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VOLUME XXV.

NUMBER VII.

THE
MONTHLY RECORD,

—OF THE—

CHURCH OF SCOTLAND,

—IN—

NOVA SCOTIA, NEW BRUNSWICK

—AND—

ADJOINING PROVINCES.³

JULY,



1879.

PICTOU, N. S.:

PRINTED AT "THE COLONIAL STANDARD" OFFICE,

1879.

Poetry.**WHAT ART THOU DOING WITH
THY LIFE?**

Though words at best, have scarce the
power

To shadow forth a thought;
The strangely solemn question comes,
With deepest import fraught.

It bids the vanished long ago,
The scenes of days gone bye,
Again, in slow and sad review,
To pass before the eye.

The bright and precious morning hours,
For holy labour bent,
And all the golden noontide too,
In idle folly spent.

And while behind the western hills,
Descends the evening sun,
What art thou doing with thy life,
When life is almost done?

What art thou doing with thy life?
And if the head must bow,
With shame and sorrow for the past,
What art thou doing now?

'Tis not enough that thou regret,
And weep for wasted years,
With earnest work not yet begun,
In vain are all thy tears.

The past is gone, the present still
Thy gifts and powers demand,
In service to the Lord and men,
Of willing hearts and hands.

And as the truth is thine to keep,
So time is thine to use,
As He who meets it out requires,
And not as thou mayest choose.

What art thou doing with thy life?
A deathless soul is thine,
Created in a higher sphere
To live a life divine.

The earthy house in which it dwells,
To dust shall be brought low,
The soul unsheltered, houseless then,
Ah! whither shall it go?

If blissful immortality
Bought at such priceless cost
Offered long, rejected long,
Beyond all hope is lost.

It cannot face the depths below,
It may not look above,
Shut out forever from the ark,
Of everlasting love.

What art thou doing with thy life?
Thy course is nearly run,
And if the never fading crown
Can ever yet be won.

The fleeting moments pass away,
It is unsafe to wait,
To grasp the prize a trembling hand
May be outstretched too late!

And tho' alas! the darkened eyes,
The earthward bending gaze,
Must heavenward directed be
When dim with length of days.

Far better this than wandering on,
To meet a coming night;
Whose gloom shall never be dispelled
By beams of morning light!

The Eight Evangelization report of the Free Christian Church in Italy, just issued, is prefaced by a statement from the Rev. J. R. McDougall, Treasurer and foreign Secretary, addressed to the friends of the evangelization of Italy. Mr. McDougall writes:—

Not only has the Florence Town Council continued its annual grant to our schools, but in Rome the Mayor has accepted of our buildings, for the King and Queen, the Ministry, and the royal household to occupy every year, at the illumination of the Castle of St. Angelo.

It is stated that the Rev. James McColl, formerly of Earltown, has been elected minister of the parish of Cum-boden, Argyleshire, Scotland. The income is said to be £250 sterling, with manse and glebe.

THE MONTHLY RECORD,

OF THE

Church of Scotland

NOVA SCOTIA, NEW BRUNSWICK AND ADJOINING PROVINCES.

VOLUME XXV.

JULY, 1879.

NUMBER VII.

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

Pardon the Portal to Peace.

BY THE REV. CANON BELL, D. D.

"And behold they brought to Him a man sick of the palsy, lying on a bed; and Jesus, seeing their faith, said unto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee."—*MAT. IX. 2.*

Jesus is in Capernaum, busied, as usual, about the interests of His Father's kingdom. If not at Nazareth, His own country, or at Jerusalem, the Holy City, at least here, and on this occasion, was this Divine prophet honoured.

In order to hear his words, and be the subjects of His healing power, multitudes came together, in such numbers that "there was no room to receive them; no, not so much as about the door." Pharisees and doctors of the law were present, who had come out of every town of Galilee and Judea, and from Jerusalem—these not with a friendly purpose, but rather in a hostile spirit. Representatives of all sects and classes had flocked together to listen to the teaching of One who "taught with authority, and not as scribes," and who claimed for every word that fell from His lips a divine and eternal significance. Many of his audience heard with cavilling and captious mind; many with wonder at the doctrine of Him who "spoke as never man

spoke;" and many drank in with greedy ears the words of life and blessing—the glad tidings of great joy"—which He was commissioned to proclaim.

While He was thus engaged, revealing the mind of God to the souls of men, there was brought in a bed to the door one stricken with palsy; but so great was the throng that beset every avenue of approach to the house, that they could not come nigh were He was. The bearers, however, would not be hindered in their purpose; they, and the sick man, felt that his cure depended on their getting into the presence of Jesus. "Where there is a will there is a way." A brave proverb and a true one. Turning away from the crowded door, they mounted to the roof, which in Eastern houses, is easy of access, being reached from the court by a flight of steps on the outside. Then, removing the tiling, they let the sick man down, with his couch, into the midst before Jesus. Pleased by this display of a faith not to be overcome by difficulties, the Saviour at once, without waiting to be asked, fixed His loving eyes on the sick of the palsy, and said, "Son be of good cheer; thy sins be forgiven thee."

Let us endeavour to gather some lessons from this touching scene, where sin, working in the body and soul, is met and

mastered by the good and great Physician, who has balm in Gilead for every wound, and medicine for every disease that can afflict fallen humanity.

