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VOL. XXII.

NO. IX.

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

September,



1876.

PICTOU, N. S.,

PRINTED AT THE "COLONIAL STANDARD" OFFICE,

1876.

**VISIT OF THE REV. GAVIN
LANG.**

During the past month we have been favored with a visit from this Rev. gentleman. On Sabbath, 13th August, Mr. Lang officiated at the opening of one of Mr. Goodwill's new Churches on the Island, and on the following Sabbath at River John. His services were much appreciated and enjoyed. At a large meeting in the Kirk at River John on the Monday evening, Mr. Lang gave a stirring and eloquent address on "Evangelistic work in Montreal." In his introductory remarks he briefly alluded to the position of the congregations in Pictou who stood aloof from the Union. No one could more thoroughly sympathize with them than he did. Every one had his preference for a particular Church, and he was not ashamed to say that his unmistakable preference was for the old Church of Scotland.

PRINCE EDWARD ISLAND.

A very interesting event took place during last month on P. E. Island. On the 13th August, a new Church in connection with the Church of Scotland, was opened on the New Glasgow Road, near Wheatley River, when services were held. The morning service was conducted by the Rev. Gavin Lang, of St. Andrew's Church, Montreal, who happened to be staying at the Seaside Hotel, North Rustico. In the afternoon the Rev. John Goodwill, Minister of the Church, preached; and in the evening a third service was held, at which

the Rev. Dr. Isaac Murray officiated. The Church, which is a beautiful and substantial building, was crowded on the important occasion, and deep interest was manifested by all present. We believe that this is one of twenty-five preaching stations under the charge of Rev. Mr. Goodwill, all of which retain their connection with the Church of Scotland. Several of these stations are regular churches, and it is much to be desired that these should be represented in some Church Court, from whose members occasional services and constant sympathy might be extended. Could it not be mutually arranged that Mr. Goodwill join the Presbytery of Pictou, and perhaps through the Colonial Committee of the Church of Scotland another Gaelic or English speaking Minister might be got to help that clergyman in his arduous and devoted labours? As it is, he is ministering to more people than the whole Church of England in the Island, and to not many fewer than are to be found in the congregations of the Presbyterian Church in Canada—each of these communions having upwards of a score of ministers. It may be mentioned in this notice, that on the afternoon of the same day on which the New Glasgow Road Church was opened, the Rev. Gavin Lang of Montreal, preached at Brackley Point to a large and attentive congregation, and during his stay in the Island has conducted service each Sunday at Seaside Hotel. It is evident that a little organization would make the Church of Scotland one of the strongest Churches in P. E. I. Personally the Rev. John Goodwill is universally beloved, and, in him, our Church is powerfully and worthily represented, in that one of the Lower Provinces.

THE MONTHLY RECORD

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK, AND ADJOINING PROVINCES.

VOL. XXII.

SEPTEMBER, 1876.

NO. IX.

'IF I FORGET THEE, O JERUSALEM! LET MY RIGHT HAND FORGET ITS CUNNING.' Ps. 137. 4, 5.

CHRISTIAN MANLINESS.

(EXTRACT FROM SERMON BY PRINCIPAL
CAIRD.)

IN many passages of the New Testament, and especially in those parts of it which contain the record of our Lord's teaching, the character of childhood is represented as typical of the true Christian spirit, and its distinctive qualities and virtues are described as those which in mature life we should strive to retain or reproduce. "Except be converted and become as little children, ye shall not enter into the kingdom of heaven." "Whosoever shall humble himself as this little child, the same is greatest in the kingdom of heaven." "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven." "I thank thee, O Father, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes;"—The idea common to these and similar passages is, simply, that the noblest nature is that which is most childlike; that the highest saintliness is his who, amidst the exigencies and temptations of riper years, preserves in its freshness and simplicity the spirit of a little child.

Nor is it difficult to see what the particular qualities are which lend moral attractiveness to childhood, and which constitute the child-life the type of Christian goodness. There is, for instance, that which strikes us most obviously, its purity and innocence, the unstained freshness of a nature over which the shadow of evil has not yet crept, the mind that is yet a stranger to guilty knowledge and dwells as in a sanctuary which no unhalloved step has ever crossed, the soft impressible heart which custom and selfish passion have not yet begun to harden, the conscience yet untroubled by any recollection of bygone sins. There is, again, the sweet joyfulness and contentedness of childhood, its capacity of finding delight in simple pleasures,

and extracting materials of unbounded happiness, in absolute independence of any stimulus of excited passion, from the commonest scenes and objects and the simple routine of daily life. There is, once more, the absolute resignation and unquestioning trust in a love and care that fence it round as an atmosphere, the instinctive docility and reverence for an authority in which power is blended with sweetness, and severity itself takes the guise of love; there is the guileless unsuspectingness, the readiness to believe in human truth and goodness, the utter absence of cynicism or scepticism, the confidence in humanity which has not been sapped by worldly wisdom or rudely uprooted by the experience of ingratitude and falsehood. And, to name no other quality, there is that which suffuses and lends a double charm to all the other elements of the typical beauty of childhood—viz., that it is a beauty which, at first at least, and until sophisticating influences have all too soon begun to mar it, is absolutely free from self-consciousness;—that, with so much to attract, childhood is ignorant of the admiration it wins;—that, transparent and open to its inmost depths, no undercurrent of self-reference can be detected in its actions; and that in its artless looks and words and in the simple gracefulness of its unrestrained movements, it recks as little of what men will think or say as a flower of the eye that gazes on its loveliness, or the summer brook of the ear that listens to its song.

