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VOLUME XXVII.

NUMBER IV.

THE
MONTHLY RECORD,

--OF THE--

CHURCH OF SCOTLAND,

-IN

NOVA SCOTIA, NEW BRUNSWICK

-AND-

ADJOINING PROVINCES.

APRIL,



1881.

PICTOU, N. S..

PRINTED AT "THE COLONIAL STANDARD" OFFICE,

1881.

For the Young.

They were giving away Missionary boxes at a Juvenile Missionary meeting to the boys and girls who thought they could collect a little money for sending the Gospel to the heathen. Amongst those who asked for a box was a poor child, so poor that the chairman hesitated at first to give her a box, on consideration, however, he let her have one.

About a fortnight afterwards, this little girl called upon him in great trouble. He said to her, "Why, Sarah, what are you crying for? Can not you get any money to put into your box?"

"No sir, its not that," sobbed Sarah, "it is so full I dont know how I shall get any more in, the last penny was so hard to get in, I had to take a hammer and hammer it!"

The gentleman said, "Well Sarah, I think we can easily get over that difficulty—here is another box for you."

But this was not all, when Sarah first applied for a box, she did so just because her feelings of compassion had been awakened for the poor heathen children, but while she was busily engaged in collecting, the thought came into her mind, "What am I collecting this money for? That the poor heathen children may be taught about Jesus, but what do I know about him myself?"

Sarah then began to pray, and begged God the Holy Spirit to tell her about Jesus, and that was a commencement of a new life to the dear child.

FIVE KINDS OF PENNIES.

A boy who had a pocket full of coppers, dropped one into the Missionary-box, laughing as he did so. He had no thought in his heart about Jesus or the heathen. Was his penny not as light as tin?

Another boy put in a penny, and look-

ed around to see if any body were praising him. His was a brass penny, not the gift of a lowly heart, but of a proud spirit.

A third boy gave a penny, saying to himself, "I suppose I must, because all others do." This was an iron penny. It was the gift of a bold, selfish heart.

As a fourth boy dropped his penny into the box, he shed a tear, and his heart said, "Poor heathens! I'm sorry they are so poor, so ignorant, and so miserable."

That was a silver penny, the gift of a heart full of pity.

But there was one a scholar who gave his, saying, "For Thy sake, Lord Jesus Oh! that the heathen may hear of Thee, the Saviour of mankind!"

That was a golden penny, because it was the gift of faith and love.—From *Children's Record*."

A few weeks ago a little boy, about six years old, (how his dear, honest little face comes up before us as we write) said to his mother,—

"Mother, we must do our very best to get as much money as we can to send out to the Missionaries, for, you know Jesus won't come till the heathen have heard about Him."

Oh, true and blessed motive for self-denying, persevering effort in this great work of the Lord! Truly, this gospel of the heathen must first be preached among all nations, and then shall the Lord come.

The Indians of the north of Borneo consider human sacrifice the most pleasing to the Divinity, and lose no opportunity of presenting it.

The Dyak tribes of Borneo in general, have a barbarous custom of taking human skulls, which they store and prize as objects of pride and triumph.

THE MONTHLY RECORD,

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IN

NOVA SCOTIA, NEW BRUNSWICK AND ADJOINING PROVINCES.

VOLUME XXVII.

APRIL, 1881.

NUMBER IV.

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

Faith Working by Love.

A SERMON BY REV. C. H. SPURGEON.

"Faith which worketh by love"—Galatians 5: 6.

All ways of justification by human works and outward forms are set aside by the apostle. In one sentence he closes up every road which is cast up by man, and opens up the way of salvation by grace through faith in Christ Jesus. Real faith will save us, but forgeries of it will increase our peril. Assurance is of God, but presumption is of the devil.

THE TEST OF TRUE FAITH

is that it works—*"Faith which worketh,"* saith the text. To that end it must first of all live, for it is clear that a dead faith cannot work. There must be heart in our faith, and the Spirit of God breathing in it or it will not be the living faith of a living child of God.

Being alive, true faith must not sleep, but must arouse itself as a child of the day, for a slumbering faith is matter for heart-searching, since sleep is cousin to death. A

wakeful faith becomes active and in its activity lies much of its proof. "By their fruits ye shall know them," is one of Christ's own rules for testing men and things and we are to know faith by that which comes of it, by what it does for us, and in us, and through us. Faith is not worth having if it is fruitless; it has a name, to live and is dead. If it works not at all it lives not at all, and cannot justify its possessor.

