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VOL. XXII.

NO. I.

—THE—
MONTHLY RECORD

—OF THE—
Church of Scotland,

—IN—
NOVA SCOTIA, NEW BRUNSWICK & ADJOINING PROVINCES.



JANUARY, 1876.



"COLONIAL STANDARD,"
SOUTH MARKET STREET, PICTOU, N. S.

1876.

Public Archives of Nova Scotia
HALIFAX, N. S.

THE MONTHLY RECORD

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK, AND ADJOINING PROVINCES.

VOL. XXII.

JANUARY, 1876.

NO. 1.

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

A HAPPY NEW YEAR TO YOU,
READER!

Akin to the joy that is felt on meeting a friend that was reported dead, must be your joy, dear reader, on meeting again your friend, THE RECORD. Being a comparative *invalid* since the 15th of June last, and said to have *breathed its last* in Dec'r. 1875, it need not surprise any one, that the January No. is later of making its appearance, and looking a little *thinner* at that.

That many of its former readers, and not a few of its ablest contributors have, by the vicissitudes incident to human life, withdrawn their patronage and countenance, is a sufficient explanation of, and apology for, its present reduced appearance.

We are sorry at parting with those who were, until recently "of us," and trust that although the ties that bound us *ecclesiastically* have been dissolved, the ties of "brotherhood" that have long united us, shall prove indissoluble.—While we give them credit for conscientious motives in the step they have taken, and bid them "God speed," we claim for ourselves, that conscientious motives kept us "as we were"; and although we are resolved still to hold our banner

aloft, it is not as a *signal of hostility*, but to indicate to the sister churches, that they have an ally in the field, prepared to co-operate with them in every good work.

We cannot hope to offer the literary treat that may be expected from the "Presbyterian Record," embracing as it does, the talent of the brightest lights of the Dominion—but we will make every effort to keep our lamp brightly burning. Contributions of local or general interest will be gratefully received from the sister church in the Maritime Provinces, seeing that in the meantime their own local Record has been discontinued, and that much local news, for want of space, must be often crowded out of the "Presbyterian Record."

We will endeavour to keep our pages free from controversy, at the same time making room for all church news that may be interesting, noting the progress of the Master's work from whatever part of the vineyard reported.

We hope, by a short sermon, monthly, together with interesting contributions, original and selected, to make the RECORD a welcome visitor in many homes; and side by side with it, on every table, we will be glad to see the "Presbyterian

Record," upon which we do not at all look as a rival, or perhaps we might be guilty of the folly of the fabled "frog," that in attempting to attain to the size of the ox bursted itself out of existence; but with it, ready to "reprove, rebuke, exhort, entreat," to do the "right," and frown down the wrong, by whomsoever, and in what form so ever committed, we enter on our responsible duties, again wishing you A Happy New Year.

W MCM.

*TRIOBLAIDEAN NÀN SPIORADA
FRITHEALIDH.*

Chan'ann gu an *losgadh* a gbearr luchd-oibre Sholamh agus Hiram seudair Lobauon, ach gu an snaidheadh agus an deasachadh airson teampull an Tighearna ann an Ierusalem. Chan a'nn gu am *nùileadh* bha na clachean air an togail as a ghairbheal, ach gu bhi air an cumadh s air an deanamh sgiam ach air son puist is turaidhean, anns an aithribh mhòr sin a bha gu bhi "ainmeal, agus' na aobhar uail air feadh gach uile thir."

Agus cha n'ana gu call no chron a dheanamh oirne tha trioblaid, aubhocair, no leanmhain air an cuir oirne. Cha neil sannta ach na meadhonan trid ann beil ainne gu bhi air ar naombachadh. Is iad an "luchdgearraidh ans a bheinn," agus na "gearradairean-clach;" is iad na clachnìrean agus na sòir a chuir neach na s'mo ta Soramh gu ar n'ùileach àdh airson an sighe nach do thogadh le lùimbean, tha tiorriudh anns na neamhean." Is iad na euaghan agus na huirde, agus na h'ionean-ann leis am bheil na seudairean aluion air an leigal, agus air an snaidhadh, agus na clachan bheo air ain deasachadh gu freagarach airson an teampull air neamh. "Nachspiorada frithealidh iad uile, air an cuir a mach chu'n frithealidh choibhsan a bhithis nan oighreachaibh air Slainte?" Is iad an luchd oibre seolta, eolach ann an mistaltean luachmhor, na h'orcheard d'an d'fhug Rìgh nan rìghrean ordugh cran glormhor a dheanamh dhuin

M.

RIVER JOHN.—EVANGELISTIC WORK.—An interesting service was hold in St. George's Church, on the last Sabbath evening of the year. The Rev. J. W. Eraser preached a suitable and impressive sermon from the words "My people doth not consider," and afterwards a meeting for prayer and praise was held when brethren of the different denominations took part. The church was crowded.

On Friday, 21st Jan we had a precious visit from an earnest christian worker, Mr. John Grierson, of the Industrial School, Halifax. Mr. Grierson gave a most interesting Bible reading, and on Sabbath afternoon addressed all the Sabbath School children in the village in the Presbyterian Church. We look for a second and a longer visit in a month or two.

