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VOLUME XXVII.

NUMBER VII.

— THE —
MONTHLY RECORD,

— OF THE —

CHURCH OF SCOTLAND,

— IN —

NOVA SCOTIA, NEW BRUNSWICK

— AND —

ADJOINING PROVINCES.

JULY,



1881.

PICTOU, N. S..

PRINTED AT THE "COLONIAL STANDARD OFFICE
1881

SACREDNESS OF A PROMISE.

An eminent British statesman is said to have traced his own senses of the sacredness of a promise to a curious lesson he got from his father, when a boy. When home for the holidays, and walking with his father in the garden, his father pointed to a wall which he intended to have pulled down.

Oh, said the boy, I should so like to see a wall pulled down.

Well, my boy, you shall, said his father.

The thing, however, escaped his memory, and during the boy's absence a number of improvements were being made, among others the pulling down of this wall and the building of a new one in its place.

When the boy came home and saw it, he said:

On, father! you promised to let me see that wall pulled down.

Instantly the father remembered his promise, and was deeply pained to think that he had seemed careless of his plighted word.

My boy, he said, you are right. I did promise, and I ought not to have forgotten. It is too late now to do just what I said I would; but you wanted to see a wall pulled down, and so you shall.

And he actually ordered the masons up and made them pull down and rebuild the new wall, that as nearly as possible his promise might be made good.

It cost me twenty pounds, he said to a friend who was bantering him about it; but, he added solemnly, if it had cost me a hundred, I should have thought it a cheap way of impressing upon my boy's mind, as long as he lives, the importance of a man of honor should attach to his plighted word.

**A RARE INSTANCE OF SELF-DE-
NIAL.**

In the last German war, a captain of cavalry was commanded to go foraging. He set out at the head of his company, going to that section which was assigned him. It was a secluded valley, where nothing could be seen save woods. He perceived at the door of a humble cabin an old hermit, with white beard.

"My Father," said the officer, "show me a field where I can forage my horses."

"Directly," said the hermit.

The good old man, placing himself at their head, recrossed the valley. After a quarter of an hour's march, they found a beautiful field of barley.

"That is what I want," said the captain.

"Wait a moment, and you shall be satisfied," said the conductor.

They continued to march, and arrived about a quarter of a mile further, at another field of barley. The troops immediately dismounted and reaped the grain, placed it upon their croups and remounted. The cavalry officer then said to his guide:—

"My Father, you have made us go too far unnecessarily; the first field was better than this."

"That is true, sir," replied the old man, "but it was not mine."

HOWARD'S OPINION OF SWEARERS.

As he was one day standing near the door of a printing-office, he heard some dreadful volleys of oaths and curses from a public house opposite, and buttoning his pocket up before he went into the street, he said to the workman near him, "I always do this whenever I hear men swear, as I think that any one who can take God's name in vain, can also steal, or do anything else that is bad."

THE MONTHLY RECORD,

—OF THE—

Church of Scotland

—IN—

NOVA SCOTIA, NEW BRUNSWICK AND ADJOINING PROVINCES.

VOLUME XXVI.

JULY, 1881.

NUMBER VII.

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

SERMON PREACHED

before the Synod at New Glasgow by
the Retiring Moderator, the

REV. R. BURNET.

V. MATT. 3.

Antecedently, we might have expected from the Master, as the world's teacher, that, during some period, and on some noted occasion, in His public ministry, His teaching should assume a world-wide adaptability. We say, this might have been expected, if we carefully consider the grand object of His coming, that, "God's way might be known upon earth, His saving health among all people." Throughout His public ministry, the Master singularly adapted His instructions to the circumstances in which He found His hearers placed. How much more was He likely to accommodate the subject matter of His teaching to the wants and necessities of the whole human family. The Scribes and Pharisees of His day had entirely mistaken the scope of the Divine announcements made unto their fathers, and under gloss and Rabbinical interpretation, the grand original declaration of prophet and

seer, had been wholly overlaid with human views. The gracious announcement to Abraham had been forgotten, or misunderstood, "in thee, and in thy seed, shall all the families of the earth be blessed." Humanity's great struggle with the seed of the serpent had been entirely overlooked, and the entire Jewish Church,—Ministers, and people, alike, were enwrapt in their own selfishness. The Master came to correct all such notions, to instill a new life,—to communicate new news,—and give a new direction to the world's religious convictions. We shall endeavour in the following effort, to illustrate this grand subject, and attempt to show how worthy of the occasion,—the exalted preacher, and how adapted to humanity, were the fitting words, and divine thoughts, which were spoken on Tabor's Mount,—to illumine our darkness, renew and sanctify all hearts. In the days of His flesh, the Master laid great stress on the influence of God's word in benefitting humanity, and in His intercourse with high Heaven He indicated the same grand purpose,

“Sanctify them by thy truth, thy word is the truth.”

