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VOLUME XXVI.

NUMBER II.

THE
MONTHLY RECORD,

—OF THE—

CHURCH OF SCOTLAND,

—IN—

NOVA SCOTIA, NEW BRUNSWICK

—AND—

ADJOINING PROVINCES.

FEBRUARY



1880.

PICTOU, N. S..

PRINTED AT "THE COLONIAL STANDARD" OFFICE,

1880.

REDEMPTION.

Behold the bleeding Lamb of God
Who died that you might live;
He calls us by his gospel now,
Return, repent, believe.

Behold the blessed tree of life
Distilling balm for me;
Apply this balsam to thy wounds,
And from thy sins be free.

Thy blessed Saviour early rose,
Thy foes he did subdue;
Thy sins he nailed to the cross,
And they are conquered now.

Ascend on contemplation's wing,
The chief of wonders view;
Behold the Saviour on the cross
Procuring life for you.

Behold the precious Lamb of God,
Thy sins did make him sore;
Behold the rock, the earth and seas,
Behold and sin no more.

Behold all nature deeply mourn,
Behold and turn to God,
He bore the sins of all the world,
O! what a wondrous load.

Forsake thy sins behold thy cure,
He did procure thy peace;
What scenes of wonder here arise,
Behold and prize his grace.

Admire the triumph of his grace,
And wonders of his love,
Which drew such prayers upon earth
And choicest songs above.

Apply this balsam to thy soul,
It is a sure relief;
This will repel the fiery darts
Suggested by unbelief.

Unbelief suggests that you are foul,
And this alas you know;
But tell unbelief this precious blood
Can wash you white like snow.

Unbelief will tell you that you are dead
Without a grain of grace;
But tell unbelief this precious blood
Can still procure your peace.

Unbelief will tell you that at your
death
You'll fall into despair;
But tell unbelief that Jesus died,
And that you'll cry in prayer.

Unbelief suggests your heart is hard,
And this alas you feel;
But tell unbelief this precious blood
Can soften hearts of steel.

Unbelief will tell your time is past,
And that you strive in vain;
But tell unbelief that Jesus died,
And that he rose again.

He rose again and we may sing
This is the day of grace:
This day of God's accepted time
And we may sue for peace.

The golden sceptre let us touch,
To Jesus let us go;
Our hearts though foul and dead in sin
He can make white like snow.

Whatever shape unbelief assumes,
Let Jesus be your boast;
Attempt repeatedly to believe
How much your ransom cost.

Was Jesus dead and does he live,
And does he reign on high;
When sin and guilt make fierce attack,
To Him by faith apply.

But you are weak and can't believe,
Yet Jesus lives as King;
Therefore resolve that you shall wait
Till He relief shall bring.

Then wait and plead and plead again,
And then again begin;
And when you least expect the stroke
He shall destroy thy sin.

And that you still may plead and wait,
O! think on Heaven's joy;
The fields of light and hours of bliss
Should out your thoughts employ.

Glory on glory doth arise,
Light behind light appear;
The pleasant hills of Paradise
Faith should bring always near.

Reflect a minute now my soul,
Upon the sight you see;
It was thy cursed lusts and sins
That fixed Him to the tree.

THE MONTHLY RECORD,

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK AND ADJOINING PROVINCES.

VOLUME XXVI.

FEBRUARY, 1880.

NUMBER II.

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

KNOWLEDGE OF GOD.

BY THE LATE NORMAN MACLEOD, D. D.

All right thoughts about religion begin with right thoughts about God; while true religion itself is to know Him truly. To say, then, that we know not God, is to say that we know not religion; for "this is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent." Again, all true knowledge of ourselves as immortal and responsible beings, of our duties, of our temptations—the understanding, in short, of the problem of our existence, with our varied relations to persons and things, to time and to eternity—all is derived from our knowledge of God. This is the light which makes all things manifest. Without it, the light that is in us, whatever it be, is darkness. Blessed be God, that He has not left us to discover Him, but has revealed Himself to man; and that while He is ever doing so in ways manifold because He is a living God, and loves to hold intercourse with us in many a different language from within and from without, yet, blessed be His name for that brightest display of His glory "in the face" of Him who came from the bosom of the Father to reveal Him to us.

