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VOL. XXII.

NO. VIII.

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

August,



1876.

PICTOU, N. S.,

PRINTED AT THE "COLONIAL STANDARD" OFFICE,

1876.

BEAUTIFUL WIVES.—A lady being asked why she grew handsomer every year, replied at once, "Because I have such a good husband." And we sincerely believe husbands are responsible for the beauty of their wives, since beauty is not so much in the features as in the expression—i. e., the highest style of beauty. Love is the grand beautifier. It produces happiness, and happiness is the foundation of health. The same lady said: "I'm ashamed to be pettish and cross, as it is sometimes so easy to be; my husband tells me in return he never wishes to become loveless in little ways. For instance, if we've been riding, he does not wish me—because I'm his wife—to help myself out of the carriage any more than when he was my lover; he wishes to assist me now quite as much as then. 'Isn't his wife as dear to him, he says, as the young lady he hoped to make so? And doesn't he take as much pleasure and pride in waiting upon her?' And so I let him, and so we love each other better all the time, and are happier every year of our lives.' Now many husbands, most of them, I presume, love their wives as well as this husband did, but they are in too much of a hurry to tell them so, and so through the long hours at home they are hungering for "something sweeter than they have known"; and this hungering often leads to a search for comfort and happiness in other things and ways. Let every husband be a lover for the next year,—be as careful, and tender, and true, as in the days of wooing, and see if the effect in the household is not as if there were a new sun in the heavens.—*Interior.*

DON'T FORGET THE SICK.—"Sick and in prison." Does it ever occur to those fortunate ones, who, if not always

perfectly well, can at least "gird themselves and go whither they will," that if one is sick one is virtually in prison also? that no torture of the rack or screw can be much worse to bear than the tortures of pain and weakness; and that no fetters are heavier than the wearying monotony of days and nights spent in one room, shut in from new faces, breathing no new air, hearing no new thing.

It is not easy to obey the injunction of our heading, not to forget these sick ones. They are out of our daily paths, and do not by acute suffering demand our sympathetic exertions. If we call upon them and they are not able to see us, we are apt to think that they desire nothing of us; and, while wondering a little at their whimsical taste for solitude pass on our way somewhat relieved—if the truth must be told—at finding, or thinking that we find, that nothing more is required of us.

Out of sight is out of mind, and it will require an effort for us to remember the sick whom we do not see. But let us make this effort as we would make an effort to do any other deed of Christian charity.

If we remember the sick, it is an easy thing to show them that we do so. It requires but an occasional flower; the loan of a picture or a book, the gift of a bunch of grapes or a magazine, the cutting of an interesting paragraph from a newspaper; the sending of a bit of news; the present of a pair of soft slippers, or a tiny bottle of perfume; suggestions for a new sort of light employment, suitable for fingers easily tired; a letter written without expectation of reply; any trifle, in short, which brings a bit of freshness from the outside world within the compass of the four dull walls. It is not the value of the thing given that imparts the pleasure; but the frequency and the variety of the small things, and the certainty of remembrance which they convey.—*Illustrated Christian Weekly.*

THE MONTHLY RECORD

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK, AND ADJOINING PROVINCES.

VOL. XXII.

AUGUST, 1876.

No. VIII

'IF I FORGET THEE, O JERUSALEM! LET MY RIGHT HAND FORGET ITS CUNNING.' Ps. 137. 45

AFTER CONVERSION—WHAT NEXT ?

BY THEODORE L. CUYLER, D. D.

The religious journals have been filled for several months past with the welcome reports of widespread revivals. These have been often spoken of as *harvest* seasons in the various churches. But the phrase is an erroneous and misleading one. Conversion is rather a planting-time with a soul than its "harvest." It is a beginning of better things: not a consummation completed. Those pastors and evangelists commit a fearful mistake who feel that the conversion of sinners is the one main object of all Gospel effort; whereas conversion is only the means, the essential first step to the great end of all true Gospel effort, which is the service of God by a genuine godly life. Those young converts make a still worse mistake, if they sit down happy and contented with having "confessed Christ" and united with his Church. The clock that strikes one is expected to strike two.

What is conversion? It is a turning from the wrong road into the right one. The journey is yet to be performed before Heaven is attained. Too many, alas! set out on this straight road and fall away before they reach the mark of the prize. Conversion is simply an enlisting in the army of Jesus. The battles and the hard bivouacs are yet before you. Let not him that girdeth on his harness boast himself as he that putteth it off. We want to impress it upon the mind of every young convert that the real conflict has only begun, and they have done no more than to put on their armor and enroll their names. Supposing you to be truly regenerated by the Divine Spirit? what next?

We would reply that the sowing-time of your spiritual spring has just begun. Don't repeat the current prattle about being a "ha-

vested soul gathered into the garner." The Church is not a granary. You are just beginning to sow for yourself: and whatsoever you sow you will surely reap. You are forming new habits of thinking and acting. You are an utterly inexperienced beginner in an entirely new line of life. The first year of your Christian life will have a mighty influence on all your future. Many a wedlock has been spoiled by a bad honeymoon. Many a promising convert has been ruined by an unhappy start: or, at least, his hopes of spiritual power and usefulness have been blasted.

