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VOLUME XXVII.

NUMBER I.

THE
MONTHLY RECORD,

—OF THE—

CHURCH OF SCOTLAND,

—IN—

NOVASCOTIA, NEW BRUNSWICK

—AND—

ADJOINING PROVINCES.

JANUARY,



1881.

PICTOU, N. S..

PRINTED AT "THE COLONIAL STANDARD" OFFICE,

1880.

THE STONE LAMB.—In Germany there is a Catholic chapel and on a ledge of the roof there is a stone lamb, and the reason why it is placed there is as follows: Many years ago when the lamb now stands a man was busy repairing the roof of the chapel, who had to sit in a basket fastened by a rope as he worked. One day the rope which held the basket gave way and he fell down, down from that great height to the ground below. Of course every one who saw the dreadful accident expected that the man would be killed, especially as the ground just there was covered with sharp stones and rocks which the workmen were using for building. But to their great astonishment he arose from the ground and stood up quite uninjured. And this was how it happened: a poor lamb had wandered quite up to the side of the chapel in search of sweet young grass which spring up among the stones, and the man had fallen exactly on the soft body of this lamb—it had saved his life for he had escaped with the mere fright, and not so much as a finger broken. But the poor lamb was killed by the heavy fall upon it. So out of pure gratitude the man had the stone lamb carved and set up for a lasting memento of his escape from so fearful a death, and which he owed to the poor lamb.

Do you not think this a beautiful story. Does it not remind you of the story of the Lord Jesus, the Lamb of God who was slain for us, that we might live forever. Never forget that he was wounded for our transgressions, he was bruised for our iniquities. And let us copy the poor man's example, in being truly thankful, and in showing that we are so. He could not do anything more for the lamb which had so wonderfully saved his life, than make a little monument or memento of what it had done. But there is much that we can do for the Lamb of God who was slain for us. We can love him for what he has done for us, and we can give him the one

thing he wants from us. Do you ask what it is for which even the God of glory longs, he who has all the riches of the world, and to whom heaven and earth belong? He says: "my son give me thine heart."

BAD CUSTOMS.—Going to church late is one of these. True, better to go late than not at all; but best of all to go in good time. On a fine morning most people reach the house of God in good time but when the day is cold or wet a number are always late. The remarkable thing is that on each occasion it is usually the same persons who are sinner above others in this respect. It runs in families. What has often struck us is the unblushing calmness with which such persons will saunter down the aisle long after the service has begun, never thinking that they are a wonder to men and angels. We have in our mind's eye a large array of such offenders. We have watched them for years. We know their step and their innocent look—as if coming late were the very thing they could do. If they wished to go to mill or market they would start with the morning stars and start with the sun. Should these lines fall under the eye of any of them we trust they will take thought and mend their ways.

Another custom that should be improved off the face of the earth, is that of putting on over coats and comforters before the benediction is pronounced. Not a moment was to be lost in escaping from the sacred edifice. Others show an unseemly haste in leaving their seats and rushing from the church when the building were on fire or the planks had suddenly broken out among the pews. A little thoughtfulness, calmness and common-sense would soon put an end to those uncivilized practices.

THE MONTHLY RECORD,

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK AND ADJOINING PROVINCES.

VOLUME XXVII.

JANUARY, 1880.

NUMBER I.

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

At this season of the year, the thoughtful and serious look back upon the past for the wise purpose of learning from its failures to turn to better account present opportunities.

May we not as a Church be greatly profited by earnest reflection upon the past, by an honest attempt to discover in what we have been remiss and how we can avoid the errors of the years that have fled. This is a wide, vast, and solemn theme, and in this brief item cannot be more than touched upon.

As a Church, have we not failed in widely realizing our dependence upon, and in manifesting our gratitude and affection to, and trust in, Him who gave himself a voluntary offering for the heirs of his kingdom? As branches of the vine have we not too often lived as if our existence were a separate one? How little of the self-denying and Cross-bearing spirit has been exhibited in our conduct. We profess to obey Him who bought us with His own blood, yet what have we done to aid on the glorious work of human redemption for which He died.

We can witness for Him by a life of purity and devotion to his work, by a willingness to spend and be spent in His service. All are not called upon to go forth to be preachers and teachers; yet the life of each believer ought to teach and preach more powerfully than the most eloquent words. In our houses, in our sphere however humble, we can witness for Christ.

