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VOLUME XXV.

NUMBER IV.

THE  
**MONTHLY RECORD,**

—OF THE—

CHURCH OF SCOTLAND,

—IN—

NOVA SCOTIA, NEW BRUNSWICK

—AND—

ADJOINING PROVINCES.

APRIL,



1879.

PICTOU, N. S. :

PRINTED AT "THE COLONIAL STANDARD" OFFICE,

1879.

## A ROYAL ORATOR.

Prince Leopold the Queen's youngest son, a short time ago, at a meeting held in London for the advancement of University Education, made an eloquent speech in support of that cause. Great Britain is now well supplied with educational machinery of all kinds. Her great universities of Oxford and Cambridge, with an annual income from their endowment rivaling if not exceeding that of many a colony, can bear comparison with the most venerable seats of learning in the world. In his address the prince spoke of these great schools of learning as the means of carrying the purest and most ennobling pleasure into homes where perhaps little other joy ever entered. His speech has been highly spoken of by the English press.

Even in our own country the benefits arising from the Colleges established and endowed by our people and by our fathers clearly manifest themselves. Many of those now holding responsible positions in the land owe their taste for learning and literature in great measure to the early stimulus derived from school teachers who received their training at these colleges. The longer we reflect upon the matter the more do we honour those of our own Church as well as those connected with other denominations who so liberally gave of their means for the endowment of Dalhousie College and similar institutions throughout this Province. Our young men can now at comparatively little cost secure in our own country a university training fitting them to occupy the foremost positions in the land, either in the Church or in the other learned professions. But as all men cannot avail themselves of a university education, it may be well to ask can

any thing be done to develop and extend the love of literature in our villages and rural districts. That our people are a reading people is evinced by the large circulation of newspapers among us. But there is a great scarcity of standard works in our midst. The truth is that such valuable books are too expensive to be within reach of most people. A vast benefit would be conferred upon the country at large by the establishment of public libraries to which all could have access by the payment of a reasonable fee. Our taxes are already too heavy to have this done at the public expense. It is moreover by private endowment that this work is usually accomplished. Which of our wealthy men will send his name and memory down to posterity in a halo of glory by endowing a free library, *pro bono publico*, either in Pictou or New Glasgow? Such a monument would be more enduring than bronze or sculptured marble. Generations yet unborn would arise and bless his memory, and his name would be embalmed in the fragrant remembrance of untold generations.

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The grants of the Colonial Committee last year to the Presbyterian Church in Canada amounted to no less than £208,14 or \$10,000 of our currency. A large portion of this amount went towards the support of Queen's College Kingston and the Theological Hall at Halifax, and for the aid of Student Evangelists. The French Evangelization Board received £200 Stg. In addition to this the Colonial Committee aided the Presbytery of Pictou in connection with the Church of Scotland to the extent of £373, and also made a grant of £300 to the branch of the Church of Scotland in Ontario and Quebec, besides the grant to British Columbia, amounting to £872,114 making a total for the year 1877-78 of no less than \$17,850.

# THE MONTHLY RECORD,

OF THE

## Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK AND ADJOINING PROVINCES.

VOLUME XXV.

APRIL, 1879.

NUMBER IV.

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

### SERMON FOR THE YOUNG.

Rev. vii. 9-14.

There is one more vision of things unseen I want you to think about. It was sent to the apostle John at Patmos. It was a vision of the happy people in heaven, and there are three things about them that I want you to notice. 1st.—What they are doing there. They have beautiful harps in their hands, and they are singing a beautiful song. It is called a new song, but every one of those happy people, except those who were too young when they went there to learn anything, learned to sing that song when they were down here on earth. There was one little girl, who is singing that song in heaven now, who learnt it when she was only three years old. God taught it to her. As she knelt down to say her evening prayer she said, "I thank Thee, O Jesus, that Thou was punished instead of me." She could not even speak plainly, but God had put the new song in her heart, and this was how she sang it with her lips. You see it does not need a fine voice or a correct ear to sing that song, only a loving, thankful heart. It was just the same song the happy people up in heaven sing, only the words were a little different. There was a little boy who learn-

ed this song when he was very weak and ill.

