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

May,



1876.

PICTOU, N. S.,
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1876.

THE RECTOR'S CALL.

"Good morning, Mrs. Minty!" observed the Rector, as the door opened to his knock.

The door seemed to have a surly way with it, and opened scarcely wide enough to let the Rector in, although Mrs. Minty invited him to enter, and brushing some invisible dust from a chair with her apron, asked him to sit down.

The Rector saw at a glance that Mrs. Minty was not pleased, but he could not surmise what was the matter. He had accidentally heard that day of the sickness of her daughter, and at the first opportunity had called to see the young girl. Not seeming to notice the mother's manner, he said: "I hear that Miss Maria is sick."

"Yes! and she might ha' died for all she's seen of *you*!" replied Mrs. Minty with an energy that almost shook the good Rector out of his seat. The Rector was a meek man, and overlooking the readiness to her reply, he asked:

"How long has she been sick?"

"Two weeks, and over," said the mother.

"Have you had a physician?" enquired the Rector.

"Had a physician! What a question! Why the girl has been almost dead! I wonder *you* got here before she was dead! Had a physician!" These last words Mrs. Minty fairly ground out between her teeth, with ill-suppressed scorn.

It now became evident that Mrs. Minty on each day of her daughter's sickness, and the Rector's delay in calling, had added to her wrath, and it had now reached a degree of intensity that suggested strategy or flight. The Rector resolved to try the former first.

"Ah! you have had a physician?" he observed. "How did *he* happen to call?"

"How did he happen to call? Well, did any one ever hear such a question as that?"

"Perhaps some one told him Miss Maria was sick; or, perhaps he was passing and dropped in; interjected the Rector.

"Do you suppose I'd let my own daughter lie sick in the house and not send for the doctor!" fairly screeched Mrs. Minty.

"Oh, you sent for *him*!" said the Rector.

"Do you think he'd come if we didn't send for him? How'd he know Maria was sick!" replied the mother looking at the Rector as though she pitied his stupidity.

"Do you always send for the physician when you want him?" asked the Rector with provoking mildness.

"Well, I declare!" exclaimed Mrs. Minty, "What do you ask such a question as that for?"

"I did not know," said the Rector, "but that as you expected the clergyman to find out as best he could that your daughter was sick, without sending for *him*, you might do the same with the physician."

Something had gradually been dawning upon Mrs. Minty's mind, which the last words of the Rector, uttered with inimitable good-nature, resolved into a full intellectual surmise. Her severe face relaxed into a broad smile. "Oh, I see! I see?" she exclaimed. "I thought them was mighty queer questions. Well I had ought to ha' sent for you too, seeing as how I sent for the doctor." And you didn't know Maria was sick?"

"No," observed the Rector, "If I had I should certainly have called before this. I accidentally heard of her illness this morning for the first time."

"Well, really, I hope you'll excuse me! Step this way, Maria's in the back room; she'll be all sorts of glad to see you!"—*St. John's Chronicle*.

THE MONTHLY RECORD

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK, AND ADJOINING PROVINCES.

VOL. XXII.

MAY, 1876.

NO 5.

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

THE MULTITUDE OF THE RE-DEEMED.

SERMON.

ROMANS XII. 2.—There are some things in regard to which many Christians, including most real and not merely nominal Christians, observe, with a considerable measure of fidelity, St. Paul's injunction—"Be not conformed to this world." To a very large extent decided and avowed disciples of Jesus Christ abstain from what are understood by the expression worldly amusements. They do not frequent the theatre, and most of them consider it wrong, under any circumstances, to be present at a theatrical performance. The race-course is equally an object of their aversion; they all but unanimously regard the turf as demoralizing, and few, if any of them, are to be seen amongst the crowds that gather to witness that growing abomination "horse racing." Gambling, in most of the forms that it assumes, professors of the religion of Christ eschew as decidedly evil; and card-playing, even apart from gambling is a practice which, they generally, will not allow in their own houses nor take part in when visiting their friends. The consciences of many good people are sorely exercised on the question of dancing and on the propriety of going to balls; and, while on these subjects there is considerable difference of opinion, the most earnest and devout Christians are very decided in their conviction that the less they have to do with such vanities the better. To whatever extent the practice of going to the public-house and drinking and getting drunk may be regarded as the way of the world, those who profess to be disciples of Christ are not chargeable with such worldly conformity. Lamentable exceptions we know there are; but, with the overwhelming majority of those who make a conscience of religion,

and to whom it is not an empty form, sobriety is the strict rule, and the public-house, when resorted to at all, is resorted to for necessary shelter and refreshment, and never for sottishness and revelry. The observance of the Lord's Day also, as a season of worship—a time not to be devoted, in whole or in part, to the pursuit of worldly pleasure—divides religion people from the world; for the majority of people, even in this country, pay no regard whatever to the religious observance of Sunday. Profane language is so common amongst all classes that it may be looked upon as a mark of the worldly mind; and here, again, all serious professors of religion obey the command of the Apostle, and are "not conformed to this world." The world, we suppose, knows little or nothing of family worship; it is, happily, common, though, unhappily, not universal, in Christian households. Without being uncharitable, we fear that we speak the truth when we say that the world has very loose notions about moral purity, and is very little restrained by conscientious motives from sensual excesses; and it is only justice to those who have solemnly taken upon themselves the profession of a Christian life to say that though none of them are proof against temptation, sins of impurity they with all their heart abhor.

In these respects, and in some others that might be named, decided Christians do faithfully endeavour to avoid conformity to the world, its principles, and its habits. On some of the points named they differ from one another, and that rather widely; some seeing more evil and some less in certain forms of amusement; nor are they very logical in the distinctions which they draw between one doubtful practice and another. Still, with all these minor disagreements, there is a broad line of demarcation between decidedly Christian people and the world. The old spirit of Puritanism is not dead, and we hope it will never die. We

do not wish to see it in all the rigour and severity with which it reigned supreme in the days of the English Commonwealth, producing, as the natural and inevitable result of its too great interference with individual freedom, the opposite extreme of vice and godlessness which marked the time of the Restoration; but with all our heart we desire and pray that the spirit of Puritanism may ever live, with strength enough to withstand the floods of frivolity and profligacy with threaten out utter demoralization.

