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VOLUME XXVJ.

NUMBER VIII.

THE
MONTHLY RECORD,

—OF THE—

CHURCH OF SCOTLAND,

—IN—

NOVA SCOTIA, NEW BRUNSWICK

—AND—

ADJOINING PROVINCES.

AUGUST,



1880.

PICTOU, N. S..

PRINTED AT "THE COLONIAL STANDARD" OFFICE,

1880.

Poetry.

The following lines written by the late John McLeod, Catechist, Earltown, are printed by request.

A paraphrase of the 4th chapter of Malachi.

Feuch arsa Dia tha 'n latha a' teachd
A loisgeas mar an aubhoion
Smar asbhuaid loisgear as 'gu tur
Luebd aingid'beachd:is arda.

Oir thubhairt Tighearna na sloigh
gu n gear e as gu slan iad
Mar chraobhan seargte a gheanar as
Cha'n fhagar bun do bar dhiu.

Ach dhuibh'sa air am bheil eagal m ainms
Tha tabhairt ghraidh is geil d'homh
Thig grian na firea' tache' le soilse
Is leighas tuidh a sgeith dhuibh.

Is teasrigidh sibbs gu tearinte
Bho ghabhaibh 'n latha mhor ud'
Is fasaidd sibh mar laoidh bhiaidhta
Le sonas fhior is solas.

Saltarar leibh na h' aingidh ole
Mar chlabar is mar leathre
Leagar iad sios fodha bhoun ur coise
Oir thubhairt Dia na slugh e.

Cuimhnicibh mo reachan naomh
Thug mise do Mhaois aig Horeb
Mar staitiun is mar bhreithnais
Do Israel chum an seoladh.

Feuch cuiridh mise do ur tir
Eliah mhor am faidh
Roimh teachd latha corruich Dhe
Chaidd chur an ceil mar bha dhuibh.

Chum tiondaidh cridhaichan ant sluaigh
Gu Dia 's gu aon a cheile
Eagal gun d' tig a mhallachd mhor
A ghearras as gu leir iad.

EARLY RELIGION.

In Israel's fane by silent night
The lamp of God was burning bright,
And there by viewless angels kept,
Samuel the child serenely slept.

A voice unknown the stillness broke,
Samuel it called, and thrice it spoke,
He rose, he asked whence came the word
From Eli, no—'twas from the Lord.

Thus early called to serve his God,
In paths of righteousness he trod,
Prophetic visions fired his breast,
And all the chosen tribes were blest.

Speak Lord, and from our earliest days,
Incline our hearts to love thy ways,
Thy wakening voice hath reached our ear
Speak Lord to us; thy servant hears.

CHRIST PREACHED IN THE SYNAGOGUE IN ROME.—A well-disposed rabbi who exhibited great logical power in conversation, said recently to Dr. Philp "The Protestant religion is the best on earth for promoting the moral and religious wellbeing of men; but we cannot believe in Christ as you do." Warmly pressing the missionary's hand, he said "Come on Saturday to the synagogue and we shall have a talk together. Accordingly Dr Philip went to the Mincha service, and when all had finished the last prayer, a number gathered round and shook hands with him "Now," said he. "let us have an earnest conversation. This is the best place, the place dedicated to the service of God. A few made strong objections, saying "No, we must have no discourses here about Christ." But the majority pressed them to silence, and said, "Let us hear all that he has to say." So the missionary began, and after a while the silence was profound. He read Acts xxviii. 1 to 31, and then delivered a discourse on the subject. At the close he was led to adopt verse twenty-four, "And some believed the things that were spoken and some believed not." They parted in a most friendly way; and their subject of conversation for some days afterward was the missionary's discourse in the synagogue about Christ.—*Illustrated Missionary News.*

THE MONTHLY RECORD,

OF THE

Church of Scotland,

IN

VA SCOTIA, NEW BRUNSWICK AND ADJOINING PROVINCES.

VOLUME XXV I.

AUGUST, 1880.

NUMBER VIII.

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

DEALING WITH INQUIRERS.

(By the late Rev. C. Hodge, D. D.)

There are two things which every sinner must experience in order to his being saved: conviction of sin and regeneration. There are also two things which every sinner must do:—1st. He must repent. Repentance unto life is a saving grace which turns a sinner out of a true sense of sin and misery and apprehension of the mercy of God in Christ, doth, with love and hatred of his sin turn from it to God with full purpose of and endeavour after new obedience." This is the duty of the sinner. Our Lord began his personal ministry by saying, "Repent and believe in the Gospel." He told the people, "Unrepentant ye shall all likewise perish." Paul says, God hath commanded men everywhere to repent. "He shed his hands of the blood of the saints, because among other things he preached publicly and from house to house repentance towards God." It is evident that if a man sin he is bound to confess his sin unto God, to forsake it, and sincerely endeavour to be obedient to the divine will all time to come. It is to be observed that repentance is the sinner's

own act. It is something he must do. It is he who repents. It is he who grieves over his sin, and turns from it with full purpose of and endeavour after new obedience.