It is true, indeed, that in what I have now said, I have been depicting rather the ideal of childhood than the aspect which it actually or invariably presents. All children are not good. The child is father to the man; and the seeds of manhood's vices, of vanity, selfishness, willfulness, greediness, impudence, may soon be detected even in the most carefully tended soil. And the soil is not always carefully or wisely tended. There are, unfortunately, too man

homes in which the character of the child is but a miniature reflection of the vices of the parent,—in which parental indulgence and folly have done their best to spoil the natural graces of childhood,—and the result you witness is perhaps the unlovely spectacle, instead of childish sweetness, of childish sullenness and intractableness, of coarse manners, evil tempers, and rude ungente ways; or, if not these, perhaps that other and scarcely less offensive product of parental imbecility and vanity, what is called a *precocious* child. What, however, these exceptional cases mean is no more than this; that all children are not childlike. There is an ideal of this, as of other stages of human life, to which individual examples may or may not attain; though, as a rule, inasmuch as the causes of failure are here less numerous and less common, children do in general more nearly approximate to it than other ages to their peculiar standard. And it is this ideal to which our Lord's teaching refers when he makes childhood the representative of the Christian or saintly character, and to which also, on its negative side, reference is made in the words of the text, "In malice be ye children."

But whilst we are thus exhorted to become as little children, it is obvious that this precept has its limits. It is only a certain range of virtues which the childlike character embraces, and a character made up of these alone would be one-sided and weak, because lacking some of the noblest ingredients of goodness. Guilelessness, docility, submissiveness, affectionateness, delicacy of feeling, quickly moved susceptibilities, reverence for superior minds, emotional piety,—these and the like qualities it might possess. But there are other and at least equally noble and necessary qualities,—such as fortitude, self-reliance, love of freedom, love of truth and justice and righteousness, unbending integrity, sternness against evil, hatred of oppression and wrong,—which such an ideal does not comprehend. However attractive and engaging, the character that excludes these must lack breadth and power. It is well to be gentle and docile and pure; but he who would be a man, and not a milkop, must strive also to be strong and brave and true.

Moreover, it is to be considered that not only does the child-like type of character lack some of the most essential elements of the goodness of manhood, but even some of those which it contains, and which constitute a great part of its charm, will not bear translation into the life of riper years. Beautiful in childhood as are its fair rounded face and simple artless ways, they would be as little beautiful in manhood as that same fair face if placed on a man's shoulders, or those playful gambols and pretty lispings words in the bearing and speech of a grown-up man or woman. And the reason is,

that the life of childhood is necessarily something shallower and more superficial than the life of manhood. The former is the life of nature, of spontaneity and instinct. The reflective, critical, ratiocinative side of man's being is yet dormant in it; and its virtue and goodness are the mere expression of amiable instincts that effloresce without effort and without thought. Its innocence is not only attained without conscious aim, but it is greatly due to the ignorance of evil and the absence or careful exclusion of temptation. But the life of manhood is the life, not of nature, but of spirit. With the awakening of the powers of intelligence and the stirring of the deeper passions in the breast, comes the inevitable knowledge of evil,—in one view a downward step, but in another an almost incalculable advance. A step downwards, because it bears us for ever away from that fair Paradise of innocence, glowing with the flush of morning, and lovely with the bloom and fragrance of unconscious virtue, and because it introduces conflict,—the strife of duty with appetite, of reason with impulse and authority, of the finite with the infinite side of man's nature, where formerly all was calmness and rest. But it is also a step in advance, for it opens up the possibility of a life nobler and grander than the guarded safety and negative innocence of the past, the life of truth that has been wrought out by the struggle with error, of good that has been attained by the conquest of evil,—these li of Christian manhood, of nature quickened, glorified, transfigured by thought.

TESTIMONIALS IN FAVOR OF

REV. PATRICK GORDON, ORDAINED MISSIONARY MINISTER OF FORT-WILLIAM.

From the REV. JAMES GRANT, Minister of Kirkmichael.

Having intimately known Mr. Patrick Gordon, Preacher of the Gospel Tomintoul, from his infancy, I can bear ample testimony to his character and disposition. He is a young man of modest and unassuming manners, and of a warm and affectionate disposition. His moral character has always been irreproachable, and his walk and conversation circumspect. In his religious views he is orthodox and evangelical,

and as a preacher, is highly acceptable. He frequently officiated in my pulpit, both in the English and Gaelic languages, with great satisfaction to my people and myself; and I have no hesitation in expressing my confident hope that he will prove a faithful and diligent Minister of the Gospel in any Highland or Lowland Parish where Providence may order his lot.

Given at the Manse of Kirkmichael, in the Presbytery of Abernethy, the 26th day of February, 1853 years, by

(Signed) JAMES GRANT,
Minister of Kirkmichael.

From the REV. F. W. GRANT, Knockando.

Manse of Knockando, 1st March, 1853.

I have much pleasure in bearing my testimony in favour of the Rev. Patrick Gordon, Licentiate of the Presbytery of Abernethy, whom I have known for nearly three years.

He preached here last summer with acceptance. His statement of Gospel truth is clear, simple, and correct; his manners gentle, and his conduct unimpeachable. In short, I believe, from what I have seen and heard of Mr. Gordon, that he will prove a faithful workman, and one exhibiting, in his daily walk, a living epistle of the truth, seen and read of those among whom he may be called to labour.

(Signed) FRANCIS W. GRANT,
Minister.

From the REV. PATRICK GRANT, Tenantry,
Perthshire.

