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VOLUME XXV.

NUMBER II.

THE  
**MONTHLY RECORD,**

—OF THE—

CHURCH OF SCOTLAND,

—IN—

NOVA SCOTIA, NEW BRUNSWICK

—AND—

ADJOINING PROVINCES.

FEBRUARY,



1879.

PICTOU, N. S.:

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1879.

## THE PASS OF BRANDER.

BY THE AUTHOR OF "JOHN HALIFAX GENTLEMAN."

Along the Pass of Brander,  
Full many a year ago,  
There trudged a weary woman  
Deep through the blinding snow;

A weary widow woman,  
With sweet, soft English tongue;  
A stranger in the Highland glens,  
Feeble, and pale, and young.

And with her simple story,  
She passed from door to door;  
"Oh, give me just a piece of bread,  
And a night's rest once more.

"My husband was a sailor:  
He sailed from Oban Bay.  
I want to take his baby home,  
And lay it where he lay;

"I'll lay it on his mother's breast,  
And then I'll gladly go."  
And she held up a thin, thin hand,  
As white as any snow.

Along the Pass of Brander  
The wind sang, soft and still;  
The stars stood silently above  
Ben Cruachan's mighty hill.

The Awe was like a river of glass,  
And doubled in its tide,  
The great black Pass of Brander  
Rose on the other side.

An eerie place to travel through,  
But she was not afraid  
Of ghost or wraith, of beast or man—  
"I'm too near God," she said.

The path grew longer, longer—  
Such poor soft English feet!  
But 'twas a brave young English heart  
Patient, and calm, and sweet.

At length her steps grew heavy as lead!  
The baby woke and cried;  
She stopped and fed it at her breast,  
Upon the lone moor-side.

Then strange, strange thoughts came  
into her head;  
She saw her cottage door;

She heard sweet English bells chime  
faint  
Across the Highland moor.

Deep sleep was stealing o'er her lids,  
A soft sleep without pain:  
She rose and clutched her baby tight,  
And tried to walk again.

But vain the struggle, vain the toil;  
"It is too late!" she cried.  
And from Ben Cruachan's lofty top  
She saw white angels glide.

"They'll robe me, without any lack,  
In shining robes all new."  
So one by one, to wrap the boy,  
Her garments off she drew.

Warm sheltered, like young bird in  
nest,  
She placed him by a stone,  
Saying, "The angels watch the child,  
Until this night be gone."

Weeping—"If I should save thee,  
child,  
No man will show me scorn."  
Then lay down, white on the white  
snow,  
As bare as the babe new-born.

\* \* \* \* \*

It is a brave young sailor;  
No man from Oban Bay:  
His granddame's pride, his shipmates'  
boast,  
So handsome, bold and gay;

But his check will pale of a sudden,  
And his tears gush like a tide,  
If you name the Pass of Brander,  
Where his English mother died.

NOTE.—This anecdote was told by the late Dr Norman Macleod, who had once referred to it in a sermon preached by him at Glasgow. After service, a sailor came up to him and said, with a burst of tears, "Sir, that story of yours is true. The woman was *my mother!*" The author of this beautiful poetical version has strangely changed the nationality of the heroine. She was of Highland and not of English birth.

# THE MONTHLY RECORD,

OF THE

## Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK AND ADJOINING PROVINCES.

VOLUME XXV.

FEBRUARY, 1879.

NUMBER II

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

### NEW YEAR SERMON.

DEUT. V. 3RD, LAST CLAUSE.—"WHO ARE ALL OF US HERE ALIVE THIS DAY."

PREACHED BY THE REV. A. J. MACKICHAN.

It is highly proper at all times, but there are seasons when it is more particularly appropriate for us, to take a retrospect of our past history of God's dealings with us. The mariner frequently calculates what progress he is making by consulting his log book. The merchant often examines into the state of his business in the course of the year. But he does so more particularly at the end, when he balances his books and takes in his stock. And how proper is it that the christian should annually review his heart and conduct, and endeavour to ascertain how much he has been doing, and whether he has made any progress in his journey towards heaven. It is true he ought to do this at any time, and frequently. But surely there is no season more fitting for such a purpose than when we are passing away from one year and entering upon another. The annual revolution of the seasons emphatically reminds us of the rapid flight of time and that our journey of life is fast hastening to a close, and that our day of grace is speedily passing away. And

surely this stern fact ought to make us think and enquire most seriously whether our growth in holiness bears any proper proportion to the progress we are making through life. We have now passed over another of the greatest stages of life. For since we last met together in this place, one year has passed away and we have entered upon another, which also in its turn will soon be numbered with the things that were, and be succeeded by another and another. And we know that when a few more short years are come and fled, we also should have gone the way that knows no returning. As yet however all present can say in the words of our text—"who are all of us here alive this day." And would that with a grateful heart and in a proper spirit, we could all echo the language of Joshua,—*"For the Lord our God, He it is that preserved us in all the way wherein we went."* In further addressing you we propose to make some reflections suggested by the words of our text, and in connection with the season on which we have entered. And may God himself direct us and bless our meditation, that they may be the means of promoting our spiritual improvement and growth in grace.

