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VOLUME XXVI.

NUMBER III.

THE
MONTHLY RECORD,

—OF THE—

CHURCH OF SCOTLAND,

—IN—

NOVASCOTIA, NEW BRUNSWICK

—AND—

ADJOINING PROVINCES.

MARCH,



1880.

PICTOU, N. S.

PRINTED AT "THE COLONIAL STANDARD" OFFICE,

1880.

NEW GLASGOW AUXILIARY OF THE
BRITISH AND FOREIGN BIBLE
SOCIETY.

SUNDAY SCHOOL SOIREE OF ST
ANDREW'S CHURCH, NEW
GLASGOW.

The annual meeting of the New Glasgow Auxiliary of the British and Foreign Bible Society was held in James Church on the 23rd Inst., J. W. Carmichael, Esq., in the chair. Rev. Mr. McCurdy, Secy., submitted an interesting report. Rev. Messrs. Sinclair and Murray addressed the meeting on behalf of the Society.

The collection made amounted to upwards of 140 Dollars.

Probably most of the readers of the RECORD are already aware that the Society is strictly non-sectarian—its sole aim is to send the Bible to those who are still ignorant of the glad tidings of a free salvation—of the life and immortality brought to light in the Gospel.

Through the efforts of this Society the Scriptures or parts of them have already been translated into upwards of 200 languages and sent to those for whom they were published. What Christian is there, who would not willingly contribute to uphold and extend so blessed a work?

This Society gives to all who desire and pray for the extension and triumph of Christ's Kingdom an opportunity of aiding in the salvation of mankind. All cannot do so by personal service, but they can by giving of their means.

Several districts in Pictou County which used to take an interest in this noble work, have not contributed recently.

It ought not to be so. The aim of the society—its glorious record in the past—the divine work in which it is engaged ought to call forth liberal aid and active sympathy from those who are blessed with the glorious Gospel of the Lord our God.

The New Glasgow branch will endeavour by visitation and correspondence to create a wider interest in the British and Foreign Bible Society. May the Lord prosper their efforts.

A short notice of the Annual Soiree of St. Andrew's Sabbath School, New Glasgow being asked for, although late, I now have much pleasure in sending the following account.

Not only is the Soiree eagerly looked forward to by the Sunday School Scholars, but by the congregation. Parents as well as children are invited, and the crowded hall shows that the invitation meets with a hearty response.

It is looked upon as one of the events of the year in New Glasgow, and quite a number of the young from the sister congregations are present.

The difficulty is to get a hall large enough to accommodate all who seek admission.

The pastor taking the chair, a Sacred Hymn was sung, prayer offered up by Rev. Mr. McCurdy, after which tea was served.

Then the evening's entertainment began consisting of addresses, vocal and instrumental music.

Rev. Mr. Dunn in an excellent speech showed what good might result from one or more scholarships in connection with the congregation.

The Rev. Dr. Patterson gave an address full of wise counsel. His utterances always show a well cultivated mind and wise reflections.

How is it that so talented a servant of God has been allowed to retire at comparatively an early age from active duty.

Any congregation would be highly favored in having for a pastor one so able to instruct.

A. Bell, Esq., M. P. P., who is fast gaining distinction as a public speaker, highly delighted the meeting with a clever speech.

The musical part of the programme was well sustained.

Those who ought to know say that the Soiree was fully equal to those of former years, which is to pronounce it a success.

THE MONTHLY RECORD,

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK AND ADJOINING PROVINCES.

VOLUME XXVI.

MARCH, 1880.

NUMBER III.

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

With St. Paul at the Cross.

BY THE REV. S. A. TIPPLE.

"That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conform unto his death.—PHIL. III. 10.

This was once the earnest aspiration of a great man—to become conformed to the death of Him who perished by crucifixion on Calvary. St. Paul had learnt not only to love Christ with passionate fervour, but to look up to Him also with intense admiration and reverence, as the realisation of all perfection. His career seemed to him immeasurably the noblest the world had ever witnessed, and to grow like Him, to follow in His track, was the ruling idea, the dominant ambition of the apostle's breast. Here he expresses his strong desire to be made "conformable unto His death."

Now what did he mean by that? On the first blush we might suppose that he was yearning to die as He died, to be permitted to drink the same cup given Him to drink upon the cross—the cup of martyrdom for the truth and kingdom of God. The writings of St. Paul clearly evince that there were senses in which he felt the Redeemer's death to be wholly unique and inimitable, a thing by itself,

not to be repeated. But whatever it was to his view, in respect of which it could not be emulated, in respect of which no repetition of it by mortal man was possible, it was, anyhow, the immolation of one who suffered voluntarily in the cause of rightness and for the sake of eternal realities; and since the apostle had been brought to covet resemblance to the Lord Jesus in all His approachable features and aspects, we might imagine that the text was the utterance of his wish to die, like Him, a martyr's death.

