

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
- Covers damaged/  
Couverture endommagée
- Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée
- Cover title missing/  
Le titre de couverture manque
- Coloured maps/  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur
- Bound with other material/  
Relié avec d'autres documents
- 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
- 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.
- Additional comments: /  
Commentaires supplémentaires:

- Coloured pages/  
Pages de couleur
- Pages damaged/  
Pages endommagées
- Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées
- Pages detached/  
Pages détachées
- Showthrough/  
Transparence
- Quality of print varies/  
Qualité inégale de l'impression
- Continuous pagination/  
Pagination continue
- Includes index(es)/  
Comprend un (des) index
- Title on header taken from: /  
Le titre de l'en-tête provient:
- 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

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

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
						✓					

VOLUME XXVI

NUMBER IV.

THE  
**MONTHLY RECORD,**

—OF THE—

CHURCH OF SCOTLAND,

—IN—

NOVA SCOTIA, NEW BRUNSWICK

—AND—

ADJOINING PROVINCES.

APRIL,



1880.

PICTOU, N. S..

PRINTED AT "THE COLONIAL STANDARD" OFFICE,

1880.

**ECCLESIASTICAL NEWS—SCOTLAND.**—In the year 1845 the Church of Scotland undertook to endow one hundred and fifty new parishes. At the death of Dr. Robertson, Convener of the endowment committee in 1860, sixty new parishes had been endowed. In the year 1870 the number had reached 150. In 1877 another hundred was added to the list. Since that time the increase has continued to be highly satisfactory.

These new parishes are distributed all over Scotland. Some of them are found in thinly populated districts like Caithness, but as is to be expected the greater number of them are situated in the great centres of population as Glasgow, Edinburgh, Hamilton, Dunbarton, Dundee, Aberdeen.

The most satisfactory feature of all is the number of communicants belonging to the new parishes. In four cases of the most recent erection no separate communion-roll exists (*i. e.*, in 1878), but the other 124 possess no fewer than

322 communicants among them, which gives an average membership of 412 to each congregation, all the figures being those of the last Parliamentary Return in 1878. Of course the Endowment Scheme alone cannot claim credit for this large body of communicants, and still less within ten years. It is joint work with the Home Mission, and goes back in some cases over twenty or even thirty years; but surely it is a great boon to have 138 new parishes, with an average of 412 communicants to each, all organized with full parochial agency and stability and place in Church courts, within the short space of ten years. Can we conceive any plainer token of Divine blessing to a church, any stronger ground for our thankfulness, or any better argument to encourage continued effort?

The method adopted by the Endowment Committee is as follows: They

step in only after a church has been built, is free of debt, and has a congregation already formed. In almost all country parishes a manse is also necessary previous to endowment, but counts as part of it. The minimum endowment fixed by statute is £120 *per annum* without a manse, or £100 with one. But the General Assembly has instructed the Committee to give every encouragement to efforts to increase from the first the permanent endowment beyond the statutory amount.

The whole sum necessary for endowment is, as a rule, regarded as in two equal parts—one half, at least, to be provided locally or otherwise, independently of the Endowment Committee; the other half, at most (*i. e.*, £60 *per annum*, or £1500), to be provided by the Committee. Then, again, the half that is provided by the Committee in name of the whole Church, as it were, is to be regarded as further subdivided, so that one-third should be drawn from the annual Church-door Collection, ordered by the General Assembly, and the remaining two-thirds be drawn from special subscriptions made all over the Church. Both of these sources of supply for that half of each endowment that may be called general and ecclesiastical (as distinguished from the other half, which is local and congregational), require at the present time very special attention.

In the same great cause it has already been admirably and officially said by the Convener: "The clear and present duty of the members of the Church is to enable her to supply religious ordinances to a population still rapidly increasing. There can be no argument on her behalf so powerful as is furnished by proofs of her vitality, nor any detence of her parochial system so impregnable, as the successful efforts of her members to extend it so as to meet the wants of our times. No enemy can damage her so much as we ourselves will do, if we neglect our opportunities and evade our duties. Each new parish added to the Church at once increases her strength and secures to her a permanent provision for religious ordinances with her retention of which no legislation will ever propose to interfere."

# THE MONTHLY RECORD,

OF THE

## Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK AND ADJOINING PROVINCES.

VOLUME XXVI.

APRIL, 1880.

NUMBER IV.

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

### CHRISTIAN MISSIONS.

(From McKenzie's History of the 19th Century.)

In the foremost rank of powers destined to change the face of the world stand **Christian Missions**. These many almost be regarded as products of this century, and the imposing magnitude which they have gained is altogether recent. Their beginning were so small as generally to avert hostility by securing the contemptuous indifference of those who might have been unfriendly. There are few things in human history that wear an aspect of higher moral grandeur than the opening of what are now our great missions. One or two men, sent by this church and by that, are seen going forth, in obedience to a command spoken eighteen hundred years ago, to begin the enormous work of undermining heathenism and reclaiming the world to God. Among the glories of the century is none greater than this. All other enterprises of beneficence must yield to this magnificent attempt to expel debasing superstitions, and convey into every heart the ennobling influences of the Christian religion. The success already attained gives sure promise of results the greatness of which we as yet but dimly perceive.

In 1796, a young Scottish gentleman—Robert Haldane—resolved to sell his patrimonial estate, and, along with two friends, to spend the remainder of his days in teaching the gospel to the people of Bengal. He applied to the directors of the East India Company for permission to reside in the country and follow this occupation. The directors declined, "for weighty and substantial reasons," to admit within their domain any man who came on such an errand.