I bid you fasten your eyes on that impotent man, palsied and helpless bearing within himself the sentence of death. As you look on him, I put to you the question "What was the primal cause of the malady which has laid him on the couch from which he is unable to rise?" We must trace back the cause of all disease to sin. Sin is the source from which all our ailments flow. Sin is the cause of all pain in the body, all infirmity in the mind, all sickness in the soul. When Jesus looked on the sick of the palsy He saw through the outer effects of bodily disease to the inner well-spring of all. The Physician's eye went at a glance to the root of the patient's malady. He beheld not only the paralysis of the man's body but also the sin in the man's soul. The disease which was apparent to the eye was but the symptom of the worse and more fatal disease within—a disease which, if not stopped in its course would ere long have in the second death. To prevent this fatal termination, Jesus—without making any inquiries, or waiting to have any petition presented—goes to the root of the matter, and omitting all mention of the paralysis, and meeting the great disease of the palsied patient's soul, pronounced pardon of the sin, "Son, be of good cheer: thy sins be forgiven thee." These words of grace reveal clearly the end and object of the mission of our Redeemer to our world. For what purpose was the Son of God manifested? Why was that name given to Him, at which every knee is to bow? "His name," said the angel, "shall be called Jesus, for He shall save His people from their sins." He came not to deliver the body from the temporal consequences of sin, but the soul from its fatal power here and its endless presence hereafter. In so far as sin brings

infirmity, and sickness, and death, it is left to work its will; but for its spiritual issues—the guilt which it brings upon the soul, the wounds which it inflicts on the conscience, the separation which it entails from God—a merciful remedy is provided in the redeeming mercies of the Cross. True, in the case of the paralytic now before Him, as well as in the instance of the leper and the cripple, Jesus puts forth His power to heal the body, and lengthens the term of life; yet these were but extraordinary cases, intended to be parables of redemption, and wrought with the purpose of proving His divine pity and divine power. He never led us to expect exemption from "the ills to which fallen flesh is heir," or gave us a hope that, whatever our faith in Him, we should be freed from that portion of sin's wages which is sorrow and suffering, sickness and death. He does not interpose Himself between his people and "the last enemy;" but, in love and wisdom, He constrains that enemy to do the office of a friend and by breaking up the cage of flesh to let the prisoned soul go free. And when death has thus been made the agent, not of a curse but of a blessing, then the Lord stays the destroyer's hand permitting to do no more upon His redeemed, and wresting from him his weapons on the confines of the grave.

We may say of all the ills wrought by the devil what Moses said, as he pointed to the sea beneath whose water Egyptians lay, "The Egyptians, whom ye have seen to-day, ye shall see them again no more for ever." Sorrow cannot enter the land whence sin and all the consequences of the Fall shall be banished; where all things shall be made new, and the tree of life shall ever flourish, and the water of life shall ever flow; and "there shall be no more curse, but the throne of God and the Lamb shall be in it; and His servants shall serve Him, and they shall see His face, and His name shall be in their foreheads."

We learn from the Saviour's words the remedy which God has provided for the disease of sin. What is this. A free pardon. There lay the paralytic before Jesus—helpless, impotent, able, to do nothing for himself, having nothing to offer the Physician for the spiritual health which, as much as bodily strength, he stood in need of; and there Jesus, looking on him, said, "Be of good cheer; thy sins be forgiven thee." So it is with ourselves; We have sinned, there is no doubt about that; sinned from the cradle up to this very hour; sinned in thought, word, and deed; sinned against light, and love, and conscience. And how are these sins, more in number than the hairs of our head, to be removed, and their eternal consequences averted? Can these ends be secured if we can only shut our eyes to our state and refuse to see the worst in ourselves—if we can wrap ourselves up in a false security, crying, "Peace, peace, when there is no peace?" No, brethren. To forget the sin that is in us will not turn away God's anger from us in the great and terrible day of His wrath. For though we may forget them, He has "set our sins in the light of His countenance." Shall we then endeavour to cover over old sins by earnest efforts and honest attempts to do right for the future? Shall we let bygones be bygones, and, turning over a new leaf, begin a course of good works which may make amends for the past, and win God's approval for the future? Brethren, under all your efforts will lie the old sin still unforgiven, working there the second death—eating deeply into the soul like a cancer—untouched, uncured, by all your endeavours to conceal it from God's searching eye under a covering of works that you define as "good." A guilty past still remains to condemn. Wherein, then, lies your hope? In a full and free forgiveness; in an absolute and entire removal of your guilt. And this Christ is ready to bestow on all who are ready to receive it. He is willing to

speak the word of pardon to you now, at once, just as you are. This is the message: "He pardoneth and absolveth all them that truly repent and unfeignedly believe His holy Gospel;" or, in other words, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." He only waiteth to be gracious, and to say to each penitent present, "Son, daughter, be of good cheer; thy sins be forgiven thee."

Let us look at the evil of the scribes and Pharisees, and at the manner in which it was met by the Saviour. "The scribes and Pharisees" (in St. Luke's narrative) "began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?" Now this objection to the Saviour's claim to the power of forgiving sins arose from a feeling true in itself, but false in its application to our Lord. If He who thus asserted His right to pardon the guilty had been nothing more than man, and not a sharer in the attributes of Godhead, their charge against Him would have been but reasonable when they said, "Who is this which speaketh blasphemies?" Their sin was not that they accused a man of blasphemy, who arrogated to himself the power of forgiving sins, but that they refused to recognise Jesus as the only begotten Son of the Father, who, as the representative of God on earth, "the image of the invisible God," had power to forgive sins. And in their accusation and our Lord's way of meeting it, we have proof of his divinity. For it is very worthy of observation that these scribes and Pharisees considered Christ to have claimed actual equality with God when He claimed the Divine prerogative of forgiving sins.

