait until to-morrow. Remember in all things that, if you do not begin, you will never come to an end. The first weed pulled up in the garden, the first seed in the ground, the first shilling put in the savings bank, and the first mile travelled on a journey, are all important things; they make a beginning, and thereby a hope, a promise, a pledge, an assurance that you are in earnest in what you have undertaken. How many a poor, idle, hesitating outcast is now creeping and crawling on his way through the world who might have held up his head and prospered if, instead of putting off his resolutions of industry and amendment, he had only made a beginning.

It needs no guilt to break a husband's heart. The absence of content, the mutterings of spleen, the untidy dress and cheerless home, the forbidden scowl and deserted hearth—these, and other nameless neglects, without a crime among them, have harrowed to the quick the heart's core of many a man, and planted there, beyond the reach of cure, the germ of dark despair. Oh, may woman, before that sight arrives, dwell on the recollections of her youth, and cherishing the dear idea of that tuneful time, awaken and keep alive the promise she so kindly gave. And though she may be the injured, not the injuring one—the forgotten, and not the forgetting wife—a happy allusion to the hour of peaceful love—a kindly welcome to a comfortable home—a smile of love to banish hostile words—a kiss of peace to pardon all the past, and the hardest heart that ever locked itself within the breast of selfish man will soften to her charms, and bid her live, as she had hoped, her years of matchless bliss, loved, loving and content—the source of comfort and the spring of joy.

Endeavor always to talk your best before your children. They hunger perpetually for new ideas. They will learn with pleasure from the lips of parents what they will deem it drudgery to study in books; and even if they have the misfortune to be deprived of many educational advantages they will grow up intelligent if they enjoy in childhood the

privilege of listening daily to the conversation of intelligent people. We sometimes see parents who are the life of every company which they enter, dull, silent and uninteresting at home among their children. If they have not mental activity and mental stores sufficient for both, let them first use what they have for their own households. A silent home is a dull place for young people, a place from which they will escape if they can. How much useful information, on the other hand, is often given in pleasant family conversation, and what unconscious but excellent mental training in lively social argument. Cultivate to the utmost the graces of conversation.

Life is short, and you have much work to do. Work for others as well as yourself. You will not pretend you are never selfish. You are more or less so every day of your existence. In the very face of conviction, you play the part of contracted littleness. How often do you forget the interests of others in eager desires for yourself; and how readily you silence the whispers of reason, by calling in for precedents respectable example. Yet you know the value of disinterested virtue—and how that avarice, or any selfish passion, can never acquire your felicity—but the appearances of the moment persuade you otherwise, and hence the cause of error and crime. Study, therefore, not only to be convinced of truth, but to establish it firmly on your mind, beyond the reach of doubt. Then, not till then, your character will be uniform, and your principle strong enough to carry you through the trials and temptations of life. No one can be happy long, unless he is governed by virtue; and to be regulated by this sublime principle, he must only learn to make any sacrifice, even life and all that renders it sweet in the eyes of mankind.

It is in the family life that a man's piety gets tested. Let the husband be cross and surly, giving a slap here and a cuff there, and see how bad everything gets! The wife grows cold and unaimable, too. Both are turned on one key. They vibrate in unison, giving tone for tone, rising in harmony or discord together. The children grow up

as saucy and savage as young bears. The father becomes callous, peevish, hard—a kind of two-legged brute with clothes on. The wife bristles in self-defence. They develop an unnatural growth and sharpness of teeth, and the house is haunted by ugliness and domestic bawls. Is that what God meant the family to be—He who made it a place for Love to build her nest in, and where kindness and sweet courtesy might come to their finest manifestations? The divine can be realized. There is sunshine enough in the world to warm all. Why will not men come out of their caves to enjoy it? Some men make it a point to treat every other man's family well but their own—smiles for all but their kindred. Strange, pitiable picture of human weakness, when those we love best are treated worst; when courtesy is shown to all save our friends! If one must be rude to any, let it be some one he does not love—not to wife, sister, brother or parent. Let one of our loved ones be taken away, and memory recalls a thousand sayings to regret. Death quickens recollections painfully. The grave cannot hide the white faces of those who sleep. The coffin and the green mound are cruel magnates. They drew us farther than we would go. They force us to remember. A man never sees so far into human life as when he looks over a wife or mother's grave. His eyes get wondrous clear then, and he sees as never before what it is to love and be loved; what it is to injure the feelings of the loved.

