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James Barry
VOLUME XXVII.

NUMBER V.

THE
MONTHLY RECORD,

—OF THE—

CHURCH OF SCOTLAND,

—IN

NOVA SCOTIA, NEW BRUNSWICK

—AND—

ADJOINING PROVINCES.

MAY,



1881.

PICTOU, N. S..

PRINTED AT "THE COLONIAL STANDARD" OFFICE,

1881.

PRAYER ANSWERED FOR THE
ATTAINMENT OF LANGUAGE.

Even in these days power to acquire a foreign language with great rapidity is given in answer to prayer, so much so that they who receive it regard it as "the gift of tongues."

Miss Reade, a lady Missionary, who was so largely blest among the Heathen and Mussulman women of Punrooty in Southern India, had long been teaching in the Tamil language; but feeling it important that the Mussulman women, who were daily assembled the Mission House, should be spoken to in Hindustani—the tongue to which they were most accustomed—she asked the Lord for the gift, and her own expression is that "the power came to her as a gift from God." One month she was unable to put more than two or three sentences together, while the next month she was able to preach and pray without waiting for a word. Those who heard her could only say with herself, "It was a gift from above."

When Mrs. Read began to preach openly in Hindustani, one man, who during the famine had been saved from starvation through her instrumentality, lost all control over himself, called to her to stop speaking, and asked her "where she had got all these words?"

"One result of the knowledge of this language was the discovery of a custom kept carefully secret by Mussulmans; but that it was observed was confirmed by Khader Bee. Although the Koran ignores the fact that "without the shedding of blood there is no remission of sin," yet the truth seems to be too deeply impressed on the human mind to be altogether blotted out, so that in time of great trouble and sorrow, when dreading the death of a favourite child, it is their custom *secretly* to sacrifice a lamb, and cry, "Allah, take the life of this lamb for the life of my child."

The flesh of the lamb is then carefully removed and given to religious beggars, and the skeleton buried *without breaking a bone*.

The discovery of this ceremony has of course been an immense help in speaking to Mussulmans, they could not deny its observance, but said it was only practised by ignorant people.

A JEWISH RABBI 105 YEARS OLD.—A letter from the Baths of Ems states;—

"An old man with long grey hair, and a form somewhat bent with age, but otherwise robust-looking, may have been seen for some days, walking up and down the promenade. He is a Jewish Rabbi who has attained the respectable age of 105 years! His Majesty the Emperor, has heard tell of this visitor to the Waters, and how fresh and healthy he was both in body and mind. To-day he had him brought to speak to him, on the Platz. It was an interesting scene to see the Emperor of eighty-two interview the Rabbi of 105. The Emperor, who said jokingly he had found his master was greeted enthusiastically by the crowd.

CARES AND PRAYERS.—Learn to entwine with your prayers the small cares, the trifling sorrows, the little wants of daily life. Whatever affects you—be it a changed tone, an altered look, an unkind word, a wrong, a wound, a demand you cannot meet, a sorrow you cannot disclose—turn it into prayer, and send it up to God. Disclosures you may not make to man you can make to the Lord, Men may be too little for your great matter; God is not too great for your small ones.

THE MONTHLY RECORD,

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VOLUME XXVII.

MAY, 1881.

NUMBER V.

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

The Work of Missions Essential to the life of the Church.

SERMON

BY REV. C. W. HODGE, D. D.

EPH. III, 6. That the Gentiles should be fellow heirs, and of the same body, and partakers of his body in Christ by the gospel.

It may seem an unnecessary task to endeavour to shew that the work of missions is essential to the life of the church, that it is involved in the idea of its being, and in the history of its origin and that of the New Testament in its doctrine and its history sends forth the salvation of the world as the object of the gospel, and lays the responsibility for the accomplishment of that object upon the missionary agency of the Church. It is so true that it seems like a truism, and yet, like many things of primary importance, there is danger that it be left to take care of itself in the search after less obvious and practical interests.

