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VOLUME XXVI.

NUMBER XI.

THE  
MONTHLY RECORD,

—OF THE—

CHURCH OF SCOTLAND,

—IN—

NOVA SCOTIA, NEW BRUNSWICK

—AND—

ADJOINING PROVINCES.

NOVEMBER



1880.

PICTOU, N. S.

PRINTED AT "THE COLONIAL STANDARD" OFFICE,

1880.

ANECDOTE OF DR. HEINE, OF  
BERLIN.

## JEWISH MISSION.

SMYRNA.

Heine, the well-known physician of Berlin, lost once very heavily by the bankruptcy of a mercantile house. Hufeland met him a few days after, and expressed his sympathy. "I had rather you had not reminded me of it." he replied; "thank God, I have got over it." "How have you managed that?" "Well, I was unable to forget it; thought upon it night and day. All the money, won so painfully, and lost in a moment! Even my poor, innocent parents suffered, for my thoughts were wandering. My home-pleasure vanished; my good wife, otherwise so cheerful, hung her head; we sat opposite each other at table, dumb and sad; our children, that had been so full of joy, looked on with timid fear. I felt that this could not and dare not continue. The money was gone, and with it we lost our peace. I, poor worm of the earth unable to come out of this distress, took refuge with the Almighty.

I hurried to my bed-room, closed the door behind, and fell on my knees to pray with my whole heart, that strength, and courage, and joy, and rest would be restored to me. Then I felt as if God appeared and said, "Thou art a poor minister's son, and I have blessed thee in thy calling, so that thou art now a famous man. For years I have suffered thee to sport with the money thou hast lost. Now, Heine be not like a fool; cease to whimper. I have the keys of all treasures, and can far more than replace thy loss. Be again of good courage, and promise that thou wilt go joyfully back to thy calling." And I promised, and my wife and children were again cheerful, and I forgot the heaviness. I have got over it, and am once more happy with my God. And prayer has done, and can do that, if it is earnest.

On the 29th July, at five in the morning, Smyrna and its neighbourhood were visited with a severe earthquake—the worst that has been felt for several years. Much damage has been done to property, many persons have been injured, and some killed. The family of Philipp our agent, had a narrow escape from the fall of a house next theirs. Mr. Spath reports that "our Mission building did not suffer much." The shocks were still occasionally felt up to the 31st August, the date of Mr. Spath's last letter, though they were "not so strong as at first." Mr. Spath had gone into the country with his family, but was in town every day superintending the Jewish children, who are kept together at school during the winter holidays, under the pupil-teachers—visiting the Jews attending to the hall work. He continues to hold meetings on Saturdays and Sundays. The average attendance of the Jews on Saturdays was 52. This is considered very good for the hot season. The converts remain steady. A brother of one of them who was in Smyrna for some time in spring for the purpose of withdrawing our convert from us, has returned from Constantinople *be himself baptised*.

THE Rev. W. Fogo, of Taburistia, New Brunswick, has gone back to Scotland. We notice in the Church of Scotland Missionary Record a letter from him to the Colonial Committee where he discusses on the duty of the committee to the churches in this Dominion. He recommends them to continue their assistance to the congregations in the Maritime Provinces adhering to the Church of Scotland. We have reason to believe that his recommendation will be attended to. It is our duty however to prepare for the time when we shall have to depend entirely upon our own resources.

# THE MONTHLY RECORD,

## OF THE

# Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK AND ADJOINING PROVINCES.

VOLUME XXVI.

NOVEMBER, 1880.

NUMBER XL

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

### FAITH WORKING BY LOVE.

BY REV. C. H. SPURGEON.

(Concluded from Oct. No.)

More than that, love is faith's *furnace*. All the tools in the world will not suffice the smith unless he can blow the coals and create a fervent heat. What is there, brethren, that can kindle the heart of enthusiasm like earnest love to God? Faith believeth God, and rejoiceth in God, then comes in love, and the heart grows hot as Nebuchadnezzar's furnace. The melting fire burns right gloriously and sparks or joy leap upwards therefrom. What is there that cannot be performed if we have love enough? This is the great fire which burns in human hearts when God the Holy Spirit sheds abroad the love of Jesus there, by its heat all things are fused. This fire will yet consume all sin and melt all hardness, none can quench it every thing must yield before it. That consecrated artificer called faith bloweth the coals of love and plunged into its glowing flame tasks hard as iron become easily workable. Thus, Faith worketh by love.

Love is *more* than this, for, when all is melted and ready to flow, love is faith's *mould*; it pours out all it does into the mould of God's love, fashioning

its works according to the divine pattern of love in Jesus Christ. As Jesus loved us, even so would we love one another; and as He loved the Father and for love of the Father, that He might glorify Him fulfilled the law and made himself a sacrifice, even so are we willing to lay down our lives for the brethren and for the Father's honour. Thus love becomes faith's mould, into which it carefully seeks to pour its whole being.

What is more, it is faith's *metal*, for into the mould of love faith pours love itself. Love thus "answereth all things." Love is the substance of every good work. Melt it down in the refining pot and holiness is love. If there be any virtue, zeal, consecration, or holy daring, its substance is love. All the grand deeds which the heroes of the cross have performed are composed of the solid metal of love to Jesus Christ. Be it great or be it little, he who hath served God aright hath ever brought into the sanctuary an offering of pure love comparable to the gold of Ophir.