Now, there is no fact with which we are more familiar than that God is, and that His government is absolute over all persons and things, and is unchangeable for ever and ever. But, would that we could grasp this truth with heart, soul, and strength—that we did not so much possess it as a dead truth, which, with a thousand others, might be laid by uselessly in our minds, but that it possessed us with living power! How it would mould our whole being and give a meaning to all things! Let us but attach reality to the single fact that our own lives and eternal history, for weal or woe, as also that of all those we hold dear, and the destiny of every inhabitant of every world for ever, are absolutely at the disposal of one living Person. Think of it, ponder over it, till you see intensely its truth—that God, God alone, can do with you now and for ever whatever He pleases; that all creation which has sprung from His simple Will can no more question His right to govern nor resist His power to act as He chooses to act, than an infant can arrest the movements of a man with its uplifted arms. There is a mighty God before all beings and all worlds, a mighty God ruling over all beings and worlds, by Whom all are made, and through which He worketh out His purposes. For ever and ever

His kingdom shall be high and uplifted above all thrones. Would that we felt our absolute dependence upon God; that we are not things whirled onwards, the sport of laws, the atoms of chance, but that we ever dwell in the eye of a Personal God; that the very secrets of our heart are open before Him; that He alone can determine how many more beats our heart will give, and how many more hours we shall possess this life, and all that gladdens it or makes it sad to our eyes; that He alone can determine where and how we are to live after death; and that every attempt to escape from His all-seeing eye, to question His supreme authority, and to resist His absolute disposal of us—all arguments, threats, blasphemies, reasonings—are utterly useless and vain to alter the fact of His complete possession of us and ours, and His right to dispose of us as He thinks proper.

Now, this fact of the government of God, if truly believed in, must give rise to earnest questionings regarding its character. To know merely that a personal God reigns, will by no means of itself make a man happy. For no one could possibly rejoice in the thought, and welcome it, though he were compelled to submit to it, until he knows the moral principles of the divine government, and how these affect the good and happiness of man. Mere power terrifies, and the more irresistible it is, the more terrible, until we know *how* this power is to be exercised. Is it a demon power, or a holy power? Is it eternally and universally on the side of right or wrong? What has love and mercy, justice, goodness, and truth to do with it? Are those its unerring guides, or shall cruelty and injustice move its sceptre? It is when such questions as these become not speculative ones, but questions of life and death, and of such interest to us, that all others fade before them, that the inward ear catches up with joy the words, "The sceptre of thy kingdom is a sceptre of righteousness," "Thou lovest righteous-

ness," and sends them to the heart, where they are clasped as the voice of eternal right; and to the spirit, where they are adored as the beauty of holiness: and to the hopes and longings of men, where they are rejoiced in as containing the assurance of everlasting good and joy to the universe of God. "The Lord reigneth; let the earth be glad!" For "the sceptre of thy kingdom is a right sceptre." "Thou lovest righteousness and hatest iniquity."

God "loves righteousness." God looks upon a man as he is. He deals with living persons—with their words, with their actions. Saints and sinners are naked before Him; and the saint will be tried by the same rule (and by a stricter rule, if possible) as the sinner. God does look on each man just as he is; and He *does* see the sins of the saint—his sins of lip, and of heart, and of temper—just as they are in all their vileness, even as Jesus looked on Peter just as he was, when He said, "Get thee behind me, Satan," or on that night when Peter "went out and wept bitterly." He will see us as we are in judgment, and He sees us exactly as we are now, even when justified by Christ's righteousness, and accepted in Him. He loves righteousness in us and hates the iniquity. "Let us no man deceive you by vain words." Right and wrong are eternal; and Jesus never lived or died in order that sin should be anything else than sin in a good man, or righteousness anything else than righteousness; and no robe of righteousness will so conceal from the righteous God the wrong of a Moses, or of a David, or of a Peter, that He shall not hate it, or so alter the nature of things that He shall not be pleased with what is most delightful to Him.

Further, God rewards righteousness. Here is a word at which some men start; but we have to do not with words, but with facts; and the fact is, that God does "reward us according to our righteousness and the cleanness of our hands,"

that "in the keeping of God's word there is a great reward," that "surely there is a reward for the righteous," that "to Him that loveth righteousness there is a reward." So saith the Spirit of God, and we wonder not that, if He punishes evil doers, He should also reward those who do his will.

How? There is the highest and best of all rewards—His own approval. What a glorious reward is the smile of our Father, the "Well done, good and faithful servant!" His reward is not confined to great acts, but is extended to small ones. "Not a cup of cold water given to a disciple shall lose its reward." Obviously, for inasmuch as God is seeking the heart of love, the small as well as the great may evidence its existence. This tender father values his child's kiss, because it is a gush of love from the child's heart. Thus God approves even of the simple wish when nothing is done, because He sees the heart that desires to do it. "It was well with thee that it was in thine heart," said the Lord to David, with reference to the building of the temple, before a stone of it was laid. How encouraging is this to those who have but the one talent! Wherever love truly exists, it can never want a means of expressing itself in look, or word, or act towards God or towards man. Should language be silent, and eyes closed in weakness, and the feeble hands fall down. He sees the heart feeling righteously towards himself and all; and verily He smiles upon it, and His approval is a reward. "Thou shalt bless the righteous; with favour shalt thou compass him about as with a shield." He "loveth him that followeth after righteousness."

