



*an. Fair*  
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THE  
**MONTHLY RECORD,**

—OF THE—

CHURCH OF SCOTLAND,

—IN—

NOVA SCOTIA, NEW BRUNSWICK,

—AND—

ADJOINING PROVINCES.

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AUGUST,



1879.

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PRINTED AT "THE COLONIAL STANDARD" OFFICE,

## THE BIBLE STAND IN THE FAIR OF SANTANDER.

BY REV. WILLIAM H. CULICK.

(From *Evanqelical Christendom*).

This is the most important provincial fair, and is attended by people from all parts of the north of Spain. Two years ago I applied for permission to erect a Bible stand in this fair, to the commission that grants the licenses and assigns the places. The commission sent me to the mayor, the mayor turned me over to the governor, and the governor sent me back to the commission,—and so on in a continuous round for three weeks, when the commission blandly told me that the time was up, and that there was no more room on the fair grounds!

This year, at almost the last moment, the colporteur proposed that we repeat the application, but this time to place only a table on the grounds. I assented, as it could do no harm to make the request, but I did not have the slightest hope of its being granted. He made the request of the mayor, who at once replied that no one would be permitted this year to place any open tables in the fair, and that license would be granted only for the erection of stalls or of little houses. "What do you wish to sell?" he asked. The colporteur showed him a copy of the Bible. "This book, in different forms and bindings." The mayor looked it over for a moment: "Well, as I have told you, I do not allow you nor anybody else to place tables on the grounds, but you may put up a house (*casita*) if you like." "But there is not time for that." "That is your look-out. It is not my fault if you have come to late with your application,—but a house you may put up if you will." The mayor had no idea that in the few hours remaining, and those mostly of night-time, we would think of attempting to put up a house,—hence his great liberality. The colporteur hastened to me, and in a moment we decided to accept the offer. Back the colporteur went to the government house. The printed permission was filled in, the locality assigned, and we went our way rejoicing in the providence that had so unexpectedly favoured us.

## THE WORK BEGUN.

It was now two o'clock in the afternoon of the day before the fair. We hired two intelligent carpenters, bought boards and materials, and, to the amazement of those who had already completed their stands, and the numerous carpenters of the beautiful grounds, began work at four o'clock in the afternoon. Our Catholic carpenters caught the enthusiasm of the rest, and set themselves to the work as though their honour was at stake in finishing it within the allotted time. The happy company worked *all night*, and at ten o'clock next morning the little house was complete! The carpenters, out-doing themselves, not only made a safe and commodious stand for the books, but finishing the open front of about fifteen feet in columns and arches, and with sundry adornments, had produced a really beautiful striking effect. By a singular providence the location was the most conspicuous one in all the fair,—in the very front of the great half circle around which centred the most brilliant illumination, and in which, on all occasions, the people gathered in large numbers.

When at noon of the appointed day the commission passed up the *alameda* to inspect the grounds and stalls, and to open the fair, what was their astonishment to find on our allotment the elegant *kiost* that had sprung up during the night! After looking at it a little while with concealed disgust, they turned away muttering to themselves,—but not without hearing some good-natured exclamations and laughter from the amused bystanders. It was too late now for them to undo the blunder. Our beautiful stand, brilliant at night, the inside walls adorned with Biblical pictures, and the counter and shelves covered with the volumes of varied size and form in which the Scriptures are offered to the Spanish people, attracted the attention of thousands.

## WHAT THE STAND ACCOMPLISHED

Many interesting scenes occurred during the following five or six days of the fair,—conversations with curious callers, interviews with priests of whom there were those polite and those furious; the

(Continuation on page 15.)

# THE MONTHLY RECORD,

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## Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK AND ADJOINING PROVINCES.

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NUMBER VIII.

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

### Pardon the Portal to Peace.

BY THE REV. CANON BELL, D. D.

(Continued from our last.)

And our Lord attempted no denial of the charge when accused of blasphemy. He answered them in terms which must have confirmed them in the inference which they drew from His words. Instead of contradicting the accusation, He gave them a proof that it was no "robbery" on His part to lay claim to the right of loosing the bonds of sin from the soul. And what is the only just conclusion? Surely, that Jesus actually designed to vindicate His essential equality with God when, admitting that God alone could forgive sins. He yet asserted that such authority belonged to Himself. "That ye may know that the Son of Man hath power on earth to forgive sins, (He said unto the sick of the palsy), I say unto thee, Arise, and take up thy bed, and go into thine house." What words are these? "The Son of Man hath power to forgive sins." There is more in them than at the first glance meets the eye. How did that power become His? Is His the arbitrary power of a being who at will tramples on His own laws? Is it the power of might over right? Is it the essential omnipotence of Deity setting aside both truth and honour—saying one

thing to-day, and unsaying it to-morrow? No, verily. The power claimed by Christ is of a peculiar kind: belonging to Him in virtue of His finished work as the substitute of His people. It is an acquired right; lawfully made His, because He bore the law's curse, and exhausted the law's penalty, and by His obedience unto death "made an end of sin."

There are many who think that sin is a light thing, easily forgiven and put away. And we might have thought so had God pardoned it by a mere act of Almighty power. It is a little thing, if it cost Him nothing more than an expression of will; if, as in the creation of the world, he had only to "speak" that it might be "done," to "command" that it might "stand fast."