But such a wish would not be necessarily excellent or praiseworthy. Men are often found wishing to copy some grand deed or conduct of which they have heard, without the slightest real sympathy with the motives and sentiments of the actor, without the slightest real participation in the spirit that swayed and animated him. There was a certain *eclat* about it, it created a sensation, it stirred a tumult of applause, and they would fain enjoy that; or they truly feel how dignified and fine it was, and they would fain stand clothed in such dignity and exhibit such fineness; it would gratify them amazingly to play so brilliant or so generous a part. They read, for instance, of one who, in devotion to his sense of right and duty, remained at his post reck-

less of danger and deaf to entreaties to save himself, until the destruction which he saw threatening him, and stood resolutely facing with folded arms and head erect, overtook him there; or of one who, labouring long and arduously in the midst of daily peril to accomplish some great good for others, sank down at last exhausted and quietly expired, just as he had completed his gracious task, and while those whom he had forgotten himself to serve were crowding to bless him. They read and think, how delightful to die thus, or thus; even so could we choose, would we die. But what sympathy have they either with the profound conscientiousness that inspired in the former case, or with the warm and deep philanthropy in the latter? None at all! They perceive with a thrill of emotion the beauty of the two sacrifices, and envy the glory of them; but of the serious faithfulness, or of the tender and loving soul out of which they grew, there is scarcely a throb in their bosom. It would not be in them to copy, should they ever have the chance, much as they would like it for the felt grandeur of it. When, however, St. Paul craved to die the same death as Christ died it was from inward assimilation to and fellowship with Christ, in His whole spirit and behaviour.

But, then, do you not see that such assimilation and fellowship would have kept him inevitably from any craving of the kind, since Christ's crucifixion was owing to His spirit of re-ignation and willingness to be or do, to receive or suffer whatever fidelity to the interests of His kingdom might involve? and in proportion, therefore, as the apostle partook of this spirit, he would not *choose* his lot; upon no one way of making exit from the world would he set his heart.

With the true martyr spirit in him, his only thought would be, let my end be that by which the truth shall best be served, whether it be through slow wasting sickness upon a bed, or through sharp

agony amidst scorn and contempt upon a gibbet. It is not for me to wish aught for myself; all I care to wish is that under whatever circumstances of living or dying God may be glorified in me. Being what he was, it could not be St. Paul's desire here that he should suffer in the same manner as his Lord. He may seem to you, then, to be desiring that his death should resemble Christ's in the moral temper which it exemplified, in the grace and sweetness with which it was borne; that however it might be appointed to him to pass away, by casualty or old age, by lingering illness or the headsman's stroke, he might be able to display similar fortitude and patience, similar concern for others, similar self-possession, and charity, and trust in the Almighty Father.

Now, it is a worthy aspiration to wish to die nobly as to wish to bear or do anything nobly, yet there is no reason why we should be specially anxious about the spirit and the state of mind in which we depart hence. My spirit and state of mind in the act of dying is no more important than my spirit and state of mind at any other instant, in any other scene or situation. I do not care to be holier then, than I care to be to-day at dinner-time or to-morrow in attending to my business; and as a noble soul may occasionally trip and stumble in living, losing for awhile calmness, loyalty, or rest in God, yet in nowise to make shipwreck of himself, but soon to recover and rise again, so may he in drawing near to the end; and so it often has been, the weakest and worst of him showing itself in the crisis of death, nothing becoming him less than his expression on going out of the world.

We need not be particularly solicitous to quit life worthily. Our particular solicitude should be to behave worthily and to grow worthier in life, from day to day. And the yearning of the apostle here, was not that he might die courage-

ously or piously like Christ; for he does not say, you will observe, that my death may be conformed to His, but that I myself may be conformed thereto, that, not hereafter in my closing hours, but now and always I, Paul, may be assimilated to His dying, or rather be assimilating, since it is of a process, a continually progressive process, that he speaks; the whole passage reading, "that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, while I am being made conformable to His death." This was his earnest longing, that he the man might be acquiring daily more and more resemblance to the Christ in His death: "See Him dying," he says, "look at the grace and sweetness of it; that is what I want to be daily attaining to."

But now it might be said, when he aspires thus, as he appears to do, to become, not at some juncture, but habitually what his Lord was once in His final moments, does he not seem to be setting himself to achieve more than the Master achieved, and to be aiming at a higher degree of perfection? He would fain be as good and grand from morning unto eventide through all his years, as Christ was seen to be at a single point in His history, in Gethsemane and on the Cross. But it is one thing to be brave and brilliant for a little while in dying, and quite another thing to be a hero all your life long—that is transcendently the greater and more difficult of the two. Men have often acted or endured sublimely on special occasions, in temporary, trying surroundings, who have failed sadly at ordinary times, whose spirit and temper then has been far inferior. Nobly as they have behaved now and again under the pressure and excitement of passing solemn circumstances, there has been much in their behaviour amidst the petty circumstances of common days that was anything but noble. To be continually as we are at intervals would be to be perfect indeed; but that we cannot manage.

Some people are more charming and beautiful in dying than they ever were in living. Have you not witnessed the meek patience, the devout resignation, the gentleness, the reverence, the love to which they have been chastened and refined, after protracted illness, and just before the end arrived? If they could but have lived so!

Many a man in former generations has borne himself divinely at the martyr's stake, who was often considerably less than divine at the family hearth. For a few hours he was superb, as they threatened and tortured him, as he stood before his ruthless judges, and went from them through the crowd to his fiery doom; but he had not been always thus. Ah! how frequently had he been testy and irritable in little things, low-thoughted and worldly-minded in the customary routine, doubting and desponding in quiet paths,—he who was now so patient, and spiritual, so dauntless and believing. Many that are first shall be last, and the last first. There are those who seem to us the greatest, because we have seen them great at grave and critical periods; but there are those who, although they have never been seen shining magnificently in a transient, terrible darkness, are yet greater than they, because they have borne and acted amid the commonplace with constant greatness of spirit from year to year. That is the difficult, that the supreme thing to do.