Concluded in our next.

The Afghan war is finished, and Beaconsfield has covered himself with glory.

THE following report from the *Ottawa Free Press*, of the speech made by Mr. Sprott the delegate from the General Assembly, of the Church of Scotland, to the General Assembly of the Presbyterian Church of Canada assembled in Ottawa, will be read with interest by our readers :

On motion of Rev. Dr. Jenkins, it was decided to suspend the presentation of reports and to hear the delegate from the Church of Scotland.

After the commission had been read,

Rev. Mr. Sprott was introduced, and was received with applause. He said that he thanked them very much for the kind reception they had given him, which he felt was an expression of their warm feelings towards the Church of Scotland. It was deeply interesting to him to come amongst friends, and to be present in this assembly. He assured them that he regretted very much that the Church of Scotland was not better represented. Those whom the Assembly wished to send were unable to come, and he was really only here because of the very strong desire on the part of his church that somebody should be sent out, and the difficulty of getting anybody to come on so short notice. Notwithstanding the pressure put on him, he would not have come here had he not known that Canada had some claims on him, and that any information which he might obtain might be useful to the church which he represented. His first duty after having said so much by way of introducing himself, was to assure them of the deep interest which the Church of Scotland took in the work and prosperity of the Presbyterian Church in Canada. Many of them knew the course which the Church of Scotland had thought right to pursue with regard to Colonial re-union since 1861. Their colonial clergy had always been singularly loyal to the Church at home—much more anxious for the guidance of the Church at Home than the Church was willing to give. He stated that the Church of Scotland had acquiesced in the union of the Presbyterian bodies in Australia and also in Ceylon, and latterly of the union in Canada. Though they regretted that the union had not embraced

all its congregations, the Church had felt its duty to assume a policy henceforth of non-intervention and benevolent neutrality. The Church recognized her clergy in both bodies as equally loyal to her, and would, no doubt, according to its ability, assist both in supplying religious ordinances to the Presbyterians in these colonies. This was perhaps not very easy for her, but at the same time the Church could not probably have adopted any other policy. It was not the wish, and he believed it was not the interest of the Church of Scotland, to sever the bonds of connection which united her to the great Presbyterian unions which were growing up in the different colonies of the Empire. He exhorted them not only to labor for Presbyterian union, but for a union of the whole Church of Christ. Having said so much on this point, he felt it his duty to say a few words on the course of action—which the Church of Scotland had resolved to pursue henceforth relative to this and other colonies. The field was so vast and their resources so limited that they felt that it was necessary to withdraw grants from the least necessitous places to those where their needs were greater. It had accordingly been resolved to gradually withdraw the grant which had been so long given to Queen's College, of Kingston, in which the Church of Scotland had taken so great an interest, and of which he was glad to see that his friend Principal Grant was now at the head. It had also been decided to withdraw the grant in the course of two years made to the Theological Hall in Halifax, gradually to withdraw grants from the settled, organized congregations in older Canada, and only to give new grants to new districts, or new provinces, where immigrants had to struggle with the difficulties they had to encounter in settling these new districts. They would see that there was ample room in this large tract for all and for much more than the church of Scotland was able to do. He dare say that if they did enough in these districts they would be pretty well satisfied with their conduct. (Applause.) He would now give them a brief account of what they were doing at home. They had their own discouragements and difficulties, but at the same time they had a sense of prospect for which they had reason to thank

God. They had every reason to believe that the church of Scotland was increasing much more rapidly than the general population of the country. Their contributions to missionary objects had been steadily increasing year by year, and that, notwithstanding the commercial depression—of which mention had been made to-night—which had fallen so severely upon the country. It was but right to say, however, that they had only felt the depression for a small portion of the last financial year. They had 150 Home Mission Stations, which were supported mostly from local sources, but a general contribution was also taken up in their behalf. The sum collected last year was £18,000. After their Home Mission Fund came their Endowment Scheme. It was some thirty years since this scheme was introduced, and during that time no less than 327 new parishes had been endowed in Scotland. Last year the number of parishes endowed was ten. They had established a journal called *The Parish Magazine*, for general circulation. A blank page was left which the parish minister might fill up, and thus gave the journal a greater local interest. They expected that this magazine would become a powerful agency for good throughout the country. The Colonial Mission field was next taken up. They had a vast field in Canada, but it was like a drop in the bucket compared with what the Colonial Committee, of the Church of Scotland had charge of. They had all the colonies of the British Empire, and about one-half of the world outside. They knew something of what they (the Church of Scotland) had tried to do on this continent. In British Columbia they had spent a good deal of money, to which kind reference had been made that evening. They had a presbytery in South America, where a number of Scotch farmers and merchants had settled, to which aid had been given by the committee. There was a Presbytery in British Guiana, to which they contributed. They had clergymen in Jamaica, and one had recently been sent to St. Vincent. In Australia and New Zealand they had churches which were assisted by money grants, and by the sending out of ministers, students and evangelists. Then they had clergymen in Ceylon, Mauritius and In-