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#### THE MARQUESS OF LORNE.

We do but echo the sentiments of the press and people of Canada in expressing a sense of the honor due to the Dominion by the appointment of the Marquis of Lorne as Lord Dufferin's successor. Perhaps it may not be unbecoming in us to say that the Presbyterian Church in Canada has special reason to be proud of our new Governor-General. He comes from one of the oldest and most illustrious families of the British Peerage, a family whose history is imperishably associated with Scotland's heroic struggles for civil and religious liberty—

“bequeathed from bleeding sire to son.”

**The Monthly Record.**

SEPTEMBER, 1878.

**THE SCHEMES OF THE CHURCH.**

Without the vigorous working of our church schemes we must cease to exist altogether as a branch of a Christian church, or become so feeble and sickly that our influence for good will get very near the neighborhood of zero. "Hard times" is the response to every appeal for money in every department of industry, as well as for keeping the church machinery in going order. Yet notwithstanding the "hard times," large sums of money have been collected throughout the Dominion for church purposes during the past year. A bountiful harvest, which is being gathered in, in a great measure softens the "hard times" and will enable those who wish to show their gratitude to the Bountiful Giver, to offer a thank offering in giving what they are able towards the support of his cause. The supplementing fund and the young men's scheme will shortly be pressing their claims, the importance of which will be admitted by all who desire to promote the interests of the Redeemer's kingdom on earth. Their object is so well known as to need no explanation, and we have every confidence that the result will be such as to give proof of gratitude to the Bountiful Giver of the abundance with which we are at present surrounded, and our sincere desire that "His kingdom should come on earth," and His great name be glorified in our midst and by all nations of the earth.

**MISSION FIELD.**

Within the last few months, the Rev.

Mr. Robertson, of Erromanga, has been kind enough to send to friends in Nova Scotia some presents from his natives of bows and arrows, arrowroot and sandal wood. The young people of St. Andrew's Sabbath School, Pictou, were entertained by the presentation of these articles; proofs, as they are, of the genuineness of the mission work as well as of the missionary's affection. The sandal-wood in the Chinese temples and the purposes for which bows and arrows and slings were used in the hostile encounters between native tribes as well as the value of arrowroot as part payment from Islanders for missionary services were fully explained to the scholars. It is well known that Mr. Robertson is erecting a Memorial church in Erromanga to commemorate the service of the Six Martyrs that fell in that blood-stained island, and it would be well that our Sabbath School children would aid in so glorious a work, particularly those of that very school where Mr. Robertson himself taught. To have a hand in erecting a church where natives would be reminded of sacrifices undergone for their salvation, and where their children would be taught the way and the truth and the life, would indeed be worthy an effort on the part of the schools; and as the object has been mooted by certain of our teachers so we hope it will be entertained favorably every where, and we shall be glad to make the RECORD the medium of communication upon these and kindred topics affecting the religious welfare of our church and schools at home and abroad.

Rev. Mr. Cunningham, one of the fathers of the Free Church, died recently at Prestonpans, where he was for 45 years a minister.

MINUTES OF PRESBYTERY.

ST. ANDREW'S CHURCH,  
Pictou, 31st July, 1878.

The Pres. of Pictou met this day, according to appointment, and was constituted by the Moderator, Rev. A. J. MacKichan, with whom were present Rev. Messrs. McMillan, Fraser, Stewart, McKay and McCunn, ministers, and Messrs. McKay, Fraser, Munro and McBean, Elders.