“Blessed are the poor in spirit; for theirs is the kingdom of Heaven.”

The corresponding expression in Hebrew puts it well, “O the blessednesses of the poor in spirit.” As if the Master had said, eternal blessedness will accrue to the man, who receives my words, and acts upon them, he will be happy here, and hereafter. The state and spiritual condition of the Jewish people and church at the time of our Saviour’s coming, might justly represent the corrupt and debased estate of the world in general. The representations of the national spirit were the poles asunder from the soul-inspiring and elevating views of the Scriptures of truth. They esteemed themselves, and their nationality, as entirely righteous, and beloved of Heaven, and perfectly satisfied with their state and condition. The Master came to correct their views and all similar views, where, and however held. Luke simply says “blessed are the poor.” We have never yet seen any blessedness in physical poverty, so that the interpretation, that the great Teacher meant to say, that the physically poor were blessed, may be discarded without a word. The fact of his coming and the first to preach to the poor, indicates that poverty, whatever that means, was a misery. And so it always is.

It must sometimes have struck you, how singularly free the Master’s teaching is from the stereotyped and dogmatic forms of religious teachers, either before or after his time. What an absence there is of the usual formularies of profes-

sional expressions. No mention of baptism, no mention of the Lord’s supper, no allusion apparently, to original sin, the corruption of human nature—no bringing forward justification by faith and the many other dogmas and understood essentials of a theological system of truth. Blessed are the poor in spirit, His first grand, pregnant expression.

The simplest and most scriptural view that we have been able to form of this passage, is, that it embraces the germs of all religious teaching, and is adapted to man in every clime, and under every circumstance. That the Beatitudes, as they are called, represent the progressive stages of the divine life in man, and are, when properly understood, enforced, and acted on, calculated to make man wise unto salvation. Under this leading and guiding idea, the following illustrations are respectfully submitted for your careful consideration.

“Blessed are the poor in spirit.” This radical truth had been, and was entirely ignored by the Jewish Church, has been, and is largely ignored by the world, at present. They esteemed themselves as righteous, and to be the peculiar favorites of Heaven. The Master came to correct the fundamental notions both of Jew and Gentile, thence in his first utterance, he says, “Blessed are the poor in spirit.”

The uniform testimony of Holy Scripture is, that man has gone astray. From Genesis to Revelation, this is the invariable testimony. We can readily conclude that this was the state of the Jewish people we are a little more averse to consider it our own. His teaching cor-

rects the erroneous views of both. As if he had said, "Blessed is the man, who has a just conception of his creaturely relationship." All have gone astray, there is none than doeth good, no, not one. Man has truly wandered from his maker. Nay, he has often set up his own wisdom, and human opinion in the place of the Father's "wisdom, which cometh from above." Christ corrects this state, and feeling, and thus indicates in his masterly teaching that he knew what was in man, and knew, and was able to present the true and only remedy.

"Blessed are the poor in spirit," he only is the blessed man, who feels that he has strayed from the shepherd and bishop of souls, and who feels his need of return. To such my spiritual Kingdom is adapted, and only for such. I have come not to call the righteous, but sinners to repentance. My Kingdom is suited for those who feel that their spirit and acting, have been in opposition to my spirit and testimony recorded in the law, and more especially engraved on the fleshly tables of the human heart. This state of mind, we say, is the first link in the divine characteristics to be manifested in the heart of humanity. It consists in a deep sense of our distance from the Father by reason of our having cultivated a spirit in antagonism to His, and this, at all times, and on every occasion. "Blessed are the poor in spirit for theirs is the kingdom of Heaven."

The second link in the moral chain, is, "Blessed are they that mourn for they shall be comforted." I suppose there are few of us, who,

for any length of time, have ministered at the altar, but have tried to comfort sorrowing ones,—those laboring under grief at the departure of loved relatives, by illustrating the adaptation of this expression to their state and condition. Many eloquent funeral orations, we have heard from this text, and multitudes of believing people have been satisfied with the kind of comfort which such illustrations of truth have brought them. Unfortunately, however, in our view, it never was intended to be used for such a purpose, but for a far grander, nobler, and more heavenly one. It bears no relation to physical suffering. We question if there be any happiness in mourning at all, or at any time. The mourners, we know, go about the street. The fact that they are mourners, their lugubrious looks, their sad expressions, and dejected countenance, all testify to the intense feeling of pain and anguish within. There is no blessedness in mourning. We have had a fair share of physical mourning, but have never yet experienced its blessedness. Nor are we likely to. Such views are all too low,—struck in too feeble a key, to suit and fit into the heavenly teaching of our Lord and master. His aim was higher, and more spiritual. We imagine we can fairly dove-tail it into connection with the former beatitude, and demonstrate such connection. The man who has felt how much he has violated his creaturely relation to his God, how long he has lived guided by his own wisdom, and directed by his own strength, mourns on account of his relationship not being what it ought to be