Love also, is faith's *burnisher* and file, and with it she finisheth all her work right carefully. Have you never lovingly gone over all your work to give it the finishing touches? Have you not wished to perfect all you have attempted? I know well what it means. My rough castings—how very coarse they are, and

when I fix them I look at them and say, "That will not do, for I see self there;" that will not do; unbelief is there; this will not do too much of self-will is there," and then I have with tearful love filed down and polished my poor efforts, and found love to be an excellent burnisher, ready to my hand. When Augustine went over all his works to write his Retractions, it was love removing roughness from her work, if we loved more we might have more of retractive work to do.

Thus faith works by love; love is faith's arm, faith's tools, faith's furnace, faith's metal, faith's mould, and faith's burnisher. My hearer if you are working for God in any other way than this, *you will make a mess of it.* The law can never help you to such work as God will except; it is fitted to produce bars for a prison, but not pillars for a temple. You must work for God because you love Him; no other labor except the labor of love can be acceptable with Him.

Some people serve God because they are in religious society, and they must not be thought wanting; hence that blessed guinea, squeezed out by all the ten-pound subscriptions on the list at the top of it—respectable people must put down something, you know. That occasional going out to week-night services is often done because it is expected of you, and not because it is a delight. Even Sabbath assemblies grow to be a weariness, and worship is regarded as a task.

This is not gold, but gilded dross; take it away! This is forced service, devoid of the life blood of obedience; fruit without flavour or scent. That which is done because a man loves God, because he loves to yield his heart to his God, however humble the service may be, is accepted of God. True affection to Him who redeemed you from going down to the pit never fails to present an acceptable tribute before the living God. May you abound in this to your own

comfort and to the glory of Christ.

IV. I close with the fourth remark, which is: Love reacts upon faith and perfects it. For while love owes all to faith, faith becomes a debtor to love. Love leads the soul into admiration, and so increases faith. Having loved Christ, having become enamored of Him, love that hath dove's eyes that can see everything that is fair, spieth out daily more and more of Christ's perfections, and thus she aids the eye of faith.

Love sees among the rest of the Lord's perfections His power, His faithfulness, His immutability; and faith at once concludes, "then I can trust Him more than ever." Knowing more of His power more of His faithfulness, more of His unchangeableness, I can depend upon Him without wavering. So if faith's eyes first look to Jesus, love's eyes see yet more, and discover further excellences.

Love, moreover, forbids unbelief, and so helps faith, for love says— "How can we grieve Him by doubt?" Does not true love in every heart, when exercised toward a man or a woman forbid distrust? Fear in the form of distrust hath torment and therefore love casts it out. The want of mutual confidence in married life is the death of love, but love is instinctively tender of showing anything like suspicion toward a dear and faithful lover.

Moreover perfect love casteth out fear because fear hath torment, and when perfect love has cast out fear, then faith has room to display its strength. Love has not learned to be afraid, nor will she permit the work of faith to become the labor of a shrinking, crouching slave. Dread Where can that find a lodging in the heart that loves?

You hear very proper people sometimes cry out against certain of us because they say we speak as if we were on the best terms with God, and were familiar with the Lord Jesus. Sarcas- tically they speak what is soberly true; their blindness they have hit the truth; it is even so. To them God is a stranger

and I doubt not that the language which we use may well seem to them strange and almost profane, and *it would be profane if they were to use it, being what they are.* I do not accuse them of open sin, but I do say, and will say, that he who is not a child of God cannot fitly use expressions which are most becoming from the lips of those who are the sons of God.

A child may say to his father what no one else dare to say, and yet he has more reverence for him than any one else. You must not rightly behave toward your father in a manner which you could not tolerate in a stranger. Look at the judge on the bench, with that big wig and those solemn robes; the prisoner at the bar and the court and the jury must all be very respectful and distant, but I warrant you when his lordship reaches home his grandchild has no dread of grandpapa or his robes.

Oh, beloved this is the joy of love that it brings us into such close personal intercourse with God in Jesus Christ that trembling, slavish fear is gone, and loving God we are familiar with Him, and trust Him implicitly.

My final word is this, let us, dear friends, as a church and people be working people. Faith works, let us work because we have faith. Dear friends do.

Get to work for the master; you I mean who stand all the day idle. Go to work to day in the Saviour's vineyard. Oh my beloved brethern, I beseech you do not relax your energies. Continue to be a lively energetic church. Now that so many Sunday-schools need teachers, I charge our friends not to let that blessed part of the service flag. Here are dozen of schools crying out for teachers. The children come and there are none to instruct them. Should it be so?

If you are to be a working church you must be a loving church, because faith works by love. You must love one another,

Christ more, and love the souls of perishing sinners; yes, love them so that you will not let them perish if you can do anything toward their salvation. Personal doing of good to men is needed if love is to be real. The love of Jesus made Him seek and save the lost, and if ours be worth the name we shall be engaged in the like holy endeavour.