dia. Canada was a large country, but if they looked on the map they would find that India was not a small place. (Laughter.) They had a clergyman at Cyprus for the benefit of the Scotch soldiers, and also had stations at various places on the continent of Europe. Many American and Canadian Presbyterians travelling on the Continent of Europe had availed themselves of their services. They also seemed gratified and uncommonly glad to find a Scotch church and a Scotch clergyman on the spot. (Applause.) In England the Colonial Committee had also to provide religious ordinances for the soldiers and sailors who were not provided for by the government church. This he thought was all their colonial field, and if they did not do as much for them in Canada as they would like they must remember what they had to do elsewhere. (Applause.) They had high expectations of the possibilities before the Church in Canada, and hoped that it would soon be able to come and help them, especially in the mission, work among the Heathen. (Applause.) Then as to their foreign work, they had a Jewish mission, all the missionaries being in the Turkish Empire. There were five stations. He next referred to the mission work in India, saying that the church had been richly blessed in its Indian missionaries.

They never had any difficulty in getting missionaries for India from among their students. Their best men at the present day, their most distinguished students, were ready to volunteer for the missionary work in India. They had started an industrial mission in East Africa. It was said that Africa would have been settled long ere this were it not for the discovery of America, and this fact might perhaps lead them (the Canadians) to take an interest in the work. They had also a mission in China, and had sent out a clergyman with several colporteurs. This was a brief review of the missionary operations of the church of Scotland. They would see that they had a good deal on hand, as much as they were able to accomplish, and a good deal more. As he had said, their contributions to this scheme were increasing year by year, though very far short of what they ought

to be. With regard to the work at home, there were one or two things to which he desired to allude. They had no burning questions. He did not know that they had even what might be called a policy, unless it were the policy of doing as much work as they possibly could. (Hear, hear.) Their people were anxious for better churches, better music, etc. This taste, however, was gratified in a conservative way, and not by extremes. They were not going beyond any other portion of the Church in this regard. He must say that he had been a little astonished on coming across the Atlantic this time on the fine churches, fine music, and every other arrangement in connection with the public worship of God, which it struck him as somewhat different from the state of things five and twenty years ago. Before he sat down he desired to express the very great interest which he felt in the welfare of the Presbyterian Church in Canada. He believed there were as good Presbyterians on this side of the Atlantic as there were at home. Indeed he was sometimes inclined to think that all the good people left Scotland many years ago—(applause and laughter)—and that there were better Scotchmen to be found in Canada than were to be found now-a-days in the Mother Country. (Renewed Applause.) He hoped that their Church would continue to flourish, that it would lose none of the popular characteristics of Presbyterianism and that it would, at the same time, be characterized by order, learning, reverence, and devotion. It was not likely that it would ever suffer as the church of their fathers had in the past, but he hoped that it would be no less rich in the glory of self-denial and of great achievements in the cause of Christ. (Applause.) If God spared him to return home again he would have great pleasure in mentioning to the Colonial Committee, and perhaps to the General Assembly, the impressions which this grand assembly had that evening made upon him. As he had mentioned before, the deputation business was hardly in his line, but if he could get some information on this side of the Atlantic which would make him of some little use when he got back he would be very much pleased. He had gained a good deal of informa-

tion that evening. On the way out everybody was talking about Manitoba, but he found that there were districts north of Ontario about which he knew little or nothing, and he would be glad to get information about this district. He was there to make enquiries, not to make promises, but he would be glad to make known any representations made to him in regard to new districts when he got home. He thanked the audience for having heard him so patiently, and resumed his seat amid loud applause.

The Moderator, in a few suitable remarks, thanked the delegate for his presence, and hoped that the bond of union with the Church of Scotland would grow stronger. He referred to the prominent part Scotchmen had taken in the affairs of the country, and said Canada had to thank Scotland for His Excellency the Governor General and his Royal Consort. He rejoiced to hear that the church was to be assisted by the Church of Scotland in a substantial manner in the promotion of mission work in their new field.

EAST RIVER GIRLS ABROAD.—A few of the East River girls, who went to Boston some years ago to earn an honest comfortable livelihood, and who from time to time have been giving substantial proof that they were not forgetful of the "old folks at home," have recently taken counsel together, and in token of their attachment to St. Paul's congregation, and their former place of worship, and of their esteem for the pastor of said congregation, formerly a fellow-worshipper with them, have forwarded a cheque for \$50 to the Rev. Wm. McMillan, with which to procure a communion sett for the use of St. Paul's congregation. Tho' absent they have not been forgetful, nor indeed forgotten. They have now the hearty thanks and best wishes of the congregation, together with their prayer, that a bountiful hand may provide for them, that a powerful arm may protect them, that a gracious presence may accompany them, and cheer them through life, and when their journey is ended, and their work done, that they may all sit around the communion table in their "Father's house of many mansions," welcome guests at the Marriage supper of the Lamb.—*Com.*

The Monthly Record.

JULY, 1879.

THE LORD'S SUPPER.