But if, before one sin could be pardoned, or one sinner saved, the Father must give up the only-begotten Son, and the Lord of Glory must leave heaven to die upon a cross; if justice accepts no meaner sacrifice; if "there is none other name under heaven given among men" but the name, nor other blood whereby we can be washed but the blood, of Jesus, sin is no light thing whose consequences may be easily put away.

"Hast thou seen this, O son of man?" God incarnate "wounded for our transgressions" and "bruised for our iniquities"

ties;" the prince of life overcome of death; the well-beloved of the Father crying out, in the awful loneliness of a soul separated for a time from a sense 'of the Divine presence. "My God, my God, why hast Thou forsaken me?"

Hast thou seen this? And does not sin, only to be atoned for by so great a sacrifice, appear exceeding sinful? It does; it ought; for it was only as the price of His agony, and bloody sweat, and sufferings, and death, that Jesus acquired the power of forgiving sins; of saying to any one of us, as we cry to Him for mercy, "Son, daughter, be of good cheer; thy sins be forgiven thee." "The Son of Man hath power on earth. The cross had not, when the words were uttered, been endured; but the covenant was "ordered in all things and sure" and He that came to do his Father's will would fulfil it in due season. Upon the credit of the Saviour's death, sinners had been forgiven from the very first; and believing souls, trusting in a Saviour yet to be revealed, and "waiting for the consolation of Israel," were accepted of God, and entered at death into the Paradise above.

In virtue of the propitiation he was about to offer, Christ, while He walked with men on earth, forgave them; ay, when He was dying for them on the cross, pronounced their pardon; proving that even then, in His apparently weakest moments, He had "all power given unto Him in heaven and on earth." And the same "power" belongs to Him now; now that the sacrifice has been offered, the sin expiated, and the curse exhausted. Much more may we say now that the "power" is His; seated as He is at the right hand of the Father, "far above all thrones and dominions, and principalities and powers." "If, when we were enemies we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." "Wherefore He is able to save them to the uttermost that

come unto God by Him, seeing He ever liveth to make intercession for them." Then come this day, and put His power to the proof. "Oh, taste and see that the Lord is gracious." Though your sins be as the scarlet, or the crimson; though they be "more in number than the hairs of your head;" though they have "taken such hold of you that you are not able to leave them, you have only now, and as you are to throw yourself at the feet of Jesus, to "ask pardon mine iniquity, for it is forgiven you, you will find that He has "power to forgive sins"—the greatest, the blackest—to make them as though they never had been "casting them behind you," and "burying them in the deep sea."

That power of intercession with power of mind, came from the address of Jesus to the paralytic: "Son, be of good cheer."

Yes; his first words to that diseased, helpless, suffering man, as He conveyed to him the assurance of pardon, were these: "Take courage; be of good cheer." And had He sent home the palsied man unhealed, the miracle unwrought, and yet with these words ringing in his ears, the hapless sufferer might have gone away rejoicing; and friends and neighbours, pointing to him, might have said "Blessed is the man whose transgression is forgiven and whose sin is covered."

We learn from this that religion is meant to give us happiness, to fill us with all peace and joy; and, lifting off the burden of secret apprehension, is intended to make us light in heart and easy in conscience. Oh, think not, as so many do, that the moment a man yields himself to Christ he bids farewell to cheerfulness, and begins a life of sadness and gloom. This is the world's perversion of a religious life, a conception of piety as false as it is common.

A Christian life is, and ought to be, a happy life; the happiest life. Christ's presence in the heart does not damp our

joy; it increases it, rather; it enhances every pleasure, and lessens every sorrow, and sends us on our way with a light and buoyant and elastic step. The world becomes an altered thing when it is seen in the light of God's love. No matter what the outward circumstances may be, how low our lot, how poor our portion, how lowly our fortunes, if our hearts are forgiven we may take up our songs of praise and hope, and thanksgiving, and "sing in good cheer."

To be forgiven! To be at peace with God! What happiness in the fact? Yea, what holiness too! For by His pardoning grace God binds us to Himself by the golden chain of love. That palsied man, when set free from sin and restored to health, could never have used his renovated strength against the Saviour. For reconciliation is the road to righteousness.

## Sunday Evenings with the Children.

BY F. E. ARNOLD.

"Whoso dwelleth under the defence of the Most High shall abide under the shadow of the Almighty."

The Bible is full of examples of God's untiring care of His people. He watches over them and helps them in times of prosperity, as well as in all their dangers and trials. If you turn to the history of Joseph in Potiphar's household, you will find it said that "the Lord was with Joseph, and made all he did to prosper," and if you read on to the account of his disgrace and imprisonment, you will see that even in prison "the Lord was with Joseph, and showed him mercy, and gave him favour in the sight of the keeper of the prison." He was with David all through his life: He took him "from following the sheep, to be ruler over Israel," and He was with him and kept him wherever he went. He was with the three children in the burning fiery furnace, and with Daniel in the lion's den. He stood by His martyr Stephen, to strengthen him in the hour of death, and beside St.

Paul in his trial before the Roman emperor, when he was forsaken by all men.

But it is not only in times of special danger that God takes care of His people. Every hour of our life He is watching over us and pouring His blessings upon us. Morning after morning, when we rise from our beds, we can say, with David, "I laid me down and slept, and rose up again, for the Lord sustained me."

"Now every morning is the love,  
Our waking and uprising prove;  
Through sleep and darkness safely brought,  
Restored to life and power and thought."