These certify that the bearer, the Rev. P. Gordon, has been an intimate acquaintance of mine from his boyhood; that, though deprived at an early age of the superintendance of an earthly father, and left with the care of a widowed mother, and numerous family, who mainly depended for support on his exertions, he has uniformly conducted himself with exemplary prudence and propriety, and maintained a character high-

ly by coming his views towards the sacred office of the ministry.

That he has preached with much acceptance in English and Gaelic to my people on more occasions than one, on which I had the pleasure of being present; that, judging from the earnestness of his piety; from the solemnity of his manner and from the thoroughly evangelical tone of his discourses, I have no hesitation in expressing the confident hope that, with the guidance and blessing of the Almighty Spirit, he will prove an acceptable and successful labourer in whatever part of the vineyard the Lord may see fit to cast his lot.

Given at the Manse of Tenantry, this 7th day of March, 1853, by

(Signed) PATRICK GRANT,
Minister.

From the REV. JAMES GRANT, Cromdale.

I have much pleasure in stating that I have been intimately acquainted with Mr. Patrick Gordon, Preacher of the Gospel, from his earliest years, and that I have uniformly entertained a very favourable opinion of his principles and conduct.

Whilst on probationary trials before the Presbytery of Abernethy, it is but justice to say that he acquitted himself in a highly creditable manner. Since he became a Preacher he officiated in this as well as in most of the neighbouring parishes, with great credit to himself and satisfaction to his hearers.

His views of divine truth are evangelical, and his manner of delivery modest and unpretending. In short, I have no hesitation in recommending Mr. Gordon as a young man likely to prove in all respects, a faithful and efficient Minister of the Gospel of Christ.

(Signed) JAMES GRANT,
15th March, 1853. Minister of Cromdale.

From the REV. J. STEWART, Abernethy.

I hereby certify that Mr. Patrick Gordon, Preacher of the Gospel, Tom-

intoul, officiatea in my pulpit during the course of the last Summer, and, as I understand, with much acceptability to the congregation.

I may take this opportunity of further certifying that Mr. Gordon is very well known to me, and that I consider him a young man of most excellent principles, both moral and religious, and who, I have every reason to think, will devote himself with all earnestness to the work of the ministry of the Gospel.

(Signed) J. STEWART.

From the REV. ARCHD. CLERK, Minister of Kilmallie.

The Rev. Patrick Gordon has officiated for nearly two years as Missionary Minister of Fort-William in the parish of Kilmallie.

His preaching is scriptural and earnest his conduct has been uniformly most excellent and exemplary, affording the best evidence that those principles which he strives to impress on others influence his own heart and his own life. I state not merely my own belief, but the belief of all who are acquainted with Mr. Gordon when I express the conviction that he will prove a most conscientious, laborious and excellent parish minister, wherever his lot may be cast.

Certified at the Manse of Kilmallie, this 6th day of May, 1856, by

(Signed) ARCHD. CLERK,
Minister.

REPORT OF REV. R. McCUNN,

DELEGATE TO SCOTLAND.

SUBMITTED TO THE PRESBYTERY OF
PICTOU AUGUST 30.

In fulfilment of the Commission entrusted to me I proceeded to Scotland by the R. M. S. "Austrian," leaving Halifax on Tuesday, 18th April, and arriving in Liverpool at noon on Friday 28th. On the first Sabbath of May, at

the request of Mr. Muir, I conducted service in the Parish Church of Dalmeny, and in the evening addressed the Prayer Meeting. On Monday 15th May, having intimation from the Convener, of a meeting of the Colonial Committee to be held at 22 Queen St. Edinburgh, I attended there, and found Revds. Dr. Jenkins and G. M. Grant also present. Each of the delegates was invited to make any statement he desired to the Committee. Mr. Grant in his statement commented with great severity on the action of the Committee in making such favorable grants to the Pictou Presbytery, and deprecated the liberality of the Committee as unwise and having an injurious tendency. In what particular way the injury was to be done, whether by raising the clergy to a position of extreme wealth that would be dangerous to their morals, or by interfering with the success of plans for Union on the East River, was not precisely indicated. He likewise complained that the disposal of the grant had not been entrusted to him as Convener of the Home Mission Board. I took occasion to explain to the Committee the unreasonableness of Mr. Grant's statements, and at the same time to say that if the majority manifested any hostility of this sort to the Presbytery of Pictou, the prospect of completing the Union, as far as Pictou was concerned, would be indefinitely postponed.

On Thursday the 18th, I again proceeded to Edinburgh, and was present at the opening of the General Assembly. On the following day, in the afternoon the Assembly called for the report of the Committee on Colonial Missions. After the reading of the report Mr. Muir introduced the Delegates. All the Delegates were very warmly received, and their addresses were listened to with evident interest. The deliverance of the Assembly was as follows:

The General Assembly [approve

of the report, renew the declaration of unabated interest in all that concerns the spiritual welfare of Scottish Presbyterians throughout the colonies, and, in particular, encourage the committee to follow up the advantageous opening in Fiji, and approve of the provisional arrangement for the supply of the Mauritius; the Assembly cordially welcome the deputies from Australia and Canada, thank them for the interesting information they have imparted and the assurance they have given of the continued respect and affection for the Church of Scotland entertained by the brethren in those colonies, and in return reaffirm their resolution to cultivate friendly relations and co-operate with the Presbyterian Churches in these as in all other colonies who are willing to work with them; the Assembly have heard with interest that the union of Presbyterians in Canada has at length taken place, the terms on which this union has been effected having been brought under consideration of last Assembly, and that Assembly having declared that there was nothing in those terms to prevent the Assembly from wishing God-speed in their future labours to brethren who proposed to accept union on that basis, or from co-operating with them in any way that might be found possible in the new state of things; the Assembly resolve to record and convey to the brethren in the United Church of the Dominion an expression of their earnest prayer that God may be pleased to hallow and bless the union, and make it a means of promoting peace as well as all the other interests of religion; the Assembly at the same time regret to learn that the threatened division in the Canadian Synod, of which intimation was given to last Assembly, has to some extent become a reality; as to different views of duty in regard to accepting or rejecting the union, the Assembly, like all former Assemblies, express no opin-