The commission was given by our Saviour to his disciples to go into all the world, and preach the gospel to every creature. Terms could not be

found wider or more inclusive. And the time they were to tarry was set at Pentecost, when they should be endued with power from on high. And yet we find, so far as we have an account of their work in the Book of Acts, which though not complete in detail, must be accurate in principle that they were content to remain in Jerusalem for fourteen years preaching to none but Jews only, and that the gospel was carried to the Gentiles, not by the apostles in the first instance, but by the church, and that the church herself had first to be scattered by persecutions among the nations before the spirit of the gospel burning in the hearts of believers, impelled them to preach wherever they went, and where there was preaching there were conversions, and where there was believers there was the church. Not till the gentile church at Antioch was founded, did Jerusalem send Barnabas to oversee it, and not until fourteen years after the ascension did the church at Antioch enter upon the first systematic and ecclesiastical effort to spread the gospel in the world, in equipping and sending forth Barnabas and Paul. And even yet, the original apostles took no direct part in thus carrying out the commission of the Saviour, but remained in Jerusalem, or were content, no doubt for wise reasons, to go to the Jews

while Paul preached to the Gentiles. No new revelation of truth was involved in this extension, no new commission, no principle inculcated that had not been taught them by the Master, and yet we see how slowly and partially they reached a personal understanding of what was involved in the truth they taught, and a practical recognition of its consequences. And so it has been ever since. The church cannot live except by growing, it cannot exist except by extending itself. And yet, throughout its history, it has been occupied with controversies, with the development and settlement or reformation of its doctrines, with the discussion of its relations to the state, or with the struggle for existence under persecution, and its work of missions has been lost sight of, or regulated to a secondary place in its estimation, instead of being regarded as the reason for its being, and the legitimate sphere for its activity. And even in those days of missionary agencies, we are apt to regard the work as accessory rather than fundamental, to draw distinctions between its various departments more than to insist upon its essential duty, and therefore to underrate the effect of this work upon the spirituality of the church, and upon our own personal spiritual life. It will be profitable to see how much evidence exists that missions are not modern, and to study the relations in which they are set in the New Testament.

1. I can only briefly allude at the outset to the truth, which I may not pass over, that the whole scheme of salvation has its origin in the love of God, and that the limits and conditions of that love are in God himself. It is not because one race, or one man is more worthy than another that God bestows his love, but his love bestowed becomes the cause of their becoming worthy of it. God so loved the world in its sin and misery, as to purpose to save it at a vast sacrifice. And that

originating principle, therefore, determines the application of salvation, and sets measure of our responsibility wide as the sweep of the love of God.

And moreover, as love is the originating principle of salvation, so it becomes the organizing and life principle of those who are saved. Men are saved by the love of God, overcoming the enemy and opposition of the heart to God, bringing the soul into harmony with the truth, furnishing the principle and motive of new obedience to the will of God. Love, therefore, is to such a degree the life principle of the redeemed that it must determine all their relations to God and to their fellow men. Saved by love, they are by virtue of salvation, lovers of God and lovers of men. Free giving implies not only free acceptance, but free giving in return to others. The same principle which originated salvation, and applied it in any individual case, works outward with resistless impulse burning and shining for the salvation of the world, manifesting its heavenly origin by working as God works, vindicating itself to the believer and to the world as genuine and divine by its divine activity. And as a principle which has no power to accomplish the work is the origin of the whole scheme, so every declaration of the purpose of God to its present realization of spiritual gifts by both Jews and Gentiles, that is, all men everywhere and without distinction. The Apostle sets forth its design, its characteristics, and its blessings, all in order to the glory of God. It is first in the purpose of God, it is realized in redemption by the blood of Christ, and then, the mystery before hidden is revealed; "according to the good pleasure which he has purposed in himself, that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in

heaven and which are on earth, even in him." And this salvation is thus said to have been appropriated when revealed, both by Jews and Gentiles, and then, "sealed by the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

