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VOLUME XXIV

NUMBER VIII.

THE  
**MONTHLY RECORD,**

—OF THE—

CHURCH OF SCOTLAND,

—IN—

NOVA SCOTIA, NEW BRUNSWICK

—AND—

ADJOINING PROVINCES.

---

AUGUST,



1878.

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PICTOU, N. S.:

PRINTED AT "THE COLONIAL STANDARD" OFFICE,

1878.

### THE JESUITS' OATH.

Hard things have been said by the ignorant and unthinking against the different European countries that expelled the Jesuits from their coasts; but on reading the following, we think they will be convinced that they forfeit all right, not merely to protection, but to toleration from powers which they bind themselves by oath to destroy. They are an exceedingly unsafe element in any country whose creed is Protestant.

When Pope Clement XIV., issued a bull in 1773, abolishing the Order of Jesuits, annulling its statutes and releasing the members from their vows, its constitution was made public and embraced the following oath:—

I, A. B., now in the presence of Almighty God, the blessed Virgin Mary, the blessed Michael the Archangel, the blessed St. John Baptist, the holy apostles St. Peter and St. Paul, and the saints and sacred host of heaven, and to you my ghostly father, do declare from my heart, without mental reservation, that Pope Gregory is Christ's Vicar-General, and is the true and only Head of the universal church throughout the earth; and that by virtue of the keys of binding and loosing, given to his holiness by Jesus Christ, *he hath power to depose heretical kings, princes, states, commonwealths, and governments, all being illegal without his sacred confirmation, and that they may safely be destroyed;* therefore, to the utmost of my power, I will defend this doctrine and his Holiness' rights and customs against all usurpers of the heretical or Protestant authority whatsoever, especially against the now pretended authority and Church in England, and all adherents, in regard that they be usurped and heretical, opposing the sacred mother Church of Rome.

I do renounce and disown any allegiance as due to any heretical king, prince or State named Protestant, or to any of their inferior magistrates or officers. I do further declare the doctrine of the Church of England, or of the Calvinists, Huguenots, and other Protestants to be damnable, and those to be damned who will not forsake the same. I do further declare that I will help, assist, and advise all or any of his Holiness' agents in any place wherever I shall be, and do my utmost to extirpate the heretical Protestant doctrine, and to destroy all their pretended power, legal or otherwise. I do further promise and declare, notwithstanding that I am dispensed with to assume any religion heretical for the propagation of the Mother Church's interests, to keep secret and private all her agents' counsels, as they entrust me, and not to divulge, directly or indirectly, by word, writing or circumstance whatsoever, but to execute all which shall be proposed, given in charge, or discovered unto me, by you, my ghostly father, or by any of this convent.

All of which I, A. B., do swear by the Blessed Trinity, and Blessed Sacrament, which I am now to receive, to perform and on my part to keep inviolably; and do call all the heavenly and glorious hosts of heaven to witness my real intentions to keep this my oath. In testimony hereof, I take this most holy and blessed sacrament of the eucharist, and witness the same further with my hand and seal, in the face of this holy convent.

I remember an anecdote of a certain preacher who thus apostrophised Virtue in his sermon:—"O Virtue! would'st thou but appear on the earth in all thy beauty and loveliness, surely all men would love thee." To this an Orthodox minister replied:—"Virtue did once appear bodily on the earth, in all its beauty and loveliness, and its possessor was condemned and crucified." Can you tell us who these preachers were?— P.

# THE MONTHLY RECORD,

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## Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK AND ADJOINING PROVINCES.

VOLUME XXIV.

AUGUST, 1878.

NUMBER VIII.

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

### THE SUBLIMITY OF THE ORDINARY IN LIFE.

BY REV. A. J. B.

I. Corinthians, xiii., 8-13.

On a great occasion, recorded in the Gospels, Jesus Christ rose from supper, laid aside his garments, and took a towel and girded himself. After that he poured water into a basin and began to wash his disciples' feet, and to wipe them with the towel wherewith he was girded. The whole deed spoke to the heart of them in a marvellous power of eloquence. They wanted to assert their individual dignity. They couldn't stoop to the performance of a menial office, but Christ told them: He of them all had dignity and fitness of soul sufficient to enable Him to do this small and unimportant work. His disciples wanted to be great, and Christ showed them true greatness in His action: He showed them by a lofty example that He, the highest, truest, dearest, had penetrated without stooping, to the humblest office man may fill. Every man's life is made up of a variety of things—things great and things small; things that look big and important and things that look small and unimportant. Some days are not all alike, nor is the level of any day a mere dead level. But you would know what man really is,—it is the precise force of his character. You must find how he looks upon what are the smaller duties of life, and how he deals with them. True greatness in any direction is shown by attention to

details. A great painter is not the man who by a few bold lines upon the canvas, and a few dashes of his brush, can outline some noble conception. The man who can do that may be a genius, but a genius without talent—without the power of taking almost infinite pains to fill in and finish the sketch—is not real greatness. Go over the list of the world's greatest soldiers, and you will find that the most successful of them were the men who had a supreme regard for the common-place details of warfare. Take our successful merchants—here and there you will find a man who grew rich in a day. He made one grand throw and drew a prize. But he is not a great merchant in any sense of the word. He is simply and only a bold speculator who by that throw stood to win a fortune or a prisoner's cell. It is the same in all matters of education. The general and ripe scholar is the man best fitted for the work of teaching. It is a grave error to imagine that the approximation needed between the mind of the teacher and of the taught is that of a common ignorance—or an abnormal growth of one particular faculty, instead of mutual sympathy. The same rule holds in the higher sphere of spiritual life and work. The man of highest and most constant communion is the man best fitted to perform the ordinary duties of life. Now, the first and great purpose of life is that a man shall be fitted for the work that comes to his hand—and as the work of life is made up, for the most part, of that which is ordinary, it is clear

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hat ordinary gifts which are fit for ordinary work are the most useful.

