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Annals
VOLUME XXVI.

NUMBER IX.

THE
MONTHLY RECORD,

—OF THE—

CHURCH OF SCOTLAND,

—IN—

NOVASCOTIA, NEW BRUNSWICK

—AND—

ADJOINING PROVINCES.

SEPTEMBER



1880.

PICTOU, N.S..

PRINTED AT "THE COLONIAL STANDARD" OFFICE,

1880.

EAST AFRICAN MISSION.

BLANTYRE.

The following extracts are from Mr McDonald's letters to Dr. McRae, of dates 9th and 12th February, and from Mr Buchanan's report of the Mission at Zomba :—

"We shall now make a few remarks upon our school companions.

"I have first to say of them all that I have been expecting much progress, and that I have not been disappointed in and case. Livingstone Marshall. John McRae, and Harry Cowan, are still keeping together. Livingstone Marshall is still superior in a conversational knowledge of English. John McRae is a good deal better; he now stays with ourselves, and is advancing much faster in the conversational knowledge of English. These three boys are beginning to reflect a good deal.

"James Robertson, Stephen Cunliffe, William Grange, and Christian Meldrum are continuing their English readings and also beginning the multiplication table. Mungo Park is in the same class. He is a son of Katunga, and deserves special notice for his active temperament and obliging disposition. If this young lad be spared, he will be a great blessing to the country. These sometimes assist in teaching the younger classes. Thomas Dunbarney is a very diligent and well-disposed boy. Lately, when out of school, he has been distinguishing himself by zealous work in the garden, under Mr Duncan's care. Alice Bethelnie and Mungo Murray are both members of a large Manganja class, which is often my own special care. They are doing fairly well.

"The natives are likely to have splendid crops this year. At Kumlomba's village the people are quite in ecstasies over the quantity of maize. They never saw so much 'about the village.' This is due to the fact that they are all free here, and were put under obligations to

cultivate a *minimum*, which they said willingly. The newly-liberated slave seem to be flattered at the prospect of a field that they could call their own.

"What we are anxious to carry out as our strongest 'advance' among the natives, is a translation of such parts of Scripture as will come closest to their hearts. They would be able to understand all that we have to tell them about the Scriptures. I was astonished to find them the other day listening with open mouth to the Sermon on the Mount and showing most marked attention. We can understand them listening to narratives of Joseph or David, but here was a piece of Scripture full of abstract terms. The difficulty with abstract truth is not found in the capacity of the native or of his language, but in our imperfect acquaintance with such language. We are quite astonished at the copious vocabulary of this language. We have succeeded in rendering most of the parables and miracles, and a great part of the narrative matter of the Bible. Most of these we have gone over again and again. John MacRae recites them to me from memory after I have told him, and this always gives some fresh insight into the language. As our venerable forefathers once did, we shall fall back on the Book of Proverbs as a standard reading-book for schools. Hitherto the only books of the Bible that we have tried to translate all through have been Matthew, Genesis, and Jonah.

"Every day we have an hour of some of the ablest men to help us in translating. One of Mrs McDonald's pupils excels in this way. His name is Chendombo and a most excellent translator he is. His own studies have benefited him in so far that he will soon be able to read. But they benefit me also. This man gives us the full benefit of his criticism. These headmen of Mrs McDonald's teaching may be very useful: they are men from about thirty or forty years of

(Continued on Page 142.)

THE MONTHLY RECORD,

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK AND ADJOINING PROVINCES.

VOLUME XXVI.

SEPTEMBER, 1880.

NUMBER IX.

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

SERMON.

By Rev'd R. Burnet, M. A., St. Andrew's Church, Pictou.

"And ye are not your own. For ye are bought with a price; therefore glorify God in your body, and in your Spirit, which are God's.—I COR. VI. 19, 20.

"And ye are not your own,"—the truth is so unfamiliar to our hearts that, when announced in its naked form, it startles us. Our first impulse, until we recollect where it is found, and by whose authority it is averred, and by what uncontested evidence it is sustained and fortified, is, to set ourselves at issue with it. We have so long nursed the notion of self-proprietorship, that, for the moment, we are roused into a petulant posture of self-defence, when we are told that we are not our own.

The fact is, that this truth has never found its way into our practical life; and it has not taken up a firm and unassailable position in our hearts; and hence it has shared the fate of most great spiritual truths which have been doomed to stand at the cold door of the intellect; it has been nearly scouted away as a startling paradox, because so entirely at variance with the feelings and actions of mankind.

What we want at the present day,—want as individuals,—want for our pri-

vate good,—for our public work,—want, in order to be raised in power to the full level of our obligations,—is, not the acquisition of any new idea, even tho' a true one. It is not explorers into unknown regions of spiritual truth we need, but we need men that will give to the old truth its full sway over their convictions, and their lives. We are rich enough in knowledge; rich enough, at least, in notions. We ought to be alarmed at our knowledge. We ought to tremble lest we should meet God with such an amount of unliving truth within us. Better, yes, ten thousand times, better, that we knew less, or felt, and did more.

Who shall make old truths live? Who shall break down and disperse the obstruction which seems to lie between the head and the heart? Who shall restore our whole being to such a blessed unity, that every truth as soon as seen shall command into willing action every energy of the soul? Who? This is a work above the power of man. But we have the privilege, and may we all have grace to use it, of applying to Him, who has at command every sensibility within us, and who can give to truth an unlimited dominion over the whole man, "Lord unite our hearts, to fear thy name."

The exposition of these words naturally falls into three lines of thought.