Again, God rewards righteousness by the peace which ever accompanies it in our spirits. "The effect of righteousness is peace, the work of righteousness quietness and assurance." The apostle speaks of the "peaceable fruits of righteousness." "The voice of rejoicing is in the tabernacles of the righteous." "Light

is sown" for them; and they rejoice in the Lord. This is indeed a blessed reward; the calm peace of conscience possessed by the man who, through the power of God, and faith in Christ, ceases to walk rightly towards God and man, and finds himself more and more able to do so. There is a joy of spirit the world knows not of in keeping to a "path of righteousness for his own name's sake." There are no such joyful triumphs as those gained by the spirit over the flesh. No rewards more sweet than are enjoyed by the soul, which, in the eye of God, its sovereign Lord and Ho'y Father, resists temptation, does battle with the wrong, keeps the tongue silent, and the impetuous passions down, and continues, it may be through many years of suffering in body and spirit, manfully to persevere through obstacles, dangers, and hourly stumbling-blocks, to follow on in the path of righteousness unknown and unheeded by the world; neither courting its smiles, nor fearing its frowns, but ever seeing "Him who is invisible" as its Guide and Comforter, by night and by day. Little does the world understand the peace, the calm joy which dwells in such a soul; but with its Divine Head it exclaims, "O righteous Father, the world hath not known thee!" Indeed, there is no other way of peace but walking in a path of righteousness. Peace is the enjoyment of God's love, the harmony of the soul with God; and this never can be maintained by any mere forms of right thoughts, or right views, or speculations, but only by being right and doing right. "If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in His love." "Ye are my friends, if ye do whatsoever I command you." Oh, no wonder that there are so many professing Christians with right views and little peace, when they take so little heed to a righteous walk! How can they expect that peace shall abide in hearts under the govern-

ment of unholy, restless desires, and no earnest efforts to overcome them? The righteous God loveth not, but hateth, envy, strife, backbiting, wickedness, covetousness, malice, falsehood, dishonesty, selfishness, ungodliness; and when these are kept, the God of peace is grieved. It is wonderful what an effect this inner peace has on all things around us. It is the mind itself which casts a "garment," or a wedding garment," upon the outer world. We in ourselves rejoice; and the gladness of the world is but an echo from our voice. When we are ill at ease with ourselves, and unhappy in the home of our own heart from a bad conscience, or from a life unfaithful to duty, everything takes a complexion from our spirit, mercies cease to delight, friends are no longer friends, nature loses her beauty, our employments their interest, life itself may at last become intolerable, and death be sought as a refuge near and immediate from what is already hell. But where peace reigns, sunshine spreads all around. While Judas went with his silver pieces to hang himself, He Who was being led to the cross exclaimed, "My peace I leave with you!"

Time would fail me to utter in detail all the precious promises made to the righteous. Is it a blessing to have God as the hearer of prayer? "The righteous cry, and God heareth them." Is deliverance from affliction a reward? "Many are the afflictions of the righteous but the Lord delivereth them out of them all." Is it good to be held up in time of weakness? "The Lord upholdeth the righteous." Does he desire to be guided in perplexity? "Light is sown for the righteous." "The way of the righteous is made plain." Does he need to be watched at all times? "The eyes of the Lord are upon the righteous." These blessed promises extend to all he has, and all connected with him. "The house of the righteous shall stand." "The rod of the wicked shall not rest

on the lot of the righteous." "The righteous shall inherit the earth." "The seed of the righteous shall be blessed," nor shall they be begging bread. And what glorious prospects are set before them! "The hope of the righteous shall be gladness." "The righteous shall go into life eternal." "They shall shine forth as the sun." Seeing, then, the "righteous God loveth righteousness;" we may well exclaim, "Let me die the death of the righteous, and let my latter end be like his."

Another reward of righteousness is righteousness itself.

"Blessed are they that hunger and thirst after righteousness, for they shall be filled. In other words, the man who loves good shall be filled. In other words, the man who loves good shall be filled with it. This at once exposes the ignorant and selfish folly that would associate with righteousness only such external rewards as men receive here for doing good, as the phrase is. If men do the state some service, they expect to be rewarded by some favour or honour. Even if men save the lives of others, they expect a reward. And all this system of rewards, which, begun in school, is continued during life to the boy, by way of stimulating him to a right course of action, is very naturally transferred by the unthinking and the ignorant to the government of God; and thus men associate with doing their duty to God and man, with being righteous, some rewards they know not what, but which will probably mark what good people they have been. Yet, after all, there are hints given us in this world of a different and nobler system of rewards. True love seeks only true love in return. No mother would expect to be rewarded by money for loving or saving her child. It would be an insult to her whole being to insinuate that she was not sufficiently

