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VOLUME XXVII.

NUMBER II.

THE
MONTHLY RECORD,

—OF THE—

CHURCH OF SCOTLAND,

—IN—

NOVA SCOTIA, NEW BRUNSWICK

—AND—

ADJOINING PROVINCES.

FEBRUARY,



1881.

PICTOU, N. S..

PRINTED AT "THE COLONIAL STANDARD" OFFICE,

1881.

PRAYER HEARD.

"Twine them about the hill, Lord, and cast the lap of thy cloak over old Sandy, and the poor things; and we will keep it in remembrance, and tell it to the commendation of thy goodness, pity and compassion, what thou didst for us at such a time."

Thus prayed the old Highland Minister as he fled from his persecutors in those days of Scotland's struggles against religious oppression, when James II. sat upon the throne of England, and hundreds of ministers, driven from their churches, were forbidden to preach, even in the fields, or approach within twenty miles of their former charges. No one was allowed to supply them with food or shelter, and the desolation of multitudes of families was unutterable. The tender-hearted wife knew not how it fared with her husband traversing the waste, or lodging in the cold damp cave. She knew not the moment in which the moss-troopers, as the king's soldiers were called, would knock at her door and carry her captive, or pillage her dwelling. But none of these things moved the brave Scots. Determined to uphold their religion or die, when they held their meetings they placed sentinels on the hill tops to warn them of the troopers, and prayed and sang among the rocky recesses of their highlands. Sometimes they mustered in arms, and, though oft defeated and many of their number slain, nothing could subdue their spirit. In the language of an English historian, they were "hunted down like wild beasts, tortured till their bones were beaten flat, imprisoned by hundreds, hanged by scores, exposed at one time to the license of soldiers from England, abandoned at another time to the mercy of bands of marauders; yet they still stood at bay in a mood so strange that the boldest and mightiest oppressors could not but dread the audacity of their despair."

One of the most noted of these persecuted men was the venerable Peden, who persisted in preaching the gospel in the wilds of his native land, traditions of whose history are said to be familiar in every cottage of Scotland.

He had no home, and therefore spent much of his time in the fields and mountains, gathering a few people together to hold a meeting wherever their seemed to be a place of safety. If they were discovered, they fled to some hiding place unknown to their enemy. The caves by the mountain streams, the dense hazel wood in the deep glen, the feathered brackens on the hill, the green corn when it was tall enough to screen them from observation, afforded both a retreat from their pursuers and a place for communion with God. Among the many secret holes to which this good man occasionally retreated was the solitude of Glendyne. The width of the glen at the bottom is little more than five or six times the breadth of the brawling torrent that rushes through it. Dark precipitous mountains rise on either side to an immense height. Towards this spot which was only known to a few persons he was hastening with three or four companions when he was discovered by the moss-troopers. As they attempted to make their escape, they found themselves almost surrounded by the soldiers advancing up the mountain. Mr Peden immediately ordered a halt and kneeling down offered up the prayer we have mentioned.

He had no sooner risen from his knees than dense volumes of show-white mist came rolling down from the summit of the hills, shrouding them from the sight of their pursuers who like the men of Sodom when they were smitten with blindness could not grope their way after them.

HOME PIETY.—Enjoyment in religion depends on observing little home duties—or fireside piety. An occasional effort to do some great thing may ease the conscience a little while; but it is only the spirit of Christ carried into the family, and into every day life, softening the temper, and rendering the heart affectionate which can impart an habitual elevation and solemnity of mind.

THE MONTHLY RECORD,

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK AND ADJOINING PROVINCES.

VOLUME XXVII.

FEBRUARY, 1881.

NUMBER II.

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

ETERNAL PUNISHMENT.

A SERMON PREACHED BY HOWARD
CROSBY, D. D., L. L. D., CHANCEL-
LOR OF THE UNIVERSITY OF
NEW YORK.

"Fill their faces with shame, that they may seek Thy name, O Lord. Let them be confounded and troubled forever; yea, let them be put to shame, and perish; that men may know that Thou, whose name alone is Jehovah, art the most high over all the earth."—Ps. lxxxiii. 16-18.