We have, I. *A fact*, "ye are not your own."

We have, II. *A reason* for the fact, "ye are bought with a price."

We have, III. *An Inference*, grounded on both *Fact and Reason*, "Therefore, glorify God in your body, and in your Spirit, which are his."

I. The *Fact*, "Ye are not your own." If one were to condense into one brief sentence the calamity which the Fall has inflicted on man, the answer might not unfittedly be this, "Man has become the victim of the delusion that he is his own." "Ye shall be as gods," was the temptation. We are as gods, has been the practical, yet false and fatal conviction ever since. This feeling has been tacitly acted on when not avowed. Take what sin you may choose: whether it be "earthly, sensual, or devilish." Whether it be grosser or more refined; and you will see that it is only the fruit of this radical and stubborn delusion. Whether sin be in man, or in Satan, its essence is the same, and that is selfishness. Sin is a desire to please oneself instead of God; and all the ills of life, so far as they are moral, spring from the fact, that, men seek their own, and not the things of others.

How early this depraved principle is seen at work in the child! Scarcely have the dawning months of infancy passed away, when the child begins to assert in strange excess its individualism. It would fain constitute itself the centre, and all other things, and beings, its servants. It is the king of the house and must be served. Parents, and brothers, and sisters, are made for it, or why do they exist at all? This principle is not a loose accident, but a part of our depraved nature. Not that there is nothing but selfishness within us. There is, unquestionably, something which cannot be truthfully placed under this head.

There are developments of a generous, self-forgetting benevolence. Yet, after every fair deduction has been made, it will still remain true, that selfishness rules the world. It is the animating spirit in commerce, in literature, and in governments

This, is no calumny invented by christians. It is the world's portrait, drawn by itself. The world is, to a great degree, an arena, in which men are scrambling with might and main, to get to the top in wealth, in power, in fame; and they are little scrupulous how they rise, if they only *do* rise. "Every man for himself," is the world's motto; and the remorselessness with which it is acted on is, yearly sacrificing thousands whose title to life is as just and valid as ours.

Indeed, the truth that we are not our own, is only a part of a still wider truth, that no thing, and no being is its own. On all things, from the summit of the scale of creatureship down to its base, the great law is written, "ye are not your own." It flashes from the radiant brow of the Archangel,—it streams from the dazzling orb of the Sun,—it glistens in the eye of the dew-drop,—it smiles from the fair bosom of the flower,—it exhales in fragrance from the luscious fruit. The law impressed on the universe by the finger of God is, "Thou art not thine own."

But not only are we not our own in the sense that we are *His*, His for ever, inalienably His, His in perdition, as well as in paradise, but we are not our own in the sense that he made us, not merely for our own profit and service, but for the profit and service of others. God is not the only Being who has claims upon us. We are social creatures, and our fellow-men have a right and title to our sympathy and help. In the strictest and highest sense, we are all members one of another. The very *make* of the soul proves that we were made for commun-

ity of feeling and action. We have significant appetencies, which would have no meaning, if we were created for a solitary life. There is nothing redundant in us. We can weep with others, but this is because we can help them: and the power implies the duty. "We are not our own." We have within us what belongs to others. It is vested in us for their use. It was only after Cain had become a murderer that he deemed himself his own, and impudently enquired. "Am I my brother's keeper?"

It has been the fashion to consider charity as a thing to which the needy have no right.

But if the sympathies of our nature, and the power to give them expression, are to be considered as intimations of the will of God, then the obligation even of benevolence itself rests on the highest moral basis. Human law may not command it. It may be all the more sacred on that account, for the holiest spheres of our spiritual life are beyond the province and the cognizance of earthly legislation. Neglect of the duty of succouring a neighbour in his distress may not be indictable at a human tribunal. No present and temporal penalty may threaten us, if we refuse to teach the ignorant—to guide the perplexed,—to restrain the wandering,—to comfort the sorrowful,—to encourage the fearful,—to warn the reckless,—and to seek and retrieve the lost. But that we have withheld from our neighbour what belongs to him, is most startlingly implied in many fine utterances.

"Whoso hath this world's good, and seeth his brother have need, and shutteth his bowels of compassion from him; he dwelleth the love of God in him?" For "this world's good," and the temporal need which it may relieve, substitute "Eternal riches," and the spiritual necessities which they can relieve and all the argument of the Apostle acquires a stringency and a solemnity,

which may well prompt to "deep searchings of heart"

Who can think for a moment of this aspect of duty without being smitten with the self-accusation, "I am verily guilty concerning my brother?" And if guilty, then benevolence is, in the highest view of man, not option, but obligation. It is one of the triple demands of heaven; for "what doth the Lord thy God require of thee? Do justly, love mercy, and walk humbly with thy God." These and these equally, He requires, He will have justice, He will have piety, *He will have mercy too.* Oh! selfishman! if such I address to day, thou art a blot upon the bosom of this fair world. Thou art a jarring note in else unbroken harmony of the world. The Sun reproves thee, as it refuses to engross one beam for itself, and pours out its golden effulgence, as if conscious that its fountain was inexhaustable;—The flower reproves thee, as it retains not with miserly greed its fragrance, but commits it all to the passing gale! The sea rebukes thee, as it bears laughingly on its bosom the commerce of nations, or nourishes in its silent depths fish for the service of man, or sends aloft its cloudy exhalations! The clouds rebuke thee, as they do not consume their own precious burden of waters, but distil them upon the thirsty earth.

Listen to that choral harmony—listen, and be ashamed—"for thou, even thou, art not thy own!"