Begin with a determination to learn Christ's will and do it. This is what that famous convert near Damascus was aiming at when he enquired, so anxiously: "Lord, what wilt thou have me to do?" It is very well to know what a Bunyan or a Finney or a Moody has written or said about the Christian life. But go to the fountain-head. Go to Jesus in a humble, docile spirit, and ask him in fervent prayer to guide you. Bend your will to his will. He is perfectly willing to guide the meek and the teachable in the right way. I honestly believe that, when a docile heart sincerely asks to be led and then obeys the voice of conscience, that heart seldom takes a false step—yea never does. Jesus promises to lead you in the way of all truth. Trust him.

Conscience is the vital point. You need not trouble yourself much about your feelings or your frames, so long as conscience turns as steadily toward Christ as the needle toward the North Pole. It is the office of conscience to detect sin and righteousness; to decide for one and to reject the other. Feelings are very fallacious. Some Christians are very devout in their feelings and wretchedly deficient in their daily conduct. They forget that the best proof of love to Christ is to "keep his commandments." Fervent Christians in the prayer-meeting, they are sorry specimens of

Christians outside of it. There is a lamentable lack of conscience in too much of the flaming piety which burns out all its oil in the prayer room or the "praise-meeting." We do not wonder at the sneers which are often levelled by shrewd men of the world at this sort of "revival religion." See to it that you give no occasion for such sneers. See to it that Jesus is not betrayed before his enemies by your inconsistency. The best thing you can do for your Saviour and your Master is to live an honest, truthful, pure and godly life. Others are watching you. Then watch over yourself.

In putting on your armor, don't forget that the sword of the Spirit is the Word of God. Not content with merely reading your Bible study it. Instead of skimming over whole acres of truth, put your spade into the most practical passages and dig deep. Study the twenty-fifth Psalm, and the twelfth chapter of Romans, as well as the sublime eighth chapter. Study the whole epistle of James. It will teach you how a Christian ought to behave before the world. As you get on further, you may strike your hoe and your mattock down into the rich ore-beds of the Book of John. Saturate your heart with God's Word.

As for your field of Christian work, you ought not to have much trouble about that. Follow God's leadings and go into the first field of labor which he opens to you. Do not seek easy posts or those which will flatter vanity. Brave Mary Lyon used to tell her pupils at Mount Holyoke to "go where no one else was willing to go." Threescore of her graduates became missionaries for Christ Jesus. As soon as you begin to think that you are too good for your place, then the place is too good for you. Do what you can do best. A converted inebriate in my congregation has found his field in a praying-band for the reformation of drunkards. While you are working for the Master, do not neglect the inner life of your own soul. If you do not keep the fountain well filled with love of Jesus, the stream of your activities will run dry as soon as the novelty is over.

Your daily battle will be with the sins that most easily beset you. The serpent often scotched is not killed. Paul himself had to give his carnal appetites the "black eye" pretty often. You will never get your discharge from this war with the old Adam until you enter Heaven. The moment you fall asleep, the Philistines will be upon you. The dangerous devil is the one that wears the white robe and cozens you with a smooth tongue.

Finally, strive to be a Christian man everywhere. Carry the savor of your communion with Christ wherever you go. Jacob brought into his old blind father's presence such an

oder of the barley-ground and the vineyard that he had "the smell of a field which the Lord had blessed." Every place you enter ought to be the better for your presence. Never disappoint the expectation of your Master. He is the best master in the universe. Having put on the uniform of His glorious service, wear it until you are laid in your coffin. Carry His banner up to the heavenly gate. When Death calls your name on the roll, be ready to answer "Here."—*N. Y. Independent.*

"SILLIER THAN HENS?"

The Rev. Mr. Greatgift, the popular minister of the parish of Muchconceit, in the South of Scotland, had on one occasion a brother of few talents, and unpopular at that, assisting him with his communion services. On their way home, after the exercises of the Sanctuary were ended, the parishioners were in clusters of half a dozen or more, discussing the merits of the different ministers who took part in the proceedings; one group, especially, behind which Mr. Greatgift was walking unobserved, became eloquent on the *shallowness* and *dryness* of Mr. Smallgitts, giving several instances of his sayings, which they were pleased to term *chaff*. Mr. G. who was close behind, and an involuntary hearer of their disparaging remarks, astonished and reproached them by remarking, "friends, you are sillier than hens." "How so," asked one of them on recovering from his astonishment? Mr. G. replied, if you give a hen *wheat* and *chaff*, she will take the *wheat*, and reject the *chaff*; but you have evidently taken the *chaff* and rejected the *wheat*.

Reader, what is your habit? Do you go to church to catch up, carry off, and retail the *chaffy sayings* of God's one-talent servants whom you may be privileged to hear. *Chaff* is poor food for your hungry soul. Do not lower yourself beneath the silly hen, which a modern writer declares to be a natural born fool.

INDUCTION TO MACLEOD CHURCH.