rewarded by having her child's heart to beat responsive to her own; and so, what reward does God offer to love? What but love—Himself! What reward can He hold out to the man who "hungereth after righteousness" better than that "he shall be filled" with perfect righteousness; for "the Lord loveth righteousness," and giveth us what He loves. It is true that there are to be "new heavens and a new earth," and a world in every respect suited to meet the wants of man as a sentient, intellectual, active, and social being. I believe that there shall be such lights there for the eye, and such melodies for the ear, such a display of material beauty and magnificence as earth but faintly foreshadows. I believe that there will be works given us to do,—works suited to our natures and redeemed powers,—and that the imagination and the intellect of man will then have a grasp and scope for the exercise, to which our present state is as childhood compared to philosophic manhood. I believe, too, that we shall enjoy the society of the good, gathered from all countries and ages; but I also believe that this will be the grand characteristic of the new heavens and the new earth, that "there-eth righteousness."

DR. CUYLER ON THE DUTY OF TOTAL ABSTINENCE.

It has been asserted that the use of intoxicating beverages is in itself neither morally wrong nor morally right but is a "matter of indifference." A man may use alcoholic liquors without doing any wrong, or he may let them alone without any virtue in the act of refraining. The question of drinking, or not drinking, often involves no more guilt or goodness than the question of getting up before sunrise or after sunrise in the morning!

Brethren, I solemnly protest that a question which practically involves the salvation or the damnation of millions is not to be "whistled down the wind" in this summary fashion. I ask you, is it an indifferent matter whether you violate

God's law against intoxicants written on your bodily constitutions? Is it a matter of indifference to go against the whole tenor of God's Word? Is it a matter of indifference to partake of that which doth bite like a serpent and sting like an adder? It is a matter of indifference for you, fellow-Christians, to give your sanction and example in favor of those drinking-customs which are cursing society and crowding hell with their victims? The proposition that the drinking of a glass of alcoholic intoxicant involves no moral right or moral wrong, strikes directly at God's law written on our bodies, and the law of self denial written in his book. There is not a grog-seller in Brooklyn who would ask to have his dramshop-door set open wider than that proposition!

Again, it is often said that as the use of alcoholic beverages is intrinsically a matter of "indifference," it may be left to every man's conscience to decide. Individual conscience then becomes the arbiter. In reply to this postulate, I affirm that it is as much the duty of every man to regulate his conscience by the teachings of God on our bodies and in his book, as it is to regulate his watch by the movements of the sun. But suppose that a man's conscience save him from the consequences of his acts?

Sixty years ago, there was an eminent clergyman in New Jersey who used wine in order to arouse his nervous sensibilities while in the pulpit. He conscientiously believed that he could preach more eloquently and impressively while under the influence of alcoholic stimulant. But he soon found that he must increase the amount of his dram in order to quicken his jaded powers, and, before he was aware, he had fallen into drunkenness and public disgrace! He afterward repented in dust and ashes, and was restored to his ministerial office as a total abstainer. Now, this Christian minister followed the guidance of his deluded conscience it threw him squarely against a divine law as immutable as the law of gravitation. And this may be the wretched fate of any man who does not enlighten his moral sense by the clear teachings of God and of human experience. Woe unto them that call evil good, and good evil; that put darkness

for light, and light for darkness! "There is a way that seemeth right unto a man, but the end thereof are the ways of death."

A third proposition is laid down by those who hold to the "liberty" of using intoxicating beverages, which reads thus: "I may use wine in moderate measure, but if I should at length find the appetite for it uncontrollable, I would never touch it again." We would smile at the verdant simplicity of this idea if it were not too sadly serious for laughter. Millions of drunkards now in perdition have lulled themselves at first with the delusion until they found it as deceptive as the liquors which they drank. When the appetite becomes "uncontrollable," it is too late. With millions of inebriates, the awful appetite becomes their master before they suspect it. For "wine is a mocker." Whoso tampers with it must and will be "deceived thereby." This seductive and binding quality inheres in the very nature of alcoholic stimulants. And upon this serpent-quality of strong drink we base a moral duty to let the adder's nest alone. No man has a moral right to thrust his finger into the cockatrice's den.

Finally, it has been affirmed that this beneficent total abstinence reform—which has been so nobly defended by the Lyman Beechers and the Albert Barneses among the dead, and by the John Halls among the living—has no other basis to rest on than the principle of "expediency." Let me here say that I rejoice to welcome to our ranks all good men and women who forswear the intoxicating cup because they believe it expedient to do so. But for one, I practise total abstinence only because it is *right*. The longer I live, the more suspicious I grow.