NEW GLASGOW.—Rev. Geo. Coull has an interesting Bible Class in St. Andrew's Church, every alternate Thursday evening, at 7½ o'clock. The missionary journeys of St. Paul form the subjects of study this winter, and Mr. Coull's long residence in Asia Minor enables him to make the subject specially interesting. The class is attended by some 50 or 60 of the young people.

REV. R. J. CAMERON, of St. John, has demitted his charge, and intends to proceed to Scotland. We will miss Mr. Cameron very much in our Colonial Field both in his public capacity, and as a genial, warm hearted friend.

EARTHTOWN.—The people of this large Gaelic Congregation have expressed a desire to secure Rev. N. Brodie as their pastor, and communications have been addressed to him on the subject. It is probable that Mr. Brodie may, at least, pay them a visit this winter.

The Monthly Record.

JANUARY, 1876.

It is not the intention of the RECORD to have written for it, '*Apologia pro vita mea*,' because, for one thing, most of our readers do not understand Latin, and for another thing it does not seem to us that any apology for our existence is needed.

It is quite possible, however, that though not to us, yet to some others, an explanation of our reappearance seems called for.

Indeed we have reason to know that some honored brethren consider that our unpretending periodical is not only unnecessary, but may be injurious—may be looked upon as the raising up of a standard of opposition without cause. To such we have simply to give our honest and earnest assurance that their fears are perfectly unfounded. Our people want a RECORD of their own, and we should like to know some sufficient reason why they may not have it. Any intelligent person who knows the work that the ministers of Pictou Presbytery have to perform will feel satisfied that they do not enter upon the additional task of conducting a MONTHLY RECORD for amusement, and we must be allowed to add that any one who knows their character and their feelings might feel assured that it is not for the sake of opposition. In the providence of God, we have a certain definite work to perform, and that work can be better advanced with a RECORD than without one. Hence our appearance. If it be imagined that our church is too small to have a RECORD of its own, we have to remind any who think so that it is not

well to despise the day of small things, or the doings of small churches. Curiously enough just as we are penning these few sentences, the English mail brings us *inter alia*, a Monthly Periodical of a church in England. How many congregations is that Monthly Magazine for? It is for one congregation—no doubt a large city church—yet that one congregation has a 'Monthly' of its own. No one dreams that it is intended to be in opposition to all the other churches in England, and no one should dream that ours is, in any sense, a standard of opposition or even of unfriendliness. We have a place to fill among our own people, which we believe we can fill better than a stranger, and accordingly we proceed to the best of our ability to fill that place.

AT St. Andrew's Church Campbellton, the twenty fifth August, One Thousand Eight Hundred and Seventy-Five, at which time and place the Presbytery of Restigouche met and being constituted *inter alia*:

The Presbytery taking into consideration the irregular position in consequence of the Union, that has taken place among the different Presbyterian bodies in the Dominion, appoint the Moderator and Clerk a Committee to correspond with the Moderator of the Presbytery of Pictou, which like themselves continues to adhere to the Church of Scotland, so that in their future proceedings they (the two Presbyteries) may act in concert.

Extracted from the Records of the Presbytery of Restigouche, on this the twenty sixth day of August, One Thousand Eight Hundred and Seventy-Five,

I remain

WILLIAM MURRAY,
Presbytery Clerk.

Meetings of Pictou Presbytery

The Presbytery met in St. Paul's Church, East Branch, East River, on Tuesday, 7th inst., and after sermon by the Rev. Wm. Stewart, was constituted with prayer by the Rev. W. McMillan, Moderator, with whom were present Rev. Messrs. Wm. Stewart, J. W. Fraser, Chas. Dunn, G. Conil, P. Galbraith, A. J. Mackiehan, and R. McCunn.

An extract of the minute of the regular quarterly meeting of 24th Nov., was read by the clerk, indicating the circumstances under which, and the purpose for which the present meeting was called. The extract is to the following effect: A deputation consisting of Messrs. Fraser, and McDonald, from the congregation of St. Paul's Church, East Branch, East River, having asked for pulpit supply for the current quarter, the Presbytery resolve to meet there on Tuesday, 7th Dec. at 11 a. m., and appoint the Rev. W. McMillan to preach in St. Paul's Church in Gaelic and in English on the Sabbath previous (Dec. 5), and intimate accordingly. The Moderator intimated that the Presbytery was now met for the purpose specified, and invited parties to state the circumstances of the congregation. Messrs. Holmes, Urquhart, Forbes, Campbell, McDonald and others made statements from which it appeared that the majority of the congregation were at one time desirous of being connected with the Presbyterian Church of Canada, but were now for reasons given, strongly desirous of remaining in connection with the Church Scotland. It further appeared that no steps had been taken to transfer the Church Property, so that it remains as always in connection with the said Church of Scotland. All members of Presbytery took part in the conference, which was of a most harmonious nature, and especially satisfactory, in view of the peculiar position of the congregation.

It was agreed to ask this Presbytery to supply the pulpit once in three Sabbaths during the current quarter. Appointments were accordingly made as follows:

Sabbath 26th Dec. Mr. Stewart.
 " 16th Jan. Mr. McKichan.
 " 6th Feb. Mr. Galbraith.
 " 27th Feb. Mr. Fraser.

