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VOLUME XXIII.

NUMBER XII.

THE
MONTHLY RECORD,

—OF THE—

CHURCH OF SCOTLAND,

—IN—

NOVA SCOTIA, NEW BRUNSWICK,

—AND—

ADJOINING PROVINCES.

DECEMBER,



1877.

PICTOU, N. S.:

PRINTED AT "THE COLONIAL STANDARD" OFFICE.

1877.

THE MONTHLY RECORD,

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VOLUME XXIII.

DECEMBER, 1877.

NUMBER XII.

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

FOR THE RECORD.

As just about the hour of midnight we look up at the clock and see the small hand at XII, and the large hand at XI, a sharp rough sound is heard warning us of the coming stroke which shall once more complete the circle of the dial, so we now, as it were, hear the "warning" of the coming stroke on the annual dial which shall complete the revolution of another year, and announce to us the departure of 1877. We don't suppose that any newspaper or periodical or Church Record will be issued during this month in any country without this fact being noticed, and the year which is about to close being reviewed, and its departure moralized upon. It would not become us, therefore, small and insignificant as our Record is, to be an exception. But before stating what we have to say of our own experience of this year, let us see what shall probably have to be said by reviewers of it in some other countries.

Away in the far distant East, in hot and sunny India, (unusually hot and sunny as it has proved during the past year), they shall have to speak sadly of gaunt and blighting famine stalking through the land, and smiting down vast multitudes of starved inhabitants; and gratefully of the exertions of the Indian Government and the liberality of the charitable in England and other countries, in order to alleviate the sufferings of the distressed throughout the famine-stricken districts. In the countries of the Turk both in Europe and Asia, the reviewers of this,

to them, ever-memorable year, shall have to rehearse the mournful tale of all the fearful horrors which one of the bloodiest and most pitiless wars on record has entailed—of tremendous carnage and slaughter on many a bloody battle field, of myriads of once happy homes overwhelmed by bereavement, of towns and villages destroyed, and vast districts of land devastated by the merciless invader, and lastly, if the whole truth be told, of the short lived joy of momentary victory being followed by the bitter despair of defeat.

Throughout the vast territories of Russia a tale similar in some respects to the above shall have to be told; though with two important exceptions; namely, that the ravages of war have not been carried on within their bounds, and that the startling and unexpected check of defeat now seems to be followed by victory. In other continental countries of Europe, such as Germany, Austria, Italy and Greece, they shall have to tell of constantly occurring disquieting rumours of war, of active preparations for it, and of the necessity there has been, and still is, of being constantly upon the *qui vive*, not knowing the moment when they might be involved in the great struggle. In France, that fertile land of revolutions, the prominent topics for the reviewers of 1877 will probably be the fierce struggle which has been going on during the greater part of the year, and is still going on between President McMahon, backed by the Papal Clergy, Monarchists and Buonapartists, on the one side, and the still infant Republic on

the other; the death of that giant in mind, though dwarf in body, Monsieur Thiers, who piloted the nation in safety at the close of her late disastrous war with Germany; and a continuation of the wonderful prosperity which has attended the commercial affairs of that elastic country; notwithstanding the prevailing revolutionary agitations and alarms. To come now to that usually most favored land, the "seagirt isle," Great Britain, the year which is about to close shall have to be recorded as an exceptional one; a year of anxiety, and active preparation for war; a year of almost incessant rains and storms, and consequently of one of the worst harvests on record; the cutting of the crops in many places having to be given up a hopeless.

In the United States of America the reviewers of 1877 shall be enabled to record a year of returning prosperity, after a lengthened period of almost complete commercial stagnation. In the opening words of President Hayes in his message to the Senate and House of Representatives:—"With great gratitude to the bountiful giver of all good, I congratulate you at the beginning of your first regular session, that you find our country blessed with health and peace and abundant harvests, and with encouraging prospects of an early return of general prosperity." Yet one drawback to this prosperous state of things during the year shall have to be recorded. We allude to the gigantic strike of the employees on several of the great lines of railway, which was attended by so much bloodshed and loss of life, and caused such interruption to traffic throughout the country, as to make it amount almost to a revolution. To come now to *our own* country, whether by birth or by adoption, our experience of the year which is just passing away can compare favorably with that of any other country. With the exception of the great scarcity of money, arising from the universal stagnation of trade, but which is now happily passing away, the year has been with us, as in the United States, one of peace and plenty. We have devoutly to thank the bountiful giver of all good for all the good this year has borne us. We have to render unto Him the homage of grateful hearts for still merci-

fully preserving us in life while myriads of our fellow-men who, like ourselves, saw the beginning of the year, have been called away to their account and are now insensible to all that is doing under the sun.

As a nation we have to bless Him for such a magnificent harvest as has not been experienced for many years, while multitudes in other lands have been perishing from want or famine. We have to bless Him for peace within our borders while others have been fearfully embroiled in bloody wars and fierce contentions. And as congregations and families we have to bless Him for daily leading us with his benefits; for all the blessings, both temporal and spiritual which he has showered down upon us. In looking back upon the year, and considering all our experiences of it, we cannot but feel constrained to say that goodness and mercy have followed us during it. But sad thoughts will no doubt occupy the minds of many of us as we look back upon the dying year. Death has not allowed it to pass without leaving the impress of his icy hand on many of our families. In his desolating march he has not exempted any of our congregations however small, from his ravages. He has entered happy homes belonging to all our congregations, and snatched away his helpless victims, the babe, the child, and the parent, the husband and the wife, the sister and the brother.

By all these sad bereavements we are solemnly reminded, at such a season as this, that our time on earth is short, that we are but strangers and sojourners here as all our fathers were, and that when a few more years at most are come, then shall we also go the way whence we shall not return.

We may be nearer our end than we think. Others have been suddenly called away in the midst of health and strength, and why may not we? At the close of 1876 there were those with us, mingling actively with us in the business of life, and sitting with us in our Churches who are not with us now. What, then, if our turn should come before another year has run its course? Does not the solemn question occur to our minds:—"Shall we be found ready?" O then let us see to it that we be always ready, for

we know neither the day nor the hour, far less the year, wherein the son of man cometh. Let us pause at this stage of our journey through life, and consider whether we are on the right path, and are progressing heavenward.

And finally, let us take care not to hurry into a New Year without serious thought, and earnest prayer, and quiet surrender of ourselves to do the will of God.

P. G.

DEPUTATION TO CAPE BRETON.

Your deputation beg to report that according to appointment they proceeded to Cape Breton and administered the sacrament of the Lord's Supper at River Inhabitants on the 23rd of September. Notwithstanding the somewhat unfavourable weather the attendance was good. The services were conducted in both languages; and the worshippers comported themselves with that reverential and devout demeanour which is characteristic of the Scottish Highlanders. Four new communicants were received into the fellowship of the Church, and several infants were baptized. On Monday after service Mr. Stewart returned to Port Hawkesbury and arrived at home next morning. Four remaining delegates proceeded to River Dennis and visited some aged and sick folk who were unable to come to church. Leaving River Dennis we went to Grand Anse where we preached and administered baptism.

On Sabbath the 30th, we preached in the Kirk at Lochside, Cape Breton Co., some fifty or sixty miles inland from the Strait. This energetic and loyal congregation, in the absence of services from our own church have had several visits from the Rev. Donald Sutherland, of Gabarus, well known in this county, who preached to them on various occasions. They spoke of him in terms of high regard, and expressed to us their appreciation of his courtesy and labours among them, as they have no prospect of securing the services of a missionary just now, and as they are not able to pay in full for service, they suggested that this Presbytery be asked to grant them from the funds of the Home Mission some assistance to enable them to pay for regular

monthly service from the Rev. Mr. Sutherland. Being well acquainted with their circumstances, we heartily assented to their suggestion, and now hereby beg respectfully to urge the matter upon the favourable consideration of this court.

