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VOLUME XXV.

NUMBER XI.

THE
MONTHLY RECORD,

—OF THE—

CHURCH OF SCOTLAND,

—IN—

NOVA SCOTIA, NEW BRUNSWICK

—AND—

ADJOINING PROVINCES.

NOVEMBER,



1879.

PICTOU, N. S.:

PRINTED AT "THE COLONIAL STANDARD" OFFICE,

1879.

NOTES OF THE MONTH.

Our readers will remember that some time ago Governor Letellier of Quebec, dismissed his ministers who at the time were supported by a majority of Parliament. The result of the general election ensuing was that Mr Joly the leader of the opposition came back with a bare majority, and he has since carried on the government as prime minister. For his action in the matter the Dominion Government desired to dismiss Mr. Letellier, but the Governor General it appears was inclined to let him alone. However by consent of his ministers Lord Lorne referred the matter to the Home Government. Their reply has just been received. In effect it amounts to this. That the British Government would much prefer not to be bothered with a mere local squabble,—that the Governor General is not however to be blamed for asking their advice,—that the local governor has power to dismiss his ministry—and that the Dominion Government has power in turn to dismiss a local or provincial governor. There is a hint thrown out that it would perhaps be as well to let Mr. Letellier alone. A few days however after the receipt of this despatch, Governor Letellier was dismissed under the plea that “his usefulness was gone,” and now Governor Robitaille reigns in his stead.

The rate payers of this Province are a good deal interested in the elections of municipal councillors to take place this month. It is to be hoped that men of good sense and honesty will be elected. Many people are opposed to incorporation, but it is useless to try out about the matter. The act of Parliament settles it, and we may as well make the best of it.

Great sensation has been caused by the conviction of Sir Francis Hincks for

issuing false statements as to the financial standing of the Consolidated Bank of which he was President. His lawyer has moved for a new trial. Whether Sir Francis shall suffer imprisonment or not, his conviction will have a salutary effect upon Bank officials in general.

The magnificent harvest gathered in on this continent has had a favorable effect upon trade in general, and there is good prospect of a speedy revival in business matters for which all men will be thankful.

The death is announced of the Rev. Dr. Topp of Toronto a distinguished minister of the united Church.

The Rev. David McRae (of Gourrock) of the U. P. Church has received a call to the charge formerly ministered to by the late Rev. George Gilfillan of Dundee. The ministers of the Free Church of Scotland have been enjoined by the General Assembly to discountenance raffles, bazaar lotteries, and other similar methods of raising money for Church purposes.

Last month about thirty missionaries left the United States to labour in heathen lands chiefly Asia and Africa.

Full religious liberty has at last been established in Portugal.

The Belfast (Ireland) Presbytery is gravely discussing the question whether in the Parish of Newtownbreda a special service in which a harmonium is used should longer be tolerated. The special service has a larger attendance than either of the two regular services, where no instrumental music was allowed.

Owing to the hard times the St. John, N. B. School Board has decided to reduce the staff of school teachers by twenty and to reduce the salaries of those who are retained.

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"If I forget thee, O Jerusalem, let my right hand forget her cunning."—Psalm 137, 4-6.

THE DEATH OF THE SEED THE LIFE OF THE HARVEST.

A SERMON IN WESTMINSTER ABBEY BY THE
DEAN OF CHESTER.

"Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."
—JOHN XII. 24.

It would be impossible in one sermon, or indeed in many sermons, to exhaust all the meaning that resides in these words; and yet they are words singularly suitable for the text of a detached sermon, which has no connection with any pastoral work, or with any other discourses that have preceded it in this place, or that may come after.

For we have in these words one of our Lord's proverbial utterances—we might call them parables condensed—and, as in all those sacred proverbs, the truth which He enunciates here has many sides, while yet the proverb stands out well in relief so as to invite separate attention.

At the same time it is obviously desirable that we should first see clearly what the occasion was on which these words were spoken, and so obtain a correct starting-point for the reflections which are to follow.

The occasion was remarkable, as regards both the time to which it belonged

and all the circumstances of the case. The time was very shortly before the Passion. Jesus Christ was at a great festival in Jerusalem, never to attend that festival again. "And there were certain Greeks among them that came up to worship at the feast: the same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew; and again Andrew and Philip tell Jesus."

In this incident we can hardly fail to see something prophetic. As the Jewish day is preparing to set, it would seem as if the Gentile day were already preparing to arise. As the Jews persevere in shutting the door of salvation, the Gentiles begin to knock at that door, which is Jesus Christ.

But how does our Lord treat the incident? Not altogether as we should have expected. He makes no direct answer. We are not able to ascertain whether He did grant to these Greeks the interview which they wished. There seems at first sight to be no connection between the incident and the words which the incident called forth. And may it not be worth while to ask, in passing, whether this be not a mark of naturalness, of truthfulness, and of the authenticity of this Gospel? What we should have expected would

have been a striking account of the proposed interview, with all the links of the connection between the words and the occasion made clear and distinct. The absence of all such provision for elucidating the coherence of the incident and the words, may be adduced as a proof that the incident occurred and that the words were spoken.