Some men would make sin a very light thing, and so count all teachings of everlasting punishment a monstrous error, wholly incongruous with our ideas of a just God. Others would make God the author of everything sin included, and therefore responsible for all sin's enormity and hence count the everlasting punishment of man an outrage on justice. God's revealed word strikes away the foundation of both these philosophic theories. It declares sin to be rebellion against the Holy Ruler of the Universe. It describes it as corrupting the whole being of man. It shows

it to be abhorrent to a Righteous God, putting the sinner out of all connection with the purity of heaven and bringing necessarily upon him all the woes that separation from God implies. It further teaches that God in no sense whatever is the author of sin, that He never decreed it or encouraged it or connived at it but that it is the offspring of man's unfettered will, and that on man alone is the responsibility. This world of mankind is not a machine made to go as it does by God's decrees. It is a world of independent wills, made independent in the likeness of God at the creation. God made man upright, but man sought out the many inventions of sin. God brought up and nourished children, but they rebelled against Him. To say that all this was pre-arranged and effected by God Himself is to say that His word is all a sham, and that His expostulations with the wicked are gross hypocrisy. God declares that he wishes all men to come to repentance. What does this mean if it does not mean that God both has no hand whatever in their sin, and

also has offered his grace to all as far as he consistently could.

We are to take them as we find them and not philosophize against facts and revelation. There is a war against God. The human heart is engaged in that war, and is an enemy against God. All questions as to the origin of this war have nothing to do with altering the fact. War against God must be the most awful fact in the universe, and those who war against God must occupy the most fearful position imaginable. Now, all sin must be brought to this standard, and rank in this category, and all sinners must be seen in their true position before we can judge about the righteousness of eternal punishment. The alienated race of man, as such, must suffer eternal death—that, is, eternal banishment from God. The only exception is Christ Jesus, the only sinless man and those who are in him. The hand on the head of the sacrifice betokened this union from the beginning. He, as sinless, could suffer for all those who would unite themselves to him and receive His Spirit. There is nothing strange in eternal punishment, but something very strange in salvation. Men talk about eternal punishment as if it were an *ab extra* work of God forever scourging souls for past sins, and so they very naturally conclude from their premises that God might stop scourging if he wished to, and let man up and then man would be happy. But this is a very erroneous notion of the punishment of hell. The sinners' torture is the operation of their own sin. "Where *their* worm never dies and *their* fire

is not quenched"—the worm and the fire are not in God's hand, but in the sinner's heart. The sinner could never be happy because he hates God and holiness. If he could not be attracted to holiness in this world, he certainly cannot be in the next, where every passion must be intenser in the developed powers of the soul. So the next world to the sinner must be just what his conscience here gives forebodings of—a world of sin and agony forever and forever. Some, who see this must be so if the sinner is going to survive, jump to the conclusion that he is going to be annihilated as by a merciful act of God. But this a mere fancy, and proposed directly against God's word. Eternal punishment is no annihilation. If it be punishment at the moment of annihilating, it certainly is not punishment afterward. You cannot punish a being who does not exist. Destruction and death do not mean annihilation, but the ruin of the soul away from God—its misery and torture. The view of Dives in hell show us what the destruction and death of the wicked are.

If annihilation were the issue dying in one's sins would not be so awful a thing as Christ held it up to the Jews to be. But apart from Scripture, if God is too good (for that is the cant phrase they use) to punish and therefore will annihilate, why does his goodness allow Him to see men suffer so much as many do in this life? Why does he not annihilate all those who otherwise would be wretched at their birth? You see what folly all our reasoning *a priori* about God's

ways will land us in. We go back to his word and there see that as the righteous go into everlasting life so the wicked go into everlasting punishment. The same word is used for both. It is the word of all others that would be selected for the idea. No human word can express eternity as we approximately conceive it in our mind. The very word "eternity" when etymologically analyzed, only means "a very long time." That is owing to the weakness of human speech, as the offspring of a weak and finite mind. Jesus as we say "infinite," that is "not finite," which is as near a term as we can get for the idea, so we say "eternal," that, is "very long." For the idea of that which never ends. This very word "never," which I have used in the definition, is open to the same analysis. So exceedingly foolish is it to argue on this subject from the weakness of the word "eternal." There is too much readiness in some quarters to correct God's Word, as if little man who only sees what is just about him, could legislate for the universe and for eternity, and determine what ought and what ought not to be. The humble heart will search God's Word thoroughly, and take what God says, finding there a safe foundation which it cannot find in human speculation. It is the proud heart that recoils from God's Word, and it constantly shows the fearful and deadly character of sin, and the responsibility of man. It is because of the frightful doom of the sinner that the Word of God holds so clearly the future, and that we may be warned and fly to the only refuge, even to the arms of the

