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VOLUME XXIII.

NUMBER X.

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

OCTOBER,



1877.

PICTOU, N. S.:

PRINTED AT "THE COLONIAL STANDARD" OFFICE.

1877.

AN OLD STORY.—Channing, some fifty years ago, wrote as follows, concerning Calvinism:—

“Calvinism, we are persuaded, is going to give place to better views. It has passed its meridian, and is sinking to rise no more. It has to contend with foes more formidable than theologians, with foes from whom it cannot shield itself in mystery and metaphysical subtilities—we mean with the progress of the human mind, and with the progress of the spirit of the gospel. Society is going forward in intelligence and society, and of course is leaving the theology of the sixteenth century behind it.” And again: “We think the decline of Calvinism one of the most encouraging facts in our passing history.”

Others indulge in similar prophesyings, but unfortunately the foe they dread still lives and flourishes and extends its sway. The growth of Unitarianism for the past fifty years is veritable retrogression, as compared with Presbyterianism. Some sanguine critics of Calvinism gratify themselves by declaring that the hated system is dead—is given up by everybody.—The truth appears to be that the Calvinistic type of Christianity is more vigorous and aggressive than ever before. It is good for the world that it should be so. We do not mean the odious caricatures of excited critics, or even the extreme view of extreme advocates. We mean the system which gives due recognition to the sovereignty of God and the responsibility of man.—*P. W.*

REMARKABLE ANSWER TO PRAYER.

—We announced last Saturday a meeting of Christians to pray for rain, at 4.30 p. m. on that day. There had been since the first of the month only about an inch and a half of rain, and the crops that had been started by the June rains

were in danger of perishing. Those who attended the meeting had scarcely come together before it began to rain, and while the prayers were offered the rain came down in torrents, so that the voices of the speakers could scarcely be heard; and some who had attended the meeting found it difficult to get away. Since then we have had a good fall of rain, not merely in Bombay, but in many parts of the Presidency. On Sunday there were showers at Belgium, Kalopoor, Satara, and on Monday at Poona and the neighborhood; in Guezerat also and the Central Provinces rain has fallen copiously. The want of rain is still felt in some parts of the Decan we believe, and especially in the Madras Presidency. Prayer should be continued.—*Bombay Guardian* for July 21.

THE WAR PROSPECTS.—The latest news from the field of war in Bulgaria fully confirms the view we have already expressed, that a second campaign is inevitable. The days during which military operations on a large scale may be undertaken are rapidly diminishing; the sufficient reinforcement—if not the reorganization—of the Russian armies cannot be accomplished, and the strength of the Turkish resistance broken, during the remainder of the season. Mr. Forbes, who wrote, in advance of the second attack on Plevna, that a repetition of the former assault in front would be an inconceivable, a fatal blunder, now estimates the Russian loss in making that very blunder at not less than 20,000 men. The positions at the Shipka Pass and on the eastern line of the Russian occupation are still precarious, and the situation has become so critical that Serbia is reported to be reconsidering her decision to take part in the war. We leave out of the calculation the success of the Montenegrins, as they cannot yet seriously affect the fortunes of either combatant in the great struggle.—*New York Tribune.*

THE MONTHLY RECORD,

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OCTOBER, 1877.

NUMBER X.

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

CHRIST MAGNIFIED IN MY BODY

PHILIPPIANS I. 20.

BY J. C. V.

We all see in some points what St Paul must have meant by this expression. It was a thought frequently present with him. We find it, for example, in one of his Epistles to the Church of Corinth, where he speaks of "always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in his body;" in other words, of being made in this world like Jesus in his death, of living as it were a dying life, of "dying daily," as he elsewhere expresses it—of holding his life always in his hands, having it constantly threatened, and battered, and undermined, and expecting it day by day to be actually taken away—that so the life of Jesus, his risen life, the power of his resurrection and of his constant presence in his people, may be displayed in him; shown forth, in its marvellous strength and reality, by enabling him to suffer on and yet also to live on; to bear anything and everything, and to be destroyed by nothing until the appointed day of his change come, and he who has been faithful on earth unto death is admitted into the life which is above death and beyond death for ever. This is something of what is expressed when he says that Christ shall be magnified in his body, whether by life or by death. If he lives, if his earthy life is protracted through toils so constant and sufferings so intense, this shows the supporting hand of the risen, the immortal Saviour. There must be some marvellous power out of and above him, or he must long ago have sunk under such pressure. There must be One above, who comforts him under all his tribulation. There must be One above who communicates a strength not his own to do and to suffer for his sake. There must be One above whose grace

is sufficient for him; sufficient to keep him meek under provocation, courageous under intimidation, and steadfast in the face of danger. Christ is thus magnified (not made great but shown to be great) in his body by life. And if death comes, as come it must one day, to close his course, if confession is to end in martyrdom, and many hairbreadth escapes are to issue in a death by violence; then he who gives courage still, gives comfort still, gives hope and patience, love and gratitude still, will then not least but most be honoured and magnified in his body; he who gives his life gives his all; and the poor, tortured, mangled frame shall be used not more a sacrifice to Christ's glory than a testimony to Christ's power. Christ who makes him willing to die for him; Christ who gives him grace, courage, and constancy to die for him, shall be magnified in him still, magnified in his body, as by life, so by death.

Such was the meaning of the words before us for St. Paul himself. Have they any meaning for us also, my beloved brethren; for us who live in days when the fires of martyrdom are extinguished, and when the still more tremendous conflicts of the latter day have not yet set in? Let us bring them home to our own circumstances, to our own lives, to our own hearts, and what do they say?