The sacrament of the Lord's Supper is the nearest and dearest approach to Christ on this side of eternity. The table is the meeting place between the mighty love which descended from heaven and that affection which arises from earth. At it Saviour and believer meet and feast as Christ did at the house of Zaccheus. The former brings his provision, and the latter entertains and enjoys. Some ministers have talked of the Altar, and represented that there was mystery under the bread and wine which the people could not understand and have pled for confession, but the Church of Scotland condemned the whole as Popish, and ordered the Sacrament at Dunse to be restored to its simple primitive order. And what is that? A table to partake at, and not an Altar for sacrifice, bread and wine emblems of the broken body and shed blood and the Spiritual presence of Christ with his people, but not any change in the elements—a minister to break the bread of life to the flock and not a priest to sacrifice Christ upon the Altar and metamorphose the wafer into a God. If as some contend there is a craving in the soul after the real presence, as it is called, how is that to be met? not by any transubstantiation of the elements but by a sense of the love and presence of the Saviour, in the heart of the worshipper as Paul prayed, that Christ may dwell in your hearts by faith, that ye being rooted and grounded in love etc.—this meets the want, and as the Lord's Supper is more than a commemoration, is a communion, is a feast, it follows that every holy desire will be gratified and want supplied, nourishment, happiness and growth in grace are here to be

experienced, therefore the hearts of communicants should be uplifted and these graces in lively exercise. Can they see without emotion that great sight a bleeding Saviour and not inwardly weep for their sins that crucified Him and have been seducing them from allegiance to Him? Can they hear of His matchless love without being melted and constrained to love him in return and to yield themselves up to his service? And can they sit with fellow-communicants and hand them the bread and wine without brotherly affection and devoutly wishing that the time were come when all christians would feast at the one table, see eye to eye, and, that table never be withdrawn. The most genuine confession and most cordial purposes after a better and more elevated life have been formed at the table and who shall say but God has blessed the occasion to many a believing soul.

High heaven that heard the solemn vow
That vow renewed shall daily hear,
Till in lifes latest hour I bow,
And bless in death a bond so dear.

So has sung many a communicant; then let us value this ordinance and prepare for its celebration.

In June and July it is commonly observed within the bounds of this Presbytery. Then should classes and meetings for new communicants be held, and the question what is the Lord's Supper, and what is required of the worthy communicant be discussed. If young people come ignorant of these two questions (96 and 97) they are without excuse, but as more than correct acquaintance is required, then let a man examine himself and be given to prayer and he will find his course clear. But there is another difficulty with our Highlanders, they surround the table with dread and judge it better to leave sacred things alone. So afraid are they of the Ark that they will not receive it, nor even handle it, so Obededom's blessing is not likely to be theirs. There is nothing

more lamentable than ease with which many in this country continue to shrink duties. They will not accept the eldership though chosen, nor become communicants, though their objections have been often removed. What is to be done? Would they sit and deliberately give up hope in Christ, and if not, why hesitate to take their place amongst his people. Irresoluteness is the bane of the young and cowardice of the aged. Where would have been our confessors and covenanters had they been equally undecided and timid. No stand for Christ, no public recognition, and Christ might almost be blotted out of the world, and the circumstance that some are insincere is no reason for my opposition or neutrality but rather that I should clear my character and go forward, therefore let us not hear of so many without reason standing aloof, but "let a man examine himself and so eat of that bread and drink of that cup, 2nd Cor. 13, 5, Matt. 5, 1, 12, the character. Rev 3, 17, 20, the invitation, Ephesians 3, 14, 21 the prayer."

The sacrament of the Lord's Supper was administered at St. Paul's East River on the 22nd ult. Revd's Thomas Cumming, Stellarton, A. McLean, Hopewell, and W. Stewart. McLennan's Mt. assisted.

On the same date the communion was held at Salt Springs. On Thursday Mr. McLean of Hopewell, preached in Gaelic, and Mr. Stewart Green Hill in English. Mr. Fraser, Roger's Hill took charge of the *Ceist* and all the Gaelic services till the close. Many of the old speakers to the *Ceist* are dropping off and there are no new ones to take their place. The Rev. Dr. Pollock assisted likewise—from Saturday till Monday. St. Luke's church has been increased in size and otherwise improved, and now comfortably accommodates the large congregation that assembles there on Sunday.

The following appointments were made by the Presbytery at last meeting:

ST. ANDREW'S CHURCH, PICTOU.

July 13th—Mr. Fitzpatrick.

" 27—Mr. McMillan.

Aug. 10—Mr. McCunn.

Aug. 24—Mr. Fraser.

FISHER'S GRANT.

July 6—Mr. Stewart.

" 13—Mr. Fitzpatrick.

Aug. 10—Mr. McCunn.

" 17—Mr. McKichan.

GARELOCH.

July 13—Rev. D. McKenzie.

NEW GLASGOW—ST. ANDREW'S CHURCH.

July 6—Mr. Stewart.

" 20—Mr. Fitzpatrick.

Aug. 3—Mr. Stewart.

" 17—Mr. McKichan.

" 31—Mr. McCunn.

GARELOCH.

The Sacrament of the Lord's supper was appointed to be administered at Gareloch on 20th July. Rev. Mr. McMillan to preach on Thursday and Friday, Mr. Stewart to preach from Saturday till Monday. It was understood that Dr. Pollock had agreed to assist in English.

Our leading article (on the Lord's Supper) in this issue, is by the Rev. A. W. Herdman.

INTERESTING CEREMONIES AT ST. ANDREW'S CHURCH.

Presentations to the Departing Pastor—Addresses and Replies—Leaving for Scotland after Ministering over thirty years in Pictou.