If Let us consider the reason which the Apostle assigns for this fact,—"*Ye are bought with a price.*"

He might have grounded the fact on other considerations. He might have said "*ye are not your own, for God created you; you are the sheep of his pasture, you are the work of his hands.*" Or, he might have said, "*Ye are not your own because God preserves you in Him, ye live, and move, and have your being.*" Sin, however, has dulled and deadened:

the heart to the influence of such truths as these. The Apostle knew well that the soul of man was effectually fortified against appeals, which are sufficient when addressed to the innocent, but, which when directed to the guilty, recoil from the investing wall of depravity like arrows from the granite rock. He knew that there was but one truth that would make a breach in that wall, and force a passage to the citadel of the soul. He was not the man to waste time in impotent attempts; and he, therefore, at once brought into action, that truth which is the "power of God into salvation to every one that believeth"—"Ye are bought with a price."

Brethren, the reason reposes on a fact—an historical fact—a fact which takes its place among the actual phenomena of the world. "Ye are bought with a price." The allusion of the Apostle is not obscure. He refers, as the Corinthians well knew, to the death of Christ. He preached to the Corinthians, who, like us were "dead" in trespasses and sins "altogether unprofitable," "alienated from the life of God," he preached "*Christ Crucified*,—a fact, and not a speculation,—a deed and not a thought,—to the Jew, and to the Greek, "ye are bought with a price."

Do you shrink from the form in which the Apostle puts the truth? It is the same form in which the Saviour puts it, and surely he understood the nature of his work. "The Son of Man came to give his life a ransom for many." Ask you from what we are redeemed? The Apostle answers, "Christ hath redeemed us from the curse of the law, being made a curse for us." The redemption is not from a person, it is from a thing." That which holds us in just and warrantable duration is the Law. The price which is paid, is paid to the law. The death of Christ is the price which is paid for the satisfaction of legal claims. It is the expedient prompted by infinite love for the bestowment of a mercy, which shall

not steal its way behind the throne of a justice that sleeps, or force its way over a justice that is trampled under foot, but which shall come to us in an open and honourable manner, under the eye, and with the sanction and the smile of justice. The cross is the symbol for ever of what justice was compelled to exact, and of what mercy was constrained to give, in order that Heaven might be opened to believers.

"Ye are not your own, ye are bought with a price." This was the truth the Apostle set before the Corinthians, and if this will not touch the heart of man, what can? What among men is so potent a spell to open the door of the soul as a tale of suffering and death? If you wish to reach the heart of a prodigal, tell him not so much of a parent's kindness in feeding him, of clothing him, but tell him of that Mother, who, in some season of sickness, sat down by his bedside, as if her love chained her there, and watched many a long night, until her eyes were red and hot with sleeplessness, and her face grew thin and wan, and her strength ebbed away, till she sank beneath her motherly care and died. Tell him of that, and if the vision of that wasted form, which died that he might live, do not arrest him in his recklessness, and recover him to virtue, we know of no human motive which will.

This it is that the Apostle knows, no motive so powerful as the death of Christ. His is the Divine spell, at the utterance of which the heart is to make a complete surrender, "ye are bought with a price," is the highest truth which the Apostle is acquainted. "The blood of Christ," the "death of Christ," the "Cross of Christ," these are the words he can utter without weariness or satiety. "God forbid that I should glory, save in the Cross of our Lord Jesus Christ." The redemptive death of Christ is man's only hope. Will it our confidence is presumption—

with is fanaticism—our morality is self-righteousness—our preaching is a tinkering symbol, our churches are temples without alters—sanctuaries without shekinah—wells without water—lamps without light,—palaces whence the King has been bidden to depart, and when he has gone not alone, but taking with him his courtly revenue,—every grace that can adorn the soul in this world, or fit it for that which is to come.

If the cross is the fountain of pardon, it is also the fountain of holiness, of power, and of consolation. It alone can deliver a man from hell, it alone can deliver him from himself. It cannot be removed by law, human or divine. Take you will, selfishness to the neighborhood of Sinai, in the hope that there will be brought under the influence a power that will slay it; even there, it may tremble at the lightning, and under and tempest, it will not die, but when the "commandment comes, sin lives." There is but one spot in the universe in which selfishness is seen to languish and expire. She will reveal in sickness and in health, in adversity and prosperity, in youth and in old age, in the heyday of life, and in the hour of death, she will traverse the moral universe with unexhausted strength; she will acquire fresh energy from every assault she receives, until she come to the place "called Calvary," and there as she looks up her eyes to the crucified one, she receives a blow from which, if not instantly fatal, she will never recover. All might the Apostle exclaim:—"I am crucified with Christ; nevertheless I live, yet not I, but *Christ liveth in me.*" "The life I now live in the flesh I live by the faith of the son of God, who loved me and gave himself for me." *He* lost selfishness at the Cross, and only *she* can it be lost. From that hour, in which he saw his redeeming Lord, he died in his death a motive power equal to all the work he had to do. For every time it was an effective impulse, for every sorrow it was a sufficient support. Shall we never learn that the Cross is designed to be the fountain of energy and consolation for all the church's sorrows and sorrow in every age? He is the highest christian; who never feels

the need of any other motive than that "he has been bought with a price." It is a sad sign when this is felt to be insufficient, and when it has to be supplemented by other and inferior motives. Can that soul be healthy when, failing to yield to the magnetism of the Cross, it is attracted to duty by the force of other considerations? Would that the Church in all its members, might be brought to the Cross, and might be constrained to gaze upon her dying Lord, until in the light of his love, other motives should fade, as do the stars in the light of the Sun!

