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VOLUME XXV.

NUMBER III.

THE
MONTHLY RECORD,

—OF THE—

CHURCH OF SCOTLAND,

—IN—

NOVA SCOTIA, NEW BRUNSWICK

—AND—

ADJOINING PROVINCES.

MARCH,



1879.

PICTOU, N. S.:

PRINTED AT "THE COLONIAL STANDARD" OFFICE,

1879.

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“I'll forgive you if I can't catch you
 What is wrong with your arm, the
 you are nursing it so carefully to-day
 Charlie? said a neighbour to a school
 boy, whose appearance told the tale
 a quarrel, in which arguments had
 than words were used. Oh! John
 Gold and I quarrelled over a game
 marbles, yesterday, and he struck me
 blow on the arm. And what, said
 neighbour to him, did you do to him?
 forgave him. Forgave him did you,
 you suffering from his cruelty to
 I tried to catch him, to return the blow
 but being weak with the pain I could
 not overtake him, so I forgave him
 Just so, forgave him because you could
 catch him! Unfortunately not a
 mode of forgiving even among ad
 nay among professing christians!
 have been injured in your person, name
 or estate, and you are complacently
 flattering yourself that you have forgiven
 the offender, but is it not because
 couldn't catch him? Is it not in your
 heart to retaliate, if ever an opportunity
 occurs to enable you to do so? If
 will answer your prayer and “forgive
 your trespasses as you forgive those
 that trespass against you” what
 your prospects when God shall send
 others “your sins and iniquities
 remember no more.”

THE MONTHLY RECORD,

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK AND ADJOINING PROVINCES.

VOLUME XXV.

MARCH, 1879.

NUMBER III.

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

THE VISION OF CHRIST TO ST. JOHN.

BY THE LATE NORMAN MACLEOD, D.D.

REVELATIONS i. 17—19.

I.—OF THE GLORY OF JESUS.

This august description was written by one of the truest and holiest men who ever lived, when in old age and matured in wisdom and experience; by one whose whole education, as a Jew, was almost concentrated in learning the single lesson of profound reverence for the only living and true God; by one living among men in Ephesus who denied the divine majesty of Jesus, and who could therefore well understand the intention and meaning of his words; and by one who realised as no one then could realise what he was himself uttering when he could thus think and write about Jesus Christ. And he who gave this description had also known with equal certainty the humanity of Jesus. For who had known that humanity in all its weakness, its infirmities, its "agonies and cries," as that Apostle had done who had followed Jesus in the confidence of friendship since he entered on His ministry, leant on His bosom at the last supper, beheld His sorrows at Gethsemane and during every minute of the solemn hours which immediately preceded the crucifixion, and who

alone of all the disciples had stood by the cross and saw Him die? Besides what he had thus himself seen, every fact and feature of His previous life from infancy must have been impressed upon him more than on any other, by that mother who was consigned to his care, and was the inmate of his home. Yet it is this man who so thinks of Jesus of Nazareth! Oh, verily if Jesus was not divine, how dreadful is this blasphemy, and how inconceivable its thought even, much more its utterance! If He is not divine, the mystery becomes deeper, when we remember that it was the special work of St. John to witness to this truth with a fulness and minuteness and reiteration peculiar to himself. It increases when we find that all the apostles use language as strong and as decided. It increases when we find Jesus Himself doing the same, during His life, from His first sermon till the last, and being so understood by friend and foe, to the terror of the one, and the rage of the other. It increases when we know that all this has taken undying root in the faith and the affections of the Church, and has become the life of its life, the ground of its hopes, the substance of its joys, until now at the name of Jesus every knee bows, and every tongue confesses that He is Lord,—an adoration and a confession which will never cease

until it is offered by the whole body of the redeemed, and be expressed in the song from ten thousand times ten thousand voices, "Worthy is the Lamb that was slain to receive honour and glory, dominion and power for ever and ever."

II.—"FEAR NOT."

St. John once said, "Perfect love casteth out fear." Why then was he now afraid? This fear, however, was not one that "had torment." It was but the awe of a human spirit which, though still living in the flesh, for the first time gained a vision of the solemn grandeur of worlds hitherto unseen. There must also have been in his case a remembrance of old familiar days of humiliation and sorrow, which being now recalled in the light of this heavenly glory, could not but have filled his soul with an overwhelming sense of the mystery and love and sacrifice of Redemption. He who was thus alive and in such ineffable glory, had been known to St. John as dead and buried. It is no wonder, then, that his awe and fear were so insupportable, that he fell at those feet himself as one dead.