and should have been. He laments his wanderings from the fold, and clothes himself in dust and ashes on account of his sad spiritual state. O the blessedness of the man who mourns thus his condition. Comfort shall flow to him. What comfort? The comfort arising from God's word. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money: come ye, buy and eat, yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? And your labour for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God for he will abundantly pardon," There is this comfort to the mourner. It is the comfort the Gospel gives. The Gospel itself. God waiteth to be gracious. No comfort like this. The returning prodigal comes to himself, the father sees him from afar, and runs, and falls upon his neck, and kisses him. This my son was lost and is found.

"Blessed are the meek for they shall inherit the earth."

It is not difficult to connect the third beatitude with the former two, and to realise how they are suited and adapted the one to the other. When a man has been brought to mourn his distance from his maker, and has a just conception of his creaturely relationship, he is meek, easily led, disposed to receive, from outward sources, the solace and

comfort for which he so much longs. He willingly resigns himself to be instructed and taught as the Almighty has appointed. He resigns himself into the hands of his God. He distrusts himself, and his own guidance after his experience of it and desires to fall into the hands of the living God.

The expression, "For they shall inherit the earth," is an apparent difficulty standing in the way of the conclusions to which we have attempted to come. The earth, Canaan, or the Jewish world, was a type of the kingdom of God, and, doubtless, here signifies the moral earth, or kingdom, which the Master came to set up. "For, behold, I create new heavens, and a new earth, and the former shall not be remembered nor come into mind."

"For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain." The expression, curious in itself, is not unlikely an equivalent one to "the kingdom of Heaven," and intimately connected with the opening heavens at the Saviour's baptism, prefiguring the righteousness of the Master's kingdom as exhibited by those who keep his commandment, "A new commandment I give unto you, that ye love one another as I have loved you." An old commandment with new sanctions, characteristic of the spiritual kingdom of our Lord and Master.

"Blessed are they which do hunger and thirst after righteousness for they shall be filled."—

The moment a man has been led to resign himself implicitly to the

outward teaching provided in the gospel of God's son, he hungers and thirsts after the bread and water of life. The old announcement of the Lord's servant Moses, is verified to the letter in such a case, "Man shall not live by bread alone but by every word of God." Adapted to the felt want is the assertion of the Master. "I am the bread of life." I am the living bread which came down from Heaven; if any man eat of this bread, he shall live for ever; and the bread that I will give him is my flesh, which I will give for the life of the world." "As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me." "It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." The spiritual provision the Master brings meets man's spiritual necessity. Nothing short of His doctrine can nourish the human soul. It is the sunbeam and the shower, and the dew to the divine seeds planted in human nature. He that receiveth His words shall grow and flourish like the cedar in Lebanon. *Righteousness* has been differently interpreted by Scripture commentators. To our mind it simply means, rightness—right doing—right feeling,—rightness is true religion—to be right in heart and life, right in relation to God, and his universe, to be what he requires, and to be what the Gospel of the Master aims to make us. Righteousness, is right doing. We notice in a commentator, sometimes consulted by us, that over a dozen different meanings are attributed to this expression. It

may be necessary for learned men to thus justify their learned reputation, but it seems to us that Scripture truth stands in no need of such explanation of this common Scripture term, and the sooner it is interpreted to mean rightness the better for humanity. Discoursing as I am to learned men, too, I would respectfully suggest a revision of the commonly expressed views of "imputed righteousness" what would be wrong, if applied in the case of a guilty man, being esteemed innocent among his fellows, is surely, more strikingly a violation of rightness, when applied to God's dealing with humanity. The sooner men learn that they are themselves to feel the right and do the right, and that this is true religion, the better for mankind. Character alone is what we can call our own, and he who is not hungering and thirsting after conformity to the rightness of the Lord Jesus, cannot as yet be said to have been entered upon the course that leadeth to his spiritual kingdom, "They shall be filled." We suppose, that may mean, shall be satisfied. Made the partakers of the divine nature through the communication of knowledge, holiness and happiness. Receiving the commandments of the Lord Jesus and acting on them.