A gentleman once visited a gipsy camp, hoping to have an opportunity to speak about Jesus to those who knew very little of Him. He found most of the gipsies absent, and those who were at home did not seem to care to listen to his message, and he was going away discouraged, when a man said, "There's a lad in there, very bad. You can see him if you want." The gentleman went into the tent, and found a boy of about twelve in the last stage of fever. His eyes were closed, and he seemed unconscious of all around him. The gentleman bent over the heaps of rags, on which the boy was lying, and repeated the verse, "God so loved the world that He gave His only begotten-son, that whosoever believeth on Him should not perish but have everlasting life." The child took no notice, again he said the verse, with the same result. Over and over he repeated his message, and at the twelfth time the boy turned, opened his eyes, and said, "Did He? and I never thanked Him for it, but then no one ever told me." And he was not content till the gentleman knelt by his side, and thanked God for His unspeakable gift. The next time the gentleman visited the camp, the boy was thanking God in heaven; but he found many who knew

the child anxious to hear the message that had made the boy so happy. Have you ever thanked God for sending Jesus to die for you? I do not mean with your lips only; but have you ever felt very glad in your heart about it? If not, you have not yet begun to learn the song that is sung in heaven. If you would like to learn it, Jesus will teach it to you by His Spirit, no one else can; and then you will have begun to get ready for the home above.

Another thing I notice about the people in heaven is their clothes. They have all white robes. I think that means that their hearts were pure and white, like it says in the psalm, "Who shall ascend into Thy holy hill?" And the answer is, "He that hath clean hands and a pure heart." The hearts of those happy people were not always clean. Once they were black and stained with sin, but they washed their robes and made them white in the blood of the Lamb. Their robes were washed down here on earth, before they were ready to go to heaven. It is sin that makes our hearts black. A little boy had a very bad temper, and his father wanted to help him to overcome it, and the first thing towards that was to make him feel how strong his fault was. So he gave his son a hammer and nails, and told him to knock a nail into the wall whenever he got angry. Very soon the boy came to his father, and led him into his room, and with much shame and sorrow showed him his wall all covered with nails. Now the child was in earnest in wishing to overcome his bad temper; but he had hard work. His father advised him each time that he got a victory over his temper, to pull out one of the nails. It was a long business, but at last it was accomplished, and the boy again led his father into his room. His father began to congratulate him, but the boy stopped him, with a sad face and the words, "But, father, the marks are left." Yes, each sin leaves a black mark on our hearts

and before we can enter heaven our hearts must be washed white; but Jesus can do this for us. Let us ask Him, and say, "Wash me, and I shall be whiter than snow;" and then He will say to us, "Though your sins be as scarlet they shall be white as wool."

One thing more I notice in our text, "What is it those singers are holding in their hands? Palm branches; those are a sign of victory. You know what must come before a victory—a battle. There is a battle which we all must fight if we ever want to wave the palm branches, the sign of victory. We have to fight with our great enemy the devil, who is like a roaring lion; but though he is like a lion in some things, he is not in others. If even a little child will resist him, the devil will flee away. Why is this? Because he knows that that little child is not alone, but that the Captain of our army, who has Himself fought and conquered Satan, is with the youngest and weakest of His soldiers, who is trying to fight for Him. Then we have to fight with ourselves. We must not always do the things we want to do. If we want to be good soldiers of Jesus Christ, we must give up our own wishes, and try to please not ourselves but our Captain. How we like to read of our English soldiers and the wonderful Balaclava charge! They had hard work to do, and they did it, though their leader had made a mistake. But our Captain never makes mistakes, He never gives us anything to do which is too hard for us; and one day He will say to each earnest little soldier, "Well done, good and faithful servant, enter thou into the joy of thy Lord."—*Sunday Magazine*

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#### CHINA MISSION.

The following is an extract from a letter from Mr. Cockburn—describing a visit made by him to a Chinese village in the neighborhood of Hankow—which it is hoped will be found interesting to the readers of the RECORD:—

HANKOW, 28th Oct., 1878.

Along with the Rev. Mr. John of Hankow, and Mr. Wilson of the National Bible Society, I have had a most interesting trip to the country. On Wednesday, 16th October, we left Hankow in a boat for the city Shau-gan, some forty miles north of Hankow. The great object was to visit a village a little way past Shau-gan, where the people were reported to have cast away all their idols, in consequence of a visit of a native of the village who had become a Christian in Hankow in connection with the London Bible Mission.