Toward the close of last century, a small Baptist congregation in the town of Leicester was ministered to by a young man named Carey. He was the son of a very poor parents, who could give him no help during his preparation for the ministry. At first he maintained himself by the craft of shoemaking. Then, as he rose, he became a teacher. At length he reached what he had striven for during many toilsome years—the office of the ministry. While he labored among the handful of poor people who formed his congregation, the conviction smote him that something ought to be done for the conversion of heathens. For ten years he brooded incessantly over the undischarged duty which the church owed to the heathen world. At first his brethren listened to him coldly. They

regarded him as a dreamer of dreams—as a man who had allowed a wild and hopeless project to absorb his mind. Carey was not daunted. He preached sermons, published tracts, put forth all the influence of which he was possessed. At length a measure of success was given to him. In the autumn of 1792, while the French monarchy was tottering to its fall, and Europe was about to plunge into twenty years of incessant war, a few very poor men, yielding of the enthusiasm of Carey, met in Kettering to found a society for the conversion of the world to Christianity. They subscribed on the spot thirteen pounds, two shillings, and sixpence. Thus arose the Baptist Missionary Society—first-born of all our great associations for sending the Christian religion to heathens—the annual revenues of which now amount to nearly £50,000.

Next year Mr. Carey went out to India to enter upon the work which he had chosen, for he himself was to be the society's first missionary. The territories of the East India Company were closed against the gospel; but the Danes, whose views were more enlightened, held Serampore, and Carey established himself there. He was gifted in the acquisition of languages, and in his early days, while still working as a shoemaker, had made large progress in this department of study. He began at once to translate the Scriptures into Bengalee. So steadily did he continue to apply himself to this essential part of missionary work that, within twenty years, he and his companions had translated the Scriptures into twenty-one Indian languages.

During the first quarter of the century all the great missionary societies of Europe and America were formed, and missionary work was organized into a system. The churches fairly committed themselves to an undertaking from which they cannot desist till heathenism is extirpated. Colleges were established for the training of missionaries. A vast

network of auxiliaries for the collection of funds overpread Protestant Christendom. The Bible was translated into many languages hitherto unwritten. Grammars and dictionaries presented to the learner the simple structure of these rude tongues. Teachers of the gospel were to be found here and there in heathen lands, facing with heroic courage the dangers of the Christian pioneer, bearing with heroic fortitude his inevitable and often fatal hardships. Among the snows of Labrador, under the fierce heat of the Tropics, in our Indian dominions, among the Hottentots at the Cape, in the islands of the Pacific, among our own negroes in the West Indies, men had begun in simple faith, with means conspicuously inadequate, the gigantic work of driving out heathenism and replacing it by Christianity. A little later, China was entered by the door which the English opened in their determination to force the use of opium on that empire. A few missionaries found their way into Japan. Dotted along the western shores of Africa, and seeking their way into the interior, are numerous mission stations, each the centre of a benign influence which is steadily extending its power, and preparing the restoration of that lost continent to civilization and progress. The sum of these efforts, viewed in relation to the vast proportions of the undertaking, is still inconsiderable. Great Britain sends out 1000 missionaries, and expends annually £600,000. The continental churches employ 400 missionaries, at a cost of £120,000. America contributes 550 men and £300,000. In all there are now at work in heathen countries 2000 Protestant missionaries, and the churches sustain the work by an annual contribution of about one million sterling.

These attempts to Christianize the world have been in progress for upward of half a century. There is yet no more than time to open an enterprise so vast. But already there are materials from

which it is possible to estimate the prospects of the missionary enterprise, and the grandeur of the results which its success must yield. The gains which have been in some instances already secured may be trusted to guide us in forming our expectations for the future.

In 1778, in the Southern Pacific, not far from the equator, lie the Sandwich Islands—a members of a vast insular family which stretches five thousand miles from north to south. The existence of these islands was made known to Europe by Captain Cook, who himself perished here, murdered by the natives. Every advantage of soil and climate has been bestowed upon them. The grove of bread-fruit trees around the villages is itself a sufficient maintenance for the population. The coconut tree yields food and drink; its bark can be converted into clothing; from its leaves the natives manufacture baskets and fishing-lines, and obtain thatch for their houses. The sugar-cane, the cotton and coffee plants grow almost without human care. Many trees yield valuable dyes and gums. Fish swarm on the coasts. Nature in her most bounteous mood has profusely endowed these lovely islands with the elements of material welfare.

But the inhabitants had sunk to the lowest depth of degradation. They fed on raw fish and the flesh of dogs. They had found among the products of their soil a narcotic root which readily produced intoxication, and they used it to excess. Human sacrifices were frequent. The family relation was unknown. Licentiousness was without limit or restraint of shame. Two thirds of the children born were strangled or buried alive by their parents. So given to stealing were the natives that expert divers endangered Captain Cook's ships by carrying off the nails which fastened the sheathing to the timbers. Population was rapidly diminishing under the wasting influence of the vices which prevailed.

After some years of intercourse with foreigners the islanders became dissatisfied with their religion. At the suggestion of one of their kings they suddenly rebelled against the gods. The images were cast into the sea; the temples were demolished; human sacrifices ceased; the priests who adhered to the discarded system were slain. The old faith was overthrown; but nothing came in its room. The nation left itself wholly without a religion.