2. I might dwell on the evidences of this universal adaptation in the first form of the promise of this salvation, as it came into history. It was for man. A promised man from heaven should win salvation for men. And even when in the development of the purpose, the election of God was narrowed to a nation, the promise was not narrowed; for the blessing of Abraham was to include all nations. And, as the apostle argues, the law which was given afterwards could neither annul the promise nor add to its conditions. And in like manner, we might recall the prophecies of Messiah's Kingdom, which are of universal scope, including all without distinction, and into the complete establishment of the reign of righteousness. With all this pride and hatred of Gentiles, and mistakes as to the spiritual meaning of their own prophecies, the Jews never dreamed that these were to be confined to themselves. The law should be perpetual, but the nations were to be admitted to its privileges; so that our Saviour testified to the Pharisees, that "they compassed sea and land to make one proselyte." The whole Old Testament is full of this idea of universal salvation.

But turning to the New Testament.

3. We might dwell at length on the Person and Work of Christ, in order to appreciate how impossible it is to associate any idea of restriction with these. In him the love of God has its highest manifestation, He considered not his own glory, but sacrificed himself for men. He passed over angels, that were fallen in order to devote himself to a most foreign mission, to another world, and to a lower and lost race. How much is implied in that phrase, characteristic of the Gospel of John, *God sent him* into the world! It implies the eternal pre-existence and therefore the divine dignity of the Lord. It shows the infinite love of God in the sacrifice of such a Saviour. It implies the preparation and equipment of the Son in the character of the Revealer of the Father, his representative and agent in the execution of his purpose. Sent him away, from God, from glory, from heaven, to the life on earth, to the cross and sepulchre; and thereby constituted him the type of all who are to engage in any part of the work of promoting the purpose of his sending.

"The word became flesh." In the Incarnation the universality of this salvation is conspicuous. He became man for all men. Not for the Jews, nor favoured races of men, the philosophical, the refined, the heroic, the cultured. Such distinctions vanish beneath the infinite condescension of his coming. The lowest are no more removed from him than the highest, the best no better worth in his sight than the lost and lowest. Light of the world! Un-

iversal sympathy for every character and condition. No characteristic of our Lord is more remarkable than his many-sidedness. And it is so because it thoroughly corresponds with the ideal of humanity. Nothing can be more misconceived than the representation of him as a Jew, the product of his race, the embodiment of the spirit of his age and his religion. On the human side alone, he is ideal man. No capacity, no weakness, no aspiration of men, but has its profoundest counterpart in him, and therefore its sympathy and inspiration. He is of all men the most human, most manly, and therefore most helpful. "The Word became Flesh."

And this truth appears more conspicuously in the *death* of Christ. As this was the real and spiritual sacrifice, offered once for all, it was necessarily for all at once. No longer under the conditions of the ritual, with High Priest, and altars and temples, all of which were the instruments of restriction to a chosen race, it was the subject of which these were the shadow. And therefore when the real sacrifice was paid, these must be for ever done away. When Christ died types and predictions were emptied of all value. And as real, it was also adequate in its value for the sins of all men, and precisely adapted to the condition of all men as sinners. And on the other hand, and as a consequence also of its reality, the conditions of its efficacy can only be faith. As Paul argued and Luther preached, faith only must be necessary to its effect. Every one who accepts it must be saved by it. And faith is a personal

condition, possible for all men everywhere by the aid of God's Spirit. The very nature of the atonement involves its universality. The death of Christ would not be proclaimed, without in the very statement including its application to the world. John the Baptist would not point to the Lamb of God, as the real fulfilment of the typical sacrifice, without adding in the same sentence, which taketh away the sin of the world. Jesus could not say to Nicodemus that he was to be lifted up, without adding as its necessary complement, that he would draw all men unto him. So Paul declares that the Cross is the point of union between Jew and Gentile, and between man and God. "It pleased the Father that in him should all fulness dwell; and having made peace through the blood of his Cross, by him to reconcile all things unto himself; by him, I say, whether they be things on earth or things in heaven. And you that were sometimes alienated, and enemies in your mind by wicked works, yet now hath he reconciled." He could not die, in the nature of things, for a class, or for a nation. Such provision must be for the race.

