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VOLUME XXVI

NUMBER VI.

THE
MONTHLY RECORD,

—OF THE—

CHURCH OF SCOTLAND,

—IN—

NOVASCOTIA, NEW BRUNSWICK

—AND—

ADJOINING PROVINCES.

JUNE,



1880.

PICTOU, N. S..

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1880.

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• (Continued on page 94.)

THE MONTHLY RECORD,

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK AND ADJOINING PROVINCES.

VOLUME XXVI.

JUNE, 1880.

NUMBER VI.

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

SERMON PREACHED BY THE REV.
JAMES FITZPATRICK, B. A., IN
ST. ANDREW'S CHURCH, PICTOU,
AT THE INDUCTION OF THE REV.
ROBERT BURNET, M. A.

TEXT:—Now then we are ambassadors for
Christ.—II COR. V: 20.

Paul seems to have recognized the truth that he was called of God to do a certain work. A call to the ministry yet is a call from God if it mean anything at all. Undoubtedly in some respects the ministry of Paul differed from ours. It differed in the fact that he had personally seen Christ. It differed in its sometimes miraculous character. It was however the same gospel he preached; and it required the same Divine power to render that gospel effectual to salvation. In Paul could say, Now then we are ambassadors for Christ, so also can all true ministers in the present day. Let a man possess the consciousness that he is called of God to do a certain work, and he will betake himself to that work with a degree of zeal and determination that he could not manifest under other circumstances. Let him feel that he is running without being sent, and then you may expect that his words will be cold and his ministry barren.

Ministers yet hold their commission from the Great Head of the Church. Christ before his departure from earth made provision for the continuation of a

ministerial class. And he gave some apostles, &c.—EPI. IV: 11-13.

Recognizing then these truths, let us enquire:—

I. What are the qualifications of the gospel minister?

First, that he be himself a christian. It is only they whose hearts have been touched by the Spirit of God that are adapted to be the instruments for bringing conviction to the hearts of others. Undoubtedly God can make use of what means He pleaseth; and the power is not in him that preacheth the word; but in the word itself, and in the Holy Spirit with the word. Far be it from me then to assert that no man was ever converted through the instrumentality of one who was not himself a Christian; but surely it would be a strange anomaly for the ministry of such an one to be accompanied with much success or blessing. That a man may be useful in the Church in imparting the bread of life to others, let him first partake of it himself.

Then, like Apollos he must be "mighty in the scriptures." The bible is his great text book. He should thoroughly understand its modes of presenting truth. He should form his theories from the bible, and not go to it with his theories already formed, and seek to establish them from its pages. He should seek to be on the side of scripture, rather than have scripture on his side.

While however the bible is his great text book and authority, he must be versed in the literature of the day. Never

was there more need for men of profound learning in our pulpits than at present. The minister has to defend the word as well as preach it. And to defend it against the attacks of modern infidelity, he must himself be a man of scholarly attainments, and of well developed reasoning powers. The truth is assailed from various quarters. Infidels and sceptics hurl their anathemas against it—try to stab it with their pens and to curse it with their books. The watchmen on the walls of Zion must not only observe the movements of the hostile legions: but must be furnished with the proper weapons wherewith to meet, and repel them.

And then with all his learning if he would be a successful minister he must have a good knowledge of the human heart. The physician must not only know the nature of the remedies he is to employ, but also the nature of the diseases he is to attempt to cure. The gospel is a remedial system, and it is essential that the minister should be acquainted with the nature of man. Its message is intended to reach and change the heart, and accordingly, he must be familiar with its mysterious workings. That he may understand the hearts of others let him have a thorough knowledge of his own. However we may differ from one another in habits, in tastes, in peculiarities of temperament, there is a common basis upon which we are all very much alike. We have all of us one human heart. And if a man has a good knowledge of his own heart, he may feel assured that he has a very good knowledge also of the hearts of others. The sense of guilt, of ill desert and of helplessness, which caused him to feel his need of a Saviour, will lead others to feel their need of the same, if he can only bring them to realize their true position. The gospel which was adapted to his case will be also adapted to the case of others. For the gospel unlike all other religious systems is adapted to every soil and to all ranks and conditions of mankind. Other so called creeds have their zones of vegetation and die outside certain limits of latitude; but the gospel is peculiar to no climate. Its sphere of vegetation is coextensive with the world. The minister however who would unfold its

truths so as to lead to permanent results must understand human nature, so that there may be a perfect adaptation of his words to the circumstances and characters of his hearers. This was of the sources of the power of Robertson of Brighton—his thorough knowledge of human nature. Yes, and it was one of the sources of the power of Christ Himself as a preacher—"He knew what was in man."