But if you are to be a working church and a loving church, you must be a believing church, for that is the bottom of it all. Faith works by love. Get home, then to prayer, and renew your faith in Jesus. May the Holy Ghost lead you anew to the dying love of Jesus. I often go straight away back to the cross from which I started when I set out for Heaven.

The devil says to me, "You are no Christian." I do not think he knows much about it, but I have before now tried to show him some evidence that I am a Christian, and he has only puffed at them. I find the short way is to go right away to the cross and say, "I rest on Jesus only." Satan cannot deny that you are a Christian when you stand there. Go and do your first works, and believe in Jesus as you did at the first, and abide in Him evermore. As sinners, cling to Jesus still, and let Him be everything to you. Constant faith will create fervent love, and fervent love will do persevering work; so shall ye be a people zealous for good works. The Lord bless every one of you, for Christ's sake. Amen.

## THE GOSPEL IN THE PUNJAB.

### MOHAMMEDANISM AND CHRISTIANITY— VERNACLULAR PREACHING.

As reported in the 'Edinburgh Courant' a desire was expressed in the late General Assembly for more light on some questions connected with the progress of Christianity in India. I am not an "outsider" but such value as my testimony may possess, I offer it in as far as the Punjab is concerned. I have made

some inquiries regarding the alleged alarming progress of Mohammedanism, and can confidently say it is not making any appreciable progress in the Punjab. Isolated instances occur here and there where Hindues become Mohammedans, but when they are inquired into, it is generally found that their causes are not the intrinsic merits of Moslem faith, but such as would effectually bar the way into the Church of Christ. Such conversions are generally traceable to depraved motives or domestic quarrels. But even supposing some Hindues were becoming Mohammedans it need be no great matter of surprise. The Moslem faith and practice present a very wide gate and a very broad way to all. They are not required to understand or even acknowledge any philosophy or metaphysics, but simply repeat the Kalima "There is but one God and Mohammed is His Prophet." The convert need not thus be burdened with overmuch theology, neither need his sinful ways be at all interfered with. To the licentious, the proud, the cruel, the revengeful the Moulvie can offer the strongest inducements, both in this world and that which is to come, to embrace Islamism. In its better aspects, too, it offers an easy refuge to the Hindu bewildered with his own incomprehensibles or with the claims of his thirty-three million deities without requiring him to deny himself and die daily unto the world. Besides in India Mohammedanism has been largely Hinduised. The hero-worship of the Shiah commends itself to Hindu prejudices. The avatars of Vishnu in Rama and Kua and the Hindu dreamer's hope of eternal rest at Nirvana, find their affinities among the Sufi spiritualisers of the Koran in their incarnations of the Supreme Spirit in Hasan and Husain and in their metaphysical theories regarding the soul's progress from stage to stage towards perfect knowledge and final absorption in the Supreme Spirit. Not is the Hin-

du, on becoming a Mohammedan, required to renounce the pride of caste distinction, but merely exchange it for another. Mohammedans in India pride themselves on their caste, and preserve it as carefully as most Hindues. Hinduism has largely influenced Mohammedanism. The days of Mussulman propagandism in India has gone by. For eight centuries the Mohammedan propagandist could go to his Hindu brother with a piece of beef in one hand and a sword in the other and compel him to choose between the two alternatives. The days of the power of the sword and the grinding tax still live in story in every Hindu dwelling, and Mohammedanism does not commend itself to Hindu affection and sympathies or even to the Hindu intellect. Christianity seems to have little to fear from Mohammedanism so far as Hindus are concerned.

Why, then, is Christianity not gathering the people of India more quickly into its fold? Are its missionaries as suggested "trying to force on the converts too much of the Western forms of Christianity, and to imbue them with too much of their own creation from Greek philosophy, Roman law, and from that metaphysics which "is not understandable"? I can confidently assert that this is not the case in the Punjab, and this is probably a reason why our faith does not command among our Indian brethren an outward following more speedily. We preach to them "Christ crucified" and this to the vast masses of people seeking salvation through their own merits is a stumbling block and "to the wise of this world" foolishness. The Hindus are a wisdom-seeking people and were we to offer them speculative philosophy and unfathomable metaphysics, they would be more ready to listen to us and follow us. Witness the wonderful success and popularity of American Theosophists in Ceylon. Their late progress through the island has been one triumphal march. If this be the only object of the Church

ther, the people into its fold, let its missionaries, by all means preach to them Greek philosophy and unthinkable metaphysics; let them offer them abstruse and subtle speculations on the nature of the soul and discourse to them on mystic theories regarding the soul's future destiny but don't let them once mention the self-righteousness-destroying, the philosophic-conceit-humbling doctrine of salvation by faith in the Crucified One of Nazareth.