And when at night we kneel to say our prayers, and think for a moment of all the pleasures and mercies of the day that is past, of our freedom from pain, of our safety from danger, surely we shall feel that the Lord has been round about us all day long.

Often and often we may forget Him and all His goodness to us; but God never for one moment forgets us. At the battle of Edgehill, in the great "civil war" between King Charles I. and the Parliament, one of the generals commanding was old Sir Jacob Astley. His last prayer before the fight was, "O Lord, thou knowest how busy I must be this day; if I forget thee, do not thou forget me." And of this we may be sure, that nothing, neither danger nor trouble, neither life nor death, can separate us from the love of God which is in Christ Jesus our Lord. It is this certainty that God is with them in death as well as in life that has made Christian not afraid to die.

There is a beautiful story told of Sir Walter Raleigh's half-brother, Sir Humphrey Gilbert, on his last voyage home from America. The sea was very rough, and one out of the three ships had already been lost. The two that were left, the *Golden Hind* and the *Squirrel*, kept close together, and those that were in the *Golden Hind* told afterwards how they had seen their leader, sitting in the stern of the little ship, with a book in his hand, and heard him cry out, as often as they came within hearing, "We are as near heaven by sea as by land;" and while they were still watching they suddenly saw the lights of the *Squirrel* go out, and that moment the little ship sank, never to be seen again.

About one hundred and fifty years after Christ's ascension, an aged Christian named Polycarp was brought to trial before the Roman governor, and condemned to death for his belief in Christ. At the last friends came to him and said, "Only deny Christ, only say that you will not serve Him, and you shall be set free." But Polycarp answered, "Eighty and six years have I served my Lord, and He has never forsaken me; how, then, shall I deny Him now?" And bravely and gladly the old man met his painful death.

Our Heavenly Father watches over each one of us with an unchanging love, and takes care even of those who seldom or never think of that love, or thank Him for it. But how much more does He bless those who, knowing and feeling that He is their Father and the giver of all good, thank Him for all His mercies to them, and show their thankfulness by trying to please Him. To those who have "set their love upon Him," God has promised His ever-ready help.

If they are in trouble—whatever that trouble may be, whether great or small—and call upon Him, He will hear them and answer them. He will be with them in their trouble, as He was with His people of old, and will give them strength to bear and to do whatever may come upon them, and He will give them the wonderful happiness of feeling that they are His, and that whatever happens to them they are "safe under His feathers."

God is with you, and has been with you ever since you were born. Pray to Him day by day that He will still be with you, and keep you from evil and from grieving His Holy Spirit; only do not forget to thank Him for having thus blessed and helped you already, for truly a "joyful and pleasant thing it is to be thankful."

THE Rev. George Sprott, the delegate from the Church of Scotland to the Presbyterian Churches of the Dominion in and out of union, addressed a meeting of ministers and laymen in St. Andrew's Church, Picton, on the 18th inst., on church matters. Mr. Sprott visited Winnipeg in the interests of the church.

## Miss Arnott's School at Jaffa.

The following letter to the Rev. J. Alison, from Miss Walker Arnott, who has been on a visit to her sister at Jaffa, will be read with interest. The work there continues to prosper:—

"Everything is going on here in the usual quiet routine. School work is always a routine, and this winter has passed very uneventfully to those in the house. There have been occasionally little illnesses amongst the children, but very little comparatively for such a large household. I think my sister would need another assistant from home. Miss Smith is becoming a very efficient helper, and is a great comfort to my sister, but there is far more to do than she can possibly overtake. It would be well to have one who is a good arithmetician, and could keep the accounts; also good at different kinds of needlework and cutting-out. It would also be of advantage if she knew the training-school system for young children. When I return home I must try to find a suitable person; but my sister would rather go on as she is doing at present than get one not thoroughly qualified. There are at present 58 girls in the house.

You may have heard that Miss Mangan started a medical mission, and also a mothers' meeting or sewing-class, at a house in the town. A poor man, Khalufa, a Greek Christian, came to the medical mission meeting one day. He had heart disease and dropsy, brought on from intemperance, and his case was pronounced hopeless. He heard the Gospel first from Miss M. at the meeting, and when too ill to come, she went daily to see him. He was as ignorant as a child, and when he quite understood the Gospel message he came to Christ with all the simplicity of a child. His delight was great when he found he required no meditator but the one—the Man Christ Jesus. When he was dying he would not send for the priest, but asked for Mr. Hall, who, with M. Marad, went to visit him several times, and gave him the Communion. He openly professed Protestantism before all his friends and told them all how happy he was. The night he died he was often laughing

to himself. His wife said, 'Why do you laugh?' 'I am so happy. Jesus has taken away all my sins; I am going to Him.' He left a wife and five children, and was greatly troubled about them. He said to Miss M., 'If you will promise to care for my children my wife would declare herself Protestant; but what can she do?' The house they live in belongs to the Greeks, who would turn them out if they joined the Protestants, and they have not a penny to live on. The woman comes to the sewing-class, and the *bishalik* (10d.) she gets in the week is all she has to support them.