There is often found among professing Christians a lightness of thought, a trifling sentimentality, a conceited forwardness, and an easy and familiar way of talking of the mighty realities with which we are dealing, utterly inconsistent with deep knowledge, or strong faith in the things of God. If true faith and love dispel "the fear that hath torment," they, in proportion to their strength, increase the godly fear and solemn awe which every heart must experience, which at all realises the things said to be believed in. There is a sober gravity of spirit which possesses every one capable of feeling, when at some new crisis of life they are placed in circumstances of serious import. Hence the tears which are often shed at marriages as well as before long partings. Hence the oppression of heart at all august spectacles,

such as when a proclamation of peace is made after a long war, or at the meeting of mighty throngs to welcome some one associated with noble deeds. In these and similar circumstances, we are more inclined to shed tears than to smile. And is it conceivable that a man should truly believe in the tremendous verities of his faith, and not be awed thereby? Can he believe that he has offended the living God, that the Almighty has been angry with him, that he has lived in His sight for years as a condemned criminal, liable to judgment at any moment and not experience awe at the thought of his escape? Can he hope that he is now pardoned by the grace of God through the sacrifice of Jesus, and has no awe under a deliverance so effected? Surely no thoughtful man can look forward even on such an occasion as the beginning of a new year without similar awe arising from the sense of the unknown as well as from what he does know. He knows not, for example, what this year or any one week in it may bring forth, what sickness may befall his mortal body, what torture may meet it, what accident crush it. He knows not what sights he may have to witness in his family or among his friends, what dreary voids may be made in his beloved circle. The sense of ignorance on such matters is enough to sober a man but the fool who escapes all fear, avoiding all thought. But in addition to the things unknown, are those we know must come sooner or later. There is the certain death of those who are in earthly life, one by one passing away until they are lost to memory almost forgotten graves. And there is our own death which must come, and our own entrance into the world of the dead of all ages—and the era of judgment, and the meeting with Christ, and the manifestation of the eternal world people of all who have ever lived, and the beginning of our own everlasting existence.

nowhere. All this ought assuredly to fill us with thoughtful fear. If any say "We know nothing of all this," how oppressive the ignorance! If any dread its fulfilment, they do so with a fear that hath torment. If any believe and hope and rejoice in its accomplishment, there must also be something of great awe in the very anticipation of perfect being, and of complete union with Christ in God through endless ages. If we only contemplate the things we say we believe, we shall be prepared to receive truly this word of consolation from the lips of the Risen Jesus, "Fear not!"

III.—HE HAS THE KEYS OF DEATH.

He alone therefore determines when a man shall die. The life of each person is absolutely under His control. How long we are each to live, on what day, hour, and minute, it will be said of us by mourning friends, "He is gone!—my friend, my father, my husband, my wife, my child, my brother or sister, is dead—they died of such a disease, lingering or rapid"—all is determined by Jesus Christ, by the Man Who lived among us, and Who was once the artisan of Nazareth. Every one on the battle field is under His control. Every wave that curls its monstrous head over the mariners struggling to the shore, is held by His hand; the winds and the waves obey Him. The epidemic that seems to be under no law, the mysterious disease which science cannot comprehend or remedy, the fatal accident that hurries men into the unseen, without a warning—the very moment in which each of the thousands who die daily must depart—all obey His command. He opens the gate to each and says, "Enter!" or shuts it and says, "Not yet!" The key of that sombre door is turned by Him alone, as wise men and fools, kings and beggars, masters and slaves, must enter or wait, as He pleases. I do not wonder men should doubt and disbelieve! It is so unlike all we are accustomed to think.

But so is it with all God reveals; and in such cases the doubt that springs from a sense of novelty, may be nearer truth than the indifference of merely professed faith.

IV.—HE HAS "THE KEYS OF HADES."

Where is it? How lives therein that society of which our friends form a part? What are they doing just now? what thinking? what remembering? Thus we ask in vain about those who were once to us as a part of our own existence! But so will others perhaps ask, and may be soon, of ourselves. We cannot obtain any reply from the most loving and intelligent. We might as well question the stars about their inhabitants. But nevertheless, how very real is their life in the unseen world! It was not so thoughtful, or earnest, while they lived here. The things which were once to them of importance are nothing to them in that kingdom beyond, except such as are of importance everywhere and in every place. What care they for the money market, or the state of trade, or human opinion, or what this coterie or that thinks or believes? Now Jesus is acquainted minutely with every inhabitant of that unseen world. He was there Himself. For He was once *dead*, and descended into that Hades of which He has the keys. When He said to the thief on the cross, "To-day shalt thou be with me in paradise." He witnessed to a common life, which He shared with every man for a time in the home of departed spirits!

To all who receive Him, and trust in Him, and take Him for life and death, it is a blessed thought in looking forward to the death of ourselves or others—both of which we naturally dread and shrink from—that Jesus has its "keys." He, your brother, your friend, bone of your bone, who knows all about you and your family, "was dead," and knows what death is, and pain, and torture. He knows what it is to part with a mot-