"Blessed are the merciful, for they shall obtain mercy."

This, the fifth link in the spiritual development of Christ's people, is to receive a new, and rather an uncommon gloss, in this exposition. Among the Jews the word had two meanings, *the pardon of injuries, and almsgiving.*

MINUTES OF SYNOD.

St. Andrews Church, New Glasgow,
28th June, 1881 7.30 P. M.

The Synod of the Maritime Provinces in connection with the Church of Scotland met here this evening, and after Divine Service conducted by the Rev. R. Burnet, retiring Moderator, who preached from this text "Blessed are the poor in spirit" &c., Mat. v., 3-12 was constituted with prayer by the said Rev. R. Burnet.

The minutes of the previous meeting were read and sustained.

The Synod Roll was then made up and read as follows:

PRESBYTERY OF PICTOU.

Minister. *Elder.*

1. Pictou R. Burnet W. Jack.
2. S'springs J. Fitzpatrick A. Munro.
3. R. Hill & } J. Fraser A. Fraser.
C. John }
4. E'town. D. McKenzie J. McKay.
5. R. John R. McCunn J. McKenzie.

PRESBYTERY OF EGERTON.

Minister. *Elder.*

1. N. Gl'w G. Murray P. Campbell.
2. Stel'ton } C. Dunn D. McLeod
Wes'vle }
3. E. B. E. R. W. McMillan S. Fraser.
4. W. B. E. R. ——— T. McDonald
5. Barney's River, A. J. McKichan,
H. McDougall.
6. McL's M. W. Stewart F. McDonald
7. Gairloch, N. Brodie, R. Munro.

The sederunt consisted of all the Ministers and Elders on the Roll with the exception of Rev. J. W. Fraser, Wm. Jack and Angus Munro.

It was moved, seconded and un-animously agreed to that Rev. W.

Stewart of McLennan's Mt. be Moderator of this Synod. Mr. Stewart desired to decline the honor, but the motion being pressed, Mr. Stewart accepted the appointment, took the chair, and thanked the court for the honor conferred on him.

On motion the thanks of the Synod were conveyed to the Rev. R. Burnet for his excellent conduct as Moderator during the past year, and for his admirable sermon preached before the Synod this evening.

IT WAS AGREED THAT

the following be the hours of meeting, viz :

From 9. 30 till 12.

" 1.30 " 5.

" 7 " 9.

The Synod Clerk, with Rev. Messrs. McMillan and MacKichan were appointed a committee to arrange the order of business.

Rev. J. Fitzpatrick was appointed to conduct devotional exercises to-morrow morning and this sederunt was closed with the benediction.

St. Andrew's Church, New Glasgow,
Wed. 29th June 1881.

The Synod resumed its sederunt this morning at 9.30, and after devotional services conducted by Rev. J. Fitzpatrick was constituted with prayer by the Moderator, sederunt as above with the addition of Rev. J. W. Fraser.

The minutes of previous sederunt were read and sustained.

The Clerk of the Presbytery of Egerton laid on the table and read the papers in connection with the

application of the late P. Melville M. Synod fund collections viz: Rev. A. to be admitted as a minister of this Church. The Presbytery transmitted the papers to the Synod *simpliciter*.

It was moved by the Clerk, seconded by Rev. J. W. Fraser and agreed "that inasmuch as the documents are so entirely satisfactory, the Synod cordially agree to admit Mr. Melville as a minister of this Church."

It was further moved by Mr. Burnet seconded by Mr. Dunn and agreed to "that Mr. Melville being present, be invited to sit and deliberate." Mr. Melville thanked the Court.

MONTHLY RECORD.

The report on the MONTHLY RECORD being called for was given in by Rev. Mr. Fraser, Convener. The report was extremely satisfactory. On motion it was agreed that "the report be adopted, and the thanks of the Synod given to Mr. Fraser for his excellent management of the Record." Mr. Fraser stated that he desired to be relieved from the responsibility of editing the RECORD, and suggested the appointment of Mr. Murray or Mr. Burnet. It being the unanimous wish of the Synod that Mr. Fraser should continue he agreed to do so.

It was then moved by Mr. Burnet, seconded by Mr. Dunn and agreed "that the balance at the end of the year be given to Mr. Fraser towards expenses incurred in connection with issuing and circulating the RECORD.

SYNOD FUND.

The following Committee was appointed to take charge of the

Synod fund collections viz: Rev. Mr. Murray, Convener, Mr. Dunn and the representative elder of New Glasgow.

HOME MISSION BOARD.

The report of the Home Mission Board being called for was given in by Rev. R. McCunn, Convener. The following correspondence between the Convener and the General Assembly's Colonial Committee was read, and ordered to be published in the RECORD (see Appendix).