And as he passed to his throne it certainly must be to have dominion over the whole earth, and not earth only but heaven. Now if in the incarnation and death of Christ the idea is necessarily included of abundant application, of wealth in provision, of a glorious conquest of humanity, is it possible that any believer should by faith so come into union with that death, as to receive its pardoning benefit,

and into union with that risen and reigning Saviour, so as to partake of his life, and imagine that in the appropriation of himself he has done all that is required of him? That all this has been done for him for his own sake only? Or that he can have any work to do, or any worth in the kingdom of Christ, but to spread the knowledge of salvation, and bring others to its joys to the praise of the grace of God?

[Concluded in our next.]

THE PILGRIM'S PROGRESS.

Dr. Cuyler continued Sabbath evening, 14th inst., his singularly interesting and instructive course of lectures on the Pilgrimage to Heaven, as illustrated by Bunyan. The text was 1, Peter, 8-9 especially the words, "whom resist." He said his first lecture brought the Pilgrim to the Cross; his second to the Church figured by the House Beautiful, entrance to which should always speedily follow conversion; but whereas the Wicket Gate stood across the Way, and must be passed through in order to enter upon the Way at all, the House Beautiful stood on one side, indicating that though a great source of refreshment, comfort and strength it was not absolutely essential to salvation. Into this House Christian was led by Discretion, a damsel who kept the door her name indicating discretion in the matter of joining the Church, and after being received with joy and partaking of a banquet, the Pilgrim was conducted to a spacious sleeping chamber, whose

windows were towards the sun-rise, and where the repose of the wearied one was very sweet. In the morning when he had to go forward he was led unto the armoury and "harnessed" with the whole armor of God—the breast-plate of righteousness, the shield of faith, the helmet of salvation, the girdle of truth and the shoes of obedience. He was supplied with food for the way and bid God-speed by the damsels Prudence, Piety and Charity who kept the house. Not long after Christian set out he found the way led down a steep hill into the Valley of Humiliation, and he found it harder to go down than it had been to climb the Hill Difficulty,—an experience which, the preacher said, he had often known repeated. This Valley was often supposed to mean reverses of fortune or loss of health or friends or falling away from the faith, but he thought it just meant that wholesome recreation from the exultation which was experienced in the first joy of salvation. Our own nothingness must be realized, and Gethsamine is never far from Tabor. Moreover, this valley was a place of peace, safety and beauty it was the fattest meadow-land in the Pilgrim's whole journey and many a poor man had a good estate there. There, also, he heard singing by a youth who had much of the herb heart's ease in his bosom; and this was the song:

He that is down need fear no fall,
He that is low no pride;
He that is humble ever shall
Have God to be his guide.

On the Pilgrim's road over the plain he saw the foul fiend coming across the fields to stop him, and

so terrific was his aspect that Christian debated in himself whether he would not retreat; but he remembered that while he had complete armor on in front he had none on his back and concluded that it was safest to go forward and resist the Devil. Here Dr. Cuyler averred his belief in a personal Devil as clearly set forth in scripture and proved by experience. The Devil was not present everywhere, like the Almighty, but he had legions of evil spirits at his command, and through them were ever ready to avail of any opening to the human heart. Those who sought him found him readily, and he often took by surprise those who sought him not. Our temptations are of three kinds: Those which spring up within, those which were persecuted without, and those which came from the direct suggestions of the Evil One in some mysterious manner to our minds. Appollyon did not beg to launch his fiery darts at once at Christian. The Devil never does that. It was only in the third state of the conflict that he belches forth smoke and flame and uses his weapons. He began with Christian to persuade him to go back to the City of Destruction by promises of pleasure and good wages; but Christian said he could not live on them, for the wages of sin is death. Then Appollyon tried to frighten him, telling him that he had committed so many sins that he could never be received into the Celestial City, and therefore might as well go back from his painful pilgrimage. He then recapitulated a catalogue of Chris-