The second thing which the sinner is required to do is to believe on the Lord Jesus Christ. This is the burden of the Gospel. "He that believeth on the Son hath everlasting life; he that believeth not the Son shall not see life; the wrath of God abideth on him." The answer which the Bible gives to every sinner who asks, "What must I do to be saved," is Believe on the Lord Jesus Christ and thou shall be saved. The scriptures clearly teach what it is, concerning Christ that we must believe. We must believe the record or testimony which God has given of his Son. That testimony according to the common faith of christendom is that Christ is the Son of God in the sense that he is of the same nature or substance with the Father and equal in power and glory; in such a sense that in virtue of his sonship, all the Angels,—that is all intelligent creatures—are required to worship him; in such a sense that he is entitled to be called God, the creator of heaven and earth, eternal and immutable. (Heb. 1.) This is the great central truth, which if any

man truly believes he is born of God. The eternal Son of God became flesh; he was born of a woman; he had a true body and a rational soul, and so was and continues to be God and man in two distinct natures and one person forever. God thus manifested in the flesh was made under the law; he fulfilled all righteousness; he offered himself unto God a sacrifice for our sins which he bore in his own body on the tree. He was set forth as a propitiation for our sins through faith in his blood. Having died for our offences he rose again for our justification and is now seated at the right hand of God, all power in heaven and earth being committed into his hands, whence he sends forth his holy spirit to apply to men the benefits of his redemption.

Faith in Jesus Christ is not merely speculative assent to this testimony of God concerning his son. It is the cordial or sincere recognition of all that is revealed concerning him and his work, and resting on him alone for our salvation. There is however a dead as well as a living faith. There is a kind of faith which is of no avail. Our Lord says: In the last days many shall say Lord, Lord, have we not prophesied in thy name? To whom he will say, I never knew you. How then can we tell whether our Faith can be genuine or not? Some endeavour to solve this question by a process of introspection—by analyzing their feelings and endeavouring to determine which are natural and which are gracious. This seldom leads to any satisfactory result. Others endeavour to decide by the immediate effects of faith in their own consciousness, from the degree of joy and peace and sense of God's favour which they experience. This also is delusive. First, because great joy, and great confidence may arise from a faith which is not saving. Many with joy receive the word who soon show that their faith had no root. Secondly, because even when the

Faith is genuine these conscious effects may vary indefinitely in different persons. Some are ecstatic in their joy; others from their constitutional temperament from their physical condition, from their ignorance of their mistaken views, from mourning or doubting all their days, yet reach heaven, at last. There are only two criteria given in scripture by which this great question can be decided. First saving faith is not a transient emotion or state of the mind. It is permanent. We are saved only on the condition that we hold fast the beginning of our Faith firm unto the end, secondly it works love, purifies the heart and overcomes the world. It makes Christ precious and leads to the consecration of the soul to his service.

DEALING WITH INQUIRERS.

The things above mentioned—conviction of sin, regeneration, repentance, faith—are not stated in the order of occurrence. There may be no order of occurrence so far as consciousness is concerned, when Christ opened the eyes of the blind, the restoration of the power of vision, in the order of nature, preceded the act of seeing; when he raised the dead, the restoration of life preceded vital exercises. But there was no perceptible interval of time between them. Thus as genuine conviction, repentance and faith are the fruits of regeneration, in the order of nature, conviction comes first. But of this the sinner knows nothing. When God revealed himself to Paul. (Gal. 1-10), he was regenerated, he was convinced of sin, he repented, he believed, in the same moment of time.

Here it is that the greatest difficulty is encountered: a difficulty equally embarrassing to the enquirer and the minister. The Bible teaches that the sinner must be born again; but regeneration is the work of God. He is bound to repent and to believe, but repentance and faith are the gifts of God. If a man never has or can truly repent and believe,

al he has been born of God, what is sinner to do? It cannot fail to be ficed that the Bible gives itself little ble about this difficulty. It declares t it is the sinner's duty to repent, and t repentance is the gift of God; that sinner must be born again and that generation is the work of God. And eaves these two truths to make their per impression. It would be wise in to follow its example, and avoid pro- unding theories which involve the del- either of the sinner's obligation or his dependance. There are three sses of persons upon whom these ap- rently contradictory truths produce erent impressions. First there are e who resolve to do nothing. If I helpless there is no use to make any ertion. Why should a paralytic at- pt to walk? If repentance and faith e the gifts of God, I must wait until ees fit to bestow them. These are ey who wrest the truth to their own struction. Secondly, there are those o under a sense of duty and danger raestly, and often strive to change eir own hearts, to turn from sin unto od, to believe on the Lord Jesus rist. They endeavour to awaken ight feelings, hatred to sin and love to od. They strive to delight in religion d wean their hearts from the world. hese efforts are often protracted and onizing and unavailing. The sinner akes them in his own strength. He is old that he is able to repent and to be ve; and he tries, and tries, and tries o do it, until he gives the matter up d sinks down under a sense of his ter helplessness. Then he is at the ate. It is a matter of surprise that thefferer does not sometimes say to his exorable adviser who tells him he can epend and urges him to do it at once, ven before he leaves the room "I have ecisely the same ability in kind and egree, to repent and believe that you ave to be perfectly free from sin: you ave the requisite natural faculties; it is

your duty to be perfectly holy; you are commanded to be perfect. Then why not at once make yourself as pure as the spirits in heaven."

