

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments:
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index
- Title on header taken from:
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10x	12x	14x	16x	18x	20x	22x	24x	26x	28x	30x	32x
						✓					

VOLUME XXV.

NUMBER VI.

THE
MONTHLY RECORD,

—OF THE—

CHURCH OF SCOTLAND,

—IN—

NOVASCOTIA, NEW BRUNSWICK

—AND—

ADJOINING PROVINCES.

JUNE,



1879.

PICTOU, N. S.:

PRINTED AT "THE COLONIAL STANDARD" OFFICE,

1879.

Poetry.

**"MY SOUL CLEAVETH TO THE
DUST; QUICKEN THOU ME, AC-
CORDING TO THY WORD."**

My soul fast cleaveth to the dust;
My heart within is dead and cold;
I'm blown about by every gust;
No certain anchorage I hold.
I fain would lift mine eyes on high,
But, all unpurged, they cannot see;
I feel like one about to die,—
Have mercy, Jesu, quicken me!

My life is like the untilled land,
On which no flower or fruitage grows;
'Tis like a waste of arid sand,
A wintry landscape clothed with snows.
All empty are the vanished years;
Shall like the past the future be?
'Gainst this I plead with prayers and tears,
Have mercy, Jesu, quicken me!

My life is like to plants that creep,
Like plants that droop and touch the
ground;
No seed I sow, no harvest reap,
All barren as the months go round.
Uproot me then, and plant again;
I would be fruitful unto thee;
Prune, cleanse me, Lord, I'll scorn the
pain:
Have mercy, Jesu, quicken me!

COMPANIONS.

Smile farewell to Sorrow:
Give to Joy good-morrow:
And charge him to continue
A quiet reign within you.

Smile farewell to Gladness:
Take the hand of Sadness,
And wistfully beseech her
To be your tender teacher.

No shall both befriend you,
And to the grave attend you;
There Sorrow from you sever:
Joy go with you ever.

GOD'S CALL TO REST.

"And they heard the voice of the Lord
in the cool of the day."

At morn each day God's angel wakes,
Kindles his lamp in heaven;
And its rays he flings
On both serfs and kings;
So his call to labor is given.

His lamp goes out; he lieth down,
And bids men follow him now,
From the warehoused street,
From the fishers' fleet,
From the plain and the mountain brook.

And though the voice be soft and low,
As soundless as the dew,
'Tis the Friend above,
'Tis his call of love
Who through the rest maketh all things
new.

Then heed it well, and quiet be;
Follow this lead of heaven,
And in kindly shade
That thy God hath made,
Take the rest to weariness given.

CONSOLATION.

When the pale wreath is laid upon the
tomb,
Love's last fond homage offered to the
dead,
And the bereft, with tears and droop-
ing head,
Bid mute farewell on sadly turning home.
Sister and brother, widowed love and
friend,
Review, as in a solemn vision then,
Their dear one's life, its bliss and bit-
ter pain,
Its restless hopes now ever at an end.
The common thought lifts them above
despair,
One brief thanksgiving is on every
tongue:
The faithful heart shall never more be
wrung,
With cold unkindness or with aching
care;
That generous mind no stern rebuffs
shall vex;
That busy brain no problems dire per-
plex.

THE MONTHLY RECORD,

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK AND ADJOINING PROVINCES.

VOLUME XXV.

JUNE, 1879.

NUMBER VI.

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

THE LORD'S SUPPER.

In remembrance of the deliverance of Israel from Egypt, a lamb was offered every year at the feast of the Passover, and a sacred meal partaken of amidst solemn rites, in commemoration of the deliverance from Egypt, and as a pledge of the gracious communion of God with His people. This custom was observed by the Lord Jesus, in company with His disciples. When He celebrated His last Passover with them, on the evening before His death, at the time when His soul was most deeply moved by the prospect before Him—the prospect of His own death as a sacrifice for the world of sinners, the prospect of bidding farewell to His disciples whom He was leaving alone in the world—we read that He took bread, gave thanks, broke it, and gave it to His disciples, saying, 'Take, eat; this is My body. In the same manner also He took the cup, after supper, and said, 'Take and drink ye all of it: this cup is the new testament in My blood, which is shed for you, and for many, for the remission of sins: this do, as oft as ye drink it, in remembrance of Me' (Matt. xxvi. 26-28; Mark xiv. 22-24; Luke xxii. 19-20; 1 Cor. xi. 24-25).

So spake the Lord, and this was the legacy He left to His Church, and as

such has Christendom at all times esteemed it. Christians have ever regarded the Lord's Supper as the highest of all transactions, as a most holy mystery, and have ever, in accordance with their Master's words, believed that they had therein His body and blood. Hence, the form of celebration in the ancient Church was, for the clergyman to say, at delivering the elements to each individual: The body of Christ! the blood of Christ! the receiver answering: Amen. And this is still the confession of the Church of Christ in all places. But in what sense, indeed, the Sacrament is the body and blood of Christ, is a matter of contention; and the feast of communion has become the signal of separation.

The Lord's Supper is the last legacy of the departing Saviour. Even to our natural feelings it would be a sacred thing, as the testament of a dying man. But to a Christian it is more than this; it is that most sacred of all acts of the Christian Church, an act which our thoughts cannot approach without awe. Whether or not our minds are capable of fully rising to it, the chief matter is to receive, with a humble and believing mind, what is here given us, and to obtain the blessing which is here pronounced. It is a legacy of love. We shall only be able to understand it in proportion as we seek to understand what love

is. The nature of love is to give itself. Hence, we must see in it the love which communicates itself. This is the road which our thoughts must take if they would understand this holy mystery.