We can give liberally of our means or rather employ in God's service the goods He has bestowed upon us. There is nothing here to which we have an absolute right. The world's treasures are put in our charge. Our right over them is that of a steward. To God we are accountable for the use we make of them. To withhold from Him, to waste upon ourselves, to make an entirely selfish use of temporal gifts, is to pervert the mercies of God and incur thus His displeasure. The gold, the silver, the cattle upon a thousand hills are His. He has a perfect right to our whole service, to whatever we own. He requires us to consecrate ourselves, our means, to his service. He can do His work without us. He will do it. But

alas, for those who hindered and thwarted the progress of His kingdom.

The year on which we have now entered will, be a trying one for our feeble Church. But by liberality, on the part of her members, and God's blessing upon our endeavours, we hope to pass through the trial safely. In the past, congregations contributed how and when they saw fit towards the schemes of our Church, and some did not contribute at all. That way of doing must cease. There, must be united purpose and effort.

Our Home Mission Collection must have the first place. Former contributions even in the case of those congregations that are most liberal must be more than doubled. The sooner the collectors are in the field now the better. It will soon be seen whether our adherents will do what they can. If animated by a sense of duty, the result need not be dreaded.—(C. M.)

MISSIONARY CONSECRATION.*

BY REV. DR. LANDELS.

What we should like to see, in many instances, is such an influx of the new wine of enthusiasm as will burst the old small bottles of method and seek full vent for itself. We want the living fire which no small methods can restrain. We want gifts which shall cause the Church to wake up to a sense of her duty, and the world to hold its breath in astonishment at the liberality which it witnesses—gifts which show that we really believe in our creed and are in earnest in our work. We want our men to give thousands

a-year to this work, instead of spending them in needless or injurious self-indulgence, or hoarding them up until they die worth a million or half-a-million, as some of them do, and go into eternity with the responsibility of all that unused wealth resting upon them. We want business men who have earned enough for themselves, and need no longer to remain in business on their own account to continue in it in order that they may lay its proceeds on this altar of the Lord. We want our poor men prayerfully to consider how they can save here and there in order to have something to give to this great work. We want them to ask, in reference to their earnings not, How much of this can I hoard up? or, How much can I spend in selfish gratification? but, How much of it can I spare for spreading the Gospel throughout the world? And in reference to their savings, and self-denials too, we want them to be continually asking, How much will this enable me to give to this great cause?

More than all, we want as the accompaniment of this, and in order to this we want what we must look to God to supply—we want men to come forward animated by a sublime enthusiasm for this work; not men who, before they will consent to go, stipulate a petition to be made, at the very commencement of their work, more comfortable; placed in a more advantageous position as regards social surroundings and domestic relations than they would be if they stayed at home; but men who feel that they *must* go, be the sacrifices and hardships what they may, because a Divine

inspiration impels them. We want in fine, a practice in harmony with our belief. We want those who are not their own, but bought with the blood of Christ, to consecrate time, energies, property, sons and daughters, all that they have and all that they are, to that great cause for which their Lord laid down his life.

The claims of Missions are coming home to us as they have never done before. We have prayed that the fields might be opened, and now that God has answered our prayers we cannot refuse to take possession of them. Don't be mistaken; the time is near when some of us will have to double and treble our subscriptions, and some to multiply them even tenfold. We shall do this simply because we are not hypocrites. We do really believe in this work. We would not give even at our present rate if we did not. And because we believe, if one shall but stand up, and, with a prophet's voice, summon us to our duty, showing us the magnitude of the work, and appealing to us by the love of Christ, we shall not fail to respond in suitable manner to the appeal. Those noble instances of self-denial which appear now and again in our missionary reports are the heralds of what is coming. They are prophecies which secure their own fulfilment. Exceptional now, they will become the rule by-and-by; for Christ's people cannot hang back when there are those who show them how they ought to advance. There will be a higher style of contribution than we have ever dreamed of before long. The rich will bring in

thousands his hoarded or his quickly accumulating gold, and the poor his slowly gathered pence; both of them in the same spirit of lofty consecration, gladly parting with what they have, until the Mission treasury shall be filled to overflowing, and the means of support shall never be lacking for the earnest well-qualified, God-ordained men who, in the fervour of their zeal, shall come and offer themselves for this work, saying, "Here am I; send me, send me!"