NINE MILE CREEK, LOT 65, P. E. I.,

January 20th, 1880.

REV. JAMES W. FRASER,

DEAR SIR,—I received your note of the 29th ult., with a parcel of extra RECORDS for distribution to parties to become subscribers thereto, I have sent

them to some who will likely join to get a Parcel or so.

Mr. Goodwill will be the best person to obtain subscribers as he travels such a large circuit, our people being so scattered that it is not easy for *one* to get many subscribers, and when I inform you that your correspondent is now over seventy years, you will excuse me especially in the inclement season.

I understand that many of our people about Kinross P. O. (which is over 30 miles from me) took the RECORD, when they discontinued it I know not, unless it was its price then, considering the bulk of the publication. One of the reasons why I should wish to continue it is to obtain some information of the doing of the Kirk in Scotland, as well as in the Provinces, because my early associations were there and in a very central part in Roseneath, Dumfriesshire. Others of us who are advanced in years have the same interest in her home news, there being no Journal very friendly to the "Auld Kirk" whereby to obtain much information. Those who joined the Union in Canada, especially the Minorities, I see by Mr. Spratt's report and by the recent decisions in the courts have had disagreeable and expensive trials. I pity the poor people. We were Providentially preserved from being drawn into that net. Several attempts were made but we escaped out of them all. "Surely in vain is the snare set in the sight of any bird."

I see by late Scotch papers that Gladstone gets into power again that he may endeavor to disestablish the Church of Scotland, he being an Episcopalian and not a warm friend to her, though his father is said to be.

Having had the assistance of several of the Ministers of your late Synod at Sacramental occasions whose services are still fresh in our memories, we like to hear of their wellbeing, and hope

that the RECORD may continue in circulation. These few lines are not intended for publication, but for the perusal of information of the committee. I remain Rev. and Dear Sir yours respectfully.

P. S.—Mr. Spratt in his report of P. E. I. represented a difference of opinion about Unionists, expressed by the *leading men* from the *East* and the *leading man* from the *West* etc.

The statement of the leading man from the West is the established resolution not only of the majority but of 999 of a thousand of our people. Mr. Spratt himself by his report seemed to have a bias for the Union party, the which throughout is a *half and between*.

A Congregational meeting was held in the East lately and among other matters to enquire into the truth of such a statement. No one owned making such a statement. Such a leaning was strongly ignored by telling speeches in Gaelic and English by some of our ablest Elders, Mr. Goodwill who was present was directed to correspond with the Col. Committee about said report. Should any of our leading men be so minded their influence would be of short duration amongst us.

RELIGIOUS INTELLIGENCE.

A new Presbyterian church 50x36 feet has just been opened at Pembina, Dakota, at a cost of \$1,250, all of which is paid.

A Methodist Ecumenical Council, at which the 20,000,000 Methodists of various orders in all parts of the world will be represented, is to be called for some time in 1881, the place to be hereafter decided.

The Protestants in Roumelia have received permission from the Government to build two chapels, one in Philippolis and one in Yamboul. The chapels are

nearly completed. Permission to build them was obtained very readily, and their completion will mark a new era in the growth of missionary work in the two cities.

In the Arcot Mission of the Reformed (Dutch) Church the missionaries extended the hand of welcome last year to over 5,000 persons who have abandoned the worship of idols and professed themselves Christians. On one Sunday Rev. Jared Scudder baptized 30, and on the next 227 persons, convert 1 from Hindooism.

W. R. Stocking, of Wisconsin, a Persian missionary, furnishes a letter from that country stating that there was great distress among the Christians there from the failure of the crops. He urges that donations be sent to the American missionary, A. N. Andrews, at Mosul, and to Rev. Benjamin Larobic, at Oroomiah, to save hundreds from starving.

The committee who are promoting a monument to John Knox met in Edinburgh recently, the Rev. Dr. Chrystal Moderator of the General Assembly of the Church of Scotland, in the chair, and afterwards visited the studio of Mr. D. W. Stevenson, A. R. S. A., in Castle terrace, where they inspected a model design, of which they approved, and commissioned Mr. Stevenson to execute the work. If funds admit, figures of Patrick Hamilton, George Wishart, George Buchanan, and Andrew Melville are to be placed at the four corners of the pedestal. The place selected for the monument is in the square to the west of St. Giles's church, facing High street. It is estimated that the monument will not exceed £2,000, and over £500 have already been subscribed.

The Monthly Record.

FEBRUARY. 1880.