Yet certainly there is a connection though it may require some exercise of thought to perceive it. The very appearance of these Greeks was to Christ a token that His glorification was at hand. As Gentiles from the East had come to His cradle, so now Gentiles from the West were come to His cross. In the first-fruits He sees the harvest. But this glory could not be without suffering first. It seems as if there arose suddenly before His mind, in all its vastness and all its agony, that redeeming work for the whole human race which was now about to reach its consummation in death. "And He answered them, saying, The hour is come, that the Son of Man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone : but if it die, it bringeth forth much fruit." This appears to say, The gathering-in of the nations will take place ; the Son of Man will be glorified ; but this must be done by suffering, by self-sacrifice, by death ; and the time is now close at hand. Then, as if our Lord forgot His own impending agony, to think of us His weak and tempted disciples, and as if He would fortify us by His example, He adds, "He that loveth his life shall lose it ; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me ; and where I am, there shall my servant be ; if any man serve me, him will my Father honour." Then it would seem as if a violent agitation suddenly overcame the Lord in the prospect of His agony—as if already He were in Gethsemane. The impression which we derive from the original Greek is far

stronger than that which is given to us by our English version. "Now"—*now*—in the original the word is emphatic—"is my soul troubled ; and what shall I say ? Father, save me from this hour : but for this cause came I unto this hour." Such are His surprising words. It is one of the most striking moments in the recorded history of Christ. To see any man in a strong emotion, which he cannot master, in the prospect of dreadful suffering, is extremely affecting ; but to see *Christ* thus—and, on this occasion, not in the silence and gloom among the olive-trees in the Garden, but in the Temple, in the open and public court, in the midst of a conversation, and with many persons all around, this fills us with wonder, with awful pity, with shame for our sin. This was followed by a voice from heaven, in the audience of all the people, bearing testimony to Him, and to the work that He came to do, just as in Gethsemane an angel came bringing strength and comfort. Then again Jesus thought immediately of His disciples. "He answered and said, This voice came not because of me, but for your sakes. *Now* is the judgment of this world ; *now* shall the prince of this world be cast out." The victory over Satan was to be made sure—nay, was in that very moment made sure—through the will of Christ to suffer and so die. "And I," continues the Lord, "if I be lifted up from the earth, will draw all men unto me." It is thus, by the crucifixion of the Saviour, by the attraction of the Cross, that the Gentiles will be gathered in. Thus will be the "Greeks" indeed "see Jesus." And the Evangelist adds, "This He said, signifying what death He should die."

We are now, therefore, in possession of the context, and we feel that it is a passage—if we may presume to describe it—marked by much grandeur and much pathos, and that it evidently is very deep and copious in its meaning. From our part of this context must of course be drawn part of our comment on the text. It

fact, in the mere reading of what has been quoted the best comment has already been given.

As to the text itself, it is an image from the natural world. This is quite in harmony with our Lord's manner. His teaching was constantly based on the objects of nature, as when He said, "Consider the lilies how they grow," or "Behold the fields, that they are white already to the harvest." But it is more than an invitation to attend merely to one of the expressive *aspects* of nature. It is an allusion to one of the *laws* of nature, to an ordained method, according to which an important process is carried on, as when He described the silent, gradual, pervading progress of religion by saying that the kingdom of heaven is "like leaven which a woman hid in three measures of meal," or when He counselled wise adaptations of means to ends in critical times by saying that during the process of fermentation it is essential that "new wine" should be put in "new wineskins." So here He calls our attention to the secret force that resides in the seed, which force, however, does not exert itself till the seed has been placed in the ground and begun to pass through the process of disintegration. This death is followed by a new and wonderful life. "If the corn of wheat die, it bringeth forth much fruit." We are familiar with this law of nature, with this life coming out of death; and all through the year we have occasion for thankfully watching and reviewing the great results of this law.

But it is worth while to look yet more closely into the illustration which our Lord uses. It will bear the test even of what may be called the physiological inquiry. Of course such passages are meant for the instruction of the popular mind, even more than of the scientific mind. Otherwise it could hardly be true that it is "to the poor" especially that "the Gospel is preached." Still such passages may often with advantage be

examined and illustrated from the scientific side. The process of the germination of the new plant, after the seed is placed in the earth, is one of the most interesting, one of the most curious, of all the changes that go on around us. It is a process, as it were, of self-sacrifice. There is a true death for the sake of a new life. This is more evident in some classes of plants than in others. But in the class of plants to which the wheat belongs, the process of dissolution can be watched, and the method by which nutrition and strength are given to a new and vigorous life, through the decay of the old.

It is to be added further, in order that we may see all the force of our Saviour's parable, that the seed itself presents a most extraordinary contrast to the living plant which comes from it. Nothing can be more apparently helpless—more separated off from everything else—more hard and dry and poor—than the corn of wheat in itself: and so it remains, until it is buried in the earth. "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone." One of the marvels of our life is to compare the broad waving fields of grain with the mere corn-heaps from which they came. Could there be a greater difference? And yet the law that connects them is an immutable law: and it is the law of *death*. "That which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased Him. . . . It is sown in weakness: it is raised in power."