This will come sooner or later. Oh, that it may come—that a beginning may be made to day! Will not some of those to whom God has given the means of largely helping on this greater work, now respond to his call? Is it not for this mainly He has entrusted to your surplus property beyond your legitimate wants? Can you think of any other way in which it will be so well employed? You may indulge yourselves, of course—take expensive pleasure trips; improve your style of living; set up a carriage and pair, with riding horses to boot; hang pictures on your walls stock your cellar with the costliest wines; build a splendored residence, larger than you can occupy, as a means of perpetuating your name and fame; lay up, not merely for the needs of your family, as duty requires, but for their aggrandisement, although you may thereby help to ruin them by providing them with the means of self-indulgence, and leaving them no motive for exertion. You may do all these things, and when the light of eternity shall be shed on the transactions of time, the money de-

voted to them—legitimate as some of them are—will not appear to you to have been so well employed as that which was given to the great work of bringing the world to God. Even gifts to the poor, or benefactions for building sanctuaries at home, where the Gospel is all; ready so abundantly preached, will not compare with that which is spent on the evangelisation of heathen lands, where men are perishing for lack of knowledge, and no man cares for their souls.

But money is not all we must give to this work. There are some things dearer to us than money. The man who has only money is poor enough, however much of that he may have. The truly rich man, however well supplied with money, has treasures which he values far more highly. These treasures the Saviour may require at your hand. Ay, and you must be ready to make the sacrifice, ready to consecrate your noblest sons to this work, ready to part with your fairest and most attractive daughters, ready to support them also, if that be in your power. They will have to forego riches. Worldly honours will never be theirs. They may miss many of the dear delights which fall to the lot of other men. But you will not regret the sacrifice, either on their account or your own, when "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

CHRISTIANITY IN INDIA.

The modern revival of the missionary spirit has created an interest

in the progress of the Christian religion all over the world. Of late years Africa has obtained increasing public attention. I propose, therefore, within the compass of a short paper, to ask and answer a few questions with regard to its religious history, its religious condition, and its religious prospects; its past in Christian history, its present in Christian endeavour, and its future in Christian hope.

I. ITS PAST IN CHRISTIAN HISTORY.

Of the great continents which make up the world, it may at present be said that while Europe and America are the most Christian, Africa, vaguely represented to our minds as stretching from the Straits of Gibraltar to Suez, and from both points southwards towards the Cape is the least so. It was not always thus however. During the first six centuries of our era, while America lay undiscovered beyond the western waters, and Europe was overrun by the barbarian hordes which destroyed the Roman Empire from the time when the newly baptised Ethiopian eunuch returned to the court of Queen Candace, on to the time when the religion of Islam swept like a desert simoom along the northern coast of Africa, in no other part of the world did the Christian faith burn with a brighter light. In these times, indeed, all that was known of Africa was the valley of the Nile and a narrow strip of land along the northern shore. But that contained the great Christian see of Alexandria, said to have been founded by St Mark himself. Alexandria, the great centre of culture in the early centuries, was indeed

for many a day, the real capital of the Christian world. There it was that Origen, the father of Biblical Criticism, lived and taught; there that Athanasius appeared as the Defender of the Faith; there that Cyril developed the character of a great ecclesiastical statesman. Nor are these the only names which Africa has placed for us upon the long and famous roll of Christian worthies. The fierce Tertullian, the fieriness of whose Christian zeal was but the outcome of the warm African blood that rolled through his veins, the earnest and energetic Cyprian, and last and greatest, Augustine, whose lofty mind, like that of Origen, has left an almost ineffaceable impression upon Christian thought—these and such as these are the men whose names early Christian Africa has left for the admiration of other times.