Third there are those upon whom by the grace of God, these two great truths, obligation and dependance produce their legitimate effect. Convinced that they must be born again; that they must repent and believe; and no less firmly convinced that they cannot do all this of themselves; and finding it revealed in the gospel that Christ is able and willing to save all who come to him, they go and fall at his feet under the double conviction of guilt and helplessness and say "Lord save me or I die." They pray with the earnestness and importan- ity with which the mother prayed for her lunatic daughter and the father for his demoniac son. They will take no denial. Those who thus ask, receive; they who thus seek, find; to those who thus knock, it shall be opened. God is more willing to give the Holy Spirit to those who thus ask him than parents are to give bread unto their children.

JEWISH MISSION.

We give extracts from the Report to the General Assembly.

CONSTANTINOPLE.

The Rev. D. B. Spence relates the following illustrations of the success of our mission:—

"As indicating the influence of the New Testament lessons on the minds of the pupils, and the good that is done through the schools. I will here give an extract from an interesting report handed me by Mr. Segura. 'One of the Jewish girls having learned some of the New Testament histories, repeated them to her father. He was so much pleased with them that he bought a New Testament, and asked me to point out to him the histories which his daughter had learned. I not only complied with his wish, but requested him to read every

night a chapter.' Mr. Sergura also mentions the case of a man who brought his children to school, assigning his reason on one occasion for doing so:—'A man occupying an official position among the Jews brought his children to school. One day he warned them in my presence not to tell anybody that they attended our school. I said he did wrong in thus encouraging his children to speak lies. And besides, I told him if he was afraid to send them to us, and risked the loss of his situation by such a step, it would be better for him to send them to a Jewish school. He replied, "I prefer yours for two reasons: were I to send them to the rabbinical school, they would stuff their heads with as much nonsense as they did mine; and were I to send them to the Frenchified school,* they would become worse than I am in religious matters. In your school I am aware that you teach them about Christ, but I am sure you will not force them by roundabout ways to become Christians. When they grow up they may judge for themselves. If they choose to embrace the Christian religion, let them do it; and if they choose to remain in the faith of their forefathers, no one will interfere with them. What I wish is that they should be better than I am. As long as I am not molested by my superiors, my children shall attend your school."'

"Several attempts were made to take away our Jewish pupils, but in no case with much success. A few were removed at the instigation of the rabbis, or the teachers of adventured schools, but, generally speaking, they returned after a time, or others came in to fill their places. The teacher of one of the Jewish schools is an inveterate enemy, and he used every means in his power to draw away our pupils; but for the three or four he succeeded in capturing we received six from him without any effort.

"The appointment of Jacob Durom, as I had anticipated from long and intimate knowledge of the man gives every promise

of being highly beneficial. Darom applies himself with praiseworthy zeal to visitation among the Jews in bazaars and places of resort, and through his labours I was enabled to hold religious intercourse with a considerable number, some of whom are sincerely interested in Christian truth. One of his own nephews is now a hopeful enquirer and a man who, years ago, received instruction from Mr. Christie, but afterwards became callous, was induced to give some attendance upon our services. A young man who was introduced to me by Dr. Thomson, is diligently studying the New Testament, and I have good hopes of him. There are several others who have shown some interest in divine things,

An extract which I translate from the journal of Darom will be read with interest. Under date October 21st he says 'To-day I met eight Jews, among them was a Talmudist, I had conversation with them concerning the coming of the Messiah. They asked for proofs of his having come, and pointed out and explained Genesis x. 10; Isaiah xi., lxii. 11, 12; Ezekiel x. 27; Daniel ix. 24-27; St. Matthew x. 1-11; St. Luke i. 30-33. When they had noted these passages, the Talmudist said, "If He was the true Messiah, why then was he put to death?" I pointed out to him the 53d chapter of Isaiah. I read the chapter, and when he had finished, expressed astonishment. I read it again, and yet another time, to satisfy himself that he had not misunderstood it, and said eagerly, "This chapter pricks my heart. I must examine it very carefully, because it is very important for me." When he left, he promised to come to my house and talk again about this chapter. In course of the conversation I sold a tract—"The Assembly letter to the Children of Israel." The Divine Word, carefully and thoughtfully read, generally makes some impression on the mind; but the Jews read it so rapidly, and often so carelessly, and will

at consideration to its meaning and import, that they miss the truth altogether, and apprehend it very erroneously. Hence the young Talmudist, though he had read the 53d chapter of Isaiah many times had never seen in it anything striking or suggestive until his attention was directed to it by Darom.

"Here, as well as in other parts of the Turkish empire, infidelity is spreading among the Spanish Jews. Many are quite indifferent to the claims of Judaism though on national and patriotic grounds, they do not come into open collision with the rabbis. It is no very uncommon thing to hear a Jew say, 'I do not believe that the books of Moses and the prophets are inspired. It is true Moses was a great legislator, but so also was Solon. Some of the prophets were poets. Homer also was a poet.' It is cheering, however, to find that, in spite of the old rabbinical fanaticism on the one hand, and the increasing indifference and infidelity on the other, there are a good many 'who sincerely search the Scriptures, in order to find out whether theaviour preached to them by the Protestants is the one whom their forefathers looked for or not.' And my experience warrants me in believing that the number of such persons is on the increase. Not only the Old, but likewise the New Testament, is bought much more readily than formerly. Tracts also—notably the General Assembly's Letter, translated by J. Thomson, and now in its second edition—have been pretty extensively sold. Indeed there are hopeful signs visible that the Mission to the Spanish Jews is entering upon a more successful stage of its existence, or, more correctly speaking—for I maintain that all along has been a success—that it is entering upon a reaping stage of its history.