The Presbytery, continuing its aedarent took up the subject of a "Monthly Record," and appointed Rev. Messrs. McCunn, McMillan and Coall, a committee to enquire regarding the cost of printing a "Record" in connection with the Church of Scotland, and report. Closed with the Benediction.

R. MCCUNN,
 Pres. Clerk.

St. ANDREWS CHURCH, PICTOU,
 12th January, 1876.

The Presbytery of Pictou met this day *pro re nata*, in terms of the following circular:

SALTSPRINGS, 3rd Jan., 1876.

REV. SIR.—You are requested to attend a *pro re nata* meeting of the Presbytery of Pictou, in St. Andrew's Church, Pictou on Wednesday, 12th inst., at 11 a. m. Business: Call from East Branch, East River to Rev. W. McMillan, and supplement applied for.

(Signed) W. McMILLAN,
 Moderator.

Please notify your Elder."

And was constituted with prayer—Rev. Wm. McMillan, Moderator, with whom were present Rev. Messrs. Herdman, Conil, Fraser, Dunn, Galbraith and McCunn; and James Hislop, Esq., Elder. There appeared from St. Paul's Church, East River, Messrs. Grant, McDonald and others, and from Saltsprings congregation, Messrs. Munro, McLean and McLeod, Elders of that congregation.

The clerk read the call from St. Paul's Church, E. River, which was signed by upwards of 80 persons, being Elders, Trustees, members and adherents of said congregation. In support of the call it was stated that the congregation were unanimous and very enthusiastic in their

desire to have Mr. McMillan as their Minister. Accompanying the call was a bond guaranteeing an annual stipend of \$500, with a Manse and Glebe additional also a petition applying for supplement.

The Elders from Saltsprings being called upon, stated in strong and affectionate terms their attachment to their minister, representing that the whole congregation of Saltsprings, with the usual insignificant exceptions, were exceedingly desirous that Mr. McMillan should remain amongst them, and stating further their belief that the removal of Mr. McMillan would be disastrous to Saltsprings congregation. Members of Presbytery expressed, on the one hand, their deep sympathy with St. Paul's congregation, and their appreciation of the excellent efforts they had made, and, on the other hand, their reluctance to sever the tie between the minister and people of Saltsprings, unless it could be clearly shown to be *pro majore bono ecclesie* "for the greater good of the church." The clerk was instructed to correspond with the Colonial Committee in reference to supplement, and the call ordered to lie on table until the ordinary meeting on Wednesday, 23rd Feb. Thereafter the Presbytery held a conference on the subject of the "Monthly Record," when the following arrangements were agreed to:

1. That the RECORD be continued Monthly as hitherto, though necessarily somewhat reduced in size.

2. That corresponding to the reduction in size there shall be a reduction in price, in the proportion of 50 cts. to 30 cts.

3. That ministers will see that arrangements are made in all our congregations to have a subscriber in every family.

4. Communications for insertion, as well as letters on business to be addressed to the clerk.

Closed with the Benediction.

ROBT. McCUNN,
Pres. Clerk.

ST. PAUL'S, EAST RIVER,

December 27th, 1875.

Moved by Thomas McMillan, seconded by Alex. McDonald, Piper:—That the following resolutions be adopted. (Meeting unanimous.)

Whereas, When negotiations for the Union of the Presbyterian bodies in the Dominion of Canada were pending, it was represented to this, St. Paul's congregation, that in the event of our assenting to terms of said Union, we would enter the United Church with the authority, rights, privileges, benefits, etc., to which this church was then entitled.

And whereas, the negotiating bodies of Presbyterians did unite with the perfect understanding that the rights of each would according to representation and resolution be respected.

And whereas, we agreed by resolution to unite with Springville congregation on the distinct understanding that the letter and spirit of the above resolution would be acted upon and strictly adhered to, it being the final resolution accompanying the Basis of Union.

And whereas, contrary to said representation and Resolution, our authority, rights, privileges, benefits, etc., have not been respected, but ignored

Resolved that St. Paul's Congregation cancel, and do now hereby cancel the Resolution by which said congregation agreed to unite with Springville congregation, being a congregation in connection with the Presbyterian Church in Canada, and further resolve to declare, and do hereby declare ourselves a congregation in connection with the Church of Scotland, and under the jurisdiction and oversight of the Presbytery of Pictou, in connection with said Church, and petition said Presbytery to take oversight of us as heretofore, to appoint a Moderator over our Kirk Session and grant us supplies.

WILLIAM GRANT,
Chairman.
ALEX. McDONALD,
Secretary.

MINUTE OF PRESBYTERY

ON OCCASION OF THE DEATH. (ON 3RD OCT.,
LAST) OF WM. GORDON, ESQ., PICTOU.

The members of this Presbytery desire to place on record their sense of the loss they, in common with the Church at large, have sustained in the death of Wm. Gordon, Esq., one of their number.