For the measure of nonconformity to the world that does exist amongst us we are thankful; we wish, indeed, that in regard to such things as we have specified that nonconformity were more general and more strict in all Christians' lives and homes, it would be no disadvantage to most of us to be more Puritanical than we are. But, rather than urge a greater strictness with reference to worldly amusements, we wish to notice some more important matters to which we are not so much in the habit of applying the Apostle's rule. Many religious people seem to think that worldly conformity consists mainly, if not entirely, of the worldly ways above noted; and, if they avoid these ways, they are satisfied and appear to consider that they obey Paul's admonition. Now, we believe that, with the very strictest abstinence from such worldly conformity as we have described, there may be a conformity to the world of the very worst sort. We have said that Christian people disapprove of gambling in most of its forms. We have chosen this qualified expression advisedly—in most of its forms—on the turf, at the card-table, in the billiard-room; betting upon dogs, upon pigeons, upon pugilists, upon boat-races—such betting is almost entirely abstained from by professing Christians where profession has in it any serious reality. But there is mercantile gambling—in shares, in cotton, in iron, in commodities of all sorts; and many a church member and church office-bearer, who believes a pack of cards to be the devil's bible, and would burn it if he found it in his house, has no scruple whatever about taking part in transactions which no clear mind and healthy conscience can distinguish as differing, morally, from the most blackguardly swindles of the race-course and the most exciting hazards of the gambling hell. If by worldliness we are to understand every evil thing that is very prevalent in the world, then nothing is more worldly than covetousness; yet, in regard to this, the majority of professing Christians, including many who are very prominent in church matters, seem to think that they are at liberty to dispense entirely with St. Paul's advice and to be as much conformed to the world as they please. Between Christians—and we do not use the term in a merely nominal sense, but as indicating men who

really believe in Christ, and understand and acknowledge Christian responsibility—between many such and the most worldly of the world very little difference is discernible in regard to this worldly characteristic. A man may be a greedy, grasping miser, a by-word amongst worldlings, and yet not only remain in full fellowship with the most strictly disciplined church but live and die without any qualm of conscience as to his conformity with the world. We do not say that the world is dishonest. We wish, at any rate, to think better of our fellow-men than to suppose dishonesty so prevalent as to be characteristic of all who may be termed men of the world. Among such men there are multitudes whose veracity and honour are beyond all suspicion. Nevertheless, in the world, there is much dishonesty of which we continually hear loud and angry complaints, and see abundant proof; but we fear that, in so far as the world is dishonest, there is, on the part of religious professors, a large measure of worldly conformity. Do men feel much sater in the hands of Christian men of business than when dealing with others? Do even Christian people, as a general rule, prefer to deal with Christian men of business, in the confidence that they will be the more veraciously and honourably treated? We hope that such questions can be answered with an unflinching "yea;" but we are not sure. Sure, however, we are that such is the answer that Christian profession ought to enable us to give.

It is also a fair question whether Christians might not, along with their anxiety to be superior to worldly amusements, manifest a deeper anxiety for superiority to the world's standard of honour and justice. It is, we fear, rather rarely that nonconformity to the world displays itself in declining to take, in business matters, advantages over our neighbour which the world considers allowable and justifiable. Because our neighbour is poor, because he is in straightened circumstances and forced to sell, we, a Christian buyer, will bend down his price and purchase for £50 what we well know to be worth £100; and we will do this, not because we are poor also; but because we love to make a bargain, and pride ourselves on our shrewd business habits. There are, we are afraid, not a few Christian men to whom, in such a case, it would be simply useless to appeal on any other grounds than perfectly well understood worldly rules. "Business is business," they would say, with an air indicating their impression that they are using an unanswerable argument, and they would be rather indignant at the bare supposition that they were amenable to any other laws. Of all worldliness this, perhaps, is the most dangerous, for it is so insidious. Indeed, it is very possible for a man to be most thoroughly worldly-minded in this respect and yet live in the delusion that he, at

all events, is clear of conformity to the world's foolish and soul-destroying customs. There are claims which can never be expressed in any contract or provided for by any rules of business—claims which appeal more to a man's sense of what he ought to do than to his consciousness of what he is bound to do; and it may be asked whether professors of religion are distinguished from the world by their readiness to recognize and acknowledge these. Amongst the things which show that although in the world we are not of the world, let us not forget that loyalty to the high, and generous, and noble spirit of Christianity deserves at least an equal place with abstinence from the world's amusements and abhorrence of world's grosser vices.

Few things are more characteristic of the world than pride: the pride of rank, the pride of fortune, which forbids, on the part of the higher and the richer, all but the faintest, coldest, and most offensively condescending notice of the lowlier and the poorer. The brotherhood of mankind the world does not recognize. If it believed (as perhaps, to a large extent, it does) that men have sprung, not from one original pair, but from 1000, including many pairs of apes, its practical denial of the rights and responsibilities of human fraternity could not be much more decided and scornful than it is. Now there certainly is nothing more repugnant than this pride to the letter and the Spirit of Christianity. But are we, or are we not, in this respect, conformed to this world? Do the distinctions of worldly pride enter the Christian Church, or do they not? Do we esteem men by Christian or by worldly standards of worth? We beg to call attention, also, to uncharitableness, malignity, revenge, worldly passions freely indulged in by the world; ruling, raging in the hearts of men of the world. Is there so very much less of them in the hearts of Christ's avowed disciples? Are they less inclined to think and to speak evil of one another? Are they readier to forgive and to forget a wrong? We ask these questions, not venturing to pronounce a decided opinion, but fearing that they are questions that cannot be answered to the satisfaction of an earnest inquirer into the nature of Christian character and life.