Commissions in favor of Messrs. McBean, Vale Colliery, and Matheson, Gairloch, were read and sustained.

Financial statements were given in by several congregations, and were allowed to lie on the table in the hope that all would be submitted by next meeting.

Arrangements were made for the Communion at the Falls, as follows:

Thur. 22d Aug. Mr. McKenzie.

Frid. 23d " Mr. Stewart.

Sat. Sab. } 24, 25, McK.

and Mon. } 28, Stewart & McCunn.

Messrs. Fraser and Dunn were appointed to dispense the Commission at River Inhabitants, at a time to be arranged.

Mr. Fraser was appointed Convener of the RECORD committee, and instructed to submit a detailed statement at next meeting.

The usual certificates were granted to ministers to draw half yearly supplement.

Closed with the benediction.

ROB. MCCUNN, Pres. Clerk.

ST. ANDREW'S CHURCH

Pictou, 28th Aug. 1858.

The Presbytery of Pictou met this day and was constituted with prayer by the Moderator Rev. A. J. MacKichan with whom were present Rev. Messrs. Herdman, McMillan, Galbraith, Dunn, Fraser and McCunn, ministers, and Messrs. Wilson, McLean, Holmes, Fraser (Pictou) Robertson and McBean elders. Minutes of last quarterly meeting as also of meeting of 31st July were read and sustained.

This being the annual time for appointing a new Moderator, it was unanimously agreed that the Rev. P. Galbraith be Moderator for the ensuing year.

It was also unanimously agreed that a very special and hearty vote of thanks be given to the Rev. Mr. MacKichan for his unfailing punctuality and untiring attention to the business of the Chair during the past year.

Appointments for the past quarter were reported as duly fulfilled with one exception anent which explanation was given.

The Committee appointed to examine Mr. Duncan McKenzie, student, reported that the examination was entirely satisfactory, and the Presbytery agreed to grant certificate of transference to the Presbytery of New Brunswick. The Clerk was instructed to grant certificate to Mr. McKenzie to draw on the Presbytery Treasurer.

The following appointments were made for the current quarter:

NEW GLASGOW.

Sabbath	8th September	Mr. McCunn
"	22nd "	" Galbraith
"	6th October	" Herdman
"	20th "	" Stewart
"	3rd November	" Fraser
"	17th "	" Dunn
"	1st December	" McMillan

FISHER'S GRANT.

Sabbath	22nd September	Mr. McKay
"	20th October	" Stewart
"	17th November	" Dunn

SALTSPRINGS.

Sabbath	8th September	Mr. McKay
"	22nd "	" Stewart
"	6th October	" McMillan
"	20th "	" Dunn
"	10th November	" Galbraith
"	1st December	" Stewart

Mr. McCunn was appointed to give monthly service at W. B. R. John as before, and in addition to give what service he could at Earltown and the Falls.

In view of our numerous vacancies the Clerk was instructed to write to the Col. Committee for a Gaelic speaking or an English Minister.

The next meeting was appointed to be held in St. Andrew's Church, Pictou, on the last Wednesday of November. The sederunte closed with the Benediction.

ROBT. MCCUNN.

Pres. Clerk.

THE following communication which came too late for the August Record we insert in the Sept. issue. It is mild, sensible, respectful and reasonable. If replied to in the same tone and spirit we shall be happy to give such a reply space. The question of instrumental music has been fully discussed in the pages of the Record some years ago. The principle and practice of instrumental aid in the worship of God is recognized in the Church of Scotland. In principle or practice it is not condemned in God's word; yet, where its introduction, against the conscientious scruples of an influential minority of a congregation, may result in strife and division, it would be wise and charitable in the majority in the meantime to cultivate the human voice divine "and thus follow after the things which make for peace, and things wherewith one may edify another."—(ED. M. R.)

