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VOLUME XXV.

NUMBER IX.

THE
MONTHLY RECORD,

—OF THE—

CHURCH OF SCOTLAND,

—IN—

NOVASCOTIA, NEW BRUNSWICK

—AND—

ADJOINING PROVINCES.

SEPTEM'R,



1879.

PICTOU, N. S.:

PRINTED AT "THE COLONIAL STANDARD" OFFICE,

1879.

RELIGIOUS NEWS.

THE "Congregationalist" says that a Roman Catholic Church in Dedham, Mass., has an anti-swearing society with over a hundred members.

THE REV. G. N. Shishmanian, a full blooded Turk, lately graduated from the Kentucky University, Lexington, Ky., married a Kentucky girl, and will take her to Turkey to live.

BISHOP RILEY, the newly consecrated Episcopal Bishop of the Church of Jesus in Mexico, recently came into possession of a for one from his father, and has already given \$100,000 to the new Mexican church.

BY the Decision of the Friends at Philadelphia at their late yearly meeting, the signing of a petition for a tavern license is to be made a disciplinary offence, as is also the keeping of intoxicating liquors for a beverage in one's house.

THE Parable of the Prodigal Son has been printed in the Mexican language at the Methodist mission press, being the second issue in that language from any Protestant press, the American Tract Society having issued the first tract in that language some years ago.

WE wish every governor who has the power, would do in their several States what Governor Talbot, of Massachusetts, has done, and see it some of the present Sabbath-breaking could not be prevented. He has forbidden Sunday excursion trains to pass over that part of the Hoosac Tunnel railway which is owned by the State.—*N. Y. Evangelist.*

A recent contribution to the missionary cause was accompanied with the following note:—"This dollar is from a young sister living on a farm, helping to support her father's large family. She earned this money weaving on a handloom, at odd hours as she could snatch moments from busy cares, and was blessed in the thought that it was for Jesus and the poor heathen." An aged minister says:—"I enclose a draft of \$500 as executor, in part, of my own will. It is a good time to assist the cause of missions, in which my heart is interested. My prayers go with it."

THE LOSS which the Presbyteriaⁿ Board of Foreign Missions suffers by the failure of the London house through which it has made its payments to its foreign missionaries will be even larger than was expected, reaching about fifty thousand dollars, owing to the unexpectedly small amount of assets. And yet it should be remembered that this firm has saved to the Board more than this amount of money during the nearly twenty years in which it has done this business for the Board, entirely without charge. The failure is probably due to the fact that since the ill health of its senior member, Mr. David Stuart, the younger managers have lacked ability to carry on the extensive Eastern business of the house in these days of financial hazard. The loss of the Presbyterian Board is the more burdensome on account of its debt of sixty-two thousand dollars. It is true that one two large bequests are likely to be paid in within a year or two; but, nevertheless, it is desirable that the amount of the loss by the failure should be made up as soon as possible by special subscriptions. Let friends of the Board send in their offerings, even if they be small; and we trust that churches and ministers will not forget that the regular annual collection should be considerably increased. There seems to be absolutely no blame resting upon the Board for the loss which was not anticipated. Hereafter Brown Brothers will be their bankers.—*N. Y. Independent.*

The Armenian Missionaries in Turkey report that the bitter hostility of the Greek and American Christians toward Protestantism is wearing off. A striking instance of friendliness occurred recently at Trebizond. The Greek Archbishop of that province, who had been liberal and benevolent, and had lived a blameless life, died at an advanced age, and all the representatives of other communions were invited to the funeral. The Armenian Bishop was present and spoke in Turkish, and Mr. Parmelee, Protestant missionary, made an address in Armenian. Afterward the Greek Bishop called on Mr. Parmelee and thanked him.

THE MONTHLY RECORD,

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK AND ADJOINING PROVINCES.

VOLUME XXV.

SEPTEMBER, 1879.

NUMBER IX

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

RATTRAY PARISH CHURCH.

INDUCTION OF MR. HERDMAN.

(From the Blairgowrie News of August 2nd.)

The trials and troubles of this congregation, after a continuance of seven months, came to a happy termination on Monday last. The ceremony of induction took place in the church on that afternoon at three o'clock, at which time the body of the church was quite crowded, and there were also a large number of members and friends in the gallery.

The Rev. Mr. Rutherford, Dunkeld, preached a really capital sermon from St. John, i., 6, 7, 8. Thereafter, the Rev. Mr. Campbell, Moulin, ascended to the pulpit, and addressed Mr. Herdman. He stated that he had held the same position in 1844, as he had then inducted Mr. William Herdman as pastor of that congregation. The venerable divine spoke in the highest terms of the Rev. gentleman now before him, and stated that the testimonials which Mr. Herdman had produced were such as could only be given to a man standing in the very first ranks as a clergyman. After putting the usual questions, and addressing the new pastor, Mr. Campbell in most choice language exhorted the congregation to be attentive to their duties towards their pastor and the Church.

Mr. Herdman then received the right hand of fellowship from the clergy present.

Rev. Mr. Rae, Kinloch, then presented

Mr. Herdman, in name of the ladies of the congregation, with a gown, Bible, and bands, in a handsome morocco case, and in doing so stated how proud he was in seeing Mr. Herdman in his present position. He wished him many years of comfort and happiness, and prayed that a blessing might attend his labours.