THE *Canadian Spectator* of the 24th ult., has an article by Mr. Douglas Brymner of Ottawa, entitled PROPERTY AND CIVIL RIGHTS. The writer deals in an able manner with the question of the Temporalities Fund of the Church of Scotland in Canada. We have perused at length the decision of Mr. Justice Jette as given in the *Montreal Gazette*.

occupies four or five columns of that paper. The learned Judge reviews the history of the Fund; but as regards the question before him he confines himself altogether to the very simple question, had the local legislatures power to deal with the disposal of the Fund. He quotes the provision of the confederation act to the effect: "In each Province the legislature may exclusively make laws in relation to Property and Civil Rights in the Province." He argues hence that the local legislatures had this power. They used this power to divert the Temporalities Fund from its original purpose as they saw fit. And there is the end of the matter. The petitioner has no redress. Such is Mr. Justice Jette's reading of the law. And thus it will be seen regards these local acts as quite constitutional, however oppressive they may be to individuals.

The minority are thus compelled to abandon the struggle or appeal as they have done to the Privy Council. It has already cost them a vast amount. They are however, determined to test the constitutionality of these local acts before the highest legal tribunal in the realm.

It is with regret that we are compelled to state that the Report of the

Rev. George Sprott, the delegate from the Colonial Committee, who visited this country last summer, has caused much disappointment and no little indignation in this country. It will be seen by the letter which we publish in this issue, from P. E. Island, that his Report has produced an equally unfortunate effect in that Province. It appears to us that Mr. Sprott went round with pencil and note book in hand, looking for evidence of a union sentiment in all directions. He appears to have ignored all evidence but what suited his purpose. His report is that of an eager partizan not that of a calm, impartial judge. Worse still he seems to have looked on mere acts of civility as proof of union sentiment. In this county the so-called union question is as dead as last year's leaves—no one of any judgment wishes to disturb the ecclesiastical relations of our church, or to begin an utterly senseless discussion as to Union. Hence no one shouted Anti-Union sentiments into the worthy delegate's ear—every one whatever his views treated him with courtesy. Especially careful were those who held strong views on the matter of Union to make no noisy parade of their views, seeing that Mr. Sprott was well known to be strongly in favour of Union himself. The question of Union was considered to be so utterly dead that most people considered it useless to discuss it at all. Mr. Sprott appears however to have taken for proof of Union sentiment what were mere acts of civility. Mr. Sprott betrayed an utter absence of correct knowledge of the feeling of this county where he permitted himself to bring forward as proof of Union sentiment the notions of a few middle aged gentlemen who appear to have waited on him in Pictou. That there should be a few gentlemen in the community who

look upon their views as infallible does not astonish us—the human mind is often ill-balanced; that a politician should consider his views on the Union question of any consequence is a phenomenon not new to us, but that a gentleman of the experience, tact and responsible position of Mr. Spratt should permit himself to give to such opinions, the importance which he seems to attach to them is—to put it as mildly as possible—something we did not look for.

The consequences of Mr. Spratt's eagerness to make out a case have been most unfortunate. Ministers coming here as the accredited delegates of the Church of Scotland have always been received in this country with the profoundest respect. It is with corresponding feelings of painful disappointment that hundreds have read the report of our latest delegation. In P. E. Island the Rev. Mr. Goodwill has been authorized by an indignant community to give a correct account of affairs in that island. In this county a committee of Presbytery has taken the matter in hand. We regret that it should be necessary to do so. For Mr. Spratt personally we entertain profound respect, but we are compelled to state that as to the Union sentiment of these Provinces he has suffered himself to be most grossly misled.

The Halifax Infants' Home has been in operation five years. During that time it sheltered two hundred and sixty-six babies. The death rate was as follows:—First year, thirty-three per cent; second year, twenty-one and one-third per cent.; third year, nineteen and one-fourth per cent.; fourth year, eighteen per cent.; fifth year, twelve per cent. The adoptions have been—First year, one; second, five; third, eleven; fourth, twenty; fifth,

thirteen. The expenditures for the home from the commencement have been about \$13,000. In the fifth annual report, the managers say: "We are in the greatest need of a suitable building—a large airy, well drained house, erected for our special accommodation. Our case is urgent. The experience of five years shows that the Infants' Home is of the highest value; but it cannot do its work satisfactorily without a proper building. Will not the benevolent come to our rescue? Alex. Macleod, Esq., has deeded to us a valuable lot of land on Ivanhoe street for a site. Mrs. W. L. Black has subscribed \$1,000 towards the building. With such encouragement as this, it is surely possible to go forward promptly."

Dr. Munro of Camprie, Scotland, is dead. He died in the seventieth year of his age. He was one of the victims of the City of Glasgow Bank disaster and lost all his property by that disastrous institution. "I die in the faith which I have preached" he said to a friend a few days before he passed away; "the substitution of Christ is the sole ground of my confidence; in that alone I trust."