The first application of the parable before us is, of course, to Christ Himself. Let us adore this holy corn of wheat, cast by the Incarnation into the field of this world, then by Resurrection and Ascension springing up and growing into a marvellous life, and now, over all the great harvest-field of God, bearing "much fruit."

But while adoring this, as the highest fulfilment of a Divine law, let us not forget the personal agony which it required. Nothing could show the reality of this more forcibly than the shudder on this occasion which came over the Saviour's mind, when the torture of His crucifixion, now close at hand, was presented to his thoughts, and the earnest cry of prayer which He uttered here in the Temple, as afterwards in Gethsemane. There was no insensibility in Christ to the horrors of a painful death: on the contrary, His soul was moved to its very depths in contemplating the price He was about to pay for the salvation of mankind.

In all this Christ was absolutely, necessarily, unapproachably, supreme and alone. But the principle enunciated in this solemn sentence of His has other applications, extending to ourselves.

It is sometimes the case, in the most literal sense, with the servants of Christ, that death is the condition of life. This is the essence of what we mean by *martyrdom*. When great principles are at stake, when the time is critical, when mighty changes are in progress, some conspicuous act of self-sacrifice is required, in order that the future may be made safe. It has on various occasions, and in more senses than one, been proved "expedient," as Caiaphas said, little knowing the right meaning of what he said, "that one man should die for the people." The dying of the corn-seed is the condition of fructification. St. Stephen probably did more for the cause of Christ by his death, than a prolonged life of active service would have done. Even as an example to us, there is perhaps more permanent good in the story of his martyrdom, than there could have been in two or three additional chapters of the Acts of the Apostles.

And let this thought have its full weight with us Englishmen, when we stand in Smithfield, or look at the Memorial at Oxford. Probably nothing gave such force to the Reformers. We talk

of these things lightly now. We are reaping the harvest: and we forget the dying of the corn-seed.

And as with martyrs at home, so with *missionaries* abroad. What at this moment is one of the brightest hopes for Africa? Is it not the light that rests *here* on Livingstone's grave? May we not justly think of that body, borne by loving hands across the wilderness, and brought home over the seas, as an assurance to us that his death, according to the Divine law, shall be followed by a harvest of life?

But even in the general course of ordinary experience—without any persecution and cruelty—without any wonderful adventures, or toil among wild beasts under a tropical sun—and on the small scale of common things—this principle is often exemplified. Those deaths which we deem premature are not unfrequently found to be incentives to a higher life in those who remain. A good man passes away: and good men are so scarce, that it seems as if he could not be spared. But let us not conclude too hastily that his influence is gone. The seed is in the ground. Let us look for the harvest. The mere fact that he is gone from our view, that he is mourned, that his loss is felt, may result in the truths that he taught being more widely known, his example more thoughtfully followed. Many religious biographies, for instance, and their wide influence, have been the "much fruit" that has followed the departure of one whose loss seemed irreparable.

But in another sense, and without literal death, this principle is applicable to us all: and Jesus gives us this truth in the context which has been quoted. The habit of self-sacrifice, the voluntary losing of life, is always potential for great results. Two things ought to be deeply impressed on all those who are seriously considering how they may serve God. First, no real good is to be done without

self-sacrifice. "Except a corn of wheat fall into the ground and die, it abideth alone." Without this *death*, our work in life, even if it is very active, even if it is very much applauded, is hard and dry, and isolated from the true progress of spiritual good in the world. But, on the other hand, if this death be a reality, if, like the Apostle, we can say "I die daily," then the smallness, the meanness, of the seed presents no argument in depreciation of the large benefit that may be expected. "If the corn of wheat die, it bringeth forth much fruit." God's law is precisely this, that great results follow from small beginnings. And the harvest is referred to again and again in Scripture as an illustration of this law. So in our Lord's very first parable. "Behold, a sower went forth to sow: and some seeds fell into good ground, and brought forth fruit, some thirtyfold, some sixty, some a hundred."

And so with this later parable now before us. This law, whereby great results follow from small beginnings, is to be well borne in mind, in our application to ourselves of those words of our Blessed Lord, which we have now been considering. The original insignificance and apparent poverty of the seed is not to be so regarded, so as to cause to us any discouragement. Every oak was once an acorn. Every broad harvest-field, where the warm sun shines in autumn on the gathering in of plenty for the blessing of man, was once a heap of "bare grain." This seed has prodigious powers within: but those powers cannot be evolved, except by the process of death. And that this is true of ourselves is evident from His own words, following the text, as we have seen, so unexpectedly. "He that loveth his life shall lose it: and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me: and where I am, there shall also my servant be: if any man will serve me, him will my Father honour." What is true of

Jesus Christ, is true of His members—Death is the condition of fructification and of the life which communicates true spiritual blessing. Whosoever is of the harvest must also be of the sowing. We must go *His* way to glory. All who serve and follow Him, them will His Father honour, and where He is, who died and rose again, there in the end will all His servants be.