I. All of us who are here assembled this day, *have been preserved alive by the goodness of the Lord.*

And can we think of this circumstance, without at the same time reflecting that many who entered upon the journey of life with us, yea, that many who entered even upon the last year with us, are now numbered with the dead. We are beings concerning whom it is difficult to say whether we are most selfish or most thoughtless. Upon leaving this world we ourselves would wish to live in the memories of the relatives and friends we leave behind us. And yet when death snatches acquaintances away from us, how soon do we cease to think about them, and to be conscious of the blank which their removal has made. Perhaps we have thought with ourselves, and perhaps too we have assured them before their decease, that we would never forget them, and that we would never cease to cherish a fond and hallowed recollection of their virtues and their love. But ah how soon do our affections fade, how soon do our memories prove treacherous to the once, much valued friends. A few months, or a few years at the most, generally serve to obliterate the image, and often the names of the departed from the thoughts of the living. How truly is the grave called "the land of forgetfulness." Immoderate sorrow for the dead is neither christian nor right as it involves dissatisfaction with the dispensations of the Almighty. But unconcern and short lived grief for the death of our friends displays an unbecoming and even vicious levity; a levity however which is often manifested, for how often do we behold the survivors treading heedlessly and without emotion over their graves, without as much as recollecting that the ashes of a parent, a husband or wife, a brother or sister or child repose underneath the sod. So transient in general are the recollections of the living for the dead. But though we should have nearly, or altogether forgotten the long ago deceased, can we enter on this new year and reflect on the

fact of our own preservation, without reserving a thought or hearing a sigh for those of our relatives and friends who have been removed to the land of spirits during the last twelve months. Whatever many of us may do in this respect, sure we are that there are some present whose hearts are still bleeding for recent bereavements, and who cannot think of the words of our text without involuntarily saying yes, but the child, the parent, the friend that I loved is gone. Death is unceasingly prosecuting his work of destruction. And there were a goodly number of our own neighbours and acquaintances who, at this time last year, were in the land of the living, but have since entered upon an eternal and unchangeable state. But these instances of mortality are as nothing, as a drop in the bucket, when we think of the multitudes who have died during the course of the year. Of the whole population of the world there are thousands and tens of thousands departing this life daily; but in the space of twelve months millions of the human family go down to the tomb. And when therefore we think with gratitude of the fact that the Lord has hitherto preserved us alive, let us also reflect on the other solemn and soul subduing consideration to which we have alluded, and learn from it the dreadful nature of sin, which has brought death into the world. When we see the old going the way of all the earth, laden with years and worn out with infirmities, we almost forget why they die, and feel disposed to look upon their decease as the result of mere natural decay. We wonder not to see the sun going down in the evening, or the grass fading in Autumn, and all vegetable nature withered and decayed in winter. But when we behold the young dying as well as the old, when we behold the tree full of blossoms shrivelled up and blasted in Spring, and the sun of life going down before noon, then we are forced to remember that death is not the result of

mere natural decay, but is in reality the wages of sin, wages which we must all one day reap for loving and serving it so well. How dreadful then must be the evil of sin, seeing that the God of all mercy has annexed such a penalty to it, and which he will punish with eternal death in the case of all those who die in a state of impenitence and guilt.

II. But again while we think of our own preservation, let us reflect *how wonderful and astonishing it is that we are all still alive.*

We are fearfully and wonderfully made, and no less wonderfully preserved. And yet how little do we think of either the one or the other. We are apt to look upon our preservation as a mere matter of course, or at most as the result of our own efforts and care. And we live on from day to day, as if there was nothing surprising in it. But surely if we would only consider how frail and feeble creatures we are, and to how many diseases and dangers we are exposed. It might well astonish us all that we are still alive. What a weak and helpless being a man is in infancy,—subject to numerous wants and unable to provide for them, open to numberless evils, and unable to defend himself from them, and liable to many ailments which he can neither mitigate nor remove. Indeed in every stage of life, we are exposed to numerous accidents and dangers which we ourselves could neither have foreseen nor averted. And how marvellous then is it that we have been preserved in life and being till now. And this is more astonishing still when we consider how fearfully and wonderfully we are made. Our frame is a piece of most delicate and complicated workmanship. And the rupture of a blood-vessel, the breaking of a bone, the injuring of a nerve, or of any of the ten thousand little delicate fibres and organs of our bodies might instantly derange our whole animal system, suspend our

vital functions and close our eyes in death. And amidst so much frailty and so many diseases, accidents and dangers, how surprising is it that we have all been preserved alive so long. How astonishing is it that harps of a thousand strings should keep in tune so long. Yes, the fact that we are all in life at this present moment, is far more wonderful than that we had been all dead and buried long ere now. Let us keep this solemn and important truth before our thoughtless and wordly minds. And let us pray with the psalmist,—“Lord make me to know mine end, and the measure of my days, what it is; that I may know how frail I am.” “Behold thou hast made my days as an hand-breath; and mine age is as nothing before thee: verily every man at his best state is altogether vanity.”

III. But let us recollect with grateful hearts that *it is entirely owing to the gracious providence of God and his purpose of mercy towards us* that we are still in the land of the living and the place of hope.

We have all received our being from God, and it is entirely owing to his kind and gracious providence that we have hitherto been preserved. Under his providence we are in some degree the instruments of our own preservation. But yet it is strictly and literally true, that it is he who has upheld us in all the way which we went. And of how little avail to us would all our efforts be without his care and blessing. It is he who has delivered and is continually delivering us from manifold evils, which otherwise would overwhelm us with ruin. Without his support we could not exist for even a single moment. And were he to withdraw his almighty arm from underneath us, we would sink into the primitive dust whence we were taken. And why is it that he has sustained and preserved us and exercised his patience with us so long? It is not because we have deserved it; for we are

