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VOL. XXII.

NO. XI.

—THE—
MONTHLY RECORD,
—OF THE—
CHURCH OF SCOTLAND,
—IN—
NOVA SCOTIA, NEW BRUNSWICK
—AND—
ADJOINING PROVINCES.

November,



1876.

PICTOU, N. S.,

PRINTED AT THE "COLONIAL STANDARD" OFFICE,

1876.

S. S. LESSONS.

Notes on International Sabbath School Lessons, by Rev. F. N. and M. A. Peloubet.

LESSON VIII. NOVEMBER 19, 1876.

DORCAS RESTORED TO LIFE. ACTS 9: 31-43.

[A. D. 40.]

31. The churches had rest. The history of the Acts of the Apostles now leaves Saul for a time, and Peter again becomes conspicuous. We are told, first, that "then had the churches rest." That the churches had rest implies that the Jews had ceased to persecute. One would like to know how this result was produced, seeing that assuredly the offence of the cross had not ceased, and the doctrine of a crucified Messiah had not become less obnoxious to the Jews than it had been before.

32. The circuit of Peter among these churches of Judea, etc., as here given in brief, leading to the account of his vision in regard to the Gentiles being admitted to the kingdom of Christ.

33. His name may indicate that Æneas was a Greek, or Hellenistic Jew. He was probably a believer, as faith was usually required of those who received the benefits of the gospel.

34. Spread for thyself, *i. e.* thy bed; not in future, but immediately. Others have performed that office for him hitherto.

35. Saron. The name does not denote a particular place (the modern village of Saron) it refers to the well-known fertile region of that name (Sharon: Cant. 2: 1; Is. 33: 9), which also abounded in flowers.

36. Joppa ("beautiful" or "the watch-tower of joy") was one of the most ancient and important seaport towns of Palestine, situated on the Mediterranean coast nearly midway between Gaza and the promontory of Carmel.

37. Sick and died. The Lord had surely been present at her bedside, both while she lay sick and when she died, even as he had not failed to be present in her closet and in her chamber when she worked in his service.

38. Lydda was nigh to Joppa. Lydda was only about six miles distant from Joppa, and there were disciples at Joppa as well as "saints" (professed disciples) at Lydda.

39. Peter at once responded to the application to him and proceeded to Joppa with the messenger. On his arrival he was taken to the upper chamber in which lay the body of the departed, and here all the widows stood by him weeping, and showing him the coats and garments which Dorcas made while she was with them.

40. But having put all forth,—caused them to retire; not with violence. (See Mark 5: 40, John 10: 4.) The object may have been to secure himself from observation and interruption while he prayed with fervor and agony.

41. He gave, etc. Literally, and giving her the hand, he raised her up.

42. All Joppa. The writer does not say of Joppa as of Lydda that all turned to the Lord, for Joppa was a large city; but that all heard of it and many believed.

43. Many days. Literally, sufficient days, just as many as were needed for the consummation.

LESSON IX. NOVEMBER 26, 1876.

PETER'S VISION. ACTS 10: 1-20.

[A. D. 41.]

1. Cæsarea, a noted city of Palestine on the coast of the Mediterranean, on the great road from Tyre to Egypt, about half-way between Joppa and Dora, is frequently alluded to in the Acts of the apostles.

2. A devout man, etc. These terms denote Gentiles, who, though not proselytes, had abandoned heathenism and by living among Jews, had become worshippers of the true God.

3. Saw in a vision. Not a dream, which would be otherwise expressed (as in Matt. 2: 13, 19, 22), but a supernatural communication addressed not merely to the mind, but to the senses.

4. And when he looked on him. Greek, "Having fixed his eyes attentively on him." He was afraid. At the suddenness and unexpected character of the vision.

5, 6. Whose house. The site of Simon's house was pointed out to us by the sea-side in Joppa. There we found skins and oil still dealt in, and we saw abundant reasons for such a trade being located near the sea and in the suburbs of the city, as it was required by the law.

7. Cornelius promptly obeys the Divine direction. He was not thrown into perplexity, but was met in the way of his prayers, and doubtless saw this to be the answer from above.

9. On the morrow. Joppa was about thirty miles south of Cæsarea, and thus the journey would occupy more than one day.

10. And he became very hungry. From the connection, where it is said that they were making ready, that is, preparing a meal, it would seem that this was the customary hour of dining.

11. A certain vessel, receptacle, more definitely, a great sheet. Bound by four corners, or ends, and (thus) let down upon the earth.

14. To this voice replied, "What God hath cleansed, that call not thou common."

THE MONTHLY RECORD

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK, AND ADJOINING PROVINCES.

VOL. XXII.

NOVEMBER, 1876.

NO. XI.

"IF I FORGET THEE, O JERUSALEM! LET MY RIGHT HAND FORGET ITS CUNNING." Ps. 137. 45.

THE CHARACTER AND PROPHECIES OF DANIEL—By REV. A. W. HERDMAN.

The Bible is unequalled for displaying character and analyzing motive. It is impartial in its judgment. The falsehood of an Abraham is noticed, the denial of a Peter, the anger of a Moses and even the sins of the man after God's own heart. But it has nothing to say against Daniel. He is classed with a Job and a Samuel as one of the three that has power with God to intercede for a nation. And would you know the secret of that power, you must ascertain the elements of his character. A little reflection will serve to show you that Daniel in Babylon was the right man in the right place. Early removed from Judea in company with other Hebrew youth, he yet preserved the fear of God and manifested the power of religious principle, in a dissolute Heathen Court. And the first mention we have of Daniel is as a *model of temperance*. It is remarkable but thousand of years before temperance societies arose did Daniel exemplify abstinence from the cup that inebriates. The King's chamberlain had charge of Daniel and his companions to give them so much food and wine daily from the royal table to preserve their looks and strength, but these brave youths excused themselves and asked that the experiment would be tried whether with ordinary fare they would not be as healthy and look as well when lo! at the end of the term their countenances appeared fairer and fatter than all those who partook of the royal dainties; a good account of temperance certainly, and a proof of how safely its provisions may be carried out in all circumstances and by all conditions of men. I am aware that there is more in this incident than what meets the eye, that the royal food had been offered in sacrifice to idols, nevertheless it proves the wholesomeness of temperance and exhibits the principles of Daniel and his

companions, even at a tender age and at a Heathen Court.