ion, but being persuaded that those brethren who have declined to enter the United Church, not less than those who have accepted the union, have acted under a strict sense of duty, the Assembly assure them of their continued regard and desire for their prosperity and usefulness; and while the Assembly will not cease to pray and use such means as may be within their power, and entreat their brethren in Canada to unite in the same prayer and efforts, that all heats may be allayed, and any remaining division may be healed, they will cordially continue to co-operate in any possible way with both parties in promoting the religious interests of their colonial brethren; the Assembly having learned from the deputies that an impression exists in Canada that the Church of Scotland regards the action of these connected with her in Canada in forming the union now consummated as an indication of disloyalty to the parent Church, assure the deputies that they entertain no such idea, but, on the contrary, give full credit to the representations they have received from the brethren on that subject.

I may state that the closing sentence was evidently introduced after a good deal of pressure brought to bear upon the framer of the deliverance by Mr. Grant and Dr. Jenkins. As Mr. Muir was willing to accept the proposed deliverance, it was allowed to become the finding of the House. I should add, however, that one or two members of Assembly who ventured to hint that the minority should be discountenanced instead of encouraged, were very promptly put down, and made to feel that the Assembly would entertain no such proposal, but was desirous to recognize and retain under its special care any ministers and congregations who chose, and as long as they chose. to remain in connection with the Church of Scotland, and the understanding of the Assembly clearly was that such ministers and

congregations had undoubtedly a relation to the Mother Church, which those who had entered the Union could no longer claim.

During my stay in Scotland, I took every opportunity of making enquiries regarding Gaelic ministers for our field, but was met with the universal reply 'almost impossible'—not enough Gaelic ministers for the Home Churches. I corresponded with the Rev. P. Gordon, Duncansburgh, who seems disposed to cast in his lot with us, on condition that some congregation here would give him a call on the strength of the Testimonials which he has forwarded by me.

I lost no opportunity, moreover, of conversing with ministers of our Church and placing in as favorable a light as possible the position of the minority, and to a very large number I sent copies of our "April" RECORD.

I may add that at Dalmeny, at Abercorn and on several occasions in Greenock I had opportunities of addressing large audiences on the subject of "Evangelistic work" and the progress of the Gospel in Nova Scotia.

I cannot close without referring to the warm welcome I received at the Manse of Dalmeny and at the Manse of Abercorn. The kindness shewn to me by Mr. Muir, as Convener of the Colonial Committee, I trust I am not wrong in regarding as intended to mark his deep interest in the church here, of which I was honoured to be the representative. Mr. Playfair, likewise, naturally takes a more than usual amount of interest in our Presbytery, and looks back with great delight to his visit last summer. To myself, personally, the Sabbaths I spent in these parishes were very delightful.

Respectfully submitted,

ROBERT McCUNN.

Meetings of Pictou Presbytery

MINUTES OF THE PRESBYTERY OF PICTOU.

ST. ANDREW'S CHURCH

Pictou, 30th Aug. 1876.

The usual quarterly meeting of the Presbytery of Pictou was held here this day—Rev. W. McMillan, Moderator, with whom were present Rev. Messrs Herdman, Coull, Stewart, Fraser, Dunn, Mackichan and McCunn, Ministers, and Duncan McMillan, Duncan Matheson, Henry Munro, Alex. Fraser, Alex. Baillie, Hector McKenzie and John McKenzie, Elders. A commission from St. Andrew's Church, in favor of the first mentioned elder was read and sustained; in the case of the others the formal commissions were not forthcoming, but were ordered to be produced at next meeting, and in the meantime their names were included in the sederunt. The Rev. D. McKay, of Stoer, Scotland, was also present, and the following Catechists, viz., Messrs. Charles McEchern, Jas. Fitzpatrick and W. C. Herdman. Representatives likewise appeared from the vacant congregations of Gairloch, Saltsprings and Earltown. The minutes of previous meetings were read and sustained. It was moved, seconded and agreed to that the Rev. Geo. Coull, Minister of New Glasgow, be appointed Moderator for the current year, and he being present took the chair accordingly. A vote of thanks was conveyed to Mr. McMillan, for the excellent manner in which he had filled the chair during the past year.

The Clerk introduced to the Court the Rev. D. McKay, and read a Presbyterial Certificate in his favor from the Presbytery of Dornoch. Mr. McKay was warmly welcomed by the

Moderator, and invited to sit and deliberate.

Mr. McCunn read the report of his Mission to Scotland, as Delegate from this Presbytery to the General Assembly of the Church of Scotland, which is as follows: (See page 127.)

It was moved, seconded and agreed to that the Delegate had, on the whole, performed the duties assigned to him faithfully and well, and that the sum of \$180.00 be granted to defray expenses, being the bare outlay incurred in the journey.

Mr. Duncan McKenzie, L'Archeveque, Cape Breton, intimated, by letter, his intention of applying to this Presbytery for examination, previous to entering the Theological Hall, and a committee consisting of Messrs. Herdman, Coull and Fraser, was appointed to conduct the examination when he shall come forward.

It was agreed to give orders to draw for the several sums due to them to Messrs McEchern, Fitzpatrick and Herdman, Catechists. Also to give cards of transfer to Messrs Fitzpatrick and Herdman, who proceed to Princeton and propose placing themselves under the care of an American Presbytery.