daily sinning against him in thought, in word and in deed, and doing dishonour unto him by our own iniquities. And so far from our deserving any favour at his hand, it is only of his mercy that we are not consumed. For had he dealt with us according to our merits and the demands of strict justice, he would have made us as miserable as we have made ourselves sinful, and long ere now have consigned us to that place where he has forgotten to be gracious—where there is weeping and wailing and gnashing of teeth. And why is it then that he has upheld us all in life, and borne with us so long. It is not because he is indifferent to the evil of sin, and will not punish the workers of iniquity. But it is because he is a gracious and merciful God, and delights to spare and spares with the very intention of giving us time to repent, to embrace the Saviour whom He has provided for us, and flee from the wrath to come. These are reasons, why God in his mercy has so long spared and prolonged our lives. And have we not all great cause to bless him, that he has hitherto kept his almighty arms about us, and showered his mercies upon us wherewith he has sweetened our cup. But in particular does it not become some of us to magnify his holy name that we were not cut off by early disease; and that his preserving care was exercised towards us, till we were led to see the evil of sin and to rely on the Saviour—thus plucked as brands out of the burning. And may not some present have much reason to thank him that they are still alive,—that they are still in the land of the living and place of hope—that they have still an opportunity given them to turn from their evil way, and believe in that Saviour friend whom they have hitherto practically despised and disregarded. Let us then think of these things and render due gratitude to our great preserver who has hitherto attended us through all our earthly pilgrimage. And let us endeavor

our to improve our prolonged existence<sup>e</sup> for the ends for which it is given us—for the glory of God and securing the salvation of our immortal souls. Surely the sinner will now, at the beginning of this year pause and consider. Is not the voice of conscience, whose veriest whisper confounds and appals against you? Is not the voice of the law in its tremendous judgments against you? Is not the voice of the Gospel, of the mercies, of the love of the incarnate Jesus against you. And is not the voice like that of Dives coming up from the abodes of wretchedness and fire, against you? Is not the cry of your own soul against you? Why will ye die? Why will you so wantonly sport with your peace? Why will you so obstinately forego all the inestimable provisions of christian promise for the penalties of the curse—the joy of heaven for the terrors of hell? “Let the wicked forsake his way and the unrighteous man his thoughts; and let him return into the Lord and he will have mercy upon him; and to our God, for he will abundantly pardon.” Despise not the richness of his goodness and forbearance and long suffering; not knowing that the goodness of God leadeth thee to repentance.”

IV. But further let us reflect that while the Lord has preserved us alive here this day, *we are alive under daily increasing responsibilities*

We are accountable to God for the improvement which we make of all the talents and privileges he has bestowed upon us; and the use which we make of every new day and hour which he is pleased to add to our life on earth. Our time, our faculties, our substance, in short all the blessings wherewith he has blessed us, have been conferred upon us for the purpose of enabling us to promote his honor and glory and secure the salvation of our own souls. Every new day and hour therefore that we live, and every new mercy that we receive just lays us under additional obligation

to him. And for every one of these we must give an account at last. We know that he will render to every one according to his works,—to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life; but unto them that are contentious and do not obey the truth but obey unrighteousness, indignation and wrath, tribulation and anguish upon every soul of man that doeth evil." Do you ever think of these things? Do you ever reflect that your responsibility to God is continually increasing; that you have much more to answer for now than you had at this time last year, and that if he should be pleased to spare you for another twelve months, you should have much more to answer for than you have at this moment. And does this solemn consideration induce you to live to the Lord and not to yourselves, and to walk wisely and circumspectly, redeeming the time, because the days are evil. If so, happy is it for you. And you have much cause to rejoice, for God is your friend, and heaven is your heritage, and in due season you will reap if you faint not. But if on the other hand, notwithstanding all the time that God is now giving you and all the means of religious instruction and improvement which he has conferred upon you; if notwithstanding all this you continue from day to day and from year to year as heedless of heaven and as fearless of hell as you were in the past; what a fearful reckoning you will have at last for the grace you have slighted, for the mercies you have abused and for the time you have lost, and for all the exhortations and warnings and sabbaths and religious services you have enjoyed, but yet misimproved and disregarded. Time is a treasure which we can never improve too diligently or value too highly. Every hour and every minute of it is most precious, and long life is an inestimable blessing in the case of all those who spend it in the service of God and in making pre-

paration for heaven. Some of you have already lived twenty and thirty, or some of you even fifty or sixty years; and all of you doubtless hope to live longer. But it had been better for you, that you had died in infancy; yea, it would have been better for you that you, had never been born, than that you should live to three score and ten, only to work iniquity and go down at last hoary-headed and impenitent to the grave. For in that case you should have only existed to accumulate greater guilt and prepare a more fearful condemnation, and a more terrible punishment." Let us all therefore, while days and months and years are passing over us, think of our deep and daily increasing responsibility to God. And let us endeavour so to redeem the time we have already lost and to improve the future, that when we are summoned to give an account of our stewardship, we may be enabled to do so with joy and without sorrow; and may each of us obtain the joyful welcome,—“well done, good and faithful servant, enter ye into the joy of your Lord." Remember, then, oh! remember, heir of immortality, that this life is your only probation, and all beyond it is retribution; that here only you are to sow, and hereafter to reap, either a harvest of glory or a harvest of death. Impress it upon your heart that this life is the threshold of eternity; it can be passed but once; a little care in doing so, and all are safe for ever. It is the infancy of a deathless existence; a little watchfulness, and the manhood of your immortality is all that you could wish. But, ah! if you will stumble as you pass that threshold,—if you will waste the childhood of your endless being, and that too when you are warned against it, then will your eternity be one of fearfulness and lamentation and woe. During endless ages you will mourn that your “harvest is past, your summer is ended and your soul is not saved." How solemn and fearful then is this

aspect of life,—that everything regarding it, every object, every influence, every moment is inwoven with obligations, with stern and ever increasing responsibilities. Surely it is the deepest folly—the sheerest madness to waste our precious opportunities in thoughtlessness and indifference. Let us do with our might what our hands find to do, and do it now while yet we may. And let us be less anxious to live, than to live well,—to live as we ought, as God requires.