For a period of twenty years has Mr. Gordon acted as a member of our Church courts, in which capacity he manifested aptitude for business, consideration for the comfort of members and desire for peace. Though not a man of many words yet his sentiments always commanded respect, and from his acquaintance with the country, and the confidence the people at large had in his administration, his counsel was specially valuable.

Mr. Gordon was uniformly liberal with his means in sustaining the various schemes, and the church at large will have cause to miss his beneficence. A proof of his generosity they hail in a legacy bequeathed to the schemes by his will. Though dead he yet speaks to us in his bright example and by his unselfish spirit, and this Presbytery desires to record with thankfulness the lengthened period of his pilgrimage and service to the Church, and to hear the voice of his unexpected demise, addressed to each office-bearer: "Prepare to give an account of thy Stewardship, for thou mayest be no longer Steward."

SALTSPRINGS.—The people of this congregation seem to be in earnest about retaining their minister. They spoke in very decided and affectionate terms at the Presbytery, and a day or two afterwards large numbers turned out to haul a year's supply of firewood. They evidently remember the maxim, that actions speak louder than words.

THE COLONIAL COMMITTEE

The deep interest taken in our Colonial churches by the Convener of the Colonial Committee is known to most of our readers. Since his visit last summer, in company with the Rev. Mr. Playfair, we have learned to regard Mr. Muir as a warm personal friend, rather than in his official capacity as Convener. We know that our people will be glad to have an opportunity of perusing the following letter, sent last summer, to our ministers; and hope to be able to furnish cheering reports of the progress of Evangelistic work in our midst this year also.

G. A. COLONIAL MISSION,
22 Queen St, Edinburgh,
17th June, 1875.

MY DEAR SIR.

The General Assembly of the Church of Scotland lately closed another Session during which the religious interests of Scottish Presbyterians in our colonies and in foreign countries were not forgotten.

I had the pleasure of laying before the Assembly a report on the Colonial Mission of our church which presented many subjects of special thankfulness. Chief among these it was my privilege to set the fact, that, never before in the history of the Colonial missions of the church have reports of spiritual results been possible such as during the past year have brought from so many quarters the joyful tidings of manifest tokens of Divine power accompanying the Gospel, issuing in the hopeful promise of abundant and precious practical fruits. I might have added, that, where no such evidences of religious awakening had been manifest it was a matter of thankfulness to receive the assurance of so general a desire for

gracious experience, and in many cases the cherished purpose to seek and effect the blessing.

In these circumstances, in again saluting you in the name of the Colonial Committee of the General Assembly, we have the satisfaction of conveying congratulations, that, the past year's exertions in our Colonial Mission fields had been so encouraging of the hope of a greater ingathering in the year that before us;

The request is therefore renewed with increased interest and earnestness, that you will have the kindness to favor me, before the end of March next, with any ingenuity you may have to communicate, to the progress of the Work of the Lord in your hands, or as to anything which interests you, as bearing on the vital results of evangelistic or pastoral efforts, in the sphere of your labours in the ministry of the Gospel.

NOTES OF THE MONTH.—No one that we are acquainted with could undertake to write the "Notes of the Month" with anything like the freshness and raciness of our old friend A. P. We lost no time in making our request to the Professor, but unfortunately, the duties of the chair leave no leisure for the task. Besides, he indicates that he would much rather give "Notes" (*bank notes*, we suppose) and send them to us. We are promised an occasional contribution.

GAIRLOCH.—The Rev. Mr. Herdman will preach (D. V.) in Gairloch Church Sabbath first, the 30th inst. The Sabbath of St. Andrew's, Pitou, will on that day be occupied by the Rev. Cranstoun, M. A., Wesleyan Minister of Gairloch.

WRONG VIEWS OF DEATH.

It is to Christ that we are indebted for emancipation from an intolerable fear of death. It was necessary that he should taste of death, that the bitterness of its waters might be sweetened by the touch of his lips. As a father wades out into a stream to encourage his timid child to cross; so Christ had gone down to the river men had dreaded, but whose waters are full of cleansing, and whose farther waves beat on a golden shore. I regret to say that Christians are slow to improve the privilege of knowledge and faith. The old heathen superstition still endures. To many a professor, even, Death is a monster, and not the darkfaced, but kind-hearted usher that he is, to lead us to our Father's palace. I know of little truly Christian poetry. Many of our otherwise sweetest hymns are harsh with the old heathenish moan. Literature is more mythological in its presentation of death than Scriptural. Art is perverted by the same error. When shall we have an artist that will paint us an angel, and not a spectre? We dress our griefs as the ancients, who lived before life and immortality were brought to light, dressed theirs. The colour of our mourning gives the lie to our faith. A saint is lifted to her glory and her reward in heaven, and we put on black! The shepherd in his deep love stoops, and takes a little feeble lamb to his bosom; and we knot crape to our door and fill the house with lamentation! How might the birds teach us, that sing their little ones into the air when grown beyond the accommodations of the nest! They have instinctive faith in God. They know that his heavens are high and broad, and that their darlings will not lack room, nor one of them fall to the ground without his notice: we shudder when ours fly off, and sit and mourn over the deserted cradle; forgetting the sublime statement of Paul, that "to die is gain."

W. H. H. MURRAY.

PRESBYTERIANISM IN CANADA.

