

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

VOLUME XXVII.

NUMBER VIII.

—THE—
MONTHLY RECORD,
—OF THE—
CHURCH OF SCOTLAND,
—IN—
NOVASCOTIA, NEW BRUNSWICK
—AND—
ADJOINING PROVINCES.

AUGUST,



1881.

PICTOU, N. S..

PRINTED AT THE "COLONIAL STANDARD OFFICE
1881

CHEERFULNESS.

Cheerfulness is a Christian duty ; moroseness, dullness, gloominess are as false and wrong and cruel as they are unchristian. Cheerfulness arises from various causes ; from health but it is not dependent upon health ; from good fortune, but it does not arise solely from that ; from honor and position and a tickled pride and vanity, out it is quite independent of these. The truth is it is a brave habit of the mind—a prime proof of wisdom—capable of being acquired, and of the very greatest value. A cheerful man is pre-eminently a useful man. He does not “cramp his mind, nor take half views of men and things.” He knows that there is much misery but that misery is not the rule of life. He sees that in every state people may be cheerful ; the lambs skip, the birds sing and fly joyously, puppies play, kittens are full of joyance, the whole air full of careering and rejoicing insects, that everywhere the good outbalances the bad, and that every evil that there is has its compensating balm. Then the brave man, as our German cousins say, possess the world, whereas the melancholy man does not even possess his own share of it. Exercise, or continued employment of some kind, will make a man cheerful ; but sitting at home brooding and thinking, or doing little will bring gloom. The reaction of this feeling is wonderful. It arises from a sense of duty done, and it also enables us to do our

duty. Cheerful people live long in our memory. We remember joy more readily than sorrow, and always look back with tenderness upon the brave and cheerful. We can all cultivate our tempers, and one of the employments of some poor mortals is to cultivate, cherish, and bring to perfection a thoroughly bad one ; but we may be certain that to do so is a very gross error and sin, which, like all others, brings its own punishment, though unfortunately it does not punish itself only. If he “to whom God is pleasant is pleasant to God,” the reverse also holds good ; and certainly the major proposition is true with regard to man. “Wonderous is the strength of cheerfulness ! altogether past calculation the powers of its endurance ! Efforts to be permanently useful must be uniformly joyous, a spiritual sunshine, graceful from very gladness, beautiful because bright.” Such a spirit is within everybody’s reach. Let us get but out into the light of things. The morbid man cries out that there is always enough wrong in the world to make a man miserable. Conceded ; but wrong is ever being righted ; there is always enough that is good and right to make us joyful. There is even sunshine somewhere, and the brave men will go on their way rejoicing, content to look forward, if under a cloud, not bating one jot of heart or hope, if for a moment cast down ; honoring its occupation, whatever it may be ; rendering even rags respectable by the way he wears them ; and not only being happy himself, but causing the happiness of others.—*From the “Gentle Life.”*

THE MONTHLY RECORD,

—OF THE—

Church of Scotland

—IN—

NOVA SCOTIA, NEW BRUNSWICK AND ADJOINING PROVINCES.

VOLUME XXVI.

AUGUST, 1881.

NUMBER VIII.

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

SERMON PREACHED

before the Synod at New Glasgow, by
the Retiring Moderator, the

REV. R. BURNET.

(CONCLUDED.)

V. MATT. 3.

Receiving the commandments of the Lord Jesus, and acting on them, "blessed are the merciful, for they shall obtain mercy."

This, the fifth link in the spiritual development of Christ's people, is to receive a new, and rather an uncommon gloss, in this exposition. Among the Jews the word had two meanings, *the pardon of injuries and alms giving.*

Following the analogy of its kindred Hebrew rendering, we have concluded that its coming from *il-el*, *to cry, or lament grievously*, that it has reference to Aman's own cry, and lamentation. And the more so, as it also refers to be in pain as a woman in travail. A personal grief,—a personal misery—we interpret the expression, therefore, as meaning, "Blessed are they who have mercy on themselves; for they shall obtain mercy."

When an individual has found that the doctrines of the Lord Jesus are sweet to his taste, refreshing, and instructive to his intellectual and emotional nature, he exhibits a pity and compassion towards himself, which most theological writers and expositors of Divine truth,

have attributed as being expressed towards others.

The merciful man, it is said, enters into the miseries of his neighbour. What we say is, that it is more consonant with the spiritual teaching of the Lord Jesus, and with the grand object, He had in view, in that teaching, to attribute the manifestation of mercy to the individual himself. People are often thus merciful to themselves, who are not merciful from just motives. When a man's sins afflict him,—when he loses caste among his fellow-men—when from his vices, worldly interests fail him, and property and comfort are both sacrificed at the shrine of ungodly lust, he may, and often does turn. Such a turning, however, has not the weighty motives of the Gospel. He repents, because his reputation suffers,—because his body suffers—because an accusing conscience renders him uncomfortable. These are all too low. One motive, and one alone, can suffice to bring the sinner to be fully merciful to himself, viz: the mercy that is to be found in Christ Jesus. The man who is merciful to himself, sees himself in Christ, and his sinfulness as inflicting an injury, not on himself merely, but on the blessed master. Whenever our sins are seen and viewed in Christ, a sinner turns from his sins, is merciful to himself, and endeavours after new obedience. "For they shall obtain mercy." The usually received gloss is, "whatever mercy a man shows to another, God will take care to show the same to him." To say,

