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VOLUME XXVI.

NUMBER X.

THE  
MONTHLY RECORD,

—OF THE—

CHURCH OF SCOTLAND,

—IN—

NOVASCOTIA, NEW BRUNSWICK

—AND—

ADJOINING PROVINCES.

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OCTOBER



1880.

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PICTOU, N. S..

PRINTED AT "THE COLONIAL STANDARD" OFFICE,

1880.

## THE PRECIOUS BLOOD OF JESUS.

Precious, precious blood of Jesus,  
Shed on Calvary;  
Shed for rebels, shed for sinners,  
Shed for me.

Precious blood, that hath redeem'd us  
All the price is paid;  
Perfect pardon now is offer'd,  
Peace is made.

Precious, precious blood of Jesus,  
Let it make thee whole;  
Let it flow in mighty cleansing,  
O'er thy soul.

Though thy sins are red like crimson,  
Deep in scarlet glow,  
Jesus' precious blood can make them  
White as snow.

Now the holiest with boldness  
We may enter in,  
For the open fountain cleanseth  
From all sin.

Precious blood! by this we conquer  
In the fiercest fight,  
Sin and Satan overcoming  
By its might.

Precious, precious blood of Jesus,  
Ever flowing free!  
O believe it, O receive it.  
'Tis for thee!

Precious blood, whose full atonement  
Makes us nigh to God!  
Precious blood, our song of glory,  
I raise and laud.

*Frances Ridley Havergal*

“WHILE PASTOR GOSSNER WAS LIVING WITH FENNEBERG, one day a poor traveller asked the latter to lend him three dollars, as he had expended all his money sooner than he had calculated. Fenneberg at the time possessed only three dollars, but as the poor man asked him in the name of Jesus, and with much importunity, he lent him all he had even to the last penny. Some time after,

when in extreme want not knowing what to do or how to help himself he recollected this fact while at prayer; and with child-like simplicity, he said, “O Lord, I have lent Thee three dollars, and Thou hast not given them back to me, though Thou knowest how urgently I need them. I pray Thee to return them to me.”

The very same day a letter arrived containing money which Gossner delivered to the good man with these words “Here, sir, you received what you advanced.” The letter contained the sum of two hundred dollars, which were sent him by a rich man, at the solicitation of the poor traveller to whom he had lent his all.

Fenneberg, quite overcome with surprise, said in his simple way, “Oh, dear Lord, one cannot say a simple word to Thee without being put to shame.”—*Gossner's Life.*

EVERY TENTH BARREL OF RUM LANDED IN MADAGASCAR is handed over to the Custom House, because it is the plan there, that duty should be paid in kind; but the authorities will not handle the evil thing: they will not commute it for a money payment, and so the rum is poured upon the sands. The Nova Government of Madagascar disapprove the importation and would gladly place it under heavy restrictions, if not stop it altogether: but their hold over the coast tribes is limited, and they fear a collision with the French on the subject.

Thus while the civilized Frenchman pours his flood of drink into the country the simple inexperienced native prince stands silently by, unable to resist but refusing to soil his hands with the unhal-  
lowed gain!

# THE MONTHLY RECORD,

OF THE

## Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK AND ADJOINING PROVINCES.

VOLUME XXVI.

OCTOBER, 1880.

NUMBER X.

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

### FAITH WORKING BY LOVE.

A NEW SERMON BY REV. C. H. SPURGEON.

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

ALL ways of justification by human works and outward forms are set aside by the apostle. In one sentence he closes up every road which is cast up by man, and opens up the way of the Lord, even the way of salvation by grace through faith in Christ Jesus. Some hope to be saved by ritualism; their hopes are smitten hip and thigh by this word, "Neither circumcision availeth anything;" on the other hand, many are relying upon their freedom from all ceremonial, and place their reliance upon a sort of anti-ritualism—they are smitten by the words "nor circumcision."

As Jews relied upon circumcision, so do many depend upon baptism and sacrament; to these the apostle gives no quarter. Others glory in uncircumcision; they have practised no rites nor ceremonies, their mode of worship is plain, even to unsightliness, free almost from disorder, and of this they are apt to make a righteousness. It is quite as easy to make a self-righteousness out of the plunness of the Quaker as out of the gaudiness of the Romanist; and the one

confidence will be as fatal as the other

The outward, whether decorated or unadorned, whether fixed or free, touches not the saving point; the only thing which can save us is faith in Jesus Christ, whom God has set forth as a propitiation for sin. Faith brings us in contact with the healing fountain, and so our natural disease is removed: it appropriates on our behalf the result of the Redeemer's service and sacrifice, and so we become accepted in Him; but anything short must fail; it is the rending of the garment, while the heart is unbroken the washing of the outside of the cup and platter, while the inner part is very filthiness.