V. But finally when we reflect upon the wonderful fact that, through the good providence of the Lord our God, we are alive this day, and that too under daily increasing responsibility; let us also at the same time bear in mind that it is probable we shall not all be alive this time next year—that some of us before then, may have gone to another world. It is possible that God may spare us all till the beginning of another year; but though our number is not very great, it is much more probable that some of us may be dead before then. And if so; oh! to whom amongst us shall the fatal summons be given. Look around you and consider whom death is most likely to select for his victims. Yet mark not the aged and infirm as most surely among the number. They may be so; but death may spare them for another year, while he lays his cold icy hand upon the youngest, the strongest and healthiest amongst us. It is not always the most aged oaks in the forest that are first broken or uprooted by the tempest. Those that have outstood the storms of a thousand years are often permitted to remain, while the young and vigorous saplings are prostrated by their sides. And so also, is it with mankind. The young die as well as the old, and sometimes those who bid fair to live longest are taken away first. We know not what a day, or even an hour may bring forth; and not one

among us can form the slightest conjecture, as to when he may be called to give his account. But amidst all our uncertainty on this subject, we know for a truth that we must die; and that we ought all to make active and diligent preparation for the solemn change of life, as if every day was our last, “for yet a little while and he that shall come will come, and will not tarry,” “and behold his reward is with him.”

Let me then in conclusion exhort you to “prove your own selves.” Have you been born again of water or of the spirit? Have you been renewed in the spirit of your minds? Have you renounced sin both in the love and practice of it? Have you received the Saviour as your eternal portion? And is it your desire to become holy as he is holy, and pure as he is pure? If so, it is well with you. Your time shall be spent in your Master's service, and you shall be ready to depart whenever he knocketh, and there is reserved for you in heaven a glorious inheritance, which is “incorruptible, undefiled, and that fadeth not away.” But if, in conscience and as in the presence of God, you cannot answer these questions in the affirmative, then you have no ground to say “peace, peace, to your souls.” Remember the great harvest of the world is fast approaching. There may be many wicked; but the multitude of your companions in misery will not sooth your agony. “Bind them in bundles,”—the more numerous the bundles, the more dreadful the flame. Does the dismal prospect then kindle any dread apprehension within you, and induce you to cry out, “what must I do to be saved?” Betake yourself to Christ the only Saviour, the only Physician of Souls—the only mediator between God and man. Abide in him; and in his strength “cease to do evil and learn to do well.”

ORDINATION AND INDUCTION AT  
SALTSPRINGS.

Tuesday, 4th February, having been fixed for the Ordination of the Rev. James Fitzpatrick, and his induction into the Church at Salt-springs, there was a very large attendance of the congregation, much larger than was expected, considering the nature of the roads, to witness the solemn and interesting ceremony. The members of Presbytery also turned out well, there being present Messrs. Herdman, Dunn, Fraser, McKay, McCunn, and Galbraith, Moderator.

It was a pleasure to witness the happy and satisfied expressions in the countenances of the people assembled, at the sure prospect of at last having their vacant pulpit supplied, after a vacancy of nearly three years, so different from the blank looks of disappointment that we well remember seeing in the same faces on the 18th October, 1877, when we met for the purpose of inducting Dr. Lamont into the same charge, but which turned out to be a bogus Induction, for no Dr. Lamont appeared.

The Presbytery having met in the vestry, and been constituted with prayer by the Moderator, proceeded to hear several of Mr. Fitzpatrick's trial discourses, reserving what is generally known amongst ministers as "the popular sermon" to be delivered by him from the pulpit, in the presence of the congregation and Presbytery. This he did to the great satisfaction of all present. After the service by Mr. Fitzpatrick was concluded, the members of Presbytery returned to the vestry, and after a brief deliberation, cordially sustained Mr. F's trial discourses. Again entering the church, the members of Presbytery took their seats in the choir pews at the foot of the pulpit and the Moderator ascended to the pulpit and narrated the cause of the vacancy, and the steps which had been taken towards filling it up, as follows:

As required by act of Assembly anent the Induction of ministers, I shall now as presiding minister, narrate the cause of the vacancy in this church, and the steps which have been taken towards filling it up. As you are all aware, this church became vacant nearly three years ago by

the translation of the Rev. William McMillan to St. Paul's Church, East Branch East River. After receiving Presbyterial supply for six months, this congregation secured the partial services of the Rev. Mr. McKay for a year, ending October, 1877.

An unanimous call having then been presented to the Rev. Dr. Lamont of Ontario, and accepted by him, the Presbytery met here on Thursday, 18th October 1877, for the purpose of inducting him into this charge.

But to the great disappointment of both Presbytery and Congregation, Dr. Lamont, for reasons best known to himself, failed to put in an appearance, and so the call became null and void.

The vacancy being thus unfortunately extended, the congregation again received Presbyterial supply for another year, when a cordial and unanimous call was made out in favour of the Rev. Mr. Gray, intimation of the same being sent to him by the Clerk of the Presbytery. After some delay on Mr. Gray's part, owing, I understand, to indisposition, he at last sent word to the Presbytery, that, "being still indisposed, he was unable to accede, and left it to the Presbytery and congregation to act as they pleased." Soon after, owing no doubt to some unfortunate misunderstanding, Mr. Gray declined the call. The congregation being thus again disappointed, was yet not discouraged; but with praiseworthy endeavours to secure the services of a Pastor without any further loss of time, immediately presented another cordial and unanimous call to the Rev. Mr. Fitzpatrick, whom we are all rejoiced to see amongst us this day, and whom we now proceed to ordain and induct.