that this is far fetched, although agreeable to Jewish notions, and even consonant to several expressions in the Old Testament Scriptures, is only just. There is no such out and out promise in the Scriptures. Indeed it runs counter to gospel teaching, for it is affirmed, that we are to do good to others, expecting nothing again, "They shall obtain mercy." We fearlessly throw down the gauntlet, and declare, that the man, who shows mercy to himself, will receive a result, the fulfilment of the Almighty's announcement made known in all time, this is my memorial throughout all generations, the Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth. He waiteth to be gracious. Upon whom does He wait. Not upon himself, but upon the sinner. Behold, I stand at the door and knock. He waiteth to be gracious. "Let," he says, "the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon." Will we be pardoned for offering the condition of salvation, that when men turn to the Lord, He will abundantly pardon. No experience of humanity has ever been, that on the return of the sinner, God has forgotten to be gracious, His mercy flows as a loving result to the repentant and returning sinner. Blessed are the merciful, for they shall obtain mercy."

"Blessed are the pure in heart for they shall see God."

The truly scriptural doctrine, that a man is being saved, through all the years of his earthly pilgrimage, receives striking verification from a just consideration of the beatitudes. When any man has had mercy on himself, he of necessity becomes pure in heart. The two things, states, or conditions, go hand in hand. The one, indeed, is a necessary consequence of the other. It flows as a corollary that purity of heart arises from the exercise of mercy or pity on ourselves, morality and piety are nearly allied. He that doeth righteousness is righteous: Even as He is righteous. He that doeth the will shall know of the doctrine. Origen says "God has no body, and therefore is in-

visible; but men of contemplation can discern Him with the heart and understanding. But a defiled heart cannot see God; but he must be pure, who wishes to enjoy a proper view of a pure being." "Follow peace with all men, and holiness, without which no man shall see the Lord" "The pure in heart shall see God." Christ here teaches the absolute necessity of a purification of heart and life, from all vile affections and desires before we can enter the Kingdom of Heaven, or the Gospel dispensation. The expression, Kingdom of Heaven, has been productive of much abuse, and much controversy. Among ill-instructed people it has often taken the place of the Gospel of the Blessed God. A something, not the Gospel has been put in its place. Longing desires after an entry upon the unseen state of existence ought never to take the place of the spiritual manifestation of the christian character. "The Kingdom of God is not meat and drink, but righteousness, peace, and joy, in the Holy Ghost." In the Master's teaching, the expression meant the spiritual state, which he was to set up in the hearts of the believer in Him. The manifestation in heart and life, of these characteristics of the christian character, His "come unto me and I will give you rest," involved a complete removal of the world's unrest. No one, but Himself, can remove it,—no means but His, can effect a radical cure. If men are to become the light of the world, that the Father may be glorified, they must shine as Christ inculcates. Any earthly light would only serve to diminish the heavenly vision. God, Christ, and Eternity, are only to be seen through the purity the Gospel imparts. Can any man see the invisible? Yes. The Heavens declare His glory, and the earth showeth His handiwork, day unto day uttereth speech, and night unto night proclaimeth knowledge of Him. His eternal power and Godhead may be seen by the things which He hath created and made. Man can hear the inaudible.

"The spacious firmament on high
With all the blue ethereal sky,
And spangled heavens, a shining frame,
Their great original proclaim.

What though in solemn silence all
Move round the dark terrestrial ball?

What though no real voice nor sound,
Amidst their radiant orbs be found

In reason's ear they all rejoice,
And utter forth a glorious voice!
For ever singing as they shine,
"The hand that made us is Divine."

Man can come in contact with the intangible. We continue to be, because of His continued, present, all-pervading, and supporting energy. We realize that He is not visible, corporeal, gross, and worthless, like heathen gods, but the King Eternal, immortal, invisible, the only true God, our Saviour. To those whose attainments in the Divine life, and characteristics of the divine nature are similar to those inculcated, and described in the Master's sermon on the mount, the expression "shall see God," has no doubt-bringing difficulty, the expression is fully understood, and has its evidence in the inner consciousness of a gracious contact with the Eternal God through the manifested purity of the great God and our Saviour in the heart and life of the spiritual subject of His Kingdom, or Gospel dispensation.

"Blessed are the peace-makers; for they shall be called the children of God."

The commonly received acceptation of this passage is, that of one, who, being endowed with a generous public spirit, labours for the public good. The followers of John Bright appeal to the sentiment as sanctioning their peculiar peace views. We fear that we are constrained to lay the axe at the root of all such and similar interpretations. Etymologically, the original term means "connecting with one," we are willing to make this the basis of our view.