Last year this congregation petitioned the Colonial Committee for a grant of \$200 to enable them to finish their church. To this application no reply has as yet been received. We have no doubt but that the correspondence was mislaid and that were the matter again brought to the notice of the colonial committee, that amount would immediately be granted. The building is deemed to the Church of Scotland and has already cost some \$1400 dollars. When we state that the greater part of that sum was contributed by about twenty-five families, their liberality and zeal need no commendation from any one. Even as it stands at present their church is a monument displaying their good taste, their zeal for religion, and their loyalty to the church with which they are connected.

The demon of religious discord has long enough had possession of Cape Breton; but the fact that the minister of Gabarus should be willing to preach to a Kirk congregation and that they should so gladly welcome him, speaks well for him and them; and we look upon it as an augury of better days in store for a country in which the poisonous fruit of religious enmity is so rife, and which for more than a quarter of a century has been baptised in religious strife, vituperation, and turmoil. The good people of Gabarus, born and reared in the Church of Scotland, stretch forth a helping hand to assist their neighbors. This is the Spirit of the Gospel; and when the laity of the country are filled with this spirit, the clergy will no longer be encouraged to attempt to aggrandize themselves by developing bigotry and ecclesiastical malignity.

Returning to River Inhabitants, we addressed a prayer meeting during the week and administered baptism. On the following sabbath we preached in both languages to a fair congregation—this bringing our three weeks labour to a close.

Respectfully Submitted.

JAMES W. FRASER.

SUNDAY SCHOOLS: THEIR NATURE AND IMPORTANCE.

BY THE REV. P. MELVILLE, A. M.

The wise ancients were wont to say, "rightly to know anything, you must know it through its causes; namely, its efficient, its material, its formal, and its final causes;" or, in more modern terms, its author, its elements, its laws, and its design or chief end. These four are called causes, because they constitute everything; for everything must have its constitutor, its constituents, its constitution, and its consummation.

In studying the nature and importance of Sunday Schools, we can hardly do better than apply this well tried rule of the ancients, and we shall begin with their chief end, as the first thought in planning, though last in completion. Of Sunday Schools, therefore, what are, (1) the chief end or design, (2) the material or constituents, (3) the laws or constitution, and (4) the author or constitutor?

1ST: THE CHIEF END OF SUNDAY SCHOOLS.

For what end or design do Sunday Schools exist? Please think well. Can you tell?

One writer says, "they are intended for the conversion of the scholars, and for nothing else." Is that correct? "For nothing else?" Can Sunday Schools do *nothing else* for their scholars after they are converted? "Oh yes!" you say, "they can help to edify and sanctify and perfect them more and more!" Very true. And can they do nothing for those scholars who seem inconvertible? "Yes; they may restrain and mitigate their evil habits and influences." Truly. And further, can they not benefit others besides the scholars? "Certainly; they are a blessing to the teachers and the parents, the church and the world." Now then you have a more correct idea of the chief end of Sabbath Schools. Let us analyze it.

1. Conversion, or the winning of souls to CHRIST, is certainly their first aim, and of supreme importance. It is easy with the young and docile, whose parents are doing their duty of home teaching and training. To such, the lessons of their teachers and pastor come with

heavenly efficiency. It is a most blessed privilege to ask such hearts for Jesus, to pledge them often to be His, to study and obey his word, and to watch and pray against all temptations.

2. But sanctification and edification are not less important or difficult. It is easier to plant than to water and protect. It is easier to sow the good seed, than to weed away the tares and thorns and thistles and cockle. Judge by your own gardens and farms! Revivalists too often forget this, fatally. "He that endureth to the end shall be saved." "The last end is worse than the beginning," to those who receive the good seed with joy and afterwards fall away.

3. But restraining grace itself is precious, even where the hearers refuse to accept of converting and sanctifying grace. It is good even for the irreclaimably impenitent themselves, as well as for the Church and the world around them. It keeps their cup from filling full with villainy, for a distressful eternity. Sabbath Schools may do this sadly—sweet service even for the hardened and the hopeless. As when a faithful physician shakes his head, tearful, amidst weeping friends, and says, "I can ease him a little, but cannot cure!" Or as when a house is flaming far and furiously, the firemen rush to it and deluge it with many streams of water, saying, "this house cannot be saved! But we must keep down these rising flames, or our whole city will soon be a blazing furnace!" So Sabbath Schools may save the impenitent from ruining many other souls. And who knows but this restraining grace may prevail, and increase even to conversion and satisfaction? Toil on in hope! God only knows if the seed is deeply sown, and the root of the matter found in many an unlikely form!

4. And further, the end of Sabbath Schools is not merely to benefit the pupils who attend them, but also the teachers and the parents; the church and the world at large. This will appear under its proper head, as we go on in the study. At present we may sum up what is the chief end of Sunday Schools, viz:

1. Conversion; to win all souls to Christ, who come.

2. Sanctification; to instruct and perfect His converts.

3. Restraint; to limit the vices and influences of the hardened.

4. Leavening; to bless Teachers and Parents, the Church and the world.

All these agree in one Supreme or chief end; namely, to win and train as many as possible to glorify God and to enjoy Him forever, and to restrain the irreclaimable from recklessness and ruinous influence, as far as possible.

This fully agrees with the Divine plan in the creation and Government of the universe; namely, to people the world, (as nurseries,) and Heaven, (as a home,) with immortals, made in His Image, and trained up to share His character and His eternal blessedness. Toil on then, in good cheer, dear parents and teachers! God made not the world in vain; He formed it to be inhabited, (Isa. 45:18,) His promise is to you and your children, (Acts 2:36; and 26:31.) Train them up for Him, (Prov. 22:6.)

2ND: THE CONSTITUENTS OF SUNDAY SCHOOLS.

Who are the proper subjects or constituents for Sabbath Schools?

When the excellent Mr. Raikes instituted them, or rather, restored them, they were designed chiefly for poor and ignorant children. But very soon they were found to be a most precious means of grace alike to rich and poor, young and old, teachers and scholars, wise and simple. They were found to be eminently a fulfilling of our SAVIOUR'S parting injunction; "go ye therefore and teach all nations," or, as the words may be translated more literally, "go ye and make disciples of all nations;" or still more literally, in English, "Go ye and make scholars of all nations, (viz., religious learners, or Sunday Scholars)," baptizing them into the name of the Father, Son, and Holy Spirit; teaching them to observe all things whatsoever I have commanded you; and lo! I am with you always, even to the end of the world.

Thus Sunday Schools were found to be a Divine institution restored. They were instituted by His parting command and promise, who also said, "suffer little children to come unto me," "lovest thou me? then feed my lambs and my sheep." And the teachers and scholars

soon found that in obeying His command, they really enjoyed His promised presence in a marvellous and soul-reviving degree. Like the ark of the covenant, they brought blessings wherever they came. Like Laban & Obed-edom, peoples said, "I know by experience that the Lord hath blessed me for thy sake." And no marvel. For they were actually making Sunday scholars of all nations, baptizing them spiritually into His name by His word, coming down as the rain from heaven upon their souls, with the out-pouring of His Spirit, teaching them to observe all His commandments; and so He was with them always; for so He had promised.