But the Apostle here goes further than that. He says: "True, there are some extraordinary gifts; but then they are only peculiar—they are not great, for they are not immortal. They shine for a day, and then die out. All cannot be prophets, because all cannot have the gift of prophecy; all cannot speak with tongues, or teach, and what does it matter? Those things are short lived, the best and most enduring of them; but there are great imperishable things, which have their centre in God; their stretch is eternal, and they may be made the base of all life." So that this is the teaching—that on a lower level men are marked off and distinguished by a peculiarity of gifts—but higher up they become equal—or, to put it in another way—the greatest, the sublimest gifts and forces of life are just those which are universal, immortal, and within the reach of all.

The teaching is very plain. At the time of the establishment of Christianity God was giving special gifts to special men. It was necessary. The Jews required a sign—the Greeks sought after wisdom—Christianity had to establish a footing on the earth, and that could only be done effectually by the showing of signs and wonders. The early days of preaching were full of marvel, and the marvel was often the first impulse that led the way to the cross. But there was a class of men in the church who got dissatisfied with that state of things—a kind of spiritual democracy which began to clamor for a levelling up process that should make all men equal. Why should not all be as eloquent as Apollos? why should not all teach and heal like Paul? And Paul gives them answer: "Well, every one of you seek those things which you admire so much; try and prophecy; try and teach; try to work miracles of healing. Whatever you think is best that covet earnestly; but remember, those are not the highest and best gifts—they are abnormal—they are short-lived—they are the thundering storm—very grand—but men do not live by storm; they live by the calm air—these things may shake the Church, but they do not make it—they produce wonder—they command attention, but they do not make character

—the greatest, grandest forces in the world are those common, ordinary things—faith, hope and charity—and he is the greatest, grandest, because the most useful, who has grown up into the possession of them."

I think we should remember, in this age of restlessness and dissatisfaction that God's greatest gifts to men, and consequently, the sublimest forces that enter into life to bless and beautify and exalt it, are not the extraordinary, but the ordinary and commonplace, and that on the highest and furthest advanced plains of human experience all men are equal. Equality in all things is simply impossible. Society could never exist if all men were put upon a dead level. Dreamers have long enough, and often enough, dreamt about it, and have sometimes tried to make their thought a thing doing mischief to themselves and to others. Utopia is in dream-land, but not upon the earth, and never will be there. As long as the world endures there will be rich and poor, gifted and commonplace, prophets and teachers, and a people. What is called wealth, or poverty, must always be a thing of degree and comparison, and is oftener decided by the state of the mind than by the state of the exchequer. What is poverty to one man would be riches to another; and what some of you count wealth, some other would count actual and crushing destruction. The truth is, that either extreme of extraordinary wealth, or of extraordinary poverty—is anything but a blessing to society. A very poor man is a public burden, and so is a very rich man. We have to send fire to warm the one, his region of frost and snow; we have to send ice to keep the other alive under the sweltering sun. In the commercial world you may see a man now and then who makes a great fortune in a brief period. He is a phenomenal man—he has reaped the trade somewhat in a particular direction—but he has done trade no general and lasting good. Commerce is not helped most by the extraordinary, but by the ordinary—by the vast multitudes who plod year in and year out; by the men who live out of it and not much besides. One gives it a sudden pull, and it may jerk it forward a little—but it has to depend for constant motion upon the toll

masses. They are the river in steady flow—the phenomenal man is but a freshet that comes with rush and roar, and soon passes, having done some good and some harm.

So it is in our social life—there are a few men of extraordinary benevolence; they give and give largely of these charities which heal and bless. They build an institution—set it going, and inspire others to keep it going. But social beneficence can never be dependent most of all upon those phenomenal men. I am disposed to think that a man who is solitary in his giving—that is—gives so much that others cannot equal him is the reverse of a blessing. If he stimulates some, he paralyzes others, and gives occasion for selfish shirking of duty to more. Society depends most of all upon the steady outflow of a popular generosity. That is the spring that heat and dust of summer cannot choke, and winter cannot freeze—and there the ever present poor can go and drink and live.

So it is in our home life—we don't live most of all and best upon the brilliant gifts of some members of the family. A magnificent voice is a good thing—it will awaken sweet melody in the home—but what if your beautiful singer has an ugly temper? To have an orator in the house is a matter for pride—but what if the gift which shines so bravely in public is used at home to crush and grind by cruel words? The home of a genius is rarely a place to be desired. And in truth home is most blessed by the presence and motion of the most ordinary virtues:—patience— forbearance—earnest thought and deep tender affections for others—finding delight in giving it—the spirit that will allow all the trivial things to fall into place and order—that makes no grinding rule, or restrictive measure, but shines to promote harmony and peace. That is where so many in starting home life fail. They begin to build all their hopes on brilliance of some kind—on the extraordinary—being too lofty to take thought for the more common virtues and graces. But those brilliant things soon fail—they lose their force, and the charm goes out of them, and there is a sighing and pining for the commoner things that give sweetness and peace to the life. That is natural, for it was not meant that life

should be based upon the brilliant or find its deep meaning in the extraordinary. The storm is magnificent as it sweeps along with pomp and circumstance, but—men do not live by the storm—they live by the air that wraps the earth around like a swaddling garment.