Rev. A. J. MacKichan, Sec'y of the Board, read statement of accounts, shewing that the stipends of the supplemented charges had been reduced to \$800.00 for year ending August 1880, the funds not admitting of the minimum of \$850 fixed by last Synod. Consideration of the report was deferred.

YOUNG LADIES SEMINARY.

Rev. Thos. Cumming, of Stellarton appeared as one of a Delegation appointed by the Synod of the Maritime Provinces of the Presbyterian Church in Canada, in reference to a proposal to establish a Young Ladies Seminary. The other members of the delegation were unavoidably absent. Mr Cumming being invited by the Moderator, addressed the Synod on the subject. Consideration of the matter was deferred till the evening, and on motion, the thanks of the Synod were conveyed to Mr. Cumming.

WIDOW'S AND ORPHAN'S FUND.

Mr Dunn brought before the Synod the matter of the Widow's and Orphan's Fund, and it was unanimously agreed to appoint the

following committee to enquire into the Synod's relation to the Fund, viz: Messrs. Burnet (Convener), Dunn, McMillan McCunn, Jno. McKenzie and Campbell, said committee to report to a commission of Synod.

COMMISSION OF SYNOD.

It was agreed that the commission of Synod consist of the following members, viz:—The Moderator and Clerk, Revs. A. J. McKichan, and Geo. Murray; with the representative Elders of the W. B., E. River and New Glasgow to meet in St. Andrew's Church, New Glasgow on the first Wednesday of August next, at 9, a. m.

CORRESPONDING MEMBERS.

Rev. Dr. Paterson, and Rev. Ephrim Scott, of New Glasgow, being present, were invited to sit and deliberate.

APPEAL OF REV. A. J. MCKICHAN.

In connection with the report of the Home Mission Board, Rev. Mr. McKichan was heard in support of his appeal against the decision of the Board at its last meeting, granting forty dollars (\$40) to the Congregation of Earltown, the Falls, and W. B., River John.

After full discussion it was moved, seconded and agreed to, that the appeal be dismissed.

HOME MISSION.

The Synod resumed consideration of the Home Mission report. It was moved by Mr. Murray, seconded by Mr. Dunn, and unanimously agreed that the report be approved and the thanks of the Synod be given to the H. M. Board, especially to the Convener and Secretary.

It was also, on motion, agreed that "the following members constitute the Home Mission Board for the current year, viz:—Messrs. McCunn, (Convener) Murray, Burnet Dunn, Fitzpatrick, with the representative Elders of N. Glasgow, Pictou, Earltown, and Rev. A. J. McKichan, Sec'y."

Resolved, that Congregations be required to collect for the Home Mission before the 1st of January, 1882.

Resolved that Congregations that have not contributed for the past year be required to send in their collections before the 1st of August, 1881:

FOREIGN MISSION.

The report of the Foreign Mission Committee being called for was given in and read by Rev. W. McMillan, Convener. (see appendix)

It was moved by Rev. D. McKenzie, seconded by Mr. Murray and agreed "that the report be received and adopted, the thanks of the Synod given to the Committee, especially to the Convener, and that in accordance with the suggestion embodied in the report, the Convener be instructed to forward our contributions to the Foreign Mission Committee of the Church of Scotland."

LETTER FROM REV. D. B. BLAIR.

A Letter was read from Rev. D. B. Blair, one of the delegates of the sister Synod in *re*, Young Ladies' Seminary, explaining that he was detained by the storm from reaching the Synod until after Mr. Cumming had been heard and had retired.

RULES FOR GUIDANCE OF HOME
MISSION BOARD.

The Moderator, having left the chair, which was taken by Rev. R. Burnet, complained of some of the rules passed at meeting of Synod in June last. After discussion it was moved by the Clerk, seconded by Rev. D. McKenzie, that rule III be altered so as to read: "That in computing the number of families in a Congregation, the non-contributing families be not reckoned until they shall contribute such amount as shall be deemed necessary by the Kirk Session."

It was moved in amendment, and seconded, that the rule be not altered.

The vote being taken, 4 voted for the motion, and 8 for the amendment, the finding of the Synod, therefore, being that the rule remain as before.

STATISTICS.

It was moved by Mr. Burnet, seconded by Mr. Murray, and unanimously agreed "that every Minister within the bounds, annually lay before the Synod the Statistics of his Congregation, stating the number of families contributing and non-contributing—the number of Communicants added and dismissed—the amount of stipend promised and paid—the number of families added and left—as far as known, the state and condition, temporal and spiritual, of the Congregation, and that such Statistics be first annually submitted to the different Kirk Sessions, before presentation to the Court."