In 1819, while this revolution was in progress, there sailed from Boston a small missionary party, intent upon Christianizing the Sandwich Islands. The king, an amiable but drunken young man, received them with kindness. The missionaries quickly acquired the language and began to preach. The king and his court were persuaded to take lessons in reading and writing. The chief people favored the new religion, and followed the royal example in seeking to possess a little education. The influence of the missionaries steadily increased. In a few years the observance of the Sabbath was enjoined by law; applications for baptism were received; and one of the great chiefs, an old man who had spent his days in war, died professing Christianity. Gradually, as the missionaries were reinforced from home, churches and schools were built, and the whole population were under the influence of Christian teaching. In course of years Christian marriage was adopted; a temperance society was formed; and one third of the people were attending school.

Christianity made its way steadily, until in twenty years it had become the accepted faith of the nation. The deeply ingrained vices of the old days were hard to conquer, and many disappointing falls grieved the missionaries. But upon the whole the progress in virtue kept pace with the progress in faith. The people became quiet, orderly, industrious. From among themselves an adequate

number of young men were trained for the ministry. It was deemed that the Sandwich Islands had ceased to be a field for missionary operations. The nation was Christianized. The native church afforded men enough for her service, and means enough for their support. Fifty years from its opening the mission was closed. Its entire cost—the cost of turning this little nation to God had been £250,000, greatly less than the cost of one iron-clad ship-of-war.

Hitherto, as in politer despotisms, the only law was “the thought of the chief.” With Christianity came constitutional government. The chiefs formed a parliament, which met annually for dispatch of business, and was opened by a speech from the throne. A code of laws was prepared, and, after discussion, adopted by the parliament. A charter was granted in which the king recognized and guaranteed the rights of his subjects. A government system of education was established. Even a patent law was provided for the protection of inventive islanders.

The missionaries taught how to cultivate the cotton-plant, and how to spin and weave its fibre. They taught how to extract sugar from the cane. They instructed a docile people in the decencies and comforts of civilized life. Roads were made; bridges were built; a newspaper was established; industry prospered even amid the seductions of idleness which a tropical climate presents. The islands took a respectable place in the records of commerce. In 1867 the imports were £490,000; the exports—consisting of sugar, coffee, arrowroot, timber, beef, and hides—amounted to £500,000, and were steadily increasing. The government expenditure was £100,000. Even that crowning evidence of civilization, a national debt, was not wanting. The country had borrowed £25,000 to promote the development of its resources.

A complete success had been achieved.

Heathenism had utterly disappeared from the islands; Christianity had come instead, bringing in its train security to life and property, peace, industry, and progress; raising the wasteful and treacherous savage to the dignity of a God-fearing, law-abiding citizen, who bears fairly his part in contributing to the common welfare of the human family.

Southern Africa was the home of the Bechuanas—a fierce, warlike race, cruel, treacherous, delighting in blood. No traveller could go among them with safety; they refused even to trade with strangers. They had no trace of a religion, no belief in any being greater than themselves, no idea of a future life.

In the early days of missionary effort Dr. Moffat, with some companions, was among these discouraging savages. For years he toiled under manifold difficulty. No man regarded his words. The people would not even come to church until they were bribed by a gift of tobacco; and their deportment when they came was unbecoming in a high degree. They stole the missionary's vegetables, his tools, the very water which irrigated his fields. They destroyed his sheep, or chased them in utter mischief into dangerous places.

But Moffat, a heroic Christian man, labored patiently on, and in time a vast success crowned his noble toils. Almost suddenly (1828) the people began to attend church in large numbers, and to evidence deep interest in the instruction of the missionaries. Dr. Moffat translated the Bible into the native tongue, and there arose an eager desire to be able to read. Many persons professed Christianity, and applied for baptism. Soon they manifested a disposition to clothe themselves and to keep clean their persons, which heretofore were filthy. They began to improve their dwellings, and in a simple way to furnish them. They wanted ploughs, wagons, and other agricultural implements. They entered

dily into commercial relations with foreigners; and in a few years their imports of foreign manufactures amounted to £250,000, paid for in the produce of the soil. Christianity is now almost universal among the Bechuanas. Education is rapidly extending; natives are being trained in adequate numbers for teachers and preachers; Christianity is reading out among the neighboring tribes. The Bechuanas have been changed by Christian missions into an orderly, industrious people, who cultivate their fields in peace, and maintain with foreigners a mutually beneficial traffic.

The greatest of all fields of missionary labor is India. Thirty-five societies carry on their operations among the swarming millions who own British rule. Upward of six hundred foreign missionaries, besides a larger number of Christianized natives, are employed in communicating a knowledge of religious truth. From the printing-presses of the missionaries there have issued during the last twenty years three million copies of the Scriptures, and twenty million school-books and other works.

Early in the history of Indian missions, it was perceived that preaching alone would not yield the results which the missionaries sought. The Hindu clung tenaciously to the religion which his fathers had held for twenty-five centuries, and which was wrapped closely around every detail of his daily life. He preferred it to any new faith which the foreigners offered for his acceptance. The first indispensable step in the process of his conversion was to show him that his religion was a mere aggregate of fables. The missionaries established schools and applied themselves to the work of teaching. At first their instruction was given wholly in the native tongues. But the question arose, and was keenly debated, whether it was not better to teach the youth of India in the English language. In 1829 a mission-

ary from Scotland—Alexander Duff—virtually solved the momentous question. He satisfied himself that English should be substituted for the vernacular; not otherwise could European enlightenment and the Christian religion possess India. In that belief he founded an institution for the training of young men of the better class, and his signal success led to the general adoption of his system. In a few years the governor-general was able to state that Duff's labors had produced "unparalleled results."