The Lord took bread and wine. These are the two noblest and commonest productions of the earth for the food of man, and therefore did our Master choose them; both of them. We have no right to omit either. No arts of reasoning can suffice to alter the testament of the Lord, and to justify the denial of the cup to the laity.

They must be received as an image and parable. Bread gives strength, wine gives gladness and courage. It is strength and gladness which our faith and life must derive from the Lord's Supper. What the Sacraments signify they bestow. The matter of this Sacrament is expressed by our Lord's saying concerning His body and blood: He gave His body to death for us, He shed His blood for us. But He who died upon the cross now lives in heaven, in glorified human nature. He is risen, He is gone into heaven, and has promised: 'Lo, I am with you always, even unto the end of the world.' He has not merely sent His Spirit, He will Himself also be present with us. He, the same Jesus who once walked upon earth, who once died upon the cross, and now sits at the right hand of God, and is ever near to His people; He, the Son of Man, the exalted Saviour, will be with us, and impart Himself to us in the way of communion. We do stand in a merely spiritual fellowship with Him; it is a complete one; it is not merely the virtues of His Divine nature which we receive, it is also in His human nature that He give Himself to us. Our communion with Him is to be a complete one. This is the object of love. We must understand what love, supreme love, is, if we would understand this Sacrament.

And what is the purpose for which He gave Himself to us? He died upon the

cross; He is now glorified. He died to atone for our sins; He lives in Heaven that He may one day receive us into the fellowship of His life. Sin is to be forgiven us; our future glory is to be guaranteed to us. The former is our consolation when we look back at the past, the latter is our hope when we look forward to the future. We ourselves are standing in the present. We are journeying from the world of sin to the world of future glory from the life of death to the life of the resurrection. The Lord's Supper is the meal of our pilgrimage. When we are tired, when we feel our weakness, when the comfort of forgiveness vanishes, when our faith grows weak, and our hope faint, then let us come to this feast, then let us obtain strength and refreshment, then let the body and blood of Christ assure us that our sins are forgiven and our eternal life certain. For this purpose let us, as we eat this bread and drink this cup of the Lord, show forth His death till He come (1 Cor. xi. 26). His death is our comfort, His coming our hope.—*Luther!*

The following Extracts are from First Communion lessons by J. Rankin, Minister of Muthil.

HISTORICAL RELATION OF THE LORD'S SUPPER TO THE PASSOVER.—The Jewish Feast of the Passover was that on which more directly this ordinance of Christ was engrafted. The new institution was founded immediately when the old had been for the last lawful time observed, just before it was substantiated and fulfilled in the death of Jesus, the true paschal lamb. The Passover was originally instituted to commemorate the *Passing over* of the Hebrew dwellings in Egypt by the destroying angel, on the occasion when the first-born of the Egyptians were slain. Also it pointed forward to a greater and more spiritual escape through the sprinkling of the blood of the Lamb of God—

“Christ our Passover.” The chief things pertaining to the Passover are described in Exodus, xii., which should be carefully read.

Just as the one New Testament sacrament has its Old Testament parallel in the Passover, so the other (of Baptism) has its Hebrew equivalent in Circumcision.

NAMES OF THE ORDINANCE, AND MARKS OF A SACRAMENT.—The various names given to this holy ordinance are indicative of its character.

It is called the *Communion*, because of the gracious intercourse and fellowship therein enjoyed with our Saviour and with our Christian brethren.

It is called the *Lord's Supper*, or the *Lord's Table*, because it was instituted by Christ immediately after He had eaten the paschal supper with His disciples, and because it is a feast wherein Christians honor their crucified Lord.

It is called the *Eucharist* (i.e., thanksgiving), because the giving of thanks was a prominent part of what Christ did on occasion of founding the ordinance, and because every instance of its observance is an occasion of special and solemn thanksgiving to God the Father for His goodness in creation, providence, and redemption.

It is often called simply *the Sacrament* (although this name applies equally to Baptism), probably on account of the greater prominence of the Lord's Supper by its frequent observance in the course of a Christian life, whereas Baptism is performed but once, and at an early period. Sacrament means “oath,” and refers to this solemn pledge of obedience, fealty, or loyalty taken by a Roman soldier to his general or emperor.

In each of the two Christian Sacraments there are these four things; (1) direct appointment by Jesus Himself; (2) special words of institution; (3) outward elements; (4) a spiritual grace which the outward elements point to and represent in all cases, and in the case of

believers further seal and apply, so that the outward and inward parts truly coincide and meet.

GENERAL PURPOSE OF THE LORD'S SUPPER.—The purpose of the ordinance is to bring out into due prominence the death of Jesus Christ as the greatest event in its nature and consequences of all that are recorded in the Gospel, or that ever happened on the earth. The death of the Son of God is the highest proof of the love of God to mankind after their fall into sin; it makes possible the forgiveness of sin; is it the strongest motive we have to forsake sin; therefore is it the deepest of all reasons for gratitude to God, and has the best claim to be remembered.

To show the supremely important place of the suffering and death of Christ in the entire plan of Holy Scripture, attention is drawn to the five following facts:—

(1.) They were foretold in the first promise, Gen. iii. 15; in their exact date, Dan. ix. 26; in many of their circumstances, Ps. xxii., Isa. liii.