There is no limit set to their usefulness. Aged people may well attend them, as in Wales under the blessed ministry of Dr. Gouge. From one to one hundred years of age, let them come, whosoever will! Wise pastors are now forming a class for parents, in the Sunday School, and others for the young men, and young women. This is a most excellent plan; for it at once puts an end to the prevalent fancy that Sunday Schools are only for children. This silly fancy is ruining many Sabbath Schools; young men and women fear to attend them, lest they be accounted children. "Gentlemen and ladies don't attend," they say, and so, when your son or daughter grows to puberty, they hop off from Sunday school, through simple shyness, "because grown folk don't go." You can cure this fatal tendency, O ye parents! Let every father and mother attend Sunday School, who can. Then your grown sons and daughters and neighbours will not fear to go too! Thus many souls will be saved. I earnestly commend this plan to the care of every pastor, and every parent who is anxious for the souls of his children. Let Pastors, Elders, Deacons, and their wives, whoever is most able and willing, have a class to teach. Let each be small to begin with, and let the teachers learn to gather in every wandering sheep or lamb. Let no devout and willing soul be idle. The master's order is: "Lovest thou me? Then feed my lambs and sheep." Whether lay or cleric, young or old, male or female, here is room and work for all, either as teachers or schol-

ars, or both by turns, as will often happen. A really good and diligent scholar is as useful and honorable as a teacher. Let no lover of souls for CHRIST, then be idle. "In watering others thou shalt be watered thyself." So too, in being watered thyself, thou shalt water others. The field is the world, and we are to make scholars of all nations.

The constituents of Sunday Schools therefore are, (1) the teachers, whether Pastor, Elder, Deacon or members, male or female, whoever does the work and does it well for the SAVIOUR'S sake.

(2) The scholars of whatever age, sex, or station, who desire to learn of Jesus.

3RD: THE CONSTITUTION OF SUNDAY SCHOOLS.

What are the laws by which Sunday Schools are constituted and regulated? Just GOD'S word. No wonder then that they have become of renown, bearing blessed fruits in every quarter of the world. The seed is the work of God, and the sower is the son of man. The teachers are but servants and instruments to scatter the previous seeds of faith and knowledge, repentance and reformation, love and new obedience to all God's commands, from the treasures of His word; and to break up the ground, and to pluck up the thorns and weeds by his rebukes, and to gather in the previous grains when the fields are white into harvest. Paul may plant and Apollos water, but GOD alone giveth the living seed, and the increase, as well as the sunshine, the rains, and the dews of the spirit.

Hence it is that where there are Sunday Schools truly conducted according to the divine constitution of His word, they introduce a heavenly cultivation among men. The seeds of faith and wisdom, repentance and virtue, charity and all good works, grow up into a most excellent harvest, into eternal life. Their lands become like rich harvest fields, with gardens, orchards, and flourishing cities. Witness of Great Britain, Germany, the United States, and Canada; compared with Spain, Turkey, Mexico, or Borneo!

GOD'S word then is the only rule of faith and obedience in the Church, as well as the Sunday School. "Go ye

and make scholars of all nations, teaching them to observe all things whatsoever I have commanded you."

4TH: THE AUTHOR OF SUNDAY SCHOOLS.

He who made man, and made the Sabbath for man; He who spoke oft, and suitably to the Patriarchs by the Prophets; He who manifested himself in the flesh, to save the world He had made; He who still manifested himself in the spirit where two or three are assembled in His name; He who longs to gather the children together as a hen gathers her chickens under her wings; He who gathers the lambs in His arms, and carries in His bosom; He who says, "suffer the little children to come unto Me;" "Feed my lambs and my sheep," "Go and make scholars of all nations, teaching them to observe whatever I have commanded;" He is the supreme author of Sabbath Schools.

It is truly wise and good to know and acknowledge that the excellency of the power is of GOD, and not of us: "Neither is he that planteth any thing, nor he that watereth; but it is GOD who giveth the increase." It is of the utmost importance to teachers and scholars that they know and confess their own frailty and tendency to err; and humbly penitent for their sin; ever sit at the feet of Jesus and learn of His word and Spirit, to keep his commandments in love. Then will they find His law to be a better liberty; His strength perfected in their weakness; His service their meat and drink; and His worship their breath of spiritual life. Then they will joyfully work out their salvation with fear and trembling, knowing that it is GOD who worketh in them both to will and to do whatever is good and pleasing to Him. Thus shall they become his workmanship, created in CHRIST JESUS into good works of which GOD is the author.

Such then is the nature of Sunday Schools, and so great their importance. How noble and heavenly is their influence, when they ever loyally look to GOD with loving faith and obedience, and learn of His word as their infallible rule and constitution, so as to keep all His commandments and ordinances sincerely! No marvel that they are used by His Spirit to restore the harmony of

earth with heaven. And how inexpressible is their importance, since their field is the world, and their constituents "all nations!" And since their end is to win and train for CHRIST and heaven, all who can be brought under their influence; and to restrain the very irreclaimable from utter recklessness.

Fathers and mothers, send your dear children to the Sabbath School, and go yourselves if you can! Young men and maidens go and do likewise! God will bless it to you. It will help you in your own soul, in secret prayer, and at the family altar. It will not supersede the sacred duties of family training, but it will greatly aid and enliven them, till they become a delight to young and old, and you can say with joyful boldness, "as for me and my home, we will serve the LORD." Amen.

A PRIEST'S LETTER OF ABJURATION.

To Mgr. Fabre, R. C. Bishop of Montreal.

MY LORD.—Allow me to inform you that I renounce from this day the Roman Church's errors, to follow only the teachings of Jesus Christ, such as the Gospel gives to us; and let me give you some of my reasons: I was born of Roman Catholic parents in Italy, and was ordained a Roman Priest in 1866 by Mgr. Sallusti Selitti, Bishop of Melphi, in the Kingdom of Naples. But since that time the light which God has given me has weakened from day to day the convictions with which the ignorance and superstition so well cultivated at Rome had obscured my intelligence. And, truly, how puerile and ridiculous are those new dogmas of the immaculate conception and of the Papal infallibility, which Pius IX. has added to so many others, against which human intelligence and conscience protested already! And that Syllabus, which is nothing else than a large extinguisher of all national liberties and all truths of the Gospel, has it not arrived to my intelligence as it does to the intelligence of so many others, as the knell of death of all the principles of truth and honesty which God had put in my soul? Although Italy has made a great step towards liberty, the Pope's yoke was yet too heavy for my shoulders. I came to

Canada with the hope of breathing a purer and freer atmosphere. But I have not been long here without perceiving that the clerical tyranny which chains so many intelligences in Italy, is yet more heavy in Canada than in my fatherland. Therefore, by the grace of God, I am decided to break the chains by which the Pope has kept me too long at his feet.

I have been to hear and see Father Chiniquy, whom divine Providence has chosen to pluck so many precious souls from the darkness of Romanism, and I have found in him all that Paul found in Ananias. With this new friend I have read the Gospel, I have meditated upon its sublime and consoling truths, and I have prayed the Saviour, who has said to all the unfortunate children of Adam, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." At the feet of the Saviour I have found the light, the peace and the life of my soul, and I cannot enough bless my God for that. I pray Almighty God, who has saved me by His Son Jesus Christ, and who has enlightened me by His Gospel, to give you the same grace, the power and the light that you want to break the heavy yoke that you carry, and with which you keep your people at the feet of the papal idol.