For fifty years Hindu youth in increasing numbers have received an English education. A revolution of extraordinary magnitude has been silently in progress during these years, and even now points decisively to the ultimate, although still remote, overthrow of Hindu beliefs and usages. A vast body of educated and influential natives acknowledge that their ancient faith is a mass of incredibilities. A public opinion has been created by whose help such practices as infanticide and the burning of widows have been easily suppressed. From time immemorial the Hindu people have been broken by the superstition of caste into innumerable fragments, each of which is taught as a religious duty to despise and shun the others. The missionaries from the beginning declared war against a system which prohibited the free intermingling of men and filled their minds with unreasonable prejudices and antipathies. Their policy was based on the principle that the followers of Christ are brethren, and they taught the converted Brahman to receive the cup of communion from the hand of a man whose touch he was accustomed to regard as hopeless defilement. The mischievous delusion of caste is gradually losing its power over the Hindu mind. The debasement of Indian mothers enfeebles the Indian character. Irreversible physical as well as moral laws secure degradation of races who deny to women



their rightful position. A desire for female education has sprung up in India. Educated natives seek the companionship of educated wives. The missionaries have entered with eagerness upon the indispensable work of elevating the women of India. Multitudes of women are being taught in their own houses. Native female teachers are being trained to carry on this vitally important work.

Through the open gateway of the English language, English knowledge and ideas and principles are being poured into India. The educational progress already made is large, and the desire for education steadily increases. The Hindu mind is awakening from its sleep of ages. A knowledge of the English language is widely coveted; English usages are regarded with admiration and studiously imitated. A higher moral tone is becoming familiar to the people. In the words of the Indian government, "the blameless example and self-denying labors of the missionaries are infusing new vigor into the stereotyped life of the great population placed under English rule, and are preparing them to be in every way better men and better citizens of the great empire in which they dwell.

The direct results of missionary labor in India are not inconsiderable. In 1852 the number of native Christians was 128,000; in 1862 it had increased to 213,000; in 1872 to 320,000. But the value of missionary labor is not to be estimated by the returns of avowed conversions. Christianity has not, thus far, been accepted by India. It is found that the vanity of the old faith has to be shown before a new faith can gain a footing, and this indispensable work is being successfully accomplished. Hinduism is evidently yielding before the resistless force of Christian education. Large numbers of the people who have enjoyed the advantages of an English education find it impossible longer to believe in their hereditary faith. They have been raised by education to a point

at which Hinduism is to them no more creditable than nursery tales. This is the first stage in the conversion of the heathen people. The adoption of a purer faith will in due time follow.

These illustrations of missionary success could be multiplied almost indefinitely. They show that already vast progress has been made, although the work is still scarcely more than in its infancy. Every year increases the power of the agencies which are employed and widens the sphere of their influence. In the priceless results already gained we discover warrant to expect that in some not very remote future the missionary will fulfil his daring and glorious programme—the educating and Christianizing of the whole heathen world.

---

#### EGERTON PRESBYTERY.

---

At an adjourned meeting of Egerton Presbytery held in Pictou, on 25th Feb. it was agreed to sustain the call from the Gairloch congregation to the Rev. N. Brodie. The call was before the Presbytery at two previous meetings, but owing to the small stipend offered, the Court could not signify approval.

The trustees gave a bond for Stipend to the amount of \$750, which is still considered small. There is however a debt of 1000 Dollars upon the Manse and Glebe, after the payment of which, it is expected that so strong a congregation will not delay in raising their minister's Stipend as high as their circumstances will permit.

The trustees assured the Presbytery that no claim would be made upon the Supplementing Funds.

Numerically and financially the congregation of Gairloch is strong, and if its members exert themselves much may be expected of them.

Rev. N. Brodie whom they have called was their minister in former years. They know his gifts and qualifications. May it please the Great Head of the Church speedily to send them a pastor

## The Monthly Record.

APRIL, 1880.

### PRINCE EDWARD ISLAND.

Our readers will be pleased to learn that our friends in P. E. Island are taking an increasing interest in the RECORD. We have received a new order for thirty copies from that fertile land. We should like much to see a closer bond between us and the adherents of our church once ministered to by the Rev. Mr. McDonald of revered memory, and now under the pastoral charge of the Rev. John Goodwill. We trust that soon a presbytery of our church will be established there and that thus the well understood wishes of their late pastor may be fulfilled. The field is sufficient for two or three ministers. Our only doubt is as to the possibility of securing two or three Gaelic speaking ministers in Scotland where they are in such demand, and where it is said a danger exists that some churches in the Highlands may have to remain empty for want of ministers possessed of a knowledge of the Gaelic language. Nevertheless if men can be had the Colonial Committee will send them out most willingly and assist in their support if that should be necessary. In his report to the Colonial Committee Mr. Sprott estimates the number of our adherents in P. E. I. at five thousand. If this number of people were situated in a town it might perhaps be possible for an active minister to take charge of them with the aid of an assistant, but scattered over a large tract of country it is quite impossible for one man to do them full justice; especially in these days, for the young who cannot attend their own church every sabbath are likely to drift away to other denominations and thus forsake the church of their fathers. It speaks volumes for the loyal attach-

ment of this people to their church that in these days of changes and novelties, they should still so faithfully adhere to the venerable traditions and religious spirit of their fathers.

We trust that Mr. Goodwill may soon secure one or two fellow-labourers in that extensive and most interesting field over which his arduous labours extend. We are not surprised to learn that the work is telling upon his strength, and that he is not so able as formerly to endure the fatigue and exposure incurred in his travels from place to place in his vast field of labour. To generate and kind hearted a people as those to whom he ministers have proved themselves to be, will doubtless do all they can to lighten his labours and will heartily second his efforts to secure additional labourers. Our readers in this Province are so desirous of hearing from Mr. Goodwill that we are induced to publish the following extract from a letter lately received from him. We trust that Mr. Goodwill himself will not complain of the liberty we take in giving our readers the benefit of it.