III. ITS PRESENT IN CHRISTIAN ENDEAVOUR.

It is not unsuitable that, before trying to realise the present condition of Africa, we should take a glimpse as we have done at its past glories. It helps us to see the whole of the question, and not merely a part. The African Churches had their faults as well as their virtues. In no part of Christendom did sectarian feeling, when once developed, run so high, or were religious feuds so bitter. Perhaps when disaster came upon them they deserved to perish. Certain it is that in no part of the world where the Christian religion had once gained a firm footing did it ever so utterly disappear. The warlike apostles of Mohammedan-

ism came from the deserts of Arabia with the sword in one hand and the Koran in the other; the Christianity of Egypt went down before them; Alexandria became a great Moslem city; the tide of conquest swept along the African sea-coast; everywhere the Cross paled before the Crescent, and Europe herself, in her young strength, with difficulty at least, beat the invaders back. Worse than all, this great religious defeat has never yet been retrieved.

After a time the African question assumes greater proportions. We have no longer to think of the north only, but of the whole vast continent. For many centuries indeed after the Mohammedan triumph, Africa remains a blank. Strange as it may seem, it is yet hardly a century since the Christian Church awoke from its long slumber and the modern revival of the missionary spirit proved the inherent vitality of the old religion. When therefore Africa at last presented itself to the Christian conscience as a land demanding to be Christianised, the state of matters was something like this. One part of the country, Abyssinia still called itself Christian. A Dutch colony, soon to become a British possession, had been founded at the Cape. Commercial settlements were scattered here and there along the coasts. In the Mohammedan part of the continent missionary enterprise seemed hopeless. Several of the commercial stations, however, more especially along the western coast, became centres of Christian endeavour. These stations were often very unhealthy, and many a devoted man fell a martyr to his Chris-

tian zeal. But as was natural the Cape became the great basis of missionary operations. There, through many an agency, the great truths of the Gospel began to be diffused, and Hottentot, Bushman, and Kafir were made to realise that too were the children of God.

England was the great agent in this good work in Africa were the great English Missionary Societies. To the labours of Dr Moffat in spreading the knowledge of the name of Christ through vast regions, it is not necessary to do more than allude. In this way a substantial beginning was made, though all that was done, all that has since been done, is but child's play to what still remains to be attempted, and at last to be accomplished.

For of late years we have made great strides in our knowledge of the interior of the dark continent. A Bruce and a Mungo Park were the pioneers of African exploration, and their strange tales were read with all the interest of a romance. More recently the grand career of Dr. Livingstone has attracted the admiration of the world,—Livingstone, who, having consecrated his life to the service of his African brethren, laid it down at last in the land which he had so deeply loved. Inspired by his great example, a Stanley and a Cameron have carried on his work, until the dark clouds, which so long have shrouded in mystery the centre of the African continent, seem once for all about to lift. In remembrance of his work for Africa, both our own Mission at Blantyre and the sister Free Church Mission at Livingstonia have been dedicated to the memory

of David Livingstone. Of our own small share in African missionary work, I shall speak only as it is connected with the general question. In one sense, these new missions are the boldest move that has been made, being an attempt to throw Christianity into the very heart of the great continent. Their chief distinctive feature—like that of some earlier missions in the south—is their industrial character; for the missionary are must itself progress, and the apostles, did they live nowadays, might have to reform their methods of working. In some respects, indeed, the modern missionary has a more difficult task before him than the ancient apostle. He must be prepared for many difficulties; he cannot avoid many blunders; but still he must work on in obedience to the command of his Lord, in faith, in the presence and power of His holy spirit.

III. THE FUTURE OF IN CHRISTIAN HOPE.

In northern Africa there is as yet but little prospect of regaining fair provinces which once were ours. Elsewhere what has been done is after all but little. At times, too, dark suspicions will cross the mind that such inferior races as those of Africa are not suited for so pure and elevated a religion as that of Christ, and that the best service they could render to the Christianisation of the world would be to die out and become extinct. We must not, however, give heed to thoughts like these. We must believe, rather, that God has made of one blood all the nations of men

that dwell upon the earth; that all of them may feel after Him and find Him; that he is not far from any one of them. There is, moreover, one great fact well fitted to cheer the christian heart in thinking of this subject. In days when the slave-trade was, Christian, negro, heathen were drafted in tens of thousands to the American continent. They did not die out there; they rather increased and multiplied; they became in time a power in the land. A more important fact still, they have become Christian; their Christianity emotional, perhaps, in its character. but on that account none the less real. If we expect one type of Christianity to cover the world, our missionary efforts are doomed to certain failure. One glorious feature of the Christian religion is its world-wide character, its adaptability to national characteristics and traits of race, its many manifestations of the life inspired by the One Spirit. What the American negroes have become, one may well hope of their African brethren, and not of them only, but of all the African peoples.