'The mothers' meeting has been a great success. It is a better way of using the relief fund than giving it away in charity. The women come for two hours twice a-week to sew, whilst M. reads to them. A great many Jewesses come, besides Moslems and Greeks. They receive a half *bishalik* each time for their work, and this is all many of them have to support themselves and children. On Fridays they come to have their names entered for the next week, for so many wish to come that Miss M. has to refuse all whose names are not put down. Sometimes more than 200 come on Fridays, all wishing to join the class. She has first a meeting with them, and those who cannot get in listen at the windows and door. After the meeting, those who wish to buy any of the clothing get it at less than cost price; and Miss M. has got about £23 from them in this way during the winter, and has thus been enabled to go on with the sewing-class after the relief fund was exhausted. We hope that money will come to enable her to carry it on next winter. For some time several of the women have been begging her to teach them to read. Two Jewesses have been coming to read the New Testament with her twice a-week, and many others want to learn. They said, 'We are like donkeys, we know nothing.' At last she consented, and invited any who wish to come to learn to come yesterday afternoon. Very few knew of it, but fifteen women came; two of them were Moslems. They were so eager, and repeated their A B C with the greatest delight. It really seems as if there were an especial awakening among the women at present. The door is open,

and the opportunity should not be lost. I went one day to the mothers' meeting. It was a curious sight. The women all sit in rows on the matted floor. Those who cannot get in sit in the court outside. Many of them have their infants on their knees. Some work very well and very fast, especially the Jewesses. They used to chatter very much at first, but have now learned to be quite quiet. I had taken with me a number of bright-coloured bedcovers we wanted made for the school. They were like children in their eagerness to get the new work, and hands were held out on all sides for it.

"On Tuesday, Thursday, and Saturday Miss M. has the medical mission meeting at the same house. A very clever native doctor sees and prescribes for the patients, whilst Miss M. makes up the prescriptions, and otherwise acts as his assistant. She has a meeting with the patients from 9 to 10 o'clock, and no one allowed to see the *hakeem* who does not come to the meeting. There is an average attendance of 60 to 80 each time, and of all the cases that have passed through the hands of the doctor since October, only two have died. A medical mission is of great boon in this country, as no doctor ever thinks of attending the poor gratis. If they cannot pay their *bishalik*, they must cure themselves or die. To make it work properly, however, there should be an hospital, as it is impossible to cure some cases when the patients are living in their dirty homes, and are probably ill from starvation. Miss M. would like to take a house, where she could at least have a few beds; and she talks of going to England this summer to try and raise funds for this purpose; and she would also bring out a trained nurse for the hospital. My sister still has her women's meeting on Sunday afternoon, and most of those who attend the sewing-class on week-days come to it. "E. WALKER ARNOTT."

Miss Arnott mentions in a subsequent letter that Miss Mangan has already been promised nearly £300 a-year for the Medical Mission, and hopes to get more to furnish the hospital. Any who may wish to help are requested to send their contributions to the Rev. J. Alison, Newington; or to Miss E. Walker Arnott, 32 Danube Street, Edinburgh.—*Exchange.*

**The Monthly Record.**

AUGUST, 1879.

Last month the Rev. George Sprott, the delegate from the Church of Scotland at home, held a conference in St. Andrew's Church, Pictou, at which most of our ministers were present, and a score or two of prominent laymen. Roderick McKenzie, Esq. acted as chairman. Mr. Sprott stated that last General Assembly desired the Colonial Committee to send a delegate to enquire into matters in Canada anent union. It was hoped that the Rev. Norman McLeod, Edinburgh, or his brother, the Rev. John McLeod, Govan, could undertake the duty, but owing to the short notice they declined. In these circumstances the Col. Com. looked to him as a native of this colony, and therefore one having a peculiar interest in the matter. He spoke of the committee's action with reference to union in Australia; when union was first proposed there the committee objected. In 1861, however, our ministers in the Colony of Victoria, accomplished a union believing it was for the interests of religion to do so; and the Church at home bode them God speed. In Canada both parties asked the advice of the Colonial Committee, but the committee declined to interfere. When union was about being accomplished he (Mr. Sprott) bearing that some declined to enter it, urged the committee to write or telegraph to Canada counselling delay until such time as all could enter with harmony. He desired the union to be accomplished unanimously or not at all. His views however were not approved of, and we all knew what had happened since. Better that they had not driven so fast. In Canada he met many people out of union, but they constituted mere fragments of congregations. The Church of Scotland at the time of union expressed a wish that

it should comprehend all. The assembly expressed the hope that all divisions might be healed. He was not here to advise. The Church of Scotland regards all those out of union as equally loyal with those in it. He felt it useless to speak of the lawsuits as to the Temporalities fund, and the many other lawsuits as to church property. It was the duty of the United Church in the interests of righteousness to enquire into these things. At the conference with those out of union held in Toronto, one elder after another from different parts of Canada stood up, and declared how the minority had been spoiled of their churches by the union act. It was different here owing to the cool heads in these parts.

He spoke of the resolution of last Assembly as to grants in aid. It was resolved that the grants to Queen's College and to Halifax Divinity Hall be withdrawn in two years. There was a feeling at home that we had too many colleges. The committee also resolved to withdraw all grants to congregations in the older parts of the Dominion as soon as convenient.

He then proceeded to speak of the State of the Church at home. The Reports given in showed that the various schemes were in a flourishing condition notwithstanding the unparalleled depression. The members of the church increased more rapidly than the general population. Four or five years ago a return was asked, and obtained by the opponents of the Church in the interests of disestablishment when it was found that the adherents of the church constituted the majority of the population. Last year another return was asked for in order to discredit the former one when it was found that an extraordinary increase had taken place in the number of the adherents of the Church.