When, then, fixing upon the death of Christ, the apostle cries, "Let me learn to live like that," is it not as if he were reaching after something loftier than his Lord? But his Lord—was He greater at the close than He had been from the beginning? Did He mount up in the last dread scene to an altitude above His usual self? No! however it may be with us, He was never inferior or less, at ordinary times, than He was found to be at extraordinary. There were no fluctuations or vicissitudes of quality in Him no alternations of majesty and meanness

of constancy and fickleness ; He was one sustained, unflinching harmony, an instrument never out of tune. He had been all along precisely the same brave, faithful, tender, patient, self-sacrificing soul that He showed Himself to be upon the cross. The spirit of His death was just the spirit of His life ; He died just as He had lived. Hence, in aspiring to be made conformable to His death, St. Paul has fastened upon what He was in dying, and has chosen to set that before him, not as being the best and noblest expression he could find in Him, but as representing concisely and vividly the entire, the habitual man, as displaying most succinctly and impressively all that He was and always had been. There, to his view, shone the very Christ gathered and concentrated to a bright blaze.

Thus, in saying " Let me be conformable to His death," the actual meaning would be, let me be conformable to *Him*, to that continuous spirit, to those continuous sympathies and aims of His which, in His death, I see so intensely expressed, so gloriously epitomized. The death of the Lord Jesus stood with St. Paul, as with other New Testament writers, for the whole life of holy and loving self-sacrifice that culminated there ; which is the explanation doubtless of their perpetual reference and recurrence to it. In it they saw framed and projected the whole reality of their Saviour ; it presented Him to them in a brief and brilliant summary. Upon the black background of Gethsemane and Calvary, with what peculiar clearness and distinctness came out each charm that characterized Him ! This was the great crisis, these the circumstances that caused Him to appear, that showed fervently and to the full what He was. He had not changed, had not become other and better than His former self ; but here you have Him most strikingly and profoundly revealed.

And what was the Christ-glory that blazed out, especially, in the Christ dying, and toward which the apostle craved to

be sublimed ?

There was the wonted calmness, self-possession, and dignity, more conspicuous than ever in the hour of arrest and in the judgment hall ; the wonted meek patience and fortitude under the trial of the scourge and the cruel taunts of the multitude, the wonted compassion and infinite consideration for others, more conspicuous than ever in the healing of the high-priest's servant, in the tender commending of His mother to the care of St. John, in the prayer for the blinded and ruthless mob, in the quick response to the appeal of the crucified robber, and in the words which, with the cross upon His shoulders, He stopped to speak to the crowd of women who followed Him bewailing and lamenting, " Daughters of Jerusalem, weep not for me, but weep for your children ! " There was the wonted resignation and surrender of Himself, to perform the Father's work and fulfil the Father's Will, more conspicuous than ever in the ejaculation, " Thinkest thou that I could not ask and have granted me twelve legions of angels ? but thus it must be ; " and, again, in Gethsemane's sob, " Not my will, but thine, be done." And the wonted trust and confidence in the Almighty, more conspicuous than ever in the cries, " My God, why hast Thou forsaken me ? " " Father, into Thy hands I commit my spirit." But all these things were comprehended in what may be termed the spirit of holy and loving self-sacrifice that ruled His life ; in other words, the abiding readiness to risk and suffer to the utmost in obeying God and serving man. *That was Christ.* He recognised His work, the work which the Father had given Him to do, and He must needs prosecute it at all cost, however dreadful. He panted to help and bless men, and He must needs pour himself out for them to the last drop. He foresaw that faithfulness and love were involving him in peril, were leading him to destruction ; yet He went resolutely on, and here He is at length in

is death, accepting and enduring the destruction, rather than swerve an iota from the line of right, or cease for a moment from seeking humanity's highest good. "Now," says St. Paul, "my ambition is to be like that; I would fain die as He did in His life and death, bearing and bearing the worst for conscience and duty's sake. I would fain die myself, to my own ease, and comfort, and gain, for charity's sake, as He did in His life of labour and burden, and in His death of sacrifice for us. I would be consecrated after the model of Him, to righteousness and love." And, according to the measure in which we aim and aspire thus to be conformed to the death of Christ, we approach the idea of manhood. This is the all of Christianity, which is the perfection of manliness.

Well! are we, who profess and call ourselves Christians, who pray and pray to be assimilated to the image of the Lord Jesus—are we aiming and aspiring thus, at home and abroad, in society and in the family—to be surrendered always, at whatever expense to ourselves, to the sense of duty and the claims of love, to be ready always to lose everything, to go to ruin, if it must be, sooner than to do wrong, and to forget self when others need to be thought of and cared for? Do alone are we Christ's; "for if any man have not His spirit he is none of His;" and if you be reaching after and attaining to this, it matters not so much that you believe or disbelieve. Only depend upon it, that the more truly and heartily you can believe in the God and the invisible secrets of Christ's revealing, the more will you be strengthened and inspired to do it, which is what constitutes Him the Redeemer, the Saviour. And let none of us think that we must look out for a greater field, a nobler scope and opportunity in order to do it. Attempt it as you stand, in the calling wherein you are called, in your existing relations and circumstances, in your

household, in your business. There is room for it in every lot.