The individual, who has been made pure in heart, entertains an intense longing that others should be brought into the same state. This state of feeling is typical of the follower of the Lord Jesus, who has attained to the spiritual characteristics of purity of heart. The case of all God's people in the past, our present experience, both testify to the same fact. A man, who has received the marks of the christian character as previously sketched, is, of necessity, and by an imperative law of his nature, bound to care for the temporal and spiritual estate of others. He longs that others, out of the way, should be brought

into conformity to the same state as the spiritual subjects of Christ's Kingdom—with the very state, in which he himself rejoices. He has been brought into peace, or reconciliation with his maker, and he is desirous that others should share in his felicity. A true peace-maker is one who reconciles a sinner to his God. A position for a rational and responsible agent to assume, alike worthy of human nature, and of the gospel which the Master came to publish. The commonly received opinion of the passage does not come up to the grand requirements of Gospel announcements. Besides, let an individual be brought into the family—made a child of God—introduced into the Gospel Kingdom—become at peace with God, and the lower, and more earthly state of being reconciled to those whom you have offended, or who have offended you, will find no place. The first reconciliation will fully obtain the object in view. A man brought to love God in Christ supremely, cannot but love his fellow men. Reconciled to God he is at once reconciled to his brother man. "A new commandment I give unto you, that ye love one another, as I have loved you." Where supreme love to the supremely good is felt to be binding—love to the human family, of every class and degree, follows as a necessary consequence. Indeed, in any other view of the text, we cannot see how we are to become kings and priests to God, unless by this manifestation of the christian character.

To persuade a man to leave his sins—close with the offers of salvation, and become a new creature in Christ, requires kingly honor and priestly interference. Happy, doubly happy is the man, who acting as God's vice-regent on earth, busies himself in bringing erring, forgetful, sinful man, into gracious contact with the principles and manifestations of the gospel scheme. "For they shall be called the children of God." Doubtless, his children are like Him. They do his will and know of the doctrine. He that doeth righteousness is righteous—They justify the appellation of children by acting as children of the family, and bringing others to enjoy like privileges. We have now reached what we believe

to be the last earthly characteristic of the spiritual character, "Blessed are they which are persecuted for righteousness sake, for theirs is the kingdom of Heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake rejoice, and be exceeding glad; for great is your reward in Heaven; for so persecuted they the prophets which were before you.

When an individual has attained to this characteristic, he is ready for translation to the upper sphere. And many of men's sons have exhibited this readiness and manifested character. Whenever and wherever, the Gospel has had its due effect, upon the heart and life of the believer, he has always been ready to be led to the stake. Multitudes have sealed their profession of christian character with their blood. It is an attainment to which, let us be thankful we have not been called. The offence of the cross has ceased. It is now an honored institution, and men are honored in its mere profession, without having displayed the inner characteristics which it is calculated to generate. Still this characteristic must not be a wanting in any one of us. We have not yet attained, neither are we already perfect. The religious life is a progression. We are being saved. Paul says, Not as though I had already attained, either were already perfect.

In every age men have been persecuted for their righteous doing. It seems as if it were an unailing concomitant of the manifested divine life of the Master in the heart and life of the believer. Though the offence of the Cross has ceased, still there is a vast amount of quiet obloquy for Christ and the Gospels sake. Men are still esteemed righteous overmuch, when religious views are carried out into active practice. The world loves its own and hates the things of the Lord Jesus. There is a wonderful antagonism between classes. Perhaps it was not in any past age so apparent as in the present. The contention between light and darkness is still emblematic between the enmity that has always subsisted between the seed of the serpent, and the seed of the woman.

Those persecuted for their righteous doing are children of the Gospel dispensation. They may well rejoice and be exceeding glad. Great is their reward in heaven. Here and hereafter they will be rewarded. Their reward follows as a consequence,—it is a result of spiritual manifestation. The crown of life has to be gained, the cross borne, the crown worn. Here is the summation of the christian character. Let us attain to the same thing.

Let our ministry, to which we have been called, be not a ministry whose function we esteem it to be, to present something from the people to God as satisfaction for sin, but to present something from God to the people as motives to holiness. May our desire be ourselves to catch the inspirations of infinite love, the grand spirit of the Master teaching,—and breathe them. Life-ward through the world—be it ours to reach the ideas of the great Father of Spirits and to bring them down with fire and force upon the moral consciousness of his children.

"The thoughts that wake the life of souls, the truths for whose sweet sake we to ourselves, and to our God are dear. We as religious teachers, ought never to forget, that the spiritual life of a rational and responsible being is his presiding sentiment or disposition—the chief inspiration of the soul—that which gives motion and character to all. True religion "is the life of God" the life of Christ manifested in the mortal body." The same master disposition—Love—which moves the Infinite, and was embodied in Christ, is the presiding element of every holy mind; God is its spring, rule and end. Its instinct is an everlasting "thirst after the living God."

Such, then, is religious life. It is not a mere sentiment in the heart, or an idea of the intellect, it is a veritable force—a manifestation—an embodiment of the characteristics of the christian character. As religious teachers, we have not been equipped to preach a ready-made human creed, but rather first to learn and love universal truth and then to inculcate it.