(2.) They were typified in Isaac and the ram offered in his stead, Gen. xxii. 1-14; in the Passover, Exod. xii. 1-28; in the brazen serpent lifted up, Num. xxi. 9; in the two goats on the annual day of atonement, Lev. xvi. 7-22; in all sacrifices, Gen. iv. 4, viii. 20, xv. 17; Luke, xxiv. 25, 26.

(3.) They were foretold by Jesus Himself as the great aim of His incarnation, Mark x. 33, 34; Luke, ix. 22, xii. 50; John, iii. 14-17, vi. 53-56, xii. 24-33.

(4.) They were the great theme of apostolic preaching, 1 Cor. i. 23, ii. 2.; Gal. iii. 1, vi. 14; 1 Pet. i. 17-21.

(5.) They are foretold in the Book of Revelation as the great subject of joy and gratitude even in a future state by men and angels together, v. 9, vii. 14, xv. 3, xxii. 1.

Carrying the believer ever thus back gratefully to the sacrifice of the Lamb of God on Calvary as its main purpose

the ordinance of the Lord's Supper has yet another aspect, subordinate but still important, in that it carries the believer forward in hope to Christ's second coming as Judge. "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." Matt. xxiv. 30; Acts, i. 11; Rev. xxii. 20.

THE SACRAMENTAL ELEMENTS.—The sacramental or Communion elements (as they are commonly called) are bread and wine. Along with these, as possessing a similarly special character are the words of institution concerning each, "Take, eat; this is My body, which is broken for you: this do in remembrance of Me." "This cup is the new testament in My blood: this do ye, as oft as ye drink it, in remembrance of Me." The bread and wine are so made use of as to represent, symbolically, the manner of our Saviour's death on the cross. The bread is broken and the wine is poured out in emblem of the violent death on Calvary, when the body of Jesus was mangled and his blood shed. Also the nourishing and refreshing qualities of bread and wine are outwardly representative of the spiritual nourishment received from Christ by those who believe in him and live by faith.

Unhappily, the Communion elements have been made the ground of much contention in different branches of the Christian Church, according to the degree or mode of interpretation adopted for them.

Roman Catholics hold that the bread and wine after consecration are changed into the real body and blood of Christ (Transubstantiation); that there is thus a real presence of Christ in the Sacrament, and that the mass is a real sacrifice. This is also, or very nearly, the view of the High Church party in England, and of the High party among Lutherans on the Continent.

What is called the figurative interpretation that practically began with the

Swiss reformer Zwinglius, and has been adopted by Arminians and Socinians, assigns no special presence of Christ of any kind to the ordinance, but regards the elements as simply pictorial, representative, or commemorative. This view is a recoil from the extravagance and violence to our five senses, inseparable from Transubstantiation and Consubstantiation, but as an opposite extreme fails in due reverence and speciality for the Lord's Supper.

The position occupied by the Church of Scotland, and by the divines who drew up the Shorter Catechism, is intermediate between these extremes—not miraculous, idolatrous, or sacrificial, like the former, yet not cold and poor as the latter. We hold a spiritual presence of Christ in the ordinance—that there is no oblation, but a memorial of an offering once made—that the efficacy depends not on the minister, but on the communicant in connection with the grace of God—that in such a case it is a seal as well as a sign—and that the true believer therein enjoys a close and blessed fellowship with Jesus, having here in him spiritual life and joy and fruit more than from any other ordinance of divine worship.

As regards communion doctrine, the Church of Scotland and the Church of England, as sister Churches of the Reformation, were originally at one, and are so still in so far as they are consistent with their own standards respectfully. Both alike followed Calvin and his school at first and for a long time. More recently special circumstances have influenced each in different directions. In Scotland, intercourse with various denominations, where the personal or congregational idea prevails over the ecclesiastical, has partly tended towards Zwinglianism, especially in slipshod, popular ways of speaking. In England, on the contrary, the prevalence of the ecclesiastical idea over the personal or congregational has tended toward tradi-

tion and ceremony. In fact, some pervert history as if no proper reformation had ever occurred in England at all. But these rough and superficial expressions no more represent the genuine Church of Scotland than the Jesuitical theories of Ritualists represent the historical Reformed Church of England.

ON SACRIFICE AND SUBSTITUTION.—The sacrificial and substitutionary nature of the death of Jesus Christ is specially to be thought on in connection with the ordinance of the Lord's Supper. Jesus was more than a martyr; laying down His life in the cause of truth. He offered Himself as a sacrifice for sin—He took our place and paid our debt by way of ransom or redemption. In this He did more than any mere man could have done. His being the Son of God as well as the Son of man gave a higher character to His death, so that it became expiatory, atoning, conciliatory. There were united in Jesus *two natures*—divine and human. When He is called "the Word" (John, i. 1), the reference is to His Godhead; but when it is said, "the Word was made flesh" (John, i. 14), the reference is to His manhood, or rather to the meeting of the two in the God-man, which is just the old name given in prophecy, "Immanuel" (Isa. vii. 14)—i. e., God with us. In one view He was the Babe of Bethlehem—the Son of David—the Seed of Abraham—the Seed of the woman—the *Son of man*. In the other view He was the Word—"Before Abraham was, I am"—the Bread that came down from Heaven—the Lamb of God—the Ancient of Days—the Maker of Worlds—the *Son of God*. His name, looking to His *humanity*, is *Jesus* (of Nazareth). His name, looking to His *great office* on earth, is *Christ*, or *Messiah*—both words meaning, when translated, *the Anointed* (to the threefold office of Prophet, Priest and King). His name, looking to His original and perpetual equality with the Father and the Holy Ghost, is *Lord*. How often are all the

three names gradually united in the New Testament in that rich style as in a doxology, "the Lord Jesus Christ;" as much as to say, the God-man—Mediator!