It will be a glorious day for the world, when, as if every other impulse had been suddenly annihilated the church shall place the whole of its machinery in the grand, swelling stream that flows from the cross, and shall sing "The love of Christ constraineth us, because we thus judge, that if Christ died for all, then were all dead, and that he died for all, that they who live, shed not henceforth live unto themselves, but to Him that died for them, and rose again."

Whence comes it, that out of the comparatively large number of professed Christians, there is such a scanty proportion that can point to *one* duty which they are discharging purely in virtue of their avowed religion? It is because they have not felt that they are "*not their own.*"—Whence comes it, that, with many there is a manifest decay of zeal, that the sap of earnestness is drying up within them, and languor marks both their speech and action? It is because they are losing their grasp of the truth that they are "*not their own.*"—Whence comes it, that in some churches all the vitality which is left seems to express itself in vigorous quarrelling? It is because they do not believe that they are "*not their own.*"—Whence comes it, that the exchequers of nearly all our religious institutions are in a state of chronic exhaustion, and only ceases for a brief season, to burst forth in more pitiful and piercing tones?

It is, because the truth is not deeply and widely felt that we are "*not our own.*"—whence comes it, that when the inadequacy of funds becomes known, instead of streams of wealth flowing in to the relief and release of societies thus embar-

passed, the Church seems to groan beneath the effort, and utters significant warnings at the speedy repetition of the appeal? It is because with it, it is as yet little more than theory, that they are "not their own."—Whence comes it that so many spheres of Christian beneficence are kept in humbling restriction, and that the wail of misery comes from far and near, but is allowed to expend itself on the air, because the means are not at hand which would give progressive and rapid expansion to those spheres, and displace darkness with light, and put error to flight with the truth, and swallow up sorrow with consolation, and and brighten the face of fear with the radiance of hope, and make despair itself to smile and sing, and fill with forms of spiritual life the valley of the shadow of death? It is because the heart has not yet surrendered itself to the truth that "we are not our own."

"We are bought with a price," and such a price! A brief sentence suffices to express it but the mind of the archangel cannot conceive it. The blood of Christ—the death of Christ—the Cross of Christ—short words and few, but to fathom them aye to fathom them will be the work of eternity. Let imagination unwind her longest line of thought, to fathom the Redeemer's agonies, "Oh! the depth! The depth! "We are bought with a price."

"Ye are not your own, ye are bought with a price." There surely was a season, in which we felt the truth and the reason too. Have you forgotten it dear brethren? Forgotten it? Surely nothing can erase that from the tablet of memory. Does it not now seem fresh as ever? Oh! that night of sin and condemnation, when we felt as if wrapped in the very mantle of despair! And Oh! that morning of forgiveness, when Heaven seemed to have opened all its windows, that it might shed on us the light of life? Were we then disposed to place checks on our gratitude, lest it should overflow its banks? When the Saviour plunged after us, and brought us up dripping from the dark, gulf of condemnation, did we, as we gazed on our Deliverer, dream of repaying him with a partial and niggardly service? Did we ask Him how little

would satisfy him? As we beheld his hands and feet, did we palter and bargain, and descend to greedy stipulation? No; there is not a province of our nature which did not erect the standard of the Saviour, and pour its tribute at his feet. Then we felt that we were "not our own;" then our consecration was complete; then the soul was laid entire on the altar;—then our tongues spoke rapturously, when they spake of Christ;—our hands wrought most unweariedly, when they wrought for Christ; our feet ran most fleetingly, when they went on embassies for Christ. Forgive us, O our Saviour, that we have lost so much of our first love! Review within us the fervency of our espousals to thee! This day let the glad conviction possess us, and from this day strengthen it, that "we are not our own!" Fire us with an immortal zeal, while we learn, as for the first time, that we "are bought with a price!"

III. The inference, grounded both on fact and Reason, "wherefore glorify God in your bodies, and your spirits, which are his."

I know not that with all our boasted enlightenment, we have received a wiser and more comprehensive definition of the chief end of man, than that which is given in the Assembly's Catechism—"Man's chief end is to glorify God, and to enjoy him for ever."

By glorifying God, the Apostle does not mean that we can really increase his intrinsic glory. This is impossible. His glory is infinite, and therefore incapable of increase. You cannot add splendor to the sun, how much less to Him who is "light, and in whom is no darkness at all?" But we can reflect his glory, we cannot create or augment it. And this we do when we reveal his character—when we acknowledge and respect his claim—when we obey his precepts—when we exhibit the purity of the Gospel, and demonstrate its power to sustain us in every work and sorrow.

The single question, which the Christian has to consider is, how shall I best promote the glory of God? Sometimes indeed, it may be difficult to answer it is a great point gained, to know the highest, and ultimate end, at which we have to aim. The means and method by which this is to be secured, will

the most part be promptly revealed to the honest mind. A single eye fills the whole body with light. This is true as a general principle.

It is emphatically true, when the end sought is the divine glory, for then the soul may confidently rely on the special illumination of the Holy spirit. If they that seek God shall find Him, they that heartily desire the advancement of his glory, will not often fail to this end. They will suppress all prejudices,—all perverting passions,—will consult the oracles of truth, and implore that guidance which never leads astray.