The Moderator having then put the prescribed questions to Mr. Fitzpatrick and received satisfactory answers, descended from the pulpit, and took his position amongst his brethren of the Presbytery, the young candidate for ordination kneeling in front of him, and then by solemn prayer and imposition of hands in which all the members of Presbytery joined, ordained him and set him apart to the sacred office of the Christian Ministry, and solemnly inducted him to the Pastoral charge of the congregation. The right hand of fellowship was then

given to him. The Rev. Mr. Herdman then addressed the young Pastor in a most impressive manner, and the Moderator the people, after which the solemn and interesting services of the day were closed with prayer by Mr. McAnn, and the singing of part of the 122nd Psalm. On retiring, the congregation had an opportunity of welcoming their pastor-elect at the Church door.

In the afternoon the members of Presbytery were handsomely entertained at dinner by Mr. McLeod, a venerable and much esteemed member of the congregation.

The following is the address delivered by Mr. Galbraith, Moderator of Presbytery, to the congregation :

ADDRESS TO THE PEOPLE OF SALT-SPRINGS' CONGREGATION AT THE ORDINATION AND INDUCTION OF THE REV. JAMES FITZPATRICK, 4TH FEBRUARY, 1879.

My Dear Friends: the duty has now devolved upon me of addressing to you a few words as to your duty towards him who has now been set over you as your Pastor. Now were I assured that you would act towards him as you have done to your ministers in the past, and especially to your last settled minister, who laboured so faithfully amongst you for a good many years, I would also feel assured of the comfort and happiness of your newly-appointed minister, so far as you, as a congregation, are concerned. Your unwearied kindness to your last settled minister, your deep affection for him, your punctuality in payment of his stipend, and your hearty appreciation of his unwearied labours amongst you, are well known throughout the church, and have earned for you the honorable title of "a live congregation," and one "never weary in well-doing."

But it is with deep pain that I have noticed in this country that when a congregation has been deprived of a favourite and much loved pastor, who has been called to another sphere of usefulness, as in your case; or when another congregation has been brought into pecuniary difficulties through their very generosity to their minister, who yet has deserted them, there is frequently an unreasonable

inclination in the one case to give vent to their feelings of disappointment, and in the other case to their feelings of indignation, upon the devoted head of the next minister; the one congregation saying:—"We did so much for our last minister and yet he left us; we won't do so much for another;" and the other saying:—"We spoiled one minister, we're not going to spoil an 'her';" and so keeping almost or entirely aloof from him, and caring nothing for his or his family's comfort and welfare. I feel, my friends, that I cannot speak too strongly about the injustice and unreasonableness of such treatment. Ah! did members of such congregations only know the unhappiness and anxiety which such treatment causes the innocent object of it; how it disheartens and discourages him in his ministerial work amongst them, and causes feelings of estrangement in him towards them, even when his great desire is to be affectionately disposed towards them as the flock entrusted to his care, surely they would relent in their unjust treatment towards him, and feel more kindly disposed towards him in the future.

I do not anticipate any such change of feeling in you towards your pastor-elect. Your kind and handsome treatment towards him who laboured temporarily amongst you during the vacancy, even at the very first, when he was nothing whatever to you, is a sure guarantee that your hearts will go forth warmly towards your new minister, and that your attention to his comfort and happiness will be no less than in the case of his predecessor. I congratulate him upon having his lot cast amongst a people proverbial for their kindness to their ministers, for that is what I have always heard of Saltsprings congregation; and I would exhort you to give him your confidence from the very first, for by virtue of his office, as a minister of the Gospel, he has a right to it from the first, and as long as he shows himself deserving of it.

Another thing in this country which has greatly surprised and pained me, as well as others coming from the old country, is the injury often done to the minister by disputes at congregational meetings about matters with which he has nothing whatever to do. Let a question arise at such a meeting say about the

disposal of pews, or the extension of the churchyard, or the appointing of elders, how certain expenses about the church manse are to be paid, or any other question likely to arise at such a meeting, and the probability is that an unemphatically quarrel will take place, during which the absurd and well known cry—"I'll never pay another cent" is heard from the lips of one or more of the disappointed minority, who will actually leave the church for so childish and paltry a cause, and go away and join another, and probably a rival or hostile congregation, to the great discouragement, and the material injury of the innocent and unoffending minister. Now why is it that such congregational meetings cannot be conducted at all times in a solemn and decorous manner, and such questions as arise discussed in a harmonious and amicable manner? Surely they could be so did those present bear in mind the sacredness of the place in which they are assembled, and the character which they have to maintain as members of the Church of Christ. I consider that censure too severe could be passed upon those who for merely not having questions settled as they would have them, or because they have had a quarrel with others at a meeting, desert their church and minister. How can such pretend to true religion in their hearts? How can they expect a blessing to descend upon them even in their worldly things? How can they look for anything but a curse?

If you would spare your pastor's feelings, then, and retain prosperity both as a congregation and as individuals, endeavour as much as in you lies, to deliberate upon all those questions which may be brought forward at your congregational meetings with calmness and gentleness, always praying for, and depending upon wisdom from on high to guide and direct you in all your deliberations.

An important subject which I find is generally alluded to in these addresses and inductions is that of punctuality in the payment of stipend. I am happy to know that you are well aware of your duty in this respect, and always make it a point of honour to attend to it, so that I need not say a single word on the subject except to exhort you to strive to re-

tain your good name in this respect, and to be an example to those of our congregations who do not come up to the mark in this important duty.