Divine Redeemer. The imprecatory Psalms are a part of such warning. They are the inspired foretokens of the awful consequences of sin; and not only are they warnings to the wicked, but they are a comfort to God's people, as showing them the contest against wickedness, and the triumph of holiness over the foes of God. They are terrible in their language, because they treat of terrible truths. Scoffing men love to say that they are vindictive and cruel, forgetting that they are the objects of God through his prophets against the persistent criminals at His bar, and hence all that is cruel is made so by their own guilt. When an earthly judge says of a notorious murderer, "Let him be hanged by the neck till he is dead," is he cruel? Is he not using the language of justice which finds an echo in every conscience? And shall not the judge of all the earth do right? Shall he not pronounce the sentence sin demands? Or shall he confound sin and righteousness together by a mercy which would itself only be weakness and sin, and treat the stout rebel as a tender and contrite child.

When God speaks it is not man with his envies, jealousies, hatreds, anger, selfishness and sin, but it is infinite purity, holiness, truth, righteousness, goodness and love as His words are not to be judged by human standard. *Sin* is the awful fact with us, and we must humbly bow before God as he defines it and declares its doom. Blessed be God that we have a secure shelter in the Lord Jesus, a covert from the tempest an ark of salvation, where we can hear the threatenings

of justice with calm and peaceful minds!

In the next five points of doom are specified. The ungodly are to have their faces filled with shame; they are to be confounded; they are to be troubled; they are to be put to shame; they are to perish. What is meant by these particulars?

(1) *To Fill their faces with shame* is to write their wickedness on their persons, that all can see what their character is. Here on earth men are hypocrites and hide their true character. Under the aspect of gentleness they conceal a heart at war with God. But some even here break through the disguise, and their depravity shows itself already to all. That which is done partially here will be done thoroughly hereafter. The secrets of all hearts shall be made manifest. The enemy of God shall have his name emblazoned on his forehead, and all shall see the fitness of his doom.

(2) *To be confounded* is to be filled with dismay and terror—to lose all their self confidence—to realize their true situation, which they had hitherto succeeded in concealing from themselves; when engaged so absorbingly in their own schemes against God, they hide God's justice and its mean progress from their own eyes; when their own schemes ultimately fail and they can no longer hide their attention in them, their helpless and hopeless condition as aliens from God in affection and character in a confirmed growth of sinfulness, ever augmenting itself, will strike them with appalling fear—not a fear that leads to repentance, softening the heart and numb-

ling it before God—they have gone too far for that. Moral character hardens into adamant with its practices whether good or evil; when a man has persisted in revolt against God he at length becomes unchangeable in his opposition to holiness so that the terror that then may come upon him at sight of his perdition is one that would lead him to crawl to the rocks and the mountains but not to God.

(3) *To be troubled* is to feel the workings of sin in all their fulness unrestrained by the divine grace which in this world is generally more or less active in the hearts and lives of the wicked. Sin is trouble. It is the action of every faculty of the soul, contrary to the design of the Creator, producing a spiritual friction and pain in each. Now when this becomes thoroughly developed the soul experiences unnumberable agony. Even in this world there have been innumerable instances where hell has begun on earth, and the fierce torture of the spirit have turned the man to a demon, or driven him to suicide, as he could kill the soul when he should kill the body.

(4) *To be put to shame* is to feel no longer the lofty defiance which for a time made headway against rebuke, entreaty and correction, but to feel the contempt of one's own soul so as to endeavour (all in vain) to hide from one's self. A Christian when abhorring himself, can fly from God, but the wicked soul abhorring itself has no whither to fly. It is doomed to stay in its own dreary company and bear the distressing weight of his own shame. An eternal conviction with no conversion

what can be more terrible than that? It is being chained to everything we loathe, held in the embrace of all that excites our disgust.

(5) *To perish* is to continue forever in the conditions just described. The word in the second clause is the echo of the word "forever" in the first clause. The two parts answer to one another. "Let them be confounded and troubled forever; yea, let them be put to shame and perish." The "being confounded" and "being put to shame" (as we have seen) are analagous, dismay and disgust being the two sides of the same wretched, godless experience; and so the "being troubled forever" and the "perishing" are analagous, representing the internal workings of depravity, with a pang in every stroke. In vain do some strive to explain such words as *perishing* and *destruction* as *annihilation*. The Scripture explains itself. It speaks a *torment day and night forever and ever* (Rev. xx: 10), and tells us of who shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb, the smoke of whose torment ascendeth up forever and ever. That this is a figure is very evident, but it is equally clear that it figuratively pictures to us a punishment that never has an end.