THE MANSE, KINROSS.

March 12th, 1880.

TO THE REV. J. W. FRASER.

MY DEAR SIR,—I now drop you a few lines and enclose seven dollars for the RECORD. I may state that as the price of produce was so low last fall, very little money is in circulation among the farmers, and this increases the difficulty of getting subscribers for the RECORD, but still I have succeeded in getting a few in several places to send for parcels and expect to get some more in other parts of my field of labours.

It may be of some interest to you to hear something about the state of matters here. I may in the first place state that I do not feel able to stand the same amount of labour and toil as I had undertaken during the last four years, and therefore find it necessary to curtail my labours more or less this winter. In

the second place, I have submitted a plan to the Col. Committee of dividing the whole field here into three congregations, giving to each minister four churches and some stations; hoping that if this meets with the approval of the Col. Com. of the home church they will send us two ministers and grant us also a supplement of \$900. We may be able here to raise as much as will give a salary of between \$850 or \$900 to each of the three ministers. If this can be accomplished, we can form a Presbytery in P. E. I. and be able to co-operate with you in Nova Scotia to form a Synod. I expect to hear from the Convener of the Col. Com before long, as it is over a month since I have written to him. I will in due time acquaint you with the result of the correspondence, as soon as I shall hear from home church. In the third place, I may also state that if the same extent of field and the same number of people who are under my ministrations were under the control of either the Methodists or Baptists, they would have no less than 7 or 8 ministers in the field and well paid too; but it is a hard matter to make many of the followers of the revered and much beloved late Donald McDonald, see that there is anything seriously wrong in not having more ministers in the field. No doubt some of the Elders are very worthy men, and are doing a good work in keeping up the prayer meetings on the Sabbaths when there is no preaching, and often strengthen my hands and relieve me of some of the work, but still it is quite evident that the young people require and look for something more than prayer meetings, and have many of them time and again so expressed themselves to your correspondent, and thus you see that it is quite clear, unless we succeed in getting more ministers in the field we will lose many of the young and rising generation and thus I apprehend much injury will be done to our church before many of those who are connected with it shall have their eyes opened to see it. In conclusion, as I feel anxious about as well as much interested in the state of the church here, I would like to see more labourers in the field and with the help and blessing of God a Presbytery established in the Island, and if the people

who have so long stood together would only enter heartily into the matter, we could by the Lord's help and presence do valiently as God's people are expected to do. "Thy people shall be willing in the day of thy power." May God grant us both to will and to do those things which are according to his own purpose.

THE following appeal printed in the *Home Record* will show how extensive are the operations of the Colonial Committee:

#### COLLECTION FOR COLONIAL MISSIONS.

Since last the Colonial Committee communicated with the congregations of the Church, their field of operations in Canada has been carefully explored, both by a searching inquiry through correspondence, and by the visit of Rev. G. W. Sprott of North Berwick, as the Deputy of the General Assembly to the Presbyterian Churches of the colony.

The result, both of the inquiry and of Mr. Sprott's report, is to fully justify the resolutions of last General Assembly: 1. To wind up, as speedily as is possible with a due regard to the circumstances of each case, all their operations in connection with organized congregations in the older settlements in the Maritime Provinces and in Quebec and Ontario, and in future to confine grants in aid of Colonial Mission work in Canada to the temporary assistance required in new settlements and provinces; 2. To reduce the grants to Queen's College, Kingston, £100 annually until the vote be extinguished; and 3. To withdraw in two years the contribution to the Hall in Halifax.

Among the new Canadian Provinces which loudly call for the temporary assistance the General Assembly thus desires to extend to them, a pre-eminent place must undoubtedly be given to British Columbia and Manitoba.

The Presbyterian Church of British Columbia, which may well claim to be the offspring of the Church of Scotland, cannot continue to exist in its present feeble infancy, amid the difficulties peculiar to so new a settlement, without the liberal support of the Colonial Committee of the General Assembly. The

Committee confidently rely on the desire of our Presbyterian countrymen in British Columbia to be as soon as possible self-supporting. But in the meantime, as things are, the Church of Scotland's Mission to that most distant of our Canadian settlements cannot dispense with aid from home.

Though not so distant, Manitoba is a newer settlement, and just as loudly demanding sympathy and help at its western neighbour. The critical importance of the present moment in the progress of Presbyterianism in Manitoba will best be explained by a sentence or two from a recent letter from the headquarters of the Home Mission of the Presbyterian Church in Canada. To the Convener of the Colonial Committee the Rev. Dr. Cochrane, of Brantford, Ontario, writes:

"The territory is vast, and unless we are aided largely by the Scottish Churches, is quite beyond our ability to undertake. . . . I may state that, on account of the lack of funds—twenty-four thousand dollars of indebtedness at the present moment—we hardly know whether it is possible for us to continue our staff of labourers in Manitoba and the North-west. If we are forced to recall and reduce our staff, it will be a sad thing for Presbyterianism in that new province. May I venture to say to your Committee that aid rendered now is doubly valuable,—unless we hold our position, the province may in great measure be lost to us."