The step is easy to spiritual things and spiritual life. The Church has had—the Church has now—men of more than ordinary gifts and powers—prophets, teachers, and workers of wonders. They are good—they create a profound impression—they arouse thought—they awaken inquiry—they stir up to action the torpid—they lash the sluggish waters of a dull routine. But the Church does not live upon the extraordinary, it is not based upon the brilliant—its deep true life is not drawn from revival scenes, when all is excitement, but from the roots which have been struck, and in silence grow from the soil of Godliness. To have men of deep and fervid feeling—of glowing thought—of vivid imagination, of settled convictions, of eloquent speech withal, declaring the mercy and truth of God is a good thing, and a great thing—but they are phenomenal men—they are rare. And they do not the greatest, the sublimest work. The mass of toilers—who teach the young, who pray by the sick—who speak quiet words of council and of love—who work down at the roots of humanity, filling them with sap that goes streaming up through trunk and branch, and breaking out in bud and blossom and fruit—they are the great, the demi-gods of the Church—Just as the greatest forces of God's world—the light—the dew—the life of tree and sod and soil without noise do the mightiest things—so in the world of spirit life—the best work of deepening and strengthening principles—of building up character—of perfecting manhood is done without noise or show, and the ordinary accomplishes divinest ends. Faith—hope—charity—what commonplace things they are? In some form or other I find them everywhere! But what magnificent forces they are—they are redeeming the world. The sublime gifts which make life so great and beautiful are universal. They are not confined to a few—they are not dependent upon time, or circumstance—they are the common property of all mankind—man has that within

nimself which may make his life divine. True, all that can degrade life—all that can animalise and make it ugly you can find within yourselves—but—then so also is it true—that all that can bless life and make it beautiful—all that can make it divine are living forces in you. Wealth, fame, eloquence are not God's greatest gifts to men; life can be sustained and made happy without either, without all of them—but the highest endowments, those without which society could not be held together—without which happiness could never shape itself into a dream—without which life itself would be but cruellest death, those belong to all men, and every man in equal proportion. It is a good thing to teach, to have power of healing—to have gift of prophecy—it is a good thing to have wealth and the power of giving—but, there is a better: To be in possession and command of those great plenary forces which impel us onward to perfection—I mean—those which abide forever and for all men—faith and hope and charity—that is better: To have that which reaches on to the place where distinctions between rich and poor, prophet and people, famous and unknown are all forgotten—where all shall rejoice in the possession of treasures that cannot be stolen—of powers that shall make men meet to be partakers of the inheritance of the saints in light—that lead with strong and certain light the footsteps up to God—that is better.

And these ordinary, but sublime, gifts are imperishable. The Apostle argues that all other things must fail. Knowledge, showing but blurred visions and imperfect outlines of the whole substance far away, looking up through the mist and cloud to spell out the syllables of divine truth, will be transformed into another likeness and appear new when it emerges out of the land of bewildering shadows into the cloudless sunlight of God's presence; prophecies and tongues shall cease, being special things to meet an emergency; but, amid all the changes, *faith* and *hope* and charity will remain the same, unchangeable, imperishable, like three fixed and blazing stars, each drawn to each by a common law, each adding lustre to all, and as others are blotted out by the relentless hand of time, they will shine on, a guide and a joy to the world.

Faith—that is an ordinary thing, it is everywhere. The snarling cynic who thinks the world all bad and every man liar—himself excepted—believes his creed every day that he lives, putting trust in a thousand people he has never seen. Scepticism in the practical affairs of life is impossible, and no man is mad enough to try it. They laid hold of that chain whose first link is in heaven and the last on the earth, and went climbing up to God.

Hope—that abideth firmer than the hills; broad as the family of man; high as desire; deep as want; it cleaves the darkness of to-morrow and flushes all the sky with glorious promise. Nations, institutions, societies, are based on hope it is the impulse to all high and holy endeavor. It shines in the den of the back street and in the mansion; it is for all, and that made spiritual tells the man to say to his own life, "live on"—to his breaking heart, "Hope thou in God, for I shall yet praise Him who is the health of my countenance and my joy." What he has found in Christ the meaning of life—true work, care, death itself, he will say "Blessed be the God and Father of our Lord Jesus Christ, which hath begotten us again to a lively hope of the resurrection of Jesus Christ from the dead."

Faith and hope are ordinary, they abide, they are sublime. But there is a greater—an emotion, a sentiment, a principle, a power—which makes man tender to all his kind; which sanctifies motherhood and fatherhood; which is the light of home, the music of society, the glory of a people: which streams out as waters—waters on a thirsty land; which shines as the stars of heaven and blossoms as the flowers of earth; which is Christ, who moved by it died for a world of sinners; which is God, from everlasting to everlasting. *Love*, that is greatest. It is commonplace; it is universal; it begins with the animals, grows up with increase of refinement through every grade of human life, becomes sublimated with the angels, becomes divine in God. You would be great, you would be noble, you would achieve a great destiny—don't seek for the unusual, the extraordinary—seek it in faith and hope and charity, which will make all thought, all emotion—life, time and eternity—sublime.

## THE GENERAL ASSEMBLY.

While the other Presbyterian Churches have been more or less disturbed by unhappy dissensions, the General Assembly of the Church of Scotland met on the 23rd of May last in peace and quietness. "There was no stirring question likely to come before it," was the common remark. "Stir" in Scotland, in the ecclesiastical sphere, unhappily always means conflict. The love of fighting is strongly engrained in the national character; and there was no prospect of a fight, it seemed as if a sort of dulness must necessarily characterise the proceedings of the Assembly. Well, happily, there was no embittered contention of any kind, and yet there was no lack of interest. Seldom perhaps has a General Assembly been more interesting.