A further distinction is also set forth, that true faith "*worketh by love.*" There are some who do many works as the result of a kind of faith who nevertheless are justified, as for instance, Herod, who believed in John and did many things and yet murdered his minister. His faith did work, but it worked by dread and not love; he feared the stern language of the second Elijah, and the judgments which would come upon him if he rejected the Baptist's warnings, and *his faith worked by fear.*

The great test of the working of saving faith is this, it "*worketh by love.*" If you are led by your faith in Jesus Christ to love Him, and so

to serve Him, then you have the faith of God's elect, you are undoubtedly a saved man, and you may go your way and rejoice in the liberty wherewith Christ hath made you free. It shall be joy to you to serve the Lord, since love is the mainspring of your service.

That is the point we are going to speak upon this morning—the connection which exists between faith and love: "Faith which worketh by love."

1. Our first observation will be this:

FAITH ALWAYS PRODUCES LOVE.

"Faith which worketh by love." When faith has anything to do she walks to the field with love at her side. The two graces are inseparable. Like Mary and Martha, they are sisters, and abide in one house. Faith, like Mary, sits at Jesus feet, and hears his words, and then love diligently goes about the house and rejoices to honor the divine Lord. Faith is light, while love is heat, and in every beam of grace from the Sun of righteousness you will find a measure of each.

I. This happens by a necessity of faith's own nature. The moment a man believes in Jesus Christ he loves Him as a matter of course. It is possible to trust in another person and not love him, but from the peculiar circumstances of the case, our Lord having loved us and given Himself for us out of the infinite charity of His heart, we are compelled to love Him the moment we repose upon Him. To trust the bleeding Lamb and not love Him is a thing not to be imagined. Faith is a gold ring which, in every case, the heavenly jeweler sets with

the beryl of love. Water faith with a drop of God's own dew and it blossoms into love.

The first steps of the prodigal when he comes to himself are all towards his father's house and heart. When he gets home he may take many steps hither and thither about his father's estate, but at first, at any rate, his face is distinctly toward his Father. Did he not say, "I will arise and go unto my father?" The first steps of the soul, when it begins to believe in God are desires after him in which there is a measure of love.

The affections are aroused and drawn toward God as soon as there is the slightest degree of faith in the soul. Every believer here knows that. Look back to the day when first you saw the Lord, if you can remember it—the hour you looked to Him and were lightened; did you not love Him immediately? Love Him? Ah! We sometime fear we loved Him better then than now, though I hope that is not the case. If any one had asked me, in the first flush of my joy when first I beheld my bleeding Lamb, do you love Him? I should not have hesitated, but replied, "I love Him as my very soul, for He hath redeemed me from going down into the pit." Faith creates love as summer breeds flowers. Our first love came with our first faith by a necessity of nature which can never change.

2. Love grows out of faith yet further by the discoveries of beauty in Christ which faith is sure to make. Faith is the soul's eye, and its telescope, by which it sees that which is so far off as to be otherwise invisible. Out of this gracious discern-

ment comes admiring love. Faith delights to unveil the superlative beauties of the well-beloved before the gaze of love, and then faith and love unite in crying out. "Yea, he is altogether lovely." Those who believe can say, "We see Jesus," and those whose hearts are won by him can add, "We love Him because He first loved us." Oh that we knew our Lord better! O that we believed in Him more! Then should we be kind to Him as the heart of Jonathan was knit to David.

3. Faith creates love next by its appropriation of that which it discerns, for while faith is

THE SOUL'S EYE.

It is also almost the mind's hand by which it grasps the blessing. Love is sure to arise out of a sense of possession. Doth not a mother love her child very much because it is her own? When we have an interest in a person, so as to call him "my brother," "my husband," "my son," then a sense of property increases our sense of affection. Why even in dead things, such as gold and silver and goods and lands, when they are a man's own they are apt to be loved, for the affections cling to that which is possessed—"Where your treasure is there will your heart be also."