Now our Nova Scotian youth sometimes visit other countries where drinking customs prevail, but it cannot be harder for them to take a stand than it was for Daniel, only let them take it at once and on principle and they will be respected; but how many are unable to say *no* when it comes to the blush! Had Joseph been as weak, he would have fallen before the temptress. Had Daniel been no stronger, he had never been proposed as a *model of temperance*. But this "is a paltry affair," some will exclaim: but call nothing paltry that helps to form the mass or to mould the character. From a tiny brook rises the mighty Mississippi. The sight of the steam issuing from the kettle suggested to Watts the idea of the steam engine, the fall of an apple to Newton the gravitation of worlds. So who shall call that insignificant that helps to compose the mighty mass or to form a man's character for eternity? In Daniel this denial was the commencement of a resolute course that ended in his becoming a Prince. In a Reuben compliance was the drifting into the rapids that whelmed his bark. "Treat not then, O youth, the beginnings as indifferent, they are the first step in an upward or downward course, that will lead you on to joy or misery forever. Plant your foot firmly at first then and show principle in little things.

But it is in his public capacity that we are called more especially to witness Daniel's principles and therefore we notice as a second trait, his *discretion and fidelity in administration*.

Here be it observed that to Daniel were other courses open than the one he adopted. He might have resigned himself to despair and proved useless as others in similar circumstances have been, or he might have harboured revenge against his captors, or he might have built castles in the air and neglected present

duty. But Daniel was too good and too brave a man to do any of these. He knew that his duty was to make the best of his circumstances and to seek the good of the country, for in its good he would find good. Hence though not forgetful of Jerusalem, he was resigned useful and happy in Babylon. His religion taught him honesty towards outsiders and fidelity to his employers, and so well did he discharge his duties that he rose under five successive reigns till he was set over all the realm. It speaks well for a public servant in this country who keeps his position under two changes of government, but you will find Daniel the same faithful open and courteous servant under all his masters. And what a weight of business devolved upon him. "The administration of justice formed no small part of his duty. Before him as he sat in the gate appellant and defendant came. It was his to hear the cause, to weigh the probabilities of evidence, to adjudicate and to execute. On him also devolved the financial administration of the realm. He had to get from each reluctant satrap the tribute assessed upon the province, to check the accounts of the president and to see as the tale was told into the treasury, that the King suffered no damage. "Now when you think of all the business devolving upon this one man, how he was in the language of modern times, Finance Minister, Lord Chief Justice, Home and Foreign Secretary, was Minister and Premier," you will allow that Daniel had enough to do and was perfectly excusable, though he attended only to the matter on hand—at least how many of our men now a days excuse themselves from attending religious meetings through press of business! "O the shop! everything must be sacrificed to that." "But what did Daniel." He neglected not his appointments with God while he performed his secular duties diligently. "Then he must have made but a poor president!" Nay, it was this frequenting his closet that kept him right, his head cool and his hand steady at the helm, while absorption in business has made some merchants imbecile, some statesmen suicides, and many more good only for one thing, but it was prayer that kept Daniel right, his head cool and his heart loyal. that sanctified prudence, wisdom and authority, hence are there two errors here to be avoided. Some busy men will not pray for want of time, though more correctly for want of will; others again pray but neglect prudence, diligence and industry in their calling—not so Daniel; not without fidelity to man while mindful of his appointments with God and he prospered.

But a third trait I bring before you is his *consistence and courage*. Daniel was not without enemies. His very suc-

cess provoked them; but what did they allege against him. "Any mal-administration of office or neglect of business, any personal aggrandisement or distribution of patronage." Such are the charges brought against officials in our day but against Daniel, after all their search, his enemies could allege nought except concerning the law of his God, noble tribute borne by his foes! "Rectitude and piety his sole offence." Had such a president lived in our day "O Daniel live for ever" had been his salutation; but now Daniel must suffer for righteousness and be punished for praying to God. His enemies devise a law that if any one shall petition any God or man for 30 days save King Darius, he shall be cast into the den of lions." Similar enactments have disgraced the statute book of England in the reign of Charles II, that if any one worshipped in a Conventicle or prayed except by the book of common prayer, he would suffer imprisonment. For no other offence did Bunyan lie 12 years in Bedford jail. But of such laws it may be said that passed in the interests of a party and against righteousness, they recoil ultimately against their perpetrators; for thirsting to ensnare Daniel, his enemies fell themselves into the snare they had set. Darius unsuspectingly passed the decree and then they watched for Daniel's breach. Soon it occurred. "Now when Daniel knew that the writing was signed, he went into his house and his windows being open in his chamber toward Jerusalem, he knelt upon his knees three times a day and prayed and gave thanks before his God as aforesaid." This is courage. Some would have suggested "allow some time to pass, Daniel, and do not precipitate matters," but Daniel followed not these temporisers. But others more covertly still why not pray in your heart. It would not do to let them know what you are about. Shut down the window and leave the closet but pray in your heart, that will answer as well since God reads the heart and thus you will both serve God and save your life." Yes this is worldly wise counsel serving two masters, but Daniel's conscience would not let him do so and Daniel's God would not have been pleased for he has said, "no man can serve two masters." "Ye cannot serve God and Mammon." And so Daniel did as aforesaid. Beautiful are consistence and courage. The Martyrs would have got their lives had they only put a few grains of incense upon Caesar's altar. The reformers; had they only withheld their sentiments about transubstantiation; Christ and Jupiter both Caligula would have worshipped, but Daniel, when he knew that the writing was signed, went to his chamber and prayed as aforesaid. Courage and consistence in