On Sunday last the communion service was held in St. Andrew's, of this town. Owing to the near approach of the departure of the venerable and beloved pastor, A. W. Herdman, M. A., for Scotland, (he having received a call from his own native parish), the Church was crowded beyond its capacity both morning and evening, great numbers having come from the surrounding country, as well as from the other religious denominations

in the town. He was assisted in the services by his third son the Rev. James C. Herdman, B. D., one of the youngest and most promising men in the Presbyterian Church in Canada. Taken in connection with the services on the Monday following, yesterday, this communion season was the most interesting since that one just before Mr. Herdman came out to this country; when about the same time of the year, in 1845, a deputation from the General Assembly of the Church of Scotland, consisting of Dr. Simpson, Dr. John McLeod and Dr. Norman McLeod, visited Pictou. A description of the scene we have from the pen of the latter in one of his letters. "While Dr. Simpson gave the concluding address I went to the tent; it was on a beautiful green hill near the town, overlooking the harbor and neighbouring country. When I reached it I beheld the most touching and magnificent sight I ever beheld." "I have seen grand and imposing sights in my life, but this far surpassed them all. As I gazed on that table, along which were slowly passed the impressive and familiar symbols of the Body broken and Blood shed for us all in every age and clime—as I saw the solemn and reverent attitude of the communicants, every head bent down to the white board, and watched the expressions of the weather-beaten true Highland countenances around me, and remembered as I looked for a moment at the mighty forests which swept on to the far horizon, that all were in a strange land, that they had no pastor now, that they were as a flock in the lonely wilderness—as these and ten thousand other thoughts filled my heart, amidst the most awful silence, broken only by sobs which came from the Lord's Table, can you wonder that I hid my face and lifted up my voice and wept? Yet how thankful, how deeply thankful was I to have been privileged to see a sight here in connection with the Church of Scotland, which the Highlands of Scotland, even the Lowlands, could not afford! That my Father had been with us, that a welcome he would have returned."

This was thirty-four years ago. The vast congregation of that day has developed into many. The unbroken

forest is honeycombed with picturesque farms. The old wooden St. Andrew's has changed into a commodious and architectural brick and stone structure—the first in a neat little town of half a dozen ecclesiastical edifices. And although a generation has passed away the descendants of that congregation, have, with all their gains, let us hope, lost none of the virtues of their forefathers. Anyway, the same devotional spirit was exhibited now as then, though evidently saddened by the thought of parting from a pastor so long and deservedly loved and revered. Yesterday, the Church was again crowded although a week day. The leading people of all denominations were present to hear the Valedictory. The sermon was preached from Luke XXIV. 50 verse: "And he led them out as far as Bethany, and lifted up his hands and blessed them." A short report can do no justice to the eloquent and appropriate counsel given to the congregation, or the touching reference to personal labour and experience. He hoped they should soon find a suitable successor. He deprecated the running of a church on a "narrow gauge" and trusted that St. Andrew's should always co-operate with other evangelical churches in christian work. The church now contains one hundred town families and a still greater number in the country. During his thirty years ministry he baptized no less than fifteen hundred, ministered at the deaths of four hundred and eighty, married four hundred and thirty and admitted over three hundred new members to the sacred communion. During the greater part of the discourse, a large portion of the audience was in tears. After the benediction, the congregation was called to order as a congregational meeting. Rev. James C. Herdman, B. D., was called on by the chairman to open with prayer. Wm. Jack, Esq., then on behalf of the congregation read the following address to Mr. Herdman and Donald Fraser, Esq., presented him with a cheque for \$1,000. We give the Address and Reply which speak for themselves.

SAINT ANDREW'S CHURCH,

Pictou, 30th June, 1879.

TO THE REV. A. W. HERDMAN, M. A.,
MINISTER OF ST. ANDREW'S CHURCH.

REV. AND DEAR SIR,—We, the undersigned, on behalf of the Elders, Trustees, Members and Adherents of Saint Andrew's Church of this town, desire to express our sincere and affectionate regard to you, as our Pastor. While we regret your resolution to sever your long connection with the congregation, at the same time, we rejoice to think that, during the remainder of your days, (which God grant may be many,) you will enjoy a less onerous field of labour in your native land and native parish.

We acknowledge with cheerfulness your fidelity in your Master's service, and that during the long period of thirty years, as our Pastor, your object has been the winning of souls to Christ, and we sincerely pray that in the great day of account, you may have many trophies as the fruit of your labour.

When you assumed the Pastoral charge of this congregation, we were not the large and influential body that we now are, and from the small but compact church which we then occupied, we now worship in our elegant and spacious edifice which has been erected during your ministry.

Many of those who were active and honourable members of our congregation when you came amongst us in 1849, have passed away and have gone to their rest and are now inheriting the promises, and we trust, that when we who remain, shall be called hence, that we shall leave behind us a fame similar to those who have gone before.

Many of us you have baptized and married, and in many instances, you have baptized the children of those parents whom you have baptized.

It is, therefore, with no ordinary feelings that we now must part, and in all probability we shall never again see each other in this world, but we trust that in Heaven "we shall meet each other there."

We sincerely pray that you may be long spared to work in the Master's Vineyard in your native land, with the same fidelity that you have done during your long incumbency in our midst.

To Mrs. Herdman your amiable partner, we tender our sincere regards, and hope that she may be long spared to ac-

company you through the journey of life.