"I give you one more extract from the report of Mr. Segura, which supplies an instructive illustration of the way in which Divine truth is operating upon the Jewish mind through the agency of our Mission:—'One day after the school work was over, my assistant requested me to have a private conversation with him. I complied, and in my study he made the following statement: "I have been more than four years in your school, and have had the double advan-

of both mental and religious instruction. Your daily religious lessons and the tracts you gave me have been a blessing to me. They have contributed, by the help of God, to work a change in my religious views. Now I am fully convinced that Jesus of Nazareth, whom our forefathers crucified, is the Redeemer promised to our nation by God. But there is one thing which I do not understand yet, and that is the Divine nature of Christ." I directed his attention to the most striking passages of the Bible touching on this subject. Next day I spoke to Mr. Spence about the matter, and he kindly expounded it fully to the inquirer.'"

CHURCH OF SCOTLAND ENDOWMENT SCHEME.

CHURCHES ENDOWED DURING THE YEAR 1879-80.

"The Endowment Committee have to report to the General Assembly the endowment and erection of ten new parishes during the year ending 15th April 1880.

"The population of these ten new parishes amounts to 45,550. The total number of sittings in the ten churches is 6093.

CHURCHES ENDOWED SINCE THE COMMENCEMENT OF THE SCHEME

"This Report brings up the number of parishes erected and endowed since the commencement of the Endowment Scheme to 293—the number of parliamentary churches erected into parishes being 40 additional. These numbers include 42 of the additional 100 parishes proposed by Dr. Smith, and approved by the General Assembly of 1876."

In a table of statistics given in the Appendix, it is shown that according to a Parliamentary return made in 1878, these 293 churches had then on their rolls 129,747 communicants, and that their total contributions reported to the

Christian Liberality Committee for the same year were £118,050. 19. 6d.

NEED OF FUNDS—CLAIMS OF THE SCHEME.

“There are now twenty cases in which grants have been promised, but not paid. All of them are not ready for immediate endowment, but the proceedings in connection with eight of their number are already in court, and it is known that a number of others have completed their local subscriptions, and are ready to proceed if they could be assured that the Committee were in a position to make good the grant promised.

“Under the plan proposed for the endowment of an additional 100 churches agreed to by the General Assembly in 1876, it was arranged that an effort should be made to raise a special fund of £100,000 applicable to this purpose, to be supplemented by the church-door collections and ordinary sources of income. It was reported to last year’s Assembly that these special were, as at May 1879, £42,600. They amount now to £43,349”

The Report thus concludes: “Let the nation see and feel that the Church of Scotland still calmly presses on in the midst of tumult to fulfil her proper function of leaving no part of the land unsupplied with parish endowment where men are massed thickly together, or are so isolated as in either case to be percluded from their share of parochial and religious privileges. This is the aim and work of your Endowment scheme. It enters into no controversy; it hurls back no notes of defiance; it only asks the members of the Church to be true to her and to themselves,—to do their duty as it lies clear before them.”

RED-HOT SHOT.

Another word. Go in for it, brethren, whatever you do. It is no use doing anything half-heartedly; the only way

to get on in anything in this world is to throw ourselves thoroughly into it. So with the work of preaching—go at it with your whole heart. When Gibraltar was besieged, it might have been captured had not the general given the enemy red-hot shot. Cold shot they had plenty, but did not seem to mind it at all. Nearer and nearer came the French and the Spaniards, till the general issued orders to give it to them red hot; then the vessels began to smoke and blaze, and soon they had enough of it. Brethren, it may be you cannot give them big shot, but you can fire it red hot. Let the little guns as well as the big ones give it to them red hot, and you will soon raise a fire in the enemy’s camp.

And you, dear brethren and sisters who have not got to preach, get the fuses hot for us. We are the gunners, but you have to bring the shot red hot to us that we may fire it. You must be mighty in prayer for us. I do not believe a man who will do anything for God unless he puts his whole soul and energy into it. ‘I will die if I do not succeed. I must bring these souls to Christ. I want the blessing for them; I must have it.’ That is the true spirit in which to go about the work. We dare not preach as if it were a matter of indifference whether souls are saved or not. We must have them saved. And when God writes must across our hearts he writes must across their hearts. When he teaches us to say they must be born again, he teaches them to see it, and they will be born again. Christ says to them, ‘I must abide in thy heart to-day.’ So, by God’s grace, our ‘must’ and God’s ‘must’ will come together, and souls shall be saved. I hope in such an earnest spirit you will preach the everlasting gospel.