Your Lordship's obedient servant,

ANTHONY INTERSCIORI.

GLEANINGS AND THAT SORT OF THING.

THE CHAIRS OF THEOLOGY IN GLASGOW UNIVERSITY.—Professor Caird has given notice of a motion at the General Council of the University of Glasgow—"That it be represented to the University Court that it is desirable that the Chairs of Theology in the Universities should cease to be confined to members of the Established Church." We understand that Dr. Badenoch, of London, will move an amendment—"That, as leading principles of the Reformation are imperilled, it is desirable that Chairs of Theology in the Universities be strengthened; and, for the greater encouragement of students for the ministry, steps be taken for establishing scholarships in connection with these Chairs."

BRITISH COLUMBIA AS A MISSION FIELD.

We have just received a letter from a friend in British Columbia, of which we give the following extract. The writer, a young man of intelligence, earnestness, and piety, is a Nova Scotian, a native of West River. He has been labouring in British Columbia for several years, alternately as Teacher and Catechist, and is well qualified to speak of the moral and religious condition of the people there. The suggestions are worthy of consideration. If charity should begin at home, there is ample scope for the exercise of it in spending at least part of our missionary efforts on our *redskin* brethren, of heathen creed and practice, although under our Dominion flag.

"I think it would be difficult to-day to point to a more promising field for Mission work than that which British Columbia presents, by its thousands of Indians who are not yet reached by any Christian Agency, though their appeals for instruction are urgent and numerous. The Indian population of the Province is variously estimated at from thirty to sixty thousand. It is very difficult to arrive at a true estimate, but probably the former may be the more correct one. They live in greater numbers on the coast, but are found everywhere all over the interior. Several of the tribes on the coast have received more or less Christian instruction, but the majority are yet left destitute. The Roman Catholic, the Episcopal, and the Methodist Churches, have several mission stations among them which are very successful and promising, but they are far from being able to occupy all the ground that is anxiously and expectantly waiting for being supplied, and it is a pity that the Presbyterian Church in Canada has not yet given any attention to the claims and appeals of a field so extensive and promising, and in every respect so destitute and needy as more remote ones for whose benefit they have been spending lives and means for a great number of years. But I believe if the matter was properly brought to the attention of the Church it would receive due consideration. Of course nothing can be expected from the Presbyterian Church in this Province, as it is merely in its infancy, and has to be largely sup-

ported to maintain its existence. Perhaps I should except Rev. S. McGregor's church, but I rather think that even it is not yet entirely self supporting.

Mission Valley, where I am now stationed for 21 months, is a pleasant place but very lonely. It lies in the Interior, east of the Cascades, about four hundred miles from New Westminster. I am teaching school since I came to the valley. The nearest school-house to the one here is 150 miles away, that at Nicola Valley where there is also a little church built about a year ago, under the care of Rev. G. Murray from Roger Hill. He paid a visit to this valley, and gave us a sermon last summer, but I am afraid he will not repeat his visit in a hurry, for he could plainly see that the good people of this community do not believe much in going to hear sermons. I was here over 12 months without hearing a sermon, and if I remain here I think very likely I shall not hear another for the next 12 months. This is a French community, and there is a Catholic Mission established here for a number of years. The good old priest is not very friendly towards the school, but still we are on pretty good terms. [I went at first occasionally to Mass but I never go now.] The morality of the community is very low indeed. The Sabbath is *the day* for shopping, drinking and gambling. Nearly all the settlers have Indian women living with them, some of whom are married, and some are not, and this is the prevailing custom all over the Province. My school is mostly made up of half-breeds, some of whom are very bright and intelligent, but they all seem to incline more to the Native than to the European element. I have got along very well with the school so far, and found much kindness from the people since I came among them. But I would not care to live here very long, and I sometimes think I am here long enough now. I long very much for Christian fellowship and privileges again. But if spared and well I will spend the coming winter here whatever I may do in the spring. The winter here is pretty cold but pleasant and entirely free from snow storms similar to those of Nova Scotia. The summer season is very warm, and the last one was exceedingly so. Very little rain falls, and people have to irrigate.

The Monthly Record.

DECEMBER, 1877.

GENTLE READER:—This number completes the twenty-third volume of THE MONTHLY RECORD. To all who befriended and supported the publication during the past year, either by original contributions or selections, or otherwise, we tender our best thanks.

Our desire has been to furnish, in an agreeable form, matter that would instruct, interest and improve all classes to whom we were allowed access, and we are not without hope that, in some measure, our object has been gained.

We have endeavored to avoid giving offence to any, but as we dared to differ in our opinions on some matters of importance, we can hardly venture to hope that we have not, inadvertently, set down our heel on some weak friend or brother's toe.

If we seemed partial in the views we held, or the information we furnished, it will be remembered that we have not set out as *Independent* in Church matters, but as the only representative of the Church of Scotland in the Maritime Provinces; as the only exponent of her church polity. We will therefore hope to be pardoned, if we have not put on *their spectacles* to read the sayings and doings of other Churches.

We have endeavored to keep our readers posted in matters concerning own and other Churches, at home and abroad, and to keep the *dust out of their eyes*, when appearances were delusive. We did not fail to bring under the notice of our readers the most important subjects that engrossed the public mind during the past year—in fine, we have endeavored to play our little part in the history of the

Maritime Provinces, in a candid, impartial manner.

We are glad to be able to state that the RECORD paid its own expenses last year; and we hope to be able to make a similar statement for this year.

We hope (D.V.,) to continue our round of monthly visitation, prepared alike for the warm and friendly welcome which cheers us on, and the cold indifference which barely tolerates our presence. We thank Agents and contributors alike, for past favors and assistance, and respectfully and urgently solicit a continuance of the same.

Agents will confer a very great favor by having their lists forwarded by the first of January, 1878, and we promise on our part to forward, monthly, to subscribers, a RECORD of Church news, as interesting as the diversified talent of our Church in the Maritime Province can supply.

ROGER'S HILL.—On Thanksgiving day the congregation of Roger's Hill contributed \$11.18 for Home Mission purposes in Cape Breton.

WEST BRANCH, E. R.—This congregation is making praiseworthy efforts to wipe off the manse debt, and have about \$500 collected for the purpose.

GAIRLOCH.—This congregation, we are happy to learn, contributed over \$20.00 for benevolent purposes on Thanksgiving Day; they also donated about a cwt. of cheese to their worthy pastor, the Rev. D. McKay.

WE beg to remind Congregations that the first instalment of the Supplementing Fund is expected to be in the hands of the Hon. James Fraser, Treasurer, New Glasgow, on or before the 31st of Dec'r. It is confidently hoped that every congregation will be up to the mark in the amount of their collections, and on time in handing it in.

Get the RECORD for your family, if you can't read it yourself they can, and will keep you posted in the Church news.

Do you intend to take the RECORD this year? "Yes; of course, certainly I do, if it were double its present price;" right, tell your neighbor so, and tell him to tell his neighbor, and so pass it round until it becomes an impossibility to find a home of an adherent of the Church of Scotland in the Maritime Provinces without their Church paper.