The apostle, however, does more than merely condemn other foundations than those of faith; he distinguishes here between faith itself and its many imitations. It is not every sort of faith that will save the soul. True, faith, undoubtedly, will save a man, though it be as a grain of mustard seed; but then it must be true faith—the genuine silver, and *not a mere plated article*. "Money answereth all thing," says the wise man, but then it must be current coin of the realm; for counterfeit money will answer for nothings except to condemn the man who has it in his possession. Real faith will save us, but forgeries of it will increase our peril. Assurance is of God, but presumption is of the devil.

## THE TEST OF TRUE FAITH.

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

Being alive, true faith must not sleep, but must arouse itself as a child of the day, for a slumbering faith is matter for heart-searching, since sleep is cousin to death. A wakeful faith becomes active, and in its activity lies much of its proof. "By their fruits ye shall know them," is one of Christ's own rules for testing men and things, and we are to know faith by that which comes of it, by what it does for us, and in us, and through us. Faith is not worth having if it is fruitless; it has a name to live and is dead. If it works not at all, it lives not at all, and cannot justify its possession.

A dead God may be served by a dead faith, but living, waking, working faith can alone please the ever-living, ever-working Jehovah. God saves us from a dreaming faith and a talking faith, and give us "faith which worketh."

"Not words alone it cost the Lord  
To purchase pardon for his own.  
Nor will a soul by grace restored  
Return the Saviour words alone."

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

The great test of the working of saving faith is this, it "worketh by love." If you are led by your faith in Jesus Christ to love Him, and so to serve Him, then you have the faith of God's elect, you are undoubtedly a saved man, and you may go your way and rejoice in the liberty wherewith Christ hath made you free. It shall be joy to you to serve the Lord,

since love is the mainspring of your service.

That is the point we are going to speak upon this morning—the connection which exists between faith and love: "Faith which worketh by love." We may be helped to test both our faith and love while we are speaking of the intermingling and interwisting of the roots and branches of these two graces, and it will do us good to perform a thorough self-examination. *It never does a man harm to overhaul himself* and to see in what a state he is, whether he really is right or no: whether he is prospering in soul or no. I am afraid of our taking our good estate for granted, but I am not afraid of the most self-searching self-inquiry. May God the Holy Spirit bless our ministry to this end this morning!

1. Our first observation will be this:

## FAITH ALWAYS PRODUCES LOVE.

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

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

The first steps of the prodigal when he comes to himself are all toward his father's house and heart. When he gets home he may take many steps hither and thither about his father's estate, but at

first, at any rate, his face is distinctly toward his Father. Did he not say, "I will arise and go unto my father?" The first steps of the soul, when it begins to believe in God are desires after him in which there is a measure of love.

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

2. Love grows out of faith yet further by the discoveries of beauty in Christ which faith is sure to make. Faith is the soul's eye, and its telescope, by which it sees that which is so far off as to be otherwise invisible. Out of this gracious discernment comes admiring love. Faith delights to unveil the superlative beauties of the Well-beloved before the gaze of love, and then faith and love unite in crying out, "Yea, he is altogether lovely." Those who believe can say, "We see Jesus," and those whose hearts are won by him can add, "We love Him because He first loved us." O that we knew our Lord better! O that we believed in Him more! Then should we be knit to Him as the heart of Jonathan was knit to David.

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

#### THE SOUL'S EYE.

It is also almost the mind's hand, by which it grasps the blessing. Love is sure to arise out of a sense of possession. Doth not a mother love her child very much because it is her own? When we have an interest in a person, so as to call him "my brother," "my husband," "my

son," then a sense of property increases our sense of affection. Why, even in dead things, such as gold and silver and goods and lands, when they are a man's own they are apt to be loved, for the affections cling to that which is possessed—"Where your treasure is, there will your heart be also."

The tendency is clearly seen in reference to higher possessions, and especially with regard to Christ. It Christ is yours, and faith can say, "Jesus is mine," love alters the sentence and cries, "This is my beloved, and this is my friend." When the faith of Thomas saw Jesus as Lord and God his love gave a musical ring to his exclamation by joying in personal possession, and calling him "my Lord and my God." Love rejoices in Jesus as her own possession, triumphs in Him, and right sweetly sings of love to Him because He is her own husband and Lord. Thus, you see, faith creates love from a necessity of its nature, from the discoveries which it makes, and from its appropriation of the good things that is in Christ.