All these qualifications however will be of little value unless we can say of the gospel minister as God said of Aaron, "I know that he can speak well." Without facility of expression, without the power of communicating our knowledge to others, the most sterling piety, and the most profound scholarship will not make us effective in the pulpit. Piety is essential to success, but the mere pious drone will be a failure. The finest composition and the most brilliant thoughts, if the utterance be careless, hesitating and indistinct will fall flat and pointless.

I have thus mentioned the principal qualifications of the gospel minister. There are others which may readily suggest themselves to your minds, not least among which is common sense, and for lack of which there are miserable failures in the pulpit as well as in other avocations of life.

Granted now that a man has the necessary qualifications, let us enquire:—

II. What is the object which he must have in view?

Cowper has well said:—

"Would I describe a preacher such as Paul
Were he on earth would hear, approve, and own,
Paul should himself direct me, I would trace
His master-strokes and draw from his design."

Let Paul then direct us. What was the object which he had in view? Let his own words answer the question. To the Romans he says, "Brethren, my heart's desire and prayer to God for Israel is that they might be saved." In his epistle to the Colossians he says "Christ, whom we preach, warning every man, and teaching every man that we may present every man perfect in Christ Jesus." Paul's object was two fold—to win souls for Christ, and to lead to higher degrees of spiritual attainment those who were already in the faith. In carrying out his purpose he divested him-

self of all selfish considerations. What a noble example is held up to the christian ministry in his case when he says to the Corinthians, "I will very gladly spend and be spent for you; though the more abundantly I love you the less I be loved." Or again when he says, "Not seeking mine own profit, but the profit of many that they might be saved." His object and the object of those who were associated with him was to carry conviction to the hearts of their hearers, to preach to them Christ Jesus, and to induce them to accept him as their deliverer from sin, death and hell. Whether we look at Peter on the day of Pentecost, or Paul on Mars Hill, there is no mistaking the object that was dearest to their hearts. To be successful ministers we must be animated by the spirit that animated Paul. He measured not his success by the applause which his discourses evoked, or by the admiration which was directed toward himself. He regarded himself and all his powers as means to a certain end. It only that end could be accomplished, he himself was willing to sink into oblivion. And the minister of the gospel must yet remember that permanent results are the only test of true success. To acquire a reputation for learning or eloquence—to scale the highest summits of human ambition—to have admiring crowds hang with breathless attention upon our lips will avail us but little on that day when each of us will be asked by the Great Head of the Church, "Where are those who were committed to thy charge?" The grand thing is not how we can do it; but what will be the result of what we do: not the brilliancy of the operation; but what will flow from it. How vain was the boast of the French doctor who proudly remarked that he had performed a certain perilous surgical operation more than three hundred times, but when asked, "How many lives did you save by it?" replied, "Not one but then the operation was very brilliant." Of what consequence was the brilliancy of the operation if it resulted only in death? And of what consequence may we not ask will be the most thrilling eloquence, or the most gorgeous oratorical display, if the sinner is not constrained to cry out, "What must I do to be saved?" or if believers are not built up

in the faith? This two fold object must be constantly before the minister's mind.

Assuming now that a man has the necessary qualifications and that he has the right object in view, let us enquire:—

III. What is he to preach in order to accomplish this object?

Paul preached Christ and Him crucified. Such also is our theme. We must of course have much to say about the nature of Christ's person and the character of his death. If we would call upon persons to look to Christ for salvation, we must be prepared to tell who Christ is, and what relation He sustains to us, and what connection his death had with the great plan of redemption. In dealing with such questions as these we are introduced into the region of doctrine. Here however the objection sometimes confronts us. "Preach Christ and leave doctrines alone." But would the purpose of this superficial objection be kind enough to indicate to us, how it is possible to do so? Christ is a mere name destitute of any significance until it is filled up with doctrinal and biographical statements, as to who and what Christ is. If we attempt to describe Him we are dealing with doctrines about His person. If we wish to point out the way of coming to Him we find ourselves in the midst of a doctrinal sermon on the nature and object of faith. If we wish to show what relation his death had to us any more than the death of some martyr or philanthropist, we are dealing with the great doctrine of the atonement. The bible has to do with doctrine. It blends doctrine and practice together. It builds right acting upon right thinking. To rightly discharge the duties which we owe to Christ we must have right thoughts concerning Him. Paul was a theologian as well as an intensely practical man. If the bible gives no countenance to the error that makes religion theology rather than life, neither does it to the error that makes religion not theology but life, and which means, "It don't matter what you believe if you are only sincere." Ah! but it does matter what you believe. Sincerity will not save. Persons may be sincere in believing and teaching the most destructive heresies. Neither will doctrines save; but doctrines are necessary to make Christ a reality at all. It is not the doc-

trines that save, but Christ; but then the Christ that saves is the Christ that is revealed in the gospels, and not the Christ that any individual may picture out for himself in his own fertile imagination.