Rev. Mr. Herdman, in a few well-chosen words, made a most feeling reply.

The congregation then separated, and shook hands with the newly inducted pastor as they passed out.

From same paper of Aug. 9th.

On Sabbath last, the Rev. A. W. Herdman, the newly-inducted pastor of this Church, took his place in the pulpit. As was anticipated, the event was looked forward to with the greatest interest by the inhabitants, and most of the surrounding churches showed by their empty benches how universal had been the desire of all denominations to see and hear the man of whom so much had been said for many months past. Professor Mitchell, D.D., of St Andrews, preached in the forenoon, choosing for his text I. Timothy i. 13—15, and introduced the new incumbent. The church was well filled, and the able and interesting discourse delivered by the venerable Professor was listened to with wrapt attention.

At the conclusion of his sermon, Professor Mitchell referred to Mr. Herdman in the following terms:—It is now more than thirty years since—in this neighbourhood, if not in this church—I preach

ed a sermon on this text, and I have thought that I could not better discharge my duty to-day than by setting before you in a revised and fuller form my views as to the great truths it is designed to teach. I have seen no reason to change my conviction of the paramount importance of these precious truths. The longer I live the longer am I disposed to cleave to them as the sum and substance of "the faith once delivered to the saints," and with all earnestness to exhort you to do so also, and not to suffer yourself to be tossed to and fro with every varying wind of doctrine. Hold fast, I entreat you, the profession of your faith without wavering, and be not moved away from the hope of your calling. I am sure that these truths will be faithfully, resolutely, and lovingly proclaimed by the new pastor whom I now introduce to you, and earnestly commend to your affectionate regards. I have known him long and intimately, and from the first been warmly attached to him. Indeed, I should not hesitate to say of him more unreservedly than almost any other whom I have known, "Behold an Israelite indeed in whom is no guile," a man deserving to be held in honour even more for his transparent simplicity of character, his deep piety and earnest devotedness to the work of his profession, than for his scholarship, abilities, and attainments. His lot for many years has been cast in a distant part of the colonial field, where by much faithful service and patient self-denying labours, he proved himself a workman that needeth not to be ashamed, and succeeded in a remarkable degree in attaching to himself the numerous and intelligent congregation to whom he ministered, and from whom before his departure he received the most touching proofs of their affection and their gratitude for the benefits they had received through his ministry. He has returned to the home of his childhood on your call and invitation, and has already received from you a cordial welcome. I congratulate you on having secured such a pastor, who, I am confident, will make full proof of his ministry among you, doing the work of an evangelist zealously and successfully, labouring in season and out of season for your good, warning every man and teaching every man that he may present every

man faultless in Christ Jesus; visiting the sick, comforting the sorrowful, instructing the young, and doing all he can by example as well as by precept to commend to you his Master and his message. He is eminently worthy of your confidence, your esteem, your hearty sympathy and earnest prayers; and I cannot doubt that you will esteem him very highly in love for his work's sake, that you will attend regularly on his ministrations and strive to profit by them, that you will bear him on your spirits at a throne of grace, and that in every possible way you will do your utmost to strengthen his hands and encourage his heart in the work on which he this day enters. God grant that he may be long spared to go in and out among you, and may prove an instrumental of richest blessing to your souls. And in that dread day, when he and you shall appear before the great white throne may you be enabled to give in your account with joy; yea, without one lacking, may you be presented before the presence of the Master's glory with exceeding joy, and brought to those blessed abodes where the Lamb that is in the midst of the throne shall himself feed you and lead you to living fountains of water, and God shall wipe away all tears from your eyes.

In the afternoon, the Rev. Mr. Herdman occupied the pulpit and preached from Romans i. 16; "For I am not ashamed of the Gospel of Christ." The large church was crowded to overflowing, for besides every inch of standing room being occupied; a great many had to go away, being unable to gain admission within the walls.

Mr. Herdman concluded his discourse, which was at least eloquent and impressive, as follows:—"Through your kindness, and in God's good providence, called to discharge my ministry in my native parish after a lengthened absence, let me in the first place acknowledge Him who worketh all things after the counsel of His own will, and who orders the goings of his servants, and who smooths their way. It would be but small comfort were not I able, in the events of the last six months, to perceive that guiding hand that orders all for the best, and whose tender mercies are over all His works. Recognizing Him

in the first place, let me, in the second, ask the aid of your prayers that I may, as minister of the Gospel of peace, be enabled to display the banner of conciliation; with the one hand to raise high the standard of the Cross, and with the other to unfurl the banner of peace. And recollecting my father's church once so full, and in my brother's time so promising, O! let me beg that none through prejudice may keep aloof, or through malice become hostile. A minister's encouragement is his flock's attendance—a minister's crown is his people's conversion; wherefore, whatever tends to remove misunderstandings, or to bind into closer fellowship, let us mutually cultivate and make the paths straight, that none be turned out of the way but rather be healed; and this I ask for the Gospel's sake, that it may free course amongst us and God be glorified. If I should advert for a moment to the scene of my late ministry in Nova Scotia, it is but to state that I entered that field at a suitable opportunity prosecuted my ministry with impartiality, and found the minds of the people open to the preaching and love of Christ, and the hand of the Lord was with us for good. The praying class, understanding the drift of my ministry, upheld me as Aaron and Hur sustained the hands of Moses, by supplication, and thus it was that the weapons of our warfare were successful. Few or none were more tenacious of the Church of their fathers, or more attentive and devout than the Highland population, who, finding the Gospel preached in a plain and earnest manner, received it and appreciated its ministrations. Hence they became its friends, and advocates of its preachers, opened their houses to its light and hearts to its love. I can never forget how in '75 four Protestant bodies held an intercommunion in that large and handsome church of ours in Pictou town, and joined in singing that well-known Psalm, "Pray that Jerusalem may have peace and felicity," &c. These were some of the fruits of the Gospel Spirit maintained, and of the Gospel preached and lived; and, O! it is a satisfaction to know that though I have left them at your call they will not be forsaken! Now, it is the same God and Gospel we have here, and similar fruits will follow it through grace I preach and