good are everything. Go to the right or left now, Daniel, and your enemies triumph. Prevaricate and suppress and you are done for, for there is no God, he prays to none but the King and what would the inference be but that your religion is a sham, yourself a pretender, and if the enemy get you thus far down, they stab you and your influence perishes. Now Daniel deprived them of all this by abridging not his devotions, and by absconding not, but by doing as aforesaid. Courage is commendable in all, but it is indispensable to the Christian. You admire the soldier who occupies the forlorn post, and the sailor who nails his country's flag to the mast, but is not the youthful convert who bides the sneers and taunts of the sceptic equally a hero? Yes, and those gibes are harder to bear than an enemy's bullet. But Daniel's consistence and courage brought him to the Lion's den. His enemies want to destroy him, and now they have him by law condemned. But Daniel is prepared for every emergence; his body he lets them cast to the lions, his soul he commends to God, nevertheless he abandons not prayer. And we have worthy successors to Daniel, who though not delivered as he was, nevertheless received grace to be faithful and accepted the crown of martyrdom. One boy, when the cruel stroke pierced his flesh, was asked by the Judge "what can your Saviour do for you now?" meekly replied: "He enables me to bear and pray for my persecutors," then turning to his mother who witnessed his suffering "O Mother" cried he "give me a drink," "my son" she replied "God has enabled you to drink of his grace and soon will you drink of the fountain of life that flows from his throne"—at this the boy was quieted and his spirit departed. Ignatius and the martyrs were cast to the lions, not accepting an unrighteous deliverance, they feared God's wrath rather than their anger who could only kill the body, and dreaded his displeasure at apostasy rather than their short lived resentment. And where are they now? and where is Daniel? but where are the tormentors, and the hypocritical and apostate? they have their part in the lake that burneth. Take your choice then. Better the lions with a sound conscience and a saved soul, than the palace with remorse and God's anger. The former will have a good ending, the latter never—so Cranmer found it—so Bilney, and so Francis Spira, who from the hour of his retraction of the reformed faith had never a moment's peace nor could utter a simple prayer. "Whoso saveth his life will love it, but whoso loveth his life for my sake, the same will save it everlastingly." O, sound the depths of that sentence and ascertain where true safety and wisdom lie.

But Daniel stands high as a prophet as well is beloved as a man, and though it be properly no part of a lecture upon his character, to speak of his sayings as a prophet, yet is there something in the times that warrants our doing so. For we hear of Turkish barbarities and the Sultan's misrule, but turn to the eighth chapter and you find Daniel foretelling the character and fate of the Mahomedan delusion. The scene of that chapter is laid in East and the great horn is the King of Grecia, Alexander the Great. A'ter him were four kingdoms to arise, referring to his four generals who divided the empire between them. And in the latter time of one of the kingdoms, namely that of Seleucus, Governor of Syria, when the "transgressors had come to the full", and the Christian Church had fallen to image worship, a King of fierce countenance and dark sentences should arise. Who is this but Mahomet the head of that power whose weapon was the sword and whose Bible was the Koran, "a book of dark sentences!" He arose at the time and place indicated and his religion extended in the direction viz., toward the North Arabia, East, where it yet prevails and the pleasant land *i.e.* Judea; and his power and influence were exercised as there described. He cast down the daily sacrifice, both Jews and Christians suffered incredibly by him, and he prospered not but by his own power *i.e.* not the native power of his religion but by the extraneous use of the sword. It is well known that Mohammedanism is a religion of coercion, that few converts took place till Mohammed became a warrior and that his followers imposed tribute and conversion by means of the sword. Follow the course of his religion and you will find that ferocity has characterized its adherents in every age and its successes are those of arms. After capturing Araba and Asia Minor generally, it took Constantinople which has become its chief seat, laid waste the fairest portions of the East *i.e.* the land of the Bible; the lamps lit by an Apostle have been extinguished and desolated by this darksome delusion. Follow it into Europe and there the locusts spread until the tide of war was rolled back from the gates of France herself by Charles Martel and his Lion-hearted Germans, but it is in the East that these locusts still spread and desolate Bible lands. The followers of Mahomet are recorded at 190 millions and their policy is seen by their wholesale butchery of Maronite Christians at Damascus and by recent barbarities at Bulgaria and Servia. England has become alarmed and threatens to drive the Turks across the Bosphorus and to give up their alliance, no wonder; thousands of Christian women and children ruthlessly beheaded and numerous villages burnt without cause in the

suppression of the insurrection ! but it is a part of her ferocity. The Turk would never have been tolerated so long in Europe but for reasons of policy. Howbeit their doom is that they will be destroyed in that land. Probably the balance of power will preserve them till the 2,300 prophetic days *i. e.*, years spoken of by Daniel shall have come to an end then will the sanctuary be cleansed. This began according to Dr. Cumming in 1822, when Greece was torn from Turkey and it has been going on ever since. In 1854 but for Anglo French alliance it would have ended but now in 1876-7 probably something will be done either by the Turks reforming and changing their system or by their expulsion either way will fulfill prophecy. But enough Daniel's reputation as a prophet stands high. His disclosure of the ancient Monarchies and times of the Messiah are a proof of his presence and an earnest of the fulfillment of remaining predictions. Blessed is he that waiteth and guides himself by the prophecies of this book. They are a light shining in a dark place and history will record their fulfillment.

But now I cannot ask you to become Daniels in the sense of prophets, but I do ask you to become Daniels in the sense of men of principle in ordinary matters, fidelity to trust and courage in what is right.

"Dare to stand alone,
Dare to have a purpose firm,
Dare to make it known.
Many mighty men are lost,
Daring not to stand ;
Who for God had been a host
By joining Daniel's band.
Stand then to purpose true
Heeding God's command.
Holding the Gospel banner high,
On to victory grand ;
Satan and his host defying.
And shout for Daniel's band."

THE CLERGYMAN'S WIFE.