W. BRANCH R. J.—On Tuesday the 11th. the Pictou Presbytery met by appointment at West Branch R. J.: present Rev. A. J. McKichan, moderator; W. Stewart, J. W. Fraser, R. McCunn, C. Dunn, and W. McMillan. After sermon by the Rev. W. McMillan, the Presbytery was constituted. The Moderator explained the object of the meeting. Statements were heard from members of the congregation, with regard to their present circumstances, it appeared that from some misunderstanding the West Branch Congregation had not joined in the call given to Mr. Stewart by Earltown and the Falls. It was suggested that the West Branch Congregation have another opportunity given them to join in the call, whereupon the Rev. Mr. Stewart brought the matter to a summary conclusion by intimating that under present circumstances he could not see his way clear to accept of said call in the meantime. A request was afterwards made to the Presbptery on behalf of West Branch, for the services for one year of an English speaking missionary, with a view to labour likewise at Earltown and the Falls, and thus secure regular service to this large and interesting field.

Editor Monthly Record.

DEAR SIR.—The RECORD for November has been sent me by some person, and as there are a few statements therein, arising out of the proceedings of Presbytery, and the editorial comments thereon, calculated to mislead, I crave the use of your columns for the purpose of making a few explanations, and putting myself right in the eyes of the public.

1. It is not true that I "intimated in my letter to Mr. McKay of Gairloch, that a full explanation was made to the Saltsprings congregation," but I did say that I had written Alexr. McKay, Esq., M. P. P., and given him a "full explanation."

2. The "Canadian newspaper" containing a report of my induction here, was sent by me to Mr. Alexr. McKay, M. P. P., but it did not contain a report of my "Induction" but a very full report of the proceedings of Glengarry Presbytery in reference to my resignation of the charge of Finch—of the reception accorded the delegates from Finch opposed to my translation—of the call from this place, and the action of the Presbytery in reference to the whole matter.

3. When I stated in my letter to Mr. Alex. McKay, that I traced the hand of Providence in the call from Saltsprings, I expressed my sincere and honest convictions, and I was led to this conclusion simply because it was the "accident of an accident" that brought me to Saltsprings at all, and not because I was looking out for a new sphere of labour in the Maritime Provinces. The Rev'd D. McKay, whom I had known in Scotland, twenty years ago—wrote me to Halifax, asking me to assist him during the communion season at Saltsprings. I cheerfully complied, and the result is well known.

4. My correspondence with the Rev'd Mr. McKay and the Secretary of the congregation will prove that I was resolved on proceeding to Saltsprings; but I deny, as stated in the minutes of Presbytery, that I "insisted" on fixing an early day for my Induction; but the Presbytery kindly did this without any solicitations from me.

5. It is scarcely fair to insinuate that I was actuated by pecuniary motives—for the stipend promised me here is much smaller than that offered and declined, and I stated this in my letter to A. McKay, Esq.; but when the public are informed that I was not only, by going to Saltsprings, running the risk of losing \$200 per annum, but \$400 of a retiring allowance, I think I was gratified in hesitating before doing what I might perhaps afterwards, when too late, regret.

I have no doubt, whatever, but the "bond" from Saltsprings would be as good as any "Bank Cheque" as the editor states, in so far as the \$200 I now receive are concerned; but I would require stronger proof to satisfy me it would be equally good in the event of old age or infirmity.

I regret very much having subjected the people and the Presbytery to so much trouble, but I apprise Rev. Mr. McCunn of the fact that I was not going to Saltsprings, and in sufficient time to obviate the necessity of a meeting of Presbytery on the 18th of October—I resigned my congregation with a view to Saltsprings—I made arrangements for removing my family to Nova Scotia, and while I admit now that I believe all would be right had I gone, still, I could not, in the face of eminent counsel to the contrary, see my way clear.

My heart was set on Saltsprings, but God, let us hope, ordered otherwise.

Your obt. servant,

H. LAMONT.

Dalhousie Mills, Ontario,
6th Dec'r 1777.

With reference to the above, we may state that we heartily regret the unpleasant circumstances attending the negotiations between Dr. Lamont and the Saltsprings' congregation, but still, it would appear from the explanation that a consideration of "pecuniary" matters did enter less or more into the affair.

(Ed. M. R.)

ST. ANDREW'S CHURCH,

Pictou, 28th Nov., 1877.

The Annual Quarterly Meeting of the Presbytery of Pictou, was held here this day, and was constituted with prayer. Rev. A. J. MacKichan, Moderator, with whom were present, Rev. Messrs. Herdman, Fraser, McMillan, Stewart, Dunn, McKay, Galbraith and McCunn; and Messrs. James Wilson, New Glasgow; Angus Munro, Saltsprings; John Holmes River John; and A. McLean, W. B. R. J. Elders.

Minutes of last quarterly meeting, as also of meetings of 11th and 18th Oct., were read and sustained.

Appointments for the past quarter were reported as duly fulfilled, with the exception of one or two, regarding which satisfactory explanations were given.

Report of the deputation to C. Breton was given in and read by the Rev. J. W. Fraser.

A call from the congregation of Earlton and the Falls, in favor of Rev. Wm. Stewart, was laid on the table and read, anent which it was agreed that it be allowed to lie on the table, and the Presbytery agreed to meet at W. Branch, R. John on Tuesday, 11th Dec., at 11 a.m.; Rev. Wm. McMillan to preach.

An application was made on behalf of Saltsprings' congregation to secure service from Mr. A. W. McLeod. Anent which the Presbytery find that Mr. McLeod cannot be in the field until April, and agree to grant, in the meantime, the usual supplies.

The Kirk Session of St. Andrew's Church, Pictou, reported as follows, regarding the remit on proposal to build a Church at Fisher's Grant:

ST. ANDREW'S CHURCH,

Pictou, 22nd Nov., 1877.

Which day the Session met and was constituted. *Inter alia*, the reference from Presbytery in re Fisher's Grant, was taken up. After much deliberation it was resolved as follows:

That this Session cannot anent to the proposition that this question belongs properly to St. Andrew's Church, since Fisher's Grant is not a constituent part of this congregation, and this Session have not, for years, exercised any official control over Fisher's Grant congregation. Nor was it to this Session that the case was submitted by the dissentients at the Grant, but to the Presbytery who are the official guardians of all the people within their bounds, and who therefore must deal with the matter as seems to them best. Wherefore, the Session beg respectfully to decline adjudicating in the matter.

Extracted from the minutes of Session.

Signed, Wm. JACK,
Session Clerk.

The Report was received and the following resolution was unanimously agreed to:

"The Presbytery, having heard the Report of the Pictou Kirk Session, in *re* Fisher's Grant, express their sympathy with the people of Fisher's Grant, but owing to the difficulties that may arise from unexpected changes, would respectfully suggest that the people, knowing their peculiar circumstances and their possible prospects, act on their own discretion in the matter."

Mr. McKenzie, one of the Trustees of McLennan's Mountain congregation, appeared on behalf of that congregation, asking supplement. The matter was deferred in the meantime.

Mr. Galbraith requested service on behalf of St. Andrew's Church, New Glasgow.

Anent which it was unanimously agreed that "The Presbytery condole with Mr. Coull in his severe illness, agree to grant service, and trust that, in God's good Providence, he may speedily be restored to his usual health."

Mr. Herdman submitted the report on Foreign Missions, which was adopted, and the Annual collection enjoined to be made on some Sabbath in Feb'y next.

The following appointments were then made:

NEW GLASGOW.

Sabbath, 9th Dec.,	Mr. McCunn.
" 16th "	Mr. Dunn.
" 23rd "	Mr. MacKichan.
" 30th "	Mr. Stewart.
" 6th Jan.,	Mr. McKay.
" 13th "	Mr. Galbraith.
" 20th "	Mr. McMillan.
" 27th "	Mr. Herdman.
" 3rd Feb.,	Mr. Fraser.

FISHER'S GRANT.

