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VOL. XXII.

NO. VI.

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

June,



1876.

PICTOU, N. S.,
PRINTED AT THE "COLONIAL STANDARD" OFFICE,
1876.

"PASS UNDER THE ROD."

"I saw the young bride, in her beauty and pride,
 Bedecked in her snowy array ;
 And the bright flush of joy mantled high on her cheek,
 And the future looked blooming and gay ;
 And with woman's devotion she laid her fond heart
 At the shrine of idolatrous love,
 And she anchored her hopes to this perishing earth,
 By the chain which her tenderness wove.

But I saw when those heart strings were bleeding and torn,
 And the chain had been severed in two,
 She had changed her white robes for the sables of grief,
 And her bloom for the paleness of woe !
 But the Healer was there, pouring balm on her heart,
 And wiping the tears from her eyes
 He strengthened the chain he had broken in twain,
 And fastened it firm to the skies !
 There had whispered a voice—'twas the voice of her God—
 "I love thee, I love thee—pass under the rod."

I saw the young mother in tenderness bend
 O'er the couch of her slumbering boy ;
 And she kissed the soft lips as they murmured her name,
 While the dreamer lay smiling in joy,
 O ! sweet as the rosebud encircled with dew,
 When its fragrance is flung on the air,
 So fresh and so bright to that mother he seemed,
 As he lay in his innocence there.

But I saw, when she gazed on the same lovely form,
 Pale as marble, and silent and cold ;
 But paler and colder her beautiful boy,
 And the tale of her sorrow was told !
 But the Healer was there who had stricken her heart
 And taken her treasure away ;
 To allure her to heaven he has placed it on high,
 And the mourner will sweetly obey,
 There had whispered a voice—'twas the voice of her God,
 "I love thee, I love thee—pass under the rod."

I saw a father and mother who leaned
 On the arms of a dear gifted son,

And the star in the future grew bright to their gaze,
 As they saw the proud place he had won ;
 And the fast coming evening of life promised fair,
 And its pathway grew smooth to their feet ;
 And the starlight of love glimmered bright at the end,
 And the whispers of fancy were sweet,

And I saw them again bending low o'er the grave,
 Where their hearts' dearest hope had been laid,
 And the star had gone down in the darkness of night,
 And the joy from their bosom had fled,
 But the Healer was there, and his arms were around,
 And he led them with tenderest care ;
 And he showed them a star in the bright upper world,
 'Twas their star shining brilliantly there !
 They had each heard a voice—'twas the voice of their God,
 "I love thee, I love thee—pass under the rod."

ARE YOU READY ?—Rev. Dr. Kidd was a Scotch minister of some prominence, and very eccentric, and one who had his own way of doing things. One of his parishioners says :

"I was busy in my shop, when in the midst of my work, in stepped the doctor."

"Did you expect me ?" was his abrupt inquiry, without even waiting for a salutation.

"No," was my reply.

"What if it had been death ?" asked he : when at once he stepped out as abruptly as he came, and was gone almost before I knew it."

What a question ! What a thought for every one of us ! Does not death, come to most, if not all, as unexpectedly as this ? And does not the inquiry impress the lesson from our Saviour's lips—"Be ye also ready ; for in such an hour as ye think not the Son of man cometh."

THE MONTHLY RECORD

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK, AND ADJOINING PROVINCES.

VOL. XXII.

JUNE, 1876.

No. VI.

IF I FORGET THEE, O JERUSALEM! LET MY RIGHT HAND FORGET ITS CUNNING." Ps. 137. 4.5.

MR. MOODY'S FARWELL COUNSELS.

Mr. Moody commenced his farewell discourse, speaking as follows: I want to speak to you from one word of four letters—able—and my prayer is that if you forget everything else that has been said during these services, the Lord by His Spirit may so impress that word upon your hearts that you may never forget it. In the fourteenth chapter of Romans, and fourth verse, you will find those words, "Yea, he shall be holden up, for God is able to make him stand." God is able to make him stand. I have no doubt that there are many sceptical, and even lukewarm Christians, that are saying in their hearts that those young converts will not stand long. They say, "Wait three months, or at the most six months, and see where all the converts are at the end of that time." "They won't stand; they won't stand"—I have heard that said all my life. Our fathers and our forefathers heard it. "Ah," they say, "they won't hold out," but look at the thousands and thousands of Christians that have held out notwithstanding all these prophecies. If you young converts, now in the morning of your Christian experience, will learn the lesson of this one word "able," it may save you many a painful experience. You cannot stand of yourselves, but it is God that is going to make you stand. He was able to make Joseph stand down there in Egypt, and to make Elijah stand before Ahab, and to make Daniel stand in Babylon, and John Bunyan to stand in Bedford. Probably he had as mean a nature as any one, and yet God was able to make him stand and to enable him to overcome that mean nature. The moment we lean on an arm of flesh, that moment we fall; then we are on dangerous ground; we walk on the edge of a volcano, on the brink of a precipice. I remember when I

was a young Christian I used to think that it would be easier after a time, and that when I had been a Christian fifteen or twenty years, I should have but few temptations and difficulties; but I find that the longer I live the more dangers I see surrounding me. Why, Samson judged Israel for twenty years and then fell into sin; and how many men there are who fall in their old age. I don't mean that they are finally lost, but they fall into sin. They make some mistake, or their old temper springs up, and they do some mean thing, and very often the Church has not as much sympathy with such persons as it ought to have. Too much is frequently expected of young Christians. There is a great difference between a man falling into sin and loving sin. If you fall into sin and all the time hate it, go and tell God all about it, for he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. Guard against self-confidence, and the Lord will strengthen you and "make you stand." We find in the tenth of 1st Corinthians this caution; "Wherefore, let him that thinketh he standeth take heed lest he fall." Be watchful; be prayerful; keep your eyes fixed on Christ, not on any man, however good he may be. Christ is able to make you stand, able to deliver you out of every temptation; and He will not suffer you to be tempted above that you are able. In Hebrews 2nd and 18th verse, we read, "For in that He Himself had suffered, being tempted, He is able to succor them that are tempted." It has often been wonderfully encouraging to me to think that my Master has travelled all through this wilderness, that He knows all about the trials and temptations to which we are subject, and that therefore He is able to succor those that are tempted. When the old nature and the old temper assaul you look to Him for strength. People lay it down as a wise rule in temporal things, "Don't live up to