her, with brethren, with friends, with the body. *He* has the keys, and *He* will not turn that lock and say, "The time has come enter," until it is the best time for you and yours! And surely, amidst the darkness and mystery which shroud the future, amidst all that is so impalpable, and unknown, and beyond the region of our experience, it is everything to know that *Jesus* is with us. "Nothing can separate us," says Paul, "neither death nor life!" It is enough to give the believer a calm holy peace, when he is able to say, "Wherever I am, or wherever I go, one thing is certain, *He* whom I know and love best, and *Who* knows and loves me best, *Jesus Christ*, my brother, is the King of the unseen world into which I may at any moment enter. Amen! I will not fear, for *Thou art* with me! Where *He* is, good must be, and peace, and glory, and all that is worth possessing! That world can be no dead world where the Ever-living is; that unknown region must be blessed even to enter, blessed to live in, when *Jesus* gives admittance to those whom *He* loves next to *His God*!" I am, as a man, deeply thankful for this. For it would be a sad thought, in exact proportion to our affection and our yearning for fellowship, if we could possess and enjoy no greater love than earth affords, though, indeed, its only true riches are the possession of human hearts. There is love, I know, true and genuine as can be, in these happy unions, when heart beats true to heart, and when in spite of sad partings there are also joyful meetings. Yet death comes, and forms depart, time flows on, and these forms grow dim, and new smiles follow old ones, and gone realities become more and more shadowy, and we never know what the departed think of us now. Anyhow, no messages, like those of old, come; and we do not expect them to-day, or to-morrow, as we used to do; and ten, and twenty, or perhaps fifty years pass away, and they become to us dream-

like. Is this our ideal of union? Is this our perfection of love? I blame not *God's* plans with us, but truly admire them; they are so merciful to us, constituted as we are. But yet the soul longs for knowledge more abiding, more real. Ah! that can be found, but only in *Christ*, and after *Him* in others who are like *Him*. "I am alive for evermore!" That is the only charter in *God's* universe for life, love, and eternal union! Blessed be *God* when we know *Him* who is alive, when we can give our whole hearts to *Him*, when we can speak to *Him*, cling to *Him*, confide in *Him*, abandon ourselves to *Him*! Then only can we ourselves truly *live*. All short of this comes short of true life. For our life is eternal only when its object is so. Then we eat the bread of life, and can never hunger; drink the water of life, and can never thirst! Then shall we be truly united to all whom we can in the end love, and have any fellowship with. And so at the beginning of another year, in which we are to go further on our journey towards death and the unseen world, what a joy it is to be able, in *Christ's* name, to offer you all good, and to know that whatever is worth possessing and enjoying for ever is most surely yours, if you will but know and love *Jesus Christ*, *Who* loves you and desires your heart, who is the Alpha and Omega, the First and Last, and *Who* has the keys of Hades and of Death. Amen!

THE LATE REV. WILLIAM HERDMAN, RATTRAY.

The Rev. D. S. Rae, Kinloch, who preached in Rattray Parish Church the Sunday following Mr. Herdman's death, spoke of him as follows:—

"I have not come either unduly to magnify the virtues of your departed minister, or to say that he had no failings. Neither the love I had for him when he was living, nor the regard I have for his memory when he is gone, warrants me to say anything of the kind. He was my

eldest and dearest friend in the ministry. We had known each other since we were boys together at St Andrews more than forty years ago; and when, in the providence of God, the lines fell to me in the peaceful, pleasant place in this vicinity which it is alike my privilege and my joy to fill, the earliest and the warmest welcome which met me on entering it came from him; and the acquaintance of school-days ripened year by year (as I need not tell the congregation) into the closest and most endearing friendship—friendship which was never clouded by any mutual mistrust, nor broken by any mutual misunderstanding, and which only the hand of Death has been able to sunder. It could not well have been otherwise; for to know him as I knew him, was to love him. Apart altogether from his rare natural talents, and his equally rare and varied acquirements (which had their own attractions), it was not possible to be brought into contact so intimately so long as I was, with such a sweet, sunny, guileless nature as his, and which retained the freshness of boyhood to the last, without being drawn to it and bound as by an all but irresistible spell. . . . In regard more particularly to his pulpit ministrations—speaking for myself (and no one, I suppose, outside this congregation, enjoyed the benefit of these oftener than I have done)—I can say that I never heard him preach a dull, uninteresting, uninteresting sermon—never one which has not marked and made memorable, not only by sound doctrine and earnest exhortation, and pointed appeal, but also by flashes of brilliant and original thought, always forcibly, felicitously, and at times quaintly, expressed, which one felt to be both very stimulating and very refreshing. . . . And as to his week-day work, none knew better than yourselves how he used to perform that part of the pastoral office; how humble and unpretending and accessible he was to all classes of his parishers; how unostentatious: in his alms-deeds; how ready he was at all hours to visit the afflicted, the sick, and the dying; how bravely he often exposed himself to risks from which others would have shrunk, if only he could speak 'a word in season' of comfort to the sorrowful, or of hope to the dying,

and commend the parting soul to the mercy of its God and Saviour! Gifted with a keener insight than most men into the humorous side of things, and with a rare capacity to enjoy innocent mirth, to which he was always sure himself to contribute the largest and finest share, few could pass more readily into tenderest sympathy with their sadder and more pathetic side, or respond more sensitively to that 'one touch of nature' which, if it moves us to 'rejoice with those who do rejoice,' moves us also, and even more perhaps, to weep with those who weep."

The deceased was a brother of the Rev. Mr. Herdman of Pictou.

IN MEMORIAM.