It may, however, be asked, "How do you present this doctrine to the people?" Circumstances greatly determine this. In a village and when the audience is likely to hear you but once, it is desirable to present as concise and clear a view of the whole plan of salvation as possible. Discourses on isolated doctrines or moral precepts do but little good to a passing audience beyond possibly awakening interest or curiosity in a mind or two which may or may not be followed up by further inquiry. At the risk of trespassing too much on space, and of seeming egotistic, I offer an example. Supposing it a village audience. The style is to a considerable extent conversational. God created man holy. He sinned and fell. He made an exact confession that all men are sinners. They are then asked what relation a Hindu or Mohammedan converted to Christianity bears to his father, his family, his caste, his birthright. The answer is, "He is dead to all these but alive to a new life in Christians." They are then asked, Can the dead raise themselves to life again? Can the Christian Brahman of himself restore himself to caste fellowship privileges and purity? They answer No. They are then shown that this is exactly what has happened between God and man. The wages of sin is death—the losing of a caste with its God and his holy angels, a casting away of all that is good, a driving from the ancestral home, a dying to the heavenly Father, to become, to his likeness to the birthright; and becoming alive to Satan to sin and all

its woes. No man can of himself raise himself from his death in trespass and sin and restore his broken caste with God. The confession is exacted that as far as man can help himself he is dead eternally. (This confession is most essential in dealing with Hindus and Mohammedans.) God, the infinitely holy the judge of judges the infinitely just, who is bound by His own holy and eternal law to punish the guilty and give to everyone according to his deserts, is placed on one side: all mankind is placed on the other (by their own confession) under the sentence of eternal death, and so far as they can hold themselves eternally separated from God and heaven by an impassable gulf. The cry is then immediately raised that God is merciful. I thankfully acknowledge it as a glorious and blessed truth, and then invite Hindu Mohan medans Sikhs in turn to explain how they reconcile God's infinite mercy with His infinite justice in justifying the ungodly. Will God break or dishonor His own holy law and Himself become unjust by pardoning the criminal? Will the earthly judge be more righteous than God? They generally try to evade an answer to this dilemma by clamouring often eagerly to know my way. All such demands I absolutely refuse till Mohammedans, Hindus, Sikhs, alike are reduced either to silence or to the confession that their religions do not solve the difficulty. I then point out to them the uselessness of their religions and the act that they are without hope in a reasonable plan of salvation. It is then shown that all trust in a mere prophet is in vain as he himself stands in need of a Saviour, and all he can do is simply to declare God's will in so far as it is revealed to him. It is further shown that all created beings are but God's unworthy servants, who have no ransom of their own they can offer for sinners, and extract the confession that there is no possible Saviour for mankind but God Himself. But how! oh, how!

It may be that, in these secluded villages, there are several hid away who in their secret hearts, do in some measure love that gracious Saviour of whom they have heard; and who are not numbered among God's chosen ones. Such we should be ready to welcome and baptize. This is all we require of our converts.



Is it too much? Will any one teach us how to make the Gospel "more plain and apostolic"? What "formulas" here can be dispensed with? What is there accidental and temporary" we can "pare off"? This is the sum and substance of all my teaching and preaching. In school and at intervals I present this complete exposition to class after class, and at all other times trace all teaching up to some point of contact with it.

It is important that, in leading an audience step by step through the foregoing it shall be done as quickly as possible in order to rivet a general connected and logical impression on their minds. To gain this considerable determination is frequently required to keep them strictly to the line of argument, and prevent their leading you into a maze of side issues. When they can be carried along to a triumphant conclusion, it is generally found that carping criticism is, momentarily, laid and then we are ready to listen to any of the truly sincere difficulties that present themselves to their mind. I cannot dwell on these further than show how I generally treat the great central difficulty of all—the Trinity. The Hindu doctrine of the Trimurti makes them tolerant of the Christian doctrine of the Triune God but to Mohammedans it is a great difficulty, and their conception of it is very gross. They ask how can there be three Gods for God is one? We frankly acknowledge the mystery and say we shall perhaps be able to explain if they will first explain the circumstances the nature and the condition of one God's existence. We single out some one and show him his own tripartite nature in one person, and ask him to explain it and show why there should not be an infinitely higher and more glorious Trinity in Him in whose image man was made. We point out that we are not only a mystery to ourselves but are surrounded on all hands by what we cannot understand—that all creation teems with inscrutable mysteries, cr

and ask them to explain them. When they answer "We cannot," we then ask them whether, seeing they cannot explain the nature or the how of the existence and growth of even a blade of grass, it be reasonable to ask me to explain the nature and the how of the existence of the Maker and Upholder of all the deep mysteries of creation, of which this marvellous world is but as a drop in the great universe of being. Having impressed the listeners with a sense of their own ignorance and nothingness, and with a sense of God's awful and mysterious being, we then try not to explain, but to elevate their conception of the doctrine by parables. The three persons in one God is like unto the sun. There is the world of matter called the sun. There is the light proceeding forth from the sun as its offspring and yet not separated from the sun; and there is the heat proceeding forth from the sun and from the sun's light and yet abiding in the sun and in its light. These three are distinct existence yet so combined as to make one glorious existence. Take either light or heat away and that existence would be an imperfect existence without the brightness of its glory and without its energising power and so no longer the sun. In their mysterious unity they make up a perfect sun the sun itself giving birth to light which while abiding in it yet goes forth to illumine our world and all the worlds of its system the sun and the light giving birth to heat which while abiding in them is yet sent forth to quicken and energise life. God the Father is the source of being God the sun is begotten of the Father and while abiding in Him proceedeth forth from Him the light of the world the brightness of the Father's glory to illumine all spiritual existence and give light to sinful men walking in spiritual darkness. God the Holy Ghost proceedeth forth from the Father and the Son while abiding in Them is yet sent forth

to quicken those dead in trespasses and sins, and make them new creatures in Christ Jesus. These three in their inseparable and inscrutable unity constitute a perfect God. Deny the existence of either the Son or the Holy Ghost and you make God an imperfect God; disunite Them in thought and they are no longer God, refuse belief in the Son and the spirit and you refuse your own soul divine light and life. So with other difficulties the similitude, not philosophy or metaphysics, is our teaching medium.