Happily, those of us who are assembled here this day feel no difficulty respecting what is the purpose with which God has identified his glory in this world. This we know, that He is seeking to glorify himself in this world by the reconciliation of its apostate race to himself, through the blood of His Son. And he most glorifies God who seeks with the greatest earnestness to bring his own sympathies and work into thorough accordance with the purpose of divine grace. "God is seeking to save the world, *that* too, will I seek." This is the brief, but pregnant embodiment of the spirit of the true christian. Let it be observed, that it is the spirit proper to the private christian as well as to the preacher of the gospel; for sure I am, that from the very constitution of the human mind, it is impossible for any man to have two equal and co-ordinate ends in view. The pre-eminent aim must belong to one life or the other. If it belong to this, we are earthly, if to that which is to come we are spiritual.

Wealth, fame, knowledge, comfort, respectability when pursued as an end, are incompatible with the glory of God. We cannot serve two masters. The problem has been ardently attempted, but it is inherently and eternally insoluble—we cannot serve two masters. If christians, "One is our Master, even Christ." He rules, and reigns supreme.

Our body is His, and must glorify him. It must not be unfitted by inattention, neglect, or design for his service. Intemperance must not inflame it; lust must not consume it; study must not wear it. The lamp of life must be trimmed with assiduous care, and be kept

lightly burning, until accident extinguish it, or the natural decline of years dim its radiance, and we die. Our feet must be swift to do the Saviour's will. Whatever our hands find to do, we must do it with all our might, not lifting them in the service of the devil, nor soiling them even with a questionable deed. We shall set a guard upon our lips, that we sin not with our tongues.

Our spirit is His; and must glorify Him. Reason with its strength—imagination with her soaring wing,—the affections with their clinging tenderness—the passions with their kindling fire, must glorify Him. As the rivers flow into the sea, so must every current of our spirit's life flow into the ocean of his glory. Thus a sublime and blessed unity will distinguish our actions.—There will be no vacillation, and hence no weakness.—There will be no self seeking, and hence no withering sorrow.—There will be no conflicting interest to reconcile, and hence no crushing disappointments. With the glory of God as our end, we shall have light on our path lightening at every step;—we shall have love in our hearts with an ever-deepening tide;—we shall have joy every moment becoming more "unspeakable."—we shall have faith, its vision strengthening, until we endure "as seeing the invisible"—we shall have holiness revealing itself through the gradual decays of the "old man," until at length the Saviour no longer willing to detain us from our final bliss, shall offer the prayer, "Father, I will that they whom thou hast given me, be with me where I am; that they may behold *my glory*."

In seeking, Brethren, to inflame your souls, and to stimulate your desires to glorify God in your bodies spirits, as the followers of the Lord Jesus, (who last sabbath commemorated Redeeming love), I will make no appeal but one. I might endeavor to depict many reasons for this course of conduct. But I will not. No, my Brethren, let us be as on the Mount of Transfiguration, and, lifting up our eyes see nothing, "save Jesus only." Let us gather afresh around the cross. Let us go and mourn that we have dwelt there so little, Let us go and rejoice that there is forgiveness, and plentiful redemption.

What magnet shall draw us, if not

that? What fire shall melt us if not that? What sun shall enlighten us if not that? What fountain shall refresh us if not that? Let us build a tabernacle on Calvary, its doorway towards the Cross, that it may be never hidden from our eyes.

The sight of it will nerve our arm,—will quicken our feet,—will strengthen our faith—will rekindle our hope,—will inflame our love,—will assuage our sorrows,—will cleanse our sins,—will dignify our life, and fill us with a calm and fearless triumph in death.

Before the cross would I leave you, and remain myself; and as we see that sacred form trembling in the agonies of a woe endured for us, and hear the wail that comes from the darkness caused by the shrouded face of God, let us exclaim together. "we are bought with a price!"—Let us feel together,—“we are not our own”—Let us resolve together—"We will glorify God, with our bodies, and spirits, which are His!"

The Monthly Record.

SEPTEMBER, 1880.

THE Egerton Presbytery met at Stellarton on the 23rd ult., to consider Rev. Mr. Dunn's resignation and allow the congregations of Stellarton and Westville appear in their own interest. There was a good representation from both congregations.

After the usual questions put at a Presbyterial visitation were asked and very intelligently answered, the special business for which the Presbytery was convened was taken up. Mr. Dunn desired his resignation to take effect at the end of October.

As might be expected on the part of the congregation there was an expression of unmixed regret at the people of losing their pastor who had long faithfully and efficiently ministered unto to them and an earnest hope expressed that Mr. Dunn would alter his purpose.

On the part of the Presbytery there is the strongest desire to retain Mr. Dunn as one of their number. His own congregation numbers over 300 families. The oversight of so many is more than

many pastors could attend to; yet Mr. Dunn did his own work well and has been one of the most active in promoting the schemes of the church. The interest he took in the general welfare in the church imposed additional work upon him but all has been cheerfully borne.

Mr. Dunn has been doing the work of two ministers, and it is not to be wondered at, that after so many years of hard toil he should think of returning to Scotland where a minister's position is very different from what it is in this country.

It was suggested by the Presbytery that the large congregations of Stellarton and Westville make an effort to increase their pastors stipend. There are few if any of the heads of families who could not afford 10 cts. per week towards religious ordinances in their midst.

It seems a very moderate amount and one which they can give whether they will or not. The small sum of 10 cts. per week from each family would give an annual increase of 1500 dollars. So that instead of paying their pastor 950 dollars as they are now doing they could pay him \$1400 and be none the poorer at the years end. It requires but some active exertion to draw out the resources of the congregation, and judging from the intelligence displayed, the kindly feeling expressed at the meeting on the evening of the 2nd a more favorable opportunity increased effort could not be desired.