"And sweet the bliss of souls serene,
When they have sworn and steadfast mean,
Counting the cost, in all to copy
Their God, in all themselves deny.
Oh could we learn that sacrifice,
What lights would all around us rise!
How would our hearts with wisdom talk
Along life's lushest, dearest walk."

THE CHURCH OF SCOTLAND AT HOME.

In the Home Record, Principal Tulloch issues an appeal on behalf of the Church in the Highlands—to supply during the summer and autumn months, preaching and other christian ordinances in remote districts—to assist aged and infirm ministers no longer able to preach themselves, and yet unable from their limited incomes or the poverty of their people to obtain the services of a stated assistant. During last year most valuable help has been afforded in this manner in the parishes of Kildalton in Islay, of Farr in Sutherlandshire, and Walls in Orkney. (2.) To assist in the repair of Parliamentary Churches and Manses. These churches and manses have no legal claim on the heritors, and consequently in some cases they have been scandalously neglected. The "committee on the Highlands" gave grants last year towards the repair of the following churches and manses in the Highlands—Kinloch—spelvie in Mull; Ullapol in Ross-shire; Waternish in Skye; and North Ronaldsay in Orkney.

There is also a great lack of Gaelic Students and preachers. Assistantships and missionary stations are often left vacant because no preachers can be got to supply them.

Another correspondent writes as follows: The difficulty of obtaining Gaelic-speaking ministers is now pretty generally recognized. The Royal Bounty and Highland committees cannot even now obtain the men they need as missionaries and assistants; and unless

a change occurs, it is quite possible that at no distant day Highland parishes may have to stand empty for want of ministers to fill their pulpits. This is a danger not peculiar to the Church of Scotland. It is also felt by the Free Church who however are taking very wise precautions to prevent such a result.

The Ladies Association of the Church of Scotland is—now that by the passing of the Education Act most of the schools supported by the association had to be given up—assisting young men in their education for the ministry. Thirty seven young men are thus receiving aid—and are eligible for a bursary of £18 a year on entering college.

An appeal is also made on behalf of the Fund for aged and infirm ministers. In no country are the clergy better treated than in Scotland.

LETTER FROM THE REV. R. H. ROBERTSON, ERROMANGA.—Mr. Robertson, has sent a long letter to the Rev. A. W. Herdman, late convener of the Foreign Mission Scheme of this Presbytery, giving a full and minute account of his arduous labours on the Island of Erromanga. Mr. Herdman forwarded the letter to us and we now publish the following extracts for the information of our readers.

“I wish to thank in a very special manner the Presbytery of Pictou for their most liberal grant of \$115.00, towards christianizing the heathen in my field. Will you convey my best thanks to the Presbytery and through the medium of your RECORD to the congregations included in said Presbytery for their acquiescence in the manner in which I expended the £27 sterling which they so generously sent me last year. (We believe Mr. R. bought a boat for mission purposes with the money. ED. RECORD) At our Synod which met on this island in June last I mentioned to the brethren that I had received this sum of \$115.00 from the Pictou (Kirk) Presbytery. The Synod recommended me to spend it on

Erromanga where there are still many heathen. I shall do so.

As to the very large share of the work that always falls to the Missionary himself (it matters not how many teachers he may have or who they are, or upon which island he may be stationed), for this large Island in the present stage of the work, I would have work for two bodies if I had so many and as the mind so depends upon the state of the body, I would require a frame of iron to stand the constant strain that is made upon the mind here. But the Lord has been strengthening me in body and mind, for his work here these seven years past. I suppose you will be surprised when I tell you that on these islands where Fever and Ague prevails to such a large extent, I have not had the slightest attack of it for more than five years, and only once in seven years, namely in April and May 1874, and further that I have never been laid up for a single hour since our arrival on this Island in June 1872 with the single exceptions stated above when I had fever.”

Referring to the prospect of the continuance of the grant from this church Mr. Robertson suggests that it be devoted to opening up a new island. “I think if I had a district on some entirely heathen island like Apia in the northern part of this group, to work with say half a dozen Erromangan young men as teachers, and if I could be with them myself four months in each year, that is four months during the sailing season of the “Day-spring,” or from July to November, that we could do a good deal towards opening up such an island to the gospel, that the entire change of scene and natives would give variety to the work, and thereby be beneficial to Mrs. Robertson and myself, and the work moreover not go back on our own Island in so short a space of time, and that the natives here being without us for four months at a time, would most likely appreciate our labors all the more when we should return to them.

We have much cause for gratitude to God for the measure of health He has granted to Mrs. Robertson, our three children and myself during the past summer and for His protective care over us, keeping us from all harms, and

blessing our feeble efforts in His cause on this Island that we are enabled to report as much, if not more, progress than during any previous year since our settlement. We have now two principal stations, one here at Dillon's Bay on the lee side of the Island and one in Cook's Bay on the windward side. We have 26 teachers (all Erromangans) settled in as many districts, and we have the hope at least of securing entirely new places for one or two more teachers before the close of this year. There are now 55 adult church members on the island and at our communion at this station, July (last month) 50 of these were present. Besides the church members there were 430 church going people present and many of them but a few years ago were deadly enemies. But the gospel brings peace and good will to mankind. We have now (but at a great deal of hard labor to the missionary and the natives), a large and very comfortable mission premises here in Dillon's Bay consisting of two wings containing seven large and three small rooms, besides the church (grass building) 40x28 ft., two small plastered buildings for our natives, a small plastered wash house and a store, or work shop, a fowl house and goat and cow house, made in the native way covered with reeds and grass, and a boathouse.