Wednesday was cold and rainy; and as we had a strong head-wind, we had not gone far from Hankow when we had to stop for the night. Thursday was merely a repetition of Wednesday. The whole country was flooded, with the farmhouses and hamlets built upon mounds appearing as so many islets. In this island archipelago we had to make what speed we could against the wind by rowing and poling. Usually there was a winding creek through the plain, and the boatmen walk on the bank and drag the boat along. Friday was no better than Thursday, but in the afternoon we passed Shau-gan, and felt encouraged. We did not land, but pushed on, intending to spend any spare time on our way back. After breakfast on Saturday we came to our journey's end, and got out of the boat to walk three miles to the village. Near the river there was a pretty large village. We passed along the street, and at the far end Mr. John, and Shew the native preacher, who came with us, spoke for some time to the crowd which collected. After this we started through the rain, and made the best of our way to the village which had forsaken idolatry. When we arrived we were invited into a house—a mud cottage of the most primitive description, and yet in point of cleanliness and comfort it would compare with some in the north lies of Scotland. Immediately the people commenced dropping in. All available seats were soon occupied, and ere long there was barely standing room in the small apartment. The audience was mostly males, and included children in arms, and the patriarch of the village, more than eighty years of age. After

some talk, Mr. John discovered that things were exactly as represented. The people had lost all faith in idols—all idolatrous symbols were removed from the house we were in—but they knew almost nothing of the truth. When questioned about the movement that had taken place, they said they knew what "Lin" was before he became a Christian, and they saw what he was when he came back to visit them. Speaking of the change, they used the remarkable expression, "Lin is a new man." Both Mr. John and Shew the native preacher, exhorted them, and tried to impart the rudiments of the truth. They listened with attention, and comprehended something of what was said. There can be little question but that a real work has been begun and will continue; but it is a mistake to suppose that the heathen, even when seeking the light, can at once embrace the truth and rejoice in it when it is presented to them.

I may tell you how Lin was converted. One day, after preaching in the chapel, Mr. John was talking in the vestry to some people about what he had been saying. A man entered and said "I want to speak a word with you, foreign teacher." On being asked what he had to say, he replied, "that he heard it stated that Jesus saved from sin—was it true? Well, can Jesus save me?" Mr. John asked him what sins he had got. He named several, and after some talk Mr. John prayed with and gave him an invitation to attend the chapel services. In due time the man was received into the church, and this present movement in his native village is a testimony to his life as a Christian man.

All the time we stayed at the village the good man of the house was troubled about getting food ready for us; but he was told we had a servant at the boat preparing dinner. When we returned, some of them accompanied us, to get books to take back to the village; and we discovered that as we had not stayed to dinner, they had sent a present of two fowls, two pigeons, and a few eggs.

We immediately started back in the direction of Shau-gan, and arrived there before dark, but not in time to go ashore that day. The native preacher, however, went ashore to some relatives in the city,

and returned in the morning in company with a man who knew something of Christianity, and was favourably disposed. On Sunday morning Mr. John went into the city to preach for two hours before daybreak, and returned to breakfast. Then we all went to the city together, and took some books with us. Rain poured down all the time, but some work was done; and before returning to the boat, Mr. John and Shew preached to a large congregation in the porch of the temple of the Chinese Vulcan. The people were much quieter than they had ever been before, and Shew says it is the first time he has ever been in Shau-gan without being upbraided on account of his religion. On Sunday evening we got a few miles down the river, and early on Monday arrived at a small market-town a few miles distant from a village which is Christian, and where there is a preacher supported entirely by native contributions. It was Mr. John's intention to have spent Sunday with these Christians; but it was ordered otherwise. Although the rain was falling heavily, we all started for the Christian village—not an easy undertaking, considering the want of roads and the abundance of mud. When we arrived, about thirty men collected in a short time in one of the houses, and had a little meeting. No woman could come out, and many of the men were from home or engaged. Their meeting together was spontaneous, and will compare favourably with anything of the kind at home. I was much struck by the honesty and warmth of their religion; but the Chinese do not allow their feelings to carry them away, and are far enough from fanaticism. They are pre-eminently the people of decency and order. The movement here has been most interesting and satisfactory. The latter fact may be accounted for because none of the Christians have in one way or another got foreign rice or money. There is great need of a little chapel being built, with a room attached, where a missionary from Hankow might live for a few days. The morning after he arrived home, Mr. John received a cheque for £50 for this very purpose, which is far more than is required.