The tendency is clearly seen in reference to higher possessions and especially with regard to Christ. If Christ is yours, and faith can say, "Jesus is mine," love alters the sentence and cries, "This is my beloved, and this is my friend." When the faith of Thomas saw Jesus as Lord and God, his love gave a musical ring to his exclamation by joining a personal possession, and calling

him "my Lord and my God." Love rejoices in Jesus as her own possession, triumphs in Him, and right sweetly sings of love to Him because He is her own husband and Lord. Thus, you see, faith creates love from a necessity of its nature, from the discoveries which it makes, and from its appropriation of the good things that is in Christ.

Surely all these points sufficiently show that faith creates love in the soul wherever it really dwells. Do not, I pray, begin to say, "I am afraid I do not love the Lord as I ought," and so on. Take it for granted that you do not love Him to the full of his infinite deserts, and instead of raising questions about the degree of your love, ask himself whether you believe in him? Are you trusting in the Lord Jesus? Are you confiding in Him? Because if the root is there the flower will appear ere long.

If thou believest that Jesus is the Christ thou art born of God, and all who are born of the God of love must themselves love God. Do not think of trying to love God. You cannot force yourself to love anybody; who in his senses would ever dream of such a thing? Such attempt would be utter folly. Love must be free-born, it cannot be bought or forced. We cannot tell what love is, though we feel it. It is a mysterious something, not to be described by the cold maker of definitions; but it is always a product of something else which goes before it. If you believe you will love; if you do not believe, you will never love till you believe. Go to the root of the matter. Do not try to grow the hyacinth of love without the bulb of faith.

Do you trust Jesus with all your heart, and are you confiding your soul's eternal interests with Him? Then I know that you love Him, though you may for a while be occupied with other pursuits. Love slumbers in you, like fire in a flint; or rather it smoulders, like fire in a smouldering turf, but ere long it will burn vehemently, like coals of juniper. Look well to your faith and your love will not fail.

II Let me now enlarge upon a second remark Love is ENTIRELY DEPENDENT UPON FAITH.

"Faith which worketh by love." Love then, does not work of itself, except in the strength of faith. Love is so entirely dependent upon faith that, as I have already said, *it cannot exist without it*. No man loves a Saviour in whom he reposes no confidence. There may be an admiration of the character of Christ, but the emotion which the Scripture treats as "love" only comes into the heart when we trust in Jesus. "We love Him because He first loved us." When we have a belief in His love, and a sense of it, then we begin to love Jesus, but love to Jesus cannot exist without faith in Him.

Certainly *love cannot flourish except as faith flourishes*. If you doubt your Lord you will think hard thoughts of Him and cease to love Him as you should. If you fall into trouble, and you doubt His wisdom or His goodness in sending it, the next thing will be that your heart will be cold toward Him; you will begin to think your Lord to be tyrannical and harsh to you, and you will quarrel with Him. The two graces must diminish or increase together.

But because you want to trust yourself a little, and you begin judging your God and do not repose entirely in Him, therefore it is that you have to ask yourself whether you love him or not.

Love, again, as it cannot flourish without faith, so *it cannot work without it*. Love is a great designer and planner, but how to perform it finds not unless faith shows the way. Love sits down and says, "I would the world were converted to Christ;" but faith goes out and preaches the Gospel. Love cries, "I would to God that the children knew of Jesus and that their hearts were renewed even while they are yet little; but faith opens the Sunday School and teaches the young, and trusts in God that He will bless the word to their salvation. Love must have faith to give it muscle, sinew, and strength therefore take right care of your faith."

Love is as Solomon's lily, dropping sweet-smelling myrrh. How fair to look upon! Stand and admire its charms. Know, O gazer, that yon lovely flower could not be thus arrayed were it not joined by its stalk to living root which is hidden underground. Faith is the needful bulb, out of which cometh love the perfection of beauty. You look over the fair city of Mansoul, and you see a gilded dome glittering in the sun—that dome is love, and it rests, upon foundations of faith which are laid deep upon the rock; else would the dome fall in ruins.

Love to God if it be worthy of the name, must be soundly based on confidence in Jesus; it cannot abide without it, but is carried away by wind and blood, like the house of

the sand. Hence we are disposed to judge with prudence the outbursts of emotion which we see in certain excitable persons. We hear them saying, Oh, yes, I do love Jesus, but we are not so sure of it when we watch their lives.