Christ shall be magnified in my body. It is in the power of a Christian—so the words import—to magnify Christ, that is, to show the greatness of Christ, in his body. We can all think of some ways of doing this.

Shall I speak of temperance? of the manner in which a true Christian eats and drinks to God's glory? of the moderation, yet also of the deep thankfulness, with which he partakes of God's good gifts to the body,—his food, his clothing, his sleep, his home? how he enjoys all even above other men, just because he sees something in all, some One through and above all, unseen and unregarded by others around him, who are altogether forgetting the Giver

in the gift? how, too, he acts upon his Saviour's maxim, "But rather"—instead of torturing yourselves with petty questions of ceremonial scrupulosity as to the use of God's creatures—"give alms of such things as ye have, and, behold, all things are clean unto you:" in other words, the way to partake of God's gifts without defilement is to share them with those who lack: let your abundance minister to another's want; be always ready to listen to the call of charity, and if it call not, listen for it and forestall it; and then, "Behold, all things are clean unto you." This is one way, now and in all times, of magnifying Christ in your body.

Or shall I speak of purity? of the struggle which a Christian, in the name and strength of Christ, has evermore to maintain with the lusts of the flesh? how he sets himself by prayer and watchfulness to coerce the first risings of evil desire, and to live in pureness as well as in temperance?

Or shall I speak of his activity? how a Christian sets himself, in the name of Christ, and in a spirit of deep gratitude for his redemption, to lead a useful and a vigorous life; not yielding to the temptation of indolence, when it says, "Take thine ease, eat, drink, and be merry," but endeavouring day by day to do some strong active work in the service of his generation and to the honour and glory of God? This too, if it be done in a right spirit, is a magnifying of Christ in the body: and over that man's grave, when at last he rests in Jesus, shall be inscribed, as by the finger of Christ, that humblest yet noblest epitaph, *He served his own generation by the will of God and then fell on sleep.*

But there are yet two ways in which a Christian is sure to be called to magnify Christ in his body, besides those more common ones which have thus far been mentioned.

One of these is suffering. Every one of us has or will have something to bear; something which makes a demand upon his fortitude, upon his patience, upon his submission, upon his temper, upon his Christian charity. It may be ill health; it may be disappointment; it may be failure in his business or in his profession: it may be loss of friends; it may be compulsory solitude; it may be depression of spirits; it may be great anxiety; it may be forced inaction. It must at last, in all probability, be pain; bodily distress, ending in agony, in anguish. Now in all these things Christ may be magnified, or Christ may be dishonoured. He is dishonoured by fretfulness, by repining, by dwelling upon past happiness, by a dejection which refuses to be comforted. He is magnified by a manly and a Christian composure; by a resignation gradually brightening into cheerfulness; by a courageous hope, and by a steadfast expectation.

And then at last death has to be borne. And I need not say to any one here present, how little we the living know of that thing itself of which the name is so familiar. It is a secret thing, a thing which no man knows save by once for all passing through it himself. When it comes, as come it must, to each one of us, may we be enabled like St. Paul to magnify Christ in it. Nothing magnifies Christ like a Christian deathbed; when all murmuring and all complaining being far removed, there is a perfect submission of the will, and an entire repose of the heart, and an unquestioning assurance of the soul, all based upon what Christ has done, and upon what Christ has promised, and above all upon what Christ is. When a man can really find peace then from a tortured body and from an agitated mind, in the long-tried support and comfort of a Saviour who died for him and rose again, he pays a tribute to his greatness, and to his truth, and to his character, at once the noblest and the last. *Christ shall be magnified in my body, whether it be by life or by death.*

That it may be so in these later senses, let us set ourselves to magnify Christ in the earlier. By temperance, by pureness, and by Christian diligence, let us endeavour to show forth what he is, that others also may take knowledge of him and see his glory. And this day reminds us that there is one way, simple but real, in which, while life and health last, we ought to be magnifying Christ by our body. There is one act of worship in which the body takes part. At the Lord's Table we show forth in outward sign what our hearts think of Christ, and what Christ is to us. Oh, let us not refuse that homage! Let us not be remiss, irregular, or intermittent, in announcing the Lord's death, not by word, but by act, until his coming again! Then, above other times, we echo those solemn, those touching words of the same apostle who speaks to us in the text, "None of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord: and whether we die, we die unto the Lord: whether we live therefore or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living."

ON THE REMOVAL OF THE STONE.

BEING PART OF A SERMON RECENTLY
DELIVERED IN PICTOU FROM JOHN
XI. 39.

Our Lord is about to perform a great miracle, to raise the dead, which is an unquestionable evidence of divine power,

and one of the clearest proofs of his being the "Resurrection and the Life." He has come to the grave to perform it, and a stone lay before the door, *yet he will not roll away that stone, why not?* nothing could be easier than for him to remove it. If able to accomplish the greater, why not the less? yet he *wishes them take away the stone!* Do we not perceive that our Lord will not do what they can do and what is their concern. Though never grudging miracles when miracles were required, yet he is never lavish of them where no miracle is necessary; in other words, though he will feed the multitude by miracle, nevertheless he makes the disciples hand round the bread. In like manner, though he will raise Lazarus, yet will he not roll away the stone, why is that? because he would teach them a lesson of action in reference to means and prepare them for what is to follow. Hence the command because they were able to perform and he will not supersede their work. Take away the stone, no miracle is necessary for that, that is their work and thereby they will be fitted for what is to ensue. And so he still puts us on fasting, praying, hearing, reading and employing the means within our power. True, we cannot save ourselves, but we can do the others, and they are the rolling away the stone and must be done. *God does not do our work for us nor will He let us do his work for him.* Jesus did not, for example, hand round the loaves but made the Disciples do so, but when they had done all, it was He who multiplied the bread and satisfied the people. The miracle was no less a miracle, although he enjoined the means and the people received the loaves and so he still commands. "Take ye away the stone." Had he rolled away the stone, He had been doing their work and fostering inactivity. He had had been prodigal of miracles where means only were required, and means too with in their own power, therefore he will not roll away

the stone nor yet ask an angel to do it for him; but *let them that put the stone there take it away,* and they took the stone away from the place where the dead was laid. A few illustrations of this principle occur to us at this present time.