The ambassador of Christ must preach doctrine. The sum and substance of his preaching should be a careful unfolding of the great doctrine of the Cross. All his themes should flow from or point to this. Here are manifested both the mercy and justice of God. Here is mercy extended to the violators of law. Those who violate any physical law must pay the penalty. Throughout all visible nature we look for mercy in vain. The boiling sea shows no mercy to those who are overwhelmed in its billows; nor the boiling cataract to those who commit themselves to the raging roaring ravenous rapids. Gravitation shows no mercy to those who rush blindly onward over the frightful precipice. No hand of mercy is outstretched to rescue them from destruction. Law—inevitable law—stern unchangeable law drags them down to ruin. But in the cross of Christ provision has been made for showing mercy to the sinner, and yet the law which he has violated has been magnified and made honourable. By that Cross the avenues of Divine Mercy have been opened up. Here pardon is offered to guilty rebels upon the condition of laying down their arms, and through its portal the Divine love flows into the human soul.

In unfolding these truths we must be careful lest we convey erroneous views concerning the relation which Christ's death sustains to the love of God. Christ's death did not purchase that love. That love existed in the Divine heart before ever there were creatures in actual existence to lavish it upon. "Yea I have loved thee with an everlasting love." Christ's death merely opened up the way whereby God's love can consistently with the Divine justice be exercised in the forgiving of sin. These two principles, love and justice are the two great elements in the power of the cross.

Here again in treating of those two attributes of God's character we must be careful lest we fall into error by exalting the one at the expense of the other. If we exalt the love at the expense of the justice, there is danger that at least to the

careless love may become good nature, and goodness an easy indifference to their faults. If again we are continually dwelling upon God's stern and unrelenting justice, there is danger that our hearers may get the heathen rather than the christian conception of God. They may fall into the opposite extreme, and their imaginations invest the Father of all goodness in the attributes of a tyrant. Such a being would invoke no love. Fear and love—fear which is reverence—fear which is the heart-felt bowing down of ourselves before the face of infinite majesty—such a fear and love are twin sisters. But terror and love are utterly inconsistent. The man who is trembling lest the ship in which he is sailing may founder, has no eye to behold the beauty of the storm, or to admire the lightning that is flashing around him in awful grandeur. Those two love and justice must go together, "What God hath joined together let not man put asunder."

And yet while the grand theme of the pulpit is Christ and Him crucified, the gospel is related to everything that affects the happiness and holiness of men, and we must endeavour to show the relation it bears to all the duties of life. Paul determined to know nothing save Christ and Him crucified. But at the same time he touches upon such matters as going to law before a heathen tribunal, taking up a collection for the benefit of the saints, and others of a semi-secular character. And yet in doing so he did not consider that he was turning aside from his one grand purpose. In fact Christ and Him crucified may include everything which affects our higher interests here or hereafter. The doctrine of the cross and the truths related thereto may be made co-extensive with the varied forms of human experience.

Having thus drawn your attention to the qualifications of the gospel minister—the object which he must have in view, and what he is to preach in order to accomplish that object, let us finally enquire:

IV. How he is to preach.

First, with earnestness. But what is earnestness? For no man make believe earnestness will do. It is certainly not mere noise. It is not vehemence of expression or wild declamation. It is something

that cannot be simulated. It is something also for which there is no substitute. It is when a man feels like Paul when he says, "Necessity is laid upon me, yea woe is unto me if I preach not the gospel; or when he feels like Jeremiah when he says, "his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing and I could not stay," it is then and then only that he will be truly in earnest. It is then when he feels that he has something that he must say, and not merely that he must preach because the usual time for preaching has come; it is then when the heart and not merely the head is overflowing that he will preach with power and pathos and be the means of bringing conviction to the hearts of others. True earnestness flows from a deep conviction of the truth, and from a sense of the perilous condition of those to whom we preach. Let a man feel that he has a message from God to impart to perishing souls and that except they embrace that message they will be eternally lost, and he will be thoroughly in earnest.