We are pleased with such emotions, if they arise out of the knowledge of Christ and genuine faith in him, but we have too often seen the semblance of ardent affection without penitence, and without childlike faith, and therefore we rejoice with trembling. We fear lest the building which rises up in a night would vanish, like "the baseless fabric of a vision," and disappear like the soap-bubble of a child, which, though it be adorned with all the colors of the rainbow, dissolves in an instant. See, then, to your faith, since love is entirely dependent upon it. See that you are rooted, and grounded, and settled, lest the high tower of professed love should soon lie in ruins, and indifference alone remain.

III. Thirdly, I advance to another observation which comes more closely home to the text, though our previous thoughts have been needful to bring us up to it.

FAITH DISPLAYS ITS POWER BY LOVE.

"Faith which worketh by love." For a moment you must permit me to compare faith to *an artificer in metals* who is about to prepare some work of fine art such as cunning smiths were wont to produce in the days of wrought iron, when skill and hand-labor were thought much of and articles were produced which were almost worth their weight in silver. Faith, as a smith, strong and vigorous, has loved to be *its arm*.

Faith lists not a finger without love, it is her arm every morning. Faith believes and resolves, and then it proceeds to action, but the power with which it can work lies to love. Faith without love would be a cripple without arms.

More than this: it is not only faith's arm but its tools. "Faith worketh by love." This is faith's hammer, and file and anvil—its every implement. You have seen a screw hammer, which can be made to fit every nut and bolt, however large or small, love is just such a tool, for love will teach a little child, or evangelize a nation. Love can stand and burn at the stake, or it can drop two mills that makes a farthing into the offering-box. Love hopeth all things, endureth all things; nothing comes amiss to it. A wonderfully handy tool is this sacred grace which faith has adopted to work with; it can strike and it can cut, it is good for uniting and good for breaking; it will avail for anything which faith wishes to perform. Only let faith yield love as its instrument, and it can fashion whatsoever divine wisdom telleth it to form.

More than that, love is faith's *furnace*. All the tools in the world will not suffice the smith unless he blow the coals and create a fervent heat. What is there, brethren, that can kindle the heart of enthusiasm like earnest love to God? Faith believeth God, and rejoiceth in God, then comes in love and the heart grows hot as Nebachadnezzar's furnace. The melting fire burns right gloriously and sparks of joy leap upwards therefrom. What is there that cannot be performed if

we have love enough? This is the great fire which burns in human hearts when God the Holy Spirit sheds abroad the love of Jesus there, by its heat all things are fused. This fire will yet consume all sin and melt all hardness, none can quench it, every thing must yield before it. That consecrated artificer called faith bloweth the coals of love and plunged into its glowing flame, tasks hard as iron become easily workable. Thus, Faith worketh by love.

Love is more than this, for when all is melted and ready to flow, love is faith's mould; it pours out all it does into the mould of God's love, fashioning its works according to the divine pattern of love in Jesus Christ. As Jesus loved us, even so would we love one another; and as He loved the Father and for love of the Father, that He might glorify Him fulfilled the law and made himself a sacrifice, even so are we willing to lay down our lives for the brethren and for the Father's honor. Thus love becomes faith's mould, into which it carefully seeks to pour its whole being.

What is more, it is faith's metal, for into the mould of love faith pours love itself. Love thus "answereth all things." Love is the substance of every good work. Melt it down in the fining pot and holiness is love. If there be any virtue, zeal, consecration, or holy daring, its substance, is love. All the grand deeds which the heroes of the cross have performed are composed of the solid metal of love to Jesus Christ. Be it great or be it little, he who hath served God aright hath ever brought into the sanctuary an offering of pure

love comparable to the gold of Ophir

Love also, is faith's burnisher and she, and with it she finisheth all her work right carefully. Have you never lovingly gone over all your work to give it the finishing touches? Have you not wished to perfect all you have attempted? I know well what it means. Many rough castings—how very coarse they are, and when I fix them I look at them and say, "That will not do for I see self there;" that will not do unless unbelief is there; this will not do unless too much of self-will is there," and then I have with tearful love filed down and polished my poor effort and found love to be an excellent burnisher, ready to my hand. When Augustine went over all his works to write his Retractions, it was love removing roughness from her work if we loved more we might have more of retractive work to do.