your income;" but you ought to live up to your income spiritually. Use all the grace you have. God has yet plenty more. He has got a throne of grace established so that you may go and get all you need. Use all the grace, God gives you, and don't save any, but when you want more, go and ask Him for it. See the face of God every morning before you see the face of man. Don't get more than one day's march from the throne of grace, and you will not go far astray.

CHURCH OF SCOTLAND IN CANADA.

MEETING OF THE PRESBYTERY OF HAMILTON YESTERDAY.

CALL TO THE REV. MR. BURNETT SUSTAINED.

The Presbytery of Hamilton met yesterday afternoon in this city, in consequence of a circular letter addressed to its members through the Clerk, to consider a memorial sent to said Presbytery by the London congregation. The members present were as follows:—Rev. Robert Dobie, Moderator; Rev. Robert Burnett, Clerk; Rev. John Moffat, Rev. David Watson, Elders. Messrs. McMillan and Cameron. The Presbytery being duly constituted,

The Clerk presented the memorial referred to, upon which it was moved by Rev. John Moffat, seconded by the Rev. Robert Burnett, that the conduct of the Moderator be sustained in calling said meeting. Carried.

The memorial from the London congregation was read, it contained a requisition from said congregation for the appointing of a Moderator to moderate a call to a minister.

Dr. Campbell and Mr. Wright were then introduced as commissioners from the congregation supporting a memorial signed by 52 members and 55 adherents in favor of Rev. Mr. Burnett, of Hamilton. The commissioners were then heard, and the Presbytery unanimously agreed to grant the prayer of the memorial; and Rev. John Moffat was appointed to preach in the evening and moderate in a call, and properly attest the signatures attached to said memorial before the session of the congregation:

A communication, received from a minister in the Paris Presbytery, in connection with the Presbyterian Church in Canada, was read, which was asking for admission into this Presbytery.

The Presbytery agreed to defer action at present.

The Presbytery then adjourned to meet again in the evening.

EVENING MEETING.

The Rev. John Moffat preached to a large congregation in the evening. The reverend gentleman took for his text the 50th and 51st verses of the 24th chapter of Luke:—"And he led them out as far as to Bethany, and he lifted up his hands and blessed them." The reverend gentleman spoke in the first place of the parting of the Saviour from His disciples, lucidly describing the scene; and showing the love of Jesus to His enemies, as well as to His friends. He then spoke of the manner in which the Savior blessed His people. He blessed them in the capacity of a Mediator—of a high priest. The atonement of Christ was the grand channel by which all blessings could come to His people; it was through this alone they could have the river of life: and through it alone would they reach the heavenly shore at last. Jesus also blessed the apostles with the power, with the truth, and wisdom that should enable them to be more than conquerors through Him that loved them. Those blessings would continue to attend the people of God, till the end of the world. In conclusion, the Rev. gentleman spoke of the great achievements of the Saviour, and the mighty results flowing therefrom. Jesus had obtained a victory compared with which all the victories of the world are as nothing. Jesus ascended in consequence of having finished the work which the Father gave Him to do, and that He might preside over the visible Church, all power being given to him in heaven and in earth. Let us then rejoice and be glad in His glorious resurrection. How great, too, is the love of God to us. Let us manifest our love to Jesus in return. Let us show this by extending, as far as in our power, His Church; educating the ignorant, and restraining the vicious. Let us draw much comfort from this scene on Olivet; let true believers be comforted in the promise that God is ever with them, and will never leave them. Let us so live that we may be conformed to His likeness, and be enabled at the last to hear the Saviour's welcome to the heavenly kingdom, that, when He shall appear, we shall be like Him.

After the service, the Presbytery was constituted, the call attested, and the guarantee of salary approved of.

The Presbytery sustained the call, and adjourned to meet again this evening, when it will be put in Mr. Burnett's hands for his decision. Rev. Mr. Watson will preach on the occasion.

INDUCTION OF THE REV. MR. BURNETT.

This court met according to adjournment yesterday, and made the following arrangements for the induction of the Rev. Robert Burnett, Rev. David Weston was appointed to

preach and preside; Rev. Robert Dobbie to address the minister, and Rev. John Moffat to address the people.

In accordance with the above arrangement Mr. Watson met with a large congregation last night at the Mechanics' Institute, and preached an excellent sermon from Phillipians, 3rd chapter and 14th verse:—"I press towards the mark for the prize of the high calling of God in Christ Jesus." He earnestly and eloquently showed why we should make religion the great concern of our lives, because it was profitable under all circumstances in this life, and in the life to come.

After the sermon Mr. Watson put the usual questions to Mr. Burnett, which were answered satisfactorily. Rev. Robert Dobbie, the Moderator of the Synod, then addressed the minister, and the Rev. John Moffat the congregation.

After prayer by the Rev. Mr. Watson the right hand of fellowship was extended by the Presbytery to Mr. Burnett, after which the congregation welcomed Mr. Burnett by a hearty shake of the hand.

The Presbytery was then closed by the Moderator engaging in prayer.

The session of the Kirk was then constituted, when Mr. James Wright was appointed a representative elder for the current year.—May 18th, 1876.

APPEARANCE OF DELEGATES AT ASSEMBLY.