1. Here is the temperance reform in our mid-st. Do any suppose that we are able to convert the drunkard, or that the instrument of this moral reform is? neither—but we are rolling away the stone—the stone of reproach from our community, the great stone of stumbling that prevented the coming forth of man to sobriety, respectability and church membership. To heal him and make him a new creature, that is more than what we can do, but we roll away the stone from the door and then are we in a position to lift up our hearts and pray the Father for the all-quickening Spirit to descend. Still the rolling away the one is no small affair. We have knowst this stone for generations covering the grave, and moss and weeds overgrowing the place, and certain if no rolling away the stone, no revival, but if the stone be removed, then something is to follow hence we look for good in Pietou—but leave the stone there and cast blame upon others, call for prohibition and do nothing, and the dead will be in danger of lying stiff for many a day, no stirring, no sign of life unless that stone of obstruction be removed, and though the stone's removal be not the resurrection, nevertheless it shows something is to follow; it paves the way and prepares, hence take ye away the stone and look upward and then shall we cry mightily to God.

2nd. Roll away whatever stone of obstruction is at the door of the church and let the word have free course and accessions be made. The church is not a close corporation, nor was it ever intended for a sect, but it is to open its gates to every one even to the very out-cast, and the Gospel is to be preached

within its walls by every Minister on whom the seal of heaven is set. It would put a church out of the pale and unrighteously fetter her in these days, were her pulpit to be confined only to the Ministers of her own denomination, and her sacraments exclusively to her own members, but all who love the Lord Jesus may sit at her table *which is the master's table*, and every good minister of whatever Church may preach from her pulpits, wherefore take ye away the stone, let bigotry and exclusiveness be renounced, and let all classes, even the poorest, enjoy the blessing. Such are the principles that have regulated this Church for upwards of a quarter of a century, and let none put to the stone of illiberality and exclusion.

3rdly. Roll away the stone out of the convert's path. Sometimes hard doctrine is such a stone, but we put not new wine into old bottles; but oftener ungodly practice. Inconsistencies among Christians, an unyielding spirit, a want of tenderness, these are the stumbling blocks we are to move out of the way that the lame may be healed. Some tender converts are easily hurt, well what are we to do—to assert our liberty and to despise them? nay but to walk charitably and wound not a brother for whom Christ died. Study Rom. cxivth, and you will see it to be a christian duty to roll the stone out of your brother's way. Has he fallen? seek him out and restore him. Is he in danger? prevent and warn. Is he neglected? leave him not without attention. In short, take away the stone for the road is rough enough as it is, and he totters in walking, and falling may perish, but remove the stumbling block of an ill example, and make sacrifice for your brother and thus heal him. In conclusion, take away the stone from the well's mouth that the blessing of a free salvation may stream forth, and take away the stone from the grave's mouth that the dead may come forth. The mighty stone had to be

rolled away from the door of the Sepulchre, ere the Lord arose, and will ye not roll away every stone that obstructs healthful progress, moral reform and a free salvation. Do so for it is in your power to do it. Do so that there may be no hindrance to the working of our God, and the stone once removed, prayer will arise and the Divine Spirit descend to quicken and save.

“O let thy work and power appear,
Thy servants face before;
And show unto their children dear,
Thy glory ever more.
And let the beauty of the Lord
Our God be us upon,
Our handiworks establish then
Establish them each one.”

THE REPORT OF MR. MCKENZIE, CATECHIST.

MR. EDITOR.

DEAR SIR.—Having finished my labour in Pictou Island this summer, I feel it is my duty to give in a report of the same. In order to do this in a satisfactory manner, I deem it necessary to give an accurate description of what I have been doing, and the manner in which the people dealt with me. In the first place, let me state that I left college about the last of April and proceeded to my work without delay. I succeeded in getting across on Saturday April 28th and preached the following Sabbath. Before giving a description of my work allow me to state a few things about the place. The Island lies between Pictou and Prince Edward Island running in a northeasterly direction. The one who travels through it is delighted by the levelness of the land, the fertility of the soil, and the beauty of the ocean which surrounds it. The sailor in like manner is struck by features similar to what I have described. The fresh breeze from the Northumberland Strait on one side and from the Great Gulf on the other renders the place very healthy, and alleviates its inhabitants from the discomforts

of a scorching sun. My labour for the summer was of a two-fold nature. In the first place, I taught the school five days a week, but as this belongs to a different department, I think it is only necessary to state a few things about it. The most of the pupils were young and consequently not far advanced in learning. There were four or five who may be said to have common education but all the rest were young. The people have been doing their utmost to keep up a school in the place, and the result is that all the young people can read, write, cipher &c.