MR. HUGH MCINTOSH—The subject of this obituary was a native of Pictou County, N. S. He was a young man of excellent abilities, the right kind of a man to go to College. Although in early life difficulties of no common order were in his path, still he fought on until the session of 1874-75 found him in Dalhousie. But he had to leave before the session was over through bad health. In the fall of 1876 he came to Queen's but it was plainly seen that the hand of death was upon him. He struggled bravely on at his work, taking an excellent position in his classes, although few knew at what cost to his health. He managed to find his way back to College at the beginning of last session, and began studying with his usual earnestness. But at last he was compelled to yield to his malignant enemy. It was only when disease rendered him unable to attend his classes that he consented to go home. The professors showed him great kindness. Professor Mackerras especially manifested the tenderest interest for his comfort. The writer remembers the sad parting, when he bade farewell to College friends and College studies. He died at his home at Rogers' Hill in Pictou, N. S., on Friday February 5th, aged twenty-four. May Queen's have a host of students as earnest as talented and as modest as Hugh McIntosh.

The Monthly Record.

MARCH, 1879.

ON READING THE BIBLE.

Once upon a time in the City of Paris a mixed company of men were discussing books and literature generally; and the question arose, supposing a man were condemned to solitary confinement and allowed only one book to read, which of all the books in the world should he choose. The gentlemen who took part in the conversation were, some of them, Roman Catholics, some Protestants, and others Atheists and free thinkers. Their unanimous decision was, that if a man could only get one book to read, that book should be the Bible. They decided thus, not from a religious, but purely from a literary point of view. For its subject matter is more varied and more profoundly interesting than that of any other book that could be named. It has antiquity to make it venerable, for it contains the oldest records in existence. Within the covers of the Bible a man may find scope for the exercise of every faculty of the soul. It deals with the great problems that interest all mankind—the great problems of life work and destiny, on which man has exercised his intellect in all ages.

The subjects of which it treats are of perpetual interest. Generations may come and go, but the great problems of human life forever demand an answer from each successive generation of inquirers. Its variety is as wonderful as its interest is inexhaustible. In it the philosopher can find room for the deepest research; the poet for the highest flights of imagination; and simple folk and little children are never weary of its pages. Apart from religion altogether

it may be said to be the most wonderful of Books. It is intensely human in its subject matter. If one is inclined to meditation he can see in his mind's eye the Ark a-building, he can wander with Abraham amid "the silence of the unpeopled Syrian plains," or at night can watch, with the patriarch from the open tent, the planets in their courses. The scenes of the ancient world, like a brilliant panorama pass before him. He groans with Israel in Egypt under cruel task masters. He rejoices with the chosen people in their deliverance at the Red Sea. Is he of martial instincts, he can march with the warrior host against the enemies of their race and country. With the clangour of the trumpet ringing in his ears he joins in the thrilling shout of the chosen three hundred "The sword of the Lord and of Gideon.

One by one he sees the inspired prophets of God pass to and fro amid a degenerate and back-sliding people, rebuking, exhorting, and it may be weeping over their sins, with the bitter grief of those who are one with the rebellious people to whom they appeal—one with them in race, history and destiny—one with them too even in guilt which they mourn over.

One by one warriors priests and kings pass before him in solemn and splendid procession. He can see the smoke of the daily sacrifice ascending from the temple courts, or he can mingle in imagination with the tribes who go up to Jerusalem to the great annual festivals of the nation; he can behold "the abomination of desolation spoken of by Daniel the Prophet standing where it ought not." Or with modern Israel he can weep over the utter destruction and ruin of the temple and the overwhelming succession of disasters which have fallen on the once highly favoured people.

But all this is little compared with the interest it has to him who reads its pages as *the word of God*; who seeks

herein instruction as to his spiritual health and regards it as inspired of God—"the power of God unto Salvation." Such a one will not treat the word of God lightly nor carelessly, but with reverence, and an earnest desire to profit by its teaching. He will not handle it profanely, as the manner of some is, nor forget its precepts so soon as he lays it down. Sir, righteousness, and judgment constitute the subject of his meditation. He craves deliverance from sin; the Holy Scriptures reveal to him that the only way to secure forgiveness is through a crucified Redeemer: he seeks righteousness and is there directed to the righteousness that cometh through faith; he desires to be shielded from the wrath, which conscience tells him he deserves, at the judgment to come, and is there instructed to flee to the cross of Christ for deliverance from the wrath to come.

Considering then the subjects of which it treats, with what attention, diligence, and reverence should its sacred pages be perused.

We greatly fear that many families as well as individuals sadly neglect their duty in this respect. We do not speak in mere wantonness or censoriousness, we have too good ground for our fears. What hope humanly speaking can there be for those who neglect it. Grace will not come to moral idlers. We must use the means of grace. If we read it more carefully we would be more interested in it. Ignorance is the mother of lack of interest. How can I continue to be interested in what I know little or nothing about. It is our duty then to persevere in our reading and study of Scripture; not as some people of eccentric ways and perverted intelligence do for the purpose of getting hold of puzzles and riddles, thus profanely using the word of God and blinding their understandings as well as blunting their consciences, but for our edification in the

faith, our growth in grace, and our souls' salvation.