And one thought still remains to be touched—without which our reflections on this copious many-sided text would be very incomplete. It is not so much the wealth of the harvest contrasted with the poverty of the seed, on which we are invited to dwell, as the multitudinous character of the harvest contrasted with the isolation and *solitude* of the seed.

Christ's personal ministry was to the Jews: but potentially it embraced the world. And when these Greeks made their inquiry, He saw, close at hand, the accomplishment of His mission. They were the pledge of the rich harvest which was to come. They stood before Him as specimens of the Universal Church—and (Nature being dear to Him, and full of meaning in His eyes—Nature, in fact, being His own work, His own great manifold parable) He sees in a rich ear of corn the emblem of His future glory. In our own watching of the growth of the corn-plant, it is not merely "the blade" that we look for, but "the full corn in the ear." The harvest is not merely resurrection after death, but manifold reproduction. There is now not one grain, but many. The grain re-appears, but no longer alone. Then Christ was, so to speak, alone upon the earth: the one perfect seed. But isolation was not that which He desired. That He might not be alone, He died, and through death found many brethren, with His own life reproduced in all of them. Since He rose from the dead, He not only has a new and glorious life, but imparts it and lives to impart it. Having been "lifted up," He draws all men unto Him. Vir-

ture goes out of Him perpetually, so that He brings many sons to glory. The self-sacrificing of the Master, and thereof the reproductive life, is infused into all His servants.

And herein is our encouragement and our confident hope for our own work in the world. Christ asks us, "Art thou sinful?" and He answers, "I have died, and in my death have atoned for thy sin. Are thou weak? The strength of my resurrection-life is thine." But He asks likewise, "Take the new life which I give thee, and learn to sacrifice thyself; and thus thy death shall be life to those around thee: and thou shalt be no longer alone." It is true that to Christ only, in the highest sense, belongs "the joy of Harvest." But He shares this joy with His true people. They, too, will be accompanied by many brethren, but on this condition, that they learn the law of self-sacrifice. Of self-seeking and self-indulgence the penalty is this—and it is a sad and awful penalty, and it is incurred alike in small things and great—that every selfish man "abideth alone."

ALLOWANCES FOR CHILDREN.

Every child should be made to earn the money he spends, on the same principle that it is better for a man to earn the fortune that he owns; he knows the value of money because he measures it by the patience and labour it took him to amass it. It is the misfortune of children brought up by rich parents that they have no sort of conception of the value of money. Its want does not teach them foresight, sagacity, forbearance, self-denial. The child has a piece of money, and his only idea is to spend it promptly; but if he had been under discipline for four weeks for to earn that quarter of a dollar he would value it, and would not want to spend it. The danger is, that in some cases, by this plan, you may bring up a child to a mercenary spirit; but there are a hundred young men ruined for want of knowledge of the value of money where there is one who becomes a miser, or an avaricious man. There is

no time when the foundation of the moral qualities can be instilled into a man so well as in childhood, and the lesson should then be learned that for every pleasure and every value man has he must give an equivalent. Nature keeps books; and if a man does not, by hand or head or disposition, or something, render an equivalent for what he gets, he goes through life stealing all the while.

Nor is there any difficulty, with the exercise of a little thought, in finding employment for children; a bed in the garden; cleaning the shoes; carrying the mail to the post-office; taking care of a younger brother or sister; going over the books in the library, cleaning them, and putting them back in order. Any thoughtful mother will easily invent a stock of things which may be kept for the children to do to earn trifles, without unduly compelling them to make attempts beyond the reach of inadequate perseverance: for children are not naturally long-winded, and find it hard to carry on consecutive purposes all the week. The practice would save a world of trouble in the house. Nervous, active children, dying for want of something to do, are therefore tumultuous, break the furniture, and get whipped or not, as the case may be merely, because they have such a fund of vital force which is left undirected. In a well-ordered family the matter can be handled easily; but the trouble is to secure the management where the family is not well-ordered. Parents who are not fertile in methods would rather clap a child on the lap, give him a kissing, and call him a dear little cherub, and when he breaks out in some obstreperous and inconvenient way, go into the next room, give him a whipping, and when he roars, hush him with a "Be still! Don't you know we have company?"

It is better that the child earn the allowance than that he have it given to him. Of course when he goes away from home to school there is an end of his earning. Now a child who has been brought up at home to appreciate the value of money will not be apt to squander his money away at school. But it is a very bad thing to allow a child at school a large allowance. It is a great deal better that he should develop his

enjoyment out of himself, not out of his pocket. In such cases as a pic-nic, money becomes necessary. He has to pay to go. A child should also have enough money to buy the toys required by the change of games at the various seasons. There are no absolute rules to determine either amount or method; the principle is: Teach the child to learn by experience the value of money. Make it cost him something.