Less learning and less intellect are not wanted in our day, even although the principles of our holy faith are be-

not understood than they were formerly. Not less of the real learning of great principles, of life, experience, spiritual philosophy, and of God's great gospel—more manly, healthy, and religious life is the greatest desideratum. The moral beauty as unfolded in the sermon on the Mount—as unfolded in the Beatitudes, is the beauty,—the God spell—that appeals to the religious nature of men—the beauty of holiness—“this, in truth, is the beauty of the Lord, the glory of God is his goodness. Those who have the characteristics of the Christian character can no more hide the attributes of moral beauty than the star its lustre or the rose its fragrance; they will sound in their conversation, breathe in their spirit, and shine in their deeds. The life of love has many blossoms, whose lives and fragrance are ever delightful to the moral heart of humanity. “Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven.

As religious teachers, we ought to try to advance men's temporal as well as his spiritual interests—seek to further worldly prosperity and advancement, as well as distribute the bread of life to the needy—advocate rights, as well as enforce duties—grasp with as much generous affection the brawny hand of the poor as the golden one of the rich, and join heartily in the common battle of the indigent and oppressed against the social demons of monopoly and injustice. Let this sympathy inspire us as Christian ministers, and though our numbers are few, and our church connection small, it will give it a pulse life, a breath of fragrance, a flower of beauty, that will fascinate the world yet, and declare us with trumpet tongue, that you are the true expositors of divine truth. The heart-touched populace will shout again, “How beautiful upon the mountains are the feet of him that bringeth good tidings of good, that saith unto Zion Thy God reigneth.

Our ministry is to be spiritual. The fruit of the spirit and for spirit. We must not, at our peril minister to the sensuous elements of the soul, by material representations of the truth, and touching anecdotes. Let not our sanc-

tuaries be among those where the animal sympathies of human nature are far more extensively cultured than the moral. See, as religious teachers, ye develop the conscience—solve difficulties, purify the moral sympathies, free the will, crush the evil, and foster the good. A minister's usefulness is to be gauged by the amount of holy thought he awakens,—spiritual impulse he generates, and manly, moral mind he develops.

The ample means of such development are provided to your hands. The characteristics of christian character have been here exhibited. No teaching like the Master's. See that you use the means he has provided. Let us be men—standing erect, with a bold front amidst the gravitating forces of evil—men not moulded in their manners by the hand of circumstances but fashioned as the branches of that symmetrical tree, by the vital force within,—men who can bend the cutward to their will—like the fabled statue of Mammon, turning the cheering beams of the sun of righteousness into music; and like the natural sun, condense the deleterious blasts of circumstances into clouds, that burst in refreshing showers upon the soul.

Let our daily life blossom into the flowers of love, peace, long-suffering, goodness, faith, meekness, temperance. They who have themselves put on the Lord Jesus, develop his attributes, and wear the righteousness of the saints their sacerdotal dress.

We, as ministers of this stamp, will bring down from the moral heavens presented to us in Christ's sermon on the Mount, the soul-kindling, and exalting truths of God, to the moral heart of mankind, and from your breasts, at from that of the High Priest of old, there will emanate the moral radiations of the Godhead.—Amen and amen.

It is said of the wife of Havelock, that once in a time of great national trouble, when asked what her husband was doing, she replied, “I do not know just what he is doing, but I know he is trusting in God, and doing His duty.”

The Monthly Record.

AUGUST, 1881.

MINISTERS', WIDOWS', AND ORPHANS' FUND.

It may not be uninteresting to both the clergy and laity of our church in the Maritime Provinces to hear a few things about the present state and future prospects of the M. W. and O. Fund. Many years ago, it was felt to be a desirable matter, that provision should be made for the widows and orphans of those who devote their time and talents ministering at God's Altar. The Presbyteries of Halifax, St. John and Pictou were forward in urging the adoption of a scheme that would secure so desirable a result as a provision for a very helpless and deserving class in the community. Foremost amongst the benefactors was the late Rev. Dr. Donald of St. John, N. B., who was ever ready to lend a helping hand that had for its object the benefit of man, and the alleviation of the ills of humanity. In 1873 \$4400 had been received as a nucleus in the raising of a permanent fund. The congregation of St. Andrew's, Pictou, contributed \$445 for the purpose, and many instances of liberality and enlightened interest were manifested throughout the bounds of the Synod. Since 1875 the matter, as far as our church is concerned, has been in abeyance. The sums contributed have passed into the care and keeping of the Presbyterian Church in Canada, and till lately, little has been said

or done in reference to a vindication of our claim and rights. In prospect of a final settlement of church difficulties by the contemplated decision of the Privy Council, in the case of Dobbie *versus* the Temporalities Board, a feeling of expectation has been raised in the minds of the ministers, members, and adherents of our Church. This feeling has of late, been much fostered by the determination of the Presbyterian Church in Canada, to amalgamate our funds with theirs.

Originally the contributions to the fund for ministers' widows and orphans were to be devoted to the ministers' widows and orphans of "The church of the Maritime Provinces in connection with the Church of Scotland." This was the recorded object for the establishment of the fund, and it does seem as if, this really being the design, that there should be little difficulty in adjudging to whom the contributed money belongs. To go to law, to throw away good money after bad, would be ridiculous. A sense of right, however, might lead to a satisfactory conclusion. Both parties were actuated with a simple desire to ask, and to give and do the right, the matter might not be far from a settlement.