One great disadvantage in progress was the irregularity of attendance. The pupil who was absent knew but very little about what the class was taught the day he was away. For example one pupil could not spell "menagerie," "inconsistent" &c., nor read a page correctly because he was absent the day the class had it. Another could not work a question in interest nor apply square root to practical purposes because he was absent the day it was explained to the class. Nor is this less true with regard to those who study in a higher stage. If the academic boy is not able to decline cornu, nor give the principal parts of the verb *fero*, because he was away from school the day it was taught to the class—if the college student is not able to translate a chapter in Latin or in Greek, or solve a particular problem in Mathematics because he was absent the day the class was drilled in these exercises, how much more is it true concerning young pupils who are only beginning to learn. Trustees and parents should see that all the children in the section who are of school age would attend regularly.

Another great hindrance is that the pupils do not pay the attention they ought in the school room—this is how much of the teacher's labour is lost. He may do his duty to them but unless they do their duty to him the progress will

be very little. The pupils were examined on what they studied during the time I was with them and prizes were awarded to those who made the highest marks.

Shortly after I went to the place I found that an improvement in the singing was needed. I therefore taught a singing school first in a dwelling house and afterwards in the schoolhouse. When I taught them a number of tunes, I selected eight of the best and of these formed a choir who led the singing at the meetings. I must say that the most of those who attended especially the choir made satisfactory progress in this art. The attendance in the schoolhouse was always pretty full and the most of them seemed anxious to learn, but I found it advisable to discontinue teaching it.

I did not take up anytime teaching the elements of music but launched them into the tunes at once, because I thought this method would not be so cumbersome to them.

I preached in Gaelic every Sabbath at 11 a. m., and in English in the afternoon at 4 p. m. The attendance at both these meetings had always been very good. The people came out very well to both the Gaelic and English but the attendance at the English was perhaps a little larger. It was delightful to see the people flocking to the meeting house every morning and evening.

I taught a Sabbath school immediately after the morning service. Two teachers associated with me. We were engaged in studying the book of Exodus. The questions I asked the class were always of a general character, because I thought such questions would be more beneficial to them and besides I had no time to study the lesson in detail. All the pupils could read tolerably well and recite the paraphrases and catechisms with accuracy. After the lesson I always distributed tracts among them, which is invaluable in the way of in-

forming them on religious topics. I visited all the families on the Island frequently, the places where there were sick people and those who were so old that they could not attend service on Sabbath. There were during the summer four sick people, one of whom has passed away and the remaining three are still living.

I had to leave for college sooner than they expected, and although they might have kept me until I served the full time, yet they willingly released me from my service which I think was a noble act on their part. As soon as I intimated my intention of leaving, they put no stumbling block in my way, but were to work at once and saw that every cent of the promised salary was paid. Taking their circumstances into consideration I must say that they have done their utmost and that cheerfully.

Before I conclude my report let me allude to the hospitality of the people. Wherever I went I was received with kindness, not with a momentary fuss, but with that constant kindness which had always been peculiar to them. Although they have preaching in the summer, we must remember they have none during the long winter. As it is impossible to give them a Catechist for the whole year, could the Presbytery which has always done well to destitute places manage to give them a sermon once in a while. I would suggest that arrangements should be made to supply them with a Catechist every summer, for they are undoubtedly worthy of all the attention we can give them.

Respectfully submitted.

DUNCAN MCKENZIE.

Princeton, New Jersey, Oct. 2, 1877.

CAPE BRETON.

Last month we assisted the Rev. Mr. Stewart in administering the Sacrament of the Lord's Supper at River Inhabitants. As usual in that part of the

country the attendance was large. It is not uncommon there to find people travelling twenty to forty miles on such an occasion.

Many people disapprove of such great gatherings. They say that many young men and women assemble under pretence of religion and pass the time in idle conversation. The houses in the neighbourhood of the church are often crowded to excess; they have perhaps from one to three score guests. These families have no time for quiet meditation. The Presbyteries of the Island are now said to be condemning the custom. It is not too soon. Of old people assembled for worship: the custom of large gatherings was then a good one; now it is said many assemble for mere amusement and gossip. If that is the case, it is well that it should pass away, illustrating the saying "lest one good custom should corrupt the world." We do not care to relate the heavy indictment we have heard brought against these meetings. If one half we have heard be true, their doom is already sealed; they have not only ceased to be useful, but they are made the occasion of intolerable evil.

At River Inhabitants however, so far as we saw, the behaviour was all that could be expected. It is matter of deep regret that this congregation should still be without a minister. We could only assure them that our Presbytery would as soon as possible send a Gaelic speaking missionary to labour among them. Through the long and dreary winter the aged and the sick are without the regular visits of a minister of the gospel. Could not some of our congregations spare their ministers a few weeks now and again and send them to labour in that desolate field. It would do all parties good. In remote parts of C. B., we have visited poor old people who, when parting with them, took our hand in both theirs and with tears in their eyes and faltering voice, invoked the blessing of the Most

High upon us and our work, and we have felt that to them in their loneliness and deprivation religion was a solace and a source of strength.

We preached at Lochside, about two days' journey inland. This congregation is one of the most liberal in the world. They have a beautiful church, but no settled minister, and they are weak numerically. The Rev. Donald Sutherland, of Gabarus, preaches to them occasionally. We found they had contributed liberally to the college endowment fund; and they enquired of us about Mr. Dunn's Sustentation scheme as they wished to subscribe towards it. If the same zeal prevailed in every place the amount required for carrying out that scheme would be subscribed in a very short time. We visited other parts of the Island and everywhere we met with the same determination to adhere to the Presbytery of Pictou and to the Church of Scotland. J. W. F.