*To the Editor of the M Record.*

As there is some talk of introducing an organ to assist the choir in St. Andrew's Church, Pietou, and as there is opposition to its introduction by good and conscientious members of the church, I as a worshipper in said church would like to see the question argued on its merits, or as the saying is I would like to see some light thrown on on the subject from the sacred scriptures. I have tried to study the scriptures for myself, however imperfectly, that I might know for myself what external aids to religion the Bible approved or condemned, and as far as I am able to judge, I fail to find one argument against the use of instrumental music in the praise part of the worship from the one end to the other of the sacred book. On the other hand I find a great number of instances in the said book where we are commanded to praise God with instruments. Let those who disapprove of, and object to the use of them read 2 Chron. 5th Chap: let them notice the number and variety used, and God's approval of their praise, as seen in his filling the House with his glory so that the priests could not stand to minister by reason of the cloud. If objectionable, or wrong in principle, why would He who is a spirit, and demands that those who worship Him do so in spirit and in truth, command that

they be made or used; and if He forbid them not why should do so? Why should man add to, or take away from the "words of the book of this prophecy"? It appears to me that if we would take the word of God, not the tradition of men, for our guide, music, strife, bitterness and division in our churches would be averted. Then would the old adage be better understood, and more acted upon. "In things essential unity; in things indifferent liberty; in all things charity."

What we who are in favour of getting an organ into the church want is some thing to help improve the music in which we offer praise to God, and not to gratify any whim. We respect the opinion and prejudices of those who see not eye to eye with us, but we claim the same for them; and as there are many arguments in favor of using organs, cymbals &c., in the worship of God, and that our large building requires that the choir be assisted and strengthened, it would seem but reasonable that the objectors, being in minority, would consent to what we firmly believe would be an improvement, and which on a short trial would I am sure command their approval and admiration.

A WORSHIPPER IN ST. ANDREW'S CHURCH.

### WOMAN'S COURAGE—A TRUE STORY.

The righteous are bold as a lion: righteous women as well as as righteous men; and perhaps the beauty of a simple faith resulting in calm self-control, and perfect collectedness in a moment of danger, is more striking in the weaker than the stronger sex. The triumph is greater, for there has been more to overcome, but the overcoming principle will be the same. If we believe, as St. Paul did, that God is for you, we shall realize with him.—Who can be against us? and thereby delivered from that which is torment, and, taught by the wise instinct which springs from prayerful self-possession be enabled to discern the surest way of escape from the threatened peril.

A maiden lady resided alone with her two female servants, in a house that

ood somewhat apart from those in the immediate neighborhood. One night he was retiring to rest as usual, and had entered her own bedroom, for that purpose, when he saw part of a man's boot appearing from under the bed. For a moment she held her breath, horror-stricken, while she pondered what to do. Would she leave the room, and call her aids? No, it would be to throw them to agonies of terror, without any hope of obtaining effectual assistance. Should she quietly slip out of the house, and take her way to the nearest neighbor? This might be only to cast her into the lion's jaws, in all probability there were robbers outside the house, acting in concert with the one who had found his way in. She thought prayerfully, intensely, and it seemed to her that but one course was open to her,—to trust herself simply on God's protection, and trust that He who had redeemed her soul from hell, was able also to save her from bodily danger.

She closed her door, placed her candle on the table, and sat down as usual to read her Bible. A thought struck her, and opening at a part of the Gospel of St. Matthew, she began to read *aloud*. Slowly and impressively, with a voice that never trembled, she went through chapter, and then another, and another,—at length she paused, and knelt in prayer. She sought forgiveness for her sins, and praised God for the mercies of the day, while she committed herself and her household to His protection for the night, especially asking that He would send means to avert any untorseen danger. Her prayer was comparative easy; but she could not, without betraying herself, go beyond a certain time. Her prayer concluded, she rose from her knees, and began to undress. The most tardy movements could not prolong this indefinitely, and the moment approached when she must put out her candle, and slip into bed. The sickening dread which filled her mind when she thought of doing so, well nigh overpowered her, and she stayed herself on God, and held fast to her strength.