Yesterday the Rev. James B. Dalgety, formerly assistant to the Rev. Dr. M'Taggart, of St. James's Parish Church and previously a minister in British Guiana, was inducted to the pastoral charge of the Macleod Parish Church, Parliamentary Road, Glasgow, rendered vacant by the removal of the Rev. Wm. Milne to the Abbey Church, recently built in London Road, Edinburgh. The Macleod Church—which was known previous to its endowment by Mr. Houldsworth by the name of the Barony Chapel—was the outcome of the Sabbath-evening services to working people conducted by the late Rev. Dr. Norman Macleod. For a few years after its erection the evening services were confined to the same class of people, who attended in their working clothes, and communicants only from that class were admitted, none being accepted by certificate from other churches. It continued to be a truly mission church for several years, but in the course of time the original plan was found impracticable, and the doors were thrown open to all. The Church had become identified with the work of Dr. Norman Macleod; it was endowed and erected into a parish to his memory, and his name was appropriately given to it, through the instrumentality of Mr. Houldsworth. The original constitution by which the ministers were elected was in effect very similar to the new law of the Church under which Mr. Dalgety has been elected minister by the choice of the people.

The Presbytery met for the purpose of inducting Mr. Dalgety in the church at half-past seven o'clock in the evening—Mr. Hay, of Port-Dundas, presiding. Mr. Hay preached the induction sermon from the First Epistle of John, 3rd chapter, at the 23rd verse; and afterwards the statutory questions were put

to Mr. Dalgety, and satisfactorily answered by him. The newly-inducted pastor was then suitably addressed by Mr. Hay, who further exhorted the congregation on their duty to their minister and to the church. Mr. Dalgety likewise spoke briefly, and in the course of the evening he was presented with a pulpit gown, Bible, and Psalm-book, in name of the ladies of the congregation.

PARENTAL AUTHORITY.—No parent or teacher should ever issue a command without the highest degree of certainty that it will be obeyed. To command a child to do or to abstain from doing what under the circumstances, he will probably refuse or abstain from doing, is as false to duty as it would be in general to engage, voluntarily, in a battle where he was exposed to certain defeat. When the moral sense is weak, and the propensities strong, we must begin, in regard to the former, with the lightest conceivable duties. Present no temptation to the child which he has not strength to overcome. Let the temptation be increased only as the resistance is strengthened.—*Horace Mann.*

THE LORD'S POCKET-BOOK.—“Whose pocket-book is that you carry?” said a friend to a business man, as he drew a well-filled wallet from his pocket. “Why, *my own*, of course. Whose else could it be?” was the prompt reply. “To whom the pocket-book belongs depends on another question. If you belong to the Lord, I guess the purse is His also.” “Well,” said the man, thoughtfully, “I hope I do belong to the Lord, but your remark throws a new light on this subject. It never impressed me before, as it does just now, that I am to carry and use this pocket-book, *‘my pocket-book,’* as my Lord directs. I must think this matter out, for I confess honestly I never have looked at it in the light in which you place it.”—*The Christian Giver.*

SELECTIONS

LOOK UPWARDS.—A young man once picked up a sovereign lying in the road. Ever afterwards as he walked he kept his eye fixed steadily upon the ground, hoping to find another. And in the course of a long life he did pick up at different times a goodly number of coins, gold and silver. But all these years while he was looking for them, he knew not that the heavens were bright above him. He never once allowed his eyes to look up from the mud and filth in which he sought his treasure; and when he died—a rich old man—he only knew this fair earth as a dirty road to pick up money in as you walk along.

THE GREAT LOSS.—

The loss of *time* is much,
The loss of *truth* is more;
The loss of *Christ* is such
No mortal can restore.

A CHILD'S REPROOF.—A colporteur says: "A little girl to whom I sold the Tract Primer, while talking to her mother about a little cousin that had died, said, 'Mother, did my little cousin go to heaven?' 'I expect shedid', was the reply, 'for she was a good child, her mother taught her to be gentle, and not use bad words.' 'Well, mother, where do people go who use bad words?' 'My child, the Bible says, that all who are unkind and use bad words must go to hell.' 'Well, mother, then there is where you and pa must go, for I heard you both swear.' The father stepped aside as if thunder-struck, and after a few moments reflection turned to the mother and said, 'She'll never have that to say of me again.' From that moment he earnestly sought God's forgiving mercy, and is now rejoicing in a Saviour's love.

A FACT FOR THE NATURAL HISTORIAN.—A HEN STORY.—It is given on the authority of a credible eye-witness, that not forty miles from the source of the East River, a hen, the property of a respected and wealthy farmer, over-hearing Josh Billings' estimate of the hen tribe (that "they are born fools") or for some other unknown cause, discarded her own race and the feathered family in general, and fraternized with the cat species. She is now if not the mother of three kittens, at least exercising a motherly care over them, "gathering them under her wings" and tenderly watching over their morals, sports and general upbringing.

Will some naturalist solve the problem? Or may we assume that it is but an additional instance of the many extremely silly things that hens are daily found guilty of!

ORIGIN OF PROCRASTINATION.—A minister of the gospel determined on one occasion to preach on the text. "Now is the accepted time, now is the day of salvation." Whilst in his study, thinking, he fell asleep, and dreamed that he was carried into hell, and set down in the midst of a conclave of lost spirits. They were assembled to devise means whereby they might get at the souls of men. One rose and said, "I will go to the earth, and tell men that the Bible is all fable, that it is not divinely appointed of God." No, that would not do. Another said "Let me go, I will tell men there is no God, no Saviour, no heaven and no hell!" and at the last word they all looked pleased. "No that will not do, we cannot make men believe that." Suddenly one arose and with a wise look, like the serpent of old suggested, "No, I will journey to the world of men, and tell them that there is a God, a Saviour, a heaven and a hell, too, but I'll tell them *there is no hurry*; TO-MORROW will do, it will be 'even as to-day.'" And they sent him.