you believe. Known unto God are the motives and intent of His servant in coming here, and He will not be wanting to the sincere endeavours of both preacher and hearer; and will it not be glorious to help on the chariot of the Gospel, to contribute to the advancement of the Redeemer's cause, and to the extension and triumph of His Kingdom, what better than to aid that work which angels are represented as employed in extending; it will be gain in time and glory throughout eternity; wherefore, let me on this, my first Sabbath after the interesting and satisfactory proceedings of last Monday, bespeak your prayers and your sympathy, and reckon upon your attendance, countenance, and support. And already have I cause to thank God and take courage for the cordial welcome, for the countenance of all the elders, and for the reception on the part of such people as I have been able to visit. May that happy state of things continue, and may our intercourse be sanctified, and be followed by the best fruits, so that on the day He makes up his jewels, he may record that this and that one was born there, for the results of a ministry are not for time only but for eternity.

Then shall the earth yield her increase;
God, our God, bless us shall.
God shall us bless; and of the earth
The ends shall fear him all.

THE CHURCH OF SCOTLAND TEMPORALITIES.

THE CASE FOR THE KIRK—ARGUMENT BY MR. MACMASTER IN REPLY—JUDGMENT TAKEN EN-DELRERE.

The argument in this case was continued this morning—being the third day. Mr. Macmaster resuming his argument, which was begun on Saturday, said the respondent had misapprehended the issue by assuming that the petitioner's civil rights were controlled by the Synod. All the authorities cited relating to voluntary association, but from the corporation known as the temporalities. This corporation must be ruled by the terms of the act creating it, and the Synod had no power over the Corporation, except to nominate its officers. These officers

when nominated were bound to rule not according to the will of the Synod, but according to the duties imposed by the Act of incorporation. And what was prescribed in this Act? That certain money amounting to about

HALF A MILLION OF DOLLARS

should be held as a permanent endowment for the Presbyterian Church of Canada in connection with the Church of Scotland for all time. This fund was created by the ministers of the church surrendering their personal rights to an annuity of \$600 per annum, representing the amount they were personally entitled to receive from the sale of the clergy reserve lands. To endow the church permanently they individually gave up all the capital and consented to accept a reduced annual allowance of \$450. This they did on the fundamental conditions, which they declared the Synod would never have the power to alter, that the fund should be for the permanent benefit of the Church, and that seceding ministers would lose all rights in it. In 1875 the majority of the Church united with other bodies and formed the Presbyterian Church of Canada. The minority stood firm, continued the old Church, and now say to the seceders; You may unite with whom you choose, but you have lost your rights by secession in the Temporalities Fund, which must go for the benefit of the old Church. This old Church was in active existence, had fifteen ministers and thirty-four congregations, and this year received a delegate from the Church of Scotland, by which it was recognized. The Board was bound to administer for the minority who adhered to the trust.‡

The Local Parliament of Quebec amended the act referred to. Under the original act only the revenues or interest of the fund could be used, under the new act the Board were allowed to consume the capital, and they had in fact apart from interest

CONSUMED THE CAPITAL

to the amount of \$75,000 in five years. The Quebec Act contemplated the annihilation of the old church and provided that the balance of the fund should go to the new church. The Quebec Act also disfranchised petitioner from being a member of the Board to administer the trust he and others created, though the old act allowed this. The Quebec act

VIOLENTLY INTERFERED WITH HIS RIGHTS

by declaring that only members of the Union Church could be members of the very board petitioned and others created. This was a deprivation of civil rights that rendered the act unconstitutional. His eligibility as a member of the Corporation was destroyed. His franchise was taken away. This was not a restricted right enjoyed in the Province of Quebec alone, it was inter-provincial, and

COULD NOT BE DESTROYED

by local legislation. Again, the origin of the property in issue must be looked to. It had no particular *situs*. It was not an individual building or property that was in dispute, but a large sum of money, the outcome of the bounty of the Crown, the proceeds of clergy reserve lands distributed through the old provinces of Upper and Lower Canada. The proceeds of these lands might be invested anywhere; their *locale* was not necessarily in this province. They might be invested here to-day and to-morrow in Ontario. Their *locus* could be best determined by their destination, which was over the two provinces of Upper and Lower Canada. They could not be classed as civil rights peculiar to a province. He submitted that the Quebec Act was unconstitutional, and should be set aside. The petitioner wished his claim to be asserted vigorously, but without ill-will to his brethren who had joined the union, to whom he accorded all sincerity of motive.

Mr. Morris made some brief explanation, and the ease was then taken *en delibere*.

A LATER ACCOUNT.