PREPARATION FOR COMMUNION BY SCRIPTURE READING.—Careful and devout reading of the Word of God is one of the best of all preparatory exercises in prospect of celebrating the Lord's Supper. While all Scripture is profitable, the following selection of passages has special reference to the main characteristics of the holy ordinance itself, or to what should be the belief, disposition, feelings, and conduct of the communicant;—

- An earnest confession of sin. Psalm li.
- A suffering Messiah foretold. Isa liii.
- The history of our Lord's death. Matt. xxvi. xxvii.
- Discourse on the Bread from heaven. } John vi.
- Our Lord's intercessory prayer. } John, xvii.
- The supreme grace of charity. 1. Cor. xiii.
- Carnal works and spiritual fruits. Gal v. 19-26.

On sacrifice and priesthood. Heb, ix. x.

AS TO FIRST COMMUNION.—The first communion is a date of singular importance in the religious life of every member of the Christian Church. It is the earliest public solemn profession of Christianity on personal responsibility. It goes back to the dedication and vows, connected with Baptism—where the responsibility was on the parents, and, as it were, adopts and renews these. Accordingly, the first communion ought not to be too long deferred, it may take place with all propriety between the ages of fifteen and twenty. It is a step eminently fitted by God's blessing to give steadiness and decision of character to youth, to be a safeguard against many temptations, and to bespeak the freshest and most vigorous efforts of mind and heart for the work of Christ on earth,

According to the best expositors of Luke, ii. 41-52, Jesus Himself, at the age of twelve years, affords an example to the young in joining the Church. At that age the Jewish youth became "sons of the law"—members of the sacred commonwealth of Israel.

There is no hint in the New Testament of any separate rite intermediate between Baptism and the Lord's Supper. Confirmation, which the Roman Church calls a sacrament, and the English Church makes an Episcopal function or rite, has only an imaginary root in the following texts—Acts, viii. 14-17, xv. 32, 41, xix. 5, 6; Heb. vi. 2. It is exceedingly desirable that when young communicants are first received the occasion should be duly and solemnly marked more than any subsequent occasion of partaking. Up to that reasonable point some ceremony like confirmation is justifiable; but as a special function only valid when done by a bishop, it has no Scripture authority, and in its very theory is derogatory to the ordinary Christian ministry and the Christian Sacraments. Why should the two Sacraments themselves be intrusted to a certain minister, and the same person be deemed incompetent for that rite which is only a connecting-link between them?

A FIRST COMMUNION PRAYER.—Now that Thou has brought me to that age when I begin to look forward to the more active duties of life, I desire, O my God, graciously to review Thy providence toward me since the unconscious years of infancy. I praise Thee for my being and its continuance, all the blessings received at the hands of parents and friends and teachers I trace to Thee. Especially do I thank Thee for baptism in the name of the Father, and of the Son, and of the Holy Ghost, and for all Christian nurture and admonition. Gracious God, I bless Thee for the holy incarnation of Thine only Son; for His life on earth; for His precious sufferings and death upon the cross; for His resur-

rection from the dead; for His glorious ascension to Thy right hand; for the giving of the Holy Ghost; for the Church, and for the hope of a heavenly inheritance.

At this season I desire, solemnly avowing myself Thine, to join myself with the company of Thy disciples by partaking of the sacramental symbols of Christ's body and blood. Prepare me, O God, for this most holy ordinance. Help me to repent of all my sins and forsake them. Increase and confirm my faith. Endow me with the supreme grace of charity. By thy holy Spirit I help me henceforth to live in Thy service. In duty direct me, in adversity sustain and comfort me, in temptation deliver me, and grant me to reach at last thy heavenly kingdom, where communion is perfect in the Church triumphant; for Jesus' sake. Amen.

MIHOW, CENT. INDIA.

29th March, 1870.

MY DEAR MR. HERDMAN,—I have now the pleasure of acknowledging receipt of your favour of 30th Nov. last and also of the money you speak of in it, namely, £23.14, just received from Mr. Reid.

Accept, and kindly convey to the brethren of the Presbytery my warm thanks, for thus year by year entrusting to my care and putting at my disposal half of their annual contribution to Foreign Mission. And please assure them that their doing so affords me along with the increased power of carrying on the work I am trying to do, my peculiar pleasure, especially as a link and expression of the unity which still exists with those from whom it gave me much pain to be in any way separated, and to some of whom my heart is bound not only by personal friendship but by ties formed when I was privileged to stand beside them and see the Lord working so wondrously as I have never before or since seen.

[Mr. C. here refers to the revival movement in Pictou.]

I have long been intending to write you and tell you something of the work, and especially of the use to which I put your former contribution, but have found it very hard to carry out my purpose, and even now I cannot do so as fully as I wish, for I have yet several letters to write by this mail *if possible*, and the day is nearly done.