Again, it might be a question for consideration to the ministers of our church, what course they would pursue, should their rights and status as regards the fund be fully recognized and accorded by the Presbyterian Church in Canada. To some minds, to throw in our lot with the ministers' widows and orphans of the United Church, commends itself. The future security

of the fund, and the provision for our own widows and orphans being thereby proportionally strengthened and increased. The question is a common sense one, and though opposed to pre-conceived notions of *neum* and *turn*, it might on the whole be for the benefit of those depending on our labours and efforts.

In present circumstances, the mention of a feasible scheme to meet the pressing requirements of our ministers' widows and orphans might not be out of place, and which all ministers ought to commend to the careful consideration of their flocks. The scheme referred to is, for each congregation to pay the annual premium on their minister's life, in condition that the amount of the policy should be religiously devoted for the good of widow and orphans. It being distinctly understood, and arranged for, that the payment of such premium should only be valid during the incumbency of the minister.

Few things are more reasonable than that this should be a fixed rule among the congregations of our church. The minister in spending his health, strength, and labour for the benefit of the members of the congregation. If they—the ministers—administer of their spiritual things, it is but right and proper, they should receive of the people's temporal things. The amount of premium to secure a decent sum for the future contingencies of the minister's family would be an insignificant sum to the whole members of the congregation, and a most righteous way of meeting an incumbent responsibility. Few ministers but live from hand to mouth. How few

have means to add to their annual income by speculation, worldly arts, and investment? The more necessity is then for generosity on the part of congregations to their ministers, many of whom do spend, and are spent, in the Master's cause.

THE FORMOSA MISSION: VISIT OF DR. MACKAY.

Dr. Mackay, our senior Missionary to Formosa China, has concluded his brief but stirring and delightful visit to the Maritime Provinces. He has addressed very large audiences, and there was manifested wherever he spoke a great deal of healthy enthusiasm. Last Lord's Day he preached three times in Halifax,—in Fort Massey, St. John's and St. Matthew's. The audiences were large and profoundly attentive. St. Matthew's was filled to overflowing, all denominations being represented in the audience. Dr. Mackay is a man of striking physiognomy—dark beard, large nose, keen dark large eyes, forehead at once high and spacious. He has a "foreign" look, and at once impresses you as an earnest man. He is, as his name denotes, a Highlander, and his mother tongue was Gaelic, of which fact the intonations of his voice still bear abundant testimony. His addresses, though long, commanded the undivided attention of the audience. The following abstract of his discourses is drawn mainly from the *Evening Mail's* report :

Formosa is part and parcel of the oldest and largest empire of the world—of China, with its four hundred million souls, or one-third of the population of the entire earth—

so when we speak for Formosa, we actually speak for the 400,000,000 in the Chinese empire. Three hundred years ago Formosa was a dense jungle from seaside to seaside. Two hundred and thirty years ago, Dutch, Spanish, Japanese and Chinese went to the island, and each in succession endeavored to trade with the aborigines; for at that time there were Indians in Formosa, and these Indians were of the Malay stock. The Chinese at last drove out the others, and Formosa has been part of China ever since. From 1668, the Chinese poured into the island, till now fully 3,000,000 occupy the land, which they have cleared on the West, North and North-East, and where they have built villages, towns and cities, fully supplied with temples and schools. The centre of the island is still a jungle, inhabited by about 80,000 Indians, who do not at all resemble the Chinese, or speak the same language. The two races on the island were situated very much as were the two races of Canada, the white population and the wild Indians of the North-West, but the parallel went further, as there was in Formosa a class corresponding to the Canadian Indians who had given up their wild habits and settled down to more civilized life. When he left Canada over ten years ago, he did not know that he was to labor in Formosa, but God opened the way. Landing on the North-West coast, at 3 p. m. one Saturday, without knowing the language or where he was to spend the night, he found a temporary shelter with an Englishman and soon succeeded in obtaining a Chinese house, on a side of a hill, and which at

every heavy rain was always flooded. It was there he began the study of Chinese, acquiring the spoken language from herd boys on the hills. At the end of four months he began preaching the gospel to the Chinese of Formosa in the native tongue. But he met with difficulties, being subjected to all sorts of annoyances from the natives, who hoped to drive him away as they had done three Spanish priests some little time before.

He gave an account of the prodigious obstacles which he had to encounter — persecution in every form besetting him from day to day. His first convert aided him greatly. His second convert was a young man who was at first one of their most persistent revilers, but who was the means, later on, of winning his own mother over to the love of Christ. Another notable case was that of a graduate of a Formosa College, the son of a high dignitary, whom Dr. Mackay nursed through a malignant fever after the Chinese doctors and sorcerers had given him up to die. His conversion created great excitement in high circles, but the young man stood firm, and was the means, through the power of prayer, of rescuing his father from the night of Paganism. The speaker instanced several other conversions, and described how the native preachers were educated by him in the sciences before they were fit for the ministry.