* * * * *

MR. GRANT, Halifax, next addressed the Assembly as representing the Presbyterian Church in Canada. He stated that in that colony they had united what were formerly eight and what last year were four independent churches into one, but there were still three fragments outstanding, each of which in proportion to its smallness took the proudest possible title. (A laugh.) There were three or four congregations still calling themselves the Free Church, a dozen or twenty calling themselves the Church of Scotland, and a dozen or twenty Reformed Presbyterians, who believed they were the only representatives of the old historical Covenanting Church of Scotland. Altogether these fragments embraced about 20,000 people, half of them warm-

hearted Highlanders. With these exceptions, the whole mass of Canadian Presbyterianism, over half a million people, and nearly a thousand congregations, formed the Presbyterian Church in Canada. They had congregations of Germans, French, and Welsh, English, Irish, and Scotch, United Presbyterian, Free Church, and Church of Scotland. Mr. Grant went on to explain the considerations which had led to the union, and urged that if the Church were to send a deputation to the colony it might have the effect of bringing about complete unanimity.

MR. McCUNN, Nova Scotia, explained that the congregations affiliated to the Church of Scotland which had not gone into the union were sixteen in number, with nine ministers, and embracing 16,000 or 18,000 people. A large majority of these people, he said, were, to use the mildest term, disinclined to enter the union, and if the ministers had been inclined to go into it they could not have carried their congregations with them. There need, however, be no collision between those congregations, forming the Presbytery of Pictou, and the United Church, and they wished that their relations with the Colonial Committee and with the General Assembly should remain as at present.

DR. STEVENSON, after remarking that as far as he knew no ground had ever been afforded for supposing that the Church of Scotland suspected the loyalty of the Canadian Churches which had gone unto union, proposed a long deliverance to the effect that the Assembly approve of the report, renew the declaration of unabated interest in all that concerns the spiritual welfare of Scotch Presbyterians throughout the colonies, and, in particular, encourage the committee to follow up the advantageous opening in Fiji, and approve of the provisional arrangement for the supply of the Mauritius; the Assembly cordially

welcome the deputies from Australia and Canada, thank them for the interesting information they have imparted and the assurance they have given of the continued respect and affection for the Church of Scotland entertained by the brethren in those colonies, and in return reaffirm their resolution to cultivate friendly relations and co-operate with the Presbyterian Churches in these as in all other colonies who are willing to work with them; the Assembly have heard with much interest that the union of Presbyterians in Canada has at length taken place, the terms on which this union has been effected having been brought under consideration of last Assembly, and that Assembly having declared that there was nothing in those terms to prevent the Assembly from wishing God-speed in their future labours to brethren who proposed to accept union on that basis, or from co-operating with them in any way that might be found possible in the new state of things. The Assembly resolve to record and convey to the brethren in the United Church of the Dominion an expression of their earnest prayer that God may be pleased to hallow and bless the union, and make it a means of promoting peace as well as all the other interests of religion; the Assembly at the same time regret to learn that the threatened division in the Canadian Synod, of which intimation was given to last Assembly, has to some extent become a reality; as to different views of duty in regard to accepting or rejecting the union, the Assembly, like all former Assemblies, express no opinion, but being persuaded that those brethren who have declined to enter the United Church, not less than those who have accepted the union, have acted under a strict sense of duty, the Assembly assure them of their continued regard and desire for their prosperity and usefulness; and while the Assembly will not cease to pray and use such means as may be within their power, and entreat their brethren in Canada to unite in the same

prayer and efforts, that all heats may be allayed, and any remaining division may be healed, they will cordially continue to co-operate in any possible way with both parties in promoting the religious interests of their colonial brethren; the Assembly having learned from the deputies that an impression exists in Canada that the Church of Scotland regards the action of these connected with her in Canada in forming the union now consummated as an indication of disloyalty to the parent Church, assure the deputies that they entertain no such idea, but, on the contrary, give full credit to the representation they have received from the brethren on that subject.

MR. CAMPBELL SWINTON, elder, seconded the motion.

MR. KING, Old Kilpatrick, indicated some dissatisfaction with the terms in which the report had explained the Church's attitude towards the Canadian union, and submitted that the Assembly should distinctly announce to the dissentients from that union that they desired to see one Church in Canada, and should seek to encourage the unionists to go on and complete the unification of the Church.

DR. PHIN said the committee had done everything they possibly could to secure justice to all parties, and had no reason to believe there was the slightest dissatisfaction. If the Assembly did more than was set forth in the deliverance submitted, they should do something to prevent union. It was merely a matter that required some time.

The proposed deliverance was then agreed to.—*Scotsman, May 20th.*

Dr. Owen says "One lie must be thatched with another, or it will soon rain through." Reader, lies are a miserably thin covering, to put over crime to conceal it! Avoid wrong doing, or confess it when committed.

ENDOWMENT COMMITTEE.

—
IMPORTANT.

Five years ago the Endowment Committee having, by the blessing of God on the growing liberality of members of the Church, succeeded in erecting 150 new parishes, were led by the urgent claims of many districts still unprovided with proper pastoral superintendence to propose a plan for endowing *another hundred churches*. That plan was framed on the supposition that, in the event of a certain central fund being secured, the same rate of progress which had been maintained for some years previously would be continued, and that the hundred churches contemplated might be all endowed in the course of ten years. On this condition the central fund required was contributed by the liberality of a portion of the Church and of her more magnificent friends. The plan was put in operation four years ago, and its progress hitherto has far exceeded the most sanguine expectations of its success. The first four years of its history have seen *sixty-five* new parishes erected; and during the currency of this its fifth year its progress has been so much more accelerated by the recent very remarkable increase of the Church's life and strength that now, if the Committee had funds sufficient to meet the local claims for aid, the work which it was supposed would occupy ten years could be readily completed in half the time. Warned by increasing applications last year, the Committee have been doing what they could to increase their resources this year, and were disposed to congratulate themselves as having succeeded in this endeavour, when, on taking into account the results of prepaid subscriptions and fresh donations, they found that they were able to vote grants averaging £1500 to each of 22 cases. The claims for grants are, however, at present greatly in excess of this number; and in