Just a few words on our progress. This is generally compared with the progress in the Roman empire during the first centuries of the Christian era. This is an unfair comparison, for no account is taken of the centuries of preparation before that era, during which the Jews had been exercising a powerful missionary influence throughout the whole and unconsciously preparing the way for Gospel. India has no such preparation, for the Mohammedan influence was a hardening hindering influence. At the commencement of the Christian era the Roman world was weary of its old Gods and faith, and was ready and even expectantly waiting for the Messiah and the Gospel message.

*(Concluded in our Next.)*

### MRS. ANNA HINDERER.

*(Concluded from Oct. No.)*

The journey was made by forced marches through the bush, where they slept, scarcely daring, when marching, to speak above a whisper, lest they should be discovered. God, however, covered the flight—for such it must be called—and on the third day Lagos was reached, where they were once more safe. A few months after this found her in England, where she was shortly rejoined by her husband,

After a few months travelling for health sake, they settled down in the village of Markham, in Norfolk, where Mr Hinderer had accepted a curacy. Here she soon began those labours of love which characterized her wherever she went, and looked forward to many years of usefulness. It was not to be. They settled at Markham in the beginning of March 1869. In May following she had been summoned to receive her reward from Him whom she had so faithfully served on earth. Throughout her illness—and at times she suffered intensely—she rejoiced in the prospect of death, and lovingly remonstrated with those who were sorrowing. On being asked if she would not rather stay here a little longer if she could, she replied, “No it is sweet to die!”

At another time she said, “Are you not glad that I am going home, going to be with the Lord for ever?”

Her last words were,—

“For ever with the Lord!  
Amen, so let it be!”

Shortly after she gently fell asleep.

How replete with lessons is the story of such a life! How lovable, patient, prayerful, gentle and self-denying! Truly we cannot thank God sufficiently for such a life! If as we believe, such natures are given for our example and encouragement, how would they animate us to greater exercise of all that is Christ-like, and lead us to greater diligence in our respective spheres. To love as she loved, to work as she worked, to be faithful as she was faithful, will be to reach a high standard in Christian life. She now, through the redemption that is in Christ Jesus, has entered on the inheritance incorruptible!

**The Monthly Record.**

NOVEMBER, 1880.

ALL really interested in the welfare of our Church, and who thoughtfully survey her present condition cannot but observe that a crisis has arrived.

It has now come to be a struggle for existence. There are weak congregations that cannot retain their pastors without large aid.

Hitherto the Colonial Committee generously befriended our weak charges, perhaps fostered them too tenderly. But now owing to lack of funds and other causes, the liberal assistance too freely bestowed in the past, cannot any longer be continued.

What then, are the Ministers of our weak charges to suffer through inadequate support; or must they seek a field where their difficulties and trials will be fewer? Must they swell the number of those who have recently sought an asylum in Scotland? Unless their present position speedily assume a more hopeful aspect, it is to be feared, that the Ministers of our weak charges will begin to meditate and soon seek a change.

If they are compelled to go their places cannot be filled.

A Presbytery could not consistently or justly invite ministers to vacancies where sufficient stipends cannot be obtained. Let it once be known that a faithful and efficient Minister had to demit his charge because he was poorly paid, and the likelihood is that it will be difficult to find a successor to one who was starved out.

Ardent attachment to the beloved Kirk and other important considerations kept our congregations out of Union. Any one knowing the men who refused to

take a step that seemed to sever the tie which bound them to the Church of our fathers, would not dare impugn the purity of their motives in the course they pursued.

But after all we must judge of the intensity of an affection by the sacrifice it is willing to render.

The present condition of our Church calls for immediate and active exertion on the part of our adherents. The occasion will serve to show who are her friends.

Profuse sentiment, exuberant affection, ostentatious loyalty may have a value, but the Church cannot live by these. It is easy to manifest singular devotion when it is a matter of so many words. It costs little and has not the merit of being worth much.

Our adherents must show by more liberal support than they have hitherto given, that they are determined their Church shall stand and extend. They must awake to a sense of their duty, and perform it conscientiously.

The resources of our congregations as a whole, are such, that if each member did his part, provision could be made for immediate wants without any great effort. It would require no sacrifice, little if any self-denial. Will those who vow attachment to our Church, refuse heartily to bestow their goods towards its support. Our members have wealth, whether they will cast it into the Lord's treasury or not. There are few so poor that they cannot give their mite, had they the will.

"She did what she could," was the highest commendation possible.

If the same could be said of all professing christians in our age, the Church would not require to utter so many plaintive appeals for the maintenance of her schemes.