We speak as sincere professors of the Gospel of Christ, and to such we address these remarks. If we mean not to be conformed to this world we must add to our nonconformity to it in regard to worldly amusements, intemperance, impurity, and other recognized forms of worldliness, nonconformity to the world in regard to covetousness, and dishonesty, and unkindness, and pride, and all else, wherein the spirit of Christ differs from the spirit of the world, and the example of Christ from the example of the world. Again we would express our thank-

fulness for all such nonconformity to the world's folly and wickedness as does exist in the characters and lives of Christian people; but it will be seen that if we are not conformed to this world it is chiefly in matters of comparatively minor importance. It is well that Christians are not conformed to this world in going to theatres and to the racecourse, in refraining from card playing, and balls, and routs, and revels, and it were much better if, in addition to all that, we took care not to be conformed to the world in its far graver evils. Our Puritanism, being such as it is, provokes the ridicule and contempt of the world, and does so not altogether without reason; because it is so partial, so inconsistent, so strict in the lesser things, so lax in the greater: because it is a Puritanism that strains at gnats and swallows camels; because it is a Puritanism that

"Compounds for sins it is inclined to
By damning those it has no mind to."

Let our Puritanism be complete, consistent; as strict against the love of money as against the love of wine; as averse to gambling in the market as to gambling on the turf. Let our nonconformity to this world be a nonconformity to all that is wrong in this world; and then, perhaps, it will command more respect, and, whether it do so or not, it will yield us what is of far greater value—the testimony of a good conscience and the approval of our Master who, describing His disciples, said—"They are not of the world, even as I am not of the world." *Plain Talk.*

Our Own Church.

INDUCTION AT EAST RIVER.

On the 26th ult., the Presbytery of Pictou met in St. Paul's Church, for the induction of the Rev. W. McMillan to the pastoral charge of that congregation, nearly all the clerical members of Presbytery were present. The Rev. P. Galbraith delivered an eloquent sermon, and afterwards spoke as follows: This Church as you are aware, became vacant in the summer of 1874, owing to the translation of the Rev. Donald McRae to St. Stephen Church, St. John. The congregation worshipping in St. Columbia Church, West Branch, with which this Church was up till that time united

under one minister, having resolved to call a minister for themselves, and the connection between these two congregations having thereby ceased to exist, this pulpit has, since the vacancy occurred, been occasionally supplied by Presbyterian appointments. The great majority of the congregation formerly worshipping here in connection with the Church of Scotland, being desirous of still remaining in connection with that Church, and of having a fixed pastor placed over them; and being satisfied of the soundness in faith, piety, prudence, literature and other ministerial qualifications of the Rev. William McMillan, as also of his suitableness in every respect to discharge the duties of the ministry amongst them, negotiations were entered into some months ago, with the view of securing his services as their pastor. A cordial and unanimous call was presented to him by this congregation, which, after deliberation, and with the concurrence of the Presbytery, he at length accepted. The call having been sustained and all the necessary steps taken, this day the 26th April was appointed for the Presbytery to meet in St. Paul's Church East Branch, for the purpose of inducting the Rev'd. Wm. McMillan to the pastoral charge of this congregation.

Having, according to appointment of Presbytery, conducted Divine Service, I now proceed to put to Mr. McMillan the questions appointed by act of Assembly to be put to Ministers at their Induction:—

These questions having been satisfactorily answered, the Rev. George Coull then addressed the minister, and Rev. J. W. Fraser the people. At the conclusion of the services the congregation gave a hearty welcome to Mr. McMillan with the usual hand shaking.

One remarkable circumstance was the unusually large congregation which assembled to welcome the newly appointed minister. A new generation has grown

up there, most of the old and venerable leaders have "fallen asleep." They were men of piety, well acquainted with scripture, and were in council. They were men of large heart and much patience, qualities absolutely necessary in those who are set to guide and direct their fellow-men. But nearly all these have now gone to their rest, and "their souls are with the Saints we trust." Time alone will tell whether their mantle has fallen upon worthy successors. An on-looker would, however, augur well for the future, from the fact that a stalwart race of young men has arisen to take their place, who giving offence to no one are determined to worship as their fathers worshipped.

At a congregational meeting held the same day, the trustees were authorized to purchase or build a manse and secure a glebe. These things show they are in earnest, and mean to work shoulder to shoulder. Their friends elsewhere will not forget them.

MISSION WORK IN CAPE BRETON.

MR. CHARLES MACEachEREN'S REPORT.

The Home Mission Board allocated me, last year, to the district comprising the three stations of the Strait, Princeville, and Black River, and I entered upon my labors there in the Spring. Having been received very cordially at these places, I formed at the outset a favorable impression of the people, their hospitable ways, and hearty unsophisticated manners and customs. At the Strait (my first station) the house used on former occasions was again fitted up for our meetings, and here we had every morning and evening services as often as I could manage to be present. At the station my work was peculiarly agreeable, for nothing gives me greater pleasure than to find a large proportion of

young men in constant attendance, and manifest a more than usual interest in that message which there is reason to hope the Spirit sent home to not a few of them. These young men, many of whom have since (by the exigencies of their callings) been removed elsewhere, co-operated with the young women in rendering the musical part of our devotions, I trust, not the less acceptable to Him who calleth upon all his creatures to "praise him." These hallowed and peaceful exercises at the Strait were a solace to myself and will long be remembered.