HOLD ON, BOYS AND GIRLS; YOUNG AND OLD.—Hold on to your tongue when you are just ready to swear, lie or speak harshly, or to say an unproper word.

Hold on to your hand when you are about to strike, pinch, scratch, steal, or do any improper act.

Hold on to your foot when you are on the point of kicking, or running away from study, or pursuing the path of error, shame or crime.

Hold on to your temper when you are angry, excited, or imposed upon.

Hold on to your heart when evil associates seek your company, and invite you to join in their games of mirth and revelry.

Hold on to your good name at all times, for it is more valuable to you than gold, high places or fashionable dress.

FRIENDS.—It is a witty parable which one of the fathers hath of a man that hath three friends; two whereof he loved entirely, the third but indifferently. This man being called in question for his life, sought help of his friends. The first would bear him company some part of his way; the second would lend him some money for his journey; and that they could or would do for him: but the third, whom he least respected, and from whom he expected least, would go all the way, and abide all the time with him; yea, he would appear with him, and plead for him. This man is every one of us, and our three friends are the flesh, the world and our own conscience.

DELIGHT OF ENVY.—As flies leave the sound, and alight upon the corrupted and putrified parts of the body, and so delight in the filth that it is hard to keep them from it; so an envious man has no pleasure in good qualities, but only in that which is diseased and corrupted.

WE learn from the *P. Record*, that the proposed "Memorial Fund" of the Presbyterian Church in Canada has gone up.—Is it possible that the enthusiasm consequent on Union is to evaporate in florid speeches, and fruitless resolutions. Would not the £2700 which the impertunity of the delegates secured from the Col. Com. of the mother Church go far to help in setting up a memorial stone, commemorative of the great event of June 15, 1875. For our own part we would prefer to celebrate a joyous event by lavishing munificent gifts, rather than by seeking and accepting of a "gratuity" out of funds, said to be contributed to chiefly by the *hardworking poor*. But it is to be hoped the "true memorial," preferred by the committee, "the quickening of the Church's life, the intensifying of its interests, and the enlargement of its liberalities" may at no far distant date be fully realized, we like to see a *big boy* or *girl* put his, or her own shoulders to the wheel before We would touch it with our little finger. As the benefits of Union become more and more manifest, we have no doubt that a munificent thank offering, in some useful form, will and that ere long, help to palliate the regrets that are now felt—and expressed by many, because the memorial fund has "gone up."

FOOD OF ENVY.—Envy like the worm, never runs but to the fairest fruit; like a cunning blood-hound, it singles out the fattest deer in the flock. Abraham's riches were the Philistines' envy; and Jacob's blessing bred Esau's hatred.

PROFANITY KNOWN TO GOD.—A Coachman pointing to one of his horses, said, to a traveller, "That horse, Sir," knows when I swear at him." "Yes, replied the traveller, "and so does your Maker."

The Monthly Record.

AUGUST, 1876.

THE Rev. D. McKay has arrived from Scotland, per R. M. S. "Nova Scotian." Rev. Professor Pollok, D. D., and Rev. R. McCunn and Mrs. McCunn came by the same steamer. Mr. McKay preached with much acceptance last Sabbath in St. Andrew's Church, Pictou, both morning and evening. He is expected to preach at Gairloch on Sabbath 13th, and likely at Saltsprings on the following Sabbath, and Earltown on the 27th. Of course Mr. McKay can only accept a call to one of the three Gaelic vacancies, and as the Presbytery has no partiality for one more than another, if there is a call ready by the 30th of August, (on which day Presbytery meets) from one of the three, that one may be accepted on the principle of "first come, first served." If any of the three are slow in moving, do not let them blame the Presbytery.

C. B.

Revds. Messrs. Durn and McMillan assisted by Rev. Mr. Grant, Lake Ainsley, dispensed the Sacrament of the Lord's Supper at Broad Cove, C. B., on Sabbath, the 6th inst. The attendance was very large; over 30 new communicants were added to the roll. Mr. John McLean, Catechist, is labouring diligently, acceptably, and successfully among the people of Broad Cove. There is a manse in course of construction, to aid which a bazaar was held, which realized over \$200.00. The people of Broad Cove are alive and wide awake, and we hope and pray that they may be soon rejoicing in having a fixed pastor among them.

The Rev. Mr. McCunn is expected to return by steamer leaving Liverpool on the 25th July. Rev. Mr. McKay, late of Stoer, is expected to arrive along with him. We bespeak for both a hearty welcome. [Since the above was put in type both gentlemen have arrived.]

McLellan's Mountain Tea-Meeting of the 11th ult., realized the handsome sum of \$637.00. Well done!

St. John's congregation, Stellarton, has also been regaling the public with Strawberries, Ice Creams, &c., &c., on the 19th, and realized.

Deaths from sunstroke are of frequent occurrence in the central and Southern States lately.

There are over twelve teachers and two hundred and ninety seven pupils in the Protestant Schools of Naples!

The Pictou Presbytery will hold its next quarterly meeting, D. V., in St. Andrew's Church, Pictou, on Wednesday 30th Aug. at 11 a. m.