Thus faith works by love; love is faith's arm, faith's tools, faith's furnace, faith's metal, faith's mould and faith's burnisher. My heart hears if you are working for God in any other way than this *you will make a mess of it*. The law can never help you to such work as God will accept; it is fitted to produce bars for a prison, but not pillars for a temple. You must work for God because you love Him; no other labor except the labor of love can be acceptable with Him.

IV I close upon the fourth remark which is: Love reacts upon faith and perfects it. For while love owes all to faith, faith becomes debtor to love. Love leads the soul into admiration, and so increases faith. Having loved Christ, having become enamoured of Him lo

that hath dove's eyes that can see everything that is in the air spied out daily more and more of Christ's perfections, and thus she aids the eye of faith.

Love sees among the rest of the Lord's perfections, His power, His faithfulness, His immutability; and faith at once concludes, "then I can trust him more than ever." Knowing more of His power, more of His faithfulness, more of his unchangeableness I can depend on Him without wavering. So if faith's eyes first look to Jesus love's eyes see yet more, and discover further excellences.

PALESTINE EXPLORATION.

Mr. James Galasher, F. R. S., chairman of the executive committee of the Palestine exploration Fund, writes to the *Daily News* to say that it had been undertaken to survey Palestine east of the Jordan. "The success with which the survey of Western Palestine had been completed—the general interest which has been aroused on the subject; the valuable results which have been obtained; the satisfaction with which our great map of Palestine has been received by all classes and in all countries, makes us confident that we shall receive ample support in the extension of our work. The present condition of our knowledge (which includes Bashan, Golantis, the Hauran, the Lejah Batanæa, Gilad, and Moab), resembles very

much that of Western Palestine when the survey was first commenced. That is, reconnoissance sketch maps have been made of parts of the country, but every successive traveller was able to point out the deficiencies, errors, and unexplored tracts on the maps. From a Biblical point of view the associations of the country are extremely interesting. Among these are the places connected with the stories of Balaam and Balak, Gideon, Jephthah, the wars of Moab, the siege of Rabbath Ammon, the Fortress of Kerak, the refuge of the early Christian Church, the events connected with Caesarea Philippi, Ramoth Gilead, Bethsaida, Julius Gadara, Heshbon, Machærus, Callirrhoe, and many other. The country is covered with ruins, many of them in a wonderful state of preservation, and it differs from the west in this respect—that, whereas Christian, Jew, Saracen, Crusader, and Turk have one after the other contributed to the demolition of the monuments of Western Palestine, in the East there has been one period of destruction and one only, and since then the land has been left to the tribes who wander over it with their cattle, but neither build nor destroy. As the survey of Western Palestine has been executed, so we promise, as far as a committee can promise, so shall be executed that of the East; the same trained skill shall be employed upon it, the same thoroughness and earnest, conscientious work will be devoted to it."

The Monthly Record.

APRIL, 1881.

St. Andrew's Church, Pictou.

THE ANNUAL REPORT.

A neatly printed pamphlet of 18 pages presents to the Congregation the statement of the past year's financial and working account. It is eminently satisfactory and contains a large amount of information likely to prove beneficial to the congregation. Other congregations might do well to copy the example thus set them by St. Andrew's Church.

First : there is a list of the office-bearers, which facilitates congregational convenience. We miss, however, the division of the town part of the membership into districts for the superintendence of the individual elders, of all the means employed so successfully in our day for the oversight of congregations, there is none so effectual as that of territorial assignment of a particular district to a certain individual. The attention of the minister and the Kirk session is respectfully called to this important matter. A memo. informs us that the Congregation has within its bounds 362 families. An immense number for one minister to superintend. The grass is not likely to grow under the foot of the man who undertakes such a charge. The mention of the number of burials gives a good indication that the past season has not been a healthy one in Pictou. Mr. Gordon the Treasurer, presents a succinct statement of the debtor and credit-

or side of the financial statement. It is brief but clear as a sunbeam. The liabilities have largely accrued during the vacancy of the pulpit, repairs on the Manse forming about half the liabilities. A pull, a strong pull, and a pull together will soon put the liability side of the account in the proper place.