It is often said that a minister's wife "should be a help-meet for him, and therefore should assist him in his pastoral duties." The premises are true, but the conclusion incorrect. Upon a parity of reasoning, the lawyer's wife should be his clerk, the physician's wife should aid in attending to his patients, and the wife of

the merchant is under solemn obligation^s to do duty behind the counter. We have no objections to a minister's wife being on a general visiting committee, and presiding over all the societies and meeting of her sex in the congregation, if it properly belongs to her to be in this position, and if it can be done without the sacrifice of those duties which she owes to her family ; but we protest against these things being required of her upon scriptural authority, as none can be given. With the small salaries of most of our ministers, their wives are bound down to a system of the closest economy. The whole burden of domestic cares rests upon them. Their hearts are not gladdened, nor their hands strengthened, by the prospect of better days. Frequently rigid economy, and the want of many of those comforts almost essential to a wife and mother, undermine their health, and leave them to drag out a sickly and dying existence. To require of them, under such circumstances, the labours often demanded of pastors' wives, and to harass their minds with continual complaints for the neglect of them, is not only unscriptural but inhuman. From our investigations into the teachings of Scripture we learn three things :—

First.—The relation of a pastor's wife to a congregation is the same as that of every other woman ; her marriage with a minister invests her with no office, and gives her no pre-eminence.

Second.—Her duties are the same as those commanded by the apostle Paul to be performed by every other christian woman in the married state—no more no less.

Third.—When she performs these to the best of her ability, not only ought to complain.

Correspondence.

At no period in our history has there been more interest taken in religious matters than is taken at present. Our churches never were better attended, week night meetings were never more closely packed. Let a prayer meeting be called in a school house and it is sure to be crowded, if only it is held at night when the day's work is over.

Imagine a stranger from a far country ignorant of Christian usage visiting one of our congregations and witnessing this keen interest in religion. He would naturally have many questions to ask. He might enquire for example why the elder who conducted the prayer meeting did not also preach from the pulpit on the Sabbath. He would be told in reply that special gifts and special training were required for the work of the pulpit, that although the Gospel plainly sets before the simplest mind the way of salvation yet as the Scriptures were originally written in Ancient tongues, were full of allusions to ancient customs and usages, many of which are now obsolete; as much of the New Testament was written in answer to prevailing heresies and false notions in theology and morals, is largely argumentative in parts, is full of orientalisms and metaphorical expressions, learned research and laborious study are required in order fully to elucidate such matters:—that moreover every age has to recast the form in which it expresses its religious belief, to translate into the language of to-day the unalterable truths held in former times and expressed in the idiom and speech peculiar to those ages; further as it is the duty of each one to study the sacred records for himself an instructor and guide is required who will speak with all the calmness of knowledge and

ripe thought and point out the errors and hasty conclusions arising from the rashness and intolerance of ignorance; and lastly as the duties of religion are practical the relation between doctrine and daily life and its ever varying duties must be pointed out and urged upon men with all the energy and wisdom possible, for these and other reasons he would be told the church sets apart a class of men whose duty it is to make these things a special study. Accordingly after seven or eight years special and laborious training under the most learned and competent teachers the world can produce, with the advantage of large libraries, instructed in the history of the church since its foundation, in the history and changes of doctrine, of heresis, of creeds, in short of the vast field of theological research, these men are trained to tell us in the clearest and most convincing manner with all the persuasiveness at their command our duties to God and to our fellow man, that it may be well with us here and hereafter. On every sabbath such a teacher is expected to deliver two or three carefully prepared discourses, adapted to every class of hearer, to young and old, learned and ignorant, thoughtful and thoughtless—delivered so as to please everybody and above all hurt no ones feelings; he is expected to address one or more prayer meetings weekly, to visit as often as possible the families of his congregation numbering often from one to two hundred, to know all about their affairs, to counsel and exhort them as to temporal as well as spiritual duties, to catechise the children, attend Bible classes visit the sick (and know when they are sick, whether told of it or not), to visit and examine the public schools, to settle the quarrels of ill tempered neighbors, attend Presbyteries, work on committees, to entertain all comers liberally, to visit, and encourage Y. M. C. Associations, Sabbath schools, be ready to lecture to

Temples, lodges, and associations of all sorts, to do this and find time for study and careful preparation for the pulpit be acquainted with all modern research and interested in all public questions, in short to have sound views on these and a thousand other matters and so to express them that nobody will be offended. These he would be told are some of the things expected of this class of men.

He can imagine such a stranger concluding that every provision would be made for the support of so laborious a class of men. He would naturally discourse something as follows. You tell me these men are not inspired and therefore have to meditate upon the problems before them like others, they must study, must gather wisdom laboriously—they must I perceive give all their time to the work. I conclude then that each congregation will give an ample competence to its own minister and provide for his support in old age when he retires from active work. What would be his astonishment on hearing in reply that save in city churches the income is about that of a stone mason or skilled artizan, and that no provision is made for old age—that while clerks, light-house keepers and officials in all public departments whose whole time is given to the public service have under all civilized governments a provision provided for old age the Christian Church has not yet attained to this wise arrangement.

The result of all this is that the Church is left to complain of the difficulty we have in persuading ministers to remain in this country. One after another they wonder away and the walls of our Zion are left desolate. Who is to blame for this. The usual answer is that it is owing to the poverty of our people or their want of liberality. A little reflection will soon show the fallacy of this. If there is no fund from which underpaid or aged and infirm ministers can be assisted

whose fault is it. The blame may properly lie between all parties, but clearly the clergy as the recognized leaders of the church are not free from responsibility. It is true they may have often spoken of such a scheme, but no scheme can go forward without efficient organization, and whose duty is it to proponnd such a scheme to set the machine in motion, to impress public opinion with its importance, to argue down opposition. The laity can not give time and thought to it. Let the clergy to whom the people look for guidance take the work in hand. True, as a rule the clergy shrink from such a task. Craving for money is a disagreeable work at best, even when interested motives are out of the question, and most of them prefer to suffer in silence rather than speak out. Our own opinion is that in this they greatly err. Set a reasonable scheme before our people and they will respond as they have always done heartily and liberally. Let each kirk session courageously take it up—they need not be afraid of grumbling. True some will grumble, but that is a healthy sign, rather than otherwise. It is a sign they feel it right to give, but find it hard to do so—their liberality will improve under judicious pressure.