Sab. 16th Dec., 3 p.m.,	Mr. Dunn.
" 23rd "	Mr. MacKichan
" 6th Jan'y "	Mr. McKay.
" 20th "	Mr. McMillan.
" 3rd Feb'y "	Mr. Fraser.

VALE AND SUTHERLAND'S RIVER.

Sab. 16th Dec.,	Mr. McKay.
" 10th Feb.,	Mr. Stewart.

SALTSPRINGS.

" 30th "	Mr. McCunn.
" 27th Jan.,	Mr. MacKichan.

The next Quarterly Meeting was appointed to be held in St. Andrew's church, Pictou, on the last Wednesday of Feb'y, 1878, at 11, a. m. This sederunt was closed with the benediction.

ROBERT MCCUNN,
Pres. Clek.r

OUR OWN CHURCH.

WESTVILLE.—The Rev. Mr. Dunn held his winter communion at Westville, on the 25th ult. Fifty new communicants were added to the Roll in this occasion. The flourishing state of this congregation testifies to the real earnestness, and diligence of their pastor. The interior of the church has undergone a change for the better during the holidays allowed Mr. Dunn. The pulpit has been greatly improved, sofaed, and carpeted, and the Minister's pew very nicely cushioned. The ladies of this congregation have the credit (and deservedly) of the lead in the movement. Congregations that have an ear, let them hear what this lesson teacheth!

NEW GLASGOW.—We are sorry to learn that Rev. Mr. Coull's health has not undergone any change for the better since last month. Rev. Mr. Galbraith preached in St. Andrew's on the evening of Thanksgiving-Day with great ability and acceptance. The Presbytery arranged for pulpit supply for New Glasgow during the current quarter.

MCLELLAN'S MOUNTAIN.—There was laid on the table of the Pictou Presbytery at its last meeting, 28th Nov., a call from Earltown and The Falls to the Rev. Mr. Stewart, of McLellan's Mountain. The call was allowed to lie on the table until West Branch, R. John, be consulted in the matter.

ST. PAUL'S, E. R.—On Sabbath, 2nd Dec'r, the interesting and impressive ceremony of ordaining elders took place in St. Paul's Church. The following gentlemen were solemnly set apart as elders; Mr. Donald McDonald, Elmsvale; Mr. Duncan Fraser, Blanchard; Mr. William Fraser, Back Settlement, Bridgville; Mr. Samuel Fraser, Bridgville; and Mr. William McDonald, St. Paul's.

OTHER CHURCHES.

The Rev. Principal Grant has left Halifax for Kingston, his new sphere of labour. On the eve of his departure, St. Matthew's Congregation, the Alumni of Dal. College, &c., presented him with testimonials, and addresses in token of appreciation of his valuable services and three regret at his leaving them. We believe Principal Grant will be much missed in Halifax. He will be eminently useful in any department of the Master's work he may feel disposed to undertake; but we are not of opinion this he has "gone up higher" by exchanging the *preaching* of this gospel to many, for the teaching of Theology to a few! But like Hercules, father, take him all in all, we have little hope of seeing his like again in Halifax in the present generation!

It is reported that Rev. D. M. Gordon, Ottawa, declined proposals to become the principal's successor in St. Matthew's.

The Presbytery of Aberdeen has at last adopted the draft of libel against Prof. Smith. Heresy like a torch, the more brightly burns, the more it is shaken. Heretics and fools do least harm when least meddled with.

The Reformed Episcopalians held inaugural services in Montreal on Sab. 18th Nov. A declaration of their Religious principles show them not far from the Standard of orthodoxy.

BOSTON MONDAY LECTURES, BY REV. JOSEPH COOK.

Tyndall, Huxley, Herbert Spencer, Theodore Parker, and all of that heterodox class have fallen into the right hands. The Rev. J. Cook, in his "Monday Lectures, in Boston," takes hold of them, and in a masterly way exposes and explodes their pet theories, in which, covert or overt attacks were made on fundamental doctrines of Scripture. He meets them on their own ground, where, like Goliath of old, they are defying the advocates of the Bible to defend its doctrines, and with "smooth stones" from reason, logic, or revelation, as the case may require, he smites them to the ground. Mr. Cook does his work with the ease, dignity and success of a master. He is a keen and dexterous logician, and above all, a profound believer in, and clear and faithful

expounder of, Christianity. His lectures are a great intellectual treat, besides being a lucid masterly exposition of the relation of religion and science. His lecture on "*Trinity* and Tritheism" alone, is worth the price of the three volumes, Biology, Transcendentalism, and the other five lectures printed separately. The work may be confidently purchased by all who wish to arm themselves against the "scenes falsely so called" that insinuatingly, and in some cases openly attack fundamental truth and also as a most useful treatise on important subjects now engrossing the public mind.

They are to be had at the book-store of Mr. James McLeán, Pictou.

Parties indebted to the RECORD are requested to make immediate payment in order to enable the RECORD committee to meet the demands for Printing, &c.

Would intending contributors to the RECORD please bear in mind, that all articles for insertion, ought to be in the editor's hands, not later than the 5th of the month, to enable him to carry out his desire and aim, of having it published by the 10th.

Saltsprings made application to the Presbytery for the services of Mr. A. McLeod, student, during the holidays, when it was expected he would be in the country, but they were forestalled by Vale Colliery.

SOCIAL.

On Friday, 31st Nov'r, St. Andrew's night, the members of St. Andrew's Church, Pictou, held their second social. On this occasion, all were invited, of whatever Church. Accordingly, members of most of the Churches in town were represented. The basement was ornamented with pictures, notably the Queen and St. Andrew upon his cross. The object was two-fold; to promote Christian intercourse and to raise some necessary funds. The

programme consisted of an excellent supper, music, speeches, readings, etc., and was very well carried out. At 6 o'clock the doors opened, and in a short time the tables were thronged with those anxious to partake of the good things amply provided. Supper was not over until nearly eight o'clock, when an excellent choir rendered some music in a very pleasing manner. The other exercises of the evening were:

Opening speech by the Chairman, the Pastor.

Organ and Violin duett by Miss Primrose and Mr. Stramberg.

Reading by Mr. Pringle.

Reading by Mr. Geo. Lyall.

Speech by Rev. Mr. Dunn of St. Ellar.

Speech by the Rev. Mr. Creeden, of St. James' Church, Picton.

"Scotland forever," was sung by Mr. Pringle.

Speech by Mr. Jack, 29 years a S. S. Teacher.

At a side table a number of useful and fancy articles were for sale, and considerable was thus raised. At ten o'clock the articles unsold were partly auctioned off by Mr. Harper, and the balance given to the poor. Then the large audience dispersed, highly pleased with their evening's enjoyment.

The proceeds of the sale, etc., were quite satisfactory, over \$150.00 being realized.

It cannot be gainsaid that the active, prominent part taken, by Dr. Snodgrass, first, in Manoeuvring the Kirk in Canada, into Union, and then deserting the ship and "pulling for another shore," laid him open to the somewhat severe reflections in the following which we clip from a North of Scotland paper.

Notwithstanding that the circumstances of his case were submitted to the Langholm Presbytery, he has been duly installed as pastor of Canonbie parish. He evidently loves the *unmixed* "Kirk" yet!

'Tis interesting, if not significant, to see one by one of the chief actors in bringing about Union, Arab-like "striking his tent, and silently stealing away." Who next?

THE CANONBIE SETTLEMENT.

(To the Editor of the *Ayr Advertiser*.)