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

If thou believest that Jesus is the Christ thou art born of God, and all who are born of the God of love must themselves love God. Do not think of trying to love God. You cannot force yourself to love anybody; who in his senses would ever dream of such a thing? Such attempt would be utter folly. Love must be free-born, it cannot be bought or forced. We cannot tell what love is, though we feel it. It is a mysterious something, not to be described by the cold maker of definitions; but it is always a product of something else which goes before it. If you believe you will love; if you do not believe, you will never love till you believe. Go to the root of the matter. Do not try

to grow the hyacinth of love without the bulb of faith.

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

“Hallelujah! I believe!

Now, O Love! I know thy power,  
Thine no false or fragile letters,  
Not the rose-reaths of an hour.”

“Christian bonds of holy union  
Death itself does not destroy;  
Yes, to live and love forever  
Is our heritage of joy.”

If let me now enlarge upon a second remark Love is

#### ENTIRELY DEPENDENT UPON FAITH.

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

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

But because you want to trust yourself a little, and you begin judging your God and do not repose entirely in Him, there

fore it is that you have to ask yourself whether you love Him or not.

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

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

Love to God, if it be worthy of the name, must be soundly based on confidence in Jesus; it cannot abide without it, but is carried away by wind and blood, like one house on the sand. Hence we are disposed to judge with prudence the outbursts of emotion which we see in certain excitable persons. We hear them sing, Oh, yes, I do love Jesus,” but we are not so sure of it when we watch their lives.

We are pleased with such emotions, if they arise out of the knowledge of Christ and genuine faith in him, but we have too often seen the semblance of ardent affection without knowledge and without humility, without penitence, and without childlike faith, and therefore we rejoice with trembling. We fear lest the building which rises up in a night would vanish, like “the baseless fabric of a vis-

ion," and disappear like the soap-bubble of a child, which, though it be adorned with all the colors of the rainbow, dissolves in an instant. See, then, to your faith, since love is entirely dependent upon it. See that you are rooted, and grounded, and settled, lest the high tower of professed love should soon lie in ruins, and indifference alone remain.

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

FAITH DISPLAYS ITS POWER BY LOVE.

"Faith which worketh by love." For a moment you must permit me to compare faith to an artificer in metals who is about to prepare some work of fine art, such as cunning smiths were wont to produce in the days of wrought iron, when skill and hand-labor were thought much of, and articles were produced which are almost worth their weight in silver. Faith, as a smith, strong and vigorous, has love to be its arm. Faith lifts not a finger without love, it is her arm every morning. Faith believes and resolves, and then it proceeds to action, but the power with which it can work lies to love. Faith without love would be a cripple without arms.

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

[Concluded in our next.]

## COURSE OF STUDY AND EXAMINATION FOR SABBATH SCHOOL TEACHERS.

BY REV. GEORGE BELL, L. L. D.

The Convener of the Assembly's Committee has published the plan and regulations on the above, referred to in the Sabbath School report to the assembly, and their action thereon. It is now very desirable that the ministers, elders, and all the Sabbath School workers throughout the Church take up the matter vigorously, and give it practical effect. With proper co-operation it may be highly successful, and may do much to raise the quality of the Sabbath School work over the Church generally. There is no question that the Sabbath School possesses an immense amount of undeveloped power, but the practical value of this will depend partly on the use made of it by sessions and individuals, and partly on the kind of teachers who may be obtained. As many of the teachers, however pious and earnest, may be deficient in professional training, every effort should be made to give them opportunities of improvement. Where more extensive means of Normal Class training can be had, these should be used; but in the absence of such means, the plan published by the convener will be found very useful, and within the means of almost any school.

Christianity furnishes its blessings to man through a system of instrumentalities, and while the Holy Spirit is the source of all vital power therein, the written Word is the instrument to be used by the Church for the double purpose of bringing sinners to Christ, and the growth of divine life in believers. (See Shorter Catechism, ques. 89.) While preaching may be the principal means of spiritual awakening in the first instance, the teaching of the word must always hold a most important place.



The want of a thorough acquaintance with Scripture is seriously apparent among our people. We need to be more thoroughly indoctrinated in that Word on which the Spirit can act. To effect this purpose we need more and better teaching. As Presbyterians we believe in the great fact of God's covenant with believers and their seed; and also, we naturally place more value on Christian nurture and family training, for replenishing of the Church, than on spasmodic efforts to gather in wanderers; not, of course, neglecting the latter class. In both cases, teaching of Scripture must be a great part of the work to be done. It is to be feared that at the present time our Church is deficient in exercising this great function of teaching the Word, as the Sabbath School is in the most cases confined to a few children, instead of the whole Church engaged in diligently searching the Scriptures, in order to become wise unto salvation. Even if our public services were modified, so as to furnish less preaching and more teaching, the minister would be unable to do all of the latter, and so the question comes back; "How can we get good teachers?"—and in almost all cases the true answer is. "Train them."