We are also looking forward with no small pleasure to the return from Sydney of the "Dayspring" with our new church (The Martyr's Memorial Church) frame on board. I shall not begin to put it up until mission vessel sails again for Sydney in December. I suspect it will give me a good deal of work, but as it will be all framed in Sydney it will be all plain sailing so to speak and be a beautiful job, because of what it is a memorial. At last communion I baptized seven adults (three males and four females) and restored two teachers (!) We also were called to notice the death of three teachers, including the high chief of Dillon's Bay, since last communion in September '78.

Self-sacrifice even when misdirected
is still self-sacrifice.

The Monthly Record.

MARCH, 1880.

ST. ANDREW'S CHURCH, PICTOU,
25th February, 1880.

The Synod of the Maritime Provinces, in connection with the Church of Scotland was convened here this day, in accordance with previous resolution. The Rev. W. McMillan was unanimously chosen Moderator, and constituted the Synod with prayer. It was moved by the Rev. Geo. Murray and seconded by Rev. Chas. Dunn that Mr. McCunn be appointed Synod Clerk.

The Moderator briefly thanked the Synod for the high honor conferred upon him.

The Synod Roll was then made up as follows:

1 PRESBYTERY OF PICTOU.

Congregations 1 St. Andrew's, Pictou, vacant, Elder W. Jack; 2 Saltsprings, J. Fitzpatrick, B. A., Elder Robert McLeod; 3 Rogers Hill and Cape John, J. W. Fraser, M. A., Elder John McKay; 4 Earltown, etc., D. McKenzie, M. A., Elder Jas. McKay; 5 River John, R. McCunn, M. A., Elder Jno. McKenzie.

2 PRESBYTERY OF EGERTON.

Congregations 1 St. Andrew's, New Glasgow, Geo. Murray, M. A., Elder D. McGregor; 2 Stellarton and Westville, Chas. Dunn, M. A., Elder D. Sutherland; 3 St. Paul's, East River, W. McMillan, Elder Samuel Fraser; 4 St. Columba's, W. B. E. R., vacant; 5 Barney's River, A. J. MacKichan, Elder John Campbell; 6 Sutherland's River and V. Colliery, vacant, Elder A. McBean; 7 McLennan's Mt. W. Stewart; 8 Gairloch, vacant, Elder Jas. McLeod.

The *Sederunt* consisted of the following Ministers and Elders, viz., Rev. Messrs. McMillan, Moderator, Fitzpatrick, Fraser, McKenzie, McCunn, Murray, Dunn, MacKichan and Stewart; Messrs. Jack, R. McLeod, Jas. McKay, J. McKenzie, D. Sutherland, S. Fraser and James McLeod, Elders.

The following Home Mission Board was appointed, viz.: Rev. Messrs. Mc-

Cunn, (Convener), Stewart, MacKichan and Fitzpatrick, and Messrs. Sutherland and McKenzie, Elders.

The committee on Foreign Missions was chosen as follows: Rev. Messrs. McMillan, (Convener), and Dunn, and Messrs. Jack and S. Fraser, Elders.

Committee on Statistics: Rev. Messrs. Murray, (Convener), and McKenzie, and Mr. R. McLeod, Elder.

Committee on Young Men's Scheme Rev. Messrs. Fitzpatrick, (Convener), Stewart and McMillan, and Mr. McGregor, Elder.

The annual collection for Foreign Missions was appointed to be made on Sabbath 28th March.

The collections for the Home Mission were appointed to be taken, by collecting cards before the 15th June.

Collection for Synod Fund on Sabbath 27th June.

Mr. Jas. Hislop, Pictou, Synod Treasurer.

The following committee was appointed to audit the accounts of the MONTHLY RECORD for 1879, viz: Messrs. Fraser, McMillan, Dunn and McCunn.

Synod adjourned to meet in St. Andrew's Church, Pictou, on Tuesday evening June 29th, at 7 p. m. The Moderator to conduct Divine Service.

Closed with the Benediction.

ROBERT McCUNN,
Pres. Clerk.

PRELBYTERY APPOINTMENTS—ST. ANDREW'S CHURCH, PICTOU:

28th March Mr. McCunn.

11th April Mr. Fraser.

25th " Mr. McCunn.

The ladies of St. Andrew's congregation New Glasgow, have presented the Rev. George Murray M. A. with a very handsome and costly pulpit robe.

We publish by request in this issue the greater portion of the letter to the Colonial committee, by a committee of Presbytery. It will be seen by it that the writers take strong ground in opposition to the views set forth in Mr. Spott's report.

In last issue the latter part of the acknowledgments of money received for the RECORD is for 1879, beginning at James McKay, Earltown.