At the other stations, where there are commodious churches, we held the usual double service (a service which, by the way, implies no interval) and, between the three places, my labors were, as nearly as possible, divided equally. Beside the regular Sunday services, I conducted Sabbath and week day prayer meetings at Grandanse, Kempt road, River St. Denys, and Lake Horton, including cottage meetings. The record of my visits is one which covers the entire length of my stay, and, short of saying that I was "always on the move," it may be said that the character of my work, in this respect, was incessant. On account of this, that preparation for Sabbath duties, which the peculiarities of my situation and work imperatively demanded, was very much interfered with. It was therefore cause for thankfulness to God that the attendance on our meetings was uniformly encouraging. At Black River and Princeville, the worshippers were often known to have travelled (and, as it sometimes happened, on a Sabbath morning) fifteen or twenty miles; at the former place, it was often with difficulty that the crowd of people could be accommodated. Nor were these your nominal Christians whom a fine day or idle curiosity might bring out—whom a cold day or a shower of rain might keep at home—unaccustomed

to the convenient distances and arrangements familiar to the worshippers in the city, and with opportunities of public worship "few and far between," the worshipper in the country all the better knows how to appreciate such advantages when they offer. This forms an element of pleasure to the worker in the vinyard, and if at any time it could be considered hard work, my work was none the less pleasant: for, behind all, came the satisfaction of believing that it was not altogether "in vain in the Lord." Thus when the Rev'd Messrs. Fraser and Coull of the Pictou Presbytery, dispensed the Sacrament of the Lord's supper at Princeville, it was a pleasing feature in the hallowed proceedings to observe eight persons sitting down at the table for the first time. As lending additional interest to the occasion, we noticed a young woman in that number—the youngest person in that district ever known to have thus publicly acknowledged Christ. The interest derived from this circumstance will be the better understood by those acquainted with the notions obtaining in Cape Breton, upon fitness for the Lord's table, and to which the Rev'd Mr. Fraser Campbell made pertinent allusion in a notice of his missionary visit to the Island, appearing in the columns of the RECORD (1872).

The occasion of the Sacrament at Black River was not behind that of Princeville in interest. Here, the Rev. Mr. Forbes, of Hastings, at the close of one of the most impressive communion services held in that section of the country, and in his concluding remarks, expressed the unmingled satisfaction afforded him in so many of God's people merging their minor differences in the common desire to promote the Spirit of Christian fellowship around one table. Of the assembled thousands present, it is believed none could have been found who would not have responded their hearty "Amen" to the hearty sentiment of this aged servant of the Master.

On my arrival in the district I set about to organize a Sunday School, but my report on this head is not so pleasing though not the less instructive, as perhaps suggesting hints for the wise, to whom "a word is enough." Mr. John Matheson, of West Bay, with praiseworthy zeal for the benefit of the young of the district, was at the personal expense of securing a stock of suitable books, tracts, and apparatus for Sabbath School use, which, however, went down for simple lack of teachers and scholars. In other quarters, where similar efforts were made, the success was no better. In seeking to account for this discouraging feature of my work, I was led to compare the week day with the Sabbath day schools, and subsequent inquiry and observation only confirmed me in the impression that the relation of the one to the other is very close, and that, if the former had been better patronized, the latter might have proved more successful.

My visits to the sick and poor were frequent and repeated, and if I was made the instrument of comfort to others I surely reaped a double blessing myself. At burials, my services were twice put in requisition. In one case (that of a mother whose son was at the time of her death, sailing on the ocean,) the sad procession had just come in view of the lovely "point," forming the site of the burying ground, when a young man in sailor's attire was seen running up from the beach where the vessel, out of which he had just sprung, lay rewlly anchored. It was the absent boy, and as a young woman (following in the train of mourners) rushing out to meet him, embraced her brother, while they wept as only they can whose heart floodgates are driven open by a first and great bereavement) the episode was felt to be not a little affecting.

It is a pleasing feature in the Cape Breton character to note the spirit of toleration pervading religious parties.

The bitterness characteristic of Protestant and Catholic differences elsewhere, is unknown in Cape Breton, where the partial success which attended my labors in connection with Catholics only stimulated a desire to exert myself still further in this department of Christian work. I feel that little might incline me to devote myself wholly to this special work, being persuaded that a great and glorious field for the operation of the Protestant sickle is fast ripening in this interesting island.

The people of Cape Breton within the last three years have sustained great losses and endured great hardships. The storm of August, 1873, sweeping over the entire length and breadth of the island was fearfully destructive of life and property—the small farmers suffering most. The work of destruction was not confined to the land, for, engaging more or less in fishing at this season, the islanders, in their little dories out at sea, encountered the full fury of the gale, and few families escaped the ravages of the storm in the direct or indirect loss of relatives or of property. And the narrative of fatalities borrows appalling interest from the fact that it was the very flower of Cape Breton manhood which the hurricane overtook. The winter of 1874 too, was a hard and trying one, rendered not the less severe by the previous year's calamities, to the record of which should be added the inadequate harvest. Many of the farmers, indeed, did not raise enough to winter their cattle, numbers of which, in consequence, died, or had to be killed for sheer want of food, and, when I first visited the island in the early Spring, a studied effort to disguise their poverty was ineffectual to hide their actual condition, which in the case of a number revealed considerable destitution. Many were living on bread and water, and by the end of Autumn, no less than 1500 able-bodied men out of employment, in the coal districts alone, had resolved, as a *dernier resort* to petition

the Local Government for aid!

These facts, which a native modesty shrunk from publishing, it is only simple duty to bring under the notice of Christian people, and particularly those more highly favored by the scheme of God's providence. They may awaken gratitude for blessings crewhile unremembered, and suggest incentives to increased zeal and exertion in the future. For with all these disadvantages (and they are not a few.)—in spite of every untoward circumstance, the Cape Bretoners have hitherto done their best to encourage missionary effort in their midst. May these ultimately result, by God's grace, in rendering theirs the condition of that happy people "whose God is the Lord.

C. M. E.

SALTSPRINGS.—On Sabbath, the 16th April, the Rev. W. McMillan preached his fare-well sermon at Saltsprings. Notwithstanding that the roads were exceedingly difficult to be travelled, there was a very large congregation present, and much feeling manifested at the severing of the ties that bound pastor and people for the last eight years.