It has been decided to send Shew to

the village which has renounced idolatry, for a month. He starts to-day. By that time Mr. John will go back to see what has been done, and spend a short time with the people. What I have been permitted to see has borne me up greatly.

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#### ON MISSIONS IN CHINA.

In opening the Conference held in London, Lord Polwarth spoke of the vast extent and population of China—"a country which contains something like 360,000,000"—"an empire vast in its extent of 5,000,000 square miles." This country and population are at length opened up to missionary enterprise. "It is possible to enter in there. It is possible to go into that great harvest-field and reap. It is possible to go to these millions of China and tell them the glad tidings of great glory. It is possible to go to them in their heathendom and darkness, and tell them of a Saviour who can save them. It is possible to go to the furnishing millions of China, and tell them of the Bread of Life, of which, if a man eat, he shall live for ever. Who can think of the fact that it is possible to reach these millions, without having an intense desire to be in some way or other a messenger, or to send forth a messenger of the good news of Divine grace to them?"

The Rev. Mr. Hudson Taylor, editor of "China's Millions," spoke specially of the size of China and its population.

#### THE CHINESE ARE A PEOPLE FULL OF VIGOR

They are a people of great mental power, whose influence will be far more widely felt than it has hitherto been. They are spreading abroad now. They are colonising all the great islands of the Eastern Archipelago. They have crossed the Pacific, and in great numbers. They are to be found in San Francisco; and it is no small difficulty to the American Government to know how to deal with these earnest, and industrious, and laborious, and frugal colonists who have come in such numbers amongst them. They are going southward, and in New Guinea and Australia they are to be found in great numbers. They are going westwards. We shall feel their influence

in Europe in a way that we have not done hitherto. We shall not be able to look down upon China—to tread upon it and to despise it—as we have done in the past, for the Chinese are becoming a very influential people. And how important it is that the Christian Church should rise to its mission, and seek now, while there is opportunity, to influence them at home for God and for Christ, so that their influence may be made a hopeful and not an evil influence wherever they go!

Dr. Maxwell of the English Presbyterian Church, Formosa, spoke of the opportunities now given to missionaries to proclaim the Gospel.

OPPORTUNITIES FOR EVANGELISTIC WORK.

In the year 1847 a large number of missionaries proceeded from this and other countries to China—perhaps more in that year than in most others. After the conclusion of the Treaty of Hong-kong in 1842, and the subsequent proclamation of religious freedom to the Roman Catholic and Protestant converts of China, the Churches in this country had got the impression that all China was then opened to the Gospel. This was undoubtedly a mistake, for the imperial edicts—the very edicts which followed the Treaty—distinctly debarred a foreign missionary from entering into the interior and preaching the Gospel there. However it was a happy mistake. It filled with missionaries those places which were already opened, and it showed what was quite as important—it showed that the Church of Christ was eager, in a measure at least, to take fuller possession of the land. And just as in the case of Morrison and his colleagues, after waiting for thirty-five years, the Lord crowned their faith and their prayers with His blessing in the opening up of those five ports which were opened in 1842; so the further labours of the Church of Christ in a still wider field in China were crowned with the divine blessing in the Treaty of Tien-tsin in 1860, which practically opened all China to the Gospel.

From the Pres. Record.

DEAR BRETHREN.—The crying Need of this island at present is another Missionary. *I think that with all my heart* for the success that attended our labors these six years on this dark Island, and considering the debased and savage state of the people, and the comparative insignificance of the human agency at work during that time, the success has not been small, nor unimportant. But while we know that a very great improvement has taken place, and visitors notice the change, still the work, to a large extent, has been preparatory in its nature and necessarily superficial.

And how can it be anything but preparatory and superficial when for the last six and a half years the whole burden of the work has come upon the shoulders of one feeble missionary! The island is about 95 miles in circumference and its inhabitants are very much scattered. Stretches of bare country and miles of coral coast over which we must pass have no population at all, but still take time and waste strength. We have always a fine boat, 'tis true, and there is perhaps no island of equal size in the New Hebrides which is more easily worked with a boat than Eromanga, as there are so many rivers, or large streams of water where we can run in and anchor for the night or in stress of weather, but then, very many districts must be visited overland and to overtake all of these is no small labour. The visits must be frequent or the work will suffer. A thousand petty dispute have to be quieted,—the sick and dying to look after, books to prepare and distribute, chief's childish whims to be smoothed down, and every man who goes out as a teacher instructed by the one missionary.