order to enable the Committee to meet cases, the rejection or postponement of which would be productive of serious injury to the Church, no less a sum than **TEN THOUSAND POUNDS** is immediately required. Much more than this can be profitably expended by the Committee, but with less than this they cannot overtake what is essential to the interests of the Church. For this sum, therefore, I have respectfully, but most earnestly on behalf of the Committee, to beg. There are surely some as deeply interested in the welfare and prosperity of the Church as those who have so willingly given us subscriptions or donations of one thousand pounds and upwards, who might realise it as a great privilege to send us sums of like amount in this our not dishonorable exigency. *Ten* such donations would free us from immediate difficulty. *Will you be one of such a Ten?* At all events none will dispute that there are, among the many wealthy members and friends of the Church of Scotland, at least *one hundred* who, whether they have previously subscribed to the Scheme or not, could without any difficulty send us at present each £100. To such I appeal anxiously for aid, with the confident assurance that no money which they have ever contributed to Church objects has yielded such abundant and early fruits as this will do in the furtherance of a work, whose arrest at present would be most disastrous to the Church of Scotland and to the cause of national religion.

WILLM. SMITH,

Convener of the Endowment Committee.
THE MANSE, NORTH LEITH,
January 1876.

In the May number of the *Presbyterian Record* of the "Presbyterian Church in Canada," the Convener of the Home Mission Fund, reports an indebtedness of \$20,500 at that date! Poor prospects for Missionaries! What are congregations doing?

The Monthly Record.

JUNE, 1876.

A FATHER IN ISRAEL FALLEN!

Among the deaths in the *Colonial Standard* of the 5th inst., we find the following. "At his residence, Springville, on the morning of Saturday the 3rd inst, the Hon. John Holmes, in the 88th year of his age." This veteran of the cross deserves more than a passing notice. He was part and parcel both of the Church and State, in this County for nearly three quarters of a century. He was identified with almost every movement in the County pointing to its improvement, socially, politically, and ecclesiastically, during the last half century. No other name was better known, and no other man shared more of the confidence and affection of the people of this County than the late Senator Holmes. Thoroughly independent in mind, yet affable and courteous to all who held different opinions; distinguished for his integrity, candour, and high sense of honor and right; firm as a rock when conscious of the right and justice of his cause; and tolerant, magnanimous and charitable even to a remarkable degree. He was a fond husband, a kind indulgent father, a tried and true friend, a wise counsellor, a useful and honored citizen, an enlightened and devoted adherent of the Church of Scotland, of which he was an Elder for more than half a century, and above all, a true "soldier of the cross," a meek and lowly follower of the Lord Jesus Christ. Though dead, yet he speaks to us in many ways. We hope and pray that his mantle may fall upon one worthy of him.

"The lives of great men all remind us
We can make our lives sublime."

The Synods of the North of Scotland have recently held their meetings. Their business has been chiefly routine. The F. Church Synods of Aberdeen, and Sutherland and Caithness, are feeling alarmed lest the abolition of Patronage and other liberal reforms in the Church of Scotland, should allure their people to return to their once dear mother, to prevent which, the General Assembly is to be overtured to "issue such a declaration of the distinctive principles of the Church, as may make it abundantly evident to her people, the duty of maintaining her disruption testimony, and separate position." The following motion which passed, only *two* voting against it, will serve to show the *slow march* of feeling in the North of Scotland towards the consummation of a Union of the F. C with the Church of Scotland:

"Whereas erroneous representations are being assiduously made in various quarters, fitted to mislead members of the Free Church regarding the grounds of the disruption, the present condition of the establishment, and the difference between it and the Free Church.

It is hereby humbly overtured by the Free Synod of Aberdeen to the ensuing General Assembly to take such steps as to their wisdom may seem meet for making it known throughout the Church, that the principle of spiritual independence is as important now as in 1843; that the Erastianism of the establishment remains unaltered, and that the recent legislation on her questica of patronage, while open to grave objections in itself, leaves wholly untouched the grounds of this Church's protest against the constitution, and continued state support of the existing establishment!"

Will any of our readers glean fresh arguments for millennial nearness from the above manifestations of "brotherly love?"

OUR COMMUNIONS.

There are eight or nine communions held within the bounds of this Presbytery, at which full services are held in Gaelic as well as in English. Indeed the Gaelic services occupy a day more than the English—namely the “Ceist” day. As we have only three members who officiate in that language, it will be seen that they have their hands full for the summer. They will require to be often absent from their own congregations, but we hope their pulpits will be supplied by our Catechists as often as possible.

It is remarkable the deep attachment our people have to the language of their ancestors, not indeed that they show so much love for it upon ordinary Sabbath days, but at the great yearly gatherings, their hearts glow with more than usual fervour, and we meet with numbers at the Gaelic service who have been content with English all the rest of the year. Even when they had the opportunity of waiting for the Gaelic service every Sabbath.

Another remarkable thing is the large gathering on the Ceist day, compared with the often small number which assembles on Thursday—the day of humiliation. Our countrymen are possessed of strong religious feeling, and we believe that if their attention were strongly drawn to the duty of joining in the Thursday’s service of humiliation and confession, nearly as many would assemble to confess their sins as we see gathering on the Friday to hear their neighbours discourse.

Another remarkable thing is how few men speakers we find rising to take part in the Ceist. Every year we are losing the old ones who had so much influence in their day, and few are coming to take their place. This is a matter of regret. The Friday’s service might be most interesting if our young men would take

part, even though they should speak in English.