But, say some why dwell on such grim topics? Why not preach the love of Christ? We must do what His Word does. We must preach the love of Christ, and also show the frightful truth of eternal misery. The Gospel is a savor of life, and also a savor of death. It saves and it condemns. It takes to heaven and sends to hell. Before the great

and awful fact of sin it can deal in no compliments and pretty things. It is a question of eternal life or eternal death—of ever lasting joy through Christ or everlasting wretchedness through sin. The Gospel, moreover, warns *in order to save*. "That man may know that Thou, whose name alone is JEHOVAH art most high over all the earth." Those are the words of the text. The word of God would have men see the wicked go down to doom in order that God's grace may be accepted and the wretched procession cease. Even here on earth the spectacle of men given over by their sins to stolid indifference or persistent atheism is an enacted warning to others lest they too sin away their days of grace. The phrase in the 17th verse has the same bearing "Fill their faces with shame that they may seek Thy name, O Lord." The last verb is impersonal. The phrase is, "Fill the faces of the rebellious with shame that men may seek thy face, O Lord." Let the sin and wretchedness of their hearts be so inscribed on their lives that men may take warning and avoid their doom by yielding to the mercy of God, which is in Jesus Christ, who is the *name* of God as he is the *word* of God. There is a written Gospel to which we are to give heed, but there is also the illustration of that Gospel in the Church of Christ on one hand finding peace and joy and in the wicked on the other, who have no peace, but are ever restless and unsatisfied, anticipating their doom in the disquiet of their souls. He is the wise man who opens his eyes to these illustrative facts and sets his lot with those who accept

the gospel and its redeeming grace.

There is other aspect of these imprecatory Psalms to which we must allude before closing. *The imprecations are in man's mouth.* How can that be, without making man a mere curser of his brethern? The answer is this: That as men draw near to God they see things as God sees them. The holier the heart is, the more it is struck with abhorrence at all the persistent enmity to God's holiness. It ranges itself on God's side and sympathizes with Him in His justice, and so invokes in His name the curse that holiness must bring upon sin. It looks forward to the final triumph of truth over falsehood, of righteousness over wickedness, and in the spirit of prophecy it calls down the final doom upon the ungodly. There is no personal revenge or low human delight in misery in such an attitude, but an identification of the soul with all that is pure and true. It is a false religion that paints everything rose color, and salves over sin with sentimentality. It is a false religion that does not see the storm as well as the sunshine, the lightening bolt as well as the serene sky. Men are ever trying with their conceited philosophies to do away with everything that is hard and repulsive. They forget sin. While sin lasts there must be the harsh and the repulsive. There must be judgment and wrath, there must be misery and anguish. And if they can show us how sin will end, we may be ready to hear of some limit to the misery and anguish. But that they cannot do while God's Word is clear and distinct in its terrible utterance of eternal banish-

ment from the presence of God in the outer darkness, where is weeping and wailing and gnashing of teeth. If there is a soul here to-day who has not fled for safety to the only Saviour, I call upon him now, while this dreadful subject is before him, and while God is willing to be gracious to yield to the call of the Most High. Delay to-day may harden your heart and seal your doom. Come unto us, says our dear Lord, and I will give you rest.

A JEW'S CONVERSION.

Rev. J. Brown, of Nova Scotia, writes to the London *Baptist* of a visit he made to Dr. Talmage's Tabernacle last fall to hear the famous preacher. But the Doctor sent word, just as the service was to begin, that he could not be there, on account of his wife's illness. They had a prayer meeting, and, the house being nearly all remained. Mr. Brown says

"The prayer-meeting was very interesting—it passed so social, so natural, so happy. It was good to be there. The prayers were warm, short, earnest, direct, and were the addresses. The singing was general and enthusiastic. As the time for closing drew near, a man of dark age rose to speak. His face and speech betrayed him as a son of Abraham, a clear, sweet voice, he spoke as follows.—

"Two or three times in my life God in His mercy touched my heart. Two years before my conversion I was under deep conviction. I was a surgeon in the Union army during the war, and after the battle of Gettysburg I had twenty-seven or twenty-eight soldiers in my hospital who had been wounded in the back and required amputation—some the legs and some their arms. Among them was a young man who refused to be chloroform administered. When

steward told him it was the Doctor's orders, he said, 'send the Doctor to me.' When I came up to his bed side he took my hand in his, and looking me in the face, he said, 'Doctor I have a Saviour whom I trust. He is my stimulant, and He will support me while you are taking off my leg.' I then asked him if he would allow me to give him some brandy, as he had lost much blood, and required something to stimulate him while under the painful operation. Again he looked me in the face saying, 'Doctor my father died a drunkard and when I was three years old my mother knelt by my side every morning, with her arms around my neck, saying, Charlie, I am now praying to Jesus to keep you from ever knowing the taste of strong drink.' I am now more than nineteen years old, and do not know the taste of wine or spirituous liquors. And now, as I am about to go home to Jesus would you have me go with brandy on my stomach doctor?"