We understand that the Rev. C. Dunn has prepared a scheme which promises to meet this want in a large measure. He proposes to raise annually a sum of money to be invested until the amount reaches, say, sixteen thousand dollars. In time the revenue from this fund will amount to in round numbers a thousand dollars a year. This would be used in supplementing weak charges; and in the event of any minister retiring from active duty through ill health or old age he might have a small allowance given him annually from this fund. There is nothing new or revolutionary in the scheme. The temporalities fund of the kirk in old Canada, the Sustentation

scheme of the F. C., have similar objects in view. Most Protestant churches have some such Funds for the purposes mentioned.

The advantages of the proposed scheme are obvious. It may be asked however, how can the money be gathered? That is for the leaders of the church to arrange. Half a dollar a family paid annually would accomplish it in a few years, with the addition of donations and legacies from wealthier men.

Were such a scheme carried out our congregations would not have such frequent and such long vacancies and our clergy would be more contented and more efficient. It has already met with the approval of several influential laymen who have promised it their hearty support. We trust the Presbytery may be encouraged to proceed with it.

J. W. F.

Meetings of Pictou Presbytery

INDUCTION AT GAIRLOCH.

Gairloch Church, 18th Oct. 1876.

The Presbytery of Pictou met here this day according to appointment for the purpose of inducting Rev. D. McKay to the pastoral charge of this congregation, and was constituted with prayer by the Rev. W. McMillan. Sederunt Rev. Messrs. Coull, Herdman, Dunn, Galbraith, Fraser, Stewart and McCunn, and Messrs. Campbell and McDonald, Elders. The edict was returned, attested as having been duly served, and Mr. Fraser was directed to go to the most patent door of the church to give due notice to the people that the Presbytery was now met, and ready to hear any objections which might be made to

the life or doctrine of Mr. McKay, but none having appeared the Presbytery resolved to proceed with the Induction, whereupon Mr. McMillan proceeded to the pulpit, and having preached an appropriate discourse from John 21 15 22, he called upon Mr. McKay, and put to him the questions appointed to be put to all ministers previous to Induction, and Mr. McKay having returned satisfactory answers to the same he was then, by solemn prayer, in the name of the Lord Jesus Christ, inducted into the pastoral charge of the parish and congregation of Gairloch, and to all the rights and privileges belonging thereto and in token thereof received the right hand of fellowship from the brethren present. Mr. McCunn therefore suitably admonished the newly inducted minister, and Mr. Herdman most appropriately and effectively addressed the people.

The Presbytery having resumed its *sebrunt*, Mr. McKay's name was ordered to be added to the roll. A deputation consisting of Messrs. Maxwell and McKay appeared from the congregation of Saltsprings, and stated that they had, subject to the approval of Presbytery, arranged with Gairloch congregation to receive half of Mr. McKay's services, Mr. McKay in the meantime to occupy the manse of Saltsprings. The Presbytery approved of the arrangement, and the appointments to Saltsprings for November were cancelled.

Some conversation took place with reference to matters deferred from last meeting, and for the more careful consideration of these, particularly Mr. Dunn's motion anent a supplementing fund, the Presbytery resolved to meet in Andrew's Church, Pictou, on Tuesday, 24th Oct. at 11 a. m., and this sederunt was closed with the Benediction.

ROBERT McCUNN,
Pres. Clerk.

The Monthly Record.

NOVEMBER, 1876.

THE Church of Scotland has of late been making more progress than her most sanguine ministers and people could have expected. Some time ago a scheme was devised by which one hundred parishes would be endowed in ten years. That this measure might be a success and a really felt want supplied, the people came forward readily and entered into it heartily; so that, in five years, the work of ten will be all but accomplished. Neither is this the only direction in which her attention is turned, and her energy put forth. The "Association for augmenting smaller livings" has not only been organized, but its promoters and supporters have for some time been working with an earnestness and a determination which can only be found where there is real life, and where there are men who see what is ultimately to be for the good of the church. We shall take a glance at this smaller livings scheme, to give our readers an idea of what the Mother Church is doing, and because it is akin to the purpose for which we are writing this article.

Annually, for this fund, the sum of £15,000 is required. How is it, it may well be asked, that this large amount is to be raised? Large as the sum is, the Association did not anticipate any great difficulty, and arranged the following plan, which is of a threefold nature:

1st.—The subscription of a capital fund of £125,000, yielding a yearly revenue of £5000 from interest.

2nd.—Annual contributions amounting to another £5000.

3rd.—Contributing from local sources the remaining £5000. When we reflect that there is already the subscribed capital of £46,500, the interest of which, last year, amounted to £1826—that this part of the scheme is farthest behind, and that the wealthy are coming forward with their two thousands there is no doubt that this will be as great a success as any scheme which the church has yet attempted.

Now, if such is being done on the other side of the Atlantic, are we not able to accomplish a somewhat similar work on this side, though not on such a gigantic scale? We are, and to such a work, the Presbytery of Pictou, at a meeting on Oct. 24, have set their shoulders with the expectation and earnest hope that the people to a man will give their hearty support. The scheme the Presbytery has agreed upon is for the purpose of making the church, in due time, self-sustaining. The plan on which it is to be worked, is somewhat similar to that of the Association for augmenting smaller livings, viz. by raising a capital sum, say \$16,000 by annual contributions and otherwise, the interest of which will render the Presbytery self-sustaining. We do not look for this being done at once, but we are convinced that in seven or eight years that which to some appeared an impossibility, as the eye first rested upon the figures, will be accomplished.

For many reasons, to some of which we hope to refer in our next, it has been considered advisable to enter upon this scheme. In the meantime the committee is to meet on the 15th inst., in order to mature the scheme. C. D.