It has been the fate of some of our ministers on examining persons coming for baptism or to the Holy Communion to find such ignorance as to cause them to blush for very shame that christian people could possibly be so ignorant of the truths taught in the Bible. Especially is this the case, in the instance of some of those coming for baptism. They have read the New Testament 'or have heard it read frequently, but without attaching the slightest idea to its words, in other words have treated it profanely, as of no account. We mention these things in order to draw the attention of such persons to their great guilt and sin before God in misusing his gift, and endangering their own souls.

Lastly, for our subject is inexhaustible, those who value the Scriptures will teach and train their children to do likewise; not so much perhaps by mere precept, as by their example; for their children will see the faith and zeal of their parents—will see that they find strength and consolation in the word; and the faith and love of the parents will go down into the hearts of the children and they too will desire to obtain similar benefits. The good seed will fall, not into ignorant, stupid, and uncultivated minds, but into minds duly prepared for it. Thus are such parents twice blessed—blessed in themselves and blessed likewise in the blessedness they are the means of bestowing on their offspring.

FOREIGN MISSION.—The annual collection for the Foreign Mission is appointed by Presbytery to be made during the current quarter. One half of the amount contributed to this Scheme is granted to the Rev. J. Fraser Campbell, now labouring as Missionary in India, for the support of schools or native teachers; and the other half is given to Rev. Mr. Robertson, Missionary, labouring in Erromanga for a similar purpose.

ST. ANDREW'S CHURCH,

PICTOU, 26th Feby. 1879.

The Quarterly meeting of the Presbytery of Pictou was held here this day and was constituted with prayer, Rev. A. J. MacKichan, Moderator *pro tem*. Sederunt Rev. Messrs. Herdman, Stewart, Fraser, Dunn, McMillan, McKay, Fitzpatrick and McCunn, Ministers, and Messrs. D. A. Fraser, Don. Ross and Norman Gunn, Elders.

The minutes of last quarterly meeting, as also of meetings of 21st Jan. and 4th Feb. were read and sustained.

The Clerk read the letter from the Colonial Committee to the effect that their grants must be strictly in accordance with the Dollar for Dollar Scheme, and requesting the Presbytery to so frame its application for grants in aid of stipends.

The Clerk was instructed to frame application in strict accordance with the scheme and forward to the committee.

A letter was read from Rev. P. Galbraith, intimating that he had given notice to his congregation of his intention, on certain specified conditions, to resign on 30th August, ensuing, his charge of W. B. E. River.

Rev. Mr. Fraser, Convener of the Committee for examination of Students, having reported regarding the students who had presented themselves for examination, it was unanimously agreed to certify that Mr. Jas. A. Forbes had passed a satisfactory examination before the Presbytery Committee on subjects qualifying him for the first year's attendance at the Theological Hall; the Clerk to grant him such certificate when he shall have forwarded certificates of attendance for four years in arts.

It was further unanimously agreed that Mr. John R. Fitzpatrick be required to attend the full term of four years in Arts before the Presbytery can certify him to the Theological Hall.

The following appointments were

made for the current quarter :

NEW GLASGOW

Sab. 9th March,	Mr. Herdman
“ 23rd “	“ Fitzpatrick
“ 6th April,	“ McMillan
“ 20th “	“ Steuart
“ 4th May	“ Dunn
“ 18th “	“ McMillan

FISHER'S GRANT 3 P. M.

Sab. 23rd March,	Mr. Fitzpatrick
“ 20th April	“ Stewart
“ 18th May	“ McMillan

FALLS

“ 16th March	“ Fraser.
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(Mr. McKay to preach on that date at Cape John.)

The collection for Foreign Missions was appointed to be made on Sabbath 4th May.

Mr. McCunn to preach monthly at W. B. R. John as before.

Mr. McKichan gave notice that at next quarterly meeting he would move a resolution anent a proposed division of this Presbytery so as to form two Presbyteries.

After some routine business, the Presbytery appointed the next quarterly meeting to be held in this place on the last Wed. of May next, and this Sederunt was closed with the benediction.

ROBT. McCUNN,
Pres. Clerk.

THERE are two students from the bounds of this Presbytery, Messrs. Fitzpatrick and Forbes, studying Theology at the Theological Hall, Halifax. Mr. Forbes speaks Gaelic, and we have some hope that he may spend the summer in Cape Breton as Catechist.

Mr. Duncan McKenzie is attending that famous school of Theology, Princeton Seminary. He is expected back here after being licensed by the American Presbyterian Church in the month of April, when he will labour within the bounds of this Presbytery.

EIGN BIBLE SOCIETY.

It will doubtless cause many of our readers regret to learn that this time-honored Society, whose labors for many years past have been increasingly abundant, has found it necessary to send forth an appeal to all its auxiliaries for special aid to meet an existing deficit in its resources. The causes of this deficit are set forth in the following extracts from the appeal, which show that it has arisen from extensions of operations:

"The Committee of the British and Foreign Bible Society have for some time felt that the means at their disposal were inadequate to meet the growing expenditure which has resulted from the enlargement of their operations. They have, however, worked on in faith, and within a few years agencies have been opened or extended in Russia and Austria, Spain, Portugal and Italy. At first the expenditure was comparatively small, but it has gradually increased, until these three countries involve an annual outlay of £7,000.