LECTURES.—The lecture season is now in full blast. The Rev. George Murray lectured at Hopewell on British Columbia. Mr. Fitzpatrick lectured at Westville, and Mr. McCunn has provided a series of lectures for River John the last one having been delivered by Mr. Pitblado on Patriotism.

BARNEY'S RIVER.—In Dec'r last, nine loads of coal were presented by Sutherland's River people to their pastor, Rev. Mr. MacKichan. Each of these loads, with the exception of one, was drawn by a pair of good horses. A good beginning was made last year, and was followed up this winter. May the open-hearted be always surrounded with abundance.

At last meeting of the Pictou Presbytery held on the 25th ult., a call from St. Andrew's congregation, Pictou, with two hundred signatures attached, in favour of the Rev. Mr. Burnett of Hamilton Ont. was laid on the table. The call was sustained. The stipend promised is twelve hundred dollars and manse. Should Mr. Burnett accept the call a meeting of Presbytery will be held to arrange for his induction. The Presbytery adjourned to meet on the last Wednesday of May at Scotsburn.

MEETING OF PRESBYTERY OF EGERTON.

ST. ANDREW'S CHURCH,
New Glasgow, 3rd Feb'y, '80.

Which day and place the Presbytery of Egerton met and was constituted with prayer.

On motion the Rev. William McMillan was unanimously elected Moderator.

It was moved by Rev. George Murray, seconded by Rev. William Stewart, and unanimously agreed to that Rev. A. J.

Mackichan be appointed Clerk of Presbytery.

This being the first meeting of the presbytery of Egerton, it was deemed advisable to place on record the names of all the members. The roll having been called, the following members, answered to their names, viz.:—Rev. William McMillan, East Branch of E. R.; Rev. William Stewart, McLennan's Mountain; Rev. Charles Dunn, Stellan; Rev. Alex. J. MacKichan, Barney's River; Rev. George Murray, New Glasgow; Mr. Samuel Fraser, Elder, E. B. of E. R.; Mr. Daniel Sutherland, Elder, Stellan; Mr. Alex. McGregor, Elder, New Glasgow.

The following Elders though not present were found to be also members of court, viz.:—

Mr. Donald McPherson, McLennan's M.; Mr. John Campbell, Barney's River; Mr. Angus McBean, Vale Colliery; Mr. James McLeod, Gairloch; Mr. Robert Gordon, West Branch of E. R.

The Rev. Mr. Christie having reported himself at the Meeting of Presbytery at Pictou on 29th Nov'r last, and being also resent here to-day, it was resolved to give him some appointments.

The following appointments were made:

WEST BRANCH OF E. R.

22nd Feb'y—Mr. Christie.

14th March—Mr. Christie.

28th March—Mr. McMillan.

11th April—Mr. Christie.

25th April—Mr. Christie.

GAIRLOCH.

15th Feb'y—Mr. Christie.

A call with bond for \$700; was presented from Gairloch congregation in favour of Rev. Neil Brodie. After considerable discussion, it was unanimously resolved that the documents lie in the meantime on the table, and that a presbyterial visitation be held at Gairloch, on Tuesday, 17th Feb'y—Rev. Mr. McMillan to officiate at 11 o'clock.

The following committees were appointed, viz.:—

HOME MISSION COMMITTEE.

Rev. William Stewart, Conv.

Rev. George Murray;

Mr. Daniel Sutherland.

FOREIGN MISSION COMMITTEE.

Rev. William McMillan, Conv.

Rev. George Murray.

M. Alex. McGregor.

Next ordinary meeting to be held on 1st Wednesday of May, 1880.

Closed with prayer.

ALEX. J. MACKICHAN, Clerk.

NEW GLASGOW, N. S., 29th Dec. 1879.

THE CONVENTION OF THE COL. COM. OF THE CHURCH OF SCOTLAND.

REV. AND DEAR SIR.—In accordance with the enclosed extract minute of Presbytery of date 10th Dec. 1879, we as a Committee of Presbytery most respectfully submit the following statement for the consideration of the Colonial Committee of the Church of Scotland.

All the information collected from various sources during the past year, and particularly at the public meeting of ministers, elders and laymen, held at Pictou on the 18th July last, clearly shows that the adherents of the Church of Scotland in this County are now as much opposed to Union with the Presbyterian Church of Canada as they were in 1875. The highly respected deputy from the same church sums up as follows: "All this seems to show that Union was looked upon as a foregone conclusion." While a different conclusion, we will refer to the evidence adduced by Mr. Sprout. The first thing urged in support of his position is, "that little was said on the subject of Union at the Conference" and "that opposition to it was fast dying out." In Mr. Sprout's hearing some spoke, though briefly, yet strongly against it. No one uttered a word in favour of it. No fact important or otherwise was mentioned which in our opinion "seemed to indicate that opposition to it was fast dying out," and had it been imagined that Mr. Sprout had been so hard to convince on this subject, much clearer

and more emphatic language would undoubtedly have been used. It is true there are a few, more or less in each of the Congregations, favourably inclined towards incorporation with the Presbyterian Church of Canada. Some of these under the darkness of night, men who were present but dumb at the public meeting that day, waited upon Mr. Sprott. The object of their visit the report states "was to say that they were afraid he would carry away an erroneous impression as to the sentiments of the churchmen of Pictou on the subject of Union from the silence of those friendly to it during the Conference." Here then is strong testimony as to the nature of the Conference—that it was the very opposite of being friendly to Union sentiments. These men shrank from making their statements in public regarding Pictou and New Glasgow congregations. Though we are disposed to be charitably inclined towards all, yet our position here demands plain and candid speech. We cannot therefore help saying, that in the action of these men

* * * * * we fail to discern the slightest appearance of honor or candour, and we unhesitatingly pronounce their information to be erroneous and untrustworthy.