tian's sins. "I know them all, and more," replied the Pilgrim, meekly, "and my Lord knows them all and has forgiven them; therefore I will persevere." Then Appollyon threw his sharpest dart at him, but Christian warded it off with the shield of faith. This was followed by a shower of fiery darts thick as hail which did him little damage on account of his armor. Then Satan had recourse to his heaviest weapons, and Christian had to use the Sword of the Spirit in his defence, which he did most manfully. The fiend however, got him down and was fetching a terrible blow to make an end of him, when Christian bethought himself of the weapon of "All-prayer;" a weapon which lays hold on Omnipotence; and with that he pierced Apollyon, who spread his wings and flew away, so that the Pilgrim saw him no more. This was a picture of Bunyan's own spiritual conflicts in the earlier part of his Christian career, and he adds it was the most dreadful battle he ever saw in his life. Then Christian went forward again, having realized the promise: Resist the Devil and he will flee from you.

COMING TO CHRIST.

BY THE REV. C. H. SPURGEON.

There are instances on record in biographies—there are many known to us, and perhaps our own cases are among them—in which coming to Christ was a matter of struggle, of effort, of disappointment, of long waiting, and at last of a kind of desperation by which we were forced to come. You must have read Mr. John Bunyan's description of

how the Pilgrims came to the wicket gate. They were pointed, you remember, by Evangelist to a light and to a gate, and they went that way according to his bidding. I have told you sometimes the story of a young man in Edinburgh, who was very anxious to speak to others about their souls, so he addressed himself one morning to an old Musselburgh fish wife, and he began by saying to her 'here you are with your burden.' 'Ay,' said she. He asked her, 'Did you ever feel a spiritual burden?' 'Yes,' she said, resting a bit, 'I felt the spiritual burden years ago, before you were born, and I got rid of it, too. but I did not go the same way to work that Bunyan's pilgrims did.' Our young friend was greatly surprised to hear her say that, and thought she must be under a grievous error, and therefore, begged her to explain. 'No,' said she; 'when I was under concern of soul I heard a true Gospel minister, who bade me look to the Cross of Christ, and there I lost my load of sin. I did not hear one of those milk and water preachers like Bunyan's evangelists.' 'How,' said our young friend, 'do you make that out?' 'Why, that evangelist, when he met the man with the burden on his back, said to him, 'Do you see that wicket gate?' 'No,' said he, 'I don't.' 'Do you see that light?' 'I think I do.' 'Why man,' said she, 'he should not have spoken about wicket gates or lights, but he should have said, 'Do you see Jesus hanging on the Cross? Look to him, and your burden will fall off your shoulder.' He sent that man round the wrong way when he sent him to the wicket gate, and much good he got by it for he was likely to have been choked in the slough of despond before long. I tell you I looked at once to the cross and away went my burden.' 'What,' said this young man, 'did you never see the slough of despond?' 'Ah,' said she, 'many a time,' more than I care to tell. But at the first, I heard the preacher say, 'Look to Christ,' and I looked to Him. I have been through the slough of despond since that let me tell you, sir, it is much easier to go through that slough with your burden off than it is with your burden on.' And so it is. Blessed are they whose eyes are only and altogether on the Crucified. The older I grow the more sure I am of this, that we must have done with self in all forms, and see Jesus only if we would be at peace. Was John Bunyan wrong? Certainly not; he was describing things as they generally are. Was the old woman wrong? No, she was perfectly right: she was describing things as they ought to be, and I wish they always were. Still, experience is not always as it ought to be, and much of the experience of Christians is not Christian experience, It is a fact which I lament, but, nevertheless must admit, that a large number of persons ere they come to the cross and lose their burden, go round about no end of a way, trying this plan and that plan, with but very slender success after all, instead of coming straight-way to Christ just as they are, looking to him and finding light and life at once.—*Metropolitan Tabernacle Pulpit.*

The Monthly Record.