This large, important and influential charge is now vacant by the translation of Mr. McMillan to St. Paul's, East River.

For a young, energetic man, willing to work, there is not a more desirable country charge in Nova Scotia. The field is wide, but the people are kind, hospitable and intelligent. They are liberal, as a rule, according to their means, and in their payments punctual as clock-work. To their credit be it stated, that during the last eight years, at least, although their payments were quarterly, they never allowed themselves to fall into arrears; much of the credit of which is due to their excellent treasurer, W. McDonald, Esq.

We hope that their present loss will

not have the effect of disheartening them, but that they will soon place their banner in trusty hands, to be lifted and carried forward for them. We hope and trust that He in whose hands are the hearts of all men, will direct unto them *one after His own heart*, a faithful ambassador, a trusty servant, a just steward, one who will break unto them the bread of life, giving each his and her portion in due time.

Courage, brethren do not stumble.

Tho' your path be dark as night.

There's a star to guide the humble.

"Trust in God, and do the right!"

SALTSPRINGS.—A series of interesting joint prayer meetings were held at Saltsprings during the last month. Messrs. Sterling and McMillan were present at the most of them. No excitement prevailed. Late hours were discarded. The large numbers attending, despite wretched roads, and almost palpable darkness, clearly indicated that they were regarded with no ordinary interest. We trust the result will for good, and that not many days hence an abundant harvest of the "things that accompany salvation" will appear. On Thursday evening the last was held. Mr. McEachern was present, and gave an interesting address, which favorably impressed those among whom he has been appointed to labour during a part of the summer term.

EARLTOWN & WEST BRANCH.—Our correspondent at these places must either be "asleep, or on a journey," for we have had no *item* from him for the present No.; we believe those congregations are doing as well as "sheep without a shepherd" might be expected to do. They were anxiously looking forward to Mr. Brodie's intended visit. He has come and gone, but left no promise of returning to remain with them. He has his hands full in trying to "keep the track clear" in the Presbytery of Glengarry.

The Monthly Record.

MAY, 1876.

ON THE SCHEMES OF THE
CHURCH—IN CONTINUATION
OF MARCH EDITORIAL.

The third scheme is the Ministers' Widows' fund. This has come into operation since the Union, but was planned and mat red previously; and certain congregations have invested capital in it. This scheme appeals on the ground of Ministers' families requiring to be provided for, and involves the continuance of the Ministry in this country. Accordingly every church has got its widows' fund. By the present scheme, our Church enters the fund of a large body on equal terms, and is promised equal benefits. Ministers require to contribute a yearly sum, and their congregations to make an annual collection. And why should any umbrage be taken at so beneficent a measure? Our small body is confessedly unable to carry on a fund of its own, which could confer beneficial results; the present, under advice, has been entered upon, *bona fide*, and we fail to perceive what just objection can be maintained to a co-operation that had the full approval of our Convener, and that promises substantial results to survivors. Certainly it is a boon to our Ministers, and when so few or no congregations in this county propose to insure their Ministers' lives, nothing but ignorance or prejudice can devise an objection to a co-operation that propounds such prospective advantages. We notice, therefore, with satisfaction, that so many Congregations and Ministers have been alive to their interest, and forwarded their monies through the late lamented Treasurer, George Mitchell, Esq., of Halifax.

There are other schemes in abeyance, such as the Young Men's Scheme for a native ministry, and the Theological Hall. But of these again. Having shown that our church has its missions, without which it would be no church of Christ, since to be evangelistic is a characteristic of a Church as well as to be evangelical, it requires only to add that those schemes should be recommended and sustained all the more liberally and zealously now that we are fewer in number. *For they will constitute the test and evidence of our spiritual life*, wherefore let no congregation content itself with receiving, or rest in *statu quo*, but let each give as well as get, for that is the condition of growth—giving as well as receiving; and this the converted natives of the South Seas at once saw, and begged to be sent as Missionaries to the surrounding islands as soon as themselves had received the Gospel. This too, is the law of nature, the ocean that receives so largely also sends forth as liberally, and the law of Scripture is not diverse, freely ye have received, freely give.

We plead, therefore, that our congregations be excited to liberality in their support of Christian Schemes, for such liberality is both necessary for their own spiritual growth, and for the ends of Christian benevolence.—Heb. XIII, 16.

WE are glad to welcome back again our friend Mr. McEachren, who has spent the winter in Queen's College, studying theology. Mr. McEachren is a gentleman of Scottish birth—a student of Edinburgh University and latterly of Queen's, Ont. He labored last summer in Cape Breton with much success. He is all the more welcome there, as he preaches in the gaelic language with much ease and fluency.

It is with much pleasure also that we greet Mr. James Fitzpatrick, who has returned from Princeton where he has been pursuing his theological studies for the last eight months, under the famous

Dr. Hodge and others. Mr. Fitzpatrick is a native of Roger's Hill—a region famous among other things for the number of clergymen it has sent forth as *e. g.*, the Messrs. Murray (three of that name), McKay, Millar, McLeod and others, Mr. Fitzpatrick laboured two seasons at Spring Hill and Fawleigh Mountain, and last summer on the Metapediari, and although he does not speak the Gaelic language, to our great regret, yet we make bold to say he is second to none in English.

Both are gentlemen of much experience in missionary work, and of fine literary and scholastic attainments.