The arguments in this *cause celebre*, the case of Dobie *vs.* the Temporalities Fund, were resumed on Saturday at 11 a. m., before His Honor Justice Jette.

Messrs. Morris and Bethune for respondents, submitted two main propositions: First, That the Church was a voluntary association: secondly, that the acts of the Legislature providing for the Presbyterian Union were constitutional. They showed

1. That the Church was independent in its origin, the Synod being formed on the suggestion of Sir George Murray, Secretary of State for the Colonies, in 1830.

2. That after its formation the Colonial Committee of the Church of Scotland in 1844, stated that the Church had no control of the Church in Canada.

3. That in 1844 the Synod of the Canadian Church passed an act declaring that the Synod was free and uncontrolled, and defining the words "in connection with the Church of Scotland," to signify only identity of origin and standards and ministerial and church communion—to which Mr. Dobie and every other minister had to give his adhesion.

4. That commutation was made by Government with the Synod, and not with the individual ministers, the Government declining to commute with individuals, though solicited to do so.

5. That the claims of the ministers were converted into a life interest, which was to revert at death to the general fund which belonged to the Church.

6. That the Synod was the owner of the fund, and always controlled it, and changed the principles upon which the fund was distributed without objection by Mr. Dobie, showing that the Synod had power over the fund.

7. That the Synod had power over

property as well as over matters spiritual.

8. That the Synod applied to the Quebec Legislature for an amending Act in 1869, Mr. Dobie approving.

9. That the Church was bound by a majority, acting by a vote Synod.

10. That the basis of union adopted was not inconsistent with the former standards; and that the Church of Scotland approved of the basis of resolution, as well as through its delegate the Rev. Mr. Spratt, who expressed regret in the Assembly at Ottawa that the Union was not complete.

11. They cited the case of the union of the Wesleyan and Episcopal Methodists in Ontario, Chief Justice Robinson and the court with him deciding in an issue precisely similar to this one, that the majority ruled, and that by the union the Church did not lose its identity and retained its property, though it changed its name, and that the minority were seceders.

12. They also cited the case of Cowan and Wright, decided in Ontario, in which Vice-Chancellor Blake held that the Ontario Union Act, which is similar to the Quebec Act, is constitutional, besides numerous other authorities.

The address of Mr. Morris, which occupied five hours in delivery, was a most exhaustive, able and eloquent one, showing great familiarity with the history and procedure of Presbyterian Churches. Messrs. Bethune and Davidson on the same side confined themselves chiefly to citing English and Canadian authorities, showing that the pretension of Mr. Dobie and the minority acting with him could not be maintained in law. When the Court rose at 4.30 p. m. Mr. Macmaster had entered upon his argument in reply, which was resumed this morning at 11 o'clock.

The 13th Annual Convention of the Young Men's Christian Association met in St. John, N. B., on Thursday.

MEETING OF PRESBYTERY.

On the 27th August the quarterly meeting of Presbytery was held in St. Andrew's Church Pictou, Mr. McKichan, Moderator, pro tem. A letter was read from the Rev. P. Galbraith retiring Moderator, thanking the Presbytery for their uniform courtesy towards him; expressing regret that owing to illness and absence from the country during the last few months of his pastorate he was not able to discharge the duties of his office as he would have liked to have done; and asking the usual certificate which was granted.

The following appointments were made for the current quarter :

PICTOU.

- Sept. 21, Mr. McKichan.
 Oct. 5, " Dunn.
 " 19, " Fitzpatrick.
 Nov. 2, " McMillan.
 " 16, " Stewart.
 " 30, " Fraser.

NEW GLASGOW.

- Sept. 14, Mr. Dunn.
 " 28, " Fitzpatrick.
 Oct. 12, " McMillan.
 " 26, " Stewart.
 Nov. 9, " McKenzie.

These appointments to New Glasgow were made on the understanding that in the event of the arrival of the Rev. Geo. Murray, who received a call to New Glasgow they would be cancelled and transferred to Pictou instead.

FISHER'S GRANT.

- Sept. 21, Mr. McKichan.
 " 28, " Fitzpatrick.
 Oct. 12, " McMillan.
 " 26, " Stewart.
 Nov. 30, " Fraser.

Messrs. McCunn and Fraser were appointed to dispense the Sacrament of the Lord's Supper at River Inhabitants on the first Sabbath of October.

Mr. Fitzpatrick was appointed to preach at Gareloch, on the 14th Sept. at 4 p. m., and declare the church vacant. Mr. Stewart was appointed to preach at West Branch, East River, on the 21st Sept. at 4 p. m., and declare the church vacant.

The Presbytery adjourned to meet in St. Columba Church, West Branch, East River, on Wednesday, 10th Sept. at 11

a. m., for Presbyterial visitation and other business, Mr. McKichan to preach.

The question of the use of an organ in public worship in St. Andrew's Church, Pictou, was brought before the Presbytery by an appeal, against the decision of St. Andrew's Kirk Session. The session by a majority resolved to permit the use of instrumental music at the evening service. This decision was appealed against. The Presbytery instructed the Kirk Session to procure further information as to the sentiments of the members of the congregation. No decision can be given in the matter until the necessary information is laid before the Presbytery, in a regular manner according to the laws and usages of the Church of Scotland.