Then again he must preach with courage. The minister has to "reprove, rebuke," as well as "exhort." To enable him to do so, he will require no small degree of courage. It required no small degree of courage for Elijah to go single handed and hurl his malediction in the face of enraged courtiers and angry priests, or for John the Baptist to rebuke the impious and sensual Herod, or for Chrysostom to thunder his anathemas against the corruptions of Constantinople, or for Luther at a still later period to stand up before the great and learned of Germany and do battle for the truth. True the position of the gospel minister now is somewhat different from what it was then. But he requires to preach with courage none the less. He must have courage to call things by their right names. He must not smooth down the truth for fear of offending Demetrius and the craftsmen. Gentle and loving as Christ was, He was terrible in his denunciation of sin. Hear Him say to the self-righteous Pharisees, "Ye serpents; ye generation of vipers how can you escape the damnation of hell." He did not pamper people's tastes for fear of giving offence. He did not wink at sin for fear of

kindling anger. And the minister of Christ yet must have courage to rebuke prevalent and even fashionable evils, and must not shrink from duty even if its pathway should lead him into direct antagonism with prejudices which may be regarded as venerable from age, or with practices which the merely worldly wise would leave alone for fear of driving away some monied man from the church. Of course we are not to preach at people. We are not to seek to describe any particular individual, so that every person in the congregation will know the one that we are hitting. That would be meanness and not courage. But we are to endeavour to preach so that each man will take a part to himself, and to direct our arrows so that they will be as sure as the sling in the hands of David.

Preaching with earnestness and preaching with courage, we must preach renouncing self losing all thoughts of self-interest. It is self-sacrifice that will give true dignity and glory to our work. Self-renunciation is the beginning and the only possible beginning of Divine strength.

And then in conclusion at the foundation of this self-renunciation is love to Christ. It is the character of love that it loses self in its object. Look at the power of this emotion even in the lower animals. Look at that wonderful maternal instinct which out of weakness makes them strong and causes them to brave all dangers at the bidding of the mighty conquering affection. Look at the same thing on the higher plane of human life. The mother loses all sense of self in living for the objects of her love. When the liberties of a nation are in danger, the true patriot loses all thoughts of self in the whelming flood of patriotism. It is not self-reliance that makes the hero. It is having the heart filled with burning enthusiasm born of love for some object. Let that object be Christ, and that love bear anything like an adequate proportion to that which our own reason and conscience tell us should be called forth from the very nature of the case, and how courageous will it make us in the service of our Lord. At its bidding we will dare all consequences, brave all dangers and pour scorn upon the temptation to sell our birth right.

Having then at least in some degree

the necessary qualifications, and having the right object in view, and preaching Christ and Him crucified in order to accomplish that object—preaching with an earnestness and courage which loses all thoughts of self—with a self-renunciation which flows from ardent love to Christ, the gospel stream flowing from our lips, and from the lips of our brethren throughout all christendom will move onward, widening, deepening its channel as it flows, until it will gain a momentum and a rapidity which nothing can stop, which will sweep down the bulwarks of sin and Satan and water the dry and thirsty soil.

Flow on then thou glorious stream, bearing with thee heavenly light, reaching even to the uttermost parts of the world to bring from thence thousands to be borne on thy crystal waters towards the ocean of eternal rest.

WHERE IS THE MAN THAT CAN LEAD ME TO JESUS?

As a little Hindoo girl was playing before her father's door, some wicked people carried her away, and, for money, handed her over to a Mohammedan lady. This lady had lost her own child, and soon began to love the little girl, who lived with her till she was about sixteen years of age. Then, she knew not how or why, she felt that she was a sinner, and needed salvation. She went to her mistress for comfort; but could not learn anything from her about the Saviour. The lady tried so to amuse her that she might forget her trouble. She hired rope-dancers, jugglers, and serpent-charmers; but the little girl could not be comforted. She remained as unhappy as ever. The lady then sent for her Mohammedan priest, and he tried to do the sorrowing girl good; but he had never so felt that he was a sinner, and did not know Christ. He taught her many long prayers, told her to repeat them five times a day, looking towards the east, and thus he said she could obtain salvation. But this was a mistake; saying

prayers cannot take any one to heaven—no one can be saved without Christ. When the poor girl found that there was no comfort and no salvation in these Mohammedan prayers, she thought perhaps her suffering of mind was a punishment because she had left the Hindoo religion, which was the faith of her father. So she went to a Hindoo priest, and asked him to receive her again; but he was angry, and cursed her in the name of his god; when, however, she offered him a large sum of money he was ready to do anything. She said she would do whatever he bade her. He told her to go every morning and evening to an image in a temple near at hand, and offer flowers and fruit to the idol. Once a week she was also to offer a goat, and sprinkle herself and the altar with its blood. For a long time she did this, but it was of no use; she found her heart just as wicked, and her sins as burdensome as before. The image could not help her. Often the poor girl cried out in deep distress, "Oh, I shall die; and what shall I do if I die without obtaining salvation?"