Our learned if not too good natured friends, also, of Darwinian fame may now draw off their forces well satisfied that courteous correspondence is not their forte. We do not blame them, it is well understood who wrote the letter. Their tone and style may have been common in that early rude primeval age with which they appear so familiar, when caudal appendages first were dropped, before men learned to be courteous and civil. We do not know. As no other relics of that olden time exist we cannot compare the two styles. One thing is certain, it is not the writing of post diluvial man nor indeed of any age within the historic period. For it has neither decency, courtesy, nor humanity—its one great characteristic being the savage energy of unbounded malignity, we turn from it with relief, we live in happier times and are thankful. Such savage energy is too much for us. Such portentous hatred is fatiguing, exhausting especially for elderly gentlemen, and we are ourselves growing old. It is pleasanter to see that the conflict is closing. The war paint is now laid aside, the hatchet is buried and if we cannot exactly say that the opposing leaders have smoked the calumet of peace in friendly conclave. yet we have

reason to infer that henceforth all ugly tales will be laid aside forever. A friendly era has dawned, and we trust the chronicles of the future will unfold a tale honorable to the growth and development of all parties.

Com.

WEST BRANCH, HOPEWELL.

The "peace and felicity" prayed for on behalf of Jerusalem of old, happily prevail in this congregation notwithstanding the jarrings and contentions and animosities that reign around. Long may it continue so, and that the mutual attachment existing between Pastor and people may deepen day by day and year by year. The increased interest taken by this congregation in Kirk matters is shown by the unprecedentedly large number of RECORDS taken by them this year, the agent hoping to account for 100 copies in the financial column of the June number. The large beautiful new manse so conveniently situated to the Hopewell School, Railway station, and Post Office, and possessing many other advantages, is much appreciated by the present incumbent, and considered by him to be infinitely preferable to the old manse; and since this is the case it is to be hoped that all the congregation without exception will now put their shoulders to the wheel and roll away the existing debt upon it. A pic-nic during the coming summer is already spoken of for this purpose. A ladies' society has lately been formed in connection with this Church, and boxes have been placed at the Church doors to collect a cent a week from each lady belonging to the congregation to form a fund for Church purposes.

ST. JOHN'S CONGREGATION, Stelarton, intend to have a TEA MEETING and FANCY SALE at Stelarton about the middle of July. Timely notice will be given of the day and place.

RIVER JOHN.

The Sacrament of the Lord's Supper was dispensed at River John (Rev. Mr. McCunn's) on Sabbath 16th, April. The Rev. Mr. Galbraith assisted, preaching to large and attentive audiences on Saturday and on Sabbath forenoon and afternoon. The scene which presented itself to a stranger there on that lovely Sabbath day was one of peaceful solemnity,—of a faithful and beloved Pastor and his attached flock worshipping the Lord together in the beauty of holiness. Mr. McCunn has indeed much cause for thankfulness and rejoicing in seeing his recent labours so abundantly blessed, the fruits of which are manifest. The old fashioned mode of dispensing the communion is still in vogue at River John, there being a succession of tables with a small number of communicants at each. The number of communicants on this occasion was about 140, Mr. McCunn addressing three tables and Mr. Galbraith one. At the close of the day's solemn services Mr. McCunn addressed his congregation in feeling terms, previous to his departure to Scotland, whither he has gone on a most important Church Mission. Many and cordial were the hand-shakings and good wishes, not a few of the congregation being affected to tears, all showing the strong mutual attachment which exists between Pastor and people and what would have been the manifestation of feeling if the separation were to be permanent, and they were to see their beloved Pastor's face no more. We wish him success in his important mission, and a safe and pleasant voyage back, with his partner, to their home; their family, and their people.

The next quarterly meeting of the Pictou Presbytery will be held. D.V., in St. Andrew's Church, Pictou, on Wednesday 31st May, at 11 a. m.

CAPE BRETON.—Our friends in Cape Breton will be glad to learn that Mr. McEachern has come back again. He will probably proceed to River Inhabitants about the end of May, to labour there for the summer. We learn that Mr. McLean returns to Broad Cove and Mr. Stewart goes to Loch Lomond. They will all meet with a hearty welcome. Should the Gaelic speaking ministers who are expected from Scotland arrive in time, it is likely that a strong deputation will visit the vacant charges in Cape Breton during the summer.

SUNDAY SCHOOLS.—We would earnestly urge upon all Sunday Schools in country districts to bestir themselves for the summer work. Elders and others—especially wise and well qualified School Teachers could accomplish much. Instead of complaining that parents are careless and will do nothing, if those who have the talent would but make an effort and show themselves worthy of confidence, parents would soon respond and give liberally for the purchase of books. For no one likes to see his children grow up as ignorant and as wicked as himself.

THE RIGHT THING.—The time of the "singing of birds" has come; so also has the time for building your fences and improving your grounds; and we were pleased to see a number of sturdy, willing, enthusiastic men, young and middle aged, at Stellarton manse, encouraging the heart of their worthy pastor by putting the manse grounds into summer shape. A hint is enough for the thoughtful.

Mr. McEachern has returned from King-sten, and placed his services at the disposal of the Pictou Presbytery. He has been appointed to labour between Saltsprings and Gairloch during the month of May.

ADDRESS

FROM SALTSPRINGS CONGREGATION TO
REV'D W. McMILLAN.

On the eve of your departure, which we contemplate with sorrow, on behalf of the congregation of Saltsprings, we beg to express to you our high appreciation of your invaluable services to us, as a Minister, while you labored among us. Both in the pulpit, and out of it, you have labored with fidelity and zeal, and your faithful labors will not readily be forgotten by us.

We assure you that we shall long remember your unwearied attention to our spiritual needs, your able, earnest, and faithful discourses to us, on the Sabbath, and at the prayer meeting; and the uniform attention and sympathy shown by you in the case of the sick and the distressed.

The remembrance of your constant labor, your tact, your patience and unflagging diligence, and Christian zeal, will continue, long after the ties between us, as pastor and people, are severed.

We assure you we shall not readily forget your example in promoting every scheme for our welfare as a congregation. Since you came among us, our numbers increased, our Communion roll has been largely added to, year by year, and we have reason to believe that the blessing of Almighty God has attended your labors in our midst, that under your ministry many lives have been quickened, the weak have been strengthened, and seed has been sown, the fruit of which will be made manifest at the great day.