The description given by our correspondent J. W. F. of the "duties required" at the hands of the hard-wrought minister, in these modern days is most admirable, and, it must be allowed, not much exaggerated—We enumerate the following :

1. Deliver discourse No. 1
2. " " No. 2
3. Address prayer mtg. No. 1
4. " " No. 2
5. " " No. 3
6. Visit 150 or 200 families
7. Counsel do do
8. Catechize the children,
9. Attend Bible classes,
10. Visit the sick,
11. Visit the public schools,
12. Settle quarrels,
13. Attend Presbyteries,
14. Work on Committees,
15. Entertain strangers,
16. Visit Y. M. C. Associations,
17. " Sabbath Schools,
18. Lecture to Associations,
19. Find time for study,
20. So express his views that nobody will be offended.

Last, but not least, it might be added that, besides all this, he has in some cases to conduct a *Monthly Record*!

We publish in the present No. an interesting address delivered by Dr. Herdman at *Edinburgh*, and an equally interesting and equally able address by Rev. A. W. Herdman. The lecture on Daniel was the second of a course on Scripture Biography, and was delivered at River John on Friday evening, 20th Oct., to a large congregation, and also at New Glasgow on a subsequent occasion.

BROAD COVE.—We learn that the action of this congregation in entering the Union was far from being unanimous. We may give some particulars in our next.

A correspondent sends us an article (copied from a New York paper) on the demands sometimes made upon the ministers wife. We should suppose there are not more than 10 such unreasonable people in all our Presbytery, but for the sake of these we reproduce it.

The Rev. James McCo'll is expected at Charlottetown about the middle of this month. He was to leave Liverpool per steamship "Prince Edward" on the 30th Oct. He will likely return to Scotland again, as his native parish purposes giving him a call.

CHURCH OF SCOTLAND FOREIGN MISSIONS. ADDRESS TO THE LAKE NYASSA MISSION PARTY, GIVEN BY REV. DR. HERDMAN, IN MAY LAST.

I wish, dear friends, there had been some one to address you who had a special acquaintance with the field to which you are proceeding. None of us has that. We enter on an untried scheme, in a country little known, among a strange people, of whom we have come to learn only in a very rough way as yet.

But in name of the Church of Scotland, on whose behalf you go to carry to that people the blessed influences and glad tidings of Christianity, it is my privilege to send you away with a greeting of affectionate good wishes; and putting you in mind very generally of what you are to avoid and what to aim at, to dismiss you with a sentence from the Master which, in the hands of His Spirit, may be suitable in all circumstances to refresh, guide, and cheer you.

The word of the Lord Jesus which I would leave with you is this, "For my sake." You find it some twenty times in the New Testament—connected with a call to service, an encouragement to

suffering, a demand for sacrifice, an assurance of success.

"FOR MY SAKE."

In your going forth in this cause there is probably something of a spirit of enterprise, something of patriotism, something of philanthropy. But, besides, we hope there is with each of you, deep down in your heart of hearts, this grandest motive, this impelling principle, *the love of Christ*. "I go at His call who has redeemed me, whose I am, in whom is all my trust: moved by His grace, I go to do His work, looking chiefly for His approbation." To His voice, "Whom shall I send? and who will go for us?" you have severally answered, "Here am I, send me." And now the Lord is saying to you, "Gird in this thy strength: fear not, for I am with thee; work, wait, watch for my sake, who loved you and gave myself for you!" Cherish the thought, brothers; carry it with you everywhere—an incentive to labour, the very law of your life, and its goal: it will be strength to you, and stimulus, and cordial for many days, ay, all your days—"FOR MY SAKE!"

You are bound for a land grievously afflicted with cruel, abominable slavery; slavery that leads to wars and bloody outrages; slavery that represses agriculture, hinders legitimate commerce, and goes far to turn whole districts which might be as gardens of the Lord into a waste wilderness.

Our hope is that, along with other agencies, you may be a means of striking a blow at this dreadful curse, of helping to bring the country into intercourse with other nations, and leading to its prosperity in every way. We long for the social as well as the moral and spiritual elevation of the sunken African race. But remember, that object is to be sought by you as pioneers and preachers of the Gospel of peace, and on its principles alone. You are not, in order to gain it to employ carnal weapons. You have,

no authority or warrant to interfere by arms between contending tribes: you must never use force to free captives from their Arab masters; nor are you yourselves to embark in trade.

Your mission, although in part industrial, is directly and exclusively Christian—to be carried out solely by the arts of peace and the power of persuasion; in the way of instruction, gentle entreaty, and example. "For my sake," hear the pitiful Saviour say, 'be kindly, be filled with compassion; seek to win those oppressed ones to Me! For my sake, abstain from violence; be meek and lowly; tread in my steps.'

It is true that you bear from Him a definite message—"the faithful saying, worthy of all acceptance"—this, that Christ came into the world, and died and rose again, to save sinners; that God is seeking souls: and you will ever burn with the desire to bring your fellow-men to the foot of the Cross, that they may be saved, and that Jesus may see in them the travail of His soul and be satisfied. You will set yourselves to acquire the native language with a view to this, and (as opportunity offers) open schools and gather around you those who may be willing to be taught, looking forward to the day when many now in gross ignorance shall be able to hear and read in their own tongue the wonderful works of God.

But time must elapse before much can be done in this line. From the very first, however, and always, you are to be missionaries of Christ—His witnesses, living for His sake, your habits all telling for Him, by the daily exhibition of His mind and temper gaining victories over idolatry. The most unenlightened can understand *character*. There is an eloquence beyond speech in the silent holiness of a truly Christian home. And when those among whom you dwell see you calm, self-controlled, patient, happy in an Unseen Hope, they will take know-

edge of you, that you have been with Jesus,

You have your several specialties—they are to be so many instruments of righteousness, diligently used for Christ. You know Livingstone's memorable maxim, uttered after his achievement of famous exploits as a traveller—"The end of the geographical feat is but the beginning of the missionary enterprise." So with your work, of whatever kind. The practice of medicine is to be the vehicle of Christ's Gospel. Manual or mechanical skill is to be open a way into heathen hearts. In cultivation of the soil you will contemplate a higher culture. By music you shall allure to a lofty worship. Your divers gifts and various operations—all sacred, if brought to Him for His blessing, and prosecuted for His sake—are to procure an entrance for the truth as it is in Jesus. Let HIM have a constant place in your thoughts, the supreme place in your hearts; and whether you minister to a fever case, do it for the Lord; whether you speak of His love, speak as in His own presence and power; or whether you wield the spade, the oar, the hammer, or the chisel, hear Him who went about healing all manner of diseases, Him who worked for years as a carpenter, and many of whose days and nights were passed in a little open boat on the lake of Galilee; let it dignify your every employment to hear Him say, "the disciple is to be as his Master—do this for my sake!"