With such great hopes as to the future of the African Church, one is tempted to look back to the glories of the past. We are forced, indeed, to confess that that glory has become dim, and that in the great continent the foundations of the Christian religion have required to be relaid. But why, we ask, may not what has been again begin to be? For aught we know the African Church of the future may again produce an Origen or an Augustine—perchance even great-

er men than these: we cannot tell. Certain it is, however, that in earnest hearts there lives unquenchable the great hope that a Christian Africa is one of the perhaps far off "divine events" to which the world is moving. A hope it is indeed which we will not willingly let die, but rather do all that we can to make a glorious and blessed reality.

The 'Northern Christian Advocate,' organ of the Methodist Episcopal Church of America, recently published two tables showing the societies at work in Africa and the localities of their missions. The number of each is 47, though several societies labour in more than one locality, and similarly many localities have more than one mission. The first list includes 20 British, 15 Continental, and 10 American Protestant societies. The Roman Catholics have missions in 4 localities. Of the British societies, the Wesleyans have the largest number of missions, being at work in 17 localities. Our own Church appears as occupying 2—that of Blantyre, above referred to, and Alexandria, a station of the Jewish mission. The Free Church occupies 5 localities, the United Presbyterians 4. The 'Advocate' adds: "We give this list of societies located almost entirely on the outer rim of Africa. Ten years ago statistical tables quoted the population of Africa at 80 millions; now it is quoted at 200 millions. What is to be done with the newly exhibited 150 millions of people? Has the Methodist Episcopal Church no responsibility to meet in connection with it?" May we not ask

Has the Church of Scotland discharged her duty to Africa in our one purely African Mission at Blantyre, and its out-stations?

ST. GEORGE'S CHURCH, R. JOHN.

1861—1881.

It not unfrequently happens that various matters affecting the interests and well-being of our various congregations are unknown, just because no pains are taken by those acquainted with them, to communicate them to others for mutual edification and growth in grace. This has been largely the case with several of our churches and people, and with none, perhaps, so prominently as with our cause at River John.

Twenty years ago, this field was a mission station, receiving occasional supply from the Presbytery of Picton. By such efforts it has been nourished into a state and condition of great usefulness. In 1863, the Rev. R. McCunn arrived from Scotland, after a distinguished career both at school, and college. The month of September of this year saw him inducted into the charge as the first minister of the congregation. The congregation have retained his services ever since. Not that Mr. McCunn has not received offers of other appointments. At one time, he received a call to Stellan. At another the offer of an appointment to India by the late Dr. Norman McLeod than whom none better knew the requirements of a labourer for the heathen. More recently the minister of River John had a call to Dalhousie N. B. Mr. McCunn's attachment to his flock stands in marked contrast to that of many ministers in Nova Scotia, who have often been ready to change their sphere of Christian labour without much regard to the best interests of Christ's people. We have little doubt Mr. McCunn has been desirous of remaining as long as possible in the charge so endeared by many benevolent associations, and the scene on several occasions of memorable awakenings. He has hitherto declined such offers. We have sometimes thought that the difficulties confessedly great in ministering to a weak congregation like

River John, might induce a gentleman of Mr. McCunn's talents to seek for a wider field of usefulness, the more especially as both at home and in the colonies, there is a great dearth of efficient labourers in the Lord's vineyard.

It must be said for this congregation, that it has all along had and still has, quite a number of as steadfast, loyal, and willing members as any within our bounds. Many of these are in good circumstances, and they have never during these twenty years, failed to do their duty. The misfortune is, that often the burden of supporting ordinances falls upon the willing and liberal while the careless and indifferent get off scot free. There are quite a number of adherents in this congregation, as in others who if the matter were fairly put before them, might at least contribute their part towards the maintenance of ordinances.

In view of Mr. McCunn's probable promotion to some other sphere, and acceptance of proffered usefulness, either in Canada, or Scotland, we would respectfully urge upon the members of the River John congregation, as well as on the other congregations within the Presbytery, that under present circumstances they do their best for the promotion of the master's cause and Kingdom. In the case of River John, they will not only be doing a benefit to a worthy and painstaking minister, but should a vacancy occur would place the congregation in the proud position of securing the services of another minister.