"The look the boy gave I shall never forget. At the time I hated Jesus but I respected the boy, and when I saw how he loved and trusted his Saviour to the last, there was something touched my heart, and I did what I never did before for any soldier. I said, 'Charlie, do you want to see your chaplain?' 'Oh! yes, sir,' he answered. I sent for Chaplain R. and when he came he knew the boy. Those Chaplains know all the Christian boys.

"Taking the soldier's hand, the Chaplain asked, 'Well Charlie, how is it?' 'I am all right sir,' he said.

'The doctor wanted to give me chloroform. I declined that. Then he wanted to give me brandy, I declined that too, and now I can go to Jesus with my full senses.' 'You may not die, Charlie,' said the Chaplain, 'but if you do, is there anything I can do for you when you are gone?'

"Taking a small Bible from under his pillow, and handing it to the chaplain

he said, 'Send this Bible to my mother, and tell her I have never missed praying for her every day, and asking God to bless and keep her, on the march, in camp, wherever I might be I have always remembered to pray for my mother.'

"Is there anything else my boy?' said the chaplain. 'Yes, write a letter to the superintendent of the Sands Street Sunday School, and tell him that the kind words and good advice he gave me I have never forgotten, the many prayers he has offered in my behalf have followed me through all the dangers of battle, and now in my dying moments, I ask God to bless him.' That is all. And now doctor, I am ready, I promise you I will not groan, if you will not put me under the influence of chloroform.' I promised, but I had not the courage to take the knife in my hands to cut the boy's leg, I was obliged to go into the next room and take a stimulant to nerve myself to my duty. While I was cutting through the flesh Charlie never groaned, but when I took a saw to separate the bone, he took the corner of the pillow in his mouth, and all I could hear him utter was, 'Oh, Jesus! blessed Jesus!' but he never groaned.

"I passed through the hospital at two o'clock that morning, and Charlie was sleeping sweetly. Five days after he sent for me. I saw he was going fast. 'Doctor' he said "I am going to my Saviour, but before I go I want to thank you for your kindness to me, you have been very kind, and now I want you to stay and see me die. You are a Jew and do not love my Jesus, but while you were cutting off my leg, I prayed to the Lord to convert your soul."

"Oh, how those words went to my heart. While you were cutting off my leg, I prayed to the Lord to convert your soul.' But I could not

stay to see him die. I had not the courage to stand and see a Christian boy die rejoicing in the love of Jesus, whom I had been taught to hate. And Charlie died."

"I soon forgot all about my Christian soldier; but last year at a prayer-meeting an old lady rose to testify for Jesus. At the close of her testimony she said, 'Oh, I have a soldier in Heaven. He was wounded at the battle of Gettysburg, and a Jewish doctor wanted to give him chloroform or brandy while he took off his leg. My dear Charlie was a soldier for Christ. He begged the doctor to let him go to Jesus without any stimulants; and the chaplain wrote to me that my boy prayed to God to convert the Jewish doctor.'"

"When I heard that I could not sit still. I rose and took the lady's hand in mine, and said, "God bless you my dear sister your boy's prayer has been answered. I am that Jewish doctor, and the Lord has converted me."

"He finished and sat down. Many tears fell as he told his touching story during which the deepest silence broken by occasional sobs pervaded the whole congregation."—*The Watchward.*

COMFORT IN SORROW.

The day of death is a day of sorrow, parting, and desolation, and the world is full of such sorrow, and has been ever since sin entered and death commenced its reign. There are mourners going about the streets, and there are children who sigh in the sadness of their orphanage, there are mothers weeping for their children, and refusing to be comforted because they are not, yet in all this

world-wide sorrow, there are consolations for in the bitter cup God hath mingled love and mercy and blessing.