Professor Pellok's Inaugural address is a most masterly production. We present our readers with one or two interesting extracts.

"No one who is familiar with that book which we continue to acknowledge as the rule of life, can have failed to observe how constantly we are warned against judging by appearances. The word of God teaches by declaration and example that, in judging of character, of the effects of conduct, of method and results, of events and their consequences, of preparations and their success, of individuals and their future, of nations and their destiny, we are to proceed farther and dive deeper. There is an inner world which we do not see, where there are powers at work which we do not know and which the Ruler of all things employs to accomplish His will. But it ought to please those who complain of a want of harmony between the will of God, as interpreted by Scripture, and the works of God, as interpreted by reason, that this is also a primary lesson in philosophy: whose business it is to enquire by phenomena into realities—to distinguish between the changeable and the unchangeable—between the real and the apparent—and so ascertain those general laws which constitute that revolution which the priests of science unfold to the world.

In contemplating the spectacle of a church in a great country, we should be careful to abide by this rule. It is natural for a mind, moved by the view of a great country like Canada, to swell with some vanity, and to exultate upon vast geographical limits, and upon a region that possesses all that distinguishes the fairest portions of the earth, together with peculiar features of its own; where various nationalities and churches, in freedom and toleration, are building up a nation diverse from all nations, and a church diverse from all churches. Inflamed with the spectacle, it is natural for us to dwell upon it. And hence we are likely to have much of that cloud-scenery which mimics the flights of imagination and tries to look big because everything around it is big. Let us care-

fully purge our eyes of this American humor

As in the case of an individual, so in the case of a nation, success depends especially on character. But character is a formation. It is the result of a process, wherein original tendencies are modified by circumstances. This constitutes the most powerful kind of education. In the education of a people, the extent of their land, its climate, its soil, its vegetable productions, its meteorological conditions, its physical changes, its travelling facilities, its scholastic education, its component nationalities, its churches, its political condition, its trade and manufactures and various industries, whether useful or ornamental—in short, circumstances so varied that it would be vain to attempt to enumerate them—are potent agencies. And there is a class of writers who so enlarge upon such influences as to produce an impression that none but external causes are at work; thus ignoring the unbounded energy and wealth of the human spirit and its peculiar susceptibility to influences from above. But while we believe in a Providence which is not a mere name, and in an administration of the Spirit, we cannot accept such views in any materialistic sense.

With this explanation, then, we remark that we lie under conditions common to all new countries. Our people set-r upon their task with all the advantage of an achieved civilization.

Political and religious liberty and the lessons of a long and dearly-bought experience are their lawful inheritance. They reap what others have sowed. They have abundance of space and can take their choice of employments. And while all obstructions are removed, so are all supports. Thrown thus upon their resources, their powers are tested and new energies are evoked. With the growth of self-reliance, traditional reverence and all the tasteless virtues of "dumb driven cattle" diminish or disappear; and a freedom from conventionalism in modes of thought and modes of life takes its place. Character is developed and esteemed above office; while a free interchange of thought improves minds and manners. Such are some of the best know-

and most obvious effects of colonial freedom.

Some additional characteristics are developed in America. Physically, the American constitution is the European, toned down and refined. European features appear in each generation less distinctly. The lines of the face are finer and the structure of the body is less robust. We wish that we could be certain that in the course of time there has not been a considerable deterioration. With the blending of races local peculiarities disappear. This change reveals itself in the language, which discards all dialects and becomes a *common speech*, analogous to that of the Greek colonies of Asia Minor. So that while a man's speech betrays him in the mother country, it ceases to mark his origin on these western shores. An independent condition, and the periodical interruption of labour by a long winter, render the people readers and purchasers of books. Many British authors probably obtain more readers in America than in Britain. America is truly a great field for authorship. While no social and political obstruction to the admission of literature, round an immense sea border, indented with harbours and visited by ships of all nations, exists, the only remaining hindrance—inability to read—is being everywhere removed by common schools. A large population, cultivating thousands of miles of generous soil, in a peaceful seclusion where virtue has few seductions, diminishes those vices which most seriously interfere with habits of reflection. Viewed in this light America has been called "a magnificent spectacle of human happiness." If it be not so, it ought to be. It ought to be a field where intellect might search calmly into the mysteries of life, where fancy might perform some excursions, and where affection might seek a congenial home.

It is deplorable when any religious system becomes favorable to personal religion but unfavorable to science; and *vice versa*. Without religion a man has no happiness, and without science he has no light. Without religion society has no stability, and without science it has no progress. Human nature does not acquire a due equilibrium unless the culti-