Lastly we would respectfully suggest that when service is held on Sabbath in English alone, those who understand Gaelic should hold a prayer meeting in the Church before or after service, for benefit especially of old people who are not used to the other tongue.

COM.

THE MACDONNELL CASE.

The Macdonnell affair came before the Toronto Presbytery last week, when the following were read :

“TORONTO, 20th May.

To the Moderator of the Presbytery of Toronto :

“REV. AND DEAR SIR,—

Desirous of leaving nothing undone on my part to prevent the evil results apprehended by many from the discussion in the Assembly of the matter at issue between the Presbytery and myself, I herewith submit a form of statement which I have been led to hope may be accepted by the Presbytery, and may render it possible with the consent of parties, to relieve the Assembly of the consideration of the case.

“I am,

“Yours respectfully

“D. J. MACDONNELL.

STATEMENT.

“Notwithstanding the difficulties which I have regarding the eternity of future punishment, I continue my adhesion to that doctrine as implied in my assent to the Confession of Faith as formerly given.

“D. J. MACDONNELL.

After discussion the following resolution was adopted :—

“That the statement submitted by Mr. Macdonnell be transferred to the General Assembly, with the expression of hope that the Assembly may find it a

satisfactory basis for the settlement of the case, and that the whole matter be now referred to the General Assembly with the request that the venerable body would finally issue it."

NOTES OF THE MONTH.

Mr. E. D. Pelletier, a French Protestant Missionary, was ordained a "missionary of the cross" in Sharon Church, Stellarton, by the Pictou Presbytery of the P. C. in Canada, on Tuesday the 16th May.

Dr. Hall, editor of the well known "*Hall's Journal of Health*," died suddenly in New York, on the 10th of last month. Inexorable death respects not the *healer* more than the *patient*.

The Spring Sacramental Fastday will be long held in sorrowful remembrance in Aberdeen. Though set apart as a day of humiliation, preparatory to the celebrating of the Lord's Supper, it has been long recognized by the masses as a holiday. While crossing the river to spend the day amid the attractions usually got up for such occasions, the boat loaded with pleasure seekers upset, plunging 32 out of 76 into a watery premature grave.

The United States Government is demanding the unconditional surrender of Winslow the forger, in terms of the extradition treaty; the British Government refuse to give him up without a guarantee that he shall not be tried for any other crime than that for which his surrender is demanded. The case may possibly create a difficulty between the two governments. But it is a pity that Winslow, and all birds of like feather, would not have ample justice done them, without involving friendly powers in difficulty.

Seven hundred delegates are expected to be present at the General Assem-

bly of the Presbyterian Church, which is appointed to meet in Toronto on the 8th June.

After the oft-repeated and very generally received assertion that the "Catholic Church is, in virtue of the faith of treaties, the established church in Lower Canada, Malta, &c." Many will be surprised to learn from the following quotation from the "Definitive Treaty of Peace" concluded between the Kings of Great Britain and France on the 10th Feb. 1763, that it is no more "established" than any other church, "His Britannic Majesty agrees to grant the *liberty* of the Catholic religion to the inhabitants of Canada; he will consequently give the most effective orders that his new Roman Catholic subjects may possess the worship of their religion according to the rights of the Romish Church, *as far as the laws of Great Britain admit.*" This gives the Church of Rome in Canada no stronger title to being an "established Church" in Lower Canada, than any other form of religion obtaining there.

FLOODS.—Overflowing of rivers both in the United States and the Dominion, have been of frequent occurrence during the last month, resulting in some instances of loss of life, and in most cases, in great loss of property.

The Prince of Wales has returned to England. His visit to India has been variously commented upon. It is human to err, and princes are human, but it is to be hoped that what he has seen will impress him with a deeper sense of the responsibility attaching to the British crown.

The great event of the past month was the opening of the Centennial Exhibition in Philadelphia. The President of the U. S. lent eclat to the occasion by his presence. The Commission did credit to themselves in arranging, in the face of such pressure to the contrary, that it should not be opened on Sabbath, and that it was opened with prayer and

praise. The Right Rev. Bishop Simpson led in the opening prayer. It was estimated that there were fifty thousand people on the ground at the time, and that 20 times that number entered the building during the day of opening, and the melodies of national airs of many nations gave a home feeling to multitudes, who otherwise must have felt themselves "strangers in a strange land."

The Beecher Scandal, with which every decent man and woman is disgusted, and of which the reading public are tired, refuses to die out. The irrepressible Bowen offers to meet Beecher with a third party, and tell all he knows about him. What a delightful world this would be to live in, if we were all as eager to conceal our neighbors' faults, as we are to discover and expose them.

At Salonica recently, in a murderous riot, the French and German Consuls were killed, and the American Consulate besieged. Iron-clads are gathering there and difficulties threaten. A girl and religion were at the root of it.

The "Life of Dr. Norman McLeod" is the sensation of the season. Those who have had the good fortune to read it, say it is a rare treat.

The Spanish Cortes is showing a determination to maintain religious liberty. The dense mists that have been darkening some of the otherwise sunny countries of Europe are evaporating, and Light and Liberty are pressing to the foreground.

THE CALL FROM DUNNET PARISH CHURCH TO A FREE CHURCH MINISTER.—A special meeting of the Presbytery of Caithness was held at Thurso on Monday, when the call from the Parish Church of Dunnet to the Rev. Archibald Jolly, late of the Free Church of Walls, Shetland, was considered. The call was signed by 287 members and adherents. No objections were lodged, and, on the motion of the Rev.

Mr. Macpherson, Canisbay, the call was unanimously sustained, and the induction fixed to take place on the 8th of June.

"PULL FOR THE SHORE."