MAY, 1881.

**A TEN YEARS' CANADIAN
MINISTRY.**

Some one has most considerably sent us per post, the "Pastoral Address, of the Rev. Gavin Lang, on the occasion of the close of a ten years' ministry in St. Andrew's church, (Church of Scotland), Montreal 1881." Merely to say, that the document was an interesting one, would not adequately describe the telling contents of this brochure. The immediate cause of the address was in consequence "of most gratifying surprises," in the shape of several flattering pastoral addresses presented by the members of an attached and affectionate flock, at the close of his ten years' ministry. We are satisfied that much spiritual good results from the first recognition of ministerial faithfulness on the part of the beneficiaries of sanctified ministerial influence. It serves not merely to stimulate the minister to more earnest deeds of good-doing, but it also prepares the hearts of the donors for the reception of truth from the lips and heart of the spiritual labourer. The earlier every day life and events of the minister of St. Andrew's, Montreal, seem to have been a fitting preparation for the efficient discharge of the affairs of a large parish like that of St. Andrew's, Montreal. Almost at the threshold of this public ministry, he was appointed assistant to that distinguished parish minister, and vol-

uminous religious author, the Rev. J. R. Macduff, D. D., of Sandford parish, Glasgow. He was successively minister of Fyrie, Aberdeenshire, and of Glassford, Lanarkshire in which later parish, his esteemed father had been minister for over 40 years. The close of ten eventful and laborious years of ministerial labour finds him now the successful and popular pastor of St. Andrew's, Montreal.

Strange to say, during those years of Canadian toil, of 40 ministerial brethren who were co-labourers with him in Montreal, only *three* remain. What a comment of the migratory nature of all things, colonial, and of ministers in particular. How sad the ten years' retrospect!

We notice the dispensation of private communion services. Who shall tell the benefit derived from such a seasonable administration? Mr. Lang, surely deserves well of his clerical brethren, seeing that he has broken through the trammels of a very absurd order in the Directory. The visitation of St. Andrew's Church Congregation has not been general, but pastoral. Mr. Lang does not say, but we may be allowed to say it for him, that a minister who is always in the street, and on the trot, cannot be in his study. There are two ways of benefitting a Congregation, one by striving to please everybody, and consequent non-success, the other, making faithful preparation for the pulpit on the Lord's day. The latter is decidedly the more excellent way.

The revenue of this church for the past ten years has been the enormous sum of \$110,892.42. Numerous charities have been

largely assisted, both ecclesiastical and general.

Dorcas societies, ladies Aid Associations are the order in this congregation, and indefatigable workers the members have proved themselves to be. The results are worthy of extended notice, and would, if given, greatly benefit and stimulate clergymen and their flocks, in this corner of the Lord's Vineyard.. Mention must be made of the Young Men's Association. While attending to mutual improvements, they have not neglected to provide Lectures, conversaciones, and concerts for their fellow church members. Sir Hugh Allan, of Ravenscraig, has taken a large interest in their associations. and his words of encouragement have reached even Pictou.

The address is full of admirable practical suggestions, and christian services.

Sabbath School interests, Church psalmody, attendance at public worship, devotion to the Master's cause, are earnest breathings for the future, and all touched upon as with a needle, by the pastor. He concludes a model address by a grateful recognition of God's mercies, and while he does not forget the trials, he thankfully, like one of old, calls upon his soul to bless the Lord." Like a faithful soldier of the cross, he has been so stirring that when the end of the beginning cometh: then may be inscribed on his tomb, "Here lies he who tried to do his duty."

The Rev. S. McGregor and family have gone to Scotland.

ST. JOHN PRESBYTERY.—A meeting of the St. John Presbytery was held yesterday in St. John Presbyterian Church. Rev. Kenneth McKay, the moderator opened the meeting with prayer.