Let the one who can afford but little not withhold—but consider that comparatively his mite is of as much value as a larger contribution. Every atom added increases the mass. Ten Cents may seem quite small, but ten Tens will make a Dollar. To meet the urgent demands of the present our Supplemented charges must contribute to the utmost within themselves. They must honestly try to help themselves before they can expect others to come to their aid.

They must meet obligations voluntarily undertaken, or give sufficient reasons why that cannot be done.

Negligence, indifference, inactivity in the past which have resulted in the accumulation of large arrears of Stipend is not an honorable—not even a plausible excuse. If they will not do their part faithfully, it is impossible under existing circumstances to keep them up any longer.

Our self-sustaining congregations must have a higher, wider, and more noble aim than the selfish one of giving merely the least they can towards the support of Gospel Ordinances within themselves, heedless of what may befall those requiring help.

The dissolution of the weak is the death-knell of the strong. The relationship is such, that one member cannot suffer without the rest of the body being injured.

(TO BE CONTINUED.)

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THE season of the year has now arrived when the farmer revels in fat beef and prize vegetables. His barns and cellars are full. He has gathered in the fruit of his labours. His heart rejoices in plenty. However where there is light there is shadow. His little bills must be paid. County rates, poor rates, and school bills and a host of other accounts come in, and

must be paid. It is an excellent custom to pay them at once. Debt is a millstone about one's neck. Better to live on two meals a day than be in debt—even if you should eat four meals—at the expense of other people. Debt leads to borrowing and borrowing to lying and we all know where liars have their portion. Some people are thriftless and lazy and have so little pluck that they are content to borrow and borrow again to the end of their useless lives; and the only debt they can be made to pay is the debt of nature. There is a class of people who, as they come into the world naked and hungry would continue in that condition after they grow up unless other people fed and clothed them all the days of their life. It is astonishing however to see so many well to do persons who have a mean habit of not paying till the last moment. A man who would spend hundreds in an action at law against you for calling him a thief will yet defraud you out of your due month after month to save a few shillings. This arises largely from lack of real culture,—of real self-respect.

The habit of borrowing is easily acquired. It was stated last year in the House of Commons, Ottawa, that seventy per cent of the farms in the Dominion were mortgaged. This shows how much the habit of running into debt prevails. The remedy is to do without luxuries till we can honestly pay for them. It is astonishing how many things people can do without when they try.

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St. Andrews Church, Pictou 6th Oct. 1880, which time and place, the annual meeting of the Supplementing Fund Committee met and was constituted. Soderent, Revs: Chas. Dunn, Wm. Stewart, J. W. Fraser, A. J. McKelohan, R. McCann, Geo. Murray and Wm. Mc-

Milan; and Hon. Jas. Fraser, R. Simpson, Peter Campbell, J. McDougall, Dan. and Wm. McLeod, Esqs. The minutes of 8th Oct. '79; 31st May 1880; and 6th Sept. 1880 were read and sustained.

Rev. Mr. McKichan convr. of the committee appointed to revise and complete the Rules, gave in the following report viz.; That Rules 1, 2, 3, be retained as they now read; that Rule IV read as follows, "that the capital sum aimed at be \$16,000, and that the interest only be used as grants either during the accumulation or afterwards."

The Rules 5, 6, 7, 8, 9, 10, be retained unaltered; that Rule 11 read as follows: "That the fund shall be, and always continue to be, the exclusive right and property of those congregations that contributed to it, and remain in the Church of Scotland; and that Rule 12th read as follows—That any congregation, or members of any congregation, who have contributed to the Fund, and who may separate themselves from the Presbyterian Church in the Maritime Provinces in connection with the Church of Scotland, shall forfeit all right to, and claims in in the Fund."

The following is recommended to be added as Rule 13.

"That any application from congregations who have not contributed to the Scheme from the commencement will be considered on its own merits."

On motion it was unanimously agreed to receive the Report and adopt the Rules as amended as the constitution of the Supplementing-Scheme.

Resolved to appoint the following committees to visit the non-contributing congregations and as far as possible to enlist their sympathy and co-operation in the Supplementing Scheme, viz. R. Simpson and D. A. Fraser, Esqrs., and Rev. R. Burnett to visit River John.

Hon. Jas. Fraser, Danl. Munro, Esq., and Rev. Geo. Murray to visit R. Hill; and Reds. Charles Dunn, and N. Brodie and Wm. McLeod, Esq. to visit Salt Springs. Resolved to instruct the Clerk to write to Pictou, Earltown, and St. Columba Congregation, W. B. to contribute for 1879. Hon. Jas. Fraser, R. Simpson, and D. A. Fraser, Esqrs. were appointed a committee to invest the money and take steps to have the committee incorporated.

Resolved, to hold a meeting on the 1st Wednesday of June to arrange for the collection for 1881.

Resolved to appoint Revds. R. McCunn and J. W. Fraser for the western, and Messrs. Dunn and McMillan for the eastern section to arrange for public entertainments during the coming winter in aid of the Scheme.

The clerk was instructed to purchase a blank book in which to record the minutes of meetings of the Supplementing committee.

Closed with the benediction.