To your children we desire to convey our good wishes, and trust that they may live to be a blessing to their parents and an honour to themselves.

In conclusion, and in token of the high esteem in which you have been held by the congregation, and of a conviction of duty on our part, we now present you with a cheque for One Thousand Dollars, which were unanimously voted to you at the last public meeting of the congregation.

WM. JACK,
RODERICK MCKENZIE, } Committee.
DONALD FRASER,

REPLY.

MY DEAR FRIENDS.—It is with no ordinary feelings that I respond to your address and become the recipient of your munificent gift. When I heard of the donation and of the hearty and unanimous vote that carried it, I was more than astonished; it was so utterly beyond my expectation. For a congregation, suddenly convened, to carry a measure like this, spontaneously and with enthusiasm is something unprecedented in Ecclesiastical Annals. It would be hypocrisy in me to deny that a minister wishes to stand well with his people and with those with whom he has been associated for thirty years; their opinion and feeling he does respect and now that I leave after so long a connection, how comforting to know that I go with your good will and with the expression of your kindest sentiments and how gratified at your united offering this day which speaks volumes for your liberality as well as for our connection and my comfort. Surely this day's presentation will bear fruit many days hence. It is indeed a long look back to my first labour here. When I came in 1849 seeking the good of your Zion, I was ignorant of how I was to be received and what I was to meet with, and I was without a single connection in the country. Still he who opened a door raised up kind friends and I was not long finding that I had come in an acceptable season. Those that then befriended me and with whom I took counsel ha-

mostly gone, but their children live and in them are perpetuated the generosity and fidelity of their Fathers, and I join in the prayer that when those who remain shall be called hence, their's may be a record as honourable as that of those who have gone before.

As Pastor and people who have enjoyed a lengthened connection in the old church of twenty years and in the new of ten, that those years have been in vain I cannot believe. One soweth and another reapeth, still I have been privileged to see fruit. Quite a number of communicants were added during my first year most Bible Classes, and five years ago a still larger number as the fruit of Revival movement, and between these periods and since, what numbers have passed into the Upper Sanctuary who received their sealing ordinances, and waited upon ministrations here. Time after time I have been cheered by the addition of Converts to Christ.

Our new church has proved a success and a blessing at large. It has had assembled within its walls Christian Conventions and Evangelistic Meetings, and has shared in the blessing that has visited the community; and although my pastoral connection with you is now about to terminate, still my interest in your welfare does not therefore cease; on the contrary I shall delight to hear of your getting a pastor and of your fellowship and your prosperity. That this Congregation possesses kindly hearts and noble hands is this day abundantly proved, and I pray that upon yourselves may return the blessing of spiritual beneficence for your temporal, and that St. Andrew's Church may long remain a bush burning yet not consumed.

You have alluded to my election to my native Parish in Scotland, and are pleased to accompany me with your good wishes, be assured that, though I go to the new, yet I will not forget the old. You were my first love and I the Spiritual Father to many of you, and there is that in our long intercourse which will strike a chord in the heart which will reverberate long after we have seen one another in the flesh. O may the fruit of our connection be mutual remembrance at the Throne of Grace, and a joyful recognition in the Father's house above.

For your kind reference to Mrs. Herdman and family, receive my acknowledgements, when she leaves, she will not forget the Church in whose connection her children were baptised and in whose Sabbath School she for years taught and in whose welfare, she is deeply interested.

Once more, receive my best acknowledgements and wishes for your prosperity individual and collective and for that of your Church whose emblem is the *Scottish thistle* and whose motto is *the bush burned with fire and was yet unconsumed*.

Your attached pastor

A. W. HERDMAN.

Manse, Pictou, N. S., 30th June, 1879.

After singing the Dismission Hymn, the meeting was closed with the Benediction by Rev. J. C. Herdman. It was also intimated that at seven o'clock of the same day, a meeting of the Sunday School and Office-bearers and parents would be held in the church to meet Mr. Herdman.

Accordingly at 7 p. m., St. Andrew's was again comfortably filled, the Sunday Scholars, with their teachers, occupying the centre of the Church; parents and visitors the sides and galleries. The choir, with the organ, lead the music, and opened the meeting by singing "Hold the Fort." After prayer, Joseph A. Gordon, Esq., Superintendent of the School, who presided, called upon the choir and school to sing the Hymn "Jesus lover of my soul," then intimated that this meeting was called not only to bid a formal farewell to their pastor, but also to present him with an address and testimonial of the sincere esteem and affection in which he is held. Mr. Gordon then read the address as below, which was signed by the office bearers, teachers, and scholars of St. Andrew's, and presented him with a Gold Watch and Chain, bearing the inscription "Presented to the Rev. A. W. Herdman, M. A., by the office-bearers, teachers, and scholars of St. Andrew's Sabbath School, Pictou, N. S." Mr. Herdman made a suitable reply expressing his surprise that they should present so handsome a Testimonial, in addition to the liberality of the congregation in the forenoon.—*Standard*.

MEETING OF PRESBYTERY.

An adjourned meeting of this court was held in St. Andrew's Church, Pictou, on the 18th ult. Rev. W. Stewart acted as Moderator pro tem. and J. W. Fraser as Clerk. The Clerk read a letter from the Rev. James Carruthers of Valley, Col. Co., in which he announced that he declined the call from St. Andrew's congregation, New Glasgow.