It is a matter of rejoicing that the congregation possesses a Sabbath School Association. Little can be effectually done in these days without united effort. Depend upon it a Sabbath School Association is a necessity in every congregation. The accounts and statistics are explicitly given. There is nothing haphazard in their statistics, no guessing at the average attendance either of Teacher or pupils, all statements made are according to matter of fact. This is as it should be. Mr. Dan Sutherland is a model Secretary.

"The Ladies Society" must have singularly efficient officers. They give a statement of Receipts and Expenditures from April 1859 to the end of the present year. Evidently the members of the "Ladies Society" have not only clever fingers, but business like heads.

"A Dorcas Society" of the working bees, also exists, and dispenses with no niggard hand the bounties of the Congregation. Surely this is in harmony with the ancient practices of the Christian Church. The judicious manner in which the benefactions of the society have been dispensed cannot be too much admired. Nothing stated to offend the most fastidious, and no parade made of liberality, generosity, etc. etc. The minister we are led to

understand, has had a donation, from a benevolent member of the congregation, amounting to ten dollars, to be devoted to this good work.

The following instance of liberality on the part of a member of St. Andrews Church is recorded for the benefit of other Congregations. Mr. John Crerar, "at the first meeting of the Congregation held to consider a call to the charge, promised the members present to add, over and above his ordinary payments, \$ 60 to the minister's stipend." This Mr. Crerar has done, and did it, too, at a season long before the promise was due, at the New Year, when the minister and his family, received many marks of the love, liberality and affection of the members of St. Andrew's Church.

It is not for us to attempt to gauge the amount of good accomplished during the past year in this congregation. We learn, however, that great earnestness has marked both the Sabbath and week day services of the pastor, and large and increasing audiences have waited on the ministry of the word. May the spiritual success bear some adequate proportion to the patent outward prosperity.

His numerous friends in this country will be glad to learn of the safe arrival of the Rev. S. McGregor, M. A. who during the last eleven years was minister of St. Andrew's Church Victoria, British Columbia. At his departure from Victoria, Mr. McGregor was presented with a handsome and valuable gold watch accompanied with a most eloquent address by the congregation, and Mrs. McGregor

received some very costly silver plate as tokens of the high esteem with which they were regarded by those among whom they resided so long.

The Colonial Committee has appointed a successor to occupy place rendered vacant by the return of Mr. McGregor from that field.

The Marquis of Lorne is a regular attendant at St. Andrews Church Ottawa, of which the Rev. D. M. Gordon B. D. is minister. We notice by the Congregational Report that the noble Marquis pays fifty dollars a year per rent.

The Rev. C. J. Caie formerly of St. Stephen's Church St. John N. B. is minister of the parish of Forfar, which contains two thousand communicants. If Mr. Caie visits his parishioners as custom requires on this side of the water, Forfar will soon be vacant again.

While other countries have been visited with a severe winter, we in Nova Scotia have been blessed with remarkably moderate weather. March usually so blustery came in and went out without a single storm worth mentioning.

We are pleased to hear of the continued success and prosperity of the Rev. John Goodwill, successor to the late Rev. Mr. McDonald of pious memory of P. E. Island. Mr. Goodwill's field of labour is wide and difficult. Besides preaching regularly at nearly a dozen churches, he also visits more than a score of out-stations in different parts of his vast diocese. His labours are arduous and abundant,

and are highly appreciated by an intelligent and religious people. Mr. Goodwill has not yet obtained an assistant or colleague from Scotland; consequently he has still to occupy the whole field.

AT the Annual Meeting of the Pictou Branch of the Bible Society the Rev. Robert Burnet, the Sec'y of the Society, gave an able, interesting and eloquent report of the proceedings of that Branch of this great association. The cause, thus advocated, is well worthy of the support of all our churches.

THERE is the near prospect of the Rev. P. Melville, M. A., B. D., being placed as pastor over the congregation of St. Columba, W. B. Mr. Melville is known as a distinguished scholar, an zealous, faithful, and efficient Pastor, and we have no doubt but his great earnestness, and marked ability will very soon make the congregation of St. Columba one of our most prosperous charges. He is one of those pastors who is not only ready to propose, but prompt to execute, and never wearies in his endeavours to promote the welfare of his flock.

The congregation of St. Columba has been severely tried by an unfortunate financial difficulty, into which they were unwittingly led—followed by a long vacancy. The former they have overcome and the latter we hope will soon terminate.