There was laid on the table and read by the Clerk, a call from the congregation of Gairloch in favor of Rev. D. McKay, guaranteeing an annual stipend of \$800.00, with the understanding that a house and glebe would also be provided. The call was sustained, and the congregation of Gairloch commended for their prompt action in the matter. There was also read a request from Earltown desiring that Mr. McKay might have an opportunity of preaching at the Falls and at W. B. R. John. The Rev. Mr. McKay, having had the call placed in his hands, desired that, in the circumstances, a delay of a month might be granted; it was, therefore agreed to allow the call to lie on the table till an

adjourned meeting to be held in this place on Wednesday 27th September at 12 a. m.

Members reported that they had fulfilled their appointments for the past quarter.

The following appointments were then made for the current quarter.

Rev. Mr. McKay Sab., 3rd Sept Falls.
 " " 10th " Gairloch.
 " " 17th " W. B. R. J
 " " 24th " Saltsprings.

Rev. Messrs Fraser and Stewart were appointed a deputation to Cape Breton for Sabbath 17th Sept. Mr. Fraser to proceed also to Loch Lomond for Sabbath 24th. Mr. McEchern to preach on the latter day at Cape John.

Mr. W. Herdman read report of his labours as Catechist for two months in Cape Breton. Mr. MacKichan gave notice of motion *in*ent change of place of meeting.

The following were appointed a committee on Financial matters and on correspondence with the Colon'l Committee, viz., Messrs Fraser, Coull and the Clerk

The next regular quarterly meeting was appointed to be held here on the last Wednesday of November, at 11 a. m., and this sederunt was closed with the Benediction.

ROBERT MCCUNN,
 Pres. Clerk

We publish for the sake of our Gaelic vacant congregations, the testimonials in favor of Rev. Patrick Gordon, of Fort William, simply to give an opportunity, in case they are very anxious to secure a Gaelic Minister. We do not even know that Mr. Gordon would, for certain, accept a call, but at all events his attention has been directed to our field, and he seems disposed to entertain any proposals that may be made to him on the subject.

The Monthly Record.

SEPTEMBER, 1876.

One would have thought that for the first year or two, at least, all our Ministers and Elders who seemed so anxious for Union, judging by their speeches and their votes, would count no labor irksome that would help in carrying on the work of the new Church. But how many attended the General Assembly at Toronto? Mr. Grant, Mr. Anderson, Mr. Melville and one or two others are the only representatives. The list of the Absentees is large. Messrs. Wilson, of Chatham, McRae, of St. John, Duncan, of Ch'town, McLean, of Belfast, McMillan, of Truro, Murray, of Wallace, Sutherland, of Pugwash, are all conspicuous by their absence.

Still more significant is the fact that one after another of the former Ministers of the Church of Scotland, after being a year in the United Church seem willing to leave it again. Rev. John Campbell seemed, by his vote, to be in favor of Union, but now by his *action* in accepting a charge in Scotland, he plainly makes it appear, what we were inclined to think all the time, that he prefers the Church of Scotland for all that.

Rev. R. J. Cameron, of St. John, is precisely in the same position. Really, brethren, it won't do for any more of you to leave in the meantime, though rumor has it, that the exodus is not over yet.

WE have lost all faith in the periodical professions, made by certain parties, of their reluctance to draw on the Colonial Committee. It has been made abundantly evident, over and over again, that those who make such professions are perfectly willing to draw as largely as they can for *their own purposes*. The late Convener of the Home Mission

Board made loud professions, that the sum drawn from the Committee was becoming smaller year after year, and it was repeatedly declared to be a *shame* for such congregations as McLennan's Mountain, Wallace &c., to be dependent on the Home Church. The supplemented minister was continually made to feel uncomfortable, and it is a fact which those who know the circumstances best can fully corroborate, that one of the very best ministers we ever had, Rev. J. Anderson of Wallace, was simply driven from our field, because he was perpetually annoyed by such remarks. Every one knows that he was as contented and happy and useful in Wallace as any minister could possibly be, and no man could be more warmly attached to the Church of Scotland. It is our deliberate conviction that if the grants had come all along direct from the Colonial Committee, who always give "liberally, and upraising not," instead of through the late Home Mission Board, Mr. Anderson would have been both in Wallace and in the Presbytery of Pictou to this day. No one objects to the endowment of a Professor's chair, and the training of a native ministry for future years, but we have to provide for the present as well as the future, and it is surely carrying too far that wisdom, of which some people are supposed to possess so large a share, to neglect the living present, in providing for the distant future. While it is certainly the prerogative of the Church of Scotland's Colonial Committee, to promote the interests of Scottish Presbyterians abroad, there cannot be a doubt that the intention is to give a very decided preference to those who are in connection with the Church of Scotland, and as the Presbytery of Pictou now comprises the chief portion of those who retain and rejoice in this connection, it follows that it is the most legitimate object to which the funds can be allocated, to give liberal grants for the support of ordinances within its bounds.

HOPEWELL.—Rev. Mr. Galbraith and Mrs. Galbraith have been enjoying a fortnight's furlough among their old friends at Bathurst, N. B. They were expected to return in the S. S. "Miramichi" on Saturday last.

On account of the communion in connection with Rev. Mr. Stirling's congregation at Saltsprings on Sabbath 24th inst., Rev. Mr. McKay will preach at Gairloch on that day, instead of at Saltsprings.

PICTOU ISLAND.—Mr. G. L. Gordon, Catechist, has laboured for three months in this interesting field, which is under the care of the Pictou Kirk Session. The people have done their part well, and have paid towards the support of the Catechist with great liberality.