And you, young men, one word to you—Preach away as hard as you can. Perhaps when you are older men, you will want the elasticity of mind,

strength of body. Brethren, the time is fleeting on, the shadows lengthen the days are short; work while you may, 'for the night cometh when no man may work.'—*Rev. C. H. Spurgeon.*

"A SUCCESSFUL AGENT."

We have received very great assistance from many of our friends throughout the Province, in promoting the circulation of our Periodical, and where so many have placed us under obligations in this respect it would be invidious to mention names. We cannot, however, refrain from expressing our warmest thanks to the Rev. Donald McDonald of Prince Edward Island, for his indefatigable and persevering exertions. Last year he transmitted upwards of 180 subscribers' names with remittances amounting to nearly twenty pounds to our office, and from the annexed extract of a letter lately received, it will appear that he has resolved, and is prepared to continue, and if possible to increase his exertions for the circulation of our monthly Periodical during the ensuing year.

"From the extensive and far advanced districts which I visit in discharge of clerical duties and from which my report would have to be filled up, it has been impossible to forward you a full list of subscribers at present; but in place of my stated number I hereby guarantee the amount of this year for the next. As to what addition there may be I could not say, until I visit about twelve congregations, but I think there will be a considerable number of new subscribers, which I shall forward before the present year terminates. I should be very much disappointed at the discontinuance of the Halifax Church of Scotland Record: and it would be discreditable to the Church of Scotland in the Lower Provinces if we should be under the necessity of drawing our information from Canada, through the means of the Montreal

Presbyterian and other sources; your RECORD has already awakened a desire on this island for continued accounts of the transactions and extension of the Church of Scotland to which we formerly had no access. And, indeed it would be next to cruelty to withdraw from us our present source of information. I think an appeal in the RECORD itself would be of benefit as it would authorize your agents to lay the case before the public in a more pressing form than they consider themselves justifiable in doing without such an appeal—your circular shall be read in all my congregations and seconded by my own application. Although I have it not in my power now to forward any additional list, I shall not be short of last amount."

I am, dear sir

Yours truly,

DONALD McDONALD."

Our readers will peruse the foregoing with much pleasure; for it shows the deep interest taken by Rev. Mr. McDonald in the RECORD and his strong desire that it should be widely circulated in P. E. Island. It also reveals his ardent attachment to the Church of Scotland and a lively interest in her proceedings. We are very grateful to Mr. Goodwill for the great interest he takes in our circulation. His opportunity for assisting us is very great; for his field of labour is both wide and interesting; and we have no doubt by increasing the circulation of our periodical there a deeper interest will be taken in the cause of mission both at home and abroad and in the general work of the Christian Church.

As a further instance of the interest taken by the Rev. Mr. McDonald in our circulation we append the following from a report signed by Robert Doull M. P. Secretary of the record Committee and printed in our issue for Sept. 1859.

"Like the committee of last year they have much pleasure in directing atten-

tion to the liberal and punctual support given by the Rev. Donald McDonald and his people to this publication."

The Monthly Record.

AUGUST, 1880.

By the Report of the Colonial Committee we learn that their grant to this Presbytery this year is only one half the amount granted last year. In British Columbia also one half the amount has been withdrawn. This probably means that one half the Ministers must leave that colony. In our own Presbytery we trust the effect will not be so disastrous. The Ministers of our Supplemented charges have all we believe got farms and homes of their own, so that if the worst must happen they can survive. Our benevolent people may accomplish, and, already are in the habit of accomplishing much by assisting in cultivating the Minister's farm, and helping him in many other ways. Our Home Mission or Lay Association is capable of large development, our richer congregations can assist the weaker ones, and the problem of rendering our church self-sustaining may thus be solved.

Various causes have compelled the Colonial Committee to lessen these grants. There can be no doubt that those of our church in this Dominion who entered the Union have many of them disapproved of our receiving any aid from home; and it would not be uncharitable we trust to say that however much they loved us they have used some influence at least against us. Again some Ministers in Scotland and members of the Committee also, some of them our own dear fellow-countrymen are not willing to aid us and choose for us rather the chastening discipline of deprivation. In addition to this we may state that owing to hard times the Committee's income has fallen somewhat behind, and their expenditure in European cities has largely increased. During a few years

gone by the Committee have undertaken to send Ministers to certain towns in Europe where wealthy Scotchmen travel for health and recreation. We are told that living in these places is expensive, travelling expenses are very high, and then "when in Rome you must do as Rome does" so that although these travellers are generally speaking rich, and luxurious in their expenditure, why cannot afford everything—a line must be drawn somewhere—and so the church of Scotland has to spend large amounts annually in sending first-class Scotch preachers to look after them.

These reasons are quite sufficient to account for the partial withdrawal of the grant in aid. Doubtless the loss will fall heavily upon some of our Ministers, especially upon those whose people are already doing their utmost toward the support of ordinances. With the revival of trade and the long expected return of commercial prosperity the burden will grow lighter, but meanwhile in some of our congregations the matter will occasion much anxiety, and the loss will be severely felt.

The sacrament of the Lord's supper was administered in St. Andrew's Church, Pictou on the 18th ult. The minister of the charge was ably assisted by the Revds. Messrs. Carruthers, McCunn, and Fitzpatrick. The Gaelic services were conducted in the basement by the Rev. D. McKenzie, Earltown, in his usual efficient manner.