It would appear from information incidentally obtained that there is considerable opposition to the use of the organ in the congregation. Public opinion is divided on this as on other questions. St. Andrew's congregation, New Glasgow, has been using an organ since two or three years. In country congregations the general feeling is not in favour of its use. It is not likely however that the harmony of these congregations will be much disturbed by this question for some time to come. It would doubtless be better if congregations could settle this matter for themselves in a peaceable manner. Presbyteries are very reluctant to interfere on one side or the other; and when they are compelled to take the matter up very often do more harm than good. In Scotland by decision of the General Assembly presbyteries permit the use of an organ when the great majority of the people acquiesce in its introduction. No doubt the presbytery of Pictou will be guided by the law of the church at home on the matter. Indeed no other course is open to them so long as they retain their present connection. They are bound to obey the decisions of the General Assembly.

It is to be lamented that any congregation should be divided upon this question. Perhaps such divisions are unavoidable. The public taste in towns and villages seems to be growing in favour of instrumental music in public worship. Whether this is to be regarded as a cause of congratulation on the reverse each one will judge for himself.

The Monthly Record.

SEPTEMBER, 1879.

The Rev. A. W. Herdman, M. A., has been inducted to the parish of Rattray. He writes as follows: "On Sabbath last, 3rd Aug., was my introduction by Professor Mitchell, of St. Andrews, an old friend and class fellow, and I preached in the afternoon from Roman 116, and finished with a peroration addressed to my new charge—the church packed. One from the colonies can have little idea of the high air and stand taken in church matters, if one is to take his cue from the Presbytery of Dunkeld. Dissent is nowhere—Church of Scotland everything. She keeps other churches right and her dis-establishment would be the mightiest blow struck against their existence; therefore let all pray for the church."

At the dinner given by the Presbytery in honour of Mr. Herdman, he made the following speech: "I desire to thank the members of Presbytery for the honour just conferred upon me, and I desire still further to thank the Presbytery of Dunkeld for their kindness and courtesy in acknowledging my status as minister of the Church of Scotland, while yet minister in the colonies, and ere my presbytery certificate had arrived. Such conduct was regarded by our ministers on the other side as both friendly and wise, for the Presbytery, and the parish of Rattray have acquired a transatlantic fame; and the devotion of a people who have called one of the sons after a lengthened absence to discharge his ministry in the parish of his brother and father is regarded as alike chivalrous and complimentary. I cannot be insensible to the heartiness of my welcome this day and I trust that I may be enabled as minister of the Gospel of Christ while displaying the banner of the cross

with the one hand to unfurl that of conciliation with the other, that none may see in me the minister of a party merely, but of a flock large and united to feed and guide which my reverend father has this day so solemnly directed, whether I am to succeed will depend of course not a little upon the people themselves, but I trust as I come among them not as unknown and with the humble desire of doing the master's work that they will rally round and encourage me."

THE REV. GAVIN LANG.

The Rev. Gavin Lang who is justly celebrated far beyond the confines of Montreal as a pulpit orator, preached in St. Andrew's New Glasgow. Our regular representative, therefore, attended upon the ministrations of that gentleman and took notes from which to construct an outline of each of the able efforts made by him. The text in the morning was Mark viii. : 36 :

"For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" He divided this into two questions: 1st, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" He divided this into two questions: 1st, "What shall it profit a man, if he shall gain the whole world?" 2nd, The entire passage, with particular emphasis on the last clause—"and lose his own soul?" The phrase "whole world" here means the utmost of that kind of possessions which a man can gain. Each man has his own path in life, with peculiar capacities for following it out. The utmost that his capacities can acquire is the **WHOLE WORLD** to him. It is useless to consider the phrase as the whole world in the fullest sense of the term. It is hard enough to steer our course clear in the affairs that fall to each of us. How stupendous, then, the task would be to a single individual with the whole world to manage. "Uneasy lies the head that wears a crown." How much more the one that would have the whole world to direct. Taking the words in their limited sense, *What profit* would there be in gaining the whole world? Christ did

not say that gaining the whole world *should* have the consequence of causing the loss of the soul of him who might achieve the feat. But, He asked what should it profit a man to gain the whole world if thereby he lose his own soul. There are no greater drudges in the world than those in the Christian Church who are trying to serve God and mammon. * They are carrying on a mighty battle, but yet they are only beating the air. On the other hand, there are those who use the world as not abusing it. These are part of the salt of the earth that saves it from moral putrefaction; part of the light without which the world would be the blackness of darkness. Honest industry is approved of God. "Seest thou a man diligent in his business: he shall stand before kings." These men of worldly substance who devote their wealth to the good of man and the glory of God are to the poor and needy the almoners of heaven. The preacher here quoted scripture pronouncing blessings upon those who befriended the widows and the fatherless. He who can so use the world is mightily probable of gaining the utmost within his capacities without danger to his own soul. Better to be thus useful than to be tawnd upon and flattered by the great of earth, or to hold a prominent place in the world's frivolities. The profit from the outside was joining that from the inside, in the possessor of consecrated wealth. The profit of sanctified prosperity is good for the soul.