"During recent wars the committee thought it right to sanction the sale of the scriptures to the military at a very reduced price, as well as a free distribution of them to the sick and wounded. The cost of such a work was necessarily very great. In the Franco-German war it amounted to £16,000, and in the Russo-Turkish it has reached the large sum of £23,000.

"The committee are most unwilling to withdraw from any country which they present occupy, or to reduce the staff of collectors whom they employ. They would far rather maintain their work in integrity, and at the same time press onwards to the fuller occupation of other lands, such as Africa, the Caucasus, Asia and the regions beyond.

"But the balancing of last year's accounts showed an excess of expenditure over receipts of £15,000, and an even larger deficit is expected in the accounts of the present year. To meet this deficiency the Committee have been compelled to draw largely upon their reserve fund, which has now been reduced to £7,000, or barely three months' expenditure, a far lower figure than is con-

sidered prudent in view of the large engagements which must be punctually met.

"An imperative necessity is thus laid upon them to curtail their existing work and refrain from occupying new ground, unless such a response is made to their present appeal as will justify a continuance of the policy by which they have hitherto been guided."

THE congregation of the Kirk at Lochside, C. Breton, received several visits during last summer from the Rev. Donald Sutherland of Gabarus, who preached and administered the ordinances of religion among them. They take eleven copies of the RECORD and pay punctually for them.

WE have seen with great pleasure an eloquent sermon preached some months ago by the Rev. S. McGregor at the reopening, after repairs, of St. Andrews Church, Victoria, B. C., of which Mr. McGregor has charge. A new church has also been built at Mocola under the auspices of the Rev. George Murray. Messrs. Murray and McGregor are both natives of this county.

WE have pleasure in stating that Stellar-ton has ordered twenty-five copies extra of the RECORD. Whether it is owing to the labour of their Minister, or that there is great virtue in the people themselves, the congregation of Stellar-ton and Westville stand in the very front rank in their support of the RECORD and other schemes. They now take 185 copies, being the largest number taken by any congregation. McLennan's Mountain has also considerably increased its order.

THE Rev. Charles M. Grant, B. D., of Dundee, Scotland, lately delivered an eloquent lecture in that city on the "Dominion of Canada."

The Rev. John Campbell, who left St. Andrew's Halifax, for Scotland, was lately inducted into the important charge of Newburg, Port Glasgow. Rev. Mr. Somerville who was Rev. Mr. McGregor's predecessor in Victoria, British Columbia, made a gushing address after the induction, in which he spoke of the many Nova Scotians who returned to Scotland. Indeed there are more Nova Scotian Ministers of the Kirk in Scotland than anywhere else,—and we may add that in this they show that they are wise in their generation. Rev. James McColl, formerly of Earltown, is now in his native land, where he proposes to remain. The Rev. Eneas Gordon, son of the late Gilbert Gordon, Scotch Hill, has been elected minister of an important charge in Scotland.

NOTES OF THE MONTH.

The Parliament of this Dominion is now in session. The first debate took place on Mr. Christie's motion in regard to closing the Post Offices on Sunday. There is no difficulty save in the Province of Quebec, where it appears the *habitans* wish to get their letters going to or coming from church. The resolution finally come to was to the effect that the Sabbath day should be observed as far as practicable in all Government departments.

The Government will dismiss no competent official on account of his politics, or to make room for greedy parasites of the party, such as are the bane of free institutions. It is to be hoped that this policy will be faithfully adhered to. Our local government is likewise in session, and has its hands full. As showing the great progress in education and civilization made by our people, we have noticed, not without emotion, the large additions lately made to the Magistracy of the Province: while at the same time it may be a matter of pride to us Nova

Scotians to reflect that there are still scores upon scores of our loyal fellow countrymen left who are equally capable, and willing to discharge the onerous duties of that office.

The war in South Africa is causing England much trouble and loss of life. The white settlers in the different colonies in that region are a mere handful compared with the native tribes living on their borders. The country is much of it extremely fertile, consequently the savage races can live with little labour—are idle, lazy and, owing to the paucity in numbers of the whites, extremely insolent. The Zulus, the most intelligent race amongst them, whose army of trained men numbers forty thousand, well armed with modern weapons and the equal in natural fighting qualities of the European soldier, have lately taken up arms. The handful of English and native soldiers sent against them were vastly outnumbered and met with overwhelming disaster. Five or six hundred European soldiers fell in the conflict and as many of the native contingent likewise. Troops are now being forwarded to the scene of conflict, and the probability is that the Zululand as well as the Orange Free State will be annexed to the dominions of the Queen. The task of reducing them to civilization and order is not an easy one. In order to accomplish this it is proposed to tax them. The men will thus have to work in order to pay the tax. As it is every man is content with two or three wives who do all the hard work and thus support their husbands in idleness. It is proposed to tax each hut or levy a poll tax in order to compel them to work. It may be that the solution of the problem lies in this direction.