When we are called to part with those we love, we must not think merely of the loneliness of our own desolate hearts, but we must consider their condition, and find comfort in Christian hope. When our friends are taken from us, they are taken from the many burdens that they bore, from the world of bitterness, and anxiety and distress. Sometimes the night that brings to us a grief that break our hearts, brings to them the first calm, sweet repose they have known for many years. At last they have rest from their labors, no more tortured by disease, no more racked by pain, no more panting for the vital breath, no more burdened with anxieties and oppressed with woes,—all is now peace, and there is only rest and joy in store for them.

Sometimes our little ones are taken from us, and we mourn. But we must not forget that they are taken from a world of sorrow, from the many evils to come, from pains, bereavements and disappointments, from temptation and sin and shame. How many they are who, having lived long years on earth have in the days of their anguish and their sin, looked back and wished that in early life they might have been laid to rest in the silent grave! Then Job, the man of God said. Why died I not from the womb? and lamented that he had lived to suffer the ills that encompassed him, and that he had not rather been carried in infancy to the quiet grave, where the wicked cease from troubling and the weary are at rest. But God had blessings in store for Job, so rich and full as to make him forget the sorrows that were past. He also has blessings for us and the life he gives us in our opportunity to receive them.

Not only are our little ones, when cut down by death, saved from much affliction and from many griefs which we

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would willingly escape, but our home concerning them is good. 'Of such is the kingdom of heav'n.' They are as they were when Jesus was on earth the objects of his special care and tender love. And as by Adam all die, so by Christ shall all be made alive. The children long held in death's captivity shall come again from the land of the enemy they shall come again to their own border and enter with joy the kingdom of our God. The patient toil of the wearied mother is not in vain. Her anxiety and travail her days of weariness and nights of watching her agonies and tears and prayers are not in vain. The end of all her arduous labor is not a heap of dust in a dark sepulchre—her work shall be rewarded and the children shall come again from the land of the enemy death which shall be destroyed when our Lord Jesus Christ shall come in glory from the skies.

All that are in the graves shall hear his voice and come forth the dead small and great, shall 'stand before God;' and as of old, the children cried hosanna in the temple in the presence of their King;—as out of the mouth of babes and sucklings God perfected praise;—as he has kept his choicest revelations from the wise and prudent and revealed them unto babes; so in that day we may look to see our little ones receive their portion of joy and blessing in that better world, among the redeemed and glorified of God.

Beloved of the Lord, be of good comfort in your sorrow; rejoice even in loneliness and tears; and look forward from this land of temptations, and clouds, and afflictions, to that better country where 'the inhabitants shall not say I am sick, and the people that dwell therein shall be forgiven their iniquity,' and where God, the children's friend, the mourner's comforter shall call his disciples who have become 'as little children,' to enter in and enjoy the kingdom which he has prepared for them from the foundation of the world.

MISSIONS.—There are at present seventy large and small Missionary Societies in America and Europe in connection with the Protestant Church. The sums raised and expended by those Societies average annually between £1,000,000 and £1,200,000, besides the native pastors, catechists and teachers, these Societies have in foreign fields 2400 male ordained missionaries. A very important and influential part of the missionary force is not given.

The Polynesian Islands are almost wholly christianized. There are in these Islands 350,000 native christians who have their own well organized churches that support themselves; they have their own pastors and teachers, and even sustain Foreign Missionary Societies among themselves that send missionaries of their own to other heathen countries. In India and Ceylon there are at present 400,000 who have been converted from heathenism; in China, 40,000; in Madagascar, 233,000; in South and West Africa, 200,000. If we add to these 330,000 Christian Negroes in Surinam and the West Indies and 50,000 converted Indians and Esquimaux in North America, Canada, Labrador and Greenland, we have a total of 1,650,000 Christians converted from heathenism. The result is not only so many additions to the Christian Church, but they are changed in heart and life, their social relations are improved, many barbarous customs are abolished,

they are raised from their degraded condition, they enjoy a degree of culture and refinement that did not exist before, and they are now a civilized people, whereas many of them were savages before. Schools are everywhere introduced, and are a mighty power for the improvement of the natives. Schools are erected beside the Churches and they often precede the Church. The English Church Missionary Society have 1449, the London Missionary Society 1708, the Wesleyan Society have 2522; and the American Church have under their care 653, besides the large number in the Sandwich Islands. Thus four of the 70 Societies have 6381 Schools. In all the 70 Societies there are no less than between 11,000 and 12,000 Schools attended by 450,000 children and others, there are also many higher institutions of learning called colleges, and that resembles those among us. In one of the East Indian universities 1621 students graduated between 1862 and 1872 after having passed a very creditable examination.