Reader, are you trying with one oar to row successfully or safely to the haven of eternal joy and rest? If so, stap it at once. Is it the oar of *Faith* or the oar of *Works*, with which you have been toiling. Put both out. Strain every nerve; bend to the oar; cling to self no more; and with earnest Faith, and Works of Love, Christian Sailor, pull for the shore.

"WATCH YE."

Watchfulness is essential to the Christian's progress. 'It is my very nature to watch' says one. Perhaps so. Whom do you watch? Oh, my neighbor of course, who else? Just so, instead of watching your own thoughts and words, you are slyly looking "through your fingers" at your neighbors shortcomings, and you are very careful that none of his failings escape your notice, or be kept secret from the world or the church! How about your own "walk and conversation," if your neighbor scanned them slyly and closely through his fingers? "It was my custom in my youth" says a celebrated Persian writer, "to rise from my sleep to watch and pray, and read the Koran. One night while I was thus engaged, my father, a man of practised virtue, awoke. 'Behold, said I to him—thy other children are lost in earthly slumber, while I alone am awake to praise God' 'Son of my soul' said he, "it is better to sleep than to wake, to remark the faults of thy brethren."

OH, FOR HOLIDAYS.

THE CONVERSION OF THE JEWS to Christianity has already been a subject of considerable interest to the Christian world. Opinions have greatly varied. Some have no faith in the conversion of this peculiar people, while others believe the time will come when they will all be brought under the influence of the gospel. Just at this time greater interest than usual is manifested, in some sections, in the work among the descendants of Abraham. More than £300,000 were contributed in Great Britain alone the past year for this object. In Jerusalem there are sixty Jewesses meeting daily to hear the Gospel; ministers are now welcomed in every house in Jerusalem. Within the last sixty years, since the establishment of the society, 25,000 people have been converted to the Christian religion.

ST. PAUL'S, EAST RIVER.

The trustees of St. Paul's Congregation are negotiating for a lot of land for a Glebe, and intend to proceed forthwith with the building of a Manse. The Congregation is numerically small, but we do not know an equal number of men anywhere, that can show more vitality, enthusiasm, and determination to surmount difficulties. They have helped to "make a chapter of Church History" during the past year, and outsiders who have read it, will not fail to sympathize with them, to admire their courage and perseverance when the "bright spots on the cloud" were very small, and help them bear the heavy burden they have so cheerfully and courageously undertaken.

The Sacrament of the Lord's Supper was dispensed in St. John's Church, Stellarton, on the last week of May. Messrs. Stewart, Galbraith and McMillan assisted the worthy and esteemed pastor.

The hot season is on the wing, and soon it will be here. Well, what about it? It suggests "holidays," a "few weeks at the seaside;" a trip to the "White Mountains" &c. Thoughtful congregations need only a hint that their pastor needs relaxation. We hope to have to chronicle in the July No. that every one of our congregations cheerfully granted "five or six weeks leave of absence" to their pastors. Congregations who have tried that sort of thing, say it is the best economy!

MORE HONORS!

The friends, and they are legion, of the Rev. Allan Pollock, Professor of Church History, &c., Halifax, will be delighted to learn that his well known abilities and his long and faithful services in the Colonial field, have been recognized by those in whose keeping are "titles, honors" &c., and that they have conferred upon him the well merited degree of Doctor of Divinity. Long may he be spared to enjoy his honors, and help prepare others for similar distinctions. Dr. Pollock has "taken ship" and gone home to visit his friends.

ST. PHILIPS, WESTVILLE.—A five dollar bill designated for "Foreign Missions," was found in the ordinary collection on Sabbath last. This is not the first instance of unostentatious liberality we have had to chronicle of our unassuming anonymous friends at Westville; oh, for even ten such practical christians in each of our Congregations! Will you be one?

A dark cloud seems gathering over Europe, war is threatened, disastrous results must follow affecting millions of people.

Meetings of Pictou Presbytery

St. Andrews Church, Pictou, 31st May.

The usual quarterly meeting of the Presbytery of Pictou was held here this day. Sederunt Rev. W. McMillan Moderator, Dunn, Coull, Stewart, Herdman, Galbraith and Fraser ministers, Messrs. McEachern and Fitzpatrick Catechists, and James Hislop, John McKay, Henry Munro, John Munro, Hector McKenzie and Donald McPherson, Elders, and was constituted with prayer. The minutes of last meetings were read and approved of. The following documents were read and laid on the table.

1 Letter from A. S. Stewart, Catechist.

2. Letter from the Rev. P. G. McGregor, D. D.

4. Application from Saltsprings congregation for the Services of Mr. McEachern.

Mr. William Herdman was appointed to labour as Catechist at River Inhabitants, West Bay and Port Hastings during June and July.

It was agreed that the Sacrament of the Lord's Supper be administered at West Branch River John and at River Inhabitants, C. B., in September, the day to be appointed hereafter.

Mr. Dunn gave notice that at next quarterly meeting he would move a resolution anent a Church sustentation fund.

It was agreed to enjoin the several congregations, to make the collection for the Home Mission Scheme during the current quarter.

Mr. Dunn was appointed to preach at Saltsprings on the 4th June and declare the Church vacant.

It was agreed to administer the Sacrament of the Lord's Supper as follows:

East Branch, E. R.,	25th June.
New Glasgow	" "
Saltsprings	2nd July.
Rogers Hill	9th "
Hopewell	" "
Pictou	16th "
McLennan's Mt:	" "

J. W. FSASER,
Clerk *pro tem.*

The following are Mr. Fitzpatrick's appointments:

June 11th River, John forenoon, and Cape John 4 p. m.

June 18, Saltsprings, forenoon, and Hermon at 4 p. m.

June 25, Earltown forenoon, and West Branch, River John, 4 p. m.

July 2nd, River John, forenoon, and Cape John at 4 p. m.