Trained teachers must have a general familiarity with the Bible; with its system of doctrines and duties; with the collateral means of explaining it, such as its structure, history, geography, &c. They must know how to teach; to draw out truth; to make it attractive; in the beginning of a lesson to arrest attention, in the middle to inform the mind, and in the end to affect the heart. They should study and seek to imitate Christ's mode of teaching. They should have tact, not only to draw out and render vivid the truths in the lesson, but to adapt these to the variety of persons taught. Under such teaching the Church has a right to expect blessed spiritual results, and the production of a higher type of christian character. To get such teachers *hard*

*study* is essential, and here as everywhere else, the value of the stimulating and testing of severe examinations become apparent.

The plan of the convener and the tentative examination proposed, will be quite practicable if our people will make an earnest and faithful effort to carry them out. The committee earnestly appeal to make such an effort, satisfied that, if partially unsuccessful in some cases, even in these it will do good; and that it will prepare the way for progressive improvement in the future.

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#### TENT-MAKING MISSIONARIES.

TWO HUNDRED MISSIONARIES were sent out to labour among the heathen by Pastor Gossner of Berlin, each of whom was prepared to adopt the plan of the Apostle Paul who supported himself by tent making. "Gossner required his Missionaries, not only that they should feel certain of their own conversion and of their call to the work, but also that they should have faith to depend on the Lord for their support. He promised none of them a fixed salary, but only entrusted them to the Lord whose "arm is not shortened" since the time He supported his first messengers; and he fully believed that he who fed the ravens would not forget them. He told them that as far as the Lord gave to him, he would readily give to them; and this he gladly and liberally did, as all his Missionaries testify. For them only he lived and worked, but he never bound himself by any promises, but rather warned them to count the cost ere they put their hand to the plough.

The example of Paul who while he preached, wrought as a tent-maker, Gossner constantly set before his men and if each one sent out by him were to be asked if he ever suffered want, I am sure," says Rev. Dr. Prockenow, "he would answer, 'No Never.' Most of them rather suffered from abundance

an from want. At times some of them may have been straightened, but they were prepared for this before they went. None died of want except it may be Lintz who penetrated into one of the Islands of the eastern Archipelago, and there met his death, we know not certainly how, but it is supposed that he was forsaken by the natives and perished from hunger. We cannot, however, from any possibility blame Gossner for that. The mortality amongst Gossner's Missionaries was not greater than that of other societies which gave high salaries. In going through the history of his Missions, we can but wonder what the Lord accomplished by means of that one man."

**THE TRUE WIFE.**—Oftentimes I have seen a tall ship glide by against the tide as if drawn by an invisible tow line with a hundred strong arms pulling it. Her sails unfurled, her streamers drooping, she had neither side wheel nor stern wheel; still she moved on stately in supreme triumph, as with her own life. But I knew that on the other side of the ship, hidden beneath the great bulk that swam so majestically, there was a little toilsome steam tug, with a heart of fire and arms of iron, that was tugging it bravely on; and I knew that if the little steam tug unwinced her arms and left the ship it would wallow and roll away, and drift away, and drift hither and thither, and go off with the effluent of the tide no man knows where. And so I have known more than one genius, high-deck, full-reighted, wide-sailed gay-pennoned, but with the bare toiling arm and brave warm beating heart of the faithful little wife, that nestled close to him so that no wind or wave could part them, he would have gone down with the stream and been heard of no more.—*Oliver Wendell Holmes.*

**AMERICAN MISSIONS IN CENTRAL AFRICA.**—We are glad to see that the American Board has decided, while at-

tempting to establish an independent Central African Mission at Bihe, on the West Coast, to extend the Zulu Mission in Natal to Umzila's Kingdom, a country hitherto unoccupied by Christian missionaries. It lies on the East Coast, with the Limpopo for its southern and the Zambezi for its northern boundary. The country was formerly known as Monomatapa, but is now named for the chief, or king, who is the ruler. The coast-line, 600 miles long, is claimed by the Portuguese; but their authority does not extend inland. Umzila is the son of Zulu general and rules in a most despotic manner. The conquered people comprise several tribes, among whom the Marongmas are spoken of as a very fine race. Mr. Erskine, who has visited them, says they bear a some what marked resemblance to the Basutos. They are armed with strong six-foot bows, are very brave, and reputed to have great skill in bush-fighting. They live in dense communities, and clear and plant large stretches of ground, sometimes exceeding a hundred acres in extent, which are cultivated in common, with the families of the cultivators scattered around the margin of the clearing, in separate kraals. The country was thickly inhabited and abounded in fowls, corn, deer, and honey. In some places these people possess cocoa-nut palms, the sugar cane, and bananas, and distill ardent spirits, with stills of native manufacture. Gigantic specimens of baobab trees abound, covered by castananut creepers, which are festooned to the ground and form magnificent canopies, impervious to the sun's rays. Mr. Erskine dwells quite admiringly upon the interesting scenery produced by the thriving gardens of this industrious race, ornamented and interspersed with the magnificent canopies of foliage. The climate of the country is said to be healthy. Where the mission station is to be located will be determined by the pioneer party, which will be led by the Rev. Myron W. Pinkerton.