STELLARTON.—During the summer the church here has been put in excellent order. With new shingles outside and new carpeting inside we have no doubt the congregation will be both comfortable and quiet. They have also placed a new clock in the front gallery.

Our good friend, Mr. Charles McEchern, who has done excellent service in supplying vacancies during the summer months, leaves for Edinburgh next month. He fully intends returning to Nova Scotia next summer, when we hope to welcome him as an ordained minister.

A very noticeable feature in all the churches in Scotland is the fact that after the blessing is pronounced the congregation resume their seats, and sit in perfect stillness and silence for a few seconds, instead of rushing out with unbecoming haste. We earnestly commend this mild innovation to all our ministers and congregations.

We publish on our first page, an extract from one of Principal Caird's University Sermons. We had the pleasure of listening to the Rev. gentleman during our visit to Scotland. He is the most eloquent preacher of the present day in Scotland. The sermon from which we make the extract is a noble production.

EAST RIVER.—We are glad to learn that matters are prosperous in connection with St. Paul's Church. Active preparations are being made for the building of the Manse. Our esteemed young friend at Stellarton, kinsman of Mr. James Cumming, Elder, collected \$100 towards the Manse Fund. We fear the venerable elder will not approve of the enthusiasm of his nephew and namesake.

GAIRLOCH.—The congregation of this place are actively engaged in negotiations for the purchase of a Manse and Glebe, in the hope that on the 27th inst., Mr. McKay will accept the call to be their pastor. We have every reason to believe that it is likely they will not be disappointed. At all events they deserve to be successful.

Three more ministers have left the Free Church; and joined the Establishment. They are all in the Presbytery of Glasgow. The *Edinburgh Scotsman* complains that the newspapers will find it a very serious matter to chronicle all the conversions, if they continue at the same rate. They propose to have a separate part of the paper for the purpose. After the list of "Births, Deaths and Marriages" we may expect to find a heading "Secessions from the Free Church." The fact cannot be concealed that the Free Church is in a very unsatisfactory position at the present time. Their experience ought to be enough to satisfy others that union negotiations form a somewhat difficult branch of Ecclesiastical business.

BARNEY'S RIVER.—It is pleasing to note indications, on the part of our ministers that, instead of becoming dissatisfied with the country, they have thoughts of making it their home, and do not intend to be migrating from place to place. In this connection we note with pleasure that the Rev. Mr. Mackichan is having erected for himself a comfortable house at Barney's River, which it is expected will be ready before the cold weather comes.

What news from the old country? is a question we are frequently asked of late. For one thing, our friends will be pleased to learn, that the Church that is making most progress at the present time is the old Church of Scotland. For instance in the one Presbytery of Greenock, the number of Parishes has increased by *nine* during the last twenty years, and several of these have been endowed within the last few years. All over the land churches are being erected and parishes endowed. It does seem a pity to break our connection with the Old Church, just when she is in her best days.

SALTSPRINGS.—During the past month or two this congregation has been pretty well supplied, considering that it is a vacant congregation. They have had the services of catechists, ordained ministers, and Doctors of Divinity, for all which they are no doubt thankful. Professor Pollok has been kindly conducting service, not only here, but in many of our other churches. It ought to be mentioned that the people of Salt-springs have done themselves credit by

the kind manner, in which they gave to the Rev. Mr. McKay the use of their excellent manse. Mr. McKay speaks in the highest terms of their considerate conduct, and is much cheered by their kindness.

PICTOU.—A sad event happened on the evening of the 15th inst. Mr. John Murray, for many years night-watchman at Pictou Landing, accidentally fell over the wharf, while in the discharge of his duties. No one saw the accident, and attention was first drawn by the strange behaviour of Mr. Murray's dog. The body was recovered during the night. Mr. Jack had the sad duty of breaking the tidings to the widow, and during the night Rev. Mr. Herdman also went to the home of the bereaved family. The funeral on Monday afternoon was very largely attended. Mr. Murray was 72 years of age.

RIVER JOHN.—Arrangements have been made for the delivery of a short series of Lectures on Scripture characters by different ministers. They will be delivered mostly on the Friday evenings, at 7 o'clock in the Kirk. Rev. Mr. Herdman will lecture on the character of Daniel. Rev. Mr. McKay (of Stoer) on Enoch. Rev. Mr. Dunn on Elisha. The dates of these, and of the others will be duly announced. They will, no doubt, prove both interesting and very instructive to all the congregation, and to any from other congregations who may attend, as they are cordially invited to do. We recommend all who can to attend the whole series.

To the Editor of the Monthly Record.

Sir,—Will you kindly allow me a little space for a few remarks upon an article which appeared in the RECORD of July, headed 'The Macdonnell Case.'

The article alluded to has, I fear, proved both a 'stumbling block' and a 'rock of offence' to many of the staunchest supporters of the Church of Scotland, within the bounds of Pictou Presbytery—the former from the manner in which it appears, the latter from the matter it contains.

'The Macdonnell case' having been presented to the readers of the RECORD in the form of an original article, without any qualifying statement as to the sentiments contained therein being endorsed or not by the Editor, I believe that many of those to whom I refer who are not experts in literary criticism, have overlooked the slight internal evidence it contains of its being merely extracted from some other paper, and that therefore the then acting Editor, whether he held them or not, can in nowise be considered responsible for the opinions it contains.

With regard to the more important subject—the opinions embodied in the article—although I feel that it is great presumption in so feeble a person as myself, to dare to join issue with a Goliath of the press of some city of either of the greater provinces, from a paper of one of which I believe the 'case' to have been taken, yet knowing that in the struggle of right against might, truth against error the battle is not always to the strong, I venture to do so.