Upwards of a thousand people including forty ministers attended his funeral.

We also notice the death of another venerable minister of the Church of Scotland, the Rev. Neil McKenzie of the parish of Kiltrenan. In this connection we may mention a remarkable fact which this aged gentleman once narrated to ourselves when paying a visit at his manse on Loch Awe side some years ago. He had in his younger days been a number of years minister of St. Kilda the westernmost island in the Scottish Hebrides. So difficult of approach is this rocky islet that in those days it appears an interval of years might occur without a visit from the mainland. In

proof of this he stated that for two years after the accession of Her Majesty Queen Victoria to the throne he had continued to pray for King William, her majesty's predecessor—not having heard for two years after the event that the king was dead. He succeeded the late Rev. Mr. McLennan of P. E. Island as minister of Kilchrenan, and died at the age of 84 years.

Mr. Edmund Lyon, a member of the Brick Church, Rochester, N. Y., celebrated his 87th birthday by giving \$25.00 to the Board of Home Mission of the Presbyterian Church. The money is to be invested in United States four per cent. bonds and the interest is to be appropriated to the support of five missionaries laboring west of the Mississippi, who are to report once a quarter to the Brick Church. In 1907, when the bonds become due, the board can do as it pleases with them.

Right Rev. James O'Connor, Vicar Apostolic of Nebraska, says: "It would surprise Catholics in the East to know how many have been lost to the faith in the West during the last half century. In Nebraska alone, with its sparse population the number thus lost has been from 10,000 to 15,000; and the Church has no more bitter enemies to-day than these children of Catholic parents."

We are sure our venerable correspondent from P. E. Island will excuse our publishing his most interesting letter. We trust he may long be spared to act as agent for the RECORD. We wish there were thousands like him in that fertile Island.

ST. ANDREW'S CONGREGATION, Pictou, is forwarding a call to the Rev. Mr. Burnett.

As usual a number of surprise pa waited on the Rev. Mr. McMillan, at East River, with supplies of firewood and coal.

Similar favours have been received at Roger's Hill, likewise.

THE annual meetings of Roger's Hill and Cape John congregations were held lately. The financial condition of these congregations is, considering the great financial depression that exists, in a highly encouraging condition.

By latest accounts we learn that the Rev. D. McKay, late of Gairloch, is labouring in the city of Glasgow, and is likely to reside within the bounds of the Presbytery of Glasgow for some time.

THE Rev. Dr. Cumming has retired from the active labours of the ministry. His congregation are looking for a successor who can draw.

Two or three agents have sent us nothing for 1879. We shall be greatly obliged if they attend to this matter.

THE Presbytery of Pictou meets on the last Wednesday of February, 10.30 a. m., in the Town of Pictou.

THE poem on our first page has been sent us for publication by Mr. Duncan McBain, Elder, Back Meadows.

SUPPLEMENTING FUND.

Pictou, 29th Jan. 1880.

Which time and place the Sub. Com. of the Supplementing Fund met pursuant to notice from the Convener.

The Tres. reported that as yet he has returns from only three congregations for 1879, viz.: Stellarton and Westville, and New Glasgow, and that while the collections were not as good as last year

owing to a want of interest in the Scheme.

The Tr. was instructed to invest the amt. recd. to the best advantage.

Agreed to instruct the Sec. to correspond with each of the congregations to remind them of the decision of the Genl. Com. anent a Bazaar, and to ask them to select two ladies of the congregations to meet in New Glasgow, on the 1st Wed. of March, to arrange regarding the work to be undertaken by such congregations in contributing to a Bazaar to be held where the com. may decide upon.

NOTES OF THE MONTH.

Mr. Parnell, the Irish agitator has been visiting many of the cities of the United States, denouncing the British Government, and bewailing the woes of Ireland. His chief object in visiting America appears to have been to secure funds to carry on political agitation in order to secure the overturn of the present land laws of Ireland. The leading American cities refused to contribute for such a purpose but gave with lavish liberality to relieve the distress amongst the peasantry. Before leaving Ireland Mr. Parnell advised the tenantry not to pay their rents, and it appears, many of them have acted on his advice in this matter. Those who have paid their rent have in some instances been ill used by the anti-rent party. One poor widow who paid a yearly rent of one pound for a little holding of three acres, had a stack of oats worth £12, burned by her fellow tenants, because she had paid contrary to their order. Among the causes of distress we note first the failure of the crops as will be seen by the following extract from the report of the correspondent of an American paper.