At last she became ill, and her mistress thought she would soon die. One day she was sitting weeping, when a beggar came to the door. Her heart was so full of sorrow, that she spoke to him of her great want; and using a Bengali word which means "SALVATION."

The man started, and said, "I think I have heard that word before."

"Where, oh where have you heard it?" she eagerly asked. "Tell me where I can find that which I want, and which I am seeking. I shall soon die, and, oh what shall I do, if I die without obtaining salvation?"

The man told her that in one part of the town there was a place where they gave a great deal of rice to the poor, and that a teacher named *Narraput Christian*, spoke to them. "I have heard it there," the man said, "and they tell of one Jesus Christ who can give salvation." The beggar did not care for salvation himself,

but he told the girl in what part of the town Narraput lived, and then he went away. As soon as she could, the poor girl went to find out Narraput; she went from house to house asking people, "Where does Narraput Christian live—the man who can lead me to Jesus?" But they were all idolaters, and would not tell her, though they knew. At last it was getting dark, and being very tired, and nearly heart-broken, she thought she must go back without finding him. She was just turning back, when she seen a man walking along; she asked him the same question, "Where does Narraput Christian live, the man that can lead me to Jesus?"

To her great joy the man showed her the house, and when she had reached it she met Narraput himself coming out at the door. She fell at his feet in tears, and wringing her hands in anguish she asked, "Are you Narraput Christian, the man that can lead me to Jesus? Oh take me to Him; I shall die, and, oh what shall I do if I die without obtaining salvation?"

Narraput did not curse her, as the Hindoo priest had done, but lifted her kindly and led her into the house, where his family were seated at their evening meal.

Narraput said, "My dear young friend, sit down and tell me all."

She told him her history, and when she had done, she rose and said, "Now, take me to Jesus; you know where He is. Oh! take me to Him;" Then Narraput told her about Jesus; how He was God, and how He became man to save sinners, and how He had died for our sins, and how His blood could take away sins. He told her too, that though she could not see Jesus, yet He was in the room with them, and could see and hear her, and would pardon and receive her.

They then went to the Lord Jesus, and He received and saved her. She slept peacefully that night, for she had found Jesus, and had found salvation.

KING John of Abyssinia has ordered the lips of his subjects who smoke to be cut off! How would English-speaking boys who smoke like such treatment?

THE Missionary of the F. W. B. Mission in Balasore, reports that in his vicinity three or four hundred families have discarded idols, and are believers in Christianity, as far as they understood it, and he calls earnestly for reinforcement.

"I AM very weak," said an Irishman in the Adelaide Hospital.

"But what are your *Lopes*?" was the reply.

"Brighter than ever," he whispered. "I am too weak to talk, and I am too weak to pray, but I can trust every moment."

A few hours after, he said to the night nurse, "I'm going home;" and then he fell asleep, and did not wake again on earth. When his eyes were opened it was to see the Lord Jesus as He is!

CHINESE HEARTS—"Chinese women," says Miss Sagord, "deny that they, individually, are sinners, though they can see that some of their neighbors are in a very bad way, as a woman once expressed herself: 'We Chinese know there are two classes of persons—those who have their hearts in the middle of their bodies and will go heaven, and those who have their hearts under their arms and must go to hell; but *her* heart was straight, and for herself she had no fears.' Under this figurative language she only conveyed the meaning of the Pharisee when he said, 'I am not as other men are.'"

The Monthly Record.

JUNE, 1880.

THE quarterly meeting of Presbytery was held at Scotsburn, on the 26th ult. There were present the Moderator, the Rev. James Fitzpatrick, Revds. R. Burnet, D. McKenzie, J. W. Fraser, Ministers, and John McKay, Elder. Minutes of former meetings were sustained. A discussion took place anent statistics. The Presbytery was of opinion that it would be of great advantage to the church if the contributions towards stipend and all the schemes of the church were made by schedule, and not in the haphazard way often followed at present. Many persons contribute liberally towards all the schemes of the Church; others give to a few; and some give little or nothing towards any scheme. If a collector took down in a book or on a collecting card, the amount contributed annually by each individual, to all the schemes, every person could then compare his liberality with that of others, and the comparing would result, we have no doubt, in an increased liberality.