SIR,—Whilst Scotchmen abroad watch with attention all that takes place in Scotland, there is nothing which the adherents of the Church of Scotland here regard with more interest than the progress of the parent Church and her rapidly increasing influence for good. It was, therefore, with some surprise that I noticed in your paper of the 6th inst., a paragraph respecting the parish of Canonbie, Dumfriesshire, and the statement that Dr. Snodgrass, Principal of Queen's College, Kingston, Canada, had been presented to that parish by the Presbytery of Langholm. The presentation must have been made in entire ignorance of that reverend gentleman's course here, and of his position towards the Church of which he is a licentiate, but with which he deliberately severed his connection. I trust that you will extend to me the courtesy of inserting a short account of Dr. Snodgrass's connection with the movement here for what has been called Presbyterian Union, but which was, in reality, part of the scheme for Disestablishment, hatched by the leaders of the Voluntary and revolutionary party in the Free Church.

Queen's College was built and endowed with money contributed by members of the Church of Scotland here and in Scotland, a very large amount having been given by the Colonial Committee of the General Assembly, which, besides, has all along annually contributed to its support. Some twelve or fourteen years ago Dr. Snodgrass was appointed Principal, succeeding the late Dr. Leitch of Monimail. Shortly after his appointment, owing to the failure of a bank, of which the College held shares, and the withdrawal about the same time of a Government grant of about four thousand dollars a year, the income was much reduced. By great exertions on the part of members of the Church of Scotland in Canada, assisted by the Church of Scotland at home, an additional endowment of upwards of 100,000 dols. was raised for the express purpose of continuing a college to train ministers for the Church of Scotland in Canada. That was the resolution passed by the Synod, and that was the inducement held out by Principal Snodgrass himself on his collecting

tours, and it was on the faith of the College being distinctively a Church of Scotland institution that the subscriptions were given, as certainly but for that assurance they would not have been contributed.

Besides this endowment for the College, there was a large sum raised as a Home Mission Fund, to increase the endowment created by the funding of the money derived from the clergy reserves, which latter was only given to our Church because it was one of the national churches, and entitled to it by virtue of the *Treaty of Union between England and Scotland*. Large sums were raised, too, for the building of places of worship, all the title deeds of which bound them down to be and to remain in connection with the Church of Scotland.

For some years, owing to the difficulty of obtaining ministers from Scotland and of training a sufficient number of students in our College, men were admitted to charges from other denominations, on their taking, of course, the obligations prescribed by the Church of Scotland. There had also remained, at the time of the Secession from the Church here in 1844, some ministers whose sympathies were with the Free Church, but who retained their livings from motives of self-interest. By some of these an agitation was carried on secretly to give up the connection with the Church of Scotland. At first Dr. Snodgrass tried to poise himself between this party and those who remained faithful to their Church, but he became so entangled with the former, that when the move for separation, under another name, was made in 1870, he was appointed one of the Committee. Through all, he continued to profess his unwillingness to see the Church of Scotland extinguished in this country—that is, to those whom he knew to be faithful—but his whole course was in the opposite direction.

It was well enough known that the number of those who desired to sever the connection with the Church of Scotland was very small, and when, in 1870, a proposal for a Committee to meet the other body from its late Moderator, was handed in by Dr. Jenkins, who had been Moderator of Synod in 1869, (having a few years before been admitted from the Methodist body,) there was little difficulty

in getting the Committee appointed, on the ground that this application from the Seceders showed a clear disposition to return to the Church they had left, and that if there were anything else concealed under it, the adherents of the Church of Scotland were strong enough to take care of themselves. But the reception of the letter, or rather the action taken on it, was a mistake. It was used as a handle for articles of all kinds being furnished to the newspapers, until by this process a spurious public opinion was created, sufficient to terrify the more timid members of Synod. The Committee sat for two or three years, but no notice was taken in the Synod of its proceedings, beyond receiving a formal report, containing nothing practical. The moment anything practical was suggested, there was opposition. But during the interval the work of the Unionists had been so well done, that a large number of those opposed to the scheme of separation were afraid to speak out, from the fear of being accused of narrowness, bigotry, intolerance, and so forth. Instead of acting manly part they kept away from the Synod. The votes show this. The evidence given before the Legislature of the Province of Quebec by Mr. Douglas Brymner, which was never attempted to be contradicted, was that there were 281 members of Synod entitled to be present and take part in the proceedings. Of these, there voted at Ottawa in 1874 for joining the Canada Presbyterian Church, 88; at the adjourned meeting in Toronto the same year, 68. The people did not want to terminate their connection with the Church of Scotland; the great majority of the members of the Synod did not want to lose their status as members of that Church, but a small party, of whom Dr. Snodgrass was one, succeeded in overpowering the desires of the real members of the Church of Scotland. He took a leading part in devising the legislation by which the property of the Church of Scotland was confiscated; and a leading part in having the property of congregations seized and their people turned out of doors. Under cover of law, many of our people are now worshipping in school-houses, the churches for which they paid with their own money being taken from them and transferred to another body, because they have not the

means to maintain their rights, clearly set forth in the title deeds.

If there was a real union, and that the work of religion was benefited by the change, there might be less to complain of. But at both meetings of the General Assembly of the United Presbyterian Church, in 1876 and 1877, a split was only averted by the most skillful management. Dr. Snodgrass knew that there was no love between the two bodies, but that, on the contrary, there was a bitterer feeling against the Church of Scotland on the part of those we were asked to join, than existed at the time of the Disruption. It is proposed by the Free Church party to shut up Queen's College, of whose welfare Dr. Snodgrass, as Principal, is the guardian, and to transfer its endowments, contributed by the Church of Scotland and its members here, to a body which has shown the most bitter enmity to that Church, and he seeks for a charge in Scotland, forsaking the plain path of duty. How much he cares for the wishes of the people of Canonbie is evident from the single fact, that without having seen them, or given them an opportunity of judging of his suitability for the charge, he has rushed out to Canada on receiving the presentation from the Presbytery of Langholm, and placed his resignation in the hands of the Trustees of the College, perfectly satisfied to be thrust upon Canonbie, with or without the consent of the parishioners.

The Synod of the Church of Scotland still continues to exist in Canada, and, although weakened by the late Secession, is steadily regaining ground. Dr. Snodgrass, with others who severed their connection with the Church of Scotland, was deposed by the Synod of that Church here for divisive courses, and is, therefore, incapacitated from receiving a charge, unless he is anew received by the Church Courts on his making application. It will be strange indeed, if after the course he has followed, he is to be rewarded with one of the most comfortable livings in Scotland.—Your obedient servant,

ALEX. FLECK.

Vulcan Foundry,

Ottawa, Canada, 28th Sept., 1877.

DR. PHIN, Moderator of the General Assembly, was present at the half-yearly meeting of the Synod of Moray on Tuesday, and delivered an address on the schemes of the Church. In the course of his remarks he said that there was a growing inclination of the people of Scotland towards the Established Church. The feeling against it which existed at the Disruption period was fast disappearing everywhere, and if the opportunity were embraced of building new churches the Established Church would become the national Church in a sense in which she had never been. They were passing through a crisis, and no one could say what institution or country would survive the ordeal, but if the Church lengthened her cords and strengthened her stays no adversary would drive her from the position she held.

ACKNOWLEDGMENTS.

HOME MISSION.

GAIRLOCH.

Miss Annabella McPherson, \$6.36
Miss J. A. Fraser, 4.94

UPPER LAIRG.

Miss Annie Murray, 2.55

LOWER LAIRG.