July 9th, appointment to be announced.

July 16th, Saltsprings.

July 23rd, River John forenoon, and Cape John at 4 p. m.

July 30th, Gairloch.

The following are McEachern's appointments.

June 11th, West Branch, River John,

" 18th, Earltown.

" 25th, Saltsprings.

July 2nd, Saltsprings.

" 9th, Gairloch.

" 23rd, Earltown.

" 30th, Saltsprings.

Rev. Mr. Stewart, will (D. V.) preach at Gairloch 18th June, and Rev. P. Galbraith on the 25th.

J. W. FRASER,
Clerk *pro tem.*

NOTE.—Should the appointments to Earltown, the Falls and West Branch interfere with the arrangements of the United Church, the Kirk Session of Earltown will oblige by communicating with the Interim Clerk at an early date, in order that the matter may be arranged.

S. S. LESSONS.

Notes on International Sabbath School Lessons, by Rev. F. N. and M. A. Peloubet.

LESSON IX. MAY 28, 1876.

LYING UNTO GOD. ACTS 5: 1-11.

(A. D. 33.)

1. But. Now the historian turns to the dark side of the picture in the history of the early church.

2. Kept back apart. Here it means that they secretly kept back a part, while professedly devoting all to God. His wife being privy to it. His wife knowing it and evidently concurring in it.

3. Peter again acts as the representative and spokesman of the twelve.

4. Did it not, while it remained unsold, remain to you as your own property? and when sold was it not *i. e.* the money received for it, in your own power.

5. The wretched man was overwhelmed, and without uttering a word fell to the ground dead.

6. When the first agitation had a little subsided, the men of the congregation who were present advanced to prepare the body for interment.

4. Three Hours. As some little time had elapsed in the first instance, as then the body had to be prepared for burial and taken beyond the city, and as the grave had to be digged when the spot was reached, it was three hours after the death of Ananias before the young men returned.

8. For so much. Indicates probably the gesture of the apostle, who pointed to the money which still lay before him. That is, for the sum which Ananias had presented.

9. Agreed together. Conspired, or laid a plan. From this it seems that Sapphira was as guilty as her husband. To tempt. To try, to endeavor to impose on, or to deceive; that is, to act as if the Spirit of the Lord could not detect the crime.

10. Peter's prophetic announcement to Sapphira is instantaneously fulfilled. As the money had been laid down at the apostle's feet, so now the deceivers fell down dead upon the same spot.

11. And great fear. Such severity in the beginning of Christianity was highly proper, in order to prevent any occasion for like punishments for the time to come.

LESSON X. JUNE 4, 1876.

THE APOSTLES IN PRISON ACTS 5: 12-26.

(A. D. 33.)

12. These were miracles which conferred advantages and blessings; and were thus contradistinguished from the recent miraculous judgment of God which has just been described.

13. And of the rest. Of those who were unconverted none durst hypocritically join himself to them for the purpose of receiving their alms.

14. And believers, etc. Literally, "believing persons." Though the unbelievers—"those without," "the rest"—dared not obtrude themselves falsely and join their assemblies, true believers were the more largely added. In this way it was shown how much the people held the Christians in respect.

15, 16. Then miracles of healing were performed without stint. The fame of this spreading abroad,—and nothing spreads like this,—the sick were brought from the neighboring towns to Jerusalem to be healed by the apostles.

16. Vexed. Troubled. afflicted, or tormented. Unclean spirits. Possessed with devils; called unclean because they prompted to sin and impurity of life.

17. The high priest rose up, *i. e.* proceeded to employ active measures. Annas is no doubt the individual meant, although his son-in-law, Caiaphas, was at that time actually the high-priest.

18. Upon the apostles, viz. Peter (verse 29), and others of them, but probably not the entire twelve. They were lodged in the public prison so as to be kept more securely.

19. But the angel of the Lord. This does not denote any particular angel, but simply an angel, one of the pure spirits that are sent to this world on errands of mercy.

20. The angel does not say, "Go seek concealment," but "Go and stand forth." He does not say, "Speak to your own company," but "Speak in the temple to the people. These are the men through whom God accomplishes his great designs.

21. The council. The supreme council or court of the nation, the Sanhedrim. The Greek shows that those who were with him took part in the call of the council, and the term denotes a formal convening.

23. The prison. This is the term used in verse 21, meaning the building itself. They found the jail shut up (an emphatic term) "with all safety" (perfect security), no trace being broken open, all the doors and bolts just as they ought to be, thoroughly secure.

24. The high priest. Literally, "the priest." That is, by eminence, in chief, meaning, of course, the high-priest, as already referred to.

25, 26. How unsuccessful re the projects of the wisest statesman when God frowns upon them.

MR. SANKEY ON CHURCH MUSIC.—At a Christian Convention at New York a few days ago Mr. Sankey spoke on "How Can the Service of Song be Successfully Conducted." He said:—The power of sacred song is laying hold of this nation, as well as of other nations, and has been for some years. I would not have artistic quartette singing. I do not object to the people who sing, but to that manner of praising the Lord. I would have a choir composed of as large a number as possible, but I would like to be assured they were Christians. I do not believe in having them away off in the back of the church. Let them be near the minister. Let the minister be in sympathy with the choir and the choir in sympathy with the minister. The minister never knows what is going on way back in the galleries. The singing in the American Sunday Schools he affirmed to be better than in any other nation under the sun. One of the delegates stood up and said, "Would it not encourage congregational singing to abolish the choir and have one singer?" Mr. Sankey replied, "Few men could lead 3000 people. It would wear a man out." A flood of other questions succeeded, among them the following:—"Should the leader of a meeting pitch the tune?" "If he were a singer it would be right enough; but now, you would have a hard time with Mr. Moody to get him to pitch the tune." (Prolonged laughter.) "Would you recommend solo singing?" "I would not as a rule." Mr. Moody (breaking in)—"I would if I were Sankey." (Laughter.)