It is quite true as the report states "that there have been no lawsuits about Church property to embitter feeling in this county," yet we had in our midst two instances of the Ontario property-grasping spirit, viz. St. Paul's E. R., and again at Fisher's Grant, a spirit more calculated to repel than to attract. * * *

It is also to a considerable extent the case that "the clergymen assist each other at Communion and their people often sit together at the Lord's table." There was, however, as much of all this eight or nine years ago as there is now. We trust that real friendliness between the two churches may increase; yet we object to the

idea that the abandonment of old and half-forgotten feuds by both churches is to be taken as a proof of the complete surrender of position and principles and feelings by one party and not by the other.

Other evidence of our ripeness for Union is made in the statements that "the Missionary collections of the Pictou Presbytery, amounting last year to \$400, are given to the Foreign Mission of the Union Church. Our Presbytery has cooperated with the P. C. of Canada, in the Foreign Mission field ever since the Union of 1875. But this co-operation in 1879 does not present a stronger proof of Union sentiments on our part than that of 1875 or 1876 afforded.

The various Presbyterian churches of Scotland co-operate in the interior of Africa; why may not the Presbyterian churches of Canada act a similar part, and that without any inconvenient inferences being drawn? The arrangement seems wise enough and has, besides, a kindly look. It possesses also the advantage of having been undertaken with the concurrence, if not at the suggestion, of the esteemed convener of the Colonial Committee of the Church of Scotland.

It is likewise urged that "vacant congregations are quite ready to call Union Ministers." It is the case that a few of our congregations have given calls to Union Ministers, but they are quite ready to do so, only in so far as they are drawn to it. The sole reason in each case was the scarcity of ministers of our own denomination and the bond in each case accompanying the call distinctly provides for the minister being in connection with the church of Scotland and is of force only while he remains in that connection. At his settlement he would also be required satisfactorily to answer the usual questions and to subscribe the formula of the Church of Scotland. The members of our Pres-

Presbytery have indeed more or less entertained the idea that our own young men after being educated for the church might be drawn into the larger body, we however, believe they would all prefer remaining with us and would take advantage of any openings we might have for them on their obtaining license. But if no suitable sphere of labour was presented to them that circumstance might naturally lead them into another field.

We have thus endeavoured to show that the arguments in proof of our openness for union are insufficient for that purpose. Much counter evidence to exhibit our unripeness for entering into the Presbyterian Church of Canada might very easily be adduced, but we believe such testimony to be unnecessary in the meantime and that its introduction might be hostile to that friendliness which should exist and increase among all Protestant churches.

It may not be out of our way to mention for the information of the Colonial Committee that our Presbytery at its meeting on the 10th inst., was divided and constituted into two Presbyteries viz.—the Presbytery of Pictou and the Presbytery of Egerton. They have been named after two of the townships of our county. Our Synod meeting has been fixed for the last Wednesday of February 1860. This step will, we trust strengthen the cause of the churchmen in the Maritime Provinces. May our church perform its duty wisely, honestly, and courageously. The results are in the hands of the great disposer of events.

We beg leave through the Colonial Committee to assure the Church of Scotland of the loyalty of her children in Pictou county and we also tender her their hearty thanks and gratitude for the aid and care and timely support and protection she has invariably extended to them.

We remain Rev. and dear sir
yours most Respectfully,

ALEX. J. MCKICHAN
CHARLES DUNN
W. McMILLAN.

SUPPLEMENTING FUND.

The committee of the Supplementing Fund of the Presbyterian Church of the Maritime Provinces in connection with the Church of Scotland, and delegates from several congregations, met in St. Andrew's Church, New Glasgow, to devise ways and means of increasing the Home Mission Fund. Besides the committee, there were present Mrs. John Crerar, Mrs. Dr. McMillan, Pictou; Mrs. Munro and Mrs. Steele, Westville; Mrs. Sutherland and Mrs. McDonald, Stellarton; Mrs. Clapp, Miss Campbell and Miss McDonald, New Glasgow; Mrs. Ross, Barney's River, and others. It was decided to hold a Bazaar about mid-summer at New Glasgow or Stellarton, for the purpose of increasing said fund. Liberal aid is expected from every congregation within the Synod bounds.

It can hardly be expected that the Church of Scotland will continue much longer to aid us in the generous way hitherto done. There are other fields more needy than ours. Duty and necessity will compel her to withdraw from older and stronger missions and assist the new and weak. Let us exert ourselves to the utmost to be prepared for the day when we must live upon our own resources. If our congregations are unwilling to do their part, then the sooner they think of union with the Canada Presbyterian Church the better.