This will prove the less difficult, as they have only to resolve to maintain the position which they have secured under Mr. McCunn's ministry, as the second congregation in the town in point of membership, numbers, and influence.

A determined resolution to act in this direction is due the Presbytery and the Church, and to demonstrate that the past fostering care of the Synod, and the generosity and liberality of the Colonial Committee have not been in vain but fully appreciated, and fairly improved.

A long pull, a strong pull, and a pull all together, might make the year 1881 the brightest and most prosperous year of the existence of the congregation.

The Monthly Record

JANUARY 1881.

A summary of the twenty years history may prove interesting to our readers. (1). The earnest labours of the Rev. G. M. Grant, as missionary—organization of the congregation, and building of the church. (2). The labour of so many years by the present pastor.

(3). An unusual number of ministerial visitors, whose able discourses have been listened to with interest and profit. Mr. McCunn never being behind in inviting on all opportunities, strangers from Scotland, England, Ontario, and the neighbourhood. (4). A remarkable awakening on the occasion of the memorable visit of the Rev. J. Fraser Campbell five or six years ago.

(5). A steady keeping up and gradual increase in the numbers of members and adherents. (6.) The procuring of the Manse, and the gradual liquidation of the debt. (7). Acts of kindness to the minister. Few congregations have been more willing to communicate. Presentations have been frequent to the minister and to his household. Sleighs, silver harness, easy chair, purse of money, buffalo robes, have been among the liberal donations from a grateful people. Besides, there have been yearly recurring kindnesses that come to all country ministers, help in the field in summer, and the hauling of firewood in winter.

We don't wonder that the cords of love have bound the minister of River John so tightly, that, in the past he has found it difficult to sever himself from the endearing associations of River John, and to entertain the prospect of cultivating a new field, with a new people, with new faces, new sympathies, and under different auspices.

THE NEW YEAR.—It becomes us to begin the new year with gratitude to God for the past, and with hope for the future. A bountiful Providence has filled our country with plenty. There are few if any destitute in our land who cry for bread, and we have escaped war and pestilence and other grievous visitations to which many regions of the earth are subject. True, many families have been bereaved of loved ones during the past year; and many hearts have been made desolate by the mining disasters which occurred in this county, but those who have thus been afflicted have had their grief tempered by the active sympathy of their fellow men far and near, and by the soothing consolations of religion.

The coming year summons us to greater self-denial, and a more zealous discharge of our duties; and the fear of God as the guiding principle of our lives. Seeking thus to live we may feel assured that if God spares us to see the end of the year on which we have entered, it will be a good new year to us all.

The pastor of St. Andrew's, New Glasgow, on his occupancy of the Manse, also Mrs. Murray, received several kind and valuable gifts from various members of the congregation. An elegant ash and Walnut Bedroom-Suit was presented by the session.

BEGIN the new year by leaving off all bad habits, and seeking to live a more conscientious life, paying greater regard to the duties of religion. If there is anything amiss in your dealings with your neighbours seek to have it remedied at once. Some men carry old grudges on their backs all their lives, and make their own lives miserable by

nursing the memory of injuries received by them, and refusing to forget them. A wise man will forget these things as soon as possible, and if his neighbours are bad, he will seek to make them good by being himself a good neighbour to them. It is a good thing to wash out the memory of these rooted grudges from the mind and make a fresh start. As we need forgiveness ourselves let us extend forgiveness to others.

WE are very grateful to our agents for their punctuality in forwarding to us the payment for the RECORD. We hope those in arrears will pay at once. Our circulation for this year is likely to be larger than ever. But we cannot afford to give away so many for nothing. The small sums lost here and there amount in the aggregate to a great deal. This loss need not occur. A little honesty would remedy it. In this country no man need go down to his grave with his RECORD debts thick upon him, when twenty-five cents a year would absolve him, and permit him to depart in peace—so far at least as these dues are concerned.