As soon as the means are supplied for aiding the work in Manitoba, the Colonial Committee will be glad to give effect to the General Assembly's desire to assist the Presbyterianism of a province so new and so needy: but in the present state of their finances the Committee are absolutely helpless. The support of the Mission in British Columbia, and the other payments in Canada necessary to the winding up of obligations in which the honour of the General Assembly and the credit of the Church of Scotland are deeply involved, a great deal more than absorb all that can be afforded for that field of Colonial Mission work. Many claims, too, equally urgent, have to be met in the other colonies of the British empire. Relying on the support of the congregations of the Church of Scotland, to whom

appeals for help have never been addressed in vain, the General Assembly while endeavouring in various ways to promote the religious interests of our Presbyterian fellow-countrymen in Australia and New Zealand, have become responsible for aiding the support of ministers among members of our Church in India and Ceylon, in the Mauritius, in Jamaica, St. Vincent, and Cyprus. In addition to the strictly Colonial Missions, the General Assembly have charged the Committee with the duty of supplementing Government arrangements for the pastoral superintendence of our Presbyterian soldiers and sailors in the Army and Navy, as well as with the supply and support of Presbyterian ordinances at two permanent and five temporary stations on the Continent of Europe.

What was once the work of three Committees has thus been thrown upon one. The number of distinct collections was reduced by two; and the friends of the new arrangement hoped that the relief from "so many calls" would be gratefully remembered by the congregations of the Church, and would secure for the Colonial Committee's enlarged operations increased support—at the very least, all the sympathy and liberality which before had been divided among three interesting and important missionary efforts.

The Colonial Committee regret to be obliged to say that these hopes have not been realised. Their greatly increased responsibilities have had to be met in spite of a steadily decreasing income. Already a peremptory arrest has been put upon any extension of the Colonial Committee's operations. Proposals, some of them of the most hopeful kind, from fit men willing to devote themselves to work among Scottish Presbyterians abroad, could not be entertained. New obligations of every kind have had to be avoided. No expense has been incurred that could be spared. And yet so greatly short of the expenditure has their revenue come, that on the 31st of December last the Committee closed their financial year with a deficit amounting to £2201. 7s. 4d.

In that fact the Committee present to their brethren in the ministry, and in the

membership of the Church of Scotland, a claim on their assistance which no words can be needed to enforce.

Let every minister, loyal to the honour of the Church of Scotland, obey the injunction of the General Assembly, and give his people an opportunity of contributing to the Colonial Committee's funds; let every member of the Church contribute as God hath prospered him;—above all, in view of existing difficulties, let united prayers from both ministers and people ascend to Him who loveth a cheerful giver, who can enlarge the liberality of His Church to the full extent of her greatest needs for advancing His cause; and while the people "rejoice for that they offered willingly, because with perfect heart they offered willingly to the Lord," abundant means shall not be wanting for a work of ever-widening blessing to our fellow-countrymen in distant lands.

In name of the Colonial Committee.

ROBERT H. MUIR, Convener.

F. THE MANSE, DALMENY,  
EDINBURGH. February 1880.

#### MISSION WORK IN CHINA.

Recent letters from missionaries in North China give intensely interesting accounts of the sudden and grand inauguration of medical missionary work in Tientsin, on a grand scale, and under very remarkable auspices. The importance of this advance movement can hardly be overestimated, and it is not too much to be hoped that it will give a new impetus to every department of missionary effort.

The Rev. A. H. Smith, of Tientsin, writes as follows: "Dr. Mackenzie, a medical missionary of the London Mission, was transferred to this city last spring, with a view to opening an extensive medical work here, which has never yet been done. A petition was presented to His Excellency, the Governor-General of the province, Li-hung-chang, the most influential man in China, asking his co-operation. Owing, perhaps, to the arrival of General Grant and the ensuing excitement, no reply was made. A few weeks since the wife of His Excellency, long an invalid, was so low that native physicians gave her up after

administering all the most expensive drugs in the Chinese pharmacopieae, and as they told the Governor-General, knew nothing else to do unless to begin and give them all over again! In this emergency two foreign physicians were summoned, who saved Madame Li's life. As Chinese prejudice forbids much that accidental civilization allows, it was necessary to a complete cure to summon a lady physician, which was done with the assent of His Excellency, the Governor-General.

"Miss L. A. Howard, of the American Methodist Mission, arrived here early in August, took up her quarters in a suite of three rooms near to Lady Li in the yamen, or official residence. Missionaries have occasionally been in the yamen of viceroys before, but it has generally been either in the capacity of beggar or as prisoners, never as physicians in charge. Miss Dr. Howard has lived in the yamen about three weeks, and Madame Li is so far recovered as to be considered well. The fame of foreign medicine has gone abroad with the highest endorsement. The foreign physicians operated in certain surgical cases in the yamen, and the patients made a successful recovery. As native doctors know nothing of surgery this is looked upon as a wonderful art. The Governor-General has not formally granted the petition referred to, but he has opened a dispensary in the largest temple in Tientsin, in that portion of it used as a memorial temple to his predecessor, the late Tseng-kue-tan. The medicines are furnished by the Governor-General, and the missionary physician in charge has full liberty to preach the gospel to every patient. A few weeks ago such an event would have been considered utterly improbable. Its consequences can hardly be foreseen. Li-hung-chang is the statesman who last year remarked, during the famine relief, that there must be something in religion which induces men to lay down their lives for total strangers of a different nation. Little by little the great wall of Chinese prejudice is falling in pieces. As it falls Christianity enters.