She extinguished her light and lay down, as if to compose herself to sleep. For a while all was still; then she was conscious of a movement under her bed,

and the man got up, stood for a moment, as if pondering on his own plans, and drew aside the curtain.

“Woman,” said he, “are you asleep?”

“No,” she replied, in a low firm voice.

“Then listen to me,” he continued. “I came here to-night to do you a great harm. I meant to take all I could get, and to cut your throat if you screamed, or made the least resistance. But I can't do it. You have said words to-night, which made me feel as if I never felt before, and I cannot touch you or yours. I have mates below, waiting to share my work and my gains; I shall go down and get them quietly away, and then I shall come back to you.”

He did so, and when he returned, he said, “I have been as good as my word: they are gone, and now I am going; but I must have one thing first. You read these words out of some book. I don't know what it is, for I never heard it before, but I must have it to read for myself; I must take it away with me.” The lady rose and put the Bible into his hand; the man left her, and she heard of him no more.

It was many years afterwards, when she was present at a meeting for some religious society, that a gentleman rose to address the audience, whose fervor touched many hearts. How it affected one of his hearers we may gather from the fact, that as an explanation of the warmth of the feelings he had expressed, he traced the *own* conversion, and consequent rise from the lowest ranks, to the reading of the Bible: and when he came to describe the origin of his being led to his Bible, he gave the facts we have attempted to narrate, and offered a sufficient voucher for their truth, by concluding with the simple declaration, “I am the man.”

The meeting between him and the lady whose Christian courage had thus been blessed to delivering a soul from death, may better be imagined than described.

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The Presbyterian Church of the United States, South, has declared a war of extermination against so-called Evangelists—a class of unordained and unauthorized preachers who, if they would not have

men to believe that they have it in charge to proclaim a new gospel, convey the impression that the regular ministers have ceased to preach the old, old story, as fully and faithfully as they ought to do. The General Assembly adopted a report strongly condemning lay preaching as contrary to the Word of God, against the peace and harmony of the Church, and contrary to the Church government. It urges ministers not to allow them to enter their folds. Even Mr. Moody is getting into disrepute in some quarters on account of his alleged leaning to Plymouthism, and the prominence which he is giving to his premillenarian views. That the same feeling prevails to some extent in the Canada Presbyterian Church is manifest from the statement made by a member on the floor of the General Assembly, who is reported to have said:—"It was to be remembered that every one who split his hair in the middle, and carried a limp Bible in his hand, was not authorized to preach the Gospel. There never was a time when there were more nondescript men preaching without authority, and it was a subject of comment that ministers were more easily imposed on by oily-tongued wanderers than any other else. Ministers should therefore be particular whom they entertained. If there is to be an ordained ministry in the Church, care should be taken to teach the people to recognize the position of the Church and minister, and guard against quacks."

### WHAT MADE A LITTLE GIRL GLAD.

A Prussian nobleman who did not believe in God nor in the Bible, once overheard a little girl singing. It was a sweet strain, and a child's voice is always irresistible. As he drew near, he saw tears upon her cheeks, as if she had been weeping.

'Why are you crying as you sing?' he kindly asked her.

'Oh! I am so happy,' said the little girl.

'But why do you weep if you are so happy?'

'I love Jesus so well that I was cry-

ing for joy,' the little girl said.

'But where is Jesus?' asked the noble man.

'In heaven.'

'How can He do anything for you? He is in heaven? He cannot give you clothes and playthings, as your parents and friends do.'

'Oh, yes, He can do something for me. He comes to my heart, and makes me happy.'

'Nonsense!' said the nobleman; 'this is nonsense!'