WE notice by the *Standard* that St. Paul's East River, have given their minister his year's fuel. They also plough, and sow, and reap, and indeed thresh and winnow his grain crops for him. We believe indeed they do almost everything a people could be expected to do for their minister. Since removing to East River Mr. McMillan has won the esteem and good-will of both congregations. Great peace and harmony prevail in that once distract-

ed quarter, and no doubt this is largely owing to the kindly and assiduous labours of Mr. McMillan. His services are highly valued and appreciated, and the attachmen have reason to believe is mu tu Various efforts have been made to coax him away to other fields of labour, but in vain. May his shadow never grow less.

A few weeks ago, the Rev. Geo. Murray, M. A. of St. Andrews, New Glasgow, took up his residence in the manse. This venerable building was erected during the incumbency of the late Rev. Mr. Stewart who ministered to that congregation previous to the disruption. It is thus rendered interesting, if not with great architectural beauty, at all events with time-hallowed associations and memories of the past. The house has, we believe, been put into good repair and rendered quite comfortable, and with liberality the Kirk Session have presented the Rev. Mr. Murray with some very handsome furniture upon his taking up his residence in it. Mr. Murray has been most successful in his ministry in New Glasgow, and under his guidance the congregation is advancing as might be expected.

Mr. John Douglas, Hardwood Hill, presented the Rev. J. W. Fraser with a ton of coal. Mr. Douglas's tons are always large ones, equal almost to chaldrons.

The (Kirk) congregation, Hope-well, are preparing to call the Rev. Peter Melville of New Brunswick.

The Rev. Mr. Brodie has taken possession of the manse at Gairloch, and has there secured for himself a local habitation—a great name he has already. The congregation of Gairloch purpose to hold a bazaar and tea-meeting next summer in order to pay off a debt on the manse and glebe. This congregation is large and flourishing, their church is perhaps the largest in the county, and so numerous and liberal are they that we have no doubt they are quite capable of carrying out anything they undertake. We hope their festival may be a success.

A number of persons in connection with St. Luke's Church, Salt-springs, turned out with their teams and hauled to the Manse for the use of their pastor, Rev. J. Fitzpatrick, about 10 tons of coal. A number of others a few weeks later hauled 20 loads of wood. These and other favours received from different individuals during the year, are substantial tokens of the interest which such persons take in ministering to the temporal wants of him who labours among them in spiritual things. Also, at the annual meeting held on Jan. 15th, the congregation voted their pastor four weeks vacancy.—COM.

EARLTOWN.—The congregation of Earltown and some from West Branch of River John have hauled to the manse the year's supply of firewood and assisted as usual in putting it at the door. It may be added that they have hauled a fine supply of coal. They have also repaired the barn and done many

acts of kindness for their pastor. Although we do not feel inclined to write anything in the way of sweet eulogy yet these are facts which speak for themselves.

A writer in the last two issues of the MONTLY RECORD very properly draws attention to the necessity of making an effort to aid our supplemented congregations. One element of this difficulty consists in this, that these congregations do not help themselves as they might. They have undertaken to pay a certain stipend and have fallen behind. Of course in all of them are to be found many members whose liberality and zeal are hard to excel but these are harassed by a number of others who cannot or will not pay what they promised. Many of these are in very poor circumstances much poorer than some people think and however willing they may be they are not able to pay, others are indifferent. What then is the remedy for this condition of affairs. We believe the disease is chronic and that there is no complete remedy we believe that there will be arrears as long as there are stipends still the matter may be somewhat amended. The arrears need not run up to hundreds of dollars. A great deal depends on the activity of the collectors. A good collector can accomplish much. Let congregations besfir themselves, and pay up diligently, and some of them at least will be astonished at their success.

It would be of much benefit to Congregations were they to publish annually a full list of amounts contributed for stipend. If the expense is objected to we offer to remove that difficulty. We hereby offer to publish in the RECORD full and complete congregational reports, with the name of each individual contributor, and the amount given by him for church purposes during the year. One or two pages of the RECORD would

justice for each congregation. It would afford most interesting reading matter. A little rivalry might thus be stirred up, as every one could see what his neighbour was doing. If this plan were adopted we venture to say we could find—we shall not say where—fifty or perhaps one hundred families nominally adhering to one congregation whose average contribution to all religious purposes during the year did not amount to one dollar apiece. The statement may appear astonishing to some, but we have good reason to believe it is correct. Unless some improvement takes place in congregations in arrears great injury to themselves must result—Perhaps this is not to be looked for. In that case the only result possible is that they should break up and cease to exist as separate congregations.