One of the great difficulties to be overcome was the bitter opposition of the literary or learned class of the inhabitants. Dr. McKay related the story of one of these men, who had undertaken to enter into public

controversy with him. This man, a very clever one, had been by turns Confucianist, Buddhist, and Vegetarian. He undertook to prevent the people becoming Christians, and make them Vegetarians. Several discussions took place in the presence of 4,000 people. The final result was that the Vegetarian himself became converted, and is now one of the most able and earnest of native preachers. He set to work for Christ and for the past six or seven years has travelled all through Northern Formosa, telling the people how Jesus Christ has tasted death for every man. He (Dr. McKay) during eight years' labour in the Island, after the first convert, never travelled alone. He was always accompanied by converts. Sometimes there would be 15, 20 or 25 of them. These converts were not only working with him, but were being taught how to become valiant soldiers for Christ. During the day these young men studied theology, and the sciences, and at night held services in the streets, of two and three hours duration. They did not begin by denouncing their idols, but by preaching the Gospel of the Lord Jesus. Success does not generally follow irritation. It was necessary to show these young students the wonderful works of God in nature. There are 20 native churches, and 20 native preachers in Northern Formosa. One of these is in the woods among the savages, the aborigines of the Island. The son of one of the chiefs became a convert. That convert laid down his life for the truth. He was tied to a tree, shot, and afterwards decapitated. His

head being taken to "decorate" one of the houses. Dr. McKay gave several thrilling incidents of life among these savages. Four of his Chinese students were similarly martyred by these heathen. He buried their headless bodies and erected a headstone over their grave with this inscription; "Blessed are the dead which die in the Lord; their works do follow them." He related instances of narrow escapes from death—of the wild yells and frantic screams of savages, who were thirsting for his blood. But he was protected by an invisible power, in one village he had visited he was surrounded by a wild mob who shouted, "bring out the foreign devils; cut them in pieces, throw them into the river, etc." He was stoned. One stone, which struck him on the head, was thrown by a young man. To-day there is a church in that village, and the native preacher is that young man. He believed that within six or seven years the native church in Formosa will be self-sustaining; that it will be able to be altogether free from the Mother Church in Canada. The Formosa church is native in every respect, and will be amply supported by the natives. Eleven years ago there was no one in Formosa preaching Christ. Now it may be said they have an independent church. Dr. McKay described the first death and funeral of a native convert in the Island. On his death-bed the man, referring to his seventy years' worship of gods of wood and stone said; "I didn't know better. While the people of Halifax, and of Canada are neglecting the gospel, because it is so

"common," four hundred millions of perishing Chinese are saying, "We don't know any better." Oh! What a scene there will be at the judgment seat! That first funeral in northern Formosa was a grand event in the history of the Island. What a contrast with heathen funerals! Now souls are going up before the throne of God and the Lamb almost daily, from the church in that far-off Isle. He had done a great deal to remove prejudices by healing the disease of the people. What was the duty of the people of Canada—the christian people—to the four hundred millions of benighted heathen in far-off China? Help is wanted. We must render help. China is the Gibraltar of the heathen. That empire must be captured for Christ. It must be captured by the help of the christians of Canada. But while helping the heathen of China, do not forget the heathen in your own city, at your own doors. Christ will never be satisfied until he has the uttermost parts of the world for his possession.

There are now in Formosa 20 native churches with 233 communicants and at least 1500 converts.—

Pres. Witness.

Acknowledgments.

HOME MISSION, 1881.

EARLTOWN CONGREGATION.

Section No. 1 Miss Annie McKay Collector.

Peter Polson, Elder.	\$ 0.50
Mrs. Peter Polson.	0.25
Alex. Baillie.	0.25
Donald Sutherland.	0.15
John Murray.	0.25
George McDonald.	0.25
Mrs. Chas. Lynch.	0.25

Wm. Graham.	0.25
Mrs. Robt. Murray.	0.25
Angus McKay	0.25
Robert Munro	0.25
Strachan McKay	0.25
Peter McKay	0.25
Alex. McKay	0.25

\$ 3.65

Section No. 2, Miss Christy Sutherland Collector.

John Sutherland, Elder	\$ 0.50
Robt. Sutherland	0.25
Mrs. Hugh Sutherland	0.25
Angus Baillie	0.25
John Sutherland	0.50
Nicholas Sutherland	0.25
John McIntosh	0.30

\$ 2.30

Section No. 3, Miss Christie Graham Collector.

Wm. Graham	\$ 0.25
Jas. Graham, Elder	0.25
Alex. Graham	0.25
Catherine Sutherland	0.10
Alex. Matheson	0.25
Geo. McDonald	0.25
Geo. Matheson	0.25
Robt. McKay	0.25
Donald Sutherland	0.25
Wm Matheson	0.25
John Graham	0.20
Donald Sutherland	0.20
James Graham	0.20
Widow Hugh McKay	0.10

\$ 3.05

Section No. 4, Miss Janet E. Ross Collector.