The writer of the 'case' evidently considers himself a perfect master of that literary 'fence', which at no time very ingenious, is often very convenient to men in his position, as it helps them, whilst making a great display, to hold their own *with* all sides. In this instance I think both churches have good reason to exclaim, 'save us from such

friends.' He is a blunt, honest friend this, for sooth, to both parties and consequently privileged to tell them in turn disagreeable truths as he supposes. The first of these to which he treats the Established Church is that at the disruption she lost, 'as a rule' the men who were 'most in earnest.' This is surely a sufficiently nauseous draught, but then the child may be coaxed to swallow it, for is it not a nice tempting spoonful of sugar to take *after it*, to know that these men were more severe in their views of Church doctrine and Church discipline than is compatible with the existence of a *liberal Church*, which may even look forward to a glorious future in which she 'may get along' without any other than the Congregationalist's formulated system of theology, the Bible. Far be it from me to deny that at the disruption many, very many noble and earnest men left the Church of Scotland, and deeply too did she feel their loss, but that, 'as a rule,' the men who remained were both able for and earnest in their work, I need only point this arbiter Ecclesiarum to results, unless, indeed, he is utterly ignorant of what he presumes to write upon, or belongs to some ornithological species allied to Coleridge's owlet atheism which

"Hoots at the glorious sun in heaven
Crying out, 'where is it?'"

as to another of those '*diries* in which he seems as strong as all the Churches combined are in '*doxies*' I should like to learn the curious mental process by which one arrives at the conclusion that a Church not alone recognized by the State as it is *organically* constituted, but actually forming part of the body politic can have less power to enforce the observance of her Standards than a mere voluntary Association. I am loth to think that the writer in his allusion to this subject would insinuate that the Church of Scotland is becoming so faithless that she will not enforce her author-

ity against recusants, for fear of their swelling the ranks of those who have begun to cry out for disestablishment—such an insinuation should be regarded by all candid men as infinitely more dishonorable in the author of it than dishonoring to the Church of Scotland. In regard to the doctrine of eternal punishment we are told that 'the Bible seems to speak plainly enough.' It is a great pity that this theologian's writing does not conform more to the Scriptural injunction of the 'yea, yea and nay, nay,' for had he only omitted that convenient little word *seems* our unsettled minds would have been forever quieted in respect of this momentous question. As it is he has left us in the dark as to whether Mr. Macdonnell has or has not by the expression of his doubts discarded the authority, even of the Congregationalists' formulated system of theology—the Bible. But in addition to this, the magnificent compliment paid to the Old Kirk when he states that the matter would most likely never have reached the Presbytery, much less the Synod would have been perfect and her character as a *liberal Church* established beyond all question. For my own part and I feel sure it is the opinion of all her real friends who have remained true to the remnant, representing the Church of Scotland in these Provinces, I am perfectly satisfied that the matter *would have come before the Presbytery*, but I can scarcely think, nor do I, for one, see that there would have been occasion for it, that, considering the acknowledgement and concession made by Mr. Macdonnell, there would have been such a stormy discussion over it as there has been in the Assembly of the United Church. In short, Mr. Editor, the whole article quoted in the RECORD with all its padding of threadbare expressions and phrases, is simply one of the poorest specimens of that twaddle which some-

*times from pressure of time will find its way into even ably conducted papers.

I had intended with the above to dismiss the subject, but, if you do not think it encroaching too much upon your space, I should like in conclusion to make one or two remarks upon the 'Case' from my own point of view.

Mr. Macdonnell stated before the Assembly that at one time he had no difficulty about the ordinarily understood view of the Church as to the eternity of future punishment, but that he was not now exactly in that position. He certainly, he says, does not reject the teaching of the Church, but so long as he entertains doubts, difficulties and perplexities, he cannot say simply and without explanation "I am here." If asked whether he believed the teaching of the Confession of Faith, to be founded on and agreeable to the word of God he could say, that he did. Again his final statement is this, 'notwithstanding difficulties which I have regarding the eternity of future punishment, I continue my adhesion to the doctrine as implied in my assent to the Confession of Faith formerly given,' and he further tells us in his speech that he believes the teaching of the Confession of Faith, to be founded on and agreeable to the word of God, and that when he falls back upon Scripture it is because he finds precisely the same difficulty which he has in regard to the use of certain words in the Scriptures, when the words are quoted in the Confession of Faith. Now, Mr. Editor, to my mind it seems difficult to conceive of a more submissive and loyal adherence to the Standards of his Church than is indicated by this language. Here we have the case of a man of intellect—an aroused, earnest, anxious inquiring mind—almost overwhelmed with those difficulties and perplexities which must ever I believe, more or less, trouble the highest finite capacity, when it attempts to fathom the

more mysterious designs of infinite Wisdom, yet willing to bow to the authority of his Church and to accept its teaching upon a most vital doctrine as emanating from a degree of enlightenment by the Holy Spirit, which has not been vouchsafed to himself individually. I am very far indeed, from approving of Mr. Macdonnell's promulgating his doubts and difficulties in his public ministrations, but I readily believe that in the Old Kirk he would have found so much of that charity, which covereth a multitude of sins as would have been satisfied with visiting this indiscretion, with at most a reprimand and an injunction to abstain from such action in future. For my own part I trust I may say that since there has been union between these brethren I feel nothing but good will towards their Church, yet I do think it would have been none the less to the glory of God, and for the harmony and consolidation of that Church if the milder counsels proposed had prevailed in regard to a brother wandering in doubt and perplexity.