There was even two prolonged and excellent debates—the one upon the subject of the *Elder's Formula of Subscription to the Confession of Faith*; the other upon the report of the Committee on *Union with other Churches*. The speaking on both sides of these debates was good and to the point; and the position of the Church has been advanced by these discussions. It has become apparent that the question of the *Elder's Subscription is mainly a practical one*,—that there are many intelligent elders as well as ministers interested in its settlement on a simpler basis than the present one; and that such a settlement is not hopeless if parties will only look at the question by itself, apart from general issues supposed to be involved on one side or the other. There can be nothing more becoming in a Church—more evidently a token of its healthiness and vitality—than its *equanimity to face* questions of this kind in the light of reasonable and open discussion:—to do this without compulsion, because circumstances have changed, and a new class of difficulties and influences surround the Church than those which surround it when the present Formula of Subscription were prepared. This power of adapting itself to the course of events and the atmosphere of opinion surrounding it,—of revising or modifying what was done by the legislative power of the General Assembly in the earlier part of last century,—is an

inherent element of the Church's life. It may or may not be advisable to make any change. This is a subject for fair discussion. But it would argue little for the living faith of the Church to recognise that there was anything fixed or unalterable in the traditions and regulations transmitted from the General Assemblies of a former age. There was much good done by these Assemblies; and what they did in such a matter is not to be lightly disturbed. But it is always the business of the Church to deal with new difficulties, and not to allow mere traditional obstacles—originally designed to meet difficulties which have quite disappeared—to affect in any way its national usefulness. More, of course, we argue for neither side, but only for the Power of the Church—which none denies—to deal with with such a question in the manner which seems the most wise and most fitted to broaden and extend its national work—and so to avail itself of the service of all who are willing to render it service.

In the question of union the Church did well to maintain its attitude of friendly co-operation, especially with the other Presbyterian Churches around it. It may be that these Churches do not heartily reciprocate this attitude. They have said, or majorities have said for them, that they will not have Presbyterian union on terms which the Church of Scotland can never consent to. As if Scotland had not already had enough of ecclesiastical disturbances, they can only see their way to a paternal embrace after another conflict and overthrow. They have no wish to injure the Church!—only to liberate it—to cut the rotten prop of the State away from it, and set it free like themselves! This is very fine talk, but it can hardly deceive even those who have got accustomed to it. The Church of Scotland is what it is because of its connection with the State. The principle of national religion which it represents is vital to it. Its spiritual powers would remain; its property might increase, if it were cut away from its present alliance with the State. All this goes without saying it. But the Church disestablished would no longer be the Church of the Reformation or of the Revolution. It would simply be a



mass of Presbyterianism, without national prestige or territorial privileges. And instead of seeing bonds in such things, the Church recognises in them the charter of its national prerogatives and liberties. There was never truer talk than all this nonsense about liberty apart from connection with the State. Men would require to shut their eyes altogether to believe in it. No Church can cut itself free from civil law, and the best security for liberty within the Church is an intelligent and rational connection with the national Legislature, guaranteeing its free action and the individual rights of its office-bearers and members. The national Church is satisfied with its liberty in this respect; it can never consent willingly to forego its national position and guarantees. These admitted, it is willing to unite practically,—to unite in all respects as far as possible with all other churches. But it cannot seek union through its own destruction as a national institution. The Committee on Union is a practical evidence of the breadth and fervency of its Christian spirit. It is well, therefore, that it should be maintained, and that it should continue to labour in its vocation. If the hand which it holds out is not clasped, this is not its fault. It is good to act a Christian part even when the face is turned away, and the hand is not stretched out in return.

The reports of the Missionary Schemes of the Church given in at the Assembly will be afterwards severally noticed, so far as necessary, in our pages. We will only say, in the meantime, that never was there better speaking in any General Assembly in reference to these Schemes. There was a commendable absence of mere generalities; and the great features in the progress of the Home and Foreign Missionary work of the Church were brought out with admirable clearness and force. The address of Dr. Stevenson of Dalry in moving the Home Mission Report, of Dr. Macleod in moving the Report of the Committee on Christian Life and Work, and of Dr. Watson, in speaking of our Foreign Mission, were all most stimulating, and left the very best impression of the real amount of work the Church is doing, and how many ministers and office-bear-

ers it has able, not merely to work for it, but to *spread* for it with impressive and eloquent earnestness when occasion requires. The criticisms to which the Reports were severally subjected were of advantage, in some cases they provoked some feeling. As the Convener of the Home Mission Committee said, every Scheme courts the most rigorous inquiry into all its operations. Even sharp criticism, well directed, always does good in the end. It lets in the light of free discussion on all the work of the several Committees; it gives a vent to what is said in parish or presbytery; it makes plain, very often, how much there is to be said for the special manner in which the Committee has done its work; and especially it serves as a guide to the acting members of Committees as to what lines of Christian enterprise and action appear to the Church at large to be most useful or necessary. Every Convener will hail guidance of this kind; and our Schemes will be more prosperous than ever, we are satisfied, from all the inquiry, criticism, and discussion which they evoked during the last General Assembly.

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## OUR NEW HEBRIDES MISSION.

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### ERROMANGA.

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In a recent letter, Rev. Mr. Robertson, (who has been on a brief furlough to Australia), states that he has secured an admirable boat for the use of the Erromanga mission at a cost of £46 stg. Mr. and Mrs. R. greatly enjoyed the change and rest of their Australian visit, after five and a half years of steady work on Erromanga. During the past five years, the island had been visited by three terrible hurricanes, one of which destroyed the mission premises. Floods and tidal waves also injured the Church and school oftener than once. Scenes such as these are trying to mind and body. Mr. Robertson's children needed a change of climate for the benefit of their health. Mr. R. expects to take the *Acts* back with him, printed in the language of Erromanga, and also a reprint of the Catechism prepared by the late Mr. Gordon. The year 1877 has been the most successful yet in Erromanga. The missionary

sees much to encourage him, but he is desirous of assistance as the field is large and the work arduous. Mr. R's third child, a daughter, was born shortly after the arrival of the parents in Australia. Mr. R expected to spend a month in visiting congregations of the Presbyterian Church in order to quicken their interest in missions.