The resignation of the Rev. P. Melville which was sent in at the last meeting of the Presbytery, was taken up and accepted. A committee was appointed to draft resolutions. They reported in favor of the following which was passed unanimously:—

In accepting this resignation the Presbytery unanimously record their high appreciation of the valuable and devoted services rendered by Mr. Melville to the cause of the Church of Christ during the five years and a half of his labours within their bounds; their sense of the success achieved by him under very great difficulty—and their regret at the loss they experience at his departure alike as regards the interests of the field whereon he has toiled, and their own counsels as a church-court. They rejoice at the same time that Mr. Melville is being translated to a sphere of labor of not less importance than that which he has heretofore occupied; and they heartily wish him in connexion with this transfer the blessing of the Great Head of the church.—*Daily Telegraph*.

We understand that the Rev'd gentleman above alluded to, has received a call to W. B. E. River.

The Colonial Committee has given this synod the grant annually bestowed in aid of our supplemented charges. As the funds of the colonial scheme are less than usual the grant is only one half the amount received last year. It is understood that the grant in aid will not be continued hereafter, as the committee has withdrawn its support from the older colonies and provinces.

At the quarterly meeting of the Egerton Presbytery, 4th May, the following appointments were made to the West Branch, E. R.

15th May,	Rev. Mr. McMillan,
29th " "	" Murray.
5th June	" Stewart.
19th June	" McKichan
3rd July	" Brodie.
17th July	" McMillan:
31st " "	" Stewart.

Appointments after the arrival of Mr. Melville, will be held as cancelled.

At the annual meeting of St. Paul's Congregation, East River held on the 25th inst., among other important items of business, it was resolved to hold a Strawberry Festival in June or July to help liquidate the debt on the congregation. Resolved also, to allow their pastor Rev. W. McMillan eight weeks vacation.—COM.

The Presbytery of Pictou and also the Home Mission Board meet in Pictou on the last Wednesday of May.

Our people of Barney's River propose holding a Bazar early in July. Particulars will appear in the June number of the RECORD.

QUANTI CONSTITIT ?—HOW MUCH COST IT ?

This was an example under one of the rules of our Latin grammar. May we be allowed to apply it to the matter of our religion? The calculation seems to have occurred to King David: declining to accept

as a free gift the abundant provisions offered him by Araunah for his sacrifice to the Lord, David said "he would not offer to the Lord his God that which cost him nothing." An offering to the Lord he would make. It was to be a thankful offering for a very great mercy of the Lord—the deliverance of himself and his people from the deadly pestilence.

The King would not take advantage of another's liberality to provide himself with a thank-offering. His offering must be at some cost to himself. This principle remains under the Gospel of Christ—**THAT OUR RELIGION MUST COST US SOMETHING.**

The Hebrew Church was, like our own, an endowed Church as regards its sacred ministry. In the Church established and endowed the people are not put to charge for the maintenance of religious ordinances for themselves; yet it must be borne in mind that under the former dispensation, besides the tithes, there were the legally prescribed sacrifice, and contribution at regular seasons or for occasional purposes, and that all those were free-will offerings. This also holds in the Church of Christ. Even when the congregation has to undertake the support of church and minister, and other expenses of divine ordinances, this does not fulfil all their duty in the service of God. While providing means of grace for themselves, they must devise liberal things for others.

Members of that Church which had been endowed by the piety of those who thought their religion would cost *them* something, are us-

der a strong obligation to contribute for the Gospel's sake. Religious privilege cheaply enjoyed can scarcely be said to be enjoyed at all: that which cost us little is considered little worth. The rule of our Lord to His disciples is, "Freely ye have received, freely give." If the free-giving be withheld, the free-receiving is absolutely of little profit. There is also that blessed saying of Christ, "It is more blessed to give than to receive." Certain it is, that there cannot be a selfish enjoyment of Gospel blessings. The grace of God in the heart is a self-devoting power, prompting to love and good works.