It is with thankfulness that we give expression to the good and kindly feeling towards you, not only among us, but also on the part of all other Christian denominations in our midst.

In parting from you, which we do with unfeigned regret, our best wishes go with you and Mrs. McMILLAN and

your family, and our earnest prayers for your future welfare and prosperity in whatever portion of the Master's vineyard you may be called to labor.

Signed on behalf of the congregation.

HENRY MUNRO, ruling Elder.

ROBT MAXWELL, Chairman of
Trustees.

Saltsprings, Pictou, 27th April, 1875.

REPLY.

In reply to your very kind and gratifying address, I beg very cordially to thank you for your very flattering expressions of appreciation of my services among you, during the eight years I had the honor of being your pastor.

If I have succeeded according to your wishes or expectations in the discharge of my duties as your pastor, I owe much of that success to your own generous forbearance, your hearty co-operation, and your warm sympathies.

It is both gratifying and encouraging to me, on the eve of my departure, to know that some measure of good has resulted from my ministrations among you. May he who alone giveth the increase cause the seed to spring up "a hundred fold more," for your good and his own glory. By the sickbed I loved to linger, for I oft felt that "It was good for me to be there."

Having endeavored to cultivate brotherly love with the sister churches around us, I am much pleased with your assurance of their kindly feeling towards us. "Let brotherly love long continue."

Though the official tie is now severed there are yet ties that hold, ties that time will serve but to strengthen. And although, from this date, our co-working will cease here, yet it will not altogether cease, for, though the field of labor be changed, yet the work to be done, and the Master to be served, are the same, hence, as fellow hers of the "inheritance divine," we continue our co-working,

however widely severed.

I pray that the Father of Mercies will not leave you "comfortless," but that in answer to your and our prayers, He may shortly send you one "after his own heart," who will go out and in among you, breaking unto you "the bread of life," so that on the day when God shall make up his jewels, *not one of you* may be missing.

Stand by one another, until another hand shall lift, and carry forward, your banner. Let none fall out of your ranks, but by the call and order of the Commander in Chief.

Accept of my sincere thanks for the kind wishes you have expressed for the welfare of Mrs. McMillan, and my family, and accept the assurance of our best wishes in return. May the peace of God, which passeth all understanding, keep your hearts and minds, through Christ Jesus.

W. McMILLAN.

Saltsprings, April 27th, 1876.

EAST RIVER.—The issue of the East River business should teach the clergy a lesson, (no offence to you Messieurs Editors) for they are too ready to think they can cut and carve a congregation to suit their convenience. The consequence is often bitterness and strife. The clergy fall into contempt. Their influence for good is gone. The East River congregation is to-day a living proof that you can not cut and carve a congregation to suit the ambition or convenience of any Kirk session. There is too much vitality in men for that, and to those who would make the attempt we respectfully say "here endeth the first lesson." A word to the wise is sufficient,

Her Majesty has ordered a copy of the "Life of Norman McLeod, D. D.," to be sent to each of her children

S. S. LESSONS.

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

LESSON VIII. MAY 21, 1876.

CHRISTIAN FELLOWSHIP. ACTS 4: 23-37.

(A. D. 33.)

23. Unto their own friends in the faith. Nothing in the context requires us to limit the term of the apostles.

24. One accord must denote as elsewhere (1: 14; 2: 46; 7: 57, etc.) a concert of hearts, not of voices. If they all joined aloud in the prayer, the proof must not be drawn from this word or from their voice.

25. This passage is taken from Psalms 11: 1, 2, and is an exact quotation from the Septuagint. This proves that the Psalm had reference to the Messiah.

26. The quotation from the second Psalm is still continued. Christ, Messiah (Anointed) and Christ are Hebrew and Greek equivalents.

27. Herod. Herod Antipas, the son of Herod the Great, the same who put John the Baptist to death, tetrarch of Galilee and Peræa. Pilate. Pontius Pilate, the sixth Roman procurator of Judea. Gentiles. Romans, Roman soldiers.

30. Nothing emboldens ministers more in their work than the tokens of God's presence with them and a divine power going along with them.

31. *Result of the Prayer.* Immediately as a manifest answer to their prayer, the place where they were assembled was shaken. This was a token of God's mighty power responding to their cry.

32. This description of the union of heart and the liberality which distinguished the disciples applies to all of them, as the unqualified nature of the language clearly intimates.

33. And with great power. The word "power" here denotes *efficacy*, and means that they had *ability* given them to bear witness of the resurrection of the Saviour.

35. And laid them down, etc. That is they committed the money received for their property to the disposal to distribute it as was necessary among the poor.

36. Joses, Barnabas. Perhaps this name was an honorable acknowledgment of his charity in selling his whole estate for the relief of poor Christians, and on account of the "consolation" they received thereby.

BE NATURAL.

One of the fashionable follies of the day is the affection of great coolness. It is considered vulgar to be demonstrative. You meet an old friend ; it is a blessing to your eyes to behold him once more. Your heart leaps up at sight of him—your impulse is to grasp him warmly by the hand. You feel almost like embracing him. You must do nothing of the kind. No ripple must be permitted to ruffle the smooth equilibrium and indifference of your feelings. You must greet him politely, but without emotion. So the false etiquette of which we speak teaches. Self-possession is a strong quality, but we do not believe in this kind of self-possession, and people who school themselves in this are not apt to have the other and better kind. They are not apt to manifest self-possession on such occasions as really call for it—occasions of difficulty and danger of great trials. Touch their self-love, make any unusual demand upon them for self-denial, and their assumed and superficial self-possession vanish in an instant. For ourselves we like naturalness of manner. Seem as you feel. Let the heart speak out, or what is the use of having a heart? There are crops, which grow only on light soils, and the school of philosophy—miscalled philosophy—of which we speak must have originated in shallow brains.