#### AS TO THE WORK.

Now and then we find in the letters of our missionaries statements of a despondent and even of a discouraging nature. But this is only what we should expect, that is if our missionaries tell us the truth, and the whole truth. Our own experiences are full of just such discouragements as we refer to, and it would be strange indeed to hear that there were no backsliders among the converts from heathenism. The re-action spoken of in a recent letter from Aniteum was fully anticipated by Rev. Dr. Geddie, the apostle of that island. A similar re-action has been experienced on the Hawaii and in many, perhaps most, other fields. It is only temporary, and by the blessing of God, the lovely isle which was redeemed from the darkest heathenism by the labors of Dr. Geddie and his true yoke-fellow, Rev. John Inglis, will soon rejoice in the receiving showers of divine grace. The New Hebrides are a very important group of islands, and their ultimate evangelization may be most hopefully anticipated. The venerable Dr. Duff called the attention of the Presbyterian Council to their claims, and the Free Church is now in hearty co-operation with our own Church, and our brethren in Australia and New Zealand. The prospect of the New Hebrides Mission is in reality very bright and hopeful.

#### A MEMORIAL CHURCH.

We learn from Rev. Dr. Steel that it is proposed to erect a memorial Church to commemorate the martyrdom of the missionaries of our own Church, and others, who hazarded their lives for the cause of Christ in these distant Isles of the Sea, and who sealed their testimony with their blood. We regret that the printed circular sent to us has been mislaid, but we feel sure that the very mention of this proposal will be enough to commend it to many of our readers who are acquaint-

ed with the history of this, the oldest, and one of the most interesting mission fields of our Church. It was on the island of Erromanga that John Williams, the proto-missionary-martyr of the South Seas met a cruel death many years ago, and here, too, our own beloved missionaries, the elder and the younger Gordons of Prince Edward Island, shared a similar fate. We doubt not there are those among us who would like to have a stone in the Memorial Church. All such are cordially invited to give their contributions either to this office or the Rev. Dr. McGregor, of Halifax, who will forward them to Dr. Steele.—*P. R.*

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#### CHINA.

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The Church of Scotland having resolved to enter upon the mission work in China, a public meeting was recently held in Edinburgh for the purpose of aiding the first band of missionaries God-speed. Dr. J. Elder Cumming, of Glasgow, gave the history of the inception of this mission as follows :

“About a year ago, a member of the Church of Scotland, neither a minister nor an office-bearer of any kind, who had never done any work for the Church, but had been a simple member, was one Sunday evening reading some of Dr. Williamson's writings as to the great need of China for, and the marvellous eagerness of the Chinese to receive, the Scriptures and other holy books; and as he read, there formed in his mind a desire that the Church of Scotland should take up this great field as well as others. He communicated with the Foreign Mission Committee, and stating that he was an unknown man, and did not want his name mentioned, offered to present £500 if the Church of Scotland would take up the scheme. He (Dr. Cumming) was present at the committee, and to him the letter was handed, with a request to see if anything could be made of it. He said he did not think that the Church was likely to take it up, but he communicated with the gentleman, suggesting that, if he could, besides his own donation of

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## The Monthly Record.

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AUGUST, 1878.

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### THE TEMPORALITIES FUND.

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Better late than never. Although justice seemed tardy in coming to the aid of the *minority* of the Synod of the Church in Canada in connection with the Church of Scotland, their rights are now begun to be recognized. We learn by a Toronto correspondent of the *Monthly Record* of the Church of Scotland in Canada, that a Judge of the Superior Court, gave a verdict in favor of said minority of Synod, limiting the \$500,000 to the use of the ministers who remained in connection with the Church of Scotland. Without an Imperial Act confirming the Legislation and Union passed in the Upper Provinces, we do not understand how any other verdict could justly be given in the face of the charter that in very plain and emphatic language gave the Church in Canada, in connection with the Church of Scotland, the exclusive right to that fund. We hold, that without the Imperial consent it was *ultra vires* of the majority of the Synod to alienate the fund from its original purpose and object, and that Judge Rainville's verdict is in accordance with justice and common sense. We believe the *minority* will receive the verdict with unmingled satisfaction, and use their victory in a becoming manner, not forgetting the claims of *equity* where *justice* can make no claim, remembering that it is not as men do to us that we are to do them, but as we would have them do.

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### ITEMS.

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It is stated that *five hundred thousand* human beings perished last year in the Turkish Provinces, in the war between Russia and Turkey.

£500, raise an equal sum among his friends, it would be like a lever in the hands of the Committee. He got a letter from the donor, saying he would be most willing to place £1000 at their disposal. The scheme was put before the Church, and a sufficient sum having been raised to warrant further action, the result has been the sending forth of four pioneer missionaries."

Dr. Scott, of Greenside, made reference to the claims of China as a mission field—its ancient history and civilization, and its vast population. "When Cyrus was King of Persia, Confucius arose in China. He had his whole heart set on the elevation of his people, and succeeded in raising them to, if not what we should call a high standard of religion, at least a standard of virtue and morality. There was a vast deal in his system that was erroneous; much of it was dangerous, and as a whole it was imperfect; but there was one thing in it which even we should require to take home to ourselves, for the first principle of his system was reverence for parents; and just because he trained the Chinese to honor their father and mother, the days of China in the history of the world had been long."

Dr. Scott then spoke of the work which had been going on unseen since 1833 as having prepared China for the reception of the Gospel. Dr. Herdman, of Melrose, addressing the missionaries, reminded them that already more than 200 missionaries are working in China. The number of Protestant converts is estimated at 13,000. But what is that number compared with the teeming millions of China? They should go to their work "having Faith in God." The question had been asked of Mr. Morrison many years ago: "Do you really expect to make any impression on the idolatry of the Chinese Empire?" "No, sir," was the reply, "but I expect God will." Mr. Muir, of Dalmeny, then commended the party in prayer to the grace and guidance of God.—*P. R.*

The Rev. Mr. Lang and family, (of Montreal) are at present in P. E. I.

Presbyterian Missions are unusually prosperous and flourishing in Brazil.

One of the Articles of the Berlin Treaty provides for religious liberty to all shades of creeds in Turkey.