But in case it should be thought that I consider you in all respects a perfect congregation, there is one point on which, for aught I know, you require to be warned as much as any congregation, and that is in your demands upon your minister's time in the way of visiting. Ministerial visitation is certainly an important part of a pastor's duty. Not to speak of the large amount of spiritual good he can do in that way, by praying with his people in their homes, reading the scriptures with them, and saying a word in season to them according as he has opportunity, it is the only way by which he can become thoroughly acquainted with them, and thereby gain their affections. But while a certain amount of pastoral visitation is thus absolutely necessary, it is most unreasonable on the part of any congregation to expect that their minister should be always on the road visiting, as many, I am led to understand, would have him do. Had ministers no other calls upon their time during the week, and required to make no preparation for that most important part of ministerial duty—the preaching of the Gospel—but had only to stand up in their pulpits for the words to flow out, like water out of a pump, as many grossly ignorant people actually believe is all that is required it might then be reasonable enough to expect such constant visiting. Those, however, who are at all acquainted with the numberless calls upon a minister's time, especially if he be at the head of a large household, how many duties he is called upon to perform for his family, for his congregation, and for the church at large; what anxiety of mind is caused him in choosing subjects that will be most appropriate and profitable to the souls of his people while preaching to them; not to speak of the time and labour required in studying those subjects, and how much of his time is required in his study to enable him to keep up with the literature of the day, so that his people may reap the benefit of these studies, that he may bring forth to them from Sabbath to Sabbath, out of

his treasure, things new and old, I say such persons will know how to be very lenient to their minister in the way I have mentioned. My exhortation to you then on this point is—be not exacting upon your minister in the way of visiting. Give him a cordial welcome, and that I well know you will do, when he does come to see you, and when he is not with you in your homes, take it for granted that he is labouring in his study to enable him to meet you for your profit and welfare in the house of God.

These remarks of course refer only to ordinary ministerial visitation, when all is well in your families. It is very different with regard to the visitation of the sick. There is no more important part of a minister's duty than that, nor any that a right feeling and conscientious minister will be more anxious to discharge. It will ever be his great desire and delight in all cases of serious illness amongst his people to offer what sympathy is in his power, and as a servant of Christ, to bring the consolations of religion to those who are in affliction. But remember that in order to his being enabled to do so, he must be informed of those cases where his attendance is required. It is a frequent subject of regret to ministers that the friends of those who are laid low by sickness, do not take care to inform them of the fact. In this they are much to blame, and yet perhaps they are all the time blaming the minister, and wondering why he is not calling; as if he ought, by some mysterious and invisible influence connected with his profession, to know where sickness is. He may by chance hear of some cases of illness, and, as it were, by a side wind, occasionally get notice that so and so is ill, but that is a mere chance, and it is doing a great injustice both to themselves and to their minister, when people do not take the needful care to inform him that his presence is desired. When you are ill, and wish the advice and assistance of a doctor, you send for him, and you don't expect his presence unless he is sent for; and the minister's position is the same; he expects that he too shall receive notice when his presence is desired. It may no doubt be said, and it is often said: "The minister might have missed me out of Church." Let me tell you, my

dear friends, that were you in the pulpit with the service of the day engrossing your whole mind, you would find it utterly impossible to note down in your memory who were absent. Besides there are other causes than sickness which often keep people from church, and these sometimes so trifling, that they would rather the minister remained ignorant of them. But when there is sickness, the command of the Apostle James is plain and your duty is therein made plain: "Is there any sick among you? let him call the elders of the church." If, then, you desire the presence of your minister when there is sickness or trouble in your families, remember that the least you can do is to give him timely notice of it.

After making these few remarks, suffer, in conclusion, one further word of earnest warning. If you desire His blessing which maketh blessed indeed, you would retain prosperity as a congregation, if you wish to profit by the ministrations of him, whom you have called to be your spiritual guide, then forbear, I beseech you, to irritate, harass and annoy him, by going and repeating to him every little bit of gossip, and every idle report which you may happen to hear about him. This is a terribly common evil amongst our congregations. Ministers now-a-days seem to be butts for every silly and malicious tongue to have a shot at; and there are always some very ready to carry the tale, or the malicious remarks to the minister. This, as you all well know, is a fruitful source of mischief in congregations, and frequently leads to the bursting asunder of the ties which unite pastor and people together. I was lately very much struck with the truth of a remark made by a minister who has much experience in the ways of congregations in this country, while speaking to him on this very subject: "Said he, 'one fool can ruin a whole congregation.'" Knowing this, then, beware, I beseech you, of tittle tattling about your minister, and especially of repeating it in his hearing. Rather let it be your great aim to encourage him, by speaking words of kindness to him, and letting him know that you remember him in your prayers at the throne of God. In this way you will strengthen and

his hands when they incline to hang down, in this way you will follow after the things which make for peace in your midst, in this way you will cause to depend upon yourselves as a congregation, and upon our young brother as your pastor, the rich blessing of Almighty God.

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## The Monthly Record.

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FEBRUARY, 1879.

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### ON TEACHING THE SHORTER CATECHISM.

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The late Dr. McGillivray used to tell the following story: He was paying his usual visit at the home of a farmer in the North River, and on examining the children in the Catechism found, as sometimes happens in the case of boys, the young boy who knew them no better than he did the year before. The Dr. asked him how was this, when the boy replied mournfully, "how can I have my questions when my father won't give them to me?"