Resolved that Mr. Burnet's name be added to the Committee on Statistics.

The following committee was appointed to confer with the committee of the sister Synod in the matter of the proposed Young Ladies' Seminary, viz:—Messrs. Burnet, (Convener) Murray, Dunn, and McMillan.

Rev. Dr. Paterson, being invited by the Moderator, addressed the Court giving information regarding the several widows' and orphans' funds.

The following Committee was appointed to prepare the minutes of the Synod for publication. viz:—The Clerk, Rev's. R. Burnet, and J. W. Fraser.

NEXT MEETING OF SYNOD.

It was moved and seconded, that next meeting take place in St. George's Church, R. John, on the last Tuesday of June, 1882, at 7.30, P. M.

It was moved in amendment, and seconded, that next meeting take place in St. Andrew's Church, Pictou, on the last Tuesday of June, 1882, at 7.30 P. M.

The vote being taken, the amendment was carried by a majority of one.

VOTE OF THANKS.

On motion, a hearty and unanimous vote of thanks was passed to the Minister and members of St. Andrew's Church, N. Glasgow, for their hospitality and attention to the comfort of the members of Synod.

The Moderator then declared the business of this session to be concluded, and in the name of Lord Jesus Christ, the alone King and head of the Church, appointed the next Synod to meet in St. Andrews'

Church, Pictou, on the last Tuesday of June, 1882, at 7.30 P. M., of which public intimation was given, and this Session was closed with praise and the benediction.

R. McCUNN,
Synod Clerk.

COPY LETTER.

REV. R. McCUNN, CONVENER HOME MISSION BOARD TO REV. DR. GRAY, CONVENER, GENERAL ASSEMBLY'S COLONIAL COMMITTEE.

The Manse, River John,
10th March, 1881.

REV. AND DEAR SIR:—I am instructed by the Home Mission Board of the Synod of the Maritime Provinces in connection with the Church of Scotland to write to you as Convener of the General Assembly's Colonial Committee, to desire you to have the goodness to place before the Committee the statement I am now to make.

I can state, in a very few sentences the substance of what I have to say.

The committee is probably aware, in some measure, of the embarrassed position in which we have been placed on account of the reduction last year of their grant in aid of stipends. We are well assured that the reduction was made, not willingly, but of necessity.

Our chief cause of concern is, lest, in the present state of your funds, any further reduction should be necessitated. We have reasonable ground, however, for expecting that the same grant be voted this year as last, and accordingly that is the request that I am authorized very earnestly to place before you, and I am asked very urgently to plead that if at all possible it may be granted.

Last year's reduction caused a considerable reduction of the stipends of our four supplemented ministers, and any further curtailment would probably lead to the withdrawal of most of them from our field. One writes a few days ago: "I very much fear I shall be obliged to demit my charge on the ground of inadequate support."

It seems a pity that anything should occur to hamper us, or hinder our progress, especially at the present time, when we have attained the very best position we have ever reached in Pictou County. We have now eleven settled ministers, while the single vacant charge, W. B., E. River, has called the Rev. P. Melville, M. A., on whose settlement we shall have reached for the first time in our history the happy condition of having twelve settled ministers, and not a single vacant charge. All that is wanted to ensure the continuance this state of things, is the committee's grant for another year or two, when our own supplementing fund will be operation.

When it is remembered that there is not another locality in any colony of the Empire with so compact an ecclesiastical organization in connection with the Church of Scotland, we feel assured that the Committee will, if at all within their power grant a request so exceptional in its urgency.

I enclose a concise statement, reprinted from the RECORD, from the pen of the Rev. R. Burnet of Pictou, describing the progress made, during twenty years, by one of the four supplemented charges. Unquestionably to the fostering care of your committee this congregation owes its very existence, and it is hoped that another year or two would place it beyond the necessity of help.

Every one acquainted with our agricultural districts in Nova Scotia knows that our people, though staunch and steadfast adherents of the Church of Scotland, are slow to move in matters financial, and we have to be content with very moderate improvement in this direction.

The four charges requiring aid are situated in rural districts, with the exception of part of Rev. Mr. McKichans' which now embraces the Vale Colliery, and in consequence of this extension the congregation may soon become self-sustaining.

The Board will consider it a very great favor if you can possibly let us have a reply to this our application, say by the end of April, our semi-annual

meeting being held on the 1st Thursday of May.

I have the honor to remain
Your Obedient Servant,
ROBT. McCUNN,
Convener H. M. Board.