A translation of Bunyan's Pilgrim's Progress has been completed in the Russian language.

The Pic Nic and Games at River John on the 14th inst., passed off very successfully.

The Rev. Mr. Galbraith has returned in improved health, after a sojourn of a few weeks among friends in Bathurst.

Several of our Congregations have handed in their collection for the Home Mission. Those who have not, are requested to do so as soon as possible.

The quarterly meeting of the Pictou Presbytery, will be held in St. Andrew's Church, Pictou, on Wednesday, 28th August at 11 a. m.

The Rev. Dr. Campbell, late of Scotland, was ordained over, and inducted to the pastorate of Nottawasaga and Collingwood.

Two missionaries, a Presbyterian and Methodist, fell victims to typhus fever from hard work and privation, while seeking to relieve the starving multitudes in North China.

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## NOTES OF THE MONTH.

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The Marquis of Lorne, son of the Duke of Argyle, and son-in-law to Queen Victoria, is appointed to succeed Lord Dufferin as Governor General of the Dominion. A hearty welcome awaits him!

The United Church, New Glasgow, has offered a call to the Rev. Mr. Scott of Millford.

A violent hail-storm recently passed over Manitoba, doing considerable damage.

Hundreds of deaths from sunstroke are reported from the Central and Southern States.

The Rev. Mr. Wilson of Chatham, has demitted his charge and returned to Scotland.

The Rev. Wm. Donald, late of Port Hope, Ontario, has been inducted to the Prince Street Congregation, Pictou.

Fourteen children and three teachers were drowned by the capsizing of a boat in the Blackwater River in the North of Ireland.

The Russians do not seem satisfied with the cruelties that have of late disgraced their name and rule; the Bulgarians are now suffering from deeds of barbarity and shame at their hands.

We learn from the *Monthly Record* of the Kirk in Canada that Judge Rainville gave a verdict in favor of limiting the use of \$500,000 to the use of Ministers who did not enter the Union.

The Rev. D. M. Gordon, of Ottawa has been spending a few weeks among his friends in Pictou; he preached to large and appreciative audiences in St. Andrew's Church, Pictou, on the 21st ult. and in St. Paul's E. W. on the 28th.

Also, that the Trustees of the Eldon Church property received a verdict declaring said property to belong to the minority remaining out of union. In the language of the editor "verily the wind and tide have turned." Let justice and right prevail no matter who be the losers.

## MISCELLANEOUS.

Don't wait until to-morrow. Remember in all things that, if you do not begin, you will never come to an end. The first weed pulled up in the garden, the first seed in the ground, the first shilling put in the savings bank, and the first mile travelled on a journey, are all important things; they make a beginning, and thereby a hope, a promise, a pledge, an assurance that you are in earnest in what you have undertaken. How many a poor, idle, hesitating outcast is now creeping and crawling on his way through the world who might have held up his head and prospered if, instead of putting off his resolutions of industry and amendment, he had only made a beginning.

It needs no guilt to break a husband's heart. The absence of content, the mutterings of spleen, the untidy dress and cheerless home, the forbidding scowl and deserted hearth—these, and other nameless neglects, without a crime among them, have harrowed to the quick the heart's core of many a man, and planted there, beyond the reach of cure, the germ of dark despair. Oh, may woman, before that sight arrives, dwell on the recollections of her youth and cherishing the dear idea of that tuneful time, awaken and keep alive the promise she so kindly gave. And though she may be the injured, not the injuring one—the forgotten, and not the forgetting wife—a happy allusion to the hour of peaceful love—a kindly welcome to a comfortable home—a smile of love to banish hostile words—a kiss of peace to pardon all the past, and the hardest heart that ever locked itself within the breast of selfish man will soften to her charms, and bid her live, as she had hoped, her years of matchless bliss, loved, loving and content—the source of comfort and the spring of joy.

Endeavor always to talk your best before your children. They hunger perpetually for new ideas. They will learn with pleasure from the lips of parents what they deem it drudgery to study in books; and even if they have the misfortune to be deprived of many educational advantages they will grow up intelligent if they enjoy in childhood the privilege of listening daily to the conversation of intelligent people. We sometimes see parents who are the life of every company which they enter, dull, silent and uninteresting at home among their children. If they have not mental activity and mental stores sufficient for both, let them first use what they have for their own households. A silent home is a dull place for young people, a place from which they will escape if they can. How much useful information, on the other hand, is often given in pleasant family conversation, and what unconscious mental training in lively social argument. Cultivate to the utmost the graces of conversation.

Life is short and you have much work to do. Work for others as well as yourself. You will not pretend you are never selfish. You are more or less so every day of your existence. In the very face of conviction, you play the part of contracted littleness. How often do you forget the interests of others, in eager desires for yourself; and how readily you silence the whispers of reason, by calling in for precedents respectable example. Yet you know the value of disinterested virtue—and how that avarice, or any selfish passion, can never acquire your felicity—but the appearances of the moment persuade you otherwise, and hence the cause of error and crime. Study, therefore, not only to be convinced of truth, but to establish it firmly on your mind, beyond the reach of doubt. Then, not till then, your character will be uniform, and your principle strong enough to carry you through the trials and temptations of life. No one can be happy long, unless he is governed by virtue; and to be regulated

by this sublime principle, he must early learn to make any sacrifice, even life and all that renders it sweet in the eyes of mankind.