In some city churches, a printed paper containing a column for pew rent, and one for each of the schemes, supported by the congregation, is given to each adherent of the church, who subscribes in its proper place the sum he proposes to give during the year, for the support of religion. Payment is made to the collector quarterly or half-yearly. A man can thus calculate how much his means will allow him to give. He can thus gauge his own liberality or stinginess as the case may be. The time spent in writing it down develops his largeness of heart. We remember once, on occasion calling forth much sympathy, seeing some

people putting their contribution into the plate at the church door; some gave one, two and even four or five dollars, while others equally well to do dropped in five or ten cents. Had the collection been made by card or book, the latter, we have no doubt, would have given much more liberally. We know of no fairer method. It gives every man a chance to give something.

As there was no other business of any kind before the Court, the Presbytery adjourned to meet again at the call of the Moderator.

☞ The dates for administering the Sacrament of the Lord's Supper so far as arranged, are as follows:

Salt Springs, 20th June.

Cape John, 27th June.

West Branch River John, 4th July.

☞ Rev. R. McCunn is on a visit to Ontario. He is expected to return home in time for the meeting of Synod, which takes place on the last Tuesday of June at 7 p. m., in Pictou.

SUPPLEMENT FUND BAZAAR.—The S. Fund committee met in St. Andrew's Church, New Glasgow, on May 31st, to make final and definite arrangements for holding the proposed bazaar, when the following was agreed on, viz:—That the bazaar be held at Stellarton on the 7th of July. That a committee be appointed at Stellarton to receive and take charge of all contributions towards the bazaar.

(Congregations contributing are requested to take notice that all contributions of meat, fish and fowl must be forwarded to said com. by one o'clock on Tuesday 6th July, and bread, butter, berries, etc. by eight o'clock on 7th July.

That four from each congregation be prepared to assist at the tea meeting. That all articles for sale be ticketed by

ore being sent in, and that full returns of all intended contributions of meat etc. and other articles be forwarded to Rev'd Mr. Dunn on or before 26th June. That the admission fee for adults be 25 cents; for all under fifteen and over five years 10 cents; all under five years free.

Dinner tickets 30 cents; tea 25 cents. Doors to be open at ten a. m.

The com adjourned to meet at Stellar-hon on July 1st at 11 a. m.

C. DUNN, Convener.
W. McMILLAN, Secy.

At a meeting of St. Andrew's Session, the following notice of the death of Mr. John Rose, Elder, was minuted: The Session record with sincere sorrow the death of John Rose, one of their members, who departed this life, March 2nd. A. D., 1880. Mr. Rose zealously, efficiently and faithfully discharged his duty as an officebearer and member of our congregation. While we mourn his loss, we thank God for the precious hope that he has passed from the Church militant, to the Church triumphant."

The Session also desire to express their tenderest sympathy with his bereaved family, and their prayer is, that they may daily experience the goodness and mercy of God, and realize that He is a Father unto the fatherless—that His favor is life, and loving kindness better than life.

CHURCH OF SCOTLAND.

CHRISTIAN LIFE AND WORK.

(From an Aberdeen Exchange.).

The deputies from the Christian Life and Work Committee of the General Assembly of the Church of Scotland, addressed a general meeting in the East church, Aberdeen, last night. There was a large attendance.

Dr. Dodds said he was glad to see that much had resulted in Aberdeen from the resolution made some years ago to establish a number of new churches in connection with the Church of Scotland, and it was the more gratifying that the

increase of new churches had had no effect on the old churches, whose congregations were still as large, contributions as liberal, and the people as enthusiastic in Christian life and work as ever. This state of matters, moreover, was no exception to the general rule. In Glasgow they were doing something, but the operations of church-building and Christian liberality had been a good deal suspended by the recent commercial calamity. At a recent meeting of the Church Extension Association, at which Dr. Campbell presided—and he took that opportunity, as a member of the Council of the Glasgow University, to return hearty thanks to them in Aberdeen for successfully carrying him into Parliament, where he was sure the Church of Scotland would have no better friend—they had resolved to raise £50,000 as soon as possible to build new churches and endow those already existing. He had been asked to say a word about the progress of the Church. Well, he was old enough to remember the Disruption, and he recollected very well the consternation that many felt then at the secession of such a large body from the Church, the ominous shakings of the head in connection with its future, and the prophecies uttered as to the impossibility of refilling the churches that were emptied of their worshippers. Time had passed on, and the forebodings of evil that were so profuse had not been realised. They in Aberdeen had suffered severely then, but how they had grown since. And the Church had grown also all over the country. Take the Home Mission scheme, which they all knew was so liberal in assisting new churches. The contributions towards the Home Mission scheme the year before the Disruption, amounted to only £2000, while last year they amounted to £13,000, which showed that the Church of Scotland was not at all behind the position she occupied previous to the Disruption. Indeed, she was now in a stronger position in the matter of Christian life and work. The years before the Disruption were years of conflict, and they were now a united Church, but still they were doing their duty better than their fathers. One of the most striking proofs of the progress of their Church was given the other day in the U. P. Synod, where they would not expect much