I have had also to build and keep up two mission stations, (at Dillon's Bay) owing to hurricanes, floods and tidal waves, and natural decay, (which is ex-



tremely rare), causing an immense amount of labour. With our time so much cut up, considering the material upon which we operate—in the first instance—the extent of the field, the feebleness of native character, the hasty and imperfect training some of our teachers received when we wished to lay hold of some district, which, if not occupied at once might be closed against us for many a day to come, the faithfulness of some of our teachers, the incapacity of several, and the natural indolence of all—teachers and scholars. With all these taken into consideration, could any man expect that our work could be anything else than preparatory and superficial? But a beginning has been made, and we greatly need another missionary to manage and carry forward the work. If one cannot be got, or if the Church will not any more consider dark Kromanga. I fear after the “*first love*” of the natives has lost its freshness, that unless God shame and confound us by converting this people without us, *the work will go back*. I will not deny that any missionary coming to labour, say in Portinia or Cook’s Bay, will have to meet with difficulties and many hindrances in his work. Such he must expect and so long as the heart remains unchanged these things will continue. He will be amazed to find matters very different from what he had expected, wonder why the missionaries did not explain *the true state of things*, which I suppose will never be done to satisfaction, seeing it *can not*, as each man forms his own opinion after he has seen with his own eyes the field and has become somewhat acquainted with the people. He will find the natives great liars. If a false statement seems to answer their present purpose they will not hesitate to tell a lie. He will find them dirty in body and mind. He will find them lazy. He will find them cunning, detectful, treacherous, malicious, full of envy, cruel, ungrateful, passionate, obstinate and fickle. But he will meet with some very

interesting people, and he will soon begin to see what a power the Gospel will have over them. He will see the very faces of men change after they begin to “*take the Word*,” and he will by and by find that many of his young men will risk their own lives should it be required, to protect him. He will have a large field and many waiting for the Word that he will proclaim to them. He will be in a land of plenty so far as yams and taro constitute plenty; he will come to like many of the people and with good management he will generally carry his point against all odds.

The natives will gather about the missionary and his wife, (for I do not think any missionary should come to these islands unmarried), and be daily learning some useful knowledge and he will find them generally very cheerful and happy, in their own way. But above all, he will feel as he cannot at home, the reality of the work. Actually, God’s servants are engaged in person in a heathen field (no dream) fighting daily the battles of the Lord against the powers of darkness.

The Lord will be very near him. His promises will give a lively hope. The Mighty God of Jacob will be his stronghold and he will be able to think lightly of ingratitude and selfishness on the part of the natives when he remembered his main object—*the glory of God*.

And to you brethren of the Maritime Provinces do I look for a fellow-labourer. All that has ever been done for this Island has been done by your agents. Our church may well be proud of the Gordons and McNair. Noble missionaries! To you Eromanga can never, never lose its interest. What are battles for earth’s glory compared with the battle fought by the Gordons and McNair here under the banner of the Lords of Hosts?

And how these earthly laurels, which brave warriors have won in victories achieved for their king and country, pale

before the starry crown which awaits those heroic men who braving every danger, and facing beings more like devils than men, bore aloft the standard of the cross until they were murdered by savage men for whose eternal happiness they laboured. I sometimes fear our dear friends are turning away from the New Hebrides, but you will not surely give up the stations you now occupy here. You will not give up Eromanga? I think the success at Anelgauhut. Erakor and Eromanga is encouraging. Do not forget us when you are devising liberal plans, for your other mission fields. But if no one comes from your church for Eromanga, one thing I will count upon, your prayers. Brethern pray for us.

HUGH A. ROBERTSON.

### THE SHORTER CATECHISM.

DEAR EDITOR.—I was much pleased with your remarks on the Shorter Catechism in the Feb. No. of the RECORD. 'Tis not only true that children will not have the Catechism if their parents or guardians won't give them "the questions," but also that much evil, in many forms, has resulted from the neglect, in our day, of giving the shorter Catechism.

1st. It is one of the best compends of Scripture doctrine that we possess; to neglect the teaching of it to our children will leave them in comparative ignorance of the doctrines that will make them "wise unto salvation," and help them in the discharge of Christian duty.