In this matter of supporting ordinances we might learn a lesson, from our Brethren of the Presbyterian Church of Canada—their congregations are often made up of a much smaller number of families than most of ours, but in the matter of supporting the gospel we might learn from their example.

PRESENTATION.—On Friday the 24th Dec. last, the Church Committee of Gairloch Congregation, viz: Messrs. W. Munro; R. G. McLeod; and D. Sutherland, waited on Mr. Brodie at the Manse, with one day's Factory make of Cheese, for the use of the Manse, consisting of 4 large cheeses, weighing 66 lbs., 65 lbs., etc., making in all over 200 lbs. prime, No. 1 cheese. Mr. Brodie was not at Home as he had services in the house of Robert Munro, Elder, and was late of returning. On getting home and seeing so great a mountain of cheese, he thanked them sincerely, and the friends who contributed both of the congregation and others; and the owners of the Cheese Factory; and stated that as it was an

old command laid upon such as he, that they should be given to hospitality he trusted this would be the case whilst he occupied the Manse; and would be glad if he could repay the hospitality of their own kind homes, and he could not seek for greater. He might say that all the eatables in the house came from their own homes, and for this as well as for the other gifts he could only say thanks and that the great giver of all gifts would richly bless them all, both young and old in this whole place; so that the parents and their children would be made the happier in their duties by the blessing of Him whose favor enricheth all, and addeth no sorrow with it.—Con

CHRISTMAS is peculiarly the season when good wishes are uttered and kindly acts are done to friends and neighbours. We are glad to notice the many tokens of goodness will manifested on the part of our congregations towards their ministers. Earlton has not been behind in this respect. As will be noticed elsewhere in our columns some members of that congregation have had coal and supplied a twelve months firewood for their minister. There is no congregation more benevolent and more attached to the church than this one. Long may they flourish.

The Rev. Peter Galbraith has said for the scene of his future labours, Catherine's Berbice.

Last year the Church of Scotland expended in the home and foreign Mission field eleven thousand pounds.

The eighteenth session of the college minister's daughters was commenced on the 4th October in Edinburgh, and the full complement of 52 pupils was received.

EAST INDIAN MISSIONS.

CALCUTTA:—Centre of most advanced educational achievements: 370 youth in the College, 700 in the school department; besides subordinate schools. This summer several baptisms; among them the best graduate, who wishes to prepare for the ministry. Native Church prospers under its venerable pastor Biporo. Much vernacular labour in Cornwallis Square; at Garden Reach; &c.: owned in conversions lately.

MADRAS.—Christian Institution continues to be well conducted: 360 pupils; 100 more at a branch school. St. Andrew's Native Church, costing Rs. 10,000, opened for worship on 29th February—300 native Christians present. "May this work, now successfully finished, be unto the Lord for a name, and for a praise, and for a glory!"

VELORE and ARCONUM.—Two missionaries; one preaches to the people in their own tongue: 3 schools with 450 pupils; 3 Sunday schools; a small native church. During our tour we were impressed with the growing familiarity of the *ryots* with the facts of Christianity, and the consequent disarming of the earlier prejudices against it as something evil or dangerous. Another matter that struck us was the more or less dilapidated condition in which the village temples are almost universally at present. The keeper of a large temple at one village, seeing us pass, came and earnestly requested a donation for the temple, offering in return to conduct us, through the building, and saying it was not now with the temple treasury as it had

been in former times—that gifts now were very few. It seemed somewhat ludicrous to be asked to contribute to the support of a building which we were in fact come to destroy."

ICHANG.—"We thank God that there are many tokens of blessing." "A fairly large native agency has already gathered round our Mission." "A Christian teacher has also been secured for school." On 25th January two adults were baptised; and thereafter the Holy Communion was celebrated, in which 15 took part. On the 2d of March a new dispensary was opened. The word of life begins to be widely spread—by voice and publications.

A lady being asked why she came so early to church "Because" she said "it is a part of my religion never to disturb the religion of others."

ACKNOWLEDGMENTS.

RECORD, 1880.

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H. McIntosh, Elm Dale	0 50
Rev. Duncan McKenzie	0 50
A. Urquhart, Hopewell	10 00
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