Another equally essential lesson that he should be taught, is to adapt his wants to his means. Almost all children in mixed society are obliged to contrast themselves with their neighbor's children. Their neighbor is rich, their family poor. The rich man sets the style, or his daughters do. They can afford a new hat once a month; but the others, perhaps, not once in six. They look with envy at their neighbors, and are constantly ashamed of wearing the same clothes. I should like to hear them say: "Well, I can't afford that," and say it open-facedly, and admit they are not so rich: not to be ashamed to go in the market to buy, things that are not so fine. The French are proud of economy. The whole home sentiment in families runs against people who are not economical and who do not show skill in adjusting results to the means they have to work with. It is so in England with the middle-class families; but to a large extent in America we have neither the plain honesty, the intelligence, nor the practical skill in domestic management of the French. This is the side on which the Chinese blood would do us good—the power of living well on amazingly little. This is a topic that ought to be preached on in church, talked about in the school-room and practised everywhere.

The foundation on which the Gospel is to build the spiritual element is a wise hometraining. A child well governed at home is generally well governed at school, and becomes a good man in after life. A child fractious at home will generally be fractious at school and in the absence of good-nature at home, will generally carry his temper through life. A child brought up at home to be independent will be independent all through life; one brought up to earn his money will be careful and a good busi-

ness manager. A child brought up not to be ashamed of doing good will be helped to avoid all pitfalls and temptations, instead of being led away because he is ashamed not to have the courage to do those things which no man ought to have the courage to do.—*Christian Union.*

The Monthly Record.

NOVEMBER, 1879.

THE following account of Mr. Goodwill's field of labor will be of interest to our readers. It appears that Mr. Goodwill has eight or ten churches to preach in, and the whole number of stations in which he preaches regularly including churches is thirty. His labors are of no ordinary kind. He preaches every day of the week, except Saturday, conducting service not only in English, but in Gaelic also. Once in six weeks Mr. Goodwill rests from his wandering toil for two or three days, but no sooner is this sabbatic interval expired than he again resumes his task. His labors are somewhat lightened by the kind attention of the members of his congregations who drive him about from station to station, so that he does not require to keep a horse, a matter of no small importance. To give an idea of the extent of his field we may mention that to visit each of his stations making one complete round of the whole of them, he requires to travel two hundred miles, and to deliver three score sermons. Now if we calculate that each sermon occupies three quarters of an hour or thereabouts in its delivery it will be seen that to deliver these three score sermons he must preach nearly forty-eight hours.

It will thus be seen that Mr. Goodwill has little leisure to visit his numer-

ous friends in Nova Scotia. A few weeks ago he crossed the Atlantic for the benefit of his health. The good ship "Fanny" in eleven and a half days carried him from the Straits of Canso to Liverpool. Going to Edinburgh he had an interview with Mr. Muir of the Colonial Committee who encouraged him greatly. It appears that the Colonial Committee propose sending out one or two Gaelic Speaking Missionaries whenever they can secure them, to labor with Mr. Goodwill in P. E. Island, giving them at the same a three years guarantee for stipend as the Committee were accustomed to do previous to the Union. On their arrival a Presbytery will be formed in connection with the Church of Scotland. We need not say that Mr. Goodwill is extremely popular among his congregations. He lives in what we might properly denominate an archiepiscopal palace erected for him by his people at a cost of something like five thousand dollars. We may only add that his income is correspondingly large and suited in all respects to the honour and dignity of an Archbishop. We believe the number of families in his charge cannot be less than one thousand. And we may cherish the hope that before many years a thousand copies of the RECORD will be circulated monthly amongst them.

On the 28th ult., the Rev. Mr. McKay left by the steamship "Nova Scotia" from Halifax for Liverpool. He intends to settle in his native land. We regret to learn that shortly before leaving, Mr. McKay had a severe attack of illness. He suffered from some form of heart disease; but recovered sufficiently to be able to preach. Before leaving this country Mr. McKay requested the writer to convey through the RECORD, to the congregation at Gairloch his deep gratitude to them for their uniform kindness towards himself and fa-

mily during his brief residence among them; and also to gratefully acknowledge the receipt of a handsome present of cheese per Mr. J. R. McDonald, the largest quantity ever received by him.

Mr. McKay leaves behind him many warm friends and sympathisers in this Country, who will be glad to hear of his success and welfare in the land of his birth.

EARLTOWN.—The Manse at Earltown has been repaired and set in order for the reception of the newly inducted minister who moved into it last month. Mr. and Mrs. McKenzie received a hearty welcome on that occasion. You will nowhere find a warmer hearted people than at Earltown. There is an excellent glebe of fifty acres, and a barn well filled with hay and grain.

WE learn with pleasure that the good people of Gairloch have again presented the Rev. D. McKay with their annual present of Cheese—the number of hundred weights we have not ascertained.

DURING the summer months the Rev. A. J. McKichan has preached on Sabbaths at Barney's River, Sutherland's River and Vale Colliery. His field of labor is extensive and labourious.

THE Rev. Donald Ross, (a native of Gareloch) who was appointed to the Mission in Prince Albert, North West Territory, has, we regret to learn, been compelled to resign his appointment and to return to Ontario owing to ill health.

THE Rev. George McMillan, B. A., of Scotch Hill, is now labouring in the Mission Field in this Province in the United Church.