A great deal had been done for church extension, and the great centres of population were now well in hand. He had no doubt the present agitation for dis

establishment would fall through.

In conclusion he conveyed the good wishes of the Colonial Committee towards the Church in this country.

## Induction at Earltown.

On the 23rd ult., the Presbytery of Pictou met in the Church at Earltown, for the purpose of ordaining the Rev. D. McKenzie, Graduate in Theology of Princeton College, and inducting him to the pastoral charge of the united congregations of Earltown, The Falls and West Branch, River John.

Although the day was wet, a large congregation assembled. At eleven o'clock the Presbytery was constituted. The acting clerk proceeded to the door of the church, and announced in the usual way that if any person had any charge to make against the "life or doctrine" of Mr. McKenzie an opportunity was now given to bring forward such charges. No one having offered any objections the Presbytery then proceeded to hear the trial discourses of Mr. McKenzie, which were received as highly satisfactory. The ordination and induction services were then proceeded with in presence of the congregation. The Rev. James Fitzpatrick, B. A. preached an eloquent discourse from 2nd Chron. ch. 20, verse 12. "Our eyes are upon Thee."

The Rev. Robert McCunn, M. A. put the prescribed questions to Mr. McKenzie, and offered the ordination prayer, each member of Presbytery laying his right hand upon the head of Mr. McKenzie.

The Rev. Mr. Fraser then addressed the newly ordained minister, and the Rev. McMillan addressed the people.

We append the following extracts from the address delivered to the minister:

"Having been appointed by Presbytery to address you, the minister inducted this day to the pastoral charge of this

congregation, I now proceed to attempt to discharge the duty laid upon me. My task is a difficult one. It is true I might escape from many difficulties by indulging in colourless common-place. But such a course would be to say the least unsatisfactory. Nor would it be just for me to use the language of panegyric and bespatter with praise the congregation over which you are this day placed; and so retire from my task under cover of mutual admiration.

You have come from a Theological School where much attention is given to the art of preaching, and where the question of what should be preached is set forth with much precision and amplitude by men well qualified for the duty. It will not therefore be necessary for me to enlarge upon these matters. I shall accordingly draw your attention more to the other duties devolving upon you as minister of a large and widely scattered congregation. There are certain traditional usages which you must observe or take the consequences. You must for instance, visit your people once a year or so—and some of them a great deal oftener. If you fail in rigorously observing this custom the consequences will be most serious. As Dr. Jenkins, late moderator of the Presbyterian Church of Canada, said when inducting a minister in Montreal, "some of your people will expect you to be with them when they have a cold as well as when they are dying." I need not here enter into the origin of this venerable usage, suffice it to say that it is an established custom of our beloved country, which it would be folly in you to overlook. In Scotland this custom is not regarded with such superstitious veneration as attaches to it here. It is related of the late Dr. Anderson of the U. P. Church, Glasgow, that a hearer once said to him, "Well, Doctor, you have been my minister for thirteen years, and have never yet been inside my house. To which the Doctor replied, "Thank God for that, sir, it is a proof

that you and your family have been free from sickness." In this country if you had a parishioner whose house you did not enter for that space of time it is quite possible the man would not even speak to you. I do not blame people for keeping their ministers under this yoke. I merely draw your attention to the phenomenon. And it is dragging yourself homewards after a weary day's toil with your body benumbed with the cold of night, and all feeling torpid within you, and your intelligence ashamed of itself, if then you should be inclined to murmur, it will be well for you to remember that you are merely paying the cost of keeping your congregation together.

Again members of your congregation may quarrel with the elders or with one another. "Offences must come." From this cause one after another of your congregation may drop off; and you may be blamed for not keeping them together. It is my opinion that when members break away, it is more often from this cause than from the fault of the minister. It will not be your duty to rush into every squabble. Permit people to do their own quarrelling, if quarrel they must. If you must notice them at all, let it only to pour oil upon the troubled waters. Avoid all direct reference to such matters in the pulpit. Cleanse out the memory of such "perilous stuff" from the brain before entering the sanctuary. Suffer people at least during the brief interval of public worship, to meditate upon more elevating themes.

Again, if men are carping and censorious as at times even the saintliest may be, consider the weakness of human nature, and let not the matter distress you. If men even offend you regard it not; their harshness may arise from ill-health, from poverty, or from other stress of circumstances. Consider that others are often out of temper, and worried as well as yourself, and bear patiently with them. If you cannot always please people, you need not wonder at it. If they

can't please themselves, how can you expect to please them.

In this country you will find most of people desirous of doing what seems good in their own eyes, and what seems evil generally in the eyes of others. Where there is so much thoughtless not to say rude self-assertion, you need not expect to escape scatheless. If you preach to others, they will be tempted at times to preach to you.

While it is your duty to gather in those who belong to no congregation, you will carefully avoid giving offence by seeking in any way to gain adherents from other congregations. If they come to you of their own accord, you can welcome them without injustice to others. Few things will make men think more meanly of clerical not to say human nature than the sight of a minister under the guise of religion seeking to steal away the members of an adjoining or rival congregation.

In this country this offence is regarded as peculiarly atrocious, for it affects that most sensitive part the human pocket. Any man who deliberately attempts to gain adherents in this way falls under the well earned contempt of his neighbours; and should he succeed in his object, he succeeds too well, he gains too much; for he gains along with his conquest the bitter hatred of the denomination he despoils.