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Circulation of the RECORD. The number of copies of the RECORD taken last year and this year are as follows:

Stellarton 85 copies in 1879, & 80 in 1880.	
Westville- 100 " " 81 " "	
New Glasgow & S. River 121 " " 127 " "	
Rogers Hill 83 " " 86 " "	
C. John & T. River " " 25 " "	
Pictou Town " " 75 " "	
Other districts in St. Andrews Con. 51 " " 55 " "	
Earltown 29 " " 30 " "	
Falls 17 " " 17 " "	
W. B. R. John 28 " " 42 " "	
Saltsprings 69 " " 67 " "	
McLennan's Mt. 46 " " 46 " "	
South River 16 " " 16 " "	
Barney's River 52 " " 48 " "	
Glenalpin 6 " " 5 " "	
E. B. E. River 56 " " 56 " "	
River John 50 " " 50 " "	
Gareloch 48 " " 52 " "	
W. B. E. River 44 " " 44 " "	
C. Breton 43 " " 40 " "	
Fisher's Grant 21 " " 23 " "	
Ont. & Quebec 21 " " 22 " "	
Vale Colliery 16 " " 23 " "	
P. E. Island 11 " " 102 " "	
Spring Hill 8 " " 22 " "	
Other Places 8 " " 17 " "	

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It will be seen by the above that our circulation has increased during the year. Prince Edward Island has come well to the front and now takes one hundred and two copies. We have reason to hope that Gareloch will take a large number additional next year. We have now an order for fifteen extra copies from a section of that congregation for the coming year. Our readers will also notice that by the above column they are able to gauge the relative intelligence and wealth of each congregation, at least to some extent.

In connection with the publication of the RECORD we trust our readers will pardon us if we speak of a somewhat

personal matter. Circumstances compel us to speak out. Of our twelve hundred subscribers, but four hundred odd have paid their subscription this year. When this number reaches our readers, our convenor will have paid about ninety dollars out of his own pocket to the publisher for this year's publication. Our bargain with the printer necessitates this. Unfortunately our Convenor is not a millionaire. As Editor we appeal on his behalf. It is not our business to extol his virtues;—but surely we should not strain them too much. We are quite well aware that some,—indeed we might say many,—of our agents pay a considerable number of subscriptions out of their own pockets—and we are ever grateful for their liberality and trouble. We trust they will help us now.

Last year a few of our subscribers and we are proud to say they were few indeed neglected to pay us anything. We trust they and their families have derived benefit from the perusal of our pages. If not we have lost our money and our pains; and our labour has indeed been in vain.

On the 6th inst., a meeting of the committee on the Supplementing Fund was held in Pictou. Mr. Dunn acted as chairman. The Hon. James Fraser and other leading laymen, among whom we were pleased to notice R. Simpson Esq. Westville, took part in the discussion. The fund now amounts to nearly three thousand dollars. A strong effort will be made to enlarge it. The strong enthusiasm of the laymen present, augurs well for the success of the scheme. Scotland schemes of this nature are speedily enriched by numerous legacies. Many persons prefer to aid the cause of religion by liberal bequests, rather than leave a superfluity to those who have enough already; and who would only be subject to temptations from luxury and idleness by receiving more.

Our RECORD is now self-supporting. Its circulation is increasing. We hold to say that no other monthly paper is more carefully read.

Our aim is to keep our readers acquainted with the work of our churches and to interest them in the cause.

missions at home and abroad; and to present sound religious instruction in the sermons which we publish. We are very grateful for the aid we receive from our contributors and trust their assistance will increase.

We were pleased to notice lately a strong crew gathering in the harvest for the Rev. W. McMillan of East River. We believe indeed, that members of his congregation are in the habit of doing most of the work required on their minister's farm gratis—and we know they do it with hearty good-will. Long may they flourish.

In this connection it would be ungrateful not to mention that at Roger's Hill, they are not behind in this respect. A short time ago a willing and joyous crew began the Autumn labours of improving the glebe which bids fair in a short time to be the finest in the county. If this congregation were not one of the most best in the world, we might mention many acts of kindness and liberality unenthusiastically performed by many of its members.