Jas. Ross	\$ 0.25
Janet E. Ross	0.25
Alex. W. Baillie	0.30
Robert Murray	0.25

\$ 1.05

Section No. 5, Miss Jessie McKay Collector

Wm. Ross, Esq.	\$ 0.25
James McKay, Elder	0.50
Alex. McKay	0.25
Angus Sutherland	0.25
John Sutherland	0.10
John McLean	0.25

Etta M. Sutherland	0.10
	<hr/>
	\$ 1.70

Wm. Murray	0.20
Hugh Murray	0.25
Mrs. McKenzie	0.50
James Ritchie	0.50
Daniel Hingley	0.50
	<hr/>

FALLS CONGREGATION.

Sec. No. 1, Miss Anne Baillie Collector.

\$4.63

Alex. Murray, Elder	\$ 0.50
Alex. Baillie, Elder	0.50
John Sutherland	0.45
Geo. Sutherland	0.25
Hugh Baillie	0.35
Wm. Sutherland	0.25
Donald Murray	0.25
Wm. Baillie	0.25
Alex. Baillie	0.25
Wm. McLeod	0.25
Donald McLeod	0.25
	<hr/>
	\$ 3.55

Section No. 2, Miss Janet McLean Collector.

Donald McLean	\$ 0.25
Mrs. Donald McBain	0.20
Isaac McBain	0.25
Roderick McKenzie	0.25
Hector McLean	0.25
Kenneth McKenzie	0.30
Alex. McLean, Elder	0.50
John McLean	0.25
Wm. McLean	0.25
Robert Stewart	0.25
Alex. Baillie	0.25
	<hr/>

\$3.00

Section No. 2, Miss Annie Ferguson Collector.

Alex. Ferguson	\$ 0.25
Gilbert Sutherland	0.25
Hugh McLeod	0.50
George Sutherland	0.50
Geo. Ferguson	0.50
Alexander W. Ferguson	0.40
Robert McKay	0.50
	<hr/>
	\$ 2.90

Section No. 3, Miss Mary Ross Collector.

Hugh Williamson	\$ 0.25
Isaac Ross	0.25
Geo. Baillie	0.25
James Innis, Elder	+0.25

Section No. 4, Miss Jane E. McKenzie Collector.

John McKenzie	\$ 0.50
Daniel J. McKenzie	0.25
George Grant	0.50
Wm. Ross	0.50
Alex. Ross	0.25
Wm. Ross	0.25
Alex. McKenzie	0.20
Mrs. John McKenzie	0.12
Mrs. Daniel McKay	0.25
Mrs. David McKenzie	0.15
Murdoch Currie	0.25
Hugh F. McMillan	0.25
John Rae	0.20
	<hr/>

\$ 3.67

W. B., RIVER JOHN CONGREGATION.

Section No. 1, Miss Mary Murray Collector.

Roderick A. McKenzie, Elder	\$ 1.00
John Dilworth	0.25
Mrs. James Sutherland	0.18
Roderick R. McKenzie	0.50
Mrs. Robert Ross	0.25
Peter Adameon	0.25
Robert Taylor	0.25

Section No. 5, Miss Bella McKenzie Collector.

Wm. McKenzie	\$ 0.25
Donald Ross	0.25
Angus McKay, Elder	0.50
William McLeod	0.25
James McDonald	0.20
John McLeod	0.25
Robert Sutherland	0.50
A. F. Forbes	0.25

Robert McLeod	0.20
Total	\$ 2.45

Section No. 6, Miss Elizabeth McKay
Collector.

Hector McKay	\$ 0.30
John Innis	0.25
Kenneth Innis	0.25
Alexander Sutherland	0.15
Mrs. William Coventry	0.25
John McKay	0.25
Hugh Sutherland	0.25
Kenneth McKay	0.25
Total	\$1.95

SUMMARY.

Earltown	\$ 11.75
Falls	9.35
W. B., River John	16.70
Total	\$37.80

RIVER JOHN CONGREGATION.

collected by Mrs. R. McCunn and Miss
Kate Sutherland.

Mrs. Dan Johnston	\$0.25
Mrs. John Hamilton	25
Kate Hamilton	25
Mrs. John McLeod	25
Mrs. Allen Fraser	50
Mr. Dan McKenzie	50
Mrs. G. Gordon	50
Mrs. Stewart Holmes	25
Mr. Wm. Matheson	25
Mrs. J. Gollen	25
Mrs. R. Sutherland	75
Miss Maggie McLanders.	25
Mrs. A. Cameron	25
Mrs. Wm. McDonald	25
Mr. Daniel McDonald	52
Capt. John McKenzie	50
John McKenzie Esq.	1.00
John Holmes Esq.	50
Mrs. McCunn	50
Miss K. Sutherland	25
Mrs. Henderson	25
M. G. McLeod	50
Mrs. Gratie	25
Miss Annie Dunn	25
Total	\$9.00

ELMSVILLE SECTION

John Sutherland	\$0.25
Hugh Holmes	25
Dan Ross	25
David Holmes	25
Don Holmes	25
Rod. McLean	20
Mrs Dan Grant	25
Total	\$1.70

CAPE JOHN SECTION.

Collected by Miss Caroline Melville and
Miss Eliza McInnis.