It is in the family life that a man's piety gets tested. Let the husband be cross and surly, giving a slap here and a cuff there, and see how out of sorts everything gets! The wife grows cold and unamiable, too. Both are tuned on one key. They vibrate in unison, giving tone for tone, rising in harmony or discord together. The children grow up as saucy and savage as young bears. The father becomes callous, peevish, hard—a kind of two-legged brute with clothes on. The wife bristles in self-defence. They develop a unnatural growth and sharpness of teeth, and the house is haunted by ugliness and domestic brawls. Is that what God meant the family to be—He who made it a place for Love to build her nest in, and where kindness and sweet courtesy might come to their finest manifestations? The divine can be realized. There is sunshine enough in the world to warm all. Why will not men come out of their caves to enjoy it? Some men make it a point to treat every other man's family well but their own—have smiles for all but their kindred. Strange, pitiable picture of human weakness, when those we love best are treated worst; when courtesy is shown to all save our friends! If one must be rude to any, let it be some one he does not love—not to wife, sister, brother or parent. Let one of our loved ones be taken away, and memory recalls a thousand sayings to regret. Death quickens recollections painfully. The grave cannot hide the white faces of those who sleep. The coffin and the green mound are cruel magnets. They draw us farther than we would go. They force us to remember. A man never sees so far into human life as when he looks over a wife or mother's grave. His eyes get wondrous clear then, and he

sees as never before what it is to love and be loved; what it is to injure the feelings of the loved.

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### MORE HORRORS FROM THE EAST.

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It appears as if the Russians and Bulgarians had recently endeavored to vie with the Turks in deeds of barbarity and shame. An English correspondent, writing with regard to the condition of the Turks in Bulgaria and Roumania, says:

That it is a disgrace to Europe. Subject to every conceivable outrage and barbarity, they have nothing but the privilege of dying of starvation, and that poor consolation is often intercepted by the knives of the Bulgarians. Their property taken, confiscated, or destroyed; what to a Turk is the bitterest disgrace, the honor of their wives and daughters at the mercy of every villainous-looking Bulgarian who passes; subject in their own persons to constant acts of insult, injury, and even torture; they are forced to work for no pay by the so-called authorities, both Russian and Bulgarian, while their families are starving before their eyes. There is no justice for them and no redress. If they venture to complain to the Russian chief officers, who sometimes make a show of promising to punish Bulgarian malefactors, they are speedily taught, by renewed exactions and oppressions, that it is better to endure all in silence than try to denounce their tormentors. Not a single young or good looking Turkish woman in the whole district of Philippopolis has escaped outrage of the worst and most brutal kind. The Bulgarian police act as procurers for the Russian officers, and for money abduct the Turkish women by force. When complaint was made to a Russian general that one of his officers had a Turkish woman brought to his apartments, he merely replied. "What can I do? The poor boy is not a monk."

Murders are of constant and every day occurrence; and the life of no Turk in the villages is worth a moment's purchase. If the whim takes his Bulgarian neighbor, he is butchered on the spot. Lately, aroused by the indignant remonstrances of the consuls, and especially of the able and courageous representative of England, the Russian authorities have begun to issue rations of bread to the refugees—half an oke a day to those who can come to get it. This bread is made of maize and so badly prepared as to be revolting to the taste. The Turks repeatedly complained to me that it made them ill, and that they could not eat it. Another step was apparently gained since the beginning of May, and pay at the rate of three piastres—*i. e.*, about 6d.—a day was promised to the Turkish forced laborers. This, however, they did not receive, and, on remonstrance being made to the general in command, he stated that on a certain day the men were to be paid in a lump sum. So ingrained, however, is the shameful corruption of the Russian subordinate officials, that they managed to retain even the pittance of these wretched creatures. On the morning of the appointed day, most of the able-bodied Turks were ordered to leave Philippopolis and go to their villages, so that when the moment came there were but few to pay.

An English physician, Dr. Stoker, confirms this representation and tells of 600 Turkish refugees confined in an abominable marsh till they all died except about 200. The Bulgarian police is regarded as leading in outrage and violence. Horrors and abomination in great numbers are detailed. The representatives of England, France, Italy, and Austria appear to have taken steps to investigate these reports.

A number of Bulgarians recently presented an address to Mr. Gladstone, thanking him for his services to their cause. His reply is as follows:

“LONDON, July 11, 1878.

“Gentlemen.—I have had the honor to receive your letter of the 20th April, which was posted in Constantinople only on June 26, and in which you were pleased to refer to my conduct during the last two years with an approval highly gratifying to my feelings. It is alike my duty and my pleasure to contribute in any humble measure to the defeat of oppression and the advance of freedom in Turkey. I contend that these purposes should be promoted in a manner that would import as little shock as possible to the territorial arrangements of the East. Other counsels prevailed, and the expulsion of the Turkish power from Bulgaria has been brought about with acts of misery and slaughter which might have been and ought to have been avoided. Power was in the hands of those professing friendship to the Ottoman Government, and they have contrived to use it in such a way as to leave to the Porte but a fraction of its European territory, and to render it a question whether in Asia it will or will not henceforward be a power at all. So far as the changes decreed at Berlin, and principally due to the agency of Russia, shall put an end to deeds of shame and give to the provinces now or lately Turkish the opportunity of peaceful development, I rejoice in them from the bottom of my heart; but I earnestly hope that the new life of these provinces is not to be disgraced by a revival of the old and abominable course of crime which has led to the downfall of Ottoman Government over so wide a space. To me for one it will be no consolation to find that any of those who once were the sufferers have now become the criminals and the tyrants. It is bad that Christians should be oppressed by Mussulmans; it is far worse that Mussulmans should be oppressed by Christians, who were born under the law of love, and whose duty it is to exhibit the efficacy of that law to the less favored adherents of other religions.

LUTHER'S ARGUMENT WITH SATAN

Luther says: "Once upon a time, the devil said to me, "Martin Luther, you are a great sinner, and you will be damned!" "Stop, stop!" said I, "one thing at a time! I am a great sinner, it is true, though you have no right to tell me of it. I confess it. What next?" "Therefore you will be damned." "That is not good reasoning. It is true I am a great sinner, but it is written, 'Jesus Christ came to save sinners,' therefore *I shall be saved!* Now, go your way." So I cut the devil off with his own sword, and he went away mourning, because he could not cast me down by calling me a sinner."