The entire question, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" is an infinitely large one. It is time and eternity, the mortal and the immortal, meeting on common ground. All would answer that the sacrifice of the soul could not be compensated by any gain; that the gain of the world at the expense of the soul would be no profit. It would be the gain of a temporal all for the loss of an eternal all. The practice of too many Christians would go to show that they did not look at the question with due seriousness. The fascinations of the world overcome the ablest and the shrewdest minds. There was an immense difference between conviction and tion in the case of too many in the

Church. He could wish for a tongue of fire to stir them up, to impress upon their hearts that "The substance of a man consists not in the abundance of the things which he possesses." What shall it profit a man in this life? Without God and without hope in the world; without the Holy Spirit's comforting power; away from communion with God. What shall it profit a man at death? Durit. life a man's thoughts on this subject are apt to be confused and erroneous. At death the fierce light of eternity awakes him to a clear conception of the relative value of the world and his soul. The last utterances of Voltaire the infidel and of one of our own kings illustrated this. Both of these men, in separate spheres, gained the whole world, but lost their own souls. A man may retrieve lost possessions in this life; but who ventures all on the treacherous tide to the last, loses all. You may gain the whole world and see the sum backward; but you cannot calculate forward if you lose the soul. Multitudes are working at the calculation, and are sending up their prayers that they may be saved the experiment. Better lose the world—ten thousand worlds—than the soul. We cannot carry this world to the world to come: the soul belongs to both worlds. The question speaks to the reason as well as to the heart. The only life worthy the name finds pulse and throb, Alpha and Omega, first and last, in Me. Christ is calling us all to this life with a heavenly calling. Through this life He desires to bring us to the life in his presence, in the heavenly fields eternally.

We have not space for report of evening discourse in this issue. It will be understood that the foregoing is merely an outline and can give no idea of the rich vocabulary, much less of the earnest impassioned delivery of the preacher. Yet it may serve to keep fresh in the minds of those privileged to hear it, the ideas of the discourse.—*E. Chron.*

The Rev. James Anderson, formerly of Wallace, and now of Newcastle, New Brunswick, intends to return to Scotland to remain there. Mr. Fogo also another old kirk man, and sometime of Truro, is also about returning to the old country.

THE SECRET OF WINNING SOULS.

The only sure way of winning the young to Christ is by going after them in the spirit and strength of Christ. This involves the loving them for Christ's sake—and showing it. You must look at them as those for whom Jesus gave his blood, and for whom his great soul is now in travail. It is not their attractiveness in your eyes, but their worth in his sight, which must be the basis of your loving efforts in their behalf. If you count them his representatives, and do for them as if you were doing for him, you will be at your best with them, and if anything can win them, such efforts as yours will. They cannot be unmoved by love like this.

The writer's first experience is a mission-school gave him a lesson on this point. It was the garret room of a dismal building near the river-bank of one of our New England cities, in the earlier days of mission-school work among the roughest class of our city purlieus. The score or more of wretched children from the garrets and cellars of the neighborhood, who had been coaxed in for the unfamiliar exercises of a Sunday-school, seemed an unpromising class for Christian instruction. Yet the visitor's heart was then warm with the love and zeal of a new convert, and he was longing to do anything for the Saviour who service he just entered. In one corner of the room there was a boy more forlorn appearing than any other, ragged, filthy, with a swollen face—around which he was just trying to adjust a coarse bandage. The visitor stepped across the room, and, taking the bandage from the poor boy's hand, with a word of sympathy he folded the cloth anew, and tied it above the little fellow's head. As he took his hands away, that boy turned his face up to him with a look never to be forgotten—a look of mingled gratitude and wonder. Oh, how

much that look told of the poor outcast's experience and nature! It seemed to tell of hands often raised against him in anger, but none before laid on him in tenderness and sympathy. That look won the visitor's heart to Christian work among the unsaved and overlooked. And that simple act of kindness on his part woke the first hope and the longing in the heart of that mission scholar, which resulted, by God's blessing, in his rescue—and he now lives a Christian husband and father, and worker for his Saviour. The power illustrated by that incident is the only power that can ever be relied on for efficiency in any Christian service. It was successful in a gloomy garret when other efforts would have failed in the richly furnished-room of a building which had cost half a million dollars.

No greater mistake can be made than to suppose that fine buildings and well-furnished rooms will prove a substitute for personal sympathy and loving ways and words, in the effort to win young men from the wrong way to the right. There has been a great waste of breath in the discussion over the kinds of reading and the sort of games which ought to find a place in the rooms of Christian Association buildings. It has been said that young men are tempted by light reading, and by the rattle of dice or the shuffling of cards, and are sure to go where such attractions await them. But the truth is, young men long more for good-fellowship, for the hearty hand-grasp, and for the sign of a personal interest in themselves and their affairs, than for novels or pictorial papers, or for dice and cards. Without these attractions, no drinking-house or gambling-room could win and hold its victims. A young man is sure of a hearty greeting if he visits one of these places of evil resort. Unless an equally hearty greeting awaits him in the rooms opened to win him to a better course of living, is it to be wondered at that he misses something

which his nature craves inevitably? And ought we not to be as ready to greet a young man heartily for Christ's sake, to be the means of his salvation, as is the keeper of a den of vice from his hope of gain at the cost of the young man's soul?

Young men do not so much long for amusement as for affection. They are less desirous of being interested than of having an interest showing in them. It is the invitation to a pleasant home that gratifies them, rather than what is supplied to them when they enter that home. Not what is on the table at which they sit down, but what is in the heart of the one who presides at that table, is the real attraction which wins and holds them. Bear this in mind if you would win the young to Christ.—*S. S. Times.*

MORAL AND RELIGIOUS TRAINING

Mother, how much do you spend every day with your children in this work? Ten, twenty minutes, one hour? I think you will be greatly surprised in looking over each day of last week, the week before, and as far back as you can remember, to see how little time you have spent in this work. But, perhaps, you say, "We have prayers at home every day, and the children hear the Bible read at school, and they go to Sunday-school."