2nd. Parents or guardians who neglect this duty, are guilty of a great evil, inasmuch as they neglect to furnish children, entrusted to their care, with the necessary armour against the many assailants of Christianity that must surely

meet them in the short journey of life.

3rd. Parents or guardians who neglect this duty have oft the painfulness of hearing that their children become sceptics, infidels, or the victims of soul-destroying doctrines!—What other harvest need they expect, if they fail or neglect to teach them bible doctrine, and the church polity with which they are connected, than that they readily adopt other creeds and other sects?

4th. When the Shorter Catechism was taught in the family and school parents were more honored, teachers better obeyed, ministers of the gospel more respectfully treated, and the aged received more of the reverence due to riper years.

5. The family, the School, the community, the public at large, will benefit by a speedy return to the good old habit of "giving the questions" until every child becomes familiar with them, and be able to repeat them whenever called upon; and by a knowledge of them, when in foreign lands give a reason for the hope that is in them.

Parents are oft ashamed to speak to or with their children of the things that pertain to godliness! Why should they be ashamed to do for their children what they solemnly vowed to do? Parent, is not this the secret of you diffidence and shame, *that your children know that that your own life and Conversation is a continual contradiction of what you occasionally urge upon them as a duty—* Example first then precept.

**The Monthly Record.**

APRIL, 1879.

The father of Dr. Livingstone, the famous African Explorer, being on his death-bed called his children about him, and as his dying counsel urged them to be honest; for said he "so far as I am acquainted with the history of my forefathers they were all honest men. The poet too has said—

"A wit's a feather and a chief's a rod. An honest man is the noblest work of God." Honesty has amongst all civilized races been considered an admirable virtue. And well it may for it is a rare one. Clearly it is not natural to man. Savages are generally speaking dishonest and treacherous. And it is not without effort that even civilized men can act up to the requirements of strict integrity. If we are to credit the reports in the newspapers there must be a very flood of dishonesty pouring through the commercial world. The hard times are bringing the doings of rogues to light and causing men of weak principle to turn rogues. In conversation with a merchant the other day he remarked, "a man will now-a-days go to jail, and swear out for a dollar." There is no doubt too that the law of Insolvency encourages evil disposed men to escape from the payment of their just debts by fraud. In this way many an honourable merchant has been brought to financial ruin, through no fault of his own, except perhaps undue confidence in his fellow-men.

Excessive striving after riches often leads to acts of doubtful probity. The desire to keep up appearances is likewise a strong incentive to fraud. Living beyond one's means or as the Indian proverb says, "carrying too much bush for a small canoe," usually ends in a lapse from the paths of honour. But perhaps one of the most fruitful causes of this evil arises from the want of thrift.

"Waste not want not" is a good proverb. Some people waste and destroy what others would grow rich upon. Waste-fulness leads to poverty, and very often poverty leads to moral weakness, a man who is in a great strait for money will borrow it wherever he can get it. He will often promise to pay in so many months knowing that he has neither the ability nor the inclination to do so. If there was less laziness and more thrift amongst such folk it would be better for themselves as well as for others.

Another source of this evil is the want of proper management,—buying articles which are not required, or which could be done without. It is wonderful how much a man can do without when he tries. Honest frugal economy is no disgrace to any family. Many people would have fewer temptations if they attended less to the business of their neighbours and more to their own; and their neighbours would like them all the better. It is frequently said that men are not so honest to-day as their fathers were before them. Whether this is so or not it is clear that there are more temptations to lead men astray than in the days of our fathers. Against this great army of temptations it is our duty to guard. We hear much about our politicians bribing men at election times with bank notes, road commissions, rum, and little post-offices, and no doubt there is some foundation for the complaint. But if electors were all men of high principle, exercising their electoral rights in the fear of God, and eschewing greed, candidates for political honours would not be tempted to such base courses.

It is a wholesome sign of the times that there is a general outcry in the world against dishonesty. Men see more clearly the result of it when times are hard. The press is speaking out with no uncertain sound. The pulpit likewise is beginning to waken up. The public is beginning to ask for a religion that will make men keep the command-

ments. Old fashioned preaching is coming into demand. People scarcely know in whom to put confidence; and society in sheer self-defence is crying out for a return to a sounder morality. Lying and cheating are seen to be not only wicked but extremely inconvenient.