vation of the intellect and the cultivation of the affections go together. The two great evils of the world are ignorant religion and irreligious knowledge. It can scarcely be doubted that the Calvinistic system is more favorable to spiritual depth than any system which seems to make man the cause of his own actions and the world's history a succession of unaccountable accidents. The opinion, that all that comes to pass is pre-etermined by God, coupled with the postulate that He brings His determinations to pass by the aid of general laws, is strictly accordant with the maxima that everything must have a cause and that certain causes must produce certain effects. Such maxima will become the familiar topics of our children and are more than among the people of this advancing country. Such maxima give a determinate character to scientific inquiry; and they exalt historical science, which unfolds the play of well understood motives, exhibits the calculable results of character, and inspires us with cheering hopes of future advancement. A belief in the uniformity of the laws of nature has led many to look coldly on dogmas which teach a supernatural interference with the course of things. But this becomes a question of fact, which rests upon evidence of its own. And be it remembered, that the Bible teaches that such declared interferences have been very rare, and that there has been a great economy of miracle. The wonders of science would have seemed incredible to ourselves some years ago and could only have been received as miracles. All such seeming interferences admit of being referred to higher and yet undiscovered laws. This "ball which men call earth," is an incalculably small fraction of a great whole, and the eternity and immutability of the Divine plan is the most feasible approach which supernatural doctrine could make to the maxima; that all natural laws work uniformly and produce their consequences by a determinate connexion between cause and effect.

Orders are coming in from all quarters, for parcels of 10, 20, 30, 60, 100, 150, and 200 copies.

NOTES ON SABBATH SCHOOL LESSONS.

(From an excellent work "Select Notes on the International Lessons, 1876, by Revs. F. N. and M. A. Pelouber.")

LESSON VI FEBRUARY 6, 1876.

DAVID SPRING SAUL. 1 SAMUEL 24: 1-16.
(B. C. 1061.)

1. SAUL HAD RETURNED.—Just before the incident of this chapter David was surrounded by Saul's forces, and would have been captured; but David had a protector of whom Saul took no thought and to him he made his appeal, for, as we learn from its title, it was while he was thus surrounded by Saul's forces that he wrote and sang the 56th Psalm.

THREE THOUSAND MEN OUT OF ISRAEL.—When Saul had repulsed the Philistines he resumed his designs against David. The opportunity seemed favorable; for although for various reasons he may have hesitated to call out the national force in addition to his body-guard expressly against David, it would be in his power to retain for this service a portion of the men who had joined him in his march against the Philistines. Thus it is mentioned that the force with which he returned to the pursuit of the fugitive band amounted to no less than three thousand men.

3. SHEEPFOLDS BY THE WAY.—In those countries there were very large caves in the sides of the rocks or mountains for the sheltering of sheep from the heat of the sun. Hence we read of places where the flocks rested at noon, and this cave seems to be spoken of as one of the sheepfolds.

4. BEHOLD THE DAY OF WHICH THE LORD SAID.—Although these words might refer to some divine oracle, what follows clearly shows that David had received no such oracle. The meaning of the man is simply this: the speakers regarded the leadings of Providence by which Saul had been brought into David's power as a divine intimation to David himself to take this opportunity of slaying his deadly enemy, and called this intimation a word of Jehovah.

5. DAVID'S HEART SMOTE HIM.—His conscience reproached him, because he regarded this an injury done to the king himself.

6. THE LORD'S ANOINTED.—To the comparatively coarse minds of his followers, the relinquishment of so signal an advantage must have seemed, and did seem, like madness, and it needed all the authority he had established over their rough natures to compel their submission to his view of the case. Yet this conduct of David was not only noble and true in feeling, but although he then thought not of that, it was politically wise.

7. DAVID STAYED HIS SERVANTS.—Let us learn to frame our lives after the noble example of King David, who, when he had many occasions given to work evil for evil towards King Saul, yea and many times opportunity to perform mischief and to slay him, nevertheless, fearing God, would not follow his fleshly affections and walk inordinately without the will of God's word, which he professed always to be his direction.

8. DAVID CRIED AFTER SAUL.—It was a bold thing to do; and one hardly knows which to admire the more,—the magnanimity that spared Saul in the cave or the valour that braved him and his troops outside of it. But often the bolder courses are the wiser, and the courage of a man in placing himself in the very midst of his enemies so surprises them that they never think of doing him harm. Thus it seems to have been in the present instance; for as David stands before Saul and proceeds to plead with him his cause, no one of the royal troops interferes, and the king himself is deeply moved, but it is with sorrow rather than revenge. And it was no marvel that such an effect was produced upon him, for seldom has a more tender earnest and candid appeal been made by one man to another than that which David here addressed to Saul.

9. DAVID SAID.—David remained at so great a distance from Saul that he was in no danger of being immediately seized by him, though Saul could both see and hear him.

11. MY FATHER, SEE.—To confirm what he said he showed him the lapet of his coat which he had cut off, and said, *My father, see*. In these words there is an expression of the childlike reverence and affection which David cherished toward the anointed of the Lord.

12. THE PROVERB.—The meaning is this: Only a wicked man could wish to avenge himself; I do not.

13 A DEAD DOG.—One of the meanest and weakest of his subjects. Of no more consideration and strength, in comparison than a dead dog or a contemptible flea.

14. THE LORD THEREFORE JUDGE.—As Saul had therefore no good ground for persecuting David, the latter could very calmly commit his cause to the Lord God that he might decide it as judge, and deliver him out of the hand of Saul.

16. SAUL WEPT.—Saul himself, with all his rage and malice, could not withstand this instance of generosity in David, and with his tears acknowledged David's innocence and his own guilt, and even prayed God to reward that very person whom but the moment before he was pursuing to destruction.