And let the same thought lighten your trials. Count on these. Your undertaking is arduous. Temptations you are sure to encounter. Meet them all in the remembrance of His love. You know how differently we go through hardships according to the spirit in which they are met. Take duty simply as unavoidable, and it may be an irksome task; whereas Love has a wonderful power of rend-

ering difficulties practicable and pleasant as saith the Lord, to those who come to learn of Him, "My yoke is easy, and my burden is light."

My friends, if I put you in mind of Joseph's charge to his brethren, "See that ye fall not out by the way," you will understand that more is meant than mere abstinence from quarrels. You are a little company, handed together by loyalty to your common Lord: you must be much to each other in Christian sympathy. For your own sakes, "walk in love"—and for His sake who so emphatically enjoined the new commandment, adding, "By this shall all men know that these are my disciples, if you have love one to another."

Be one, also, with your dear companions of the Free Church Mission. We sometimes have cause to mourn divisions and discord at home; let there be none abroad—no jars, no jealousies! In the face of darkness that may be felt, you have all the same calling to point to Him who is the light of the world, and to let your light so shine that men seeing your good works may glorify your Father in heaven!

Brothers! you take your life in your hand, you part from kindred and friends, you go to display HIM who bought you with His blood, and to unfurl His standard where He is as yet unknown. He will be with you; therefore be men of faith, and courage, and zeal. Advance with prayer, and you will find that you are not alone. His grace preserve you blameless unto the end, and comfort your hearts in every season of depression! Look off unto Jesus at all times, and often think of the day when you shall hear Him say, "I know thy works, and thy labours, and thy patience, and how for my name's sake thou hast laboured, and hast not fainted." "Well, done, good and faithful servant! enter thou into the joy of thy Lord."

THE LIFE STORY OF DAVID LOGAN.

BY REV. ALEX. WALLACE, D. D.

(CONCLUDED.)

As yet I had no acquaintance with him whatever, neither had I heard of his case. His widow has since told me that he had often his hand upon his hat to leave the church, as he could not sit and hear himself singled out, as he said, for personal remark. He even threatened never to come back again, and on coming home would take off his shoes and fling them from him; but he was obliged to draw to them again, for he could not stay away. He felt that his own case was described, but the description only made him angry with himself and the preacher. The word was as a fire and a hammer to his heart. It was as a fire in his bones, but by-and-by he was led by the Spirit of God to see the remedy; to accept of Christ, to yield Him the loving trust of his heart. It was at this deeply interesting point in his experience that I got to know him. It was now impossible for him to stay away from the church, or from the services in the Tent or in the Drill Hall. What a blessing these revival meetings were to him! I made his acquaintance first at my weekly prayer-meeting, from which he was scarcely ever absent. It was quite a picture to see his broad, impressionable face as he sang with such heart the hymns that were his special favourites. We became fast friends at once. The strong man of violence now became as gentle, simple, and docile as a child. There were two apartments in his house, and he would spend whole nights singing hymns "but and ben." Many tears of penitence were shed, and many earnest cries for mercy went up to God in that room. He was brought

into the peace, the joy and the liberty of the gospel. That inward peace and joy beamed in his face, a sign to all I got to love him as a true friend. I was knit to him in heart when I saw such evidence of a blessed change. He and his wife occupied the front seat in the gallery, and it was to me and to others a great delight to see with what joy he sung. He stood by me at every open air meeting which I addressed on Sabbath evenings at the barracks, and the heartiness of his whole manner, his massive form, his commanding appearance made him the observed of all observers. At the October Communion he was admitted, along with many others, in the presence of the whole congregation, to the fellowship of the church. What a joyful day that was to my friend. The printed passage of scripture that I gave him on a card, containing the date of his admission, was, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be. As I gave him the right hand of fellowship, and urged him, as a good soldier of the cross, to be "faithful unto death," the tears coursed down his face. Our eyes met, and his look of deep emotion I shall never forget. Three Sabbaths after this I preached from the words, "He shall enter into peace: they shall rest in their beds, each one walking in his uprightness (Isaiah lvii. 2). This was the last sermon that David heard from my lips. At the close of the service he waited to bid me good-bye; but I was engaged with a meeting of session, and did not see him. Next day he had to leave for Dumfries, along with some other workmen, to put a glass roof on one of the railway sheds. On the 24th day of November, exactly one month from the date of his admission to the church, he fell from the roof, and was killed on the spot. It was a painful duty for me to break the sad news to his wife. When I entered her dwelling,

I saw from her happy looking face that she knew nothing of what had happened. The first thing she showed me was a letter she had received that afternoon from her husband. He referred to the sermons he had heard on the past Sabbath in Dunfries, and to the great delight which he had had at the prayer meeting on the Tuesday evening, the night before his death. He had gone to his lodging from this meeting, the last that he ever attended, and ere he went to bed he sat down and wrote this letter, and the same night posted it to his wife. Ah! little did he or she think that it was the last message. It is now pleasing to think of him at that meeting so near the Unseen. It seemed to him to be heaven upon earth. At last I succeeded in breaking the sad news. Ah! how sad to the wife and to the younger members of the family, who had been so happy for a brief but bright period at the close of a troubled life! The scene of anguish I shall not attempt to describe; but ere I left that sorrow-stricken dwelling, the widow could thank God, which she did most fervently, that her husband had not been cut down in the midst of his sins. Again and again did she speak of the happiness of the past two years, and as I rose to come away, she opened the door of the room, and pointed to the chair at which David had frequently knelt in earnest prayer, and which had been many times wet with his tears. On the Sabbath after his death I preached from the words, "Is not this a brand plucked out of the fire?" His connection with the temperance movement brought him to the House of God, and it was not long after till his heart was touched, and his whole life changed, to the astonishment of all who knew him before. During the whole of my ministry I am not aware that I have had a more striking or satisfactory case of conversion. To the God of mercy be all the glory and all the praise!