Wm. McMILLAN.

Secy.

The Rev. P. Galbraith of St. Stephen's Church, London, Ont. and once of Hopewell in this county has resigned his charge. Mr. Galbraith we believe is now in Scotland.

The Rev. Simon McGregor of British Columbia has resigned his charge and is expected soon to visit his friends in this country. We hope Mr. McGregor may be induced to remain in his native country.

The Colonial Committee is constantly receiving applications for minister and money in aid from all parts of the world. Numbers of Scottish Presbyterians are settling in South Africa, a vast region to which much attention has lately been directed, and where there is special need of missionaries.

By a lamentable accident at the Foord Pit, Stellan, 44 men lost their lives. Collections are being made in aid of their widows and orphans.

WE notice that an opportunity is now given to send boxes of clothing and other useful articles to the Missionaries lab-ouring in the New Hebrides.

ON Thank-giving day the collection at Roger's Hill was made, in aid of the Asylum for the Blind, Halifax, and amounted to nine dollars and fifty-cents (\$9 50).

THE meeting of the Great Presbyterian Council at Philadelphia has been highly successful. A full report of the proceedings will be published in book form.

EARLTOWN.—The Rev. D. McKenzie, of Earltown, having lately, by an accident lost his horse, was presented by his congregation with a handsome sum of money wherewith to purchase another. This graceful expression of active sympathy speaks for itself.

VERY interesting letters by the Rev Mr. Pitblado have appeared in the Halifax papers, describing his travels in Manitoba and the North West. The new settlers have to endure very great hardships but are hopeful for the future.

The annual Thanksgiving for the Dominion was observed on the 3rd inst. Services were held as usual in most of the churches, and collections were made for benevolent purposes. The remarkable thing about these collections is not that a goodly number of people give their

shilling or their dollar as an expression of their gratitude for a twelve month of blessings, but rather that there should be so large a number content to give only one copper per annum in token of their thankfulness for the many blessings they have in the good providence of God enjoyed throughout the year.

AT no period in her history has greater activity been displayed in the Church of Scotland than at the present time. Churches are being built by the dozen in destitute places. The population of the country is rapidly increasing—and the church is fully alive to the necessity of keeping the field supplied with ordinances. We notice as an interesting fact that they are in the habit of holding bazaars over there as well as on this side of the water, in order to collect money. Human nature is said to be "fond of pie" and a tea meeting or bazaar will open the human pocket when the sense of duty, regard for religion, loyalty to the church, and all lofty principle will tug at it all in vain.

Queen's College Kingston has commenced the session with very interesting ceremonies. The people of the good city of Kingston, erected a splendid new building at a cost of fifty thousand dollars, and on the commencement of the college session formally handed them over to the authorities of the University. Dr. Grant the principal has collected one hundred and fifty thousand dollars, to endow additional professorships; and has with his usual vigour infused new life into the institution. We may remark that although the College and endowments are just now in the possession of the united Church, the minority still adhering to the

Church of Scotland expect to regain possession as soon as the Temporalities case is decided in their favour. At the opening of the session the Rev. Donald McRae, formerly of Hopewell, preached a sermon, and had the degree of Doctor of Divinity conferred upon him.

Presbytery appointments for West Branch of East River.

21st. Novem.—Rev. Mr. Dunn.  
 28th. Novem.—Rev. Mr. Stewart.  
 5th. Decem.—Rev. Mr. Brodie.  
 12th. Decem.—Rev. Mr. McMillan.  
 19th. Decem.—Rev. Mr. Stewart.  
 26th. Decem.—Rev. Mr. McMillan.  
 2nd. Jan'y.—Rev. Mr. Christie.  
 9th Jan'y.—Rev. Mr. Stewart.  
 16th. Jan'y.—Rev. Mr. Murray.  
 23rd. Jan'y.—Rev. Mr. McMillan.  
 30th. Jan'y.—Rev. Mr. Christie.  
 6th. Feb'y.—Rev. Mr. Brodie.

A Presbyterial visitation will be held at McLennan's Mountain on 22nd Nov. Rev. Mr. Brodie to preach at 11 o'clock.

A Presbyterial visitation will be held at Sutherland's River on 29th Nov. Rev. Mr. Murray will preach at 11 o'clock.

## CHURCH OF SCOTLAND HOME MISSION.

### CHURCHES ENDOWED.

"The following churches, which in 1878 received from the Committee grants to the extent of £300, were endowed in 1879, and are no longer on the Home Mission Scheme:—Barrowfield, Glasgow, Braemar, Crathie; Brown Street, Blairgowrie; Ferryhill, Aberdeen; Hillside, Montrose; Kilry, Glenisla; Rosemount, Aberdeen.

"The Committee's income for last year consisted of the subjoined items:—Church-door Collections and Parochial associations, £6091, 18s.; Donations, £323-14s. 4d.; Lay Association, &c., £125, 6s.; Interest, £481, 4s. 8d.; Legacies, £3663, 17s. 10d.;—Total, £10,595, 0s. 10d.