What you kindly entrusted to me last year was devoted partly to the support of a Catechist, and partly to a Boys' School. The former was with me only for a short time having been taken at first on trial, and, though in some respects fitted to be a useful man, finally parted with on account of his conduct. His worst faults were probably all more or less due to that which is one of the greatest enemies against which the infant Church in India has to contend—strong drink. His place has been occupied for five months by an excellent man recommended to me by Rev. Narayan Sheshadi, under whom at that time he was labouring. His name is Dhondiba Baperjee Misal; he was converted when a young man, with his mother and two brothers the elder of whom is now a native minister, and the other has fallen asleep.

The school has continued to flourish steadily to make it very interesting and hopeful without becoming anything remarkable. The master and assistant are both heathens and the former a most decided one, so that I have seriously thought at times of removing him, and would have done so but for the great difficulty of getting a Christian one such as I should like, together with the "drawing power" of a Brahmin master in attracting Hindoo scholars, and keeping them in spite of the Christian instruction given daily by myself, or the Catechist or occasionally by one of the ladies. The scholars are mostly from the very poor, and this not only makes the amount of fees collected very small, but frequently leads to the removal of boys as soon as they are able to earn anything. The number of boys who are under our instructions is thus much greater than the number at any one time on the roll. And we work in confidence that the hymns they learn to sing and the Scripture truth fixed in their mem-

ory and understanding will not be lost even though they may often slip from our notice. Some of our boys will soon acquit themselves better in an examination on the first three gospels than most boys at home, and besides have some acquaintance with the Old Testament history. All this seed can not be lost.

We have a Sabbath School, at which the attendance is voluntary and varies considerably, occasionally rising to over a hundred, but generally ranging about sixty or seventy, and sometimes falling as low as thirty or forty.

I am in correspondence about one or two other workers, and if I succeed in getting any there will be room for more money for their support, but, as it is, the Catechist and school will require far more than the amount you have now sent; and this I mention as a stimulus to the congregations to increase their contributions.

Pardon this short letter; give my love to brethren and friends, who will no doubt be glad to hear of my happy transit from "single blessedness" to the double thereof, and believe me

Very sincerely yours,

JAS. FRASER CAMPBELL.

At the induction of the Rev. H. B. McCoy of Brighton, England, to the pastoral charge of Crescent St. Church, Montreal, the Rev. Dr. Jenkins, Moderator of the Presbyterian Church of Canada, in addressing the minister is reported by a Montreal paper, amongst other remarks to have made the following: "There were some amongst his people who would expect him to be the centre of attraction at dinner parties, and evening gatherings; they would ask him to visit a great deal, to work on school boards, to give counsel at committee meetings, to be beside them not only when they are dying but when they have a cold." Alas! alas! the trail of the serpent is over us all.

The Monthly Record.

JUNE, 1879.

CHOOSING MINISTERS.

In Scotland until a few years ago, when the law of patronage was abolished, the minister was appointed to the charge of a vacant parish by the patron who was, generally speaking, the proprietor of the land within the bounds of the parish. The country seemed satisfied for generations with this mode of procedure, although some times it led perhaps to the appointment of an unsuitable or incapable party. To protect their own interests however the people could always object to the life literature and doctrine of the presentee as he was called and in case their objections were well founded the Presbytery could prevent his settlement and require that another be appointed. Once settled however, nothing could remove him, so long as he behaved as a good christian should, except death or his own free will. Even the patron who appointed him could in no wise meddle with him to his detriment; whether he liked his preaching and practice or not, he had to make the best of it. The stipend of the minister was paid, not by the people, but by the proprietor or proprietors within the parish, who were usually on the most friendly terms with the minister.

By the abolition of the patronage Act, this fine old gentlemanly mode of appointing the minister is done away with, and he is now elected by the votes of the communicants male and female; from the youngest child on the roll of communicants upwards, each one has a vote in the election of a minister, and no one else has any voice in the matter. Should there be, as sometimes happens, a score or two of candidates, those who

are so unfortunate as to inspire little enthusiasm are quietly dropped, and a poll is demanded for the two or three favourites. The election is held in the church. A minister from the neighbourhood presides. The voting is carried on openly, we presume by show of hands, or otherwise, at the option of the "returning officer," (if we may without levity apply that designation to the reverend official presiding.) Doubtless in due time when the spirit of democracy sufficiently prevails amongst the multitude, instead of open voting the advanced school of politicians will demand the ballot and secret voting.

The votes having been taken and counted, the candidate who has received the greatest number is declared elected. Should the election have been conducted in all respects according to the law of the church, the Presbytery may proceed in due time with the induction; and should there be no objection to the life literature and doctrine of the newly chosen preacher or minister, he is then settled as minister of the parish.

We understand the congregation may elect a minister of any denomination, but he cannot be inducted until he is formally admitted a minister of the Church of Scotland. Cases have occurred in which a Free Church minister was chosen, and duly settled, having after his election been formally received into the Established Church.

Our own church was lately honoured by the election of the Rev. Mr. Herdman of Pictou, to the parish of Rattray. Only one other candidate was brought forward at the election, although it is said there were about forty applicants for the charge.

Should the parishioners fail in any case to choose a minister within a certain fixed period of time, the right of making the appointment falls into the hands of the Presbytery. In this way the Rev. Dr. Snodgrass, late Principal of Queens' College Kingston, was ap-

pointed to the parish of Canonbie in the south of Scotland.

It is seldom however that people allow the valuable privilege of exercising the right of voting to pass from them. Usually every applicant for a parish gets a hearing; and consequently Sunday after Sunday perhaps for months a new preacher occupies the pulpit, and displays his gifts and graces to the watchful electors who combine criticism with devotion as best they are able to.