A BRIEF REPORT OF THE VALE CONGREGATION AND MY WORK THERE.—I began missionary work here June 17th. Very soon I discovered that in two respects at least my ideas of the Vale were incorrect. First it is not a vale at all but a gentle eminence skirting the base of Maclellan's Mt. South $\frac{1}{4}$ of a mile is a marsh to whence comes the name applied to the colliery. Secondly I thought the Kirk congregation at the Vale very small indeed, not more than 30 or 40 families. Imagine my surprise on finding over 80 families and four separate sections in the congregation, each of which possesses points of interest. These sections are (1) the Vale, proper; (2) Sutherland's River which includes (a) the cove (b) Merigomish, (3) Wentworth Grant, (4) Elder Grounds. Of these then let us briefly treat.

The Vale congregation is composed for the most part of miners or persons in some way connected with the coal mines,

and also a small number of farmers. The congregation, though not large, yet is steadily on the increase and will doubtless in a short time form a strong church. Already the Vale boasts a Drug Store, one large dry goods store, and two small grocery stores, a town hall and a church, two M. D's and one settled Pastor. Very good for an existence of only five years. We conducted our services in the hall which was generally well filled. Being rather low in the ceiling it is not at all convenient to speak in. The sooner the congregation take steps to secure a church the better. The lower part of the hall is occupied by the day school and on Sabbath by our Sabbath School which is well sustained. The weekly prayer meeting is held on Sabbath evening. While I was at the Vale, I can say that the attendance was excellent. Many of those meetings were exceedingly interesting, for God was manifestly with us. I opened a Bible class with six persons, then we had twelve, eighteen &c, until the school room was completely filled. Many of those who attended were miners. I found them very attentive and ready for instruction. The class became so interesting and was so well attended that I regretted to close it. At the Vale, England and Scotland, the Channel Islands, and Cape Breton are represented. All these persons are connected with the mines. There are a good many French Protestants and some thirteen R. Catholic families. In many cases I found the houses of the miners provided with good books and a well-read Bible. How good it is to see Bibles which give evidence of frequent use, how sad to see those that are used merely as ornament. But to proceed, the miners of the Vale are the most respectable that I ever met. They are quite agreeable and peaceful; they keep up a cottage prayer meeting and regularly attend church. As I was on the point of leaving, one of them in

the name of his brethren presented me with good wishes and prayers. If I have been the means of doing them any good I bless God. At the Vale I found but three sick. Miss Grant has long been patiently suffering; may God give her grace to endure steadfast until the end. Old Mrs. MacBean is in decline and waits to be called home. Mrs. Hanley has been confined to bed for several years, still she finds His grace sufficient for her. Leaving the Vale a drive of three miles over a good road takes you to Sutherland's River. This at present is by far the larger section of the congregation.

It is composed of well-to-farmers. They are Scotch and possess in a pre-eminent degree all the generosity of the Highlanders. The Church is occupied in the morning by the members of the United Church and by us in the afternoon. Prayer meeting is conducted on Sabbath evening and the weekly prayer meeting on Tuesday night. Having visited our people around the shore we proceeded to Wentworth Grant.

It is so called, the old residents say from Wentworth the original grantee. If you meet any stranger you can't go far astray by calling him Grant or McLean. Having visited their section I addressed an exceedingly interesting meeting in the school house.

At a distance of 6 or 7 miles is that part called the Elder Grounds. I preached for them one evening to an audience that packed the school house. The McInnis families are exceedingly kind and energetic, would that we had many such. Speaking generally we visited over 120 families, about 80 of which are in connection with the congregation. I preached regularly twice each Sabbath and addressed the prayer meeting in the evening. On several evenings I conducted regular service. There are many good wide awake men in the congregation, from whom I received great assistance and favor. At

the Vale, Messrs. McBean, McPherson, Greener, and McKinnon; at S. River, Messrs. Munroe, Cameron, Grant and McInnis; may God bless them for what service they have rendered this cause. The ladies of the Vale were not to be outdone by the gentlemen, for they presented Mrs. McL. with a handsome spurse well filled.

Yours in Christ, A. McLEOD.

REV. G. M. GRANT.—At a special meeting of the Presbytery of Halifax, held at Charlottetown, on Wednesday, Rev. G. M. Grant intimated that he had received from Hon. John Hamilton, a communication stating that he (Mr. Grant) had been most cordially and unanimously elected Principal of Queen's College and University, Kingston, and that the Board of Trustees were in Session awaiting his reply. Mr. Grant further stated that letters had reached him some days ago which constrained him to give the matter his serious consideration. He had deliberated, and had come to the conclusion that his duty was to accept the position pressed upon him. He desired thus to place the facts before the Presbytery at the earliest possible moment.—The Presbytery agreed to appoint Rev. John Forrest to preach next Lord's Day in St. Matthew's Church, and summon the congregation to appear for their interest on Tuesday, the 16th inst., at 7 1-2 o'clock, in St. Matthew's Church.

This intimation from Mr. Grant does not take us by surprise, but it is none the less welcome from a Halifax point of view. We have no doubt at all that the Queen's College authorities have made the very best choice in their power; and we can only now most heartily congratulate them upon their success. We know too well the place held by Mr. Grant in this city and in the Presbyterian Church, to contemplate without deep feeling the prospect of his removal from among us.—P. W.

The Monthly Record.

OCTOBER, 1877.

THE SUPPLEMENTING FUND OF THE CHURCH OF SCOTLAND IN THE MARITIME PROVINCES.