Owing no doubt to the wisdom of our legislators, every four or five years our country is thrown into the fever of an election. During this trying period some people are only partially responsible. Your vote will then be of more value in the eyes of some people than your peace and the prosperity of the congregation. If you exercise the suffrage you will be punished, and if you decline to exercise it you will be punished. I scarcely venture to suggest a solution of the dilemma. Perhaps the clergy should leave voting and such matters to their betters. I hazard the opinion that our

deliverance lies in that direction."

After speaking of Sabbath Schools and Prayer-meetings, the duties of the preacher and the importance of the office, the speaker concluded as follows: "We wish you all prosperity. Many you establish yourself in the hearts of your people. May your life be useful and your labours blessed. We live in trying times. Formerly when a minister was inducted a reasonable hope was indulged in that his connection with the congregation might be permanent. We live in altered times. The spirit of change which characterizes all human institutions has penetrated the church, and shaken the old stability of the ministry. While then you hope for the best be prepared for the worst. Live with careful economy in order that you may be independent. Finally "be strong in the Lord, and in the power of his might." "Be thou faithful unto death, and he shall give thee a crown of life."

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ON TELLING LIES.—That the temptation to tell lies is natural to man all will admit. Savage tribes always lie when it is more convenient to do so than otherwise. And many among civilized races follow the same rule. It is a note worthy fact too, that some families are more given to lying than others. It runs, as men say, in the blood. Now and again too, there is an epidemic of lying, and no one can tell what to believe. It is said that in nearly every court of justice held in the country perjury is committed by one side or the other. So common indeed is this vice of lying that wise men refuse to accept on hearsay any statement whatsoever. We may remark that during "hard times" a good deal of lying is caused by stress of circumstances. As when for instance, a man comes asking you to lend him money for a few months. He promises faithfully to repay you at such date, and fails to do so. This is a

form of falsehood which may be called lying under difficulties. It is illustrated on a grand scale by the lying of bank directors, so common at this time, in issuing false and fraudulent statements to conceal their difficulties.

Another form of lying arises from the love of speaking evil of our neighbour. This variety is often cultivated so assiduously from the cradle to the grave, as to reach the level of a fine art. And persons who have no skill in any earthly pursuit of any use to their fellow men, arrive at an ease and grace in this art which none but the persevering veteran can ever attain to. We have seen it argued that women are greater adepts in this respect than men, but that belief may arise from the circumstance that they talk more than men do. We have noticed a peculiar tendency in the public to tell lies about men in offices of all kinds. This is peculiarly noticeable at the time of an election. Falsehood then runs riot. Public officials are then fairly buttered with whole battalions of falsehood. And moreover so tempting it is to our fallen nature to believe evil of others, that often the most unlikely falsehood is accepted as truth.

Sometimes you hear men say, why don't ministers preach upon this evil habit? No doubt the complaint is well founded, especially when we see persons sitting at the communion table "whose word no man relies on." The attention of school teachers and parents should be directed to the rooting out of this vice. This can only be done by inculcating truthfulness. Parents can compel their children to tell the truth. This training cannot begin at too early an age. By being truthful themselves they will be the cause that truth shall be in their offspring. If the pagan Roman could utter the proud boast "I never yet in all this world did meet a man but he was true to me," how much more should this be true of those who profess to be followers of Him who

is the truth. By growing in the habit of truthfulness can we alone expect to escape the fearful doom uttered in the Book of Revelation Ch. 21-8, "All liars shall have their part in the lake which burneth with fire and brimstone, which is the second death."

**THE TEMPORALITIES FUND.**—By the suspension of the Consolidated Bank it is feared that the large sum of thirty thousand dollars belonging to this fund is hopelessly lost. Mr. Brymner in his able pamphlet referred to elsewhere shows how this fund has been alienated from its original purpose. By the union acts, part of it was given to Queen's College, and part of it to students, catechists, and licentiates who had no direct claim to it. By an injunction of court the managers of the Fund are restrained from paying anything out of it in the meantime, until the question of ownership is decided by the courts. The whole business is most unfortunate.

Much trouble has fallen upon some of our brethern in the upper provinces who have remained out of the union. Some of them have been deprived of their churches and manses by the Union Act of Parliament. How they allowed that act to pass their legislature is incomprehensible. Mr. Sprott the delegate who visited us lately related of one minister, that he found him with his family living in a shanty and worshipping with his congregation in a garret. Their church and manse were taken from them. Mr. Sprott added emphatically "in the interests of righteousness the United Church should enquire into these matters." Our readers will think so too.

**CORRECTION.**—The sum of \$3.60 placed to the credit of Mr. J. Kennedy, P. E. I. for the year 1879 in last issue was for the year 1878.

Henry Ward Beecher has been lecturing through the Lower Provinces. His lecture on amusements was full of sound sense as well as humour. Besides this it was pervaded by the cheerful tone of a man who receives three or four hundred dollars for each evening's discourse. Foreigners have remarked that Englishmen take their amusements sadly, and have attributed this to the gloom of the climate. In this Province there is a singular dearth of amusement, at least in the greater part of it. Young people seem to have no time for out door games; and old people seem to think it just as well. Beecher maintains that the amusement we indulge in should be such as would strengthen the body as well as the mind and leave a person not wearied and unfit for his lawful employment, but so refreshed or recreated as to enter upon it with zest and energy. He showed the folly of young people keeping late hours at parties and such gatherings, and making themselves quite unfit for their daily business. He held that the man who toiled all day at manual labour should amuse himself with books or some intellectual pursuit; and that those who were confined all day at the desk or counter should recreate themselves with athletic exercises,—that every village of over two thousand inhabitants should have a free public library. He recommended walking, riding on horseback, boating etc. It is doubtless more wholesome to indulge in these recreations than to pass our evenings as many do in criticizing our neighbours and in expressing mournful views as to their present condition and future destiny.