"These figures are very different from those which it was the privilege of the

Committee to report to the General Assembly of 1879. They could then announce a princely anonymous donation of £6000, which, with the proceeds of an extra collection for Church Building, raised their revenue to an unprecedented amount. The diminution in their receipts for the year on which they are now reporting is the natural result of the monetary distress which then prevailed, and should not be made the subject of complaint. In truth, if the people of Scotland will but contribute to the Home Mission funds of their National Church, during the prosperity now seemingly restored to them, with a liberality proportioned to their contributions while they were in adversity, the result will prove highly satisfactory. It is a most gratifying and encouraging fact, in spite of the terrible commercial calamities for which 1879 will be long remembered, its Home Mission revenue was larger than that of any year which preceded 1874. Their grand, and indeed only reliable, income being that derived from 'Collections and Parochial Associations,' the Committee cannot but regard it as at once a good omen and a striking exhibition of the extent to which the Church's interest in their work is increasing, that their receipts under the above head were £3235 in 1859, £4795 in 1869, and 6090 in 1879.

"The Committee cherish the hope they will ere long annually receive from every parish in Scotland a suitable remittance. They are well aware that some numerous congregations, in which there is a large amount of Christian life, are really unable to give much towards the support of mission work beyond their own spheres; and the contributions from such congregations—however small—the committee heartily welcome. All that they desire is that the duty of striving to promote the cause of Christ in the world by pecuniary gifts as well as by prayer should be universally recognized, and that 'every man according as he purposeth in his heart, should give—not grudgingly, or of necessity; for God loveth a cheerful giver.' Surely if there be any department of Christian work which should commend itself to every lover of his country and his Church, it is that which is promoted by this Committee. Thousands and tens of thousands

of the Scottish people have been brought by the Home Mission under the influence of Scriptural truth of which they were previously ignorant, and have been led to live soberly, righteously, and godly in the world. Deplorable would have been the deficiency of religious instruction and pastoral superintendence in many of our cities, large towns, and mining and manufacturing districts, if the Home Mission Committee had not aided in providing additional ministers and missionaries. Inestimable are the services to the cause of morality and religion and social order now rendered by not a few prosperous *quoad sacra* parish churches, which received from the Home Mission funds building grants, and also, till they become self-supporting, grants towards the maintenance of their ministers. The scheme for which the Committee plead has established an irresistible claim to the Christian liberality of the Church by the vast amount of good which it has achieved.

"Last year the grave closed on the mortal remains of a man who had done more to promote Home Mission enterprise in connection with the Church of Scotland than any of his contemporaries. Not merely in the vicinity of his own residence, but throughout the whole of Scotland, the late Mr. Whitelaw, M. P., for Glasgow, was incessantly striving to render the National Church commensurate with the population for whose benefit it had been established. To this object he devoted an amount of money, of precious time, and of anxious thought, which only his intimate friends could in any degree appreciate. While himself, without asking extraneous aid, building churches and maintaining missionaries or ministers in places at which he either had property or was an employer of labour, he generously tendered handsome contributions to Home Mission work, whenever he believed it to be required. His removal in the prime of life the Committee regard as a great loss to the cause intrusted to them by the Church, and they desire to pay this tribute of respect to his memory.

"Hitherto hath the Lord helped us." Many valuable human coadjutors having been taken from them by death, the Committee beseech the frequent prayers of the Church, that the ever-faithful God, whose gracious kindness in the past they gratefully acknowledge, may continue to vouchsafe them the success which He alone can command. Feeling that without Him they can do nothing, and that with Him on their side they can do all things, they entreat, from every minister and congregation in the Church of Scotland, earnest intercession at the Throne of Grace for the outpouring of His Spirit on themselves and their agents, as well as on those among whom their work is conducted. These petitions will draw down from heaven showers

of blessings, which will make the Home Mission field cultivated by our Church as the garden of the Lord, full of goodly plants, bringing forth the fruits of righteousness, unto the glory and praise of God.

In name of the Committee,  
K. M. PHIN, CONVENOR.

THE SCOTTISH PEASANTRY.

The best place to study the faces of the peasants is in the Kirk; it is there the sharpness of their discernment is most vehemently expressed in every line, for they are all critics of the sermon, and even of the prayers; but it is there also that the sharpness of the feature is most frequently seen to melt away before emotions of a nobler order, which are less peculiarly, though far less permanently, theirs. It is a very interesting thing to witness the struggle that seems to be perpetually going on between the sarcastic and reverential elements of their dispositions. How bitterly they seem to rejoice in their own strength, when they spy, or think they spy, some chink in the armour of their preacher's reasoning; and then with what sudden humility they appear to bow themselves into the dust before some single solitary gleam of warm affectionate eloquence, the only weapon they have no power to resist.

It is in this mixture of sheer, speculative, and hard-headedness, with the capacity of so much lofty enthusiasm concerning things intangible, that we must seek for the differential quality of the Scottish peasantry.

EXAMPLE.—One watch set right will do to set many by, but, on the other hand one that goes wrong may be the means of misleading a whole neighborhood; and the same may be said of the example we individually set to those around us.

ACKNOWLEDGEMENT.

RECORD.

Donald Ross, Loganville. \$3.75  
Hugh McLean, W. R. Station. 1.25  
Alex McDougal, Back Meadows 3.50



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