In rare instances, another mode of procedure is adopted. The congregation delegates to a committee the right of choosing a minister for them. This was done, for instance, in the case of the Rev. C. M. Grant, late minister of St. Mary's, Partick, (and by the way, a distinguished native of this county) who was elected minister of a very wealthy charge in Dundee, the congregation having had no opportunity of hearing him previous to his election.

Similarly, to come to this side of the Atlantic, Mr. Lang of Montreal, was appointed to his present charge, before his congregation had an opportunity of either seeing or hearing him.

We make these statements for the information chiefly of our vacant charges which may have some difficulty in choosing a minister without insisting upon hearing him beforehand. When people insist rigidly upon hearing a minister preach before electing him, their choice is necessarily limited to the few who may find it convenient to appear before them. There may be cases when it might be to the advantage of a congregation to call a minister without first insisting on hearing him. They might receive him on the good report of others, as in the cases above mentioned, and doubtless in others also.

Should any object that they would thus be in danger of getting an unsuitable man, it might be said in reply that this has often enough happened even after people have got the man of their

free choice, having previously heard him. And besides this it might be shown that the tie between pastor and people, on this continent (to speak generally and with some caution) is not incapable of being loosened by the latter as well as by the former.

At last meeting of Presbytery the Rev. D. McKay sent in his resignation of the pastoral charge of the congregation of Gairloch, to take effect from the 28th May. Mr. McKay has it appears taken a trip to the Upper Provinces. The large and influential congregation of Gairloch is consequently vacant.

A call from New Glasgow congregation to the Rev. Mr. Carruthers was laid on the table. We have not learned whether Mr. Carruthers has accepted it or not.

It was further intimated that the congregations of Earltown, The Falls and West Branch River John, were preparing a call to the Rev. D. McKenzie, a licentiate of the Presbyterian Church of the United States.

The question of admitting the organ into St. Andrew's, Church Pictou, was also brought before the Presbytery. As the matter was brought up in a somewhat informal manner the Presbytery by the casting vote of the Moderator, *pro tem*, decided to refer the matter to the Kirk Session, instructing them to proceed according to the law of the Church.

The Rev. Mr. McKichan now preaches once a fortnight at the Vale Colliery and Sutherland's River, and the new arrangement is said to be highly satisfactory.

Before leaving Gairloch the Rev. Mr. McKay was presented with a handsome gold watch, and Mrs. McKay received a purse of money as a token of good-will from the congregation.

THE Sacrament of the Lord's Supper was administered at Stellarton on the 25th ult. Rev'ds Messrs. Stewart, McCunn and McMillan assisted.

Rev. D. M. Gordon has left Ottawa for a health cruise to the Pacific coast. He went by rail to San Francisco, but proposes returning from British Columbia by Canadian territory.

SOUTH AFRICA.—It is estimated that missionaries preach to and teach a quarter of a million of people. There are 180,000 native Christians, 35,000 of whom are communicants. This, as South African missions are only half a century old, is a very large result. South Africa stands second only to India in the magnitude of its missions.

THE season for holding the yearly communions is now approaching. It is the duty of all to endeavour by every means to secure order and quiet from without, in order that the solemn season may be profitably spent. We cannot with our present customs avoid the stir and noise accompanying the assembling of large crowds of people, many of whom come to see and to be seen and not to worship. As this class of people almost never read the RECORD no words of ours can reach them. If they only knew how unseemly their conduct is in standing idly gossiping around the Church door and wandering to and fro between the English and Gaelic services on the Sabbath day we are sure they would mend their ways. It would help matters greatly if Christian parents would warn their children against this very unmannerly and improper practice.

We should also like to see a good attendance at the Thursday service as well as at the Friday service.

THE sale of the new seats in St. Luke's church Saltsprings, amounted to \$200.00 over the debt. With this balance additional improvements are being made to the church. The plaster on the old part of the building has been whitewashed and now new windows are being put in. The manse has also been undergoing repairs, and a number of the men in connection with the congregation have on two different days been engaged in fencing the Globe. These facts speak for themselves.

BE HONEST.

I tell you, brethren, be honest in your dealings; take no advantage even of a child. Be conscientious in your bargains. Have a single eye and a single heart. Seek not to be shrewd. Be not ashamed to be called simple. And let me tell you a secret, which ought not to be a secret, seeing it is written in the Scriptures, that your whole body will then be full of light; and this in every kind; you will actually see further, and see clearer, than shrewd and cunning men; and you will be less liable to be duped than they, provided you add to this another part of character which is proper to an honest man—namely, a resolution to protect honesty and to discountenance every kind of fraud. A cunning man is never a firm man: but an honest man is; a double-minded man is always unstable; a man of faith is firm as a rock. I tell you there is a secret connection between honesty and faith: honesty is faith applied to worldly things, and faith is honesty quickened by the Spirit to the use of heavenly things.

Edward Irving.

A TABERNACLE one hundred feet long and eighty feet wide is to be built on the same ground at Old Orchard Beach, Maine, to be finished in time for use at the various mass-meetings the coming season. The Old Orchard people expect President Hayes to visit their locality this summer, if Congress adjourns in time to permit it.