Four of our largest congregations are now vacant. It is not very easy to see where we can secure ministers to fill these vacancies. St. Andrew's congregation Pictou has written to the Colonial Committee for a minister. What their call may be remains to be seen. It is unlikely that they will offer a stipend of less than twelve or fifteen hundred dollars. With regard to Gareloch it is rumored that a Gaelic-speaking minister now in the union would not be disinclined to accept a call from them and return to his first love.

THE annual deputation to Cape Breton will likely be appointed at the August meeting of Presbytery.

Earlton congregation has agreed to pay a stipend to their minister of \$720. In driving through Earlton a stranger cannot help admiring the fertility of the soil which produces luxuriant crops. As Father Cliniquy would say "They are a rich people."

Mr. McKichan preaches so we learn, every day at Sutherland's River and the Vale, and at Barney's River once a fortnight.

Several new orders for the RECORD have reached us—some from P. E. I. The managers of the RECORD deserve credit for its success. The circulation is now eleven hundred copies a month.

Mr. Sprout on being asked if he could not assist in getting ministers for our vacant charges, hinted at the slender tie between minister and people in this country. However he had no doubt but they could secure a supply.

Mr. Dunn spends part of his holidays in Halifax. His congregation now pays a stipend of \$1000 a year.

Mr. McMillan takes a holiday tour to the United States.

New Glasgow is still vacant.

THE Sacrament of the Lord's Supper has been dispensed in all the congregations except Earlton and River Inhabitants. It will probably be held in these places in September, and due notice given accordingly. The Rev. Dr. Pollock has done good service in this country this summer. He assisted at the communion at Saltsprings, Gareloch, and Roger's Hill, and preached once or twice in New Glasgow. Mr. Sprout the delegate from Scotland visited P. E. Island and would doubtless renew his acquaintance with Mr. Goodville's large congregation. After attending the General Assembly at Ottawa he visited Winnipeg, to secure information as to the college at that place and other matters connected with the church.

The sum of \$265 was realized by the Tea Meeting at Cape John clear of expenses.

NOTICE TO SUBSCRIBERS.—The convenor of the RECORD committee would respectfully announce that the expenses for printing to date amount to one hundred and fifty two dollars (\$152.00). Of this amount one hundred dollars have been received from subscribers. The balance of the printer's account as well as all other expenses the *Convenor* has paid out of his own pocket. This was the only way to keep faith with the printer. Seven hundred of our subscribers have as yet paid nothing for this year, although our terms are payment in advance. At least if any of these have paid to agents we have not received the money. All sums received by us have been acknowledged in the RECORD.

FAULTS AND FAILURES OF THE LATE PRESBYTERIAN UNION IN CANADA. BY DOUGLAS BRYMNER.—Such is the title of a pamphlet of 43 pages, which has come to hand. The writer enters at length into the history of union. He shows the way in which an attempt has been made to divert the Temporalities Fund from its original purpose. Under the Quebec Act the sum of two thousand dollars is taken annually from that fund and given to Queen's College. He shows the unconstitutionality of the Acts of Parliament by which the funds are transferred to the United Church, and quotes high legal authority in support of his views.

In Scotland under the act known as the *ius devolutum*, if a congregation fails to secure a minister within six months the right of appointing one falls into the hands of the Presbytery. It would be a great relief to congregations in this country if they submitted to this law. It would save them a great deal of trouble.

By the removal of Mr. Galbraith to London, Ont., the congregation of West Branch, East River, will again be vacant. It is considered that this congregation will again unite with St. Paul's, East Branch, and thus a form a large and self-sustaining charge.

OWING to the prevalence of cold and wet weather in Europe generally, the crops there will fall short of the usual average. Much distress prevails in agricultural as well as in manufacturing communities. We on this continent have great reason for gratitude to God for the abundant harvests which are being gathered in on all sides.

WE understand that the Rev. Geo. Murray M. A. of British Columbia, is expected to return soon to this his native country. Mr. Murray is a graduate of the university of Glasgow, Scotland. On receiving license he accepted an appointment from the Colonial Committee and proceeded to the Pacific Coast where he has since laboured.

ACCORDING to Parliamentary return made in 1874 and 1879 there has been an increase of fifty-five thousand communicants in five years in the Church of Scotland.

OUR readers will be pleased to learn that the Rev. D. McKay late of Garloch, has received a call from a congregation in the Province of Ontario.

By appointment of Presbytery the annual collection for the Home Mission Scheme will be made in the month of August.

THE next quarterly meeting of the Presbytery will be held at Pictou on the 27th inst.

THE Rev. D. McRae of St. Stephen's Church St. John N. B. has received a call to Frederickton.