The Rev. A. W. Herdman resigned the pastoral charge of St. Andrew's Church, Pictou, and read the following letter:

To the Moderator of the Presbytery of Pictou, in connection with the Church of Scotland.

Rev. and Dear Sir,—I beg to resign into the hands of the Presbytery the pastoral charge of the congregation of St. Andrew's Church, Pictou, with which I have been connected since 1849, and whose call I accepted in 1853, and beg to be relieved from this charge by the last of this month, having received an election and call to my native parish, Rattray in Scotland, and the end of June concluding my ecclesiastical year. In thankfulness to Presbytery and people for all their kindness, and gratitude to God for health and strength to labour for the long period of 30 years.

I beg to remain,

Reverend and dear sir,

Yours most sincerely
and obediently,

A. W. HERDMAN,

Minister of St. Andrew's Church,
Manse of Pictou, Nova Scotia,
18th June, 1879.

Mr. Herdman then briefly addressed the Court. He was called to this charge in July, 1853, and now left it a large wealthy and influential congregation

He parted from them with the kindest feelings towards every individual in it. He had now received this call to Rattray; and did time permit he might show that the hand of God was in it. The case might have collapsed entirely, but the matter had been before the General Assembly who gave their verdict unanimately in his favour. He was going back to his native land, but his heart was here where he had laboured so long for the good of his people seeking to edify them in the faith, that he might give his account at the great day with joy and not with grief.

A deputation was now present he said, Mr. Gordon the son of one who had always been ready to help in every good work; and Mr. Jack who had for many years conducted the Sabbath School.

As God overrules all things; he hoped that his going away would be the means of uniting the congregation together and causing them to rally around the church of their fathers, and laying all secondary matters aside seek to secure a spiritual guide, to labour amongst them.

He thanked the Presbytery for their unflinching kindness shown him at all times, and never more so than since he received this call. He asked assistance from the brethren at his communion on the 29th. During his long ministry here he had never grudged help to others. In a fortnight he would leave this country, but would never forget Pictou.

W. Jack, Esq., on behalf of the deputation then addressed the Presbytery. For 30 years he said they had laboured together. During the 19 years he had acted as Elder, the utmost harmony prevailed in the Kirk Session. He acknowledged the kindly reference of Mr. Herdman to himself personally. At a congregational meeting held but one feeling prevailed and the following resolution passed unanimately. "That this

meeting having learned by intimation from the pulpit of the contemplated resignation of the Rev. A. W. Herdman Pastor of this congregation, which is to be laid before the Presbytery on the 18th, deeply regret that after a faithful ministry of thirty years this tie should be broken. But as in the kind providence of God a door has been opened up for him in his native land, and more particularly in his native parish in which both his father and brother laboured and died, and taking into consideration his own comfort in his declining years this congregation would feel unjustified in throwing any obstacle in his way. We therefore leave the decision of the matter to himself and the Presbytery, and sincerely pray that he may be spared many years to labour in his Master's Service."

Mr. Herdman's resignation was accepted by the Presbytery to take effect at the end of June.

A call with bonds for a yearly stipend of six hundred dollars and Manse and Glebe was laid on the table by Mr. McLean, representative Elder from Earlton congregation, in favour of Rev. D. McKenzie. The call was sustained. Mr. McKenzie signified his acceptance thereof. The ordination and induction were appointed to take place at a date to be appointed afterwards.

W. McDonald, Elder, Gareloch, stated that that congregation had agreed to give to the Rev. D. McKay, a sum amounting to six months stipend in addition to his regular stipend. He further requested the Presbytery to dispense the sacrament of the Lord's Supper at Gareloch, on the 20th July.

A letter was read from the Secretary of the Colonial Committee, enclosing a draft for the supplements under the dollar for dollar scheme. Consideration of these and other matters was deferred.

It was then resolved: That this Presbytery having heard of the demise

of Mrs. McCunn, wife of our esteemed Clerk of Presbytery, beg to record their deep sympathy with our afflicted brother in his bereavement, and to commend him and his family to the author of all consolation, and pray that God may sustain him in his great loss.

It was further agreed that out of regard to the memory of the departed, this Presbytery do now adjourn: To meet on Wednesday, 25th June.

THE Rev. Alex. McKay, once of this county and now of Eildon, Ont., has lost his church by going into the union. Rev. Mr. Brodie has lost one of his churches by not going into the union. So at least the newspapers say.

ACKNOWLEDGEMENTS.

RECEIVED FOR RECORD.

Rev. A. J. McKichan, \$4.40.
JAMES HISLOP, Treas.

FOREIGN MISSION.

Received from Salt Springs, \$12.00.
" " Barney's River, 3.60.
" " Westville col'd as follows
Westville, 7.18.
Unknown contribution, 10.00.
\$17.16.

JAMES HISLOP, Treas.

PRESBYTERY SERVICE.

March 22nd, 1879, Received from W. B. R. John, \$52.25.
June 18th, 1879, Received from W. B. R. Jchu, 47.75.

\$100.00.

JAMES HISLOP, Treas.

FOREIGN MISSION.

St. Paul's, East River, \$7.26.
Cape John additional, .25.

RECORD, 1879.

J. Kennedy, P. E. I., \$3.80.
W. MCM.

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All communications to be addressed to the Convener.

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