The Presbytery of Egerton met by permission of Synod, at Pictou on the 21st ult. The business was to consider the expediency of changing the date of Presbyterial visitation of East Branch congregation from 6th Oct. to 27th Oct. The reasons render the change necessary. The annual meeting of the Supplementing Fund Committee is always held on the first Wednesday of October, which happens to be the 6th. The County Exhibition also opens on the 6th. Members of the Presbytery and members of St. Paul's congregation would thus be drawn to Pictou on that day. The change was accordingly made, and the Presbytery will meet at East Branch on 27th Oct., at 11 o'clock.

The meeting of the Vale Colliery congregation held on the 29th ult. was decided to take no steps, during the next two or three months, towards building a church or hall for public wor-

ship. It was considered prudent to watch, during that time, the course of events.

## MEETING OF PRESBYTERY.

PICTOU, SEPT. 29<sup>th</sup> 1880.

Which day and place the Provincial Synod of the Maritime Provinces in connection with the Church of Scotland met agreeably to adjournment and was constituted with prayer.

Sederunt.—Rev. Robert Burnet, moderator, with Revd. Messrs. James W. Fraser, Fitzpatrick, McKenzie, William Stewart, William McMillan, Charles Dunn, George Murray, and Alex. J. McKichan, ministers: and with Messrs. McKay, Samuel Fraser, James McLeod, Peter Campbell, Hugh McDonald, and Daniel McLeod, Elders. Mr. McKichan acted as clerk, pro tem.

The minutes of last meeting were read and approved of with instruction to the clerk to insert in full Mr. McKichan's resolution embodying rules for the guidance of Home Mission Board in making grants, as also Mr. Murray's resolution recommending the Supplementing Fund to the sympathy and support of the ministers and congregations within the bounds of the Synod.

The Rev. Neil Brodie, minister of Gairloch, being present and not considering himself a member of court, was asked to sit and deliberate.

The time of the meeting was principally occupied in considering the report of the Home Mission Board and the prospects of the Church generally.

It was moved by Rev. Mr. Stewart, seconded by Rev. Mr. McKichan, and unanimously agreed that the moderator telegraph to the Revd. Dr. Gray, of Liberton, Convenor of Colonial Committee, and now at the Pan-Presbyterian Council at Philadelphia, asking him to hold a conference with this Synod. The following telegram approved by the Synod was thereupon despatched "The

synod of the Presbyterian Church in connection with the Church of Scotland, now assembled, desire a conference at such place and time as would suit your convenience on your return. Extra expenses to be met by the synod." (Signed) Robert Burnet, moderator. The moderator with Revd. Messrs. Dunn and Murray are appointed a committee to arrange with Dr. Gray.

The moderator with Rev. Messrs. Dunn and Murray are also appointed the corresponding committee with the Presbyterian Church in Canada in connection with the Church of Scotland.

The subject was brought up, what sum as a compensation should be allocated to supplemented ministers who have neither Manse nor Glebe. The Home Mission Board is requested to report on this matter to next meeting of synod.

A debate took place on the importance of having a suitable list of questions to put at presbyterial visitations, and more especially to bring out the support given by each family for the maintenance of Gospel ordinance. It was unanimously agreed to that the moderator with Revd. Messrs. Murray and Dunn together with the representative Elders from Pietou, Earltown, Westville, Gairloch and New Glasgow be a committee to prepare said list of questions. It was also moved by Revd. Mr. Dunn, seconded by Rev. Mr. Murray and unanimously agreed to that the presbyteries in the Maritime Provinces obtain from each congregation a statement of the amount of stipend subscribed by each family, as also the arrears standing against each family or name.

Mr. Joseph Gordon is appointed Synod Treasurer in room of Mr. James Hislop resigned.

It was agreed that the Statistical year end in 1st June.

The Synod then adjourned to meet at St. Andrew's Church, New Glasgow, on the last Wednesday of June 1881 at 7.30 P. M., whereof public intimation

having been made, this sederunt closed with prayer.

The following rules were passed the Synod for the guidance of the Home Mission Board in giving grants to congregations.

1. That application for supplement must be made in every case, by trustees of congregations.

2. That to be qualified to draw supplement from Home Mission Board each congregation must contribute towards their minister's stipend at the rate of \$5.00 per family when there is one place of public worship, and at rate of \$4.00 per family when there are two or more places of public worship.

3. That in computing the number of families in a congregation, the non-contributing Kirk families; as well as contributing families are to be taken to account.

4. That to be qualified to draw supplement from Home Mission Board each congregation must contribute annually towards the Foreign Mission, Home Mission and Supplementing Fund, contributions towards the two last schemes to be conducted on the same system.

5. That to be qualified to draw supplement from Home Mission Board each congregation must pay towards minister's stipend, the full amount guaranteed by bond however high said amount be above \$5.00 or \$4.00 per family.