OUR adherents at the Vale and Sutherland's River have decided to go into Union—for what special reasons we have not yet learned. The United congregations will probably be strong enough to support a pastor. May those who have left us be happier and more prosperous with their new relations, than they were with the old.

We live in a time of rapid changes—novel experiments—remarkable transformations—erratic movements—radical proclivities; however startling the event, or singular the phenomenon, that arrest our attention in those days, we have come to the number of extraordinary occurrences following in swift succession, got into the habit of viewing the marvellous with composure, and exclaiming "this now;" "what next?"

Notes of the Month.

THE occurrence during last month which has caused most discussion throughout the world has been the assassination of the Emperor Alexander the Second, "Czar of the Russias," on the 13th of March on returning from a review of troops. While the Emperor's carriage was approaching the Winter Palace an explosive missile of some sort was thrown by some person on the street which shattered the Imperial carriage, hurled the horses to the ground, and also the Circassian troopers who acted as escort; and destroyed the windows in the houses for a distance of three hundred yards. The Czar was seen emerging from the smoke when a second bomb was thrown with more deadly effect. The Emperor's legs

and abdomen were horribly mangled, so that he died in an hour or two. One Rosakoff was immediately arrested and will likely be convicted and put to death. The crime was instigated, it is supposed, by the Nihilists; a class of insane desperadoes who are opposed to all governments and to the principles of society generally. Personally the late Emperor was of humane disposition. He followed however the barbarous traditions of the Empire. Hundreds of wretched prisoners were annually deported to the Mines of Siberia for political offences. The will of the Emperor was law. His rule was absolute. He governed his vast realms without a parliament or representative council of any kind, and did what seemed good in his own eyes. Twenty years ago he liberated the Serfs so called, or peasants, amounting in number to some millions, and gained great glory thereby in the eyes of English humanitarians. The Nihilists maintain however, that his object was not the welfare of the toiling millions, but to break the power of the nobles, and to introduce the conscription of the army. Up to that event each noble was required to furnish and equip a certain number of soldiers according to his wealth and the number of Serfs or slaves occupying his domain. And as the nobles depended for their wealth upon the income derived from their Serfs which was paid in kind, they were naturally reluctant to supply a large number of men, and thus leave their fields uncultivated, and thus it happened that some check was placed upon the absolutism of the Czar. His

enemies have maintained that he liberated the Serfs in order to fill his armies by conscription independently of the power of the great nobles. It is worthy of note that eighty years ago his ancestor the Emperor Paul was killed in a midnight attack by a conspiracy of nobles whose sole outlet for the produce of their vast estates was closed by the action of Paul in joining with Napoleon in the confederacy of the North to close all European ports against the commerce of England.

The late Emperor is succeeded by his son Alexander. From the killing of Emperors we naturally turn to consider the state of Ireland, and the condition of Irish Landlords more particularly. The Coercion Act has already accomplished much for the quieting of disturbances. We take it as a good augury for Ireland that the president of a great Atlantic Steamship line lately congratulated the Company on the passing of the Act as it would load their boats with Fenians, "White Boys," Land Leaguers, Boycotters, Bog Trotters, and politically maledict reprobates of all kinds, escaping from the cruel clutches of the British Lion. Parnell and his associates are still troubling the House of Commons by their obstruction of business. What these agitators want is not very clear. We doubt if they know themselves. It cannot be rebellion, for that would be sheer madness. Possibly their action may in some measure be accounted for by the fact that no Irish representative could long hold his seat in Parliament without occasionally treading metaphorically on the tail of the British Lion.

Hence they agitate to humour the constituencies who no doubt have some real grievances as well as a good many sham ones. The action of the Government has resulted in an increasing feeling of security and we have no doubt that Ireland will speedily return to prosperity and progress.

The British Isles have been visited with severe storms and much property has been destroyed and many lives have been lost. The cold has been most severe—the thermometer fell as low as seven degrees below zero. Many ill clad people died from exposure—the death rate increases as always happens there when the temperature falls. Commerce however is reviving. The Chancellor of the Exchequer has an overflowing treasury, and the country is doubtless entering upon a period of prosperity.