Every congregation in this county within our bounds, has now a pastor duly inducted to the charge thereof, with the exception of St. Columba congregation, West Brant, East River. It is reported that this excellent congregation is now diligently hearing candidates.

Rev. Peter Melville, M. A., B. D., of New Brunswick, and a native of Cape John, preached there lately with much acceptance. We understand that one or two Ontario gentlemen are likely to be in the field as candidates.

ST. ANDREW'S, PICTOU.—The manse belonging to this congregation has lately been enlarged, and repaired inside and outside for the reception of the Rev. R. Burnet and his family, who have lately taken possession of it. A new barn surmounted by a flagstaff, with sufficient stabling and ample accommodation has been erected. The congregation have expended about one thousand dollars in these additions and repairs—showing in this manner as well as in various other ways their high appreciation of the eminent gifts and graces of their new pastor, and doing credit to their own consideration and liberality. Since his settlement here, Mr. Burnet has endeared himself to his people by his abundant labours among them. In Cariboo he is already nearly as well known and as much loved as his venerable predecessor of blessed memory, than which no higher commendation is known there. He has also visited many other localities in his wide and populous episcopate. Besides this he has secured golden opinions outside of his own congregation. At all the communions in Pictou Presbytery he rendered valuable assistance, besides preaching in many of the churches in Egerton Presbytery. On these occasions the only regret felt was that owing to the accident of his birth, he having been born in the south country, he was unable to utter his glowing thoughts and burning words in the Gaelic language. The congregation of St. Andrew's do themselves much credit by their evident desire to make his pastorate as agreeable as possible.

☞ The congregation of Gareloch after a brief vacancy have again secured the Rev. Neil Brodie as their pastor. At the time of the union Mr. Brodie accepted a charge in the west, where he laboured with untiring zeal to secure their rights and prosperity to those remaining out of the union. It speaks well for the enterprise of the Gareloch congregation that they have been able to secure his return; and it shows their high appreciation of the abilities and many good qualities of their former pastor.

☞ The Bazaar and Tea-meeting held at Stellarton in aid of the supplementing fund were highly successful. Mr. Dunn cannot be too highly commended for his energy and perseverance in this matter. We are well believe correct in saying that to him this scheme owes its origin and present development. Through his untiring energy a sum of about three thousand five hundred dollars has been accumulated, and that by small contributions, as somehow our rich men have given next to nothing towards it. Now that the grant from the Colonial Committee in aid of our supplemented congregations is reduced by one half, the importance of this scheme will be appreciated.

INDUCTION.

The patience and perseverance of the Gareloch congregation have at length been rewarded by a gain having the Rev. N. Brodie settle among them as their pastor.

His induction took place on the 26th ult. All the clerical and ten of the lay members of the Egerton Presbytery were present.

The service was as follows:—Sermon by Rev. G. Murray; usual questions put by Rev. Wm. McMillan, Moderator; Minister addressed by Rev. P. McKichan; Congregation by Rev. C. Dunn.

The service being ended the congregation welcomed in the most cordial manner their new pastor.

The members of Presbytery were most hospitably entertained at the house of John Robert Macdonald, from whom much kindness and courtesy have been received.

Now that the induction has been harmoniously accomplished, a brief notice of the whole proceedings connected with it may not be improper.

Early in the winter a call from the Gareloch Congregation to the Rev. N. Brodie was laid before the Presbytery. Owing to the small stipend promised, the court could not sustain the call. The amount was increased, but not as much as it ought to be, and as might be fairly expected from so wealthy and numerous a congregation.

Seven hundred and fifty dollars being promised in the meantime, and the hope expressed that an increase would take place so soon as the manse and glebe debt was paid, which could be speedily done by a united effort; the Presbytery resolved to forward the call to the Rev. Mr. Brodie. In due time he signified his willingness to accept. On the day appointed for induction, the Presbytery met at Gareloch to install Mr. Brodie as pastor.

When objections were called for according to the usual form, one of the members of the congregation opposed Mr. Brodie's settlement, giving reasons for the same.

The objection being found relevant the court proceeded to hear proof.

Witnesses were called and after protracted investigation it was found necessary to adjourn to meet again for further consideration. The adjourned meeting was held in St. Andrews, New Glasgow. At the specified time the court constituted and resumed inquiry. The complainant desired to be heard through an agent. His request, being in accordance with the laws of the Church of Scotland, was readily granted. D. C. Fraser Esq., Attorney, appeared as agent and at once proceeded to elicit evidence to sustain the objections. He did his part kindly, courteously, and skilfully.

Members of the Gareloch congregation expressed a desire that A. McKay M. P. P., who was present, be heard in their behalf, which was allowed.

Mr. Brodie protested against a legal agent being admitted. The inquiry however proceeded, and the court after patiently and carefully hearing all the evidence, and after the fullest investigation, unanimously decided not to sustain the objection.

Mr. Brodie having intimated his intention of immediately visiting Ontario, his induction was delayed until after his return.

The Moderator being informed that Mr. Brodie was prepared to assume pastoral oversight of the congregation, called a pro re nata meeting for induction on the 22nd ult. The time of notice was short, there being a desire to have Mr. Brodie placed before the 25th, when the Communion would be observed.