6. That the stipend in all supplemented congregations be the same.

7. That each congregation within the Synod has a right to ask and receive supplement from Home Mission Board upon showing its need of aid and fulfilling the required conditions.

8. That for the present year the Home Mission Board in giving aid take no account of the distribution of aid made or to be made by the committee of the supplementing Fund.

That \$850.00 be the minimum aid in aided congregations for year ending 1st August 1880.

**MRS. ANNA HINDERER.**

THE NAMES on the long line of Missionary toilers are better known or more valued than the name Hinderer. For one year the name has been associated with the great work of Church Missionary Society in Western Africa, of the labourers in that trying part of the vast Mission field, none have had more cause for rejoicing at success than she who is the subject of the present narrative.

Anna Martin was born at the village of Small, in Norfolk, on the 19th of March 1827. The joys of childhood were overshadowed when she was only seven years old by the death of her mother, whom however she had so vividly, giving a recollection that thirty-six years afterwards, she was able to write these touching words:—

“My dear mother when I was five years old. I have just the remembrance of a form in bed, as white as snow, with rather large bright blue eyes, and know she taught me to sew, when I was not by her bedside I used to sit on a low broad window-seat when I had done ten stitches I was rewarded with a strawberry and I used to read little texts to her in the morning, she was only allowed to be in her room one day. But though I knew so little of her on earth if God who is rich in mercy will have mercy on me and bring me into His blest abode I shall see her again for she rejoiced in her God and His merciful favour and I have been told that the last breath was spent in singing a hymn —

“I want, oh, I want to be there,  
Where sorrow and sin bid adieu.”  
How can we estimate the value of such a

When seven years after her mother's death Anna was removed through failing

health to reside with some relations at Lowestoft and here she lived first with her grandtather and aunt and subsequently until her marriage with the Rev David Hinderer in 1852 with the Rev Francis and Mrs. Cunningham whose devout evengelic Christianity was so well known.

We have said that life at the Vicarage was by no means an idle one. Anna, after she had taken up her residence with her friends, found plenty of genial and profitable work, and into this she threw the whole energy of her ardent and self-denying nature. Teaching in the Sunday School, teaching in the Ragged School, which, in conjunction with Mrs Cunningham, she started when only fourteen years of age, and which before she left Lowestoft had grown into a school of upwards of 200; instructing a class of lads at the workhouse; visiting the sick and indigent; helping to roll the burden of years off the aged by bringing the sunshine of her face and voice into their homes, where she would sit for hours talking of the eternal rest and glory; then by the side of the Vicar's wife, reading, and talking of the merits of some good book, or planning or maturing some new scheme for the welfare of the surrounding poor: now seated by the clergyman in his study, searching for quotations in old volumes, copying letters, journals, and extracts, keeping the parish registers, and now again in numerous other ways seeking “to lighten in some measure the labors of his busy life.”

Ever cheerful, ready, and willing, never so happy as when serving, in however so small a way, she endeared herself to all around. She was the Vicar's “right-hand,” the faithful companion of his wife, and an angel of light wherever she went. Many a mother, now aged, can remember some gentle word of re-monstrance which she used to lead some wayward son into the right path; and many an industrious and sober artisan could point to her admonition as the beacon-light which warned the dangers that beset his frail bark on the sea of life.

And thus the years rolled on, years of joyful, unflagging service, till 1852, the year that was to witness the consummation of her youthful aspirations to go

forth as the bearer of the Gospel's light to the dark places of the earth. The Rev. David Hinderer, who for eighteen years was to be the partner of her joys and sorrows in her Missionary life, was a native of Schorndorf, in the kingdom of Württemberg, and had been labouring in the Church Missionary Society's Yoruba Mission from 1848. In 1852, he paid a hurried visit to England, on business connected with his Mission which could not be adjusted by correspondence, and while in this country he met Anna Martin at the house of his friends, the Cunninghams, at Lowestoft. On the 14th of October of the same year they were married.

Thus the happy days at Lowestoft came to an end. The 6th of December of the same year found her and her husband embarking at Plymouth on board the "Propontis" for Africa.

In the spring of 1857 Mr and Mrs Hinderer visited England for medical treatment, but returned to their post in the following year. Their joy at returning was not unalloyed. Some of whom much had been hoped had gone back, others were lukewarm. One of the heaviest crosses a Missionary has to bear is to see those who seemed "not far from the Kingdom of God" returning to their superstitions. We may well imagine how earnest were her prayers for the true second birth of these backsliders and how fervent her thanksgivings as a few were ultimately reclaimed.