The Free Church of Scotland and the Reformed Presbyterian Church in Scotland have united. We wish them much happiness.

Leading Jewish rabbis in New York have issued a letter, warning their people against extravagance at funerals. Who will sound the note of warning for us here?

Unfermented wine was used in the Established Gaelic Church, Campbelltown, Scotland, at the last half yearly depending of the Sacrament of the Lord's Supper, and the congregation have been fermenting ever since!

On the 16th ult., the Sacrament of the Lord's Supper was administered at McLennan's Mountain, and on the same day at Pictou. The attendance as usual was large. At Pictou the Gaelic services were held as formerly in the basement of the Church. Once a year from Thursday till Monday is the service conducted there in that language. In the strength of his wilderness meal the prophet went, so we read, "forty days and forty nights," but for twelve calendar months this Gaelic feast suffices: for until the third week of July returns again the stillness of that somewhat comfortable dungeon will be unbroken by the sound of the ancient language.

On the 23rd the communion was held at Cape John. At the sacraments held at Rogers Hill and Cape John which are one charge, we learn that seventeen new communicants were added to the roll. A regular increase of this sort is a most healthy sign. It is better that people should come to make a public profession of faith drawn thereto by God and their own conscience through the ordinary means of grace, than that they should wait indolently until the impetuous current of a season of excitement should drag them forward. For where there is undue excitement there will be unhealthy reaction. Too much reliance is often placed upon such movements, and too little attention paid to the Apostolic precept, "grow in grace." The church should seek for steady growth—should return to a simpler life.

Messrs. Herdman and McEachern assisted at the Cape. A large number from the rivers and mountains assembled here, for besides the services they are attracted by the "salt sea air" and the bountiful hospitality of the Cape John people.

On the 30th the communion was held at West Branch, River John. Mr. McEachern conducted service on Thursday, and assisted with Mr. Fraser on

Thursday at the *ceist*. On that day the church was crowded. Indeed this was to have been expected, for this part of the country is, we had almost said the native place of the *ceist*.

It finds a congenial soil there and nursing fathers. In other places it is too often looked on as a stranger, or an alien, or treated as an orphan: here it flourishes and feels at home. In other parts speakers will, so to speak, merely nibble at it, or at best handle it doubtfully or languidly, and retire seemingly ashamed, or with an air of apology. Here it is different. The speakers display that grace which experience alone can give. With accomplished skill they avoid the errors into which the inexperienced fall. Familiar with theological thought, acquainted with the ripe experience of many of the fathers of the church whose memories they revere and free from that easy flippancy so unbecoming in a *ceist* speaker, with admirable grace they discourse: and while giving offence to no one, they point out errors and dangers of believers, and give expression to the ripe experience of age.

Among so many able and experienced men it may appear invidious to particularize, but we may be pardoned for referring to such veteran speakers as Donald McIntosh and Duncan McBean, Elders.

On Saturday Rev. Mr. Stewart arrived and took charge of the Gaelic services. On Sabbath the worshippers began to arrive at nine o'clock, and by eleven a vast host had assembled. After service on Monday, collecting lists were distributed, in order to collect for the Home Mission. We hope this fine congregation will soon have a settled minister placed over them.

On the same day the sacrament was administered at Barney's River, Mr. Coull assisting. Here also the attendance was large, and the services impressive.

TO THE MODERATOR OF
 PICTOU PRESBYTERY.

REV'D SIR:—

I beg leave to submit to you and your readers the following short report of my work during this summer. Arriving in this county from Princeton about the last of April, I accepted appointments from Presbytery and at once engaged in Mission Service. On Sabbath, May 7th, I conducted a meeting at River John, in the forenoon, and another at Cape John in the afternoon. Since that time I have addressed congregations on every Sabbath, always with only one exception, having two services, and on some occasions three. The exception referred to was at Gairloch where I met the Rev. D. Ross, of Canada, who preached in the forenoon in Gaelic, while I afterwards conducted the English service. This was rather a fortunate occurrence as on this occasion a want was supplied which otherwise I could not have rendered. Although the larger part of this congregation can understand English, yet many no doubt prefer the mother tongue, and will of course derive more benefit from a Gaelic service. The people on this day listened to a discourse, which, judging from the excellent manner in which it was delivered, and the unwavering attention of the audience must certainly have been very interesting. Even to me who had barely ascertained the text, Mr Ross having intimated the same in both languages, it was not at all tiresome. There is something exceedingly gratifying in seeing a large congregation listening so eagerly to the word of God while proclaimed in the Sanctuary by one of His servants.

I have been in so many different churches since commencing work in this county and as I have on only one occasion been two consecutive Sabbaths in one place, it is almost impossible to

mention many details about any particular congregation. To fulfil my appointments you are aware that I required a considerable amount of driving every week. As I almost always procured my own conveyance, I could not remain long at each station for the purpose of visiting. Still at some stations I have not left this part of church work unattended to.

As River John has occupied more of my time than any other single congregation I can speak of it more definitely. I had service at this place in the church of the Rev. R. McCunn, on five different Sabbaths, viz., on May 7th, May 28th, June 11th, July 2nd, and July 9th. On four of those Sabbaths I had service in the afternoon at Cape John.