And no doubt there are many other parents who have to answer for the ignorance of their children. It is an excellent custom to cause the children to repeat the questions on Sunday evening winter time. Unless they are often repeated they cannot remember them. It is true there are some wonderfully good people who never read the Catechism in their lives, who don't approve of teaching it to young people. But as they never read the RECORD we need know no more about them. It has been observed that at times of revivals of religion, those only who were well grounded in Scripture knowledge received much benefit from them. In the case of the very ignorant and ill-trained the good impression having only a vacant,

idle, foolish and ignorant mind to work on soon passed away. We do not say that no very ignorant person can be permanently benefitted by seasons of revival, far be it from us to say so. But if he receives benefit it is in spite of his ignorance. When parents allow their children to grow up in ignorance of their duties to God and man, with their sense of right and wrong undeveloped, what can they expect but that their children will grow up ignorant, presumptuous and rebellious. What respect can such children have for their parents when they grow up to manhood or womanhood. The leaders of the reformation understood human nature better. They instructed the people with the Bible and with the Catechism as well. The impetus they thus gave to the mind and heart of Scotland in the direction of Evangelical truth has continued for centuries. Says a late writer "I cannot too strongly recommend this doctrinal standard of the church as a book to be learned by heart in early life. I should have unbounded hope in regard to the future of our Church if we could secure the general revival in the families who compose our congregations of the old-time Sabbath evening family service, with its Bible reading, its singing of Psalms and Hymns, its prayers and its catechetical exercises.

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### THE GREAT NORTH WEST.

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The Rev. Donald Ross of Lancaster, P. Q., who is about to proceed to the Saskatchewan Valley, in the Great North West, to superintend the Missions of the P. C. in Canada, is on a farewell visit to his friends in N. S., and is combining profit with pleasure, by meeting with audiences in every town, village, hamlet, and country district, to talk with

the people about the Great North West and the nature of his mission there.

On Thursday evening 20th inst., he addressed a meeting at Springville, and with the aid of a map of the Canadas, and more northern British possessions, gave his audience a very clear and comprehensive idea of the extent, climate-productiveness, and bright future of the North West, not only in an agricultural and commercial point of view, but as a grand field for Missionary operations—which field it taken in time and wisely and delightfully cultivated, will become the very backbone of the P. Church in Canada. Nova Scotians, among others will in all probability flock there instead of going to help to build up a foreign country, and in Mr. Ross their countryman they will find a wise counsellor, a ready helper a warm and faithful friend. On Sabbath the 22rd, he preached in St. Paul's E. R. We wish him much happiness and prosperity in his far off home, where his love for the work, and his great desire to benefit his expatriated countrymen, will soon cause him to forget the sacrifice of comparative ease and comfort, together with the sweet friendships of his St. Lawrence home.

M.

IN common with all other denominations, our congregations feel the pressure of the hard times. Especially is this the case in our smaller charges. Our people are a willing people, but even the most willing may sometimes find it difficult to pay the stipend. If there are any congregations in arrears, we advise them to be patient. All things come to him that waits. When the financial knot is drawn tight, the usual American remedy is not to untie it, but to cut it by the minister going away, or if he is content to stay by driving him off. The remedy

is no doubt heroic, but it shows great poverty of resource. Presbyteries long ago used to induct ministers over charges in the hope that they would remain fixed until removed by death. But we have changed all that; and now it is gravely proposed to alter the induction formula and settle a minister only for such time as folk are content to allow him to remain. And all this arises from the financial difficulty which a little wisdom and patience on the part of both minister and people might soon put right.

**THE LATE PETER GRANT, ELDER.**—This much esteemed elder of the Church of Scotland, died in the month of January, at his residence Toney River. He was a useful man in the congregation, a lover of peace and good order. Liberal and hospitable, he was much respected by all who knew him.

The congregation of River John have also to lament the loss of two worthy Elders, Messrs. McGregor and Strambers, who passed away in a good old age, deeply respected.

THE remittances and orders for 1878 for the RECORD are somewhat encouraging. We regret to have to state that a large amount is still for due 1878. It is not decent to allow Agents to pay for the RECORD, when a grain of honesty and a little trouble, would put the matter right.

THE case of the Temporalties Fund is not yet settled. The lawyers are squabbling over it. The expense of contesting it is great, and no one can tell when the end will come—perhaps not in the lifetime of the present parties to the suit.

ON Thanksgiving day, Gairloch contributed as follows: To the Asylum for the Blind, Institution for the Deaf and Dumb, and to the Orphans Home seven dollars each—in all twenty-one dollars.

At the quarterly meeting of the Presbytery of Pictou on Wednesday, 26th Feb., the following appointments were made for the current year:

NEW GLASGOW.

- Sab. 9th March—Mr. Herdman.
- Sab. 23rd " —Mr. Fitzpatrick.
- Sab. 6th April—Mr. McMillan.
- Sab. 20th " —Mr. Stewart.
- Sab. 4th May—Mr. Dunn.
- Sab. 18th " —Mr. McMillan.

FISHER'S GRANT.

- Sab. 23rd March (3p.m.)—Mr. Fitzpatrick
- Sab. 20th April, " —Mr. Stewart.
- Sab. 18th May, " —Mr. McMillan.

FALLS (EARLTOWN.)

- Sab. 16th March—Mr. Fraser.
- (Mr McKay to preach at Cape John that day.) R. McC.

ACKNOWLEDGEMENTS.

COLLECTION FOR PRESBYTERY SERVICES.

Pictou . . . . .	\$12 00
Rogers Hill . . . . .	5 00
Gairloch . . . . .	4 00
Hopewell . . . . .	1 00

CASH RECEIVED FOR RECORD FOR 1879.