'Oh, no, it is not nonsense!' answered the little evangelist. 'I know it is the truth and it makes me glad.'

The nobleman turned away; but an angel had touched his heart. He sought the little girl's Saviour, and found peace and joy.—*P. R.*

### THE CONTRIBUTIONS

OF A FEW SECTIONS OF EARLTOWN CONGREGATION TO THE SUPPLEMENTING FUND

Section No. 1, Mr. Strachan McKay Collector:

Angus McKay,	\$0 50
Strachan McKay,	50

Section No. 2, Robt. Sutherland Collector:

John Sutherland	\$1 00
George McIntosh	25
John McIntosh	25
Nicholas Sutherland	2 00

Section No 3, George McDonald Collector:

William Matheson	\$1 00
Robert McKay	1 00
Alex'r. Graham	50
James Graham	50
Hugh McKay	50
John McKay	50
Geo. McDonald	50
Geo. Matheson	50

Section No. 4, Alex. Ferguson Collector:

John Sutherland	\$1 00
Alex'r. Baillie	1 00
Geo. Sutherland	1 00
Alex'r. Ferguson	1 00
John Ferguson	1 00
John Baillie	50
James McKay	1 00

HE DIED RICH.

How hard some men strive all their lives to have it said of them when they have passed hence—"He died rich!"

Relatives and friends who are left behind, seem to consider it a sort of compliment to the dead to dwell upon the theme—"he died rich!"

And now comes up the question. Is it an honor to a man to die rich? Is the world any better for a man to die rich than the same man to die poor? Is the man any happier in the next life on account of it?

If the spirit be conscious after death, is it any satisfaction to that spirit, in the other life, to know that he left a hundred thousand or two for his relatives to quarrel over, and break his will over, and on account of which they are to be at sword points with each other through all time?

Is the man who died rich mourned for any more sincerely than the man who died poor? And when we come to talk about that, is it really desirable to have people mourn for us after we are dead? It is exceedingly uncomfortable for them, and what benefit can it be to us?

Teachers, eminent authorities tell us, are a luxury, but it is it a luxury to mourn for those who are gone from us never to return? Would we forego weeping for the sake of comfort, and ease of mind?

The good old country deacon comes to our memory just here. He lost his wife, and at the funeral was observed to weep very freely—much more so than it was believed to be consistent with his character. A friend said to him:

"Deacon Jones, try and be comforted. So much weeping over one whom God has called is sinful. And, besides, it will make you ill!"

"I ain't crying particularly over Sally!" replied the deacon. "She was about old enough to die, but I have the catarrh in my head, and crying kindler clears it out! And whenever my nose feels stopped up I think of Sally, and crying brings relief."

But we wander from our text.

THE Rev. George Gilfillan, of Dundee, died on the 13th of last month, in the 65th year of his age. So another name is added to the long list of departed "Scottish Worthies." He was a prominent member of the United Presbyterian Church, although he had neither the inclination nor, perhaps, the fitting qualifications, for taking an active part in the management of affairs. But he was highly esteemed by his fellow citizens of Dundee, and indeed by the people of Scotland at large, as an honest, fearless, outspoken man. His theology was of the Broad Church or latitudinarian type, consequently his orthodoxy was at times not above suspicion, though he had sufficient *finesse* to baffle the heresy-hunters. He attained celebrity as an author, and he was at the time of his death engaged in preparing an elaborate memoir of Robert Burns. His "Bards of the Bible" was perhaps the production of his pen on which his literary fame chiefly rested, but in many quarters it was severely criticized on account of its overdrawn imagery and pompous style.

It is amusing to note how the people at large, and the newspapers in general, speak of the man who died rich. They go into every particular of his peculiarities, and remark on the way he wore his old hats, and hoarded up his mustered out boots and old stockings; and they will tell you anecdotes of his eccentricities, and allude to his dogs and horses, and mention the fact that his wife and family are overwhelmed with grief.