In the South Sea Islands, the London Missionary Society have 590 and the Wesleyan Society 1617 day schools with about 76,000 scholars. In these schools the children of the native tribes manifest wonderful aptitude at learning and compete favourably with the children of European missionaries. Many natives are preparing in these schools to become ministers of the Gospel. In India there are now more than 400 native ministers regularly ordained and about 4,000 teachers who are not ordained catechists. In the South Sea Islands the Lon-

don and the Wesleyan Societies have 324 ordained and 1180 unordained native helpers. In Madagascar more than 3,000 natives are active in promoting Christianity

The Rev. George McIrvine of Mauritius makes a strong appeal for a Missionary for that colony to labour among the natives of India who have migrated to that place and who number 250,000 in a total population of 350,000. The Church of England has a staff of missionaries in the field, but not nearly sufficient to occupy the whole ground. The government gives liberal grants in aid of missionary work. Through the labours of a Catechist in connection with the Church of Scotland 69 souls have been gathered in "from the abominations of heathenism and that in less than two years," Mr. Irvine says "Do you think the Foreign Mission Committee could be induced to take an interest in the work? If so would it be too much to ask you to move in our behalf in enlightening their sympathy and help. I am satisfied the work is of God and must stand and therefore I am thus bold. The support of one or two Catechists to work among the Madras and Calcutta Indians would greatly help and encourage us, and the Government would allow one half. A Catechist's pay is about 30 rupees per month. I am satisfied there is no unbroken or broken ground in all India better with the attention of the Church of Scotland than Mauritius."

THE HOME MISSION COLLECTIONS of the Canada Presbyterian Church amounted last year to \$35,000. The expenditure on the mission to Trinidad and the New Hebrides amounts to \$14,000 a year.

In these days when we hear so much about unfermented wine it is interesting to notice that no such wine is now known in the East and as far as we can learn never has been known there. Special inquiry has been made by Missionaries in Palestine and Syria, all to the same effect. The following declaration has been signed by the most eminent Missionaries and scholars who have laboured there. "We the undersigned Missionaries and residents in Syria having been repeatedly requested to make a distinct statement on the subject, hereby declare that during the whole time of our residence and travelling in Palestine and the Holy Land, we have never seen or heard of an Unfermented Wine, nor have we found any Jews or Mohammedans any where in possession of such wine even having been in the country.

The Presbyterian Church of Scotland has now three missionaries to the heathen Indians of the West; two in Formosa, the Messrs. McKay and Junor; in Central India are Messrs. Douglass Campbell and Wilkie, and several lady missionaries. In Trinidad are Messrs. Morant, Christie and McLeod, and Miss Blackadder and Mr. McLeod, teachers; in the New Brunswick, are Messrs. Annand, McLeod and Robertson. All these missionaries have their wives with them, and these ladies are valuable in the missionary

in Paris in connection with the Church of England, and has issued an appeal for aid in order to build an iron church outside of the fortifications. Father Hyacinthe, the great French orator, who left the Church of Rome at the time of the promulgation of the dogma of Papal infallibility, is now preaching to large audiences in Paris. He still uses a large part of the Romish Ritual.

In the aspect of a British Consul in China the remarkable effect of the Gospel is noticed. "He is struck with the vast strides Christianity has made and that notwithstanding the smallness of the number of missionaries in the land. A great change has come over the educated and the uneducated classes in China with respect to the doctrine of the New Testament. Indifference and hostility are giving way to respectful attention, and this he attributes to the generosity of Christian Europe towards the starving multitudes during the recent famine. This testimony is of great value.

Since the year 1876 fifty-eight thousand dollars have been received by the Board in charge of the Endowment of the Divinity Hall, Halifax. This large and creditable sum has been collected in the Lower Provinces. A sum of \$105,000 has been subscribed and the Board expects that nearly the whole of this magnificent subscription will be paid in due time.

Beike, author of "The Life of St.," is rector of a church

The Church of England Mission to the Coolies in British Guiana expended \$7,500 last year in the cause. In Demerara the Church of Scotland in that colony has organized a Missionary Society with a special view to the Evangelization of the Coolies and all other natives of India who come to Demerara to work on the Sugar plantations.

An American gentleman who refuses to give his name, offers to give \$1,000 on condition that \$50,000 are given by friends of Missions in addition to their regular donations to the Treasury of the American Board as a special thank-offering for returning business prosperity. He also gives \$2,000 for Missions in Turkey and Africa.

In Germany a strong feeling of hostility to the Jews manifests itself. Much of the wealth of the country is in the hands of the Jews, and many of them hold high office in the state. The enmity against them appears to have arisen from jealousy at their success and prosperity.