The Rev. Isaac Pierson, of the Pao-ting-fu station, who spent some weeks at Tientsin, writes at a later date: "A

commission was sent (by Li-hung-chang)

Dr. Mackenzie, appointing him, in company with Dr. Irwin, physician to the yamen,—the latter, practicing medicine for a calling, being made the recipient of a salary which will equal five hundred dollars a year. Dr. Mackenzie was appointed, or commissioned, 'to heal the sick,' of the city, and a large ward with ample buildings was forthwith set apart to own his use. This is part of the great temple of the city recently built by the same Viceroy,—the temple in which he received and did honor to General Grant. Miss Howard has been promised a similar commission to treat the women, and is to have another court and buildings at the temple for her dispensary. The Viceroy promises to pay all the expenses of this dispensary work.

For nearly three weeks the dispensary has been opened, and Dr. Mackenzie, assisted by our vice-consul, Mr. Pethick, who has been indefatigable in his labor of love, has daily given treatment to eighty or ninety patients, in addition to an average of forty or fifty opium smokers, who with medical help are trying to break off the habit of using opium. Many interesting surgical operations are performed. Four days ago the number of hare-lips cured had reached eleven. There is a general of the army at the dispensary whose leg is being set for an old fracture. Many other surgical operations have been successfully performed. In all this the Viceroy is intensely interested."

This feature of surgical operations, performed with the approval of the Viceroy, strikes one acquainted with the former prejudice of the Chinese against the use of the knife on the human body, as the most remarkable thing in this whole movement. In past years foreign physicians have not dared to let it be known that they had such a thing as a human skeleton in their house, and a few years ago, when Dr. Dudgeon was lecturing to the students in the Peking University on the anatomy of the human body, the dissection of a human body would not for a moment have been allowed.

From these letters it will be seen how rare is the opportunity for medical missionary labor in North China. Preach-

ing missionaries are already offering themselves to go and strengthen the hands of their brethren in that interesting field. No grander opportunity could be offered to the consecrated ambition of a Christian physician than that now offered. Urgent appeals are being made for physicians from the stations of Pao-tung-tu, Kalgan, and Tung-cho. Shall not the hearts of the brethren at the front be soon cheered with the glad intelligence that men are on the way to enter upon the work of ministering to men's bodies, and thus assist in the great work of ministering the bread of life to the famishing myriads of the heathen?—*Miss Herald.*

There is in every human countenance either a history or a prophecy.

#### SUPPLEMENTING FUND.

The Colonial Committee, on making an appeal to the Church of Scotland, in Scotland, for increased liberality to their scheme which assists churches in Nova Scotia and elsewhere, declare that their financial year closed with a deficit amounting to £2201, 7s. 4d. Many on this side of the Atlantic, who have done but little to meet the Church of Scotland's kindness to her children in this part of the field, will surely on knowing this come to the front, and set a part they have never yet attempted. It has often been said, and not a few have been misled thereby, that the Colonial Committee have far more money than they require. Their deficit of £2201 7s. 4d. will show that such is not the case. As the Church in the Maritime Provinces has for a lengthened period been receiving aid, the Colonial Committee cannot but expect that, now in straitened circumstances, she will come to her aid, and ask but as little as possible. And why should she not? To the Church of Scotland it would be more than gratifying to find her children so willing to make every effort to help her in time of need. To the church here, to say the least, it would be both to her credit and honour. As many of the congregations are actively engaged preparing for Bazaar and Tea Meeting, for the good of their church and to meet the resolutions of the General Assembly, viz. "to wind up, as

speedily as possible, with due regard to the circumstances of each case, all their operations in connection with organized congregations in the older settlements in the Maritime Provinces, etc." why will not all? Never was there a crisis in the history of the church, which, so specially demanded united action, and hearty co-operation as the present. Let those, who, as yet, have not done anything for the Supplementing Fund, be first in the field on the day of the Bazaar and Tea Meeting with all the articles and provisions which can be collected, and ever after do their utmost, that the church may be able to pay without any outside aid, her clergymen as promised. Need we say that unless this is done, our weak congregations must suffer from the lack of religious services, and several of our best Ministers must seek a home and a charge elsewhere. Is there a small congregation within the bounds of the Synod that is indifferent to its own interests? Is there a wealthy congregation of our church which will allow the terrible drain which has been made on the Fund of the mother church to continue, and act such a selfish part as refuse to support the weak? Believing that there is a great deal of manliness and honour in the Church of Scotland in the Maritime Province, we sincerely hope that, it will be largely shown in the approaching Bazaar and Tea Meeting in aid of the Supplementing Fund.—*Com.*

At a great anniversary temperance meeting held in Montreal, Sir Samuel Tilley made an excellent speech. He ridiculed the idea that the revenue derived from the liquor traffic was beneficial to the country. The people of this Dominion spend annually in drink sixteen million dollars of which four millions go into the Treasury. Great Britain drinks every year one hundred and thirty million pounds sterling worth of intoxicating liquors. It is said that the average value of wheat, barley, oats, potatoes, beans and peas grown in the United Kingdom is one hundred and three and one half millions. It is also said that one half the grain annually manufactured into spirits would feed every man woman and child for a twelve-

month. In influential circles a great change is taking place. When, says Mr. Tilley, I visited England in 1861, I never was at a table where intoxicating beverages were not prevented, nor was there a single individual but myself that did not partake them. I remember at Birmingham, in 1861, just at the time of the cotton famine I was asked to take wine. My friend home said "Mr. Tilley does not take wine." The gentleman looked at me, and I shall never forget his look as he asked "do you enjoy good health sir." "When I was there last out of twelve bales perhaps four would be without intoxicants. Many said our clergyman has become a teetotaler." In our own country there can be no doubt that public opinion is daily becoming more opened to the use of intoxicants. There are hundreds of the best farmers in this county who seldom taste liquor. Its sale in country districts is confined to a few unfortunate people whose fate generally appears to be to go from bad to worse.