It may have the effect of retaining among us one of our best ministers and one whose place, it may without any flattery be said, will be most difficult to supply, both as minister of Stellarton and Westville, and as a vigorous worker in all connected with the church.

It was agreed to defer any action on the resignation until the Oct. meeting of Presbytery.

MINUTES OF PRESBYTERY.

NEW GLASGOW, 4th Aug. 1880.

At Which time and place the Presbytery of Egerton met and was constituted with prayer.

Sedrunt.—Rev. William McMillan, Moderator; with Messrs. Wm. Stewart, George Murray, and Alex. Mackichan.

Clerk, Ministers.

The minutes of last quarterly meeting date 5th May 1880, as also the minutes of following meetings dated respectively 7th May 1880, 14th June 1880, 21st June 1880, and 26th July 1880, were read and approved of.

Mr. Hugh McDougall, of Barney's River; Mr. Peter Campbell, of New Glasgow; and Mr. Thomas McDonald, of West Branch of E. R., gave in their commissions as representative Elders, their names were added to the Presbytery roll for the current year.

Rev. Mr. Murray gave a verbal report of the doings of the committee appointed on 5th May, to consult with and assist the Kirk Session and Trustees of West Branch Congregation. The committee were thanked for their efforts and continued.

The expediency of having a Presbytery Treasurer was mentioned. It was then moved by Mr. Peter Campbell and seconded by Rev. Mr. Stewart and unanimously agreed to, that Mr. Thos. Edward Fraser of New Glasgow be appointed.

The Rev. Mr. Dunn gave in his resignation of his charge. The following is a copy of his letter:

THE MANSE STELLARTON,
July 31st 1880.

To Rev. William McMillan, Moderator of Presbytery of Egerton.

DEAR SIR,—I hereby beg to tender my resignation of the combined charge of Stellarton and Westville, to take effect on last day of October 1880.

Yours Respectfully,
CHARLES DUNN.

The Presbytery express their deep regret that Mr. Dunn should have taken this step; and order his letter of resignation to lie, in the meantime, on the table. The Presbytery also, in order to give the congregation an opportunity to appear for their interest, resolve to hold a presbyterial visitation at Stellarton church on 23rd August at 7 p. m. The Rev. Messrs. Stewart and Dunn will exchange pulpits on 15th August when Mr. Stewart will cite the Stellarton and Westville congregations to attend.

The following appointments were made for West Branch congregation:

22nd Aug. Rev. Mr. Stewart.
5th Sept. " " Brodie.
19th Sept. " " Dunn.
3rd Oct. " " Murray.
17th Oct. " " McMillan.
31st Oct. " " Stewart.
14th Nov. " " McMillan.

The Presbytery agree to hold a presbyterial visitation at Barney's River, on 13th Oct. Rev. Mr. Brodie will preach at 11 o'clock.

Adjourned to meet at Stellarton Church on 23rd Aug. Closed with prayer.

ALEX. J. MACKICHAN, Clerk.

STELLARTON CHURCH,
23rd Oct. 1880.

Which time and place the Presbytery of Egerton met and was constituted with prayer.

Sederunt,—Rev. Wm. McMillan, Moderator; with Messrs. Stewart, Dunn, Murray, and Mackichan, Clerk, Ministers; and Messrs. Daniel McLeod and Peter Campbell, Elders.

The minutes of last meeting were read and approved of.

The question was raised, whither the present Moderator, Rev. Mr. McMillan, who was elected on 3rd Feby. should now retire. It was moved by Rev. Mr. Dunn and seconded by Rev. Mr. Stewart and agreed to, that Mr. McMillan be Moderator until June 1881.

The Stellarton and Westville congregations being convened, the usual questions were put and satisfactorily answered. The two congregations were found to be in a healthy and flourishing condition.

The resignation of Rev. Mr. Dunn was then taken up. Being asked his reasons for taking this step, he addressed the court at some length and complained of a restlessness and lack of hearty co-operation being manifested by some members of his congregation. A number of the leading members of the congregation then spoke, testifying to the kindly feelings entertained towards Mr. Dunn by his flock, and expressing the hope that he may remain in his present charge. The Presbytery having heard Mr. Dunn

and also the congregation, unanimously resolved to delay further consideration of the matter until the meeting at Barneys River on 13th Oct.; and express the fervent hope that, under the guidance of God's providence, Mr. Dunn may clearly see his way to withdraw his resignation on or before that date.

The Presbytery will hold a presbyterial visitation at East Branch of E. R., on 6th October. Rev. Alex. J. Mackichan will preach at 11 o'clock.

Adjourned to meet at East Branch of E. R., on 6th October at 11 o'clock.

Closed with prayer.

ALEX. J. MACKICHAN, Clerk.

THE admirable sermon in this issue by the Rev. R. Burnet of St. Andrew's Church, Pictou.

THE Presbytery of Egerton have agreed to visit the several congregations within their bounds in the course of autumn.

THE communion was held at Vale Colliery, on the 29th ult. The appointments for services on that occasion were made by Presbytery. Owing to the destruction by fire of the hall in which the congregation was accustomed to worship the communion services were held in the church belonging to the congregation of of C. P. Church, which was kindly placed at their disposal.

AN adjourned meeting of the Synod of our church will be held in Pictou, on the last Wednesday of this month. It is probable that appointments will then be made for Cape Breton. The business of Synod will likely be finished in one day.

JEWISH MISSION.

SMYRNA.

SIX MORE BAPTISMS.