A COMMITTEE of the English Presbyterian Synod has ascertained, after extensive enquiry, that a large proportion of Presbyterian immigrants to England are due to presbyterianism. Their reports say, that if all the Scotch and Irish Presbyterians settling in England since 1841, with their descendants, had remained in the church, there would now be in England 1,900 congregations instead of less than 300, and in London alone 240 congregations instead of 50.

ACTIVE STEPS are taking for the formation of Female Missionary Association to be connected with the English Presbyterian Church, having for its object the Christian education of the women of America. The Regent Square congregation in London, have been the first to form a branch society. During the last three years a number of the ladies of this Congregation have contributed nearly \$500 toward the support of a boarding-school for women in Amoy.

THE Presbytery of British Columbia is all in connection with the Church of Scotland. In the report of the Colonial Committee for 1878 we find that the following payments were made:

- “Paid to Rev. S. McGregor, Victoria \$100.
 - Rev. George Murray, Nicola Valley \$69.
 - Rev. Wm. Clyde, Nanaimo £120.
 - Rev. Alex. Dunn, Langley £220.
 - Rev. Mr. McElmon, Comax £156.
- We also find as follows:
- Rev. Dr. Pollock, Halifax £400.
 - Dr. Brooke, Frederickton £80.
 - Rev. J. R. Craik, Ont., £75.
 - Catechists at Queen's College £356.

ATTENTION is being attracted to the persecution of peasant families in Bohemia, who make the effort each Sunday to meet together for Bible study, singing and prayer, but are as regularly dispersed by the police. Over a year ago these persons seceded from the Roman Church and declined to connect themselves with the two Evangelical churches acknowledged by Austrian law, because these churches do not regard conversion as essential to church membership. They declare themselves Evangelical, and acknowledge the Bible as their guide, and the Heidelberg Catechism as containing their statement of doctrine. For this independence of thought they have been repeatedly fined—in one instance \$20 each, and two of them were thrust into jail for six days. Other fines or imprisonment hang over their heads unless their appeal to Vienna shall receive a favorable answer. There is little doubt however, but that in time a favorable decision will be reached, since what these poor people in the country are not allowed to do is done every Sunday in all the large cities of Austria.

THE Clergyman who has the English cure of souls known as St. James, Hatcham, requires thirty police officers to protect him from his own flock. When the Easter vestry meeting was held, formidable preparations were made for the preservation of peace, although none but parishioners were allowed to enter the church. The vicar, whose ministrations are not acceptable to the majority of the parishioners, nominated a churchwarden, and the announcement was received with shouts of “He’s a Roman Catholic,” and other expressions of disapprobation. A gentleman who was described as a “real churchman” was elected as people’s churchwarden. Resolutions were then put condemning Ritualism, and expressing regret that the patron should have appointed a clergyman stated to be a member of the Confraternity of the Blessed Sacrament and of the Society of the Holy Cross. These resolutions were passed unanimously; but while they were being read the meeting, the vicar went away amid a fire of hisses and hooting.—*Intelligencer*.

NOTES OF THE MONTH.

The trial of Dr. Talmage before his Presbytery has resulted in his acquittal. The trial lasted seven weeks. He was charged with falsehood and deceit.

Dean Stanley preached in Glasgow recently, in a Presbyterian church before a vast audience. In his sermon he bore the following tribute to Presbyterianism :

“The Scottish church is not only Christian, Catholic, National and Protestant—it is also Primitive. There was a time when it used to be the prevailing belief of English divines that, Episcopacy in the sense of the necessity of one presiding officer over every christian community, reached back to the first origin of the christian society. This belief, in the enlarged atmosphere of more exact scholarship and more enlightened candor, has now been abandoned. The most learned of all the living bishops of England whose accession to the great see of Durham has been recently welcomed by the whole church of England, with a rare unanimity and enthusiasm, has with his characteristic moderation and erudition, proved beyond dispute, in a celebrated essay attached to his edition of St. Paul's Epistle to the Philippians, that the early constitution of the Apostolic Churches of the first century, was not that of a single bishop, but of a body of pastors indifferently styled bishops, or Presbyters, and that it was not till the very end of the Apostolic age that the office which we now call episcopacy gradually and slowly made its way in the churches of Asia Minor; that Presbytery was not a later growth out of Episcopacy but that Episcopacy was a later growth out of Presbytery; that the office which the apostles instituted was a kind of rule not of bishops, but of Presbyters; and that even down to the third century presbyters as well as bishops possessed the power of nominating and consecrating bishops.

The Afghan war is finished. England retains possession of the great passes through which vast armies might march from Russia to seize upon India, and has thus put an effective check upon the further advance of Russia towards the much coveted East. The Earl of Beaconsfield has thus added another, to what some call his many glories and others his many crimes; and has secured what has been termed a “scientific frontier” for India.

The South African war still continues. Lord Chelmsford is waiting for further reinforcements before advancing further into Zulu-land. It is probable that one of the results of this war will be the further opening up of South Africa for colonization and commerce.

The merchandise of Britain being excluded to a great extent from other countries by high protective duties, must seek other markets. Already a line of telegraph is spoken of, from Egypt by the great central lakes to Cape Colony, and a railway from the Sea Coast to the head waters of the Nile. The Presbyterian churches of Scotland have each established a mission in this central region, and are sending out not only ministers, but artizans and laborers of different kinds, with their families. They aim at teaching the natives the arts of civilized life, and seek to open up the country by legitimate trade, thus abolishing what Livingstone called the “open sore of Africa” the traffic in slaves.