Mr. Tilley concluded as follows: "step by step the work goes on and I may yet live to see changes take place which will make us not only socially, politically and morally a great people but with the principles of total abstinence our country will be not only a source of pride to ourselves, but a beacon to the world."

At no period in the history of the Christian Church, has greater interest in the cause of Foreign Missions been displayed than at the present time. The March number of the *Home Record* is largely filled with appeals on behalf of this cause, in India, Africa, and the colonies generally.

## NOTES OF THE MONTH.

THE British parliament is now dissolved, and the country is thrown into the excitement of a general election. The leaders of both parties are opposed to Home Rule, which would mean the disintegration of the Empire. The contest will be brief and keen. The common opinion is that the Conservative party, will secure a majority.

THE Hon. W. Holton, M. P. died suddenly at Ottawa. He bore a high character and a spotless reputation. Four thousand people attended his funeral at Montreal. He was a member of the Unitarian body.

THE centenary of Dr. Chalmers was celebrated last month by a large meeting held in Edinburgh.

A bill has been introduced in the House of Commons, Ottawa, to render legal marriage with a deceased wife's sister. The bill is strongly opposed, and is not likely to become law.

THE weather last month has been very severe. Farmers are alarmed on account of the scarcity of fodder. We hope the warm weather will set in speedily and relieve their fears.

OUR readers will be glad to learn that we have appointed the Rev. Charles McEachern, of the Gaelic Parish, town of Inverness, Scotland, our Scotch correspondent. We expect some articles from his facile pen for the RECORD.

WE have received the report of the "Saint John Relief and Aid Society," containing a detailed account of the disbursements and contributions for the sufferers by the great fire of 20th June, 1877. The value of the property destroyed in that disastrous conflagration is estimated at twenty-eight million dollars, the number of persons left homeless as fifteen thousand. The report says it would be impossible adequately to express the deep debt of gratitude that the citizens of St. John feel they owe to those who contributed to relieve the wants and suffering consequent on the disaster to their city by the fire of 20th June, 1877. Not alone for the material aid so generously sent them, but for the words of love, sympathy and cheer that came from every portion of the world, so long as our city lasts their gratitude will fill our hearts. We cannot but recognize in the spirit which prompted such

unbounded beneficence that pure charity "that knows not creed or country." Then follows a large number of letters and telegrams and contributions received: Among the number we notice that the amount contributed by New Glasgow was \$1,050.00; Pictou \$1232.46; Capt. Crerar \$50.00; Roger's Hill congregation per Rev. J. W. Fraser \$40.36,— Besides vast supplies of food, clothing, etc.,—the committee received upwards of \$300,000.00 (three hundred thousand dollars) in money.

ACKNOWLEDGMENTS

RECORD.

Rev. John Goodwill, P. E. I.,	\$7.00
Wm. Murray, T.'s son, Scotsburn,	1.00
John Dunbar, Bridgville,	1.05
John McKay, Elder, Millville, additional,	.25

Subscribers names to the Supplementing Fund, from Lower Section Gairloch Congregation:

Robert Murro Elder	\$1.00
Andrew Matheson	.75
William Matheson	1.25
John McKay P V	1.00
Wm Ross Elder P V	1.00
Geo McLeod & Son	3.00
	8.00

RECORD 1880.

Single Subscribers 25 cents. Each club of ten, will receive an extra copy gratis.

THE MONTHLY RECORD is published by a committee of Presbytery:

Price to agents 25 cents a copy.

Single subscribers 50 cents.

All communications to be addressed to the Convener.

REV. J. FRASER,  
Scotsburn.



**St. Lawrence Drug-Store:**  
St. Lawrence Hotel Building--Front Street, Pictou

**K. J. McKENZIE,**  
**DRUGGIST & APOTHECARY**

—KEEPS ALWAYS ON HAND A FULL STOCK OF—

Pure British and Foreign Drugs, Chemicals, and Dyestuffs, English, American and Canadian Patent Medicines, London White Lead, and Colored Paints, Linseed Oil, Turpentine House and Carriage Varnishes, Brushes, Sponges, Soaps, Perfumery.

TIMOTHY AND CLOVER SEEDS,

GARDEN, FIELD AND FLOWER SEED

PHYSICIANS' PRESCRIPTIONS carefully compounded with accuracy & despatch

—ALL KINDS HORSE AND CATTLE MEDICINES.—

ESTABLISHED 1828.

**J. D. B. FRASER & SON,**

**Wholesale AND Retail Druggists**

— PICTOU, NOVA SCOTIA. —

DEALERS IN BRITISH AND FOREIGN DRUGS, CHEMICALS, PATENT MEDICINES, PERFUMERY, SOAPS, SPICES, OILS, DYE-STUFFS, ETC.

**GARDEN, FIELD & FLOWER SEEDS**

**JAMES McLEAN,**



**BOOK SELER, ETC.**

HAS ALWAYS ONHAND

**WALL PAPERS, WINDOW SHADES, BORDERING, ETC., ETC.**

— STATIONERY OF EVERY DESCRIPTION. —

**SCHOOL BOOKS AND ALL REQUISITE SCHOOL MATERIAL. BIBLES, TESTAMENTS, HYMN AND PRAYER BOOKS.**

 Books, etc., IMPORTED TO ORDER. Weekly Parcels from United States. Regular Parcels from Britain. 

**Opposite the Market, Water Street, Pictou, N. S.**