Before this will meet the eyes of our readers the Kirk Session of each of our congregations in the Maritime Provinces, will have received from the Convener of the managing committee of the Supplementing Fund, a circular containing directions and suggestions as to the best method of collecting for the Fund.

Every member and adherent of the Church will admit that we have entered upon a great and praiseworthy undertaking. It has been entered upon with the unanimous consent and approval of all our congregations, and therefore its success may be looked upon as a foregone conclusion.

As a branch of the Church of Scotland, we have hitherto received the care, sympathy, and assistance of the mother Church, and for which she has our grateful acknowledgments. But living in a world of constant changes, we know not "what a day may bring forth," nor how soon changed circumstances may effect a change in our relations, ecclesiastically or financially, with the Church of Scotland. Events have of late transpired that threaten, at no far distant date, to divert into other channels, the funds of the General Assembly, collected to assist expatriated Kirkmen in the colonies, to maintain gospel ordinances in their midst. These funds are in future to be largely shared in by the offspring and sympathizers, in the colonies, of the Church's bitterest enemies at home. Foreign elements have crept into, and largely leavened, to our disadvantage, the General Assembly's Colonial Committee that hitherto assisted

us with ungrudging liberality. Hence the necessity of some united, determined effort to become independent of outside uncertain aid.

If we are to exist as a separate Church, under the pressure brought to bear upon us from every side, and the threats of ultimately "squeezing us out," and we see no good reason why we should not, it will be necessary for us with strong wills, undismayed hearts, and liberal hands, as one man, to set about the work, and that with as little delay as possible.

It is an undertaking in which it will not do to let the burden fall upon the shoulders of a few. It is a burden that, by sharing it according to the ability of each, can be easily carried. It is a work in which the Church expects every man and woman, called by her name, to take a part, and do his or her duty. It is a field in which there is room and scope for the exercise of the energy and liberality of every lover of the Church of our fathers. It is a result that can be gained without undue pressure on *any* if each will give "as God prospereth him." It is an end that might be attained in one year if each adherent gave \$1.00, or in two years if the adherents of the Church of Scotland in the Maritime Provinces advanced \$0.50; but in order that no one should suffer from *over taxation* of time or means in one year, it has been deemed prudent to extend the accumulating of the Fund over seven or eight years. All who love our Zion will thus have an opportunity of contributing. Every little given will be a stone thrown upon the "cairn" that is destined to rise to grand dimensions, and to be a monument worthy of the sons whose noble sires held not their heart's blood dear when the interests of their church demanded the sacrifice. We believe there are many to whom it would be gross injustice to judge of their attachment to their Church, from the little they are able to give for her sup-

port; is only according as a man hath that God expects him to give, and be the gift great or small God loveth a cheerful giver.

It is not expected that all can give alike every year; circumstances may make it easier or more difficult. Let us be faithful stewards of God's bounties to us. Let our weights and measures towards him be just; let not the one be light nor the other short when we have it to give. When we do give let it be a matter of conscience. Some will be called upon to give their time as well as their means; shall not those whose time is not encroached upon think of this and increase their contributions? With a long pull, a strong pull, and a pull all together, we shall be able to accomplish a feat that will be creditable to ourselves, and command the admiration and respect of disinterested outsiders.

EDITORIAL NOTES.

It is proposed that the Supplementing Fund (Capital, \$16,000.) be raised in seven or eight years, but we believe that the zeal of a willing church and people will accomplish this in less than half that time. It is enough that the people understand the nature and object of the scheme to appreciate its importance, and liberally respond to appeals on its behalf.

Congregations that have not made the collections for the Home Mission Fund will do well to attend to the matter without delay, and those who have, will please forward their collections to the treasurer at once, as the money is specially required.

God in his kind Providence has bestowed upon us, this autumn, a bountiful harvest; if He, with liberal hand provides for you, shall you, when his cause demands it, give sparingly and grudgingly in return? Read and ponder well Malachi, III, 10.

OUR OWN CHURCH.

The Pictou Presbytery will meet, D. V., at Saltsprings, on the 18th inst., to induct the Rev. Dr. Lamont.

Rev'ds Messrs. Fraser and Stewart have been visiting and preaching to our Congregations in Cape Breton. They have likewise dispensed the Sacrament of the Lord's supper at River Inhabitants, where people flocked from great distances to hear the word preached and to celebrate the death of their loved redeemer.

The scholars of St. Paul's church Sabbath school, Westville, enjoyed their annual pic-nic on Wednesday, 12th Sept. Through the kindness of Mr. Simpson, Manager, Drummond Colliery, it was, on this occasion, of more than usual interest. After meeting in the Church, the scholars marched in procession to the Drummond Colliery, where a train was waiting to carry them to the Drummond Wharf. This itself was, to most, if not to all, pic-nic enough. On reaching the Wharf, amusements of all kinds were entered upon and kept up with untiring energy, save when the creature comforts demanded attention, till about half past four in the afternoon, when all were summoned together to make preparations for to return. After three hearty cheers for teachers and others deeply interested in the Sabbath school, all, delighted with the day's amusements set out to the train which was in readiness to bring them back to the spot from which they had set out. The total number of children present was about 250.

The Rev. Dr. Lamont and family have arrived at Saltsprings. We wish them every comfort and happiness in their new home, and we are much mistaken if the Saltsprings congregation will not do all in their power to make their home a happy one. Dr. Lamont will be inducted on the 18th inst.

OTHER CHURCHES.

The Synod of the P. C. met in Charlottetown last week. Rev. Mr. Byers was elected moderator. Several changes since last meeting were reported. An appeal case from Sydney came up. How is it that for several years much of the Synod's time has been taken up by hearing unpleasant things from that quarter? We will give an outline of the proceedings in our next.