COMFORT IN SORROW.

The day of death is a day of sorrow, parting, and desolation; and the world is full of such sorrow, and has been ever since sin entered and death commenced its reign. There are mourners going about the streets; and there are children who sigh in the sadness of their orphanage: there are mothers weeping for their children and refusing to be comforted because they are not; yet in all this world-wide sorrow, there are consolations, for in the bitter cup God hath mingled love, and mercy and blessing.

When we are called to part with those we love, we must not think merely of the loneliness of our own desolate hearts, but we must consider their condition, and find comfort in Christian hope. When our friends are taken from us they are taken from the many burdens that they bore; from the world of bitterness, and anxiety, and distress. Sometimes the night that brings to us a grief that breaks our heart, brings to them the most calm, sweet repose they have known for many years. At last they have rest

from their labors, no more tortured by disease, no more racked by pain, no more panting for the vital breath, no more burdened with anxieties, and oppressed with woes,—all is now peace, and there is only rest and joy in store for them.

Sometimes our little ones are taken from us, and we mourn. But we must not forget that they are taken from a world of sorrow, from the many evils to come, from pains, bereavements, and disappointments, from temptation, and sin, and shame. How many there are, who, having lived long years on earth, have in the days of their anguish and their sin, looked back and wished that in early life they had been laid to rest in a silent grave! Then Job, the man of God, said: Why died I not from the womb? and lamented that he had lived to suffer the ills that encompassed him, and that, he had not rather been carried in infancy to the quiet grave, where the wicked cease from troubling, and the weary are at rest. But God had blessings in store for Job, so rich and full as to make him forget the sorrows that were past. He also has blessings for us, and the life he gives us in our opportunity to receive them.

Not only are our little ones, when cut down by death, saved from much affliction, and from many griefs which we would willingly escape, but our hope concerning them is good. 'Of such is the kingdom of heaven.' They are, as they were when Jesus was on earth, the objects of his special care and tender love. And as by Adam all die so by Christ shall all be made alive. The children long held in death's captivity 'shall come again from the land of the enemy,' they 'shall come again to their own border,' and enter with joy the kingdom of our God. The patient toil of the wearied mother is not in vain. Her anxiety and travail her days of weariness and her nights of watching, her agonies, and tears, and prayers are not in vain.

The end of her arduous labour is not a heap of dust in a dark sepulchre,—her work shall be rewarded and the children 'shall come again from the land of the enemy,' death, which shall be destroyed when our Lord Jesus Christ shall come in glory from the skies.

'All that are in the graves shall hear his voice and come forth,' 'the dead small and great,' shall 'stand before God, and, as of old, the children cried, hosannah in the temple in the presence of their King,—as out of the mouth of babes and sucklings God perfected praise:—as he has kept his choicest revelations from the wise and prudent, and revealed them unto babes: so in that day we may look to see our little ones receive their portion of joy and blessing in that better world, among the redeemed and glorified of God.

Beloved of the lord, be of good comfort in your sorrow, rejoice even in loneliness and fears, and look forward from this land of temptations, and clouds, and afflictions, to that better country where the 'inhabitants shall not say I am sick, and the people that dwell therein shall be forgiven their iniquity, and where God, the children's friend, the mourner's comforter, shall call his disciples who have become 'as little children,' to enter in and enjoy the kingdom which he has prepared for them from the foundation of the world.

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STRAWBERRY FESTIVAL.

At their annual Meeting, held the 25th April, St. Paul's Congregation, East River, Resolved to hold a grand Strawberry festival, to help pay the debt on the congregation, and appointed a committee to carry out the same. The Committee met and resolved to hold said festival on

THURSDAY, 30th JUNE, 1881.

Dinner, Tea, Strawberries and cream, ice-cream, and every variety of innocent amusements will be provided for the public, whose patronage is respectfully solicited.

Full particulars in due time.

By order of the Com.

THOS. McMILLAN,
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