The following letters from the Rev. W. Charteris show how our work continues to prosper at this station. Mr. and Mrs. Charteris are now in this country on a short visit during the holidays, but expect to be in Smyrna in October. Mr. Charteris will be glad to address meetings of our congregations, and to

give the fullest information regarding the state of our Mission. Ministers and others who wish to communicate with him should write at once, either to the Convener at Kirknewton Manse, or to the Secretary, John Tawse, Esq., W. S., 23 York Place, Edinburgh.

A JEWISH FAMILY RECEIVED INTO THE CHRISTIAN CHURCH.

"4th June 1880.—I have great pleasure in informing you that it has pleased the Lord again to own our work, by allowing us to baptise on last Sabbath a whole Jewish family, consisting of father, mother, and two children, the eldest a boy of seven, the youngest a girl of between two and three years of age. The husband is a native of Corfu; and his case reminds me of the command and promise, 'cast thy bread upon the waters, and thou shalt find it after many days.' He learned his letters in an evening-school, taught under my superintendence by a Christian Jew, a teacher both by nature and experience, whom even parents came to hear while giving Scriptural lessons to their children. An uncle of our convert was baptised in Malta, after I had taught him to read, and instructed him for years.

"The husband and his wife have come to me almost every day since the New Year to receive instruction. She is not so well advanced in knowledge as her husband, but her heart has evidently been touched with the truth. Owing to her gentle, winning ways, she is a great favourite with Mrs. Charteris and Mrs. Spath, to whom she has been a good helper in the management of the mothers' meetings during the winter. Mrs. Jeffrey, a zealous and devoted Bible-woman, who did good work here, took a very deep interest in this Jewess, and made her the subject of special prayer. She will, I am sure, rejoice when she hears that her prayers have been heard. Mrs. Jeffrey has left for Aberdeen. The husband is an intelligent man, and has received some general education. He knows the prophecies, and in the course of a few months has mastered the greater part of our Shorter Catechism in Italian, his native tongue. At his baptism he repeated several questions, and

in some instances gave his own views on such subjects as the fall of man, effectual calling, the imputed righteousness of Christ, faith in Him as a saving grace, &c.; he repeated also the Creed, and declared it to be his faith. Thus, not being ignorant, but having evidently taken firm hold of the truth, and it of him, we felt that he and his will stand fast in the faith, and, rooted and grounded in love of Christ, will not easily fall away. This line of the course we have pursued will convince you that we are careful to baptise until they have attained a knowledge of the Word of God, and have given evidence of that change of heart which is promised to the house of God in answer to prayer. The husband does not give us the same anxiety as to support which several others of our converts and inquirers do, for he can support a maintenance for himself and family by house-painting. His name is Joseph Baruch; but, out of compliment to himself, he wished at his baptism to be called William. His wife is Maria, a young Victor Emmanuel, and the little one—a sweet, pretty child—we called Leah, in honour of Miss Tawse, whose efforts for the Mission have all along been so helpful.

There are some other inquirers who are eager for baptism, and, so far as we can judge, well prepared for it; but there are complications in their temporal affairs which might bring them and us into trouble, which we hope, by a prudent delay, to avoid. In the meantime, we have good reason to thank God and take courage.

Our church was very full of people of all nationalities on the occasion of the baptism. There were many Jews. To preserve the peace, we got a *cavass* from the British consulate, whose very presence is always a good guarantee for order, but no active interference of his was required, for the Jews behaved with all propriety. This deportment indicated a pleasant change in their thoughts and feelings, as not long ago many of them would have been disposed to be contentious, and to break through all restraint on seeing one of their compatriots publicly avowing his faith in Jesus as their Messiah, and entering by baptism into the Christian Church. After the baptis-

mal service, which I conducted in Italian the native language of the recipients, Mr. Spath made a very earnest and telling appeal in Judæo-Spanish to the Jews present. He spoke with such effect, that one of the inquirers told me he could scarcely restrain himself from coming forward and asking baptism there and then. The Rev. Mr. Epstein, of the London Jewish Society, concluded with a fervent prayer in the same language. Mr. Epstein very cordially co-operates with us on all occasions, thus proving that it is good and pleasant for those that are brethren of Christ to dwell together in unity.

“After so much success, and hoping to have more, we must not be high-minded, but fear; for though the bonds of Rabbinism—a grievous yoke—may be loosening, they are still so very strong that we are not unprepared for a reaction against us. Mr. Spath’s audiences on the Saturdays are still well attended, and have not been much thinned on account of the baptisms that have taken place. Two weeks ago a spy from the synagogue looked in, and his very visage had the effect of scaring some away. The majority, however, kept their place, some of them saying, ‘Let him spy.’

“We had a very refreshing visit from the Rev. Mr. Wallace, the Presbyterian clergyman of Ramelton, near Derry. He was nearly a fortnight in harbour, in a ship in which he was having a trip for the sake of his health; and we saw him almost every day. He preached twice for me, and on both occasions our church was quite full. He took an intense interest in all our work, examined the schools, and was much pleased with all he saw going on. We should be glad to have more visitors of the same genial spirit.”

BAPTISM OF TWO YOUNG MEN.

“16th June 1880.