READ THIS.—The friends of the Rev. Dr. Ingram, F. C. pastor of Unst, celebrated the hundredth anniversary of his birthday on the 3rd day of April last. It was made the occasion of presenting the venerable patriarch with a purse of overeigns.

PRESBYTERY FOREIGN MISSION FUND.

Recv. fm. Rogers Hill Congregation,	\$17 00
Cape John Congregation,	8 50
Gairloch Congregation, Per Wm. McDonald,	80 00
Gairloch Congregation, collected by the following named Ladies :	
Miss Mary McLeod	3 75
" Margaret Beaton.	4 00
" Christy Munro,	12 80
" Betsy Ross,	7 80
" Christy Sutherland,	9 25
" Marion McKay,	3 55
" Janet Sutherland,	7 05
" Annie McKenzie,	9 25
" Annie & Christy McLeod,	11 75
" Gordon,	4 25
A Friend,	1 00
	\$74.55

JAMES HISLOP,
Treasurer.

June 8th.

CASH RECEIVED FOR RECORD.

H. McKenzie, Esq. Stellarton	\$21 00
James McKay, North Earltown	3 00
Wm. McDonald, Elder Gairloch,	4 20
A. McDonald, Elder, W. R. St'n.	3 00
Rev. Mr. Galbraith,	27 00
Wm. McPherson, S. River,	4 80
Rev. Wm. Stewart.	11 10
Duncan Balfour, Westville,	25 00

JAMES HISLOP.

June 8th.

Agent.

PRESBYTERY HOME MISSION FUND.

Recv'd. from Gairloch Congregation per Wm. McDonald \$84.00.

JAMES HISLOP,

June 8th.

Treasurer.

LIST OF AGENTS FOR THE "RECORD."

Rev. W. McMillan,.....	Saltsprings.	Alex'r McDonald,.....	Sunny Brae.
Hugh McLean,.....	West River Station.	Samuel Fraser,.....	Elmsville.
Robt. Maxwell,.....	Lime Rock, W. R.	Geo. McLeod,.....	West River.
Kenneth Sutherland,.....	Watervale, W. R.	Alex'r Sutherland,.....	Ccotch Hill.
James McLeod,.....	Saltsprings.	Donald Fraser,.....	Carriboo.
Geo. Sutherland,.....	Six Mile Brook.	Murdoch McKenzie, Three Brooks,	Carriboo.
James Hislop,.....	Pictou.	John Fraser,.....	Glengarry.
Postmaster,.....	New Glasow.	John Ross,.....	Scotch Hill.
Postmaster,.....	Stellarton.	Alex'r McQuarrie,.....	Hardwood Hill.
Postmaster,.....	Westville.	Wm. A. McDonald,.....	Kempton, Col. Co.
Rev. A. J. MacKichan,.....	Barney's River.	Alex'r McKenzie,.....	Carriboo Island.
Geo. Gunn,.....	Truro.	Wm. McDonald, Elder,.....	Gairloch.
Rev. J. W. Fraser,.....	Scotsburn.	James McKay, Esq,.....	Earltown.
John McKenzie,.....	Scotsburn.	Rev. P. Galbraith,.....	Hopewell.
John McLean,.....	Roger's Hill.	Donald Gray,.....	Cape John.
Alex'r McDonald, B. S.....	Scotsburn.	Alex'r Fraser,.....	Tcney River.
John McKay, Elder,.....	Millville.	Rev. W. Stewart,.....	McLennan's Brook.
Alex'r McLellan,.....	Millville.	Wm. M. McPherson,.....	McPherson's Mills,
Alex'r McDonald, Eldor,.....	W. R. Station.	Sutherland's River.	
Daniel McKenzie,.....	Gairloch.	Kenneth J. McKenzie,.....	W. B. R. John.
John Sutherland,.....	Mill Brook.	Robert Douglass,.....	Logansville.
James McLeod,.....	Glengarry.	Wm. McLeod,.....	Tatamagouche River, Col.
John McDonald, (Merchant).....	Pictou.	Murdoch McKenzie,.....	Upper North River.
John Sutherland,.....	Three Mile House.	Capt. Angus Cameron, River Inhabitants,	C. B
John Grant,.....	Irish Mountain.	Allan McQuarrie,.....	Cape Mabon, C. B.
Doug'd McDougall, Loch Side St. Peter's,	C. B	Geo. Baillie,.....	Port Hastings, C. B.
Wm. Grant, (Tanner).....	Springville.	Joseph Hart, Esq.....	Baddeck, C. B.
A. McDonald, (Piper).....	Bridgville.	Angus McKay,.....	Plainsfield, Pictou Co.
Alex'r McDonald, (Roy).....	Bridgville.	Rev. R. McCunn,.....	River John.
		W. G. Pender,.....	Halifax.
		Neil McDonald,.....	Lake Anslie.
		Chas. Fraser,.....	St. Pauls, E. R.

The Monthly Record for 1876.

It has been arranged that **The Monthly Record** of the Church of Scotland, in Nova Scotia, New Brunswick and adjoining provinces shall be continued, though necessarily somewhat smaller in size. Corresponding to the reduction in size, there will be a reduction in price. Formerly the price, in parcels of 5 and upwards, was 50 cents per copy. **It will this year be 30 cents.** Ministers 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:—

- Parcels of 5 Copies to one address,.....* \$1.50.
- Parcels of 10 Copies to one address,.....* \$3.00.
- (With an extra copy gratis, as formerly).....*
- Single copies (through the Post Office,) post-paid, \$0.50*

☞ Communications for insertion, as well as letters on business to be addressed to ☞ **REV. R. MCCUNN, River John.**