The labours of Christian Missionaries among these races are rendered tenfold more difficult from the fact that they do not readily adopt the mode of life of civilized men. They are savages and are

content to remain such. Similar difficulties are met with in the New Hebrides. People expect these ignorant tribes to leap at one bound from the manners, customs, traditions and habits of their forefathers to the way of civilization. Generations must pass away before this can be fully accomplished.

In the United States Congress the event of the month has been the strangling of the Anti-Chinese Bill, by the veto of the President. The Chinese are sober and industrious and can live on small wages. They are quick to learn and willing to work for what they can get. The more ignorant of the labouring classes are anxious to prevent their coming to the country, but their efforts in that direction have failed by the veto of the above bill. In San Francisco, through the labours of Christian men, by preaching, Sabbath Schools and other agencies, many of the Chinese have been converted to Christianity. But generally speaking, poor John Chinaman, notwithstanding that he has been kicked and cuffed by free and enlightened American citizens to their heart's content, still refuses with exasperating obstinacy to adopt the religion of his persecutors.

In Scotland the question of Disestablishment is looming up as one of the great issues before the public at the next general election. At a dinner of the Church of Scotland Elders in Glasgow recently, Principal Tulloch said he supported the Church of Scotland because it was a National Church; and he approved of the abolition of the Irish Church because it had never been a national Church in the true sense. The question of Disestablishment he said should not be evaded but should be put before the people as a direct issue.

The Rev. Mr. Spurgeon has just completed the twenty-fifth year of his remarkable career as preacher, pastor and philanthropist in London, and his friends

have marked the occasion by raising a testimonial of (£6,500) six thousand five hundred pounds. Mr. Spurgeon gives the whole amount to certain almshouses he has built. It appears that Mr. Spurgeon's health has failed somewhat and he has resolved to lay aside all attempts at work for three months and try to recruit by spending that time in some sunny spot on the shores of the Mediterranean.

It is worth noticing the very great change that has come over the great mass of educated people in Scotland with regard to religious matters. The gulf between Kirk and Free Church is fast closing up. The educated classes are being divided into christian and non-christian. They no longer battle over the old Shibboleths. Old party cries have largely lost their magical power. You can conjure with them no longer. More important issues are springing up, and thoughtful men perceive that questions as to external matters, such as modes of worship and church government should not occupy their sole attention, when thousands of unbelievers are asking "is christianity true?" There are not wanting signs that the great divisions of the future will be christian and non-christian. In one or two of the most popular reviews in England, articles are constantly appearing attacking the foundation of the christian faith,—and advocating the "religion of humanity" whatever that may be—a religion without conscience and without God. Doubtless in their ranks are found many men of lofty aims and honorable character, but this they owe to the influence of christian society around them. The food they have is derived from the very religion against which they contend. The best aspirations to which they give utterance are inherited from the mother against whom they lift their unfilial hand. But such a creed can give satisfaction to few if to any—and those who proclaim it, understand neither their own nature nor the wants of man-kind. It is not from without, however, that the chief danger to the Christian Church arises, but from within—from the indifference, coldness and lack of zeal of its members and from the decay of faith,

CHURCH COLLECTIONS.

SUMS collected and received for expenditure by the several Congregations within the bounds of the Presbytery of Fictou, during the last financial year of each Congregation.

St. ANDREW'S CHURCH, PICTOU,—Collections and Stipend for year ending July 9th, 1878:

1877.	Paid.
July 9th, for Home Mission,	\$31.74.
Aug. 26th, " Acadia Mission,	40.00.
Nov. 2nd, " Poor,	40 56.
1878.	
Feb. 10th, " Widow's Fund,	18.50.
June —, " Foreign Mission,	37.65.
July 7th, " Home Mission,	25.21.

Received.

Sabbath Collections,	530.59.
Sunday School Col.,	64.55.
Record (so far as heard from),	42.67.
Supplementing Scheme, (fm town)	100.00.
Ladies' Society,	58.00.
Stipend promised & paid with- out Foreign Supplement, }	1600.00.
	<u>\$1989.47.</u>

St. ANDREW'S CHURCH, NEW GLASGOW,
for year ending 31st Dec., 1877.

Collections to meet all claims, \$1401.26.

Stipend promised and paid,	1000.00.
Home Mission,	26.55.
Deaf and Dumb Institution,	25.00.
RECORD,	26.40.
Session Fund,	73.39.

WEST BRANCH, EAST RIVER, for year ending 31st August, 1878.

Stipend promised and paid,	\$300.00.
Collected for Manse debt,	519.30.
" " " }	89.00.
per Rev. P. Galbraith, }	
Collected for Manse debt, per Misses Mary Gray & Christy McLean, }	19.50.
RECORD, (promised)	27.00.
Home Mission,	6.00.
Sunday Collections, (about)	45.00.
Received from Col. Committee,	73.00.

\$1578.80.