"If all the sins which men have done,  
In thought or will, in word or deed,  
Since worlds were made, or time begun,  
Were laid on one poor sinner's head,  
The stream of Jesus' precious blood  
Could wash away the dreadful load."

SAVED!

A gentleman who escaped from the wreck of the *Atlantic* telegraphed to his brother in a distant city the single word, "Saved." Brief though the message was, it was one of joy, and so did the brother value it that he had it framed and hung up in his office.

Christ said to the man whom he had healed, "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." And what joy such an announcement should bring to them who have been anxious for the souls of their kindred! They are "saved,"—saved from a worse wreck than that of the *Atlantic*, and to a better hope than that of home and country.—*P. R.*

GILLIAN MACLEAN BEQUEST BURSARIES.

We invite attention to the following notice which has been sent to us for publication. While the sum mentioned for this year is £50 stg., it is expected in future that the annual value of each of the Bursaries will be £100. It will be noticed they are to be competed for by Gaelic-speaking students only.

"GILLIAN MACLEAN BEQUEST" BURSARIES.

These Bursaries—one for the Arts and one for the Divinity course—of not less than £50 each for this year, and of considerably more afterwards, will be assigned, in accordance with regulations of Synod of Argyle, after competition, to be conducted before a Committee of Synod, at Ardrishaig, on Tuesday, 3rd September.

Competition open to Gaelic speakers, of Scotland and British North America, studying for the Ministry of the Church of Scotland.

For Syllabus of Examination and for further particulars, apply to the Convener of Committee, with whom names of competitors must be lodged in due time.

P. N. MACKICHAN, Convener.  
Inverary, Scotland, June, 1878.

HOME MISSION.

Recv'd from St. John's Church, Albion Mines	\$15.24
Recv'd from Westville Congreg'n	12.00
“ “ St. A. Church, Pictou	25.21
“ “ Barney's River	11.50

JAS. HISLOP,  
Treasurer.

August 1878.

PRESBYTERY SERVICE.

Recv'd from Saltsprings	\$50.00
“ “ Vale Colliery	34.62
“ “ Fisher's Grant	8 00

JAS. HISLOP,  
Treasurer.

August 1878.



# List of Agents for the Record.

Rev. W. McMillan, Bridgville.  
 Hugh McLean, West River Station.  
 Robert Maxwell, Lime Rock, West River.  
 Kenneth Sutherland, Watervale, West River.  
 James McLeod, Salt Springs.  
 George Sutherland, Six Mile Brook.  
 James Hislop, Pictou.  
 Postmaster, New Glasgow.  
 Postmaster, Stellarton.  
 Postmaster, Westville.  
 Rev. A. J. MacKichan, Barney's River.  
 George Gunn, Truro.  
 Rev. J. W. Fraser, Scotsburn.  
 John McKenzie, Scotsburn.  
 John McLean, Roger's Hill.  
 Alexander McDonald, (Bsmith,) Scotsburn.  
 John McKay, Elder, Millville.  
 Alexander McLellan, Millville.  
 Alexander McDonald, Elder, West River Station.  
 Daniel McKenzie, Gairloch.  
 John Sutherland, Mill Brook.  
 James McLeod, Glengary.  
 John R. McDonald, (Merchant) Pictou  
 John Sutherland, Three Mile House.  
 John Grant, Irish Mountain.  
 Donald McDougald, Loch Side St. Peters, C. B.  
 William Grant, (Fanner) Springville.  
 A. McDonald, (Piper), Bridgville.  
 Alexander McDonald, (Roy) Bridgville.  
 Alexander McDonald, Sunny Brae.

Samuel Fraser, Bridgville.  
 George McLeod, West River.  
 Alexander Sutherland, Scotch Hill.  
 Donald Fraser, Carriboo.  
 Murdoch McKenzie, Three Brooks, Carriboo.  
 John Fraser, Glengary.  
 John Ross, Scotch Hill.  
 Alexander McQuarrie, Hardwood Hill.  
 Wm. A. McDonald, Kempton, Colchester County.  
 Alexander McKenzie, Carriboo Island.  
 William McDonald, (Elder) Gairloch.  
 James McKay, Esq., Earltown.  
 Rev. P. Galbraith, Hopewell.  
 Donald Gray, Cape John.  
 Alexander Fraser, Toney River.  
 Rev. W. Stewart, McLennan's Brook.  
 Wm. M. McPherson, McPherson's Mills, S. R.  
 Kenneth J. McKenzie, West Branch, River John.  
 Robert Douglass, Logansville.  
 Wm. McLeod, Tatamagouche River, Colchester.  
 Murdoch McKenzie, Upper North River.  
 Capt. Angus Cameron, River Inhabitants, C. B.  
 Allan McQuarrie, Cape Mabou, Cape Breton.  
 George Baillie, Fort Hastings, Cape Breton.  
 Joseph Hart, Esq., Baddeck, Cape Breton.  
 Angus McKay, Plainfield, Pictou County.  
 Rev. R. McCunn, River John.  
 W. G. Pender, Halifax.  
 Neil McDonald, Lake Ainslie.  
 Charles Fraser, St. Pauls, East River.

THE

## Monthly Record

FOR 1878.

—IT HAS BEEN ARRANGED THAT—

# THE MONTHLY RECORD,

### OF THE CHURCH OF SCOTLAND,

in Nova Scotia, New Brunswick, and adjoining  
Provinces, shall be continued as last year.

Agents will be kind enough to see that arrangements are made in all our congregations to have a

contribution in every family

according to the following terms:—

- Parcels of 5 Copies to one address, \$1.50.
- Parcels of 10 Copies to one address, 3.00.
- (With an extra copy gratis, as formerly.)
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Agents will please observe that there is a gratis copy with parcels of FIVE.

Communications for insertion, as well as letters on business, to be addressed to

REV. WM. McMILLAN,  
Bridgville, East River, P