EXTRACT FROM THE COL.
COMMITTEE'S REPORT.

"It is gratifying to be able to report that on both sides strenuous efforts are being made to reduce the charge on the Assembly's funds for Canada. On the one hand, the Pictou Presbytery have set on foot a subscription to raise a capital sum, the interest of which is to enable them to dispense with the Assembly's Supplement of Salaries." The effort above alluded to, is the scheme proposed by Rev. Mr. Dunn and adopted by the Presbytery, and which has already been set in operation in Rev. Mr. Dunn's congregation with a degree of success at once astonishing and gratifying. It will, we trust, very soon be in general operation, and meeting the success it deserves.

INDORE, CENTL. INDIA,
11th July, 1877.

MY DEAR MR. HERDMAN.

Your favour of 9th April reached me in Bombay, where I was laid up for a few weeks, after it had been in Madras and Indore for me; and it gave me much gratification. It must certainly be pleasing to our Divine Head that, however, long our lamented division in outward organization may continue, we shall be one in affection and in doing the work for which He leaves His church on earth. And it is a great pleasure to me that I shall thus

be kept in closer relation and correspondence with those of whom I have memories which lie very near my heart, especially those connect'd with that blessed work of the spring of 1875.

I delayed answering till I could make enquiries, and now I am glad that I can answer pretty satisfactorily. You ask for the Presbytery whether a sum of \$200 can be expended on native teachers or Catechists, or how such can be best laid out in our mission field.

As to the first question, you know how difficult it often is, even in old christian countries to get Catechists of satisfactory qualifications, and it is but reasonable to expect that the difficulty will be greater in India. And so I found in Madras and the S. of India that the question of native workers was one of the greatest trials and difficulties to the Missionaries. But if you are limited to \$200, I can at once answer so far as the Catechists go. A Catechist receives Rupees 25 per month so that \$200 will not keep two, and there is a man here now acting as Moonshoe, who gives promise of making an excellent Catechist. He is a converted Moham-medan, and shows the power of the truth on his heart by voluntarily reading and preaching it in his free time. When he has received further instruction he will (D.V.) be appointed Catechist. I am anxious to get another, and mean to correspond with older missious in this section of India at once, on the subject. If you can make up the necessary salary, good, if not the balance of the \$200 can be paid towards a teacher's salary, of whom I shall get as many as I can (the limits being suitable persons on the one hand and money on the other, for I have no expectation of these reaching the extent of opportunities for work) and as soon as I can; or perhaps for a colporteur; or indeed, if you will trust it simply to my disposal, to whatever seems most suitable.

So far then as the disposal of the \$200

goes I answer emphatically, *yes*, and as much more as you can send; as to the best way of expending it, I am as yet only able to answer partially, but I shall make such arrangements as seem to be best if you think you can trust me sufficiently to give me *carte blanche* in the matter, and I have already arranged as I have explained for the one Catechist.

We have an immense field here, and a most needy one, containing I suppose hundreds of thousands who have never heard the Gospel, and many of whom have perhaps never seen a missionary. As fast as we can get them and get an open door from them, we must set labourers to work among them, but we need not only salaries for these, we need money to rent and fit up school rooms, to buy books and tracts, and various other things, not to speak of rent of our houses, till funds can be raised and houses built. This last item, though I do not propose applying any part of your \$200 in it, is very heavy of itself, the rent of any sort of a house in which it would be advisable for us to live being very high.

The station I expect to occupy is **Mhow**, about 14 miles from here; it is one of the largest military stations in India, and has also a large native population (40,000 I have heard), besides the inhabitants of the villages in its neighbourhood.

I have thus answered you in detail, and I hope you will soon be able to send me more than you now offer, which I shall always endeavour to expend to the greatest advantage.

With kind regards to members of Presbytery and other friends, including of course and especially Mrs. Herdman,

I remain, very dear sir,

Yours very sincerely,

J. FRASER CAMPBELL.

THE REV. DR. HALL ON THE PAN-PRESBYTERIAN COUNCIL.

The Rev. Dr. John Hall occupied his pulpit on Fifth Avenue on Sunday last, for the first time since his return from Europe. He received a cordial greeting from his friends, and was apparently in the best of health and spirits. The morning service contained no allusions to his experience abroad. In the afternoon he devoted a part of his address to the Pan-Presbyterian Council in Edinburgh, in which he pointed out the work which had been accomplished by the Council, and the benefits that were likely to spring from it. In answering the question as to what practical benefits are likely to rise from this Council, he said, let it be borne in mind that all the benefits cannot be spoken of as if in a tabulated statement. We are brethren from France, Belgium, Italy, Spain, Hungary, and, even more distant still, from the lands beyond the Pacific, where they have to fight for our faith against the prejudice of race and adverse religions. One of the best characteristics of the council was the number of missionaries present from all parts of the world, who were able, by comparing notes, to give the delegates an insight into the work, and an idea of the best field of labour. If anybody believes that the convention was held for the purpose of intensifying Presbyterianism he is greatly mistaken concerning its purpose and nature. It was called to make Presbyterians intelligent and broader, not to narrow the views of its representatives. Already I can see the good effects it has had upon other denominations. The Wesleyans of Great Britain have been Presbyterianized, so far as to give the people command of the church government. The German churches have been reorganized, and in his letter on the subject, Bismarck, with striking common sense, said: "If you wish to give the people an interest in the

church, you must give them authority in its government." The Calvinistic Methodists of 100 years ago were a sect differing in every way from others, even speaking a different language. For a long time they were scattered and worthless for want of organization. Then evangelical ministers preached to them, and finally they came together and organized after the Presbyterian manner. There is no body of Christians more earnest, loving, and useful in their place than this small English sect, who are known as West Presbyterians. I have no doubt that England, Ireland and Scotland will long have cause to remember the benefits of the Council of 1877, and when in 1880 it re-assembles in Philadelphia—the city of brotherly love—I feel sure all doubts of its great influence and efficacy will be removed.—S. A. J.