As before leaving for England, so after her return to Ibadan, she made the children her chief care. She had at this time thirty under her charge. One instance out of many may be mentioned to show the encouragements given from time to time. There had been a prayer-meeting. On the way home the little ones were talking of what they had heard. One thought So-and-so's prayer too long, another too short, and another did not like this man to pray at all, when one little girl who had been silent suddenly said, "all prayer is sweet to me, no matter who prays, and I never think any

prayer too long or too short."

In 1860 the Mission was greatly tried by a war waged against Ibadan by the Dahomians. It must indeed have been a cup of sorrow to them. On the one hand warlike sounds on every side, one after another of their flock called away to conflict the uncertainty of the result; the Dahomians were victorious; on the other, ingress and egress to and from town impossible, provisions at famine prices, their store gradually diminishing with no apparent possibility of replenishing it. Yet the hearts of these brave labourers were cheered by the knowledge that God was beholding them and that he would certainly bring good out of seeming evil. To such extremities were they at one time reduced that she related how on one morning she came down to find nothing to eat, and nothing to purchase and that in the evening they endeavoured to sleep like children. During this trying time many were touching instances of kindness they received from the natives Christian and heathen. One woman a heathen supplied the Mission House with milk every morning for a year and would not receive payment.

For five years were they called to suffer privations and enforced imprisonment and then deliverance came in the most unexpected way. Several attempts had been made for their rescue but all had failed. The new attempt was made by an expedition sent by the Government of Lagos under the command of Captain Maxwell. It arrived at Ibadan one day at ten o'clock and to elude the enemy started again after a few hours' rest, and reached Lagos on the fourth day with hearts grateful to God for His mercies. Shortly after she embarked for England where a few months later she was met by Mr Hinderer who had remained at Ibadan to arrange for the mission. Their society was much sought after and the story of their Ibadan experience to be told and re-told again and

After eighteen months spent in this way taken only by a brief visit to Germany they again set sail for Africa.

And now we come to the last years of work on Ibadan. The Missionary's life generally speaking is a life of routine—ploughing sowing praying for the water—knowing not who will reap. Mrs Hinderer's work was no exception to the rule—up to the day when she was compelled to leave Ibadan finally for England it varied but little from the course so briefly sketched out in this narrative.

At the time of Mrs Hinderer's returning to her own station it was seen that her days in Africa were numbered. Frequent and severe attacks of fever with irritations anxieties and disappointments had undermined a constitution at no time robust. The last letters written from Africa are most touching. They show how, though nearly prostrate she was still faithful to her charge and a determination to keep on to the very last. But the end was very near. So alarming had her condition become that removal seemed imperative. Early in 1869 she left Ibadan behind for ever. But what a journey? Rumour had reached Ibadan that certain Ijebu chiefs had plotted against her life and that her expected departure was to be the time for the attack.

(Concluded in our Next)

THOUGHTLESSNESS.—In general, I have patience with people who talk about the "thoughtlessness of youth" indulgent. I had infinitely rather hear of thoughtless old age, and the indulgence due to that. When a man has done his work, and nothing can in any way be materially altered in his fate, let him forgo his toil and jest with his fate, if he will; but what excuse can you find for the fruitfulness of thought, at the very time when every crisis of future fortune hangs upon your decisions. A youth thoughtless! when the career of all his days depends upon the opportunity of a moment! A

youth thoughtless! when all the happiness of his home forever depends on the chances, or the passions of an hour! A youth thoughtless! when his every act is a foundation stone of future conduct, and every imagination a fountain of life or death! Be thoughtless in any after years rather than now—though indeed there is only one place where a man may be nobly thoughtless—his death bed. No thinking should ever be left to be done there.—*Ruskin.*

ACKNOWLEDGEMENTS.

SUPPLEMENTING FUND.

COLLECTED AT FISHER'S GRANT.

Captain John Nairn,	\$1.00
William Grant,	1.00
Daniel McDonald, Esq.,	1.00
John McDonald,	1.00
James G. Sproull,	1.00
John Ferguson,	1.00
Daniel McDonald,	1.00
Alexander McKenzie,	1.00
William Christie,	1.00
Alexander Chisholm,	1.00
James Scott,	1.00
Samuel Cameron,	1.00
Allan McDonald,	1.00
David McDonald,	1.00
Mrs. George McLeod,	1.00
Paul Foster,	1.00
A Friend,	.25
George J. Christie,	1.00
Smith Foster,	1.00
John Foster,	1.00

\$19.25

Supplementing Fund, collected by D. McDonald, St. Paul's E. River.

D. McDonald, Elder,	\$1.00.
J. A. McDonald,	.20.
D. McDonald,	.50.
Alex. McDonald,	.30.

HOME MISSION.

Sutherland's River, per J. Munro,	\$4.50.
Roger's Hill,	10.83.
Cape John,	7.11.



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