W. Fraser, Esq., N. Glasgow	\$13 00
W. McLean & Co., per Jas. Hislop, Esq.,	2 00
R. Maxwell, Lime Rock	2 00
A. McBean, per D. F. Power	4 00
Thomas McBain, St. Marys	50
Donald Fraser, Esq., A. Farm	1 50

CASH FOR 1877 AND 1878.

Rev. A. J. McKichan, Barneys River . . . . .	20 00
Rev. P. Galbraith . . . . .	20 00
Mr. McDonald, Elder Gairloch, including \$2.10 from R. Munro, Middle River	} 5 10
J. W. F.	

Rev. Mr. Galbraith was presented with a Fur Cap and an Easy Chair, by some of the ladies of his congregation.

OUR OWN CHURCH.

The Rev. J. Fitzpatrick, B. A., was ordained and inducted to the pastoral charge of Saltsprings. Notwithstanding the fact that the snow lay heavy on the ground, the attendance both of ministers and people was large. The congregation has, with its usual liberality hauled a large supply of wood and coal for the newly inducted minister, and no doubt they intend to fence the Glebe when the spring comes, and by this graceful act set a good example to others. Their church is one of the largest in the county. Over a year ago they added to it, and largely increased its seating capacity. A great improvement will be made when trees are planted about it.

According to the latest reports the plague is abating in Russia. That huge empire is now overwhelmed with debt. Discontent prevails among its people. Many of the different races of which it is comprised are disaffected towards government, and are only kept under by the sword.

Our late Governor General Lord Dufferin, has been appointed British Minister to St. Petersburg. This appointment shows that politics are not so acrid and savage in Britain as on this side the water. Lord Dufferin a Liberal is nominated to one of the most important offices in the gift of the crown by Beaconsfield, the Conservative Premier of England.

The public conscience in Britain is much more developed as to public affairs than here. It is no longer an article of faith there, that all virtue is confined to the party one happens to adhere to. Those who differ from one in opinion are not looked on as wholly reprobate. The fact is that ordinary men are tired of the squabbles of theologians, politicians, and loud mouthed demagogues generally. There is a moderation and calmness in political matters not found here. Personal feeling does not show itself; men who differ in their views as to church and state can conduct the affairs of a bank or college or other institution for the public benefit in perfect harmony.

# List of Agents for the Record

Rev. W. McMillan, Bridgeville.  
 Hugh McLean, West River Station.  
 Robert Maxwell, Lime Rock, West River.  
 Kenneth Sutherland, Watervale, West River.  
 James McLeod, Saltsprings.  
 George Sutherland, Six Mile Brook.  
 James Hislop, Pictou.  
 Postmaster, New Glasgow.  
 Postmaster, Stellarton.  
 Postmaster, Westville.  
 Rev. A. J. MacKichan, Barney's River.  
 George Gunn, Truro.  
 Rev. J. W. Fraser, Scotsburn.  
 John McKenzie, Scotsburn.  
 John McLean, Roger's Hill.  
 Alexander McDonald, (Cannithy) Scotsburn.  
 John McKay, Elder, Milville.  
 Alexander McLellan, Milville.  
 Alexander McDonald, Elder, West River Station.  
 Daniel McKeezie, Gairloch.  
 John Sutherland, Mill Brook.  
 James McLeod, Glengary.  
 John R. McDonald, (Merchant) Pictou.  
 John Sutherland, Three Mile House.  
 John Grant, Irish Mountain.  
 Dougald McDougald, Loch Side St. Peters, C. B.  
 William Grant, (Fanner) Springville.  
 A. McDonald, (Piper), Bridgeville.  
 Alexander McDonald, (Roy) Bridgeville.  
 Alexander McDonald, Sunny Brae.

Samuel Fraser, Bridgeville.  
 George McLeod, West River.  
 Alexander Sutherland, Scotch Hill.  
 Donald Fraser, Carriboo.  
 Murdock McKenzie, Three Brooks, Carriboo.  
 John Fraser, Glengary.  
 John Ross, Scotch Hill.  
 Alexander McQuarrie, Hardwood Hill.  
 Wm. A. McDonald, Kenyon, Coldwater Cour.  
 Alexander McKenzie, Carriboo Island.  
 William McDonald, (Elder) Gairloch.  
 James McKay, Esq., Earltown.  
 Rev. P. Gallbraith, Hopewell.  
 Donald Gray, Cape John.  
 Alexander Fraser, Toney River.  
 Rev. W. Stewart, McLernan's Brook.  
 Wm. M. McPherson, McPherson's Mills, S. R.  
 Kenneth J. McKenzie, West Branch, River J.  
 Robert Douglas, Loganville.  
 Wm. McLeod, Tatamagouche River, Colchester.  
 Murdoch McKenzie, Upper North River.  
 Capt. Angus Cameron, River Hills, Cape Breton.  
 Allan McQuarrie, Cape Mahon, Cape Breton.  
 George Baillic, Port Hastings, Cape Breton.  
 Joseph Hart, Esq., Paddock, Cape Breton.  
 Angus McKay, Irishfield, Pictou County.  
 Rev. R. McCunn, River John.  
 W. G. Pender, Halifax.  
 Neil McDonald, Lake Ainslie.  
 Charles Fraser, St. Pauls, East River.

THE

## Monthly Record

FOR 1870.

—IT HAS BEEN ARRANGED THAT—

## THE MONTHLY RECORD,

OF THE CHURCH OF SCOTLAND,

in Nova Scotia, New Brunswick, and adjoining

Provinces, shall be continued.

Minist'ers will be kind enough to see that all  
 gements are made in all our congregations,  
 have a

subscriber in every family

Communications for insertion, as well as letters  
 on business, to be addressed to

REV. J. W. FRASER

Scotsbl.