Who says anything when the poor man dies about his old hats and stockings? He may have hoarded them quite as religiously as has his wealthier neighbor, but there is nothing said about it. His lean dog is not thought worth a newspaper paragraph. His wife's grief is not so noteworthy as that of the rich man's lady, and his children's tears are never immortalized in printer's ink.

But when the grand account is made up, and God judges, will it make any difference whether a man died rich or poor?



# List of Agents for the Record.

Rev. W. McMillan, Bridgeville.  
 Hugh McLean, West River Station.  
 Robert Maxwell, Lime Rock, West River.  
 Kenneth Sutherland, Watervale, West River.  
 James McLeod, Salt-springs.  
 George Sutherland, Six Mile Brook.  
 James Hislop, Pictou.  
 Postmaster, New Glasgow.  
 Postmaster, Stellarton.  
 Postmaster, Westville.  
 Rev. A. J. MacKlehan, Baraey's River.  
 George Gunn, Truro.  
 Rev. J. W. Fraser, Scotsburn.  
 John McKenzie, Scotsburn.  
 John McLean, Roger's Hill.  
 Alexander McDonald, (B-smith,) Scotsburn.  
 John McKay, Elder, Millville.  
 Alexander McLellan, Millville.  
 Alexander McDonald, Elder, West River Station.  
 Daniel McKenzie, Gairloch.  
 John Sutherland, Mill Brook.  
 James McLeod, Glangary.  
 John R. McDonald, (Merchant) Pictou  
 John Sutherland, Three Mile House.  
 John Grant, Irish Mountain.  
 Dougald McDougald, Loch Side St. Peters, C. B.  
 William Grant, (Tanner) Springville.  
 A. McDonald, (Piper), Bridgeville.  
 Alexander McDonald, (Roy) Bridgeville.  
 Alexander McDonald, Sunny Brae.  
 Samuel Fraser, Bridgeville.  
 George McLeod, West River.  
 Alexander Sutherland, Scotch Hill.  
 Donald Fraser, Carriboo.  
 Murdock McKenzie, Three Brooks, Carriboo.  
 John Fraser, Glangary.  
 John Ross, Scotch Hill.  
 Alexander McQuarrie, Hardwood Hill.  
 Wm. A. McDonald, Kempton, Colchester County.  
 Alexander McKenzie, Carriboo Island.  
 William McDonald, (Elder) Gairloch.  
 James McKay, Esq., Earltown.  
 Rev. P. Gallanth, Hopewell.  
 Donald Gray, Cape John.  
 Alexander Fraser, Toney River.  
 Wm. W. Stewart, McLennan's Brook.  
 Wm. McPherson, McPherson's Mills, S. R.  
 Kenneth J. McKenzie, West Branch, River John.  
 Robert Douglass, Loganville.  
 Wm. McLeod, Tatamagouche River, Colchester.  
 Murdoch McKenzie, Upper North River.  
 Capt. Angus Cameron, River Inhabitants, C. B.  
 Allan McQuarrie, Cape Mabou, Cape Breton.  
 George Hallie, Port Hastings, Cape Breton.  
 Joseph Hart, Esq., Baddeck, Cape Breton.  
 Angus McKay, Plainfield, Pictou County.  
 Rev. R. McCunn, River John.  
 W. G. Pender, Halifax.  
 Neil McDonald, Lake Ainslie.  
 Charles Fraser, St. Pauls, East River.

THE

## Monthly Record

FOR 1878.

IT HAS BEEN ARRANGED THAT

## THE MONTHLY RECORD,

OF THE CHURCH OF SCOTLAND,

in Nova Scotia, New Brunswick, and adjoining

Provinces, shall be continued as last year.

ters will be kind enough to see that arrangements are made in all our congregations to have a

subscriber in every family

according to the following terms —

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

REV. WM. McMILLAN,  
Bridgeville, East River, P