MR. DUNCAN MCKENZIE, student, from Cape Breton, was examined by a committee of Presbytery, on Wednesday, 1st November, previous to entering the Divinity Hall. Mr. McKenzie passed a very creditable examination on classical and mathematical subjects, as also on the principles of the Christian Religion.

A large and influential meeting of Ministers and laymen was held in St. Andrew's Church, Pictou, on the 15th inst., to devise measures for carrying out more thoroughly the Home Mission work of the Church.

Acknowledgments.

HOME MISSION.

Rec'd from McLellan Mountain	
Congregation,	\$4.82
" " Roger's Hill,	32.05
" " Cape John,	22 15
" " St. Paul's, E. R.,	10 00
" " St. Andrews, New G.,	34.00
" " W. B. River John, per	
Alex'r. Baillie,	15.00

JAMES HISLOP,

Nov. 1876. Treasurer.

FOR DELEGATE EXPENSES TO SCOTLAND

Recv'd. from S. A. Church,	
Pictou,	\$21.07
" Rogers Hill,	10.00
" Cape John,	5.00
" W. B. Hopewell,	10.74

JAMES HISLOP,

Nov. 1876. Treasurer.

CASE FOR RECORD.

Alex. McQuarrie, Hd. Hill,	\$3.00
Wm. Fraser, Esq., N. Glasgow,	30.00
T. McBean, Newton, St. Marys,	0.50

FOR PRESBYTERY CLERKS FEE.

Gairloch Kirk Session,	\$4.00
Rogers Hill & Cape John.	4.00

LIST OF AGENTS OF THE "RECORD."

Rev W. McMillan,..... Saltsprings.
 Hugh McLean,..... West River Station.
 Robt. Maxwell,..... Lime Rock, W. P.
 Kenneth Sutherland,..... Watervale, W. R.
 James McLeod,..... Saltsprings.
 Geo. Sutherland,..... Six Mile Brook.
 James Hislop,..... Pictou.
 Postmaster,..... New Glasgow.
 Postmaster,..... Stellarton.
 Postmaster,..... Westville.
 Rev. A. J. MacKichan,..... Barney's River.
 Geo. Gunn,..... Truro.
 Rev. J. W. Fraser,..... Scotsburn.
 John McKenzie,..... Scotsburn.
 John McLean,..... Roger's Hill.
 Alex'r McDonald, B. S.,..... Scotsburn.
 John McKay, Elder,..... Millville.
 Alex'r McLellan,..... Millville.
 Alex'r McDonald, Elder,..... W. R. Station.
 Daniel McKenzie,..... Gairloch.
 John Sutherland,..... Mill Brook.
 James McLeod,..... Glengarry.
 John McDonald, (Merchant),..... Pictou.
 John Sutherland,..... Three Mile House.
 John Grant,..... Irish Mountain.
 Doug'd McDougall, Loch Side St Peter's, C.B.
 Wm. Grant, (Taner),..... Springville.
 A. McDonald, (Piper),..... Bridgville.
 Alex'r McDonald, (Roy),..... Bridgville.

Sunny Brae,
 Samuel Fraser,..... Elmsville.
 Geo McLeod,..... West River.
 Alex'r Sutherland,..... Ccotch Hill.
 Donald Fraser,..... Carriboo.
 Murdoch McKenzie, Three Brooks, Carriboo.
 John Fraser,..... Glengarry.
 John Ross,..... Scotch Hill.
 Alex'r McQuarrie,..... Hardwood Hill.
 Wm. A. McDonald,..... Kempton, Col. Co.
 Alex'r McKenzie,..... Carriboo Island.
 Wm. McDonald, Elder,..... Gairloch.
 James McKay, Esq.,..... Earltown.
 Rev. P. Galbraith,..... Hopewell.
 Dona'd Gray,..... Cape John.
 Alex'r Fraser,..... Tcney River.
 Rev. W. Stewart,..... McLennan's Brook.
 Wm. M. McPherson,..... McPherson's Mills,
 Sutherland's River.
 Kenneth J. McKenzie,..... W. B. R. John.
 Robert Douglass,..... Logansville.
 Wm McLeod,..... Tatamagouche River, Col.
 Murdoch McKenzie,..... Upper North River.
 Capt. Angus Cameron, River Inhabitants, C.B.
 Allan McQuarrie,..... Cape Mabou, C. B.
 Geo. Baillie,..... Port Hastings, C. B.
 Joseph Hart, Esq.,..... Baddeck, C. B.
 Angus McKay,..... Plainfield, Pictou Co.
 Rev. R. McCunn,..... River John.
 W. G. Pender,..... Halifax.
 Neil McDonald,..... Lake Anslie.
 Char Fraser,..... St. Pauls, E. R.

The Monthly Record for 1876.

It has been arranged that **The Monthly Record** of the Church of Scotland, in Nova Scotia, New Brunswick and adjoining provinces shall be continued though necessarily somewhat smaller in size. Corresponding to the reduction in size, there will be a reduction in price. Formerly the price, in parcels of 5 and upwards, was 50 cents per copy. **It will this year be 30 cents.** Ministers will be kind enough to see that arrangements are made in all our congregations, to have a **subscriber in every family** according to the following terms:—

Parcels of 5 Copies to one address,.....\$1.50.
Parcels of 10 Copies to one address,.....\$3.00.
(With an extra copy gratis, as formerly.).....
Single copies (through the Post Office,) post-paid, \$0.50.

☞ Communications for insertion, as well as letters on business to be addressed to ☞ **REV. B. McCUNN, River John.**