The Free Presbytery of Edinburgh lately had a lively discussion upon the proposed Hymn Book sent down by the Assembly. A motion in favour of the Book was carried by a vote of 33 to 8. In the Church of Scotland an authorized Hymn Book has been in use for the last dozen years.

The number of Protestants in Paris has increased by one thousand during the year.

There are 450,000 native Protestants in India. There has been an annual addition of 9,000 souls during the last ten years. Commenting on these facts a native East Indian Christian proceeds as follows :

"We may look at this success from two different standpoints. Regarded in the light of expenditures, it is splendid that of the apostles was no more magnificent. Only one million were converted in the first century. Modern missions number their two to three million converts, but this success is small compared with what remains to be done. There are but 450,000 Christians out of the 240,000,000 inhabitants of India. You have yet to sacrifice, to open your strings, to send some of the best of your men and woman, for a hundred years to come. India will not be converted the twinkling of an eye. When the telegraph wires were being put up in India one man said to another, 'Do you know the meaning of these wires? When completed government will cut the wires and the whole country will be Christianized.' This seems to be the opinion of some in America. But we will be gainers, and not losers, in the long run. Keep down the colored people, and you keep yourselves down. Keep down women in India, and degrade ourselves. The law of Christian progress is that as we help others help ourselves.—*Zion's Herald.*

THE Annual Meeting of Cape Congregation was held last month. That of Roger's Hill congregation. The financial affairs of these congregations were found to be in a very encouraging condition.

MR. DAVID MAURICE of Montreal building at his own expense a hall for the Presbyterian College Montreal, costing sixty thousand dollars.

THE CANADA PRESBYTERIAN MISSION IN FORMOSA.

Formosa, an island to the South-east of China, and under Chinese rule, is about 250 miles long and 80 wide. It has a mixed population of Chinese and aboriginal tribes, numbering three millions, and it is a fine field for Missionary effort.

In the year 1871, the Rev. G. L. McKay was sent out by the Canada Presbyterian Church to found a mission. He chose the Northern part of the island, and, after acquiring a knowledge of the language, began to preach the Gospel at Tamsui, with blessed results, as the following from the *Presbyterian Record* will show:—

In a little more than eight years, 20 chapels have been opened and two Mission Houses built, and 20 native helpers trained; 5 Schools are sustained, 5 Bible Women are under training, 300 Communicants are enrolled, and more than 2000 persons have renounced idolatry and attended Christian Worship. There also is an Hospital in Tamsui, at present under care of Dr. Ringer, doing excellent work. An Hospital has been established at Kelung, under care of Dr. Mann." This is certainly a good record, the results being much greater than are often seen in Christian lands, where the Missionary has not to grapple with the ignorance and superstition of heathenism.

THE Canada Presbyterian Church has entered with great zeal upon Mission Work in the North West. There are already 22 Missionaries laboring there, occupying 86 Mission Fields, with 17 Churches. Among the French population of the Dominion the Presbyterian Church has 20 ordained missionaries, 11 teachers, 9 colporteurs, besides students attending the college at Montreal.

A rather amusing anecdote is related by the Rev. Jas. Buller, in his narrative of forty years' residence as a Missionary in New Zealand, showing that the Maories put a very literal interpretation on good advice. It appears that Sir Geo. Grey, during one of his journeys, had told some of the natives that they ought to cultivate the practice of systematic beneficence, and put apart a tenth of their annual income for charitable works.

"But in the middle of the night two of them returned and woke up the Governor, who inquired what was the matter. They said they had been holding a council respecting his conversation with them, and they were deputed to ask whether he himself had been in the habit of giving a tenth of his income for charitable purposes. The Governor was obliged to confess that he hadn't hitherto done so but he would begin from that time."

The Presbyterian Church of South Wales have organized a Sustentation Fund. It is proposed to give all Ministers a stipend of £300 stg.

ACKNOWLEDGMENTS.

RECORD 1880.

Alex. Fraser Toney River	\$2.25
Alex. McQuarrie H'd Hill	2.00
Adam Grant,	0.25

1881.

John Fitzpatrick,	0.25
A. McKay, Plainfield,	2.00

(In last issue we should have credited Alex. McKenzie, Spring Hill, with \$1. for 1880, and \$5. for 1881, instead of \$6. for 1880, as printed.)

SUPPLEMENTING FUND.

Miss M. McMillan Boston	\$4.00
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