The chief question, I judge from conversations with tenants, with agents and

others, is to be the scarcity of food—and particularly of potatoes. While in many districts there are plenty and nearly of the usual quality, in others there are none at all and in many places there is only half a crop. From actual experience I can testify that they are bad flavored, small and frequently diseased. Passing through Castlebar one market day I heard a shrill voice crying:—
 "Fine potatoes! fine large potatoes!"
 Turning to the cart in which the market-woman's crop lay, I examined them curiously to see what she called fine potatoes and saw a quantity of miserable potatoes, not larger than marbles and equally unpalatable. Questioning the woman I found that she was a widow with four children, and was selling her own stock of potatoes in order to buy the other necessaries of life. She thought her potatoes would last six weeks more and then, as she was in debt about seven pounds and had no money whatever to buy meal with, her only chance was the workhouse, and with set teeth she said she would never enter that accursed place. I found ample confirmation of this old tradition—the hatred of the tenant farmers and laborers against the workhouse. They would sooner starve than take advantage of its protection, and as this is so, it seems singular that the poor law should be framed in direct defiance to the sentiment and even to the wants of the people. The workhouse at Castlebar will accommodate 724 persons and the Westport workhouse over 1,100. In the first named there were, when I called, 134 inmates, only two more than during the corresponding week of the previous year. In the Westport workhouse there were about one hundred and sixty, an increase of some twenty-five. All of these are children or sick persons, and no provision is made for the relief of those who are not ill and yet want food, because under the poor law the authorities may not assist able-bodied persons outside

while there is room for them within, and by comparing the above figures, showing the number which may be accommodated and the number which are actually accommodated, it will be seen that the law is practically inoperative so far as the present distress is concerned."

The Lord Mayor of Dublin has issued an appeal for help, and contributions are flowing in from all parts of Great Britain, the United States, the Dominion and from other Colonies.

The Tay Bridge disaster has been followed by another equally destructive of human life. An explosion took place in a coal mine at New Castle, England, by which more than 10 lives were lost.

Politicians and divines of the Free and U. P. Churches in Scotland continue to discuss the question of Disestablishment. Considerable difference of opinion exists as to the propriety of making it a plank in the Liberal platform at next general election, as it might damage the Liberal vote and split up the party if pushed too rapidly. It is to be regretted that much acrimony and bigotry is being called forth by this agitation. Buried feuds are springing up again. It would seem that no matter affecting churches can be discussed without evoking the most malignant passions of human nature. So far as we can judge the dis-establishment cry will not amount to very much in the mean time.

In our own Province the County Councils have held their first annual meeting—The Halifax passed a by-law to put a speedy stop to lawless irresponsible ruffians who go a fishing and shooting on Sunday. It appears that some districts in the neighbourhood are liable to be visited by persons of this description on the Lord's day. These parties are now liable to a fine not exceeding \$20.

It would be premature to express any opinion as to the result of Incorporation; but we have reason to hope that the taxes on this county will not be increas-

ed. The matter requires constant vigilance on the part of the rate payers. Public officials who get their fingers on the county purse require to be carefully watched. If any one doubts this statement let him reflect that our members of the Local Government raised their salaries a few years ago to \$400 a year besides travelling fees, and the members of Parliament who meet in Ottawa annually dip their hands into the public purse and every one of them takes on every year one thousand dollars and travelling fees besides, for spending two months at Ottawa. We have no hesitation in saying that less money should satisfy them. And if the patient tax-paying people of this Province and Dominion were awake to their own interests they would not so tamely suffer it.

If these men earned their money the country would pay it cheerfully. A few men do all the work and the rest—draw their pay. Our Local House should be abolished altogether or else largely altered in its organization. It has been suggested that one member be returned for each county instead of two and in some counties three as at present. And that the Halifax Parliament meet only once in two years as in some of the States in the American Union. And that the money thus saved be spent on roads and bridges. Clearly some reform is necessary.

ACKNOWLEDGEMENTS FOR 1880.

FOR RECORD.

Miss C. Ross, Boston,	.5
Miss McMillan, Boston,	.5
D. Clarke, Poplar Hill,	.2
J. McKay, Millville,	2.2
A. Grey, R Hill,	.2
A. McKay, Plainfield,	2.2
A. McKenzie, Red, Springhill,	4.0
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R. Maxwell, Lime Rock,	2.0

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D. McKenzie, Watervale	.25
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Alex. McGregor	1.00
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Duncan Cameron	.50
John W. Church	1.00
Wm. Fraser M. D.	10.00

\$81.25

THE Presbytery of Egerton met at New Glasgow on the 4th inst. Amongst other matters, there was laid on the table a call from Gairloch congregation to the Rev. Mr. Brodie. The accompanying bond guaranteed a stipend of \$700. The Presbytery agreed to meet at Gairloch on the 17th February to consider the matter.

Not until we know all that God knows can we estimate to the full the power and the sacredness of some one life which may seem the humblest in the world.

RECORD 1880.

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