But three members of Presbytery were present, two clerical and one lay. It was considered expedient again to delay induction until the following Monday. The ceremony then took place under favourable conditions, and seemingly the good will of one of our largest congregations. Our hope is that under their present pastor they will prove energetic and prosperous, and that the Divine blessing will descend and rest upon minister and flock.

Two incidents have involved Mr. Brodie's induction with more or less secondary interest. He was minister of Gareloch before his removal to another Province. Receiving a call to a better field of labour, shows the esteem in which he is held. In this and the neighbouring country where the despotism of voluntarism asserts itself, instances of forcible clerical ejection are by no means rare. It is pleasing to notice that there are congregations whose thirst for novelty is subordinated to a higher consideration, which instead of being eager to sever the tie of a long and faithful ministry, are ready to renew former associations when opportunity offers.

Another novel feature of this induction is, that it was the first disputed settlement in any of the Kirk congregations in this county. It was a trying ordeal to Presbytery, minister elect and congregation. The members of Presbytery resolved to do their duty heedless of consequences. Complete unanimity prevailed throughout the whole investigation. And in the end it was a source of great gratification and thankfulness to Presbytery and all interested to see Mr. Brodie placed amid harmony and cordial greeting, over a congregation to which he ministered in former years. May the new tie formed be fraught with blessing to him and his people and to our whole church.

It may not be out of place to commend the delicacy of our local press, (a civility incomprehensible to a low type of mind) in refraining from making any comment upon, or giving publicity to the inquiry which preceded the recent settlement in Gareloch. No good could result from such information however impartially reported. While our own journals courteously remained silent, one in the neighbour-

ing county which seems to disdain the rudiments of ordinary civility, threw open its columns to a vile attack upon members of our court and others, save one. (Perhaps a suggestive exception) who took any prominent part in the meeting of Presbytery, held in St. Andrew's N. G., on the 21st June.

Some one whose genius evidently runs in the direction of misrepresentation, falsehood, scurrility, and vulgar personal aspersions, who could only be humorous by being untruthful, unable to express the rank current of his soul, took himself to the *Truro Sun* where he found a ready and congenial receptacle for his coarse buffonery, and a grateful medium of communication for the fabrications of an idle talker. Henceforth if there be any who feel that their talents are confined to an utter want of veracity and low ridicule, and that their rare powers have not been allowed to develop freely for want of sympathy, appreciation and a public organ of expression, they can without the slightest fear of being repelled, look to the *Sun* for full recognition of their unenviable gifts.

It has been maintained that the great celestial orb will yet expire for want of fuel upon which to feed. There is little danger of the *Colchester Sun* becoming extinct for want of correspondence, so long as its columns are open to vulgar wit and low personal assaults from any quarter however contaminated.

While it may not suffer dissolution from dearth of coarse burlesque, offensive parody, cowardly individual attacks and an unlimited capacity for falsehood, there are other causes which may operate disastrously.

We have much pleasure in announcing an additional order from P. E. Island for fifteen *RECORDS*. We are under great obligations to the Rev. John Goodwell for his successful efforts in aid of our circulation. In this as in many other respects he is only following in the footsteps of his venerable and revered predecessor the Rev. Donald McDonald, whose example and counsel are yet fresh in the memory of thousands of his hearers. That Mr. McDonald took a hearty

interest in the *RECORD* and was instrumental in largely promoting its circulation may be seen from the annexed paragraph and letter which are taken from a copy of the *RECORD* issued in the year 1856, which will be found on page 121.

HEART-LONGINGS OF A CHINA-MAN.

In the province of Fuh-kien there are a great many persons seeking after God, but they say, "We can never hit upon God." Let me give you an illustration of this large class.

About seven years ago I visited Chak Tu, a large city in the northern part of the province. We opened a chapel there, and it was a great day in the town, because the foreign man had come there and opened a Religion Hall. The people came in crowds to listen, and as they went through the principal street they made a great noise and commotion. They met a blind man, seventy-five years of age, who inquired what all the noise was about.

They said, "Don't you know that we are going to hear the foreign man who has opened a Religion Hall?"

Then the old man said, "I will go too." They took him by the hand and led him down the street, and brought him to the Mission Chapel. The Missionary got up at the other end of the chapel and read this text:—"God so loved the world that He gave His only begotten Son, that whosoever believes in Him shall not perish but shall have everlasting life."

Then the old man jumped upon his feet and clapped his hands and said, "Thank you, sir, very much, that is just what I have been longing for and praying for for many years."

The people said, "He is mad; turn him out."