THE Rev. James McColl formerly of De Sable has been inducted to the Parish of Cumlodden in Argyleshire. Mrs. McColl and family left Charlottetown for Scotland a few weeks ago.

It is expected that the Colonial Committee will send out one or two Gaelic Speaking missionaries, if they can be secured, to labour with Mr. Godwill in P. E. Island.

THURSDAY the 6th inst. was observed as a day of Thanksgiving throughout the Dominion. Services were held in the churches and collections were generally made in aid of charitable schemes.

The Presbytery grants frequent supplies to St. Andrews Church Pictou and the Session secures further supply by private arrangement, so that service is held every Sabbath as usual.

CHINA.

HOPEFUL PROSPECTS.

The following are extracts from recent letters received from the Mission in China.

The first extracts are from a letter of the Rev. Mr. Cockburn, dated I-chang, 17th July, 1879. It is truly cheering to find that the labours of our missionaries are already bringing forth fruit.

I-chang, China, 17th July, 1879.

"It is but right that I should tell you, at as early a date as possible, of the cheering signs of the past few weeks. Several parties have of their own accord come forward and asked to be baptised. Nothing is known against any of them which would induce me to suppose that they are actuated by improper motives; and had there been even the nucleus of a Christian Church at I-chang, some of them would have been at once received. But as the first converts will exert an immeasurable influence, for weal or woe, I thought it best not to receive them at once, but put them on trial, as it were, even although their knowledge of the

Scriptures, and character, so far as known, would have justified any one in baptizing them. As you are aware, I conduct a Chinese service every Sunday, at which our servants and any Christians there may be in I-chang attend. For some time past we have been cheered by the presence of a number of strangers, all more or less interested in the religion. I may explain that this meeting is for worship, and consequently semi-private; we could not worship if the door was opened and all passers-by invited to come in. Six days of the week the Gospel is expounded in this promiscuous fashion; on the Lord's Day it is different. We do not want a gaping, tittering crowd passing out and in to disturb us; and though glad to have strangers present, they are there only when invited to attend, or when they ask to be allowed to do so; and this is why, I think some weight should be attached to the number of strangers attending our Sunday meetings.

"It is time that I said something about the applicants for baptism. The first is a school-master residing at a village about twenty-seven miles from I-chang, a very superior man. What would people in Scotland think of going on foot twenty-seven miles to church! This man has done so oftener than once: Of course it takes him two days. Last Sunday he arrived late, on account of the rain. I had a long talk with him on Monday. He wished to be baptised; and showed a very creditable acquaintance with the New Testament, and, what is more to the point, understood what he spoke about. I pointed out what he would have to renounce if he joined us, and the trials he would have to bear; and although I did not neglect to exhort him, and point out the Gospel promises, after his departure my heart smote me as if I had almost tried him from becoming a Christian. I sent him away with some books, and specially a catechism by Mr. John of Hankow; which, in so far as my limited acquaintance with Chinese Christian literature allows me to speak, is by far the best digest of Christianity we have. He is to learn this catechism in the meantime; and let his friends know of his resolution, and try to bring them to the truth. In

three months I will baptize him, if he remains firm. Just now he will have much to bear; I pray he may have strength given him. Giving up ancestral worship seems to be the hardest trial, and it is this especially that brands a man as infamous.

"The next is an old man, a native doctor, resident about fourteen miles from I-chang. He is very earnest, and although he has not made any great advance in Christian knowledge, seems to have quite made up his mind as to the vanity of Chinese religions, and the truth of God the Creator. He is also convinced of the immortality of the soul, and in the Christian sense, man's sinfulness, and knows somewhat of the worship and service he owes to God. I cannot say that he understands the more purely Christian doctrines, but he is not opposed to them; and having such a foundation, we are encouraged to hope the super-structure will be raised.

"I may also specially mention two men from Sy-Chwen, father and son. Last Sunday they brought their wives and a little boy with them to our service. You already know about the man in Mr. Burnett's employment, who is a candidate for baptism. None of the others require special mention. You may ask what all this amounts to. We may, under God's grace, have a number of converts baptized in a few months; we may, as has been the case with all those who have already come about us, lose sight entirely of them for a time. Some of them may be entirely deceiving us with a view to the worldly advantages; but my faith would get a rude shock if that were the case with all. We shall reap, it may be, after many days. I acted as I thought for the best in not receiving some of them at once, although not in the way best calculated to make the Chinese Mission popular at home. It is worthy of remark that none of those influenced are natives of I-chang. All are strangers or country people. I have definite news that Lin, who is to be native preacher, will be here in a fortnight. He is urgently needed.

The second series of extracts are from a letter sent by Dr. M'Farlane describing the work going on in the dispensary during the first eighteen days of April;

and we present them without comment:—

"Since the 1st of April, 505 patients (new) were attended to. The daily average of attendance, including old patients, was 43. You will see there is a considerable increase of attendance.