Attachment to the beloved old Kirk kept us out of union. But a devotion that prompts to no action—no self-denial—no self-sacrifice is unworthy of the name. We can best show our gratitude to the Church of Scotland for her munificence by making every possible effort to become self-sustaining. Our congregations can do much more to accomplish that end, than they have hitherto done. Let the weak do what they can, and the strong willingly and liberally assist the weak. Without more hearty co-operation and greater exertion the present

state of efficiency cannot be maintained— to say nothing of progress being made. Progress is essential to a separate existence. As a church we must advance or decline. If we desire growth more than decay—let action speak. There must be no sniveling of duty, nor shifting of responsibility. Let a wide and cheerful support be given to the scheme now proposed. Perhaps some very fertile mind can devise a more feasible plan; if so, make it known. Give the Kirk the benefit of your ingenuity.

The scheme adopted may not give general satisfaction. For my own part I would much prefer to see every adherent of the Kirk who has a big purse draw more freely upon its contents, and those of smaller means following their example, when contributions towards our Home Mission Fund are sought. It would be a far nobler way of obtaining the funds necessary, than to resort to a Bazaar. But as I have not the control of their purses, nor of the impulse that leads them to give, my way is not likely to succeed. So another method must be chosen. It is easier to point out defects than suggest the proper way of correcting them. It does not require the keenest insight or highest order of intelligence to be able to find fault. Unless a better scheme than the one adopted, can be suggested, let us aim at making the most of what has been recommended. Instead of withholding because it does not give complete satisfaction, let the members of the Kirk unite in a determined effort to make the proposed Bazaar a success.

* * *

NOTES OF MONTH.

In the Free Church Presbytery, Edinburgh, twenty-six members voted in favor of appointing a commission with power to inquire into the soundness of the theological teaching in the Free Church Divinity Halls. Thirty-five voted against the overture. Suspicion is directed against Professors Davidson of Edinburgh and Caldwell of Glasgow.

Affairs in Turkey are fast growing

worse. The treasury is empty,—the government almost helpless, and part of the country in a state bordering upon anarchy. The Turks are rapidly fulfilling their destiny. It is said that companies are being organized to build a railway from the Mediterranean through Asia Minor eastwards to the Persian Gulf,—to open that vast region as well as provide a shorter road to India.

Hine's theory is taking root in Montreal. Dean Bond and Rev. Gavin Lang have formed an "Anglo-Israel Society

to find proofs that we are all Jews or at least descendants of the "Lost Tribes."

THERE is every reason to believe that the worst of the distress in Ireland is over. The reports at hand go to show that the whole aspect of the country is improved, and that better times have come. It is seen now how utterly groundless was Mr. Parnell's charge against those who had undertaken to work with the Duchess of Marlborough in distributing the funds placed at their disposal. The measures adopted have proved adequate to the full stress of the emergency. And what is quite a praiseworthy, the committee have taken steps to guard against a similar occurrence of famine next year by purchasing £10,000 worth of potatoes, which will be distributed among those who have no seed potatoes.

*—Affairs in Russia are growing worse. While the Czar and his guests were going to dinner on a recent occasion an explosion of dynamite took place under the dining room floor killing ten soldiers on duty and wounding others. The Prince of Wales and the Duchess of Edinburgh were among the number of the guests. This attack upon the life of the Czar was made by the Nihilists.

Political affairs in Europe are in a highly precarious condition. The whole continent is like an armed camp. An explosion may take place at any time.

The South African colonies are to be united after the manner of the Canadian Dominion. England will retain her grasp upon Afghanistan: she is not likely to retire from Cabul without some security against the advance of Russia from the North.

The British and F. Bible society have issued the Old and New Testament in the language of Anyteum. The translation was made by the late Dr. Geddie and by his successor on that Island the Rev. Mr. Inglis, now retired. The natives of Anyteum paid the expenses incurred £1200, by the sale of arrow-root. The Shorter Catechism and the Pilgrims Progress are also printed in their language.

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Rev. D. McKenzie	\$ 3 5
John Sutherland, 3 M. House	3 52
D. Grant	25
John Sutherland, Mill Brook	3 00
J. McKenzie, Scotsburn	25

RECORD FOR 1879.

Robert Murray, Earltown	\$2 00
Kenneth Baillie	25
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FOR THE SUPPLEMENTING FUND IN AID OF THE CHURCH OF SCOTLAND.

Collection at Fisher's Grant	\$4 00
John McMillan, W. B. R. John	1 00
Alexander Muir, Stellarton	1 00

BARNEY'S RIVER.

SUPPLEMENTING FUND FOR YEAR 1879

Per Robert Reid.

John Stalker	\$0 50
Donald McLeod	0 10
	0 60

Per Mary McPhee.

James Walker	0 50
J. W. McPhee	0 25
Alice E. McPhee	0 20
Alex. W. Robertson	0 25
Emma McPhee	0 25
Hugh J. McPhee	0 35
	1 80

Per Helen Stewart.

James Stewart	0 50
Duncan Robertson	0 50
	1 00

Per George Campbell.

A. J. MacKichan	2 00
Dan Cameron	0 50
Angus Murray	0 30
George Campbell	1 00
James McLeod	0 50
Robert McLeod	0 50
Donald Sutherland	1 00
	5 80

Per Flora Jane Murray.

Edward Cameron	1 00
Flora J. Murray	0 20
Allan Cameron	0 50
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Simon Bannerman, Elder	1 00
Donald McKay	0 40
Peter Campbell	1 00
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Hugh McDougall	1 00
Angus Campbell	1 00
	2 00

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