I am, Mr. Editor,
Yours, &c.
LAYMAN.

To the Editor of the Record.

DEAR SIR,—At the end of May I was appointed by the Presbytery to labour as a Catechist for two months at Newton, River Inhabitants, and Black River, Cape Breton, I must speak in the highest terms of the kindness shown me, for I was favourably received and hospitably entertained everywhere. I commenced my work on June 11th, at River Inhabitants, making Black River my next station and Newton my last. Thus three Sabbaths were spent at River Inhabitants and three at Black River. The audiences at River Inhabitants were retty large and very attentive. The

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zeal of Mr. McLauchlan, Elder, deserves to be mentioned, for he is resolved to have a new tent for the summer Sacramental occasion. At *Black River, on the whole* the attendance was not so good. The two congregations at this place will probably unite in soon erecting a suitable fence around the burying-ground. At Newton I was prepared to officiate, but as at this season the people had difficulty in procuring a suitable house, none was provided. At this place I delivered but one address, and that was on a Sunday evening in the church of the Rev. Mr. Forbes, and on his invitation. One Sabbath was devoted to River Dennis. Sunday services were also given to Grandance, Kempt Road, and West Bay, and fifty-three families in their houses in the different localities were visited. The total number of occasions on which I officiated was sixteen; and I trust that if not from these, from the family visiting at least, by the blessing of God, some permanent good may have resulted.

W. C. HERDMAN.

ACKNOWLEDGMENTS.

For Presbytery Clerk's Fee

McLennan's Mt. Kirk Session,	\$4 00
Stellarton and Westville,	4 00

CASH RECEIVED FOR RECORD.

D. McDougall, Loch Side, C. B.	\$3 00
Rev. Mr. McKichan,	10 00
Sam'l Fraser, Bridgeville, E. R.	1 50
Ken. McKenzie, W. B. R. John,	6 00

JAMES HISLOP.

Sept. 19, 1876.

Expenses of Delegate to Scotland.

Stellarton and Westville per Rev. Mr. Dunn,	\$20.00.
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HOME MISSION.

Rec'd from Earltown.	\$8 00
“ Hopewell, W. L. E. R.	18 00
“ Saltsprings,	132 00
“ Newton, Cape Breton,	2 50
“ St. Phillip's, Westville,	22 00
“ Stellarton,	15-22
“ West Branch, R. John,	60 00

JAMES HISLOP,

Sept. 19, 1876.

S. S. LESSONS.

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

LESSON XII. SEPTEMBER 17, 1876.

A GODLY LIFE. ECCLESIASTES [2: 1-14

(D. C. 977.)

1 Remember, etc. Youth is not only the season of enjoyment, but of religion cheerfulness and joy are to be cherished, the pleasures of life are to be enjoyed, sorrow and pain are to be banished, but the whole conduct in reference to these things is to be regulated by the remembrance of the Creator, (1) of the intimate relation in which the creature stands to him, (2) of the blessings which he has received from him, (3) of the duties which he owes to him, and (4) of the judgment appointed by him, into which he is to be brought.

2. When the preacher speaks of “the sun, the light, the moon, and the stars being darkened,” he probably means this as a general and introductory statement of the pains and miseries of age.

3. The general representation is that of the decay of a house, or rather of a household establishment.

4. Doors shut. It seems best to understand this of the lips, which are elsewhere called doors in the Scripture. The meaning is that the old man seldom opens his mouth to eat or speak.

5. The verse which describes the aged man as “afraid of that which is high, and his fears shall be in the way,” applies clearly to the difficulty which he experiences in making any ascents, as well as to the timidity which the consciousness of his infirm condition compels him to exhibit when he walks abroad into the public ways, which is particularly the case in the narrow streets of the East, where the comparative security of raised footpaths is not afforded.

6. Silver cord, etc. The “silver cord” is supposed to denote that resplendent white cord (the spinal marrow) which passes through the entire length of the backbone, and which, medical writers inform us, is much liable to be relaxed and weakened in old age, or a part thereof altogether broken in its functions, producing those paralytic affections, the tremors and debilities to which the aged are particularly liable.

7. So death resolves us into our first principles. Man is a ray of heaven united with a clod of earth.

8. The idea denoted by this frequent word is transitoriness, swift passing away, rather than nothingness.

9, 10. The most probable view is that verses 9 and 10 are an inserted prose note by some other hand, intended to call special attention to the weighty concluding words that follow from the original author.

11. They are of use as goads to excite to duty, and as nails to fix and render constant such as are desultory.

12. My son is equivalent to “my scholar.” The design of this sentiment seems to be satisfied with a few good books of the wise, rather than to perplex themselves with reading many books or making new ones.

13. The meaning may be thus expressed: My discourse have come to an end. I have nothing more to say except this, the most important thing which can be said: Fear God etc.

The root of religion is the fear of God.
The rule of religion is the law of God.

LESSON I. OCTOBER 1, 1876.

STEPHEN'S DEFENCE. ACTS 7. 1-19.

(A. D. 33.)

1. The high-priest, as president of the council and chief magistrate of the nation, interrogates the prisoner, Are these things so? namely, those alleged by his accusers.

2. Men, brethren. The literal meaning of the Greek is, Ye men, who are my brethren and fathers.

3. Get thee out, etc. His countrymen and his kindred were idolaters. (Josh. 24: 2.)

5. And he gave to him during his life no inheritance in it, no actual possession, but a promise only that his posterity should occupy it at some future period.

6. Four hundred years, in agreement with Gen. 15: 13; but there and here a round number, since in Ex. 12: 40 “the sojourning of Israel who dwelt in Egypt” is said to be four hundred and thirty years.