In our own Presbytery no little flutter has been caused by the election of Mr. Herdman to the parish of Rattray. The last minister of this charge was Mr. Herdman's brother, who succeeded his father. It is said that there are still parishioners living who remember some of the texts of the original Mr. Herdman, the founder of the clerical line who died in 1833. As the race is long lived, we may hope that Mr. Herdman returning to the calmer atmosphere of his native soil, will renew his youth and live till well on into the next century, and that his sons or grand-sons may then reign in

In order to fill up the vacancies now occurring, we presume the example set since the union by one or two congrega-

tions will be followed, and that ministers may be called out of the union—thus “spoiling the Egyptians.” The world is moving forwards or else whither in spite of us. *Tempora mutantur et nos mutamur in illis.*

It cannot be denied that the “hard times” are pressing heavily upon all congregations. We were somewhat struck the other day by a conversation on this subject between two neighbours. The first remarked “I don’t know on earth where things are going to.” To which the second replied with some seeming irrelevancy, “that’s so, and more than that, things are going there uncommonly rapidly.” It is very difficult for people to meet their demands. This makes men fretful, and it often happens that ministers are greatly discouraged by the gloomy aspect of affairs. From the centre of the frying pan the prospect may not be very encouraging, but the experience of mankind as expressed in the proverb, would go to show that there may be even a less fortunate situation.

The parliament of the Dominion was prorogued last month. The session will long be remembered for the passing of the Tariff Bill, increasing the duties upon manufactured goods, or to put it more pleasantly, the inauguration of the National Policy as it is called by its friends, or the great N. P. as it is nicknamed in utmost scorn and derision by its foes. We regret to have to say that the House did not rise without passing through scenes which reflect anything but credit on those who originated them. If gentlemen of the House of Commons will persist in calling each other slanderers, traducers, liars, and copper-faced knaves, can they blame outsiders for coming to the conclusion that the revenues and spoils of the Dominion have fallen into the hands of a band of dangerous brigands.

The Governor General himself has received scant enough courtesy at the hands of some of the members from Quebec. “Go forth my son,” said a Swedish Chancellor once upon a time, “and see with how little wisdom the world is governed.” Whatever Lord Lorne may think of the wisdom of his

parliament, we fear he can’t say much for the civility of some of the tribunes of the people. Perhaps however, the ovation in Montreal on the Queen’s birthday may bring solace and comfort to the somewhat berated Marquis. There is some consolation in the thought that like others in public life, the treatment he has received will have made him hardy and pachydermatous so that hereafter the assaults of the wicked will prevail less against him.

ACKNOWLEDGMENTS.

FOREIGN MISSION.

Received from Hermon Church Sabbath School,	\$ 3.68
St. Andrew’s Church, Pictou,	43.75
McLennan’s Mt.	10.62
Sutherlands River,	5.64
Vale Colliery,	3.75
Roger’s Hill,	12.58
Cape John,	8.44

J. HISLOP, Treas.

PRESBYTERY SERVICES.

Received from Saltsprings,	\$40.00
“ Fishers Grant,	12.00

J. H.

RECORD.

Received from Jas. McKay North Earl- town for 1878,	\$5.30.
--	---------

J. H.

RECORD 1879.

H. McLean, West River Station,	\$ 3.60
Jas. McLeod, Salt-springs	5.25
Hugh McKenzie, Stellarton,	19.62
John Sutherland, Mill Brook,	8.00
John Nairn, Fishers Grant,	.25

J. W. F.

THE MONTHLY RECORD is published by a committee of Presbytery:

Price to agents 25 cents a copy.

Single subscribers 50 cents.

All communications to be addressed to the Convener.

REV. J. W. FRASER,
Scotsburn.

St. Lawrence Drug-Store:
St. Lawrence Hotel Building--Front Street, Pictou.

K. J. MCKENZIE,
DRUGGIST AND APOTHECARY,

—KEEPS ALWAYS ON HAND A FULL STOCK OF—

Pure British and Foreign Drugs, Chemicals, and Dyestuffs, English, American and Canadian Patent Medicines, London White Lead, and Colored Paints, Linseed Oil, Turpentine, House and Carriage Varnishes, Brushes, Sponges, Soaps, Perfumery.

TIMOTHY AND CLOVER SEEDS,

GARDEN, FIELD AND FLOWER SEEDS.

PHYSICIANS' PRESCRIPTIONS carefully compounded with accuracy and despatch.

—ALL KINDS HORSE AND CATTLE MEDICINES.—

JAMES McLEAN,
BOOK SELLER, ETC.,

HAS ALWAYS ON HAND

WALL PAPERS, WINDOW SHADES, BORDERING, ETC., ETC.,

 **STATIONERY OF EVERY DESCRIPTION.** 

SCHOOL BOOKS AND ALL REQUISITE SCHOOL MATERIAL. BIBLES, TESTAMENTS, HYMN AND PRAYER BOOKS.

 Books, etc., IMPORTED TO ORDER. Weekly Parcels from United States. Regular Parcels from Britain.



Opposite the Market, Water Street, Pictou, N. S.

ESTABLISHED 1828.

J. D. B. FRASER & SON,
Wholesale AND Retail Druggists,

 **PICTOU, NOVA SCOTIA.** 

DEALERS IN BRITISH AND FOREIGN DRUGS, CHEMICALS, PATENT MEDICINES, PERFUMERY, SOAPS, SPICES, OILS, DYE-STUFFS, ETC

GARDEN, FIELD & FLOWER SEEDS.