LESSON VII FEBRUARY 13, 1876.

SAUL AND HIS SONS SLAIN. 1 SAM. 31: 1-6
(B. C. 1056.)

1. THE PHILISTINES FOUGHT.—While David was living in the land of the Philistines (28:1) it came to pass that the Philistines gathered their armies together for a campaign against Israel. The Philistines gathered all their armies together towards Aphok, but Israel encamped at the fountain in Jezreel. This fountain is at present Ain Jaidid i. e. Goliath's fountain (probably so called because it was regarded as the scene of the defeat of Goliath) a very large fountain, which issues from a cleft in the rock at the foot of the mountain on the north-eastern border of Gilboa, forming a beautifully humid pool of about forty or fifty feet in diameter, and then flowing in a brook through the valley. Consequently, Aphok must be carefully distinguished from towns of the same name in Asher, (Joshua, 19:30.) and in Judah (Joshua 15:53,) and also at Ebenezer (1 Samuel 4:1).

THE PHILISTINES FOLLOWED HARD. The principal engagement took place on the plain of Jezreel, but when the Israelites were obliged to yield they fled up the mountains of Gilboa and were pursued and slain there. God would hereby (the death of Jonathan with Saul) teach that the difference between good and bad is to be made in the other world not in this. We cannot always judge of the spiritual or eternal state of any by the manner of his death.

3. ARMOR-BEARER. The Jews say that Saul's armor bearer was Doeg, whom he preferred to that dignity for killing the priests and if so, justly does his violent dealing return on his own head.

So SAUL DIED.—There are two accounts of the death of Saul. One is that of the sacred historian himself, the other that of an Amalekite who brought the tidings to David. The former is of course the true account. It would seem that the Amalekite had, from a distance witnessed the transaction and approaching took the royal insignia from the body. These were the bracelets—most ancient and still subsisting insignia of royalty in the East, which he recognises in the ancient monuments of

Egypt, Persia and Assyria, and among the existing regalia of Persia, India, China and other lands.

We send some copies of this No. to some settlements we have not had time to hear from, but where we have reason to believe they will be wanted.

STELLARTON.—Through the kindness of Mr. Simpson, Manager, the Rev. Mr. Dunn was the recipient of a Christmas gift of some 4 or 5 tons of coal.

MCLENNAN'S MOUNTAIN.—We learn, with very great pleasure, that the good people of the Mountain are taking steps to build a Manse for their Minister.

REV. K. J. GRANT, Missionary to Trinidad, has arrived in New Glasgow a week or two ago, accompanied by his family. We trust the Rev. Gentleman will be much benefited by his temporary release from his labors, and will enjoy his visit among his friends.

ON Sabbath 9th January, the new Presbyterian Church in New Glasgow was opened for public worship. Rev. Dr. Burns preached in the forenoon, and in the evening the Rev. G. M. Grant preached from Haggai II: 9 "The glory of this latter house shall be greater than of the first, &c."

REV. DR. BURNS, of Halifax has been lecturing in Preston and New Glasgow on "Temperance." The lecture is spoken of as an exceedingly able one, and must have done much to advance the cause of Temperance, and to strengthen Temperance sentiment in the two towns.

THE JANUARY NUMBER.—This Month's RECORD is necessarily issued under circumstances not so favorable as we could wish. Our readers may expect more original matter in a month or two. The February No. will be delayed a week of ten days later than the 10th of the month in order to give time to Ministers and others to arrange about Agents, No. of Copies, etc.

LETTER FROM PHILADELPHIA.

PHILADELPHIA. JANUARY 7TH, 1876.

[From the Presbyterian Witness.]

Mr. Editor:—The excitement incident to the Holidays seemed to increase rather than diminish the interests in the meetings conducted by Messrs Moody and Sankey, in the great Depot Hall, 13th and Market Sts. in this city. The only meeting omitted was on Christmas Eve; the services appropriate to Christmas day being held on Thursday evening, when to an immense audience Mr. Moody preached from the text, "Behold I bring you good tidings of great joy, which shall be to all people." Mr. Sankey and some of his great choir sang some of their sweetest and most joyous Christmas hymns. During the protracted season of inclement weather the attendance was far beyond the expectations of any, and on the worst evenings the attendance was not less than from five to six thousand, and when the evening was at all passable the attendance was much larger. With the return of good weather comes nightly the great crowd of the opening days, and weak days and Sundays the hall is full, ten thousand being the regular audiences, with at times ten thousand turned away unable to get in. The desire to get seats near the platform is so great that parties come and wait about the doors for hours before they are open, and four and five thousand people are often waiting for admission. Many come in at the close of one service and sit for three and four hours waiting for the next one. On New Years eve the service began at 9 o'clock, and at 4 o'clock the crowd began to gather, and at 7.30, when the doors were open, the house was filled in a few minutes. The service lasted from 9 till 12 o'clock, and at each hour the doors were opened for ingress and egress. The Hall was densely packed during all the evening, full fifteen

thousand being present, and thousands were turned away unable to get in.