"Our dispensary is so constructed in the front hall, that it is impossible for us to keep the patients from looking in at the window during my consulting hours; and the result is, that the two windows are blocked up, not only by patients, but by passers-by, who, noticing the people out and in about the door come in to see what is going on. We do not object to them looking in, as we are desirous that they should know that our work is a work of love, and that whatsoever we do in the dispensary is for their benefit. It is very surprising to them that we should give the medicine for nothing; yet only one or two patients asked for the price of the medicine.

"Shortly after the dispensary was opened, a young man who was looking in at the window for some time, I suppose for curiosity's sake, thought he would come in and consult me about his disease. After prescribing for him, he asked my dispenser how much cash he wanted, and on hearing that he was getting the medicine gratis, he walked out of the dispensary with a smile of contempt on his face, saying, 'If you don't want cash your medicine is of no use.' They cannot understand why we don't make any charges, and the wonder is, that few of them feel thankful for what they get. We hope to be able to explain to them by degrees the end of our mission.

"In dealing personally with the patients, we are often amused at the statements they make. Two expressions in common use are 'heart hops, and leg soft'; 'all body pain.' They all, according to their knowledge, seem to know what the disease is before they come, and all they want is medicine to cure a certain malady. My coolie, who looks after the hall, is a curiosity oftentimes. When I tell a patient I am going to cut him for an abscess, the coolie puts himself into all prepossessing shapes and forms, and makes a long speech to the poor sufferer, telling him what is to

follow after the abscess is opened, and always finishes up by saying, it will not be in the least painful. If the man resists the operation, the coolie knocks his feet against the ground in a most laughable manner, and calls him all the cowardly names he can think of. If a patient doubts anything I say to him, my coolie will turn upon him and say, 'what do you know? The foreigner knows better than you.' He, the coolie, helps the bandaging and dressing. The dispenser writes out a 'pas' for each patient, and marks on it the medicine given. He also takes the name of the disease, and I get it from him in the evening, and mark it down in my own book in English. The Chinese are greatly averse to loosing any of their members, as they believe their circumstances in the next world will be somewhat similar to that of the present, and the idea of entering the next world with one arm or one leg cannot be tolerated. I have had a few patients where an amputation was really required for a cure. On informing my patients of the fact they could not at all be reconciled to losing a part of their leg. I, however, did not press it very much, as I could not take them into the house.

"The majority of our patients are of the middle and lower class; but we are not altogether avoided by the upper class, for occasionally we get a few patients who appear very respectable. The galvanic battery which you gave me is quite a novelty to our patients. Such a thing was never seen here before; and I assure you their minds are greatly puzzled as to how the shock is produced.

"You make inquiries in your letter about the sanitary condition of the town. Well, all I can say is, that it is in a deplorable state. I am informed that the town is drained from end to end; but nobody need tell me that the drains are opened for drainage purposes, as no sooner a shower of rain falls than the streets are flooded, and one walks up to his ankles in mud and water. Walking along the streets, one is constantly annoyed by people throwing buckets of water on the street, where it remains till the sun has dried it up. And as the water is filthy before thrown out, the odour which it gives off is everything but

fragrant. The refuse matter, which in large cities at home is carried into the sea by sewers, is here carried on the shoulders of coolies through the town in the early morning to be sold to farmers, who use it as manure. You can fancy the facility of being repelled from taking a morning walk, as one is almost certain to meet one of these gentry before he is one hundred yards from his door with two buckets slung on his shoulders. It might be a conundrum for sanitary officers at home. How is it that we are so free from septic diseases in the midst of such circumstances?"

A GREAT APOSTLE.

Rev. Dr. Robert Moffat.

Dr. Moffat, who was 60 years a missionary in Africa, is now 85 years of age, but still as bright and active as many a man twenty years his junior. He is in constant demand for services, and wherever he goes his simple presence is considered an appeal and a benediction. He is perhaps doing as much now for the cause of missions as he did while in Africa, bearing blessed fruit in his old age. He was sent out as a missionary to South Africa in 1816, when he was but 21 years of age. He went up into the interior to Namaqualand, where the great and terrible Africaner was lord of the whole country; a man who was the terror of all South Africa, who had been outlawed, a price put upon his head,—a thousand pounds to any one who would deliver him up dead or alive. Mr. Moffat was warned not to go near him; that he would do it at the peril of his life; that he would not be permitted to live a week within reach of

THE BLOOD-THIRSTY CHIEF.

But he went directly to Africaner, lived with him two years, and was the means of his conversion. He had had labored two years however, before he was more than rewarded by the conversion of the terrible Africaner. Then he had occa-

son to go to the Cape for supplies. His clothes were giving out, and it seemed best for health to get some flour and other necessaries of civilized life. He proposed to Africaner that he should go with him. The chief at first thought the missionary was jesting, and when he found he was really in earnest he was amazed. "Why," he said, "have you forgotten that I am an outlaw: that a price has been put on my head: that whosoever kills me will be rewarded for it? I should not live to get half way to the Cape." "No," said the missionary, "I will protect you. I will take you through safely. You are king here in your own country, and I am your subject; but I must be king on this journey, and you my subject." "Well," said the chief, "I must think about it and pray over it." But

NEXT DAY HE WAS READY.