This is all very well, but are you sure this is enough? Are you thus obeying the command of God? He says, after giving the Law, "These words which I command thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children"—not once a week, not delegating the work to others—but, "thou shalt talk of them, when thou sittest in thine house" that is, while you are resting; "and when thou walkest by the way"—that is, while you are at work; "and when thou liest down, and when thou risest up. And thou

shalt write them upon the posts of thy house, and on thy gates."

Perhaps your child is now four, five, or six years old. Look back and see if you have faithfully done this. Does his present character show that you are a workman approved of God, that needeth not to be ashamed? You must consider, also, how you teach. Remember, his character will be affected more by your example—by the books, and companions, you allow him to have, than by anything else.

Has he already fallen into bad habits? Whose fault is it? Certainly not his. The careful gardener watches the little tree and keeps it straight.

The wise builder watches the workmen, and compels them to lay the foundations and build the walls thereon straight and firm. "Ye are God's builders." What do you build? A temple for the Holy Spirit. Where do you build? First in your own heart, and then in the heart of your child. With what do you build? Christian parents and teachers do much random work;—sometimes putting in stones tried and precious, and again, through neglect, allowing wood, hay, stubble; and when the fire of temptation comes your work is revealed. Read here I Cor. iii, 9-17. What are the foundation-stones of character? Read Rev. xxi. 10-17.—*Little Gem.*

PICTOU Y. M. C. A.—The new building for the Pictou, N. S., Young Men's Christian Association is rapidly progressing, but owing to the hard times and lack of funds, the Committee have had to issue a circular praying for further assistance, in order to its completion. \$3,000 have already been paid over for the building and lot, and the Committee hope for a hearty response in order to complete their work. The Secretary Mr. H. Primrose.

MANITOBA.—A new Presbyterian Church was opened in Winnipeg on Sab. 10th August. Services were conducted in the forenoon by Prof. McLaren, of Knox Church, Toronto, who preached from Mat. 6: 18, "Lay not up for yourselves treasures upon earth," &c.

In the afternoon Rev. D. Black, of Kildonan, the Pioneer Presbyterian Missionary of the North West, preached an appropriate sermon, delivered with much enthusiasm, from the words "we have thought of thy living kindness, oh God in the midst of thy temple."

And in the evening the Rev. R. J. Laidlaw, of Hamilton, preached from Gen. 35: 3, "Let us arise and go up to Bethel." The new church is a handsome structure, 102 feet long, with tower and spire 115 feet high. Total cost including a very fine organ \$25,000. The Rev. J. Robertson is the present pastor. In the spring of 1872 the communion roll only numbered 9. To day it is over 250.

Rev. Prof. McLaren said in concluding his discourse. "The old and the new church still standing side by side may be taken as symbols of the progress of this city and community in material prosperity. I trust also this contrast may be taken as an indication that while you have brought with you to this new land the energy and enterprise necessary to make these fertile prairies bend with with plenteous harvests and crowd these rivers and lakes with a bristling commerce, and make these wide plains resounded with the whirr of machinery and the whistle of the steam engine, you have not left behind your interest in the Gospel."

Rev. Gavin Lang, of Montreal, with his usual courtesy and warm interest in our Church of Scotland congregations responded at once to an invitation from St. Andrews Church, New Glasgow, to preach for them, on a Sabbath during his usual summer sojourn in P. E. Isl-

and, and occupied the pulpit on Sabbath 24th Aug. preaching morning and evening to crowded congregations.

 *The Buller News* (New Zealand), of July 1, 1879, says: To-day, the remains of Mr. Daniel McLeod were conveyed to his long resting place. His sudden and melancholy death has given a severe shock to his numerous circle of friends. Much sympathy is expressed with his bereaved widow and family. Deceased was one of the earliest settlers of Westport. A pushing, energetic man, always ready for any enterprise having for its aim the advancement of the community. His cheerful manner, quaint sayings, and sterling integrity made him a general favorite. His heart was full of noble daring, and he was ever foremost when a life had to be risked to save a life. Five times has he braved a watery grave and five lives has he rescued from the death to which at last he fell a victim. Upon one occasion it is related that he was upon a steamboat when a young woman fell overboard; her lover sprang after her, and locked in each other's arms the pair sank under the steamer. Twice he dived under the vessel, but he brought the drowning pair up before he stayed his efforts. Now that he has passed away, many are the sincere expressions of regret at his untimely end. Genial, truthful, and earnest Dan McLeod, your place will know you no more. Westport mourns in you one who has rendered great service.

Mr. McLeod was a native of Pictou County, and leaves friends and relations in Westville and neighborhood.

We have much pleasure in acknowledging the receipt, since last issue, of a considerable amount of money in payment of the RECORD. We trust that others will remember our appeal.