G. A. COLONIAL MISSION,
22, Queen Street, Edinburgh.
20th April, 1881.

REV. AND DEAR SIR:—Your letter of the 10th ult. to the Convener, anent a grant from the funds of the Colonial Committee towards the fund of your Synod for supplementing the stipends of the ministers of some of her charges, was submitted to a meeting of Committee which has just broken up. The Convener who was obliged to leave at once has asked me to intimate to you before I leave the office the decision of the Committee, so that you may know it with the least possible delay.

It was felt and acknowledged that the claim put forward by you on behalf of the Synod was a strong one. Nevertheless the Committee were constrained by the state of their finances to still further reduce their contribution to your Synod fund. They have voted to it this year, one-half of the sum given last year, or £66.2, and this I hope to remit to you shortly. The banks are closed, else I would have sent it to-day. It is my painful duty further to inform you that this must be regarded by your Synod as the last contribution which can be made from the Colonial Committee's funds to your supplementing fund.

This finding was adopted with the deepest regret and reluctance, but the circumstances in which the Committee are placed compel them to practise the most rigid economy, and to retrench on every hand.

I am, Rev. and Dear Sir,
Yours faithfully,
GEO. B. WILSON.

REV. R. McCUNN, ETC.

SYNODICAL COMMITTEES.

I. HOME MISSION BOARD.

Rev. R. McCunn, Convener, Rev. Messrs. Burnet, Murray, Dunn, Fitz-

patrick, with Representative Elders of Pictou, New Glasgow and Earltown, and Rev. A. J. McKiehan Secretary.

II. FOREIGN MISSION BOARD.

Rev. W. McMillan, Convener, Rev. Chas. Dunn, with Elders of Pictou and E. B., East River.

III. STATISTICS

Rev. Geo. Murray, Convener, Rev. Messrs. Burnet and McKenzie, with Elder of Saltsprings.

IV. WIDOW'S AND ORPHAN'S FUND.

Rev. R. Burnet, Convener, Rev. Messrs. Dunn, McMillan, and McCunn, with Elders of New Glasgow and River John.

V. SYNOD FUND.

Rev. Geo. Murray, Convener, Rev. Chas. Dunn, and Elder of New Glasgow.

VI. MONTHLY RECORD.

Rev. J. W. Fraser, Convener, Rev. Messrs. Dunn, McMillan, and McCunn.

VII. YOUNG LADIES' SEMINARY.

Rev. R. Burnet, Convener, Rev. Messrs. Dunn, McMillan, and Murray.

VIII. COMMISSION OF SYNOD.

The Moderator and Clerk, Rev. Messrs Murray, and McKiehan, with Elders of W. B. East River and New Glasgow, (to meet in St. Andrews' Church, New Glasgow on first Wednesday of August at 9 a. m.

NOTE.—When a new Representative Elder is chosen, and his name placed on the Presbytery roll, he also takes the place of his predecessor on any Synodical Committee.

ROBT. McCUNN
Synod Clerk.

STATISTICS.

The Synod, at their meeting in New Glasgow, last month, made a new departure, in the matter of statistics. Few subjects of discussion are more important to the welfare of the church than the procuring of reliable statistical information. Few more necessary. Indeed, the welfare of almost all ecclesiastical bodies, much depends on the proper

organization of their statistical committees. This statement is singularly verified in the successful development of the Methodist Church. What careful attention they give to statistical information, and what an engine for good, they make it. Of course, there are many agencies at work, which account for the remarkable progress of the Methodist Body, but of them all, it may be questioned, if any one has more to do with their development than the statistical intelligence received, recorded, and acted on, from every congregation. The Synod have very wisely entered on a new phase of effort in demanding from every minister correct statistics in reference to himself, and congregation.

In the printed minutes we notice an important oversight in regard to the minister himself. An item, that ought not to be overlooked, is the number of pastoral visits the minister pays to his people. In some churches, the minimum number of daily and weekly visits is definitely fixed. There is more of this than meets the view at the first blush of the matter. A servant of God, who conscientiously visits his people on settled plan has an immense advantage over another, who does similar work, by fits and starts, and at distant intervals. The good accomplished is incredible by systematic visitation—so many a day, so many a week, is after all the true plan. Let this item be added to the list of printed requirements, and the list is nearly complete. No li the advantage is to accrue to the church from the presentation and discussion of the statistical returns. It not unfrequently happens that sharp corners arise between members of the congregation, and the minister, just from the want of a knowledge of each others doings. Where matters affecting the interests of the congregation are steadily under view, blunders are remedied, careless and indifferent ones are spurred up to better deeds, grumblers are reconciled, when burdens are lightened by mutual help and counsel, and last, not least, the mirror of comparison is held up for mutual admiration and encouragement. To again notice a custom of the Methodist church productive of immense benefit, which is often altogether overlooked and unheed-