IN THE TOWN OF NABLUS, of Shechem, where Jacob bought the parcel of ground on which his well is still to be seen, there are now living about one hundred and forty descendants of the original Samaritans. The temple which was built after the captivity on the top of a mountain near Nablus has disappeared, but the old observances laid down in the Pentateuch are still kept up. A correspondent of the *Methodist*, who was there at the last feast of the Passover, says he saw the ceremonies carried out just as they were arranged by Moses. A few moments before sunset the congregation with the chief priest and elders for the sacrifice. They repeated portions of Scripture, and then seven rams were led out and examined by the high priest to see that they were without blemishes, and exactly as the sun sank behind the sea their throats were cut. The blood of one was collected in a basin, and one of the elders, with a bunch of hyssop marked the doors of the tents.

THE "JEWISH HERALD," London, states that Sir Moses Montefiore, in pursuance of a design for re-establishing the Jews in their ancient city, "has recently given orders to prepare for cultivation all the land in the front of the Judah Torah houses, in Jerusalem. The rocks will be removed, terraces built along, as it used to be in the time of King Solomon, and divided into twenty-two partitions, so that every inmate of the Torah houses may cultivate the necessary vegetables, &c., for himself and family. Sir Moses has also caused a very large cistern to be constructed in the centre of the field, which will secure a full supply of water for all of them. There will be a beautiful veranda in front of the houses, so as to protect the inmates from the glare of a burning sun. The veranda was sent direct from London. He has also had a new entrance made in the centre of the boundary wall, built a lodge for a watchman, and had a large bell affixed to one of the houses, to give the alarm in case of emergency.—*N. Y. Independent.*

## A Royal Visit.

H. R. H. Princess Louise and the Marquis of Lorne, visited Pictou County on Wednesday last. They were well and fittingly received in Pictou, New Glasgow and Stellarton. Only the Marquis visited the latter towns. Among the doings of the day was a descent by the Marquis and party of the Ford Pit of the Albion Mines. The following address was presented to his Excellency to which he made a fitting reply. The address will be observed to embody the sentiments of the people of both town and country:

To His Excellency the Right Honorable

SIR JOHN DOUGLAS SUTHERLAND CAMPBELL,  
MARQUIS OF LORNE,

One of Her Majesty's Most Honorable Privy Council, Knight of the Most Ancient and Most Noble Order of the Thistle, and Knight of the Cross of the Most Distinguished Order of St. Michael and St. George, etc., etc., etc.

Governor-General of Canada.

May it please Your Excellency:—We the Mayor and Council of the Town of Pictou, as well for the inhabitants of the Town as on behalf of the people of this County desire humbly to tender to Your Excellency and your illustrious Consort a most cordial welcome, and to assure Your Excellency of our ardent attachment and loyal devotion to the person and throne of Her Gracious Majesty the Queen.

In common with all the inhabitants of this Dominion we highly appreciate the great honor conferred upon us by Her Majesty in appointing as our Governor-General a British Nobleman and Statesman so closely allied to the Royal family and in sending to reside among us her own daughter whose influence we feel sure will bind still more strongly the many ties which attach us to the mother Country. But living as we do in a County which contains upwards of thirty thousand Highlanders, and still preserving in our midst the Gaelic tongue, we have peculiar pleasure in welcoming in the person of our Governor-General the son of the Duke of Argyll who represents so worthily one of the oldest and most noble Highland families, and whose career both as a private individual and as a statesman reflects so much honor on the National character. Our knowledge of your Excellency's distinguished abilities leads us confidently to expect that the duties of your exalted station will be performed in such a manner as will add materially to the happiness and prosperity of our land.

Our town is now for the fourth time honoured by a visit from a member of the Royal Family, but never have we felt greater pleasure and delight than in receiving Her Royal Highness the Princess Louise, whose many virtues and graces have given her a place in our hearts, only inferior to that held by her Royal Mother. We beg your Excellency to convey to Her Royal Highness the hearty expression of our profound devotion.

We trust that the visit which Your Excellency and Her Royal Highness are about to pay to the extensive Coal Mines of our County will be in the highest manner interesting and satisfactory.

We remember how much the motherland is indebted for her greatness and prosperity to the abundance of her coal supply, and we are assured that Your Excellency will sympathize in our hope that the product of our Nova Scotia Coal fields will not only in furnishing fuel for domestic use, but also in the reduction of metal and for all the purposes of the industrial arts, prove of like inestimable value to the Dominion of Canada.

Again assuring Your Excellency of our unswerving devotion and loyalty, we sincerely hope and pray that Your Excellency and Her Royal Highness may be long spared to one another, and to the empire, that you may both greatly enjoy your visit to the Maritime Provinces, and that the period of your residence in Canada may be one of great comfort and happiness.

Pictou, 13th August, 1879.

(Continued from page 114.)

with buyers; excitement when a rough fellow of the baser sort bought a Bible (with half a dollar given to him by a priest, who lingered at a distance down the *alameda* watching), and deliberately tore out the leaves and burned it in front of the stand; and visits from the authorities, who, in spite of the closest watch all the week, found no cause to molest us nor pretext us from closing our doors. The colporteurs and their volunteer aids from our church did not leave the stand, day nor night, for five days, during which time the wide front, with its display of Bibles, was not once closed. The sales were small in themselves, but contrasted very favourably with the sales on like occasions, generally in Madrid and elsewhere.

The boast of our enemies had been loud and bold—that our work was on the point of being stopped, and our chapel closed by the government, and that in only a little while more Santander would be rid of us and our teachings. In the midst of these threats and boasts, lo and behold! a Bible stand in the great fair of Santander. It has been of great benefit to the evangelical work in this city and province.

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All communications to be addressed to the Convener.

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