flattering to the Church. Testimony was borne there by one who was no friend of the Church, to the growing liberality and the increasing numbers of the Church. These were facts that even the enemies of the Church could not ignore or deny, and though an argument was not based on it for the maintenance or extension of the National Church, but rather its destruction; though it was argued that a Church so growing and increasing in liberality was a Church manifesting its ability and willingness to maintain its ministers and ordinances by means of voluntary contributions, yet the testimony thus borne was very valuable, and ought to make members of the Church resolve to stand by it. He mentioned that about £3,000,000 had been expended in connection with the erection and endowment of churches since the endowment scheme was first launched by one whose name must always be honored in the city of Aberdeen, and was honored, and would be honored as long as the history of the Church of Scotland continued to be recorded—he referred to the late Professor Robertson, to whose foresightedness and trust in God the success of the scheme which he had the courage to launch when the Church had been shattered and the hopes of his friends were being disappointed was a marvellous monument. It was a striking fact that they had as many churches erected by voluntary contributions as existed in the U. P. Church altogether, and he would say to their friends of that denomination, that instead of trying to bring the Church of Scotland to an end, it would be far better for them if they would only join it, and find within its pale a field for the exercise of that voluntary liberality of which they made so much in ecclesiastical and civil politics. But he was sorry that while their worst enemies, or at least their most loud-voiced enemies, were not of their own household, they had enemies within. English gold had been freely spent, and English lecturers had been itinerating the country, stating facts which they had distorted and striving to instil into the minds of the people dissatisfaction with the Established Church. Very little support had been given to these lecturers by Scotland. Thousands of pounds had come from across the border, but even hun-

dredshad not been raised in Scotland and he could testify that when these errant lecturers appeared in Glasgow, they could not succeed in finding followers getting up even a respectable meeting. The great apostle of Liberation, Dr. Hutcheon, of Paisley, was quite a weak man in his town, as Mr. Mitchell could testify. When he spoke there he spoke to empty benches. It was only when he came to places remote from the ordinary scene of his work that he got a hearing or following. A couple of years ago Mr. Tait Innes had come to Glasgow to lecture on the subject of disestablishment. He made his appearance in the Queen's Rooms, but there never was a greater failure; he spoke to about a score of people, although the city had been placarded, the meeting widely advertised, and the greatest effort made to secure a large assembly. He did not think much evil would come from the efforts of those who thus labored in opposition to the Church, but he was afraid of those within their own pale who were not resolute and determined in their attachment to the Church of their country. They had some weak-kneed members among them. He had known one man upon the committee for the selection of a minister of a vacant parish who had appeared and supported motions at a Liberation meeting. He did not think it was as it ought to be. He would rather that a man who went to Liberation meetings and supported motions there would go over to the Volunteers altogether. He would that all men in connection with the Church should recognise that a National Church was one of the great blessings that a country could enjoy. They ought to bind themselves together, and whether Conservative or Liberal should resolve that no vote of theirs should be given to any man unless it was clear that he would stand by the Church of Scotland. He thought their people should be better informed than they generally were as to the history and constitution of the Church. He had heard people say that it was hard for Dissenters to have to pay the ministers of the National Church. It was quite a fallacy to say that. They were not taxed for it. He knew that the old City Churches in Glasgow had given far more property to their town than the town ever gave to