“I again write to inform you that we baptised the two young men whom I mentioned in my last, as by knowledge and spirituality ready for the initiatory rite, but as under difficulties which made us hesitate, and cautioned delay. After the baptisms of the others they became quite dejected; and as they declared themselves prepared to brave all difficul-

ties arising either from the Jews or their relatives, and as they were most anxious to be baptised by myself before I left Europe, we thought further delay might do them more injury than good. Accordingly, they were baptised last Lord's day; and immediately thereafter they, having been previously instructed in regard to the holy ordinance of the Supper, came to the Communion with the other 25 members, ten of whom were of the house of Israel, two of the latter being Jewesses. Of the two last baptised, one is a printer, and can earn his own bread. He left Constantinople seven months ago, to be free from the persecution to which he was there subjected because he went to the meetings held by the missionaries. Since he came here, he has made much progress in knowledge, and we trust also in grace. He has had a tolerably good education, it is measured by Jewish ideas, and his general knowledge is expanding. He is fast acquiring English, with a view to utilise it in his trade. The other, the younger of the two, is really a bright, intelligent youth of eighteen. I have seldom met with any one who has made such rapid progress in English as he has done. He will make an excellent scholar if, as we propose, he can be kept at school for twelve months. We have begun by making him useful as a pupil-teacher in the Jewish school.

"I may mention that he drew up a paper, which he read to the congregation, in which he gave his reasons for becoming a Christian, and maintained that he was not changing his faith, but holding that of all the patriarchs and prophets of the ancient dispensation. Mr. Spath may send you a translation of his statement, which, in respect of composition, is very good for one of his age.

"WILLIAM CHARTERIS."

(Continued from page 130.)

age: The other day I was telling them they must come to assist me in the school.

"Bismark is still getting on well. He is gaining a much wider acquaintance with the Scriptures. I am beginning to

reproach myself for not having him baptised. He has been trying to arrange marriage for himself up here; and it would be a most fortunate thing for the Mission, as it would give him other in this part of the country.

"A man from Ngwirimas, from Milanji, has informed me that the chief is much pleased with the present sent and that he wishes to come to visit. Though we may not be able to go to Milanji for some time, it is well to cultivate the closest friendship with this chief. What a beautiful hill Milanji is as seen from the slopes of Soche. Its magnificent grandeur baffles all description. We begin to think that in the rainy season Lake Shirwa would be of some use to us. If ever a mission to Milanji started, the communication in any way will be more convenient with Zomba than with Blantyre.

"We flatter ourselves that we are doing something to establish friendly relations with the chiefs, but this is only to a limited extent and it results only because of a dim fear of our powers. There are many in the country who are our friends because they think that we are strong. If we were weaker, they would have less chance to restrain their naturally selfish and lawless impulses. If we could have got one or two well-educated Kaffirs from Lovedale to act as teachers &c., it would have been much in our favour.

"The Makololo were all up here at the beginning of the year. Chipitula came first, and stayed rather long at Malenlean, Katunga, Maseo, Mlambani and Malidima also came. Some refugees of theirs were also upon the station, they said little or nothing about it. We had the pleasure of breakfasting and dining with them for several days, finally sending them away in a good humour. We have Chipitula's children still at school, and some of them are showing much ability. Katunga's children are also doing well. Maseo's children are

with Chipitula's, and are remarkable for their quietness and their docility. The school catalogue still stands at 130, and, besides, there is about half a score more who don't attend so regularly. About 50 of these are able to read what we have printed; and this means just that they can spell through any publication that might be made in their language."

DARJEELING.

"DARJEELING, 9th February 1880.

"I SEND just a line to report to you the baptism of six adults in the month of December. I should have written about them sooner, but I had very little leisure during the past month.

"Three out of the six persons baptised were Lepcha women, residing in Sidang, or rather Mangwa, where we have one of our schools. One of them is the mother of Kolpet, who was baptised some two years ago, and all whose brothers and sisters, with one exception, have since joined the Church. The other two women are this woman's mother and aunt, and are of a very great age. These three women clung tenaciously to their old heathen customs after the younger members of the family had become Christians. For a long time they kept quite aloof from all the meetings of the Christians for worship. At last, however, the influence of the Christian members of the household, and the labours of Nam'hak, the catechist, were blessed to their conversion. After passing satisfactorily through the period of probation and instruction appointed for them by the Panchayat, they were all baptised on the 14th of December.

"The remaining three baptisms took place in Kalimpoong. Two were those of an old Nepaulese man of the name of Ransore and his wife. This old man is relative of Iangbir, the teacher at Kalimpoong; and it was chiefly through

the teacher's conversations and influence that both himself and his wife were induced to give up their caste and to enter the fold of Christ. The third baptism was that of a young Lepcha woman of the name of Songmit. This young woman's eldest sister, along with her husband and all their children were baptised last year in Darjeeling; and it was through them that Songmit was led to become a follower of Christ. She was baptised, along with Ransore and his wife, in Kalimpoong, on the 28th of December.

"Mr. Turnbull arrived on the 22d of last month. We are both living together. He is working away at native language, without a knowledge of which nothing can be done here.

— Yours sincerely,

W. MACFARLANE.

ACKNOWLEDGEMENTS.

RECORD.

Rev. W. Stewart, McL Mt.	\$10.50
W. McPherson, Sutherlands River,	3.75
D. McMillan, Sundridge,	2.00

HOME MISSION.

McLennans Mt.	8.20
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FOREIGN MISSION.

McLennans Mt	8.27
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SUPPLEMENTING FUND.

W. McDonald,	\$1.00
W. McPherson,	1.00

Collected in Concord Section, Garéloch Congregation.

Miss C. McKay.	\$0.50
Miss Bella McKay,	.50
Mrs. Andrew McKay,	.50
James Murray,	.50
Angus McLeod,	.50
James McLeod,	1.25

\$8.75

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