He answered, "No, I am not mad, but I know what I want, and what I have been praying for for many years." Six months after that I went to the same place, and seven men were brought to me for baptism. Among them was the dear old blind man. Every man who is baptized is called upon to stand at the

tant and to declare to the congregation what God has done for his soul. Now this was the old man's story:—

"When I was twenty-five years of age I came to the conclusion, like many others, that idolatry was vain. In despair, one morning, as I was walking behind my house in a field, I saw a glorious ball of fire jump up out of the East, and I fell down and worshipped the rising sun, saying, "O Sun, take away the load from my heart." Again in the evening, as the sun was going down behind the hills, I said, "O Sun, before you go, leave a blessing behind thee, and take the burden from my heart." For two years I worshipped the rising and the setting of the sun, but the burden remained on my heart still. Again, as I was walking in the fields, I said to myself, 'Perhaps the moon can save me,' and I prayed to the moon for twelve long months. But no peace came to me either from the sun or from the moon. Next I turned to the glittering stars, and for a year I worshipped them. But they brought me no comfort. One day I threw myself on the ground and said, 'If there be a Ruler above the stars, reveal thyself to me.' But no voice came from the Ruler above, and I went on my weary course in the world till I became a blind old man bearing a burden in my heart, when I heard a commotion in the street, and asked what it was all about. I went to hear the foreign man preach. I heard him describe the great God above, and then he went on speaking of his love to man. I could stand it no longer, and jumping on my feet, I exclaimed, 'That is just what I want.' Now to-night here I am, standing at this font, about to be received into the church of Jesus Christ, and I can say with Siméon, 'Lord, now let me die in peace, for I have found my Saviour, and the burden is taken away from my heart.'"

Help us, my friends, to carry to the heathen this glorious remedy, which can alone take away the burden from a man's heart, and to send it to those hundreds of thousands of Chinese who are groping for the truth, but who can never hit upon God."—*Rev. J. R. Wolfe.*

SELF RELIGION.—There is no small degree of selfish piety in these days Paul encountered some of it in his day. 'All seek their own,' he says, 'not the things which are Jesus Christ's.' Whereas the true rule is this: 'Look not every man on his own things, but every man also on the things of others.' There are professing Christians who say, such and such things are not according to our taste, and we will leave the church with which we have covenanted to walk, and go where we can be better pleased. But we are not bigoted, say these persons. But they are selfish at least. They say that principle must be set aside for their personal gratification. The interest and feelings of others are not to be taken into account, loyalty to truth is of no consequence, if so be that their caprices are gratified. There is so much of this loose material to our churches that pastors who try to work with them, have their hands full to keep it in place. It is ever disposed to fly off in a tangent. We are puzzled to know how it can be worked into the great and living temple; for it is so hard to get the cement of love to Christ to hold it in place, that we almost despair.

These people believe in self-denial, but they want the others to practice it for them. They urge that one should yield to another, but consider it the duty of others always to yield to them. Hence, if a pastor is to be called, he must be a favorite with them, or they will go elsewhere, or at least not pay for his support. If anything is to be done that involves labor, others must do it; for they have no time, that is, no disposition. No wonder Paul sighed over these selfish Christians; and surely it is not unapostolic if we sigh over them at the present. —*Selected.*

SIGNAL LIGHTS.

A sweet little girl called Mary was the daughter of the captain of a large ship. Sometimes she went with her father to sea. During one of those trips she sat on a coil of rope watching old Jim clean the signal lamps.

"What are you doing?" she asked.

"I am trimming the signal lamps, miss," said old Jim.

"What are they for?" asked Mary.

"To keep other ships from running into us, miss; if we don't hang out our lights we might be wrecked."

Mary watched him for some time, and then she ran away, and seemed to forget all about the signal lights; but she did not, as was afterwards shown.

The next day she came to watch old Jim trim the lamps; and after he had seated her on the coil of rope, he turned to do his work. Just then the wind carried away one of his cloths, and old Jim began to swear awfully.

Mary slipped from her place, and ran into the cabin; but she soon came back, and put a folded paper into his hand.

Old Jim opened it; and there, printed in large letters—for Mary was too young to write—were these words:—

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain."

The old man looked into her face, and asked,—“What is this, Miss Mary?”

"It is a signal light, please. I saw that a bad ship was running against you, because you did not have your signal lights hung out; so I thought you had forgotten it," said Mary.

Old Jim bowed his head, and wept like a little child. At last he said,—

"You are right, missy; I had forgotten it. My mother taught me that very commandment when I was no bigger than you; and for the future I will hang out my signal lights, for I might be quite wrecked by that bad ship, as you call those oaths."

Little Mary had become a Missionary to old Jim. She gave him a large Bible, and on its cover he has printed,—“SIGNAL LIGHTS FOR SOULS BOUND FOR HEAVEN.” *N. Y. Ob.*

A CHINESE youth died lately of consumption at Oakland, California. He died in the full faith of the gospel. When nearly gone, Mr. Condit, the Missionary, said to him, “Jesus loves pou.” At the sound of Jesus’ name, a smile lighted up his face. He has undoubtedly gone to be with Him.

In an election the first votes recorded count all the day long, and so encourage the party all through the anxious hours of polling. When men give in their names for Jesus and His cause in the morning of their lives, there whole existence influences their time, and their encouragement to the good cause is life long. Young people remember this!—*Rev. C. H. Spurgeon.*

AN ex-Daimio in Japan, who has been studying books in various foreign languages, including the Scriptures, has adopted this sentence as the motto of his life, “Faber fabricando fit faber”—The smith by smithing becomes a smith.

ACKNOWLEDGEMENTS.

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Rev. J. Goodwill, P. E. I.	7.00

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