THE LORD'S DAY IN ATHENS.—The Rev. G. Consterdine, of Athens, has recently published in modern Greek a translation of a prize essay, entitled "Sunday; its Influence on Health and National Prosperity," which contains an introductory letter by Mr. Gladstone. Copies have been sent to many Greek newspapers. On October, 23, Mr. Consterdine, in a letter to the author of the essay, wrote as follows: "One of the newspapers in this city to which we have sent 'Sunday' came out last Saturday with the following announcement: 'We have decided to stop the Sunday issue, because we think that the printers, as Christians and workmen, have need to rest for twenty-four hours, and to be more with their families.'" The proprietor of the paper has also very honestly returned the payment to all who subscribed to the Sunday issue.—*Evangelical Christendom.*

Spectator in a long article on the extraordinary indifference to religion, makes the startling assertion that "the working classes of East London do not go to church or care about religion in any way," and adds, as "the most striking fact of all," that no movement or cry or prayer comes from them for places to worship in or for men to preach to them; "these vast masses of English folk, male and female, no more ask for clergymen or churches or religious teaching of any kind, than fishes ask for fishermen;" and again: "There are more than a million of people upon whom circumstances have laid what used to be called in Catholic countries an Interdict, silencing all bells, withdrawing all priests, shutting all sacred buildings, and not one in an hundred cares, nor is one in ten so much as fully aware of the differences between the religion he lives in and the rest of the world. It is this which strikes us as so wonderful and so little noticed. No other people, except the Chinese, seem to be in that frame of mind."

The proceeds of the Westville Tea-Meeting amounted to \$400. This, it is said, will be used for the benefit of St. Philip's Church which has lately been painted within and without.

The Rev. Mr. Galbraith and his family have left for London, Ont., his new field of labour. The income is said to be one thousand dollars.

It is reported that the Rev. Donald McRae, of St. John, N. B., has declined the call to Fredericton. It is said that the stipend offered was eighteen hundred dollars.

NOTES OF THE MONTH.

The visit of the Governor General and Princess Louise to the Maritime Provinces has given much satisfaction to those who had the pleasure of welcoming them. They both have won "golden opinions from all sorts of people." The Princess showed much self-denial and resolution in braving the misery of sea sickness in order to visit the Queen's loyal subjects in these parts. Pictou erected three or four handsome arches and gave them a grand welcome.

A great event has taken place in Halifax. A new chair has been endowed in Dalhousie College. A salary of two thousand dollars is thus provided for the support of a professor to teach physical science. Mr. George Munro, publisher, New York, is the donor of this gift—one of unprecedented liberality in this Province. Mr. Munro is a native of West River, Pictou Co. The gift was entirely unexpected, and it is said the board of governors, when it was announced to them, were quite overcome with emotion, so much so that they all but forgot to pass a vote of thanks to Mr. Munroe. It is hoped that other rich men will follow his example.

An evangelical conference was held at Bale, beginning at the end of August. A large number of English, American and Continental divines and other cel-

ebrites attended. The object of the meeting was to receive information, to quicken personal christian sympathies and to promote the edification of christian people. This is the seventh conference of the kind, the previous ones having been held respectively in London, Paris, Berlin, Geneva, Amsterdam and New York.

The famous MacRae case of heresy is causing much stir in Gourrock and indeed in Scotland generally. Mr. MacRae's congregation refused to obey the Presbytery and the greater number of them stand by their former minister who is now suspended by his Synod. If Mr. MacRae will insist upon preaching heretical doctrine he will surely see that he cannot be permitted to do so as a minister of the U. P. Church. He should join some other sect or become an independent.

Great storms have occurred during the month of August in various parts of the world and some lives have been lost. In Buctouche, New Brunswick, a tornado swept over some miles of country and fences, forests, houses and crops were destroyed in its course. In this Province great hail storms occurred, but fortunately did no great or widespread damage. The newspapers record several horrible murders in the Dominion, as well as lesser crimes. Several parts of the Province have been visited with the advance guard or perhaps we should say the wing of an army of "tramps." This phenomenon is common enough in Britain and the United States, but hitherto this country has been generally speaking free from them. They constitute a troublesome, if not dangerous class, and we could well do without them. There is another class the country could afford to do without and that is the wandering smooth tongued horde of agents who annoy decent people by trying to impose on them by selling useless articles through the country. People should be on their guard against them,

and give them a wide berth. It is a foolish thing to sign one's name to any paper ordering an article one never wanted and of no use whatsoever. We do not say by any means that all so-called agents are men of imperfect veracity; but the experience of our readers will we fear lead them to the conclusion that many of them are far from being trustworthy.

ACKNOWLEDGEMENTS.

RECORD, 1879.

Rev. R. McCunn	\$6.10
“ D. McKay, Gareloch	6.25
“ W. Stewart	11.00
W. McPherson, Suth'ds River	4.00
Alex. McQuarrie, Hwd. Hill	2.00
John McLean, Rogers' Hill,	1.25

MOME MISSION, 1879.

Aug. 27, Recd. from Falls	\$8 00
“ “ Gairloch	13 11
“ “ Rogers Hill	9 50
“ “ River John	15 53
“ “ Bar River	12 31
“ “ Suth. River	8 11
“ “ Toney River	
and C. John	6 05

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PRESBYTERY SERVICES.

Aug. 27, Recd. from St. A.	
Church, New Glasgow	\$80 00
Rec. fm. St. A. Church, Pictou	42 00
Rec. from Fisher's Grant	16 00

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FOREIGN MISSION.

Aug. 27, Recd. from R. John	\$8 00
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