A few months ago who was sanguine enough to suppose that from ten to fifteen thousand people would sit from 9 to 12 o'clock to hear a simple presentation of the Gospel and simple songs of praise, and that, too, on the New Year eve of the Centennial Year, when the city was all ablaze with illuminations, fireworks, flag raisings, processions and merry makings, —and with the excitement in the streets seldom if ever before equalled? It is fair to suppose half of the audience were not church goers. Mr. Moody preached three most impressive sermons, and in the midst of one of them called the Rev Dr Plummer, of South Carolina, into the witness stand to testify as to the reality of the Gospel preached. Mr. Moody propounded some practical questions on different phases of Christian experience, and the difficulties met with every day in the inquiry rooms, and the Doctor's ready and exhaustive answers thrilled the vast audience. During the evening Mr. Sankey sang with great effect "The Ninety and Nine," and other solos, and with a choir—out in full force—sang a number of appropriate hymns, arranged for the occasion. Slips containing the hymns, had been distributed to the immense audience, and when the many thousand voices swelled the chorus, a mighty volume of sweet sounds of praise ascended heavenward. On Sunday last the eight o'clock morning lecture to Christians was attended by some six or seven thousand, largely the representative Christians of our most active churches. All over the house the rustle of leaves, as passage after passage was referred to showed that the audience were noting them in their Bibles for future use. In the afternoon the Hall was crowded with women only, and in the evening notwithstanding the rain, a large audience of men only were present.

Many of the prominent ministers of all denominations are present at every service, and among the distinguished men on the platform, other than these, have been the President of the United States, Post-master General Jewell, Ex-speaker Blaine, senators and members of Congress, Judges of the United States Supreme Court, Bishop Vail, of the Episcopa

rcb. Bishops Simpson, Peck, and
s, of the Methodist Episcopal Church
most of the prominent citizens of
Philadelphia. A list of the meetings in
gle day will give some idea of the
ety of work now being carried on.
n day the noonday meeting is held in
Hall and the part partitioned off for
olding over three thousand, has had
e enlarged to accommodate the in-
ed daily attendance. Over a hun-
have arisen for prayer at different
ings this week. It is followed by a
ing for men only, conducted by Mr.
ey, and for women only, conducted
r. Moody, and at the close of these
ry meetings are held. At 3 o'clock
week the union meetings connected
the observance of the day of prayer
eld in the Hall, followed at 4 o'clock
Bible-reading by Mr. Moody. At
a meeting for young ladies only is
and at the same hour one for older
le. At 8 o'clock is preaching ser-
followed at 9 o'clock by a prayer-
ing, each for men and women only.
ung men's meeting, a boys meeting,
a meeting for those who have been
cted to strong drink. Each of these
ings is followed by a meeting for
rers.

e question most frequently asked by
interested in but not personally
or with the work is "And what is
result so far." In general terms of
the attendance at all the meetings
ge beyond precedent and the atten-
all that could be desired. The re-
for prayer presented daily are
ered by the hundreds, at every meet-
when the opportunity is given, verbal
ests for prayer by persons for them-
s and for friends are so numerous
they cannot be heard. The inquiry
s, often as they are open, have always
seeking the way of life, and the
s are at times so crowded that the
have to be locked. And there are
numbers not Christians who go away
the inquiry-room after personal
ct with ministers and Christian
ers, trusting Christ as their Saviour.
can scarcely come into contact with
engaged in the inquiry-room work
out finding them ready to tell of some
ed or interesting case of conversion,
the work is so fascinating that once

in it it is a sacrifice to remain away a
single evening.

Those who have been engaged in the
inquiry-room work meet with much less
difficulty, now that at the opening of the
meetings the inquirers themselves seem
to understand the plan of Salvation much
better, and the workers have more ex-
perience in presenting it, as well as tact
in meeting and removing difficulties
usually met with. Any one acquainted
with the work would unhesitatingly say
that many have been converted at every
meeting, but how many will only be known
when the "Lamb's Book of Life is open-
ed?" Many churches have already received
large accessions, and very many more
are applying for admission. Mr. Moody
has a meeting for young converts every
Monday Evening, and while but a small
proportion of those whom we believe have
been converted attend any one evening,
the number of new faces is steadily on
the increase.

With a view of extending the influences
of the meetings, the committees in charge
have issued a call for a Christian Con-
vention, to be held in Philadelphia, January
19th and 20th, 1876. T. K. C.

THE *Invalid* referred to on our first page
expects to *improve* when the war n weather
comes, and, especially when the *warm*
wishes of our friends come. We want to
improve our *circulation*. Our friends
throughout the County are doing wonder-
fully well.

GAEIC CATECHIST.—Mr. Charles Mc-
Eachern writes from Kingston to say that
he will be glad to place his services for
the summer at the disposal of the Pictou
Presbytery. This is good news for our
vacant Gaelic Congregations. Mr. Mc-
Eachern is a most laborious and success-
ful worker.

REV. J. F. CAMPBELL has, during Janu-
ary, been conducting services and ad-
dressing Missionary Meetings at Gairloch,
McLennan's Mt., St. Marton, and other
places in Pictou County.

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:

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Rev. R. McCann.

RIVER JOHN.