The Boers in South Africa have given Britain much trouble ever since that country was taken from the Dutch. The name Boer signifies farmer. These people are the descendents of the Dutch and French refugees who two centuries ago fled thither. When England abolished slavery the Boers wished to retain the "peculiar institution," and moved away North and East towards Natal beyond the jurisdiction of Britain. Again England extended her borders and Natal was placed under the English flag, and again the Boers fled inwards with their flocks and cattle. A few months ago their territory was again annexed and the Dutchmen rebelled. Peace has however been concluded with them, and it is to be hoped the

South African difficulty will be heard of no more.

In the United States, Mr. Hayes, after an honorable career as President, has retired from the White House, and his successor, General Garfield, now reigns in his stead. A severe winter has prevailed in the greater part of the United States. Unusually heavy snowfalls have occurred, causing railway blockades, and much inconvenience; but all this will be speedily forgotten with the return of spring and the bustle and activity of the opening season. Good times are reported from the mining regions of the West, and hundreds of young men of our Dominion are migrating thither to mend their fortunes. In many ways this constant drain on the bone and sinew of our country is to be lamented. It is useless moralizing over it, as it seems to be inevitable. The capital of the richer country attracts the labor of the poorer. Our youth are striving and full of enterprize; and finding tempting openings in demand for labor and large wages are drawn away from home—many of them never to return.

Late in the month, the Dominion Parliament was prorogued, after a long session. A large amount of business was transacted, but the session is chiefly remarkable for the Pacific Railway Act, which hands over to a company the railway through our North West to the waters of the Pacific.

Our Local House met in March. The receipts of the Province balance the expenditure. This was accomplished chiefly by cutting down

the road grants. Most people are of opinion that we are too much governed; that we could get along with fewer Representatives, and some are wicked enough to think that the Representatives we have are over paid for their work. In the days of Howe and Johnson four dollars a day were considered sufficient to remunerate an M. P. P. for his self-denial and arduous toil in the service of his country. And if the session exceeded forty days in duration there was no more pay. But now so valuable are the services of our M. P. P's that each of them costs us a year four hundred dollars, while the members of the Legislative Council get three hundred dollars each. Now, although many tax-payers cry out that the cost is excessive, it should be remembered that times are hard, that this is all the public money these gentlemen can honestly lay their hands on, that though they might take more out of the public purse they are content with this miserable pittance for their six weeks toil, equal only in amount to the twelve month's wages of a skilled mechanic or a year and a half's earnings for a day labourer. We noticed that a motion was made to abolish the council and reduce the noble army of M. P. P's. one half, but it was at once promptly and contemptuously voted down.

The legislature of P. E. Island has passed a measure for reducing the number of representatives, for lessening the governmental machinery and abolishing an army of useless officials and New Brunswick seems to be moving in the same direction. Such

are the effects of democracy. By and by we expect to see one parliament suffice for all the Lower Provinces, and many rate-payers profess to contemplate such a consummation without a pang of regret.

Acknowledgments.

RECORD, 1881.

Cape Traverse, Augustine Cove, P.E.I.,.....	\$2.50
Crapaud, Hampton, P.E. I.,...	2.00
Argyle Shore, Bonshaw, do...	2.50
North River, Charlottetown,	1.25
W. River, Long Creek, P.E.I.,	2.50
Point Prim. P. E. I.....	2.50
Mrs. Goodwill, Kinross, P.E.I..	1.00

RECORD, 1880.

Donald Gray, Cape John,....	\$1.00
J. Kennedy, Esq., Ch'town,	1.50

ALL communications for THE RECORD may be addressed to.

REV. J. W. FRASER,
SCOTSBURN, PICTOU, N. S.

BAZAAR.

The Gairloch Congregation are preparing to hold a Monster Bazaar, Tea Meeting and Sale of Fancy Articles, early in July next; for liquidating the debt on the Congregation property.

Full particulars of time and place will be given by the Press and Posters.

By Order of Committee:
D. H. McDONALD,
Secretary.

The following gentlemen have been appointed to solicit aid from the respective localities, viz.:

- Mr. Angus McLeod, Westville and Stellarton.
 - Mr. D. W. McKay, New Glasgow.
 - Mr. Daniel Murray, Hopewell.
 - Mr. Alex. McKay, Truro.
 - Rev. Mr. Brodie, Pictou.
- Mill Brook, Feb. 15, '81.—3w.

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