and so, doffing all the rude trappings of barbaric royalty, putting on a slouched hat and leather breeches, he started as the missionary's attendant helper, though in the matter of clothing there was but little difference between the master and the man. As they neared Cape Town, a little incident occurred which illustrates the apprehensions of the people. The missionary called at the house of a pious Dutch family, where he had rested for a short time, when on his way to Namaqualand. He had been treated very kindly two years before, and, needing food, thought he would renew the acquaintance. He found only the woman within. He greeted her almost as an old friend; but she did not know him. "What," he said, "don't you remember the young missionary going to Namaqualand, whom you treated so kindly two years ago?" "But," she replied, "you are not he. We heard he was dead long ago. You must be his ghost, if you are not somebody else." And she ran out to call her husband, and told him she verily believed

THERE WAS A GHOST IN THE HOUSE.

He came in with evident apprehension, at first did not venture too near the stranger, and when at length he became somewhat assured, that he was not a ghost, but real flesh and blood, his hand still trembled as it was extended to take that of the missionary. When, however, the recognition was complete, there was no limit to the hospitality proffered or to the interest manifested in the story which the missionary had to tell. But when he came to the conversation of Africaner, that was almost too much to be believed. And when once this truth also was received, the good man of the house lifted his hands and exclaimed, "Well, well, there is nothing too hard for God! How I would like to see that man who is such a miracle of grace!" When he found that the missionary expected soon to return to his station, he actually expressed a desire to go with him, that he might see for himself what a change God had wrought on that fearful savage. "Would you, indeed," said Dr. Moffatt, "like to see Africaner? If so, there he is. He is my helper. He has come with me. He has come with me. I am taking him to the Cape." But this again was too much for faith, until the man had questioned the chief for himself.

"ARE YOU AFRICANER?"

The chief rose from the ground, took off his hat, bowed with the grace of a king, and said "I am Africaner." The chief was kindly received at the Cape, was introduced to the governor, received from him the present of a wagon, and returned safely to his own county, no longer an outlaw. He lived and died a simple, earnest Christian. But Mr. Moffatt did not himself return to Namaqualand. A more promising field seemed to open further in the interior, and he was sent to the Bechuanas, 700 miles north of the Cape, where he spent most of his missionary life. He was

accompanied this time by a wife and a missionary associate. He was married at the Cape to the girl to whom he was engaged before leaving England. She was an only child, the daughter of his former employer, and her parents could not spare her to go so far, and so he went out alone, but with her promise in his heart to come to him as soon as she could. What these missionaries endured it would take too long to tell. At first they excited great curiosity,—perhaps it might be said interest,—and they were treated kindly, but when the novelty was past they were often in peril. The natives threatened to take their lives, or to burn down their houses and drive them off. They did not want them there. And yet the missionaries bore all with patience and fortitude, Mrs. Moffat showing herself not less heroic than her husband. She lived to bring up her family and to return with her husband, a few years ago, to spend the evening of their days in their native country; but she has since entered into rest, whilst he still lives to do such good missionary work, honored and beloved by all who knew him.—*London Correspondent New York Observer.*

THE BIBLE—OPINION OF THE LATE HON. D'ARCY MCGEE.—In his eloquent lecture on the "Mental Outfit of the New Dominion," the late Hon. D'Arcy McGee paid the following noble tribute to the value of the Bible: "There is always as a corrective to diseased imaginations the Book of books itself—the Bible. I do not speak of its perusal as a duty incumbent on all Christians; it is not my place to inculcate religious duties; but I speak of it here as a family book mainly; and I say that it is well for our New Dominion that within the reach of everyone who has learned to read lies this one Book, the rarest and most unequalled as to matter, the cheapest of books as to cost, the most readable as to arrangement. If we wish our younger generation to catch the inspiration of the highest eloquence, where else will they find it? If we wish to teach them lessons of

patriotism can we show it to them under nobler forms than in that of the maiden deliverer who smote the tyrant in the valley? or in the grief of Esdras as he poured the foreign king his wine at Susa? or in the sadness beyond the solace of song, which bowed down the exiles by the waters of Babylon? Every species of composition, and the highest kind in each species, is found in these wondrous Testaments. We have the epic of Job; the Idyl of Ruth; the elegies of Jeremiah; the sermons of the greater and lesser prophets; the legislation of Moses; the parables of the gospel; the travels of St. Paul; the first chapters of the history of the church. Not only as the spiritual correction of all vicious reading, but as the highest of histories, the truest of philosophies, and the most eloquent utterances of human organs, the Bible should be read for the young and by the young at all convenient seasons."

THE Convener begs to state for the information of those of our subscribers who have not paid for the RECORD that upon the publication of this issue, he will have paid the publisher upwards of Fifty Dollars out of his own pocket. There are nearly five hundred of our subscribers who have paid us nothing for their RECORD. We trust they will forward payment before next issue.

WE are pleased to learn that the Rev. George Murray, M. A., arrived last week. Mr. Murray begins his labours in New Glasgow, to which he some months ago received a harmonious call.

ACKNOWLEDGMENTS.

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