ed by our Presbyterian church and people, is one calling for immediate adoption we refer to that of printing the name of every contributor to their funds. It is a commendable custom, tho' apparently opposed to the Scripture doctrine, that one is not to let his left hand know what the right hand doeth. We are aware of the benefits accruing to the Methodist church from such publication. Every penny should be acknowledged. It is a mistake to omit mention of the smallest contribution. It may really be the largest. The master's commendation must not be overlooked. "She hath given more than they all." Let the church at large know what the individual congregations are doing, what personal efforts and sacrifices are being made, and instinctively the good and do likewise arises in every rightly constituted and well informed mind. Imitation has much to do with church effort. In fact, with spiritual development in the life and condition of the individual believer. In the past, the efforts of our Church have been largely congregational. Everybody has done that which was pleasing in their own eyes. Let us endeavour to please one and therunto edification. We augur that the statistics of the individual congregations, when printed, will impart a new life to those members that have the ability of adding to the spiritual and temporal development of their individual congregations, and yet are doing so little to further the Master's cause, crown, and covenant. The very mention of the number added to the communion roll,—the families reclaimed to well doing,—the amount of contributions to church and other objects,—the yearly increase of interest and effort,—the very mention of non-success, and failure—cannot fail but to benefit every congregation within the bounds. There is a wide field for effort here, and we rest satisfied that, if undertaken in the spirit that ought to actuate every adherent and member of our church,—with the purpose and endeavour to advance the Master's cause, and the good of souls, good must necessarily follow from this new ecclesiastical departure of our Synod.

PIC-NIC. FISHER'S GRANT.

Lately the number of Pic-nics has been legion. Here and there and everywhere, they have been cropping up. Our own neighborhood has had a prolific crop. Gairloch, however, has as yet carried off the palm for successful effort. The Congregation there deserves the highest commendation. They have effectually helped themselves.

On the 20th inst., Fisher's Grant followed in the wake of more pretentious doings and came off scarcely second best. The place and time were all that could be desired. No place for pic-nicking could be more pleasantly situated. The hill chosen for holding the assemblage was on one of the rounded knolls on Mr. John Foster's farm, kindly given for the occasion. Art aided nature in assuming her loveliest charms,—a row of evergreens completely encircled the spot, and no little labour was bestowed in gracefully adorning the entrance.

The ladies belonging to the congregation excelled each other, and where all did so well, it would be invidious to particularize any.

It only remains to be added that the day was all that could be desired, beautiful weather put everybody in good humour, and all seemed to enjoy a happy day's outing.

The net proceeds were over \$200, and the whole receipts were considerably over \$300.

The people of Fisher's Grant are to be congratulated. The success attending the Pic-nic almost ensures the speedy finishing of their Church building. People who help themselves deserve the help of others. One thing must be justly said of the members of the Fisher's Grant Congregation, that they carry through perseveringly, and generally successfully, any matter they take in hand. Should they, in future, undertake another Pic-nic, we trust that the generous patronage of outsiders will again encourage them in their every church effort.

THE DOOR BARRED.

"Behold! I stand at the door and knock; if any man hear My voice and open the door, I will come in to him, and sup with him, and he with Me."—REV. iii. 20.

A woman in Glasgow got into difficulties. Her rent was due, but she had no money for the landlord, and she knew very well that he would turn her out if she did not satisfy his claim. In despair she knew not what to do. A Christian man heard of her distress, and came to her door with money to help her. He knocked, but, although he thought he could hear some one inside, yet the door was not opened. He knocked again, but still there was no response. The third time he knocked, but that door still remained locked and barred against him!

Some time after he met this woman in the streets, and told her how he had gone to her house to pay her rent, but could not get in. "Oh, sir!" she exclaimed, "was that you? Why, I thought it was the landlord, and I was afraid to open the door!"

Dear friends! Christ is knocking at the door of your heart. He has knocked many times already, and now He knocks again by this message. He is your best Friend, although, like that woman, perhaps, you think He comes with the stern voice of justice to demand from you the payment of your great sin-debt. If so, you are sadly mistaken. He comes, not to demand, but to give! "The gift of God is eternal life." He knows you can never pay the great debt you owe to God. He knows that if that debt is not paid by you, you are forever lost! He loves you, though He hates your sins; and, in order that you might be saved, He laid down His life a sacrifice for the guilty. And now, he comes! bringing the gift of salvation to the door of your hearts. Will you receive the gift?

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