The River John congregation appears to be in a prosperous condition. The attendance on every Sabbath was good. Many of the people are much interested in religion and are evidently growing in the Christian life. The revival which will be long remembered, has left its fruits. I availed myself of the opportunity while at this place, of seeing and conversing with several persons whose conversion I had heard of in the spring of '75. Thomas-like I wished to see and judge for myself. Being intimately acquainted with some of the parties previously, I was highly gratified in noting the change—and I certainly never saw a change more marked, those who not only took no interest in religion, but who for years had followed a course of dissipation and filled with love to Christ, now doing everything they can to point out the way to others. Besides the gathering in of many wanderers there has been a quickening of spiritual life among Christians.

In addition to River John and Cape John I had service in all in nine other churches. On May 15th, I was at the West Branch. The day was cold, rainy and disagreeable. As this congregation

had received but little supply from the Kirk Presbytery for some time, no provision had been made for heating the church. Notwithstanding the uncomfortable state of the building however, I was gratified to find the people listen attentively, while I in two short discourses endeavoured to speak to them from God's word. It is easy to speak when the congregation is willing to hear. It is much easier to speak in a cold uncomfortable church to warm hearts, than in one having every comfort which the most fastidious could desire if the hearts of the hearers be cold. On May 21st, I conducted two services at Earltown, and an evening service at Loganville. I have since that time, visited and addressed the congregation at the Falls, Earltown, having an afternoon service at the West Branch on the same day, viz., on June 25th. The churches at Earltown, Earltown Falls, and West Branch were all included in Rev. Mr. Coll's congregation. They are not exclusively the property of the Kirk of Scotland, but are owned by them in union with the Presbyterian Church of Canada. Although it is desirable that each congregation have their own church; yet in these places appointments can easily be arranged so as to accommodate all parties.

On May 28th, I had service at River John in the forenoon and at Cape John in the afternoon. Reference has already been made to the former place. The latter is a branch of the congregation of the Rev'd. J. W. Fraser of Roger Hill. There is here a comfortable little church which is generally tolerably well filled by an attentive people. On June 4th, I was at Roger Hill the principal division of Mr. Fraser's congregation. In the afternoon I had service at the school-house at Mr. McLeod's, River John road. The church at Roger Hill has been very much improved. The interior of the building has been made to present an entirely new aspect. A commodious

session house has been erected. Trees have been planted around the house which add very much to the general appearance. The manse has been repainted, and everything together manifests the healthy state of the congregation and the attachment of the people to their worthy pastor.

These however I must not praise lest I encroach too much upon your valuable space. In the meantime I am

Yours, etc.,
JAMES FITZPATRICK.

BUSINESS.

In commercial troubles a true christian may take comfort. There are some things he can never lose.

"A merchant some few years ago failed in business. He went home in great agitation. 'What is the matter?' asked his wife. 'I am ruined! beggared! I have lost my all!' he exclaimed.

"How!" said his wife. 'No; I am left.' All papa, said his eldest boy, 'here am I.' And I too, said his little girl, running up and putting her arms round his neck. And you have your health left, said his wife. And your hands to work with said his eldest. And you have God's promises said his mother. And a good God, said his wife, and Jesus to save, and a heaven to go to."

"God forgive me" said he, I have not lost all, I have much, much more than I lost.

THE Rev. Mr. McCunn and wife have returned home from their native land, where they had been spending a few months. All communications intended for the RECORD, will be forwarded to his address as before, until further notice.

S. S. LESSONS.

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

THE SEVEN CHOSEN. Acts 6 : 1-15.

(A. D. 33.)

1. In those days.—This is an indefinite expression, meant here to keep up the historical connection, but implying some considerable interval.

2. Multitude,—the multitude, mass of the disciples. It has been objected that they became too numerous at this time to assemble in one place.

3. Look ye out.—This total abdication, on the part of the apostles, of all interference with pecuniary concerns of the society, and even with the selection of persons appointed to conduct them, was undoubtedly the most effectual measure which prudence could suggest to honesty for tota ly removing every possibility of obloquy and suspicion.

4. We will give ourselves.—The whole life of a pastor is here described in two words, Praying and Preaching. Through the former he receives from God, through the latter he imparts to others that which he himself has received from above.

5. Stephen, etc.—His name is first given as most conspicuous in the coming history (ch. 7), one who proved himself all that is here narrated.

6. They laid their hands on them.—They, i. e. the apostles. This idea embraced in the laying on of hands was doubtless no other than this,—that by means of it there was effected a communication of the spirit from the individual consecration to the one ordained.

7. The prosperity related here is a proof that harmony had been restored, and that the prayers and labors of the apostles had suffered no interruption.

8. Faith and power.—No pay is indeed receivable by any true man, but power is receivable by him in the love and faith you give him.

9. Not that any separate building was erected for the devotions of the Christians : for they met from house to house for prayer and the breaking of bread. But they were by no means separated from the nation ; they attended the festivals, they worshipped in the temple.

10. So exactly was the promise made by Christ (Matt. 10 : 20.) fulfilled in Stephen.

11. Suborned.—Procured indirectly or unfairly, but specially applied to procuring false testimony.

13. And set up false witnesses.—It has been made a serious question why these persons are called false witnesses, since it is supposed by many that they reported merely the words of Stephen.

14. They accused Stephen of having spoken contemptuously of the law and of having blasphemed Moses and God. Their testimony in that form was grossly false. It was opposed to everything which Stephen said or meant.