St. JOHN'S CHURCH, ALBION MINES, for year ending 28th Feb. 1878:

Stipend promised,	\$400.00.
" collected,	\$446.50.
Pew Rents,	31.26.
Sabbath Day collections,	56.10.
Special col. for S. School,	32.35.
Foreign Mission,	5.70.
Home Mission,	18.24.
Ladies' Society,	14.52.
Supplementing Fund,	154.25.
Session Fund,	16.95.
RECORDS,	14.55.
	<u>790.42.</u>

St. PHILIP'S CHURCH, WESTVILLE, for year ending 28th Feb., 1878:

Stipend promised and paid,	\$500.00.
Collected for Home Mission,	23.00.
" " Foreign "	4.36.
Session Fund,	26.37.
For Sabbath School,	59.45.
RECORD,	20.15.
Supplementing Fund,	173.10.
Ordinary Expenses, (Copper F'd)	72.83.
" " (Pew Rents),	43.62.
From Col. Com., for Stellarton, and Westville. }	73.00.
Total	<u>995.88.</u>

BARNEY'S RIVER AND LOCHABER, for year ending 22nd June, 1878:

Stipend promised,	\$518.00.
(Arrears 22nd June, 1878,)	485.00.
Home Mission,	16.25.
Foreign Mission,	6.00.
Supplementing Fund,	25.32.
Church Repairs, &c.,	40.00.
Session Expenses,	16.00.
Miss. Record,	21.00.
Received fr. Col. Committee, and Home Mission. }	360.00.

VALE COLLIERY AND SUTHERLAND'S
RIVER Congregational account from
March, 1877 till June 1878:

Expenditure.

Presbytery Services, 9 days,	\$103.86.
Rev. A. W. McLeod, 14 days,	162.48.
Rev. W. Herdman, 2 days,	9.00.
For Vale Only.	
Rev. W. Stewart,	\$ 50.

Mr. Lamont, 6.00.
Pulpit Bible and Sab. Sch'l Books, 35.52.
Rent for Hall, 87.50.

\$407.86.

Income.

Collectors of Vale Colliery, \$104.25.
Sutherland's R'r, per To. Munroe, 118.19.
Alex. McBean, 117.00.

Vale Only.

Sab. School Col. & other don's, 35.52.
Sabbath Collections, 38.78.

413.74

Deduct 407.86.

Bal. on hand on 10th June, '78. \$5.88.

EAST BRANCH, EAST RIVER CONGREGATION, from 1st May, 1877, to 1st May, 1878:

Stipend promised, \$500.00.

“ paid by Congregation, 384.00.

“ by Home Mission, and } 400.00.

Colonial Committee, 28.84.

Col. for Home Mission, 10.50.

“ “ Foreign “ 64.95.

“ “ Supplementing Fund, 40.16.

Weekly Col. in Church, 22.00.

Col. at Communion Season, 22.00.

McLELLAN'S MOUNTAIN CONGREGATION, from Oct., 1877, to Oct., 1878:

Stipend. (so far as collected), \$111.90.

Supplement from Col. Committee, 250.00.

Col'd for Supplementing Fund, 80.25.

“ “ Widows & Orphans “ 5.26.

“ “ Foreign Mission, 11.47.

“ “ RECORD, 16.80.

“ “ Home Mission, 11.00.

“ “ Session Funds, 16.00.

“ “ Fire, &c., 50.00.

For Presby Clerk & Rev. } 8.00.

W. Herdman, }

ROGER'S HILL AND CAPE JOHN,—Roger's Hill, 1878:

Col. for Home Mission, \$26.03.

“ “ Foreign Mission, 12.75.

“ “ Young Men's Scheme, 8.00.

“ “ Pres. Expenses 5.00.

“ “ Church Expenses (about) 60.00.

CAPE JOHN.

“ “ Home Mission, 19.35.

“ “ Foreign “ 10.50.

“ “ Y. M. Scheme, 6.50.
“ “ Thanksgiving Col., 6.82.
“ “ Clerk's Fee, 4.00.
“ “ Church Expenses, (about) 40.00.

Annual Stipend, 800.00.

Supplement received in 1878, under the dollar for dollar scheme } 128.75.

ST. GEORGE'S CHURCH, RIVER JOHN,—1st January, to 31st Dec., 1878:

Amt. of Stipend promised, \$530.00.

“ “ “ paid in 420.00.

Communion Collections, 22.00.

Ordinary Sab. “ 14.50.

Foreign Mission “ 11.00.

Home “ “ 16.50.

Special Col. for Manse, 10.00.

Proceeds of Tea Meeting, 174.50.

Summary.

For Stipend, 420.00.

All other purposes, 248.50.

\$668.50.

THE Marquis of Lorne and the Princess Louise devote an hour to family devotion each evening, half an hour in the morning and a quarter of an hour at noon.

ACKNOWLEDGEMENTS.

Saltsprings \$60 for Presbytery Service
Fisher's Grant \$15 do
Feb. 26. J. HISLOP.

MONEY RECEIVED FOR RECORD FOR 1879.

John McKay, Elder, Milville, \$2.50
Alex. McKenzie, Car. Island, 1.25
Alex. McKay, Plainfield, 2.25

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Price to agents 25 cents a copy.
Single subscribers 50 cents.
All communications to be addressed to the Convener.

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