Miss J. McLeod, 3.00
Miss Charlotte McKay, 1.85

WILLIAM'S GRANT.

Miss Christina McLeod, 4.00

MILL BROOK.

Miss Christy Munro, 5.50

PLEASANT VALLEY.

Miss M. Beaton, 4.45
Miss M. McLeod, 3.05

\$35.

EAST RIVER.

Since Collection was taken—Don'd Thompson, 1.00

WATERVALE, WEST RIVER.

George McKay, 00.30
Received from Roger's Hill, 11.18
" " Barney's River, 18.15
" " Gairloch, 35.70

FOR SERVICES FROM PRESBYTERY.

Received from West Branch, River John, 55.64
" " Fisher's Grant, 37.00

JAMES HISLOP,

December, 1877. Treasurer.

FOREIGN MISSION.

GAIRLOCH CONGREGATION.

Amount of Collection, \$13.45

Collected on Thanksgiving Day for the Institution for the Blind at Halifax, 6.50
Do. for the Deaf and Dumb, 6.50
Do. for the Orphan's Home, 7.25

\$20.25

Collected by Miss Fraser from East and Central Carriboo, 5.02

On Tuesday the Free Presbytery of Aberdeen met to examine the report of the Committee appointed to consider the materials upon which a libel might be founded against Professor Smith. A draft of proposed libel was submitted. It charges Professor Smith with having published and promulgated opinions at variance with the doctrine of inspiration, infallible truth, and the Divine authority of the Holy Scriptures, and specifically refers to the articles on 'Angel,' 'Bible,' 'Canticles,' 'Chronicles,' contributed by the Professor to the "Encyclopædia Britannica," and also to other articles he had written and published. After considerable discussion the Presbytery adopted a resolution resolving that the proposed libel should lie on the table till the 23rd October, when the Court will again meet to consider further procedure, the draft meanwhile to be printed for the use of members.

The rage of miracles of Germany has received a most extraordinary and unexpected check. It was high time. Miraculous springs, apparitions of the Virgin, supernatural cures have been multiplying beyond all demand. And yet the demand is great. One of the new resorts has had fifty thousand pilgrims a day! Thousands of images of the Virgin as she appeared have been sold at prices from one dollar to four. Packing-cases full of silver-plated medals arrive from France and Belgium to supply the market. Business at its briskest, when lo! a new vision! Satan himself, instead of the Madonna, is seen by several of the pilgrims! The priests are furious; they deny the reality of the new. But there are too many witnesses, old women and young, who testify to him in detail—horns and hoofs, and an odor of brimstone and pitch. Parties are formed at Marpingen. A priest writes to the newspaper calling on the police to interfere and send the women who see the wrong kind of a vision to an insane asylum. The strife is more embroiled. Finally the parish priest of Marpingen writes to the papers to give notice that the Virgin has retired from Marpingen after taking leave of the children who first saw her in the woods.

DECLARATION OF PRINCIPLES
of the Reformed Episcopal Church, adopted December 2nd, 1873:

I.—The Reformed Episcopal Church, holding "the faith once delivered unto the saints," declares its belief in the Holy Scriptures of the Old and New Testaments as the Word of God, and the sole Rule of Faith and Practice; in the Creed "commonly called the Apostles' Creed;" in the Divine institution of the Sacraments of Baptism and the Lord's Supper and in the doctrines of graces substantially as they are set forth in the Thirty-nine Articles of Religion.

II.—This Church recognizes and adheres to Episcopacy, not as of divine right, but as a very ancient and desirable form of church polity.

III.—This Church, retaining a Liturgy which shall not be imperative or repressive of freedom in prayer, accepts the book of Common Prayer, as it was revised, proposed, and recommended for use by the General Convention of the Protestant Episcopal Church, A.D. 1785, reserving full liberty to alter, abridge, enlarge, and amend the same, as may seem most conducive to the edification of the people, "provided that the substance of the faith be kept entire."

IV.—This Church condemns and rejects the following erroneous and strange doctrines, as contrary to God's Word:

First, That the Church of Christ exists only in one order or form of ecclesiastical polity.

Second, That Christian ministers are "priests" in another sense than that in which all believers are "a royal priesthood."

Third, That the Lord's Table is an altar on which the oblation of the Body and Blood of Christ is offered anew to the Father.

Fourth, That the Presence of Christ in the Lord's Supper is a presence in the elements of Bread and Wine.

Fifth, That Regeneration is inseparably connected with Baptism.

List of Agents for the Record.

Rev. W. McMillan, Bridgeville.
Hugh McLean, West River Station.
Robert Maxwell, Lime Rock, West River.
Kenneth Sutherland, Watervale, West River.
James McLeod, Saitsprings.
George Sutherland, six Mile Brook.
James Hislop, Pictou.
Postmaster, New Glasgow.
Postmaster, Stirlington.
Postmaster, Westville.
Rev. A. J. MacKichan, Barney's River.
George Gunn, Truro.
Rev. J. W. Fraser, Scotsburn.
John McKenzie, Scotsburn.
John McLean, Roger's Hill.
Alexander McDonald, (Bsmith,) Scotsburn.
John McKay, Eder, Millville.
Alexander McLean, Millville.
Alexander McDonald, Elder, West River Station.
Daniel McKenzie, Garloch.
John Sutherland, Mill Brook.
James McLeod, Glegary.
John R. McDonald, (Merchant) Pictou.
John Sutherland, Three Mile House.
John Grant, Irish Mountain.
Dougald McDougald, Loch Side St. Peters, C. B.
William Grant, (Fanner) Springville.
A. McDonald, (Piper), Bridgeville.
Alexander McDonald, (Roy) Bridgeville.
Alexander McDonald, Sunny Brae.

Samuel Fraser, Elmville.
George McLeod, West River.
Alexander Sutherland, Scotch Hill.
Donald Fraser, Carriboo.
Murlock McKenzie, Three Brooks, Carriboo.
John Fraser, Glegary.
John Ross, Scotch Hill.
Alexander McQuarrie, Hardwood Hill.
Wm. A. McDonald, Kempton, Colchester County.
Alexander McKenzie, Carriboo Island.
William McDonald, (Elder) Gairloch.
James McKay, Esq., Earltown.
Rev. P. Galbraith, Hopewell.
Donald Gray, Cape John.
Alexander Fraser, Toney River.
Rev. W. Stewart, McLennan's Brook.
Wm. M. McPherson, McPherson's Mills, S. R.
Kenneth J. McKenzie, West Branch, River John.
Robert Douglas, Logansville.
Wm. McLeod, Tatamagouche River, Colchester.
Murlock McKenzie, Upper North River.
Capt. Angus Cameron, River Inhabitants, C. B.
Allan McQuarrie, Cape Mabou, Cape Breton.
George Ballie, Fort Hastings, Cape Breton.
Joseph Harri, Esq., Badleck, Cape Breton.
Angus McKay, Paintfield, Pictou County.
Rev. R. McCunn, River John.
W. G. Pender, Halifax.
Neil McDonald, Lake Annsie.
Charles Fraser, St. Pauls, East River.

THE

Monthly Record

FOR 1877.

—IT HAS BEEN ARRANGED THAT—

THE MONTHLY RECORD,

OF THE CHURCH OF SCOTLAND,

in Nova Scotia New Brunswick, and adjoining

Provinces, shall be continued as last year.

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.
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Agents will please observe that there is no gratis copy with parcels of FIVE.

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

REV. WM. McMILLAN,

Bridgeville, East River, Pictou.