15. The face of an angel. This is a Jewish phrase to express something more than ordinary, sweet graceful and majestic.

LESSON VII. August 13, 1876.

THE CALL OF WISDOM. Proverbs 1 : 20-33.

(B. C. 1000.)

20. Wisdom.—Wisdom here is true religion personified after the oriental manner, and represented as a female teacher, who, having opened her school and taken her station at the places of usual concourse, earnestly and affectionately invites all whom she sees to forsake the paths of religion, folly and sin, and to attend upon her instructions.

21. Places of concourse.—Here seems to be an enumeration of all the public places where procations were made,—the highways, the streets, the tops of the houses, the gates where all go in and out.

22. Simple, scorners, fools. This triplet forms a gradational parallelism, in which one term rises above another.

23. Turn you—He invites them to repent and become wise. And here how plain the precept, how encouraging the promise ! They that love simplicity find themselves under a moral impotency to change their own mind and way.

24. Wisdom, having called sinners to return, pauses awhile to see what effect the call has.

26. Laugh, mock. —Laughing at and deriding are figurative expressions denoting the highest and most contemptuous indignation.

28. Early.—Literally, in the morning ; i. e. with great earnestness and diligence, as those who rise early for any object are in earnest about it.

32. The turning away, i. e. the defection of the obdurate transgressor from proffered instruction will prove his ruin.

THE CHURCH OF SCOTLAND

THE EDINBURGH PRESS ON THE
UNION DIFFICULTY.WHAT IS SAID OF THE LONDON AND
BAYFIELD CASES.

We extract the following pungent article in reference to the Church of Scotland difficulty from the Edinburgh "Courant" of June 28 :—

There has been a union movement going on for some time in the Province of Ontario about which our Pan-Presbyterian visitors did not tell us quite so much as they might have done at their late conference. Reference was made to Canada as one of the privileged countries in which all the divided Presbyterian flocks had been gathered anew into one fold. It was left to be inferred that this had been a spontaneous and purely spiritual operation. We were encouraged also to hope and believe that the Church was to gather strength from the happy reunion of its several members. Later accounts from Ontario do not bear out the congratulations which the Pan-Presbyterian delegates exchanged with each other on this subject. The union is now alleged to have been of the kind which sacrifices spirit to appearances. Far from having introduced unity and peace into the Church, it has yielded an abundant crop of heartburning and litigation. It turns out, as far as the Church of Scotland is concerned, to have been a disestablishment *coup d'etat*. Ontario, though rather backward politically, is far enough advanced ecclesiastically to possess Rai yites. They are, it is to be feared, a rather strong party, and there can be no question whatever as to their audacity. They have some pliant tools in the Provincial Legislature, and last year a Unionist measure, adroitly framed in their inter-

est, was smuggled through in the teeth of such opposition as the Church of Scotland party had time to form against it. The Mowat Act was perfectly explicit in its provisions. It allowed Presbyterian congregations six months in which to decide formally whether or not they should join the Unionist communion. This was to be done by a plebiscite, the rules for which, like Canadian electoral laws in general, were not too stringent to prevent an active minority working up a vote in their own favor. In the event of no vote being taken, it was to be legally assumed that the congregation tacitly assented to its absorption in the Union ranks. Most of the Church of Scotland congregations being, from various sources, well endowed, the amalgamation became in practice a dissenting scramble for confiscated property. It is alleged that facilities were afforded by the Act for Unionists outside the Church forcing admission, and leaguering themselves with those within for the overthrow of anti-Unionist majorities. Acts not only of sharpness, but of outright violence are said to have been committed in connection with several plebiscites. When the Unionists succeeded no quarter was given to the defeated opposition; when they failed they appealed to the civil magistrate to give them the property of which they had just before been trying to deprive their brethren who differed from them. The Ontarian courts are full of litigation arising out of the Mowat Act which was to have caused peace and good will among Ontario Presbyterians. The Dominion Legislature has been made an indirect party to the conflict by its Act for constituting a local supreme court, with a view to debarring appeals to the Privy Council. It is hardly credible, however, that such a stretch of judicial independence should be recognised by the Imperial Government, and the victims of the Mowat law will no doubt in

ood time obtain a hearing from the Judicial Committee at Whitehall.

As a form of di-establishment, this Ontario movement is theoretically and practically interesting. The Provincial Legislature is charged with having acted *ultra vires* in its interference with the property of a religious community which had given no cause of offence to any one. The Church of Scotland, existing in Ontario as a corporation, was under the protection of the law. It possessed rights which nothing had been done to forfeit, or even to impair. It is not pretended that the members of the Church, or any considerable portion of them, invited the interference of the Legislature. It would be too monstrous to pretend that they coveted the confiscation of their endowments and revenues. Even had there been a portion of the Church led away by Unionist wiles every particular congregation was entitled to act, in a grave matter of this kind, for itself. What the Ontario Legislature had to do first of all was to protect the rights of individual congregations, and, as far as possible, of individual members. It did nothing of the sort, or at least not more than the Free Church and Reformed Presbyterian diplomatists thought it necessary to do in consummating their forced union of a few weeks back. The gross unfairness and laxity of the Mowat Act resulted in several scandalous plebiscites. Frequently the votes had to be taken under the direction of strongly biased Presbyteries, which did all they could to brow-beat the anti-Unionists. The female communicants were always a convenient handle for quibbling and sharp practice. When they happened to have carried a Unionist vote, it was right enough in law as well as in Gospel; but when they were on the other side good reasons could always be found for disqualifying them.