ph. In consequence of the migration of people to the suburbs, their City Churches in Glasgow did not pay. The rents did not come up to the sum for stipends, and every year there was a field day in the Town Council, when the Volunteers got up and protested against the expense of the City Churches. Some of them had been looking into it, and they found that since the Reformation the Corporation of Glasgow had received large grants of land from the Crown and private individuals, far more valuable than the annual payment to the Churches, even if there were no rents in the form of seat rents at all, giving the condition that the Corporation should maintain churches and ministers adequate to the necessities of the city. They had recognised the duty for a time, but now they had ceased to do so, and ignoring the fact that the common good of Glasgow amounted to about £100,000, was almost entirely composed of property that they received from property that belonged to the Church. He had seen that it was the same in Aberdeen, and he knew it was the same in Dundee, and he labored for a time, and where there was about 20 years' litigation between the minister and the Corporation, but when he had the satisfaction of knowing that the Corporation was thoroughly reformed. Then they had the statement that once the Church was down all the Presbyterians would unite, and Dr. Hutton in the most childlike way spoke of the strain in the U. P. Synod; but the Free Church and the U. P. form would unite, Presbyterian Church and they had wooed each other about the same? Were they not just as far removed as ever? Well, let them stand by the good old Church. They had shown enough members of a State Church, and would give liberally, and statistics showed that they were as numerous as the other two together. Mr. McLeod said they were in a minority, but he put them in a minority by counting the Roman Catholic priests and congregations existing in Scotland. If he would put his denomination on a par with the other body let him do so, but they were not inclined to put themselves on a par with the Roman Catholics. They did not believe in religious equality, yet it

that equality meant Mohammedanism and Roman Catholicism were just as good religions as the religion recognised in Protestant creeds. He maintained they had a majority of the Presbyterian people of Scotland. Let them stand together, and, if it must be, let them fall together, but let them not fall as cravens, let them fall as men, resolving that if their Church was disestablished they would still maintain the principle of a national recognition of religion. With the national Church there was bound up the Protestant succession, and if the one fell the other would, and also many things that some did not dream of. Dr. Hutton meant to lay hands on the modern as well as the old endowments, including such as they had recently had in Aberdeen, his argument being that the churches were handed over to the National Church, and that was connected with the State; therefore the endowments were connected with the State. He again appealed to them to help to maintain the Church, and asked them to resolve that, though she might be the Church burning, she should not be, so far as they could help it, the Church consumed.

· THE NEGLECT OF THE BIBLE.—In how many a nominally Christian home lies a Bible unread from Sunday to Sunday! (so left unopened, unregarded on the shelf or the table!) eyed (to say) askance, as an enemy and an intruder, not come to benefit or to comfort, come rather to torment us before the time! Some who pray read not: how many, alas! neither pray nor read. Consciences are sensitive upon this subject. You might bring in vain many tentative charges against a congregation or against its members; you might draw your bow at a venture, trying one by one the arrows of remonstrance or conviction, upon a sick man, dying and unawakened before you, and none should pierce, and none should hit; but this, I think, might almost be depended upon, to hit at least if it pierced not. Was the Book of God your study and your meditation? Did you daily read, daily mark it? Was it

your companion by choice, was it even your monitor by duty? Too often day dawned and night darkened upon you—you rose and you rested—you had time for work, time for exercise, time for society—but no time for the Bible; no time to give to the study of that record of Revelation which yet you profess to receive as your rule, to trust as your guide of, look upon as your hope.

In the London Exhibition there was once a beautiful painting, representing a mother on her knees in her desolate chamber, beside the body of her little child. Her face rose to just such a height that she looked across the edge of the coffin straight towards an open window, through which the western sun was streaming rays of lustrous twilight, kindling the whole sky with supernatural silver, purple, violet and gold. Her eyes were arrested with the wonderful sunset; and the legend underneath the picture was what perhaps she might have been repeating to herself, "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. The sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."

Selfishness cannot flourish where magnanimity reigns. The man of large soul sees far beyond his own little orbit; his heart thrills in sympathy with joys and sorrows that touch not his own life. Like the astronomer, who sees our earth to be but a speck in the great universe, he sees himself to be but a speck in the great humanity that lives and throbs all around him. Instead of fixing an intense and microscopic gaze upon himself, with his little round of interests, his large heart swells with sympathy for

others, and his hand hastens to do the good. Generosity, however liberal, must be self-conscious, but the essence of magnanimity is to forget the claims of self in the yearning for others, to pass by the less in the search for the greater.—*Public Ledger.*

The best of the world, its best pleasures, its best honors, its best wealth, all long to the Christian.

Luther, who translated the whole Bible said, "I have shaken every tree, and found fruit on each one."

Do not despise the opinion of the world; you might as well say that you care not for the light of the sun because you can use a candle.

Write your name by kindness, love and mercy in the hearts of thousands; you will come in contact with year by year, and you will never be forgotten.

Reflect upon your present blessings, of which every man has many; not only of your present, but of your past misfortunes, of which all men have some.—*Charles Dickens.*

(Continued from page 82.)

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