SABBATH SCHOOL LESSONS.

Select Notes on the International Sabbath School Lessons for 1877. By Rev. F. N. and M. A. Peloubet.

LESSON III. OCTOBER 21, 1877.

PAUL AND THE BIGOTED JEWS. ACTS 22 17 30

17. When I was come again to Jerusalem. Now the apostle ventures to speak of his special commission to the Gentiles; that it was not at Damascus, a foreign city, but at Jerusalem, the Holy City, and while he prayed in the temple, that such a revelation came to him from God, clearly defining his commission as an apostle to the Gentiles.

18. Saw him. The Lord Jesus. Get these quickly. "Quickly" accords with Gal. 1: 18. On this first visit Paul remained at Jerusalem but fifteen days, and received this command, probably, on one of the last of them.

19. And I said, Lord, they know, etc. He now shows by his reply that it was his own cherished plan to labor in Jerusalem that he might prove there the reality of his conversion and preach the faith which he once destroyed, so that they should glory God in him (Gal. 1. 23, 24), and so that he should as far as he could, the mischief of his persecuting career.

20. Paul further refers to that particular instance of his persecuting zeal which also is recorded of him by the Holy Ghost.

21. He said unto me, Depart, etc. He proceeded to Syria and Cilicia (9: 30 and Gal. 1: 21), and remained there three or four years before his arrival at Antioch.

22. They gave him audience unto his word. When his mission to the Gentiles was announced, though the words quoted were the words of Jehovah spoken in the temple itself, even as the Lord had once spoken to Samuel, one outburst of frantic indignation rose from the temple area and silenced the speaker on the stairs.

23. Cast off their clothes. The men did not lay off their clothes, as in the case of Stephen, to stone Paul, for he was in the custody of the soldiers, and the force was too great to be despised; nor was this a formal religious act, the mere shaking off the dust as a testimony against Paul, according to the religious usages of the East (see Ch. 18: 6, note), but an act of vehement and uncontrollable rage, increased by their very sense of impotence.

24. Commanded him to be brought into the castle. This commotion threw Lysias into new perplexity.

25. With thongs. With leather straps.

COLLECTED FOR H. MISSION,
IN ST. PAUL CONGREGATION,
EAST RIVER.

Church Door Collection, - -	\$5.77
By subscription Cards:	
Miss Jessie McDonald, St. Paul's,	\$8.35
" Mary A. Fraser, Blanchard,	\$6.65
" Sophia McLean, Irish Mountain, - - -	\$3.50
" Sophia Urquhart, Coromony,	\$1.40
" Libby McDonald, - - -	\$3.20
	<hr/>
	\$28.87

HOME MISSION.

Collected by the ladies of Westville	\$23
" " Stellarton	\$18.24
	<hr/>
Total	\$41.24

FOREIGN MISSION.

From Fraser's Point and Loading Ground	\$4
A. W. H.	

LIST OF AGENTS OF THE "RECORD."

Rev. W. McMillan,..... Bridgville.
 Hugh McLean,..... West River Station.
 Robt. Maxwell,..... Lime Rock, W. R.
 Kenneth Sutherland,..... Watervale, W. R.
 James McLeod,..... Salt Springs.
 Geo. Sutherland,..... Six Mile Brook.
 James Hislop,..... Pictou.
 Postmaster,..... New Glasgow.
 Postmaster,..... Stellarton.
 Postmaster,..... Westville.
 Rev. A. J. MacKichan,..... 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 McKenzie,..... Gairloch.
 John Sutherland,..... Mill Brook.
 James McLeod,..... Glengary.
 John R. McDonald, (Merchant),..... Pictou.
 John Sutherland,..... Three Mile House.
 John Grant,..... Irish Mountain.
 Dong'd McDougall, Loch Side St Peter's, C. B.
 Wm. Grant, (Tanner),..... Springville.
 A. McDonald, (Piper),..... Bridgville.
 Alex'r McDonald, (Roy),..... Bridgville.

Alex'r McDonald,..... Sunny Bras.
 Samuel Fraser,..... Elmaville.
 Geo McLeod,..... West River.
 Alex'r Sutherland,..... Ceotch Hill.
 Don I Fraser,..... Carriboo.
 Murdo McKenzie, Three Brooks, Carriboo.
 John Fraser,..... Glengary.
 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,..... Tcney River.
 Rev. W. Stewart,..... McLennan's Brook.
 Wm. M. McPherson,..... McPherson's Mills,
 Sutherland's River.
 Kenneth J. McKenzie,..... W. B. R. John.
 Robert Douglass,..... Loganville.
 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.
 W. G. Pender,..... Halifax.
 Neil McDonald,..... Lake Anslie.
 Chas. Fraser,..... St. Pauls, E. R.

The Monthly Record for 1877.

It has been arranged that **The Monthly Record** of the Church of Scotland, in Nova Scotia, New Brunswick and adjoining provinces shall be continued as last year.

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. Wm. McMillan, Bridgville, E. R., Pictou.