REV. MR. CHINIQUY ARRESTED

A NOVEL AND INTERESTING EPISODE.

Early Monday morning Rev. Mr. Chiniquy was surprised by the appearance at his door of two bailiffs, who under the impression that he was about to run away took the first opportunity to effect his arrest at the instance of Mr. LeMattyer Masselin, Baron de Guichainville, on a *capias*. The officers found Mr. Chiniquy quite composed and ready to go with them. He informed them that as this was the thirty-fourth time of his arrest he had quite become used to it; and regretting the early hour at which they had required to perform their important business, invited them partake with him the morning meal. They consented and a few brief but pleasant minutes were passed in cheerful conversation. At the conclusion of the breakfast Mr. Chiniquy stated that it was his usual custom to begin the day's work with reading the scriptures and prayer, and requested to be allowed to perform family worship as usual; consent was given. The chapter which came in course in the morning's reading was Acts vii., which recounts the stoning of Stephen. Each one was given a Bible—the bailiffs were not neglected—and the chapter was read verse by verse. Mr. Chiniquy then explained the chapter, showing how the world had not changed from the days of the early Christian Church. He himself, for example was subject to arrest, and only last week he had been stoned. "One of the stones cast at him he had in the house yet and could be seen. It would probably be so from the same cause till the end of the world. The whole party then knelt and prayer, in which the French-Canadians were especially remembered, was offered to God, and Mr. Chiniquy accompanied the gentlemanly and obliging officers to the office of Mr. Thibalet, the attorney for the prosecution. There he was the centre of attraction; around the door and in the

hall were many curious people anxious to catch a sight of "Chiniquy." At the sheriff's office when giving bail the hall was also crowded, and the door was constantly being opened to admit the head of a gazer, while now and then a bolder spirit would walk in on some presumably important business, vacantly stare at Mr. Chiniquy, and disappear as he came. Mr. Thibault offered to allow Mr. Chiniquy to dispense with the trouble of getting bondsmen by giving him, Mr. Thibault, \$100 as a guarantee that he would be present at the trial; but Mr. Chiniquy declined the kind offer, Messrs. W. Drysdale and W. Neil considering it unnecessary, and they became his bondsmen in the sum of \$100 each. He was arrested on a *capias* for \$50,000 the amount of the suit of damages taken by the Baron against him. The hearing was fixed for June 30th.—*Ex.*

EXTRACT FROM JOHN PLOUGHMAN'S SERMON ON RELIGIOUS GRUMBLERS.—Everybody thinks himself a judge of a sermon, but nine out of ten might as well pretend to weigh the moon. I believe that at bottom, most people think it an uncommonly easy thing to preach, and that they could do it amazingly well themselves. Every donkey thinks itself worthy to stand with the king's horses; every girl thinks she can keep house better than her mother: but thoughts are not facts, for the sprat thought itself a herring, but the fisherman knew better. I dare say those who can whistle fancy they can plough; but there is more than whistling in a good ploughman; and let me tell you there is more in preaching than taking a text and saying firstly, secondly and thirdly. I try my hand at preaching myself, and in my own poor way I find it no easy thing to give the folks something worth hearing; and if

the fine critics who reckon us up on their own thumbs, would but try their own hands at it; they might be a little more quiet. Dogs however always will bark, and what is worse, some of them will bite too; but let decent people do all they can, if not to muzzle them, yet to prevent their doing any great mischief. It is a dreadful thing to see a happy family of Christians broken up by talkative fault-finders, and all about nothing, or less than nothing. Small is the edge of the wedge, but when the devil handles the beetle, churches are soon split to pieces, and men wonder why. The fact is, the worst wheel of the cart creaks most, and one fool makes many, and thus many a congregation is set at ears with a good and faithful minister who would have been a lasting blessing to them, if they had not chased away their best friend. Those who are at the bottom of the mischief have generally no part or lot in the matter of true godliness, but like sparrows fight over corn which is not their own, and, like jackdaws, pull to pieces that which they never helped to put together. From mad dogs and grumbling professors may we all be delivered, and may we never take the complaint from either of them.

The English Presbyterian Church united with the United Presbyterian Church, in England at Liverpool, on the 14th June. It was resolved to establish a memorial thanksgiving fund.

CASH FOR RECORD.

Samuel Fraser, Bridgeville,	\$1.50
Neil McDonald, Lake Ainsley,	\$1.00
Daniel Graham, Halifax,	0.35
Alex. McDonald, Sunny Brae,	2.40

FOR F. MISSION.—George Holmes, Port Hastings, \$1.00.

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,.....	Cootch Hill.
James McLeod,.....	Saltsprings.	Dónald Fraser,.....	Carriboo
Geo. Sutherland,.....	Six Mile Brook.	Murdoch McKenzie,.....	Three Brooks, Carriboo
James Hislop,.....	Pictou.	John Fraser,.....	Glengarry
Postmaster,.....	New Glasgow.	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,.....	Capo 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, Elder,.....	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,.....	Glengary.	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 Mabou, 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,.....	Plainfield, 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.**