RIVER JOHN.—The Rev. Mr. McCunn, the worthy pastor of River John, and Editor of the "Monthly Record," sailed on the 16th ult., in the "Austrian" on his way to the meeting of the General Assembly. Revd's. Messrs. G. M. Grant, J. Campbell, and Dr. Gregg were fellow passengers with him. We hope there was no Jonah among them fleeing from duty.

All communications &c., intended for the MONTHLY RECORD, to be addressed to

REV. W. McMILLAN,
Sunny Brae,
East River,
Pictou.

OMISSION.—The name of George Gunn, Esq., Truro, should appear among the acknowledgements of monies for the *Record*, credited with \$1.50.

CASH RECEIVED FOR "RECORD."

Jas. McLeod, New Lairg	\$3.90
Alex. Sutherland, Rogers Hill	\$1.50
Don'd. A. Fraser, Esq	1.50
Robt. Douglass, W. B. R. John,	1.00
John Fraser, Glengarrie,	1.50
John H. McKay, Planefield.	1.50
D. Sutherland, Elder, C. R.	3.90
Alex. McKenzie, Carr. Isl'd	1.50
Miss J. C. McDonald, B. Md'ws	3.60
Miss M. McKenzie, Scotsburn	3.00
John McKay, Elder, Millville	3.00
W. McLean & Co., Springhill	2.10
John Sutherland, Mill Brook	3.00
Principal Snodgrass, Kingston	.50
Rev'd Prof. Pollock, Halifax	.50
A. McKay, Victoria Hotel	.50
M. McKenzie, 3 Brooks	1.50

James Hislop
Pictou, May 8th, '76. Agent.

PRESBYTERY F. MISS'N FUND.

Received from McLellan's Mountain
Congregation, per Rev. Mr. Stewart :

	\$10.49
Hermon Church S. School	2.55
Mrs. John McKenzie, 3 Brooks	.50

James Hislop
May 8th, '76 Treasurer.

LIST OF AGENTS FOR THE "RECORD."

Rev. W. McMillan,..... Saltsprings.
 Hugh McLean,..... West River Station.
 Robt. Maxwell,..... Lime Rock, W. R.
 Kenneth Sutherland,..... Watervale, W. R.
 James McLeod,..... Saltsprings.
 Geo. Sutherland,..... Six Mile Brook.
 James Hislop,..... Pictou.
 Postmaster,..... New Glasgow.
 Postmaster,..... Stellarton.
 Postmaster,..... Westville.
 Rev. A. J. MacKiehan,..... Barney's River.
 Geo. Gunn,..... Truro.
 Rev. J. W. Fraser,..... Scotsburn.
 John McKenzie,..... Scotsburn.
 John McLean,..... Roger's Hill.
 Alex'r McDonald, B. S.,..... Scotsburn.
 John McKay, Elder,..... Millville.
 Alex'r McLellan,..... Millville.
 Alex'r McDonald, Elder,..... W. R. Station.
 Daniel McKeuzie,..... Gairloch.
 John Sutherland,..... Mill Brook.
 James McLeod,..... Glengarry.
 John McDonald, (Merchant),..... Pictou.
 John Sutherland,..... Three Mile House.
 John Grant,..... Irish Mountain.
 Doug'd McDougall, Loch Side St Peter's, C.B.
 Wm. Grant, (Tanner),..... Springville.
 A. McDonald, (Paper),..... Bridgville.
 Alex'r McDonald, (Roy),..... Bridgville.

Alex'r McDonald,..... Sunny Brae.
 Samuel Fraser,..... Elmsville.
 Geo' McLeod,..... West River.
 Alex'r Sutherland,..... Cootch Hill.
 Donald Fraser,..... Carriboo.
 Murdoch McKenzie, Three Brooks, Carriboo.
 John Fraser,..... Glengarry.
 John Ross,..... Scotch Hill.
 Alex'r McQuarrie,..... Hardwood Hill.
 Wm. A. McDonald,..... Kempton, Col. Co.
 Alex'r McKenzie,..... Carriboo Island.
 Wm. McDonald, Elder,..... Gairloch.
 James McKay, Esq,..... Earltown.
 Rev. P. Galbraith,..... Hopewell.
 Donald Gray,..... Cape John.
 Alex'r Fraser,..... Tacey River.
 Rev. W. Stewart,..... McLemman's Brook.
 Wm. M. McPherson,..... McPherson's Mills,
 Sutherland's River.
 Kenneth J. McKenzie,..... W. B. R. John.
 Robert Douglass,..... Logansville.
 Wm. McLeod,..... Tatamagouche River, Col.
 Murdoch McKenzie,..... Upper North River.
 Capt. Angus Cameron, River Inhabitants, C.B.
 Allan McQuarrie,..... Cape Mabou, C. B.
 Geo. Baillie,..... Port Hastings, C. B.
 Joseph Hart, Esq,..... Baddeck, C. B.
 Angus McKay,..... Plainfield, Pictou Co.
 Rev. R. McCunn,..... River John.

The Monthly Record for 1876.

It has been arranged that **The Monthly Record** of the Church of Scotland, in Nova Scotia, New Brunswick and adjoining provinces shall be continued, though necessarily somewhat smaller in size. Corresponding to the reduction in size, there will be a reduction in price. Formerly the price, in parcels of 5 and upwards, was 50 cents per copy. **It will this year be 30 cents.** Ministers will be kind enough to see that arrangements are made in all our congregations to have a **subscriber in every family**, according to the following terms:—

Parcels of 5 Copies to one address,.....\$1.50.
Parcels of 10 Copies to one address,.....\$3.00.
(With an extra copy gratis, as formerly.).....
Single copies (through the Post Office,) post-paid, \$0.50

☞ Communications for insertion, as well as letters on business to be addressed to ☞ **REV. R. McCUNN, River John.**