James Stramberg	\$ 0.25
Don McInnis	25
Eliza McInnis	10
Caroline Melville	10
John Stramberg	20
Danl. McLean	25
Miss Christy McLean	25
Mrs. Rod McLean	20
Mrs. Hugh Johnston	25
Mrs. Chas. McIntosh	20
Alexr. Forbes	20
Dan Forbes	25
Lauchlan Cameron	20
Miss May McLean	25
Coil. McDonald	50
Jno. McKenzie	25
Mrs. Jno McKenzie	10

\$3.80

BRULE DISTRICT.

Collected by Miss Janie Sutherland and
Miss Annie Bell Fraser.

Wm. Fraser	0.25
Dan Sutherland	25
Mrs. George McLanders	50
Rod. Chisholm	25
Geo. McLanders	25
Dan Douglass	25
Wm. Douglass	25
Duncan McDonald	25
Angus Irvine	25
Mrs. John McDonald	25
Annie Bell Fraser	25
Wm. McIntosh	45
Mrs Underwood	25

\$3.70

Amount collected in two other
sections.

3.70

21.90

Westville \$38.58
Stellarton 15.78

\$54.36

FOREIGN MISSION.

St. George's Church, R. John \$10.24
Coll McDonald, R. John 2.00

\$12.2

Notes of the Month.

The Temporalities case which was argued before the Judicial Committee by the Privy Council, will not be decided till next November.

The Old Kirk party in Ontario are sanguine of success.

The Governor General has gone on an excursion to the North West, several friends accompanying him. The Rev. Dr. McGregor, one of the foremost of Scottish preachers, is among the number. The press generally has severely condemned the noble Marquis for travelling from Halifax to Quebec on Sunday. There can be no doubt that the feelings of all right thinking people have been deeply hurt; but apart from the religious side of the question our Viceroy by this little piece of snobbery has gained more unpopularity than he can easily ever get rid of.

President Garfield seems to be slowly recovering from the pistol-shot wound by which his assassin sought to take his life. Giteau seems to be a disappointed office-seeker with an ill-regulated brain, partly a knave and altogether a fool.

The French are creating a good deal of discussion by their action in Northern Africa. They landed a strong military force there to punish some marauding Arabs; and are not in any hurry to take their leave again.

The Emperor of Russia is still living, notwithstanding the plots of his Nihilist friends.

The tribes in Afghanistan are still at war with one another. The British forces have left them to their fate. Peace prevails within the territories under the English crown in all parts of the world.

We had no space in our last issue to give any account of the proceedings of the General Assembly of the Church of Scotland. A matter of some interest was the McFarlane heresy case. A minister of that name in the Presbytery of Glasgow wrote two of the sermons in the book known as Scottish Sermons. For doubtful statements therein he was called to account; and without very much ado, he confessed his error before the Assembly and was cautioned to mind his doctrines for the future. The modern heretic makes a poor martyr. Dr. Cunningham, another contributor to that book was refused an opportunity to lecture to the Divinity Students in Aberdeen. The Theological faculty quietly shut down on him; and after the matter was harmoniously discussed in the Assembly, that venerable court dismissed the whole business. The various Mission Schemes were discussed at length, and signs of progress were shown. Dr. Rankin of Muthul, was sent last summer to enquire into the mission in Africa, under the Rev. Dr. McDonald. He found that that gentleman was ill-qualified for the task of managing men in general, and the children of Ham in particular. The Committee accordingly recalled Mr. McDonald, and a successor has been appointed. The Home Mission Scheme is making great progress, and many new parishes are being constantly endowed.

St. Lawrence Drug-Store.

ST. LAWRENCE HOTEL BUILDING, - - - - FRONT STREET,

K. J. MCKENZIE,

Druggist and Apothecary,

(Registered Member N. S. Pharmaceutical Society.) (Member Pharmaceutical Council.)

Pure English Drugs and Chemicals. All the Popular Patent Medicines and Medical Preparations - English, American and Canadian. Everything Necessary for the TOILET AND NURSERY.

GARDEN FIELD AND FLOWER SEEDS.

Paints, Oils, Varnishes, Dye-Stuffs, Fancy Goods, Toilets Sets, etc,
Everything Usually Found in a First-Class Drug-Store.

DAVID LOGAN,

—ESTABLISHED 1872.—

—DEALER IN—

Teas, Coffees, Sugars, Spices,

Pickles and Sauces. Hams, Bacon, Dried and Green Fruits, Brooms and Brushes.

Customers from Town and Country can always rely on getting the very best goods obtainable at REASONABLE PRICES.

STORE IN J. D. B. FRASER'S BUILDING. WATER STREET,
— PICTOU, N. S. —

Commercial House,

YORSTON'S CORNER,

PICTOU, N. S.

A. C. BAILLIE,

IMPORTER AND DEALER IN

Staple & Fancy Dry Goods.

A Large Stock at all times and Well Assorted in Every Department.

HOUSE FURNISHINGS, LADIES' AND GENTS' FURNISHING GOODS, of Every Description. Orders for Millinery, Ladies' Mantles, etc., Executed on the Premises. Men's and Boy's Clothing to Order: with very large and fresh Stock of CLOTHES TO SELECT FROM.