Even those who have chosen dishonest paths are finding this out to their cost, by their exposure and punishment. The price they have paid for their apparent success is found to be too great. Speaking on this subject the Rev. F. W. Robertson has said.

“The religious tradesman complains that his honesty is a hindrance to his success; that the tide of custom pours into the doors of his less scrupulous neighbours in the same street while he himself waits for hours idle. My brother, do you think that God is going to reward honour, integrity highmindedness, with this world's coin? Do you fancy that He will pay spiritual excellence with plenty of custom? Now consider the price that man has paid for his success. Perhaps mental degradation and inward dishonour. His advertisements are all deceptive; his treatment of his workmen tyrannical; his cheap prices made possible by inferior articles. Sow that man's seed, and you will reap that man's harvest. Cheat, lie, advertise, be unscrupulous in your assertions, custom will come to you. But if the price is too dear, let him have his harvest and take yours. Yours is a clear conscience, a pure mind, rectitude within and without. Will you part with that for his? Then why do you complain? He has paid his price; you do not choose to pay it.”

It is fervently to be hoped that the sore misery and deep distress through which the civilized nations of the earth are now passing will not be in vain—that it will be the means of bringing men back to a sounder morality, and cause them to walk in the paths of recti-

The way of safety lies in self-examination—in amending what is wrong in our conduct—in earnest seeking for new life and strength from our Father in Heaven. Light will come out of the present darkness, and the power of truth be extended, if instead of giving way to recklessness or despair men are led to cry with earnestness and sincerity, “Search me O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way of life everlasting.”

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### OUR FOREIGN MISSION.

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As the annual collection for this important scheme is appointed to be made next month, we beg to draw the attention of our readers to the duty of contributing liberally towards it. By referring to the amounts given by each congregation as printed in our last issue it will be seen at once that our interest in this scheme is not increasing as it certainly should be. This may be and probably is owing to the fact that we have no foreign missionary in the field, directly connected with our own Presbytery. During the last three years our contributions were paid, one half to Mr. Robertson in Erromanga for the support of native catechists, and the other half to Mr. Fraser Campbell for a similar purpose in India. These gentlemen are natives of this Province and personally known to many of our readers. It is surely better to have sent them the small sum collected last year than to have done nothing at all. If we had a missionary of our own no doubt he would receive our entire contribution. But until we secure such a missionary we cannot do better than send our help to the gentlemen above mentioned who are personally known to us, and in whom the church in general has confidence.

It is proper to ask in what way can we help to increase our liberality in support of this scheme. Our lack of interest in it is largely owing to our ignorance of the great work which is being accomplished by christian missionaries in the world of heathendom. Our imagination is too inactive to enable us to form any just conception of the millions of Asia and Africa who have never heard the "glad tidings,"—millions of men and women possessed of the same nature as ourselves, capable of the same improvement as ourselves, labouring under the same moral burden with ourselves, and dying without the support of religion, in utter darkness. If we read more attentively the lives and letters of missionaries and considered the marvellous labours of many of them, their many disappointments and likewise the great success of many of them we could not fail in being moved with keen interest, and lively sympathy.

It is sometimes said however that we have enough to do in dealing with those at home who are practically heathens.

Experience has however abundantly shown that the church has always prospered at home in proportion to its active interest in the foreign field, and moreover we are surely not to overlook the clear commands of scripture, "Go ye into all nations making disciples of them." To the support of this scheme then we are called by a two-fold summons; by the fact that it is our duty to support it, and secondly that in so doing we give expression to the requirements of a christian grace, "It is more blessed to give than to receive." The Apostle Paul is writing to the Corinthians (Ep. viii. 17) says. "See that ye abound in this grace also. . . . For ye know the grace of our Lord Jesus Christ that though He was rich, yet for your sakes, He became poor, that ye through His poverty might be rich."

It is the duty of ministers to faithfully draw the attention of congregations to this

scheme—urging its importance upon their attention. It is the duty of our people to set apart of their means for this purpose: and should the day appointed for this collection turn out stormy then by all means let another day be nominated as soon afterwards as convenient. It may be that some ministers think that people dislike being asked to contribute. This is a delusion. Our people are willing to be asked, and willing to give likewise when interested in the object of the collection. An important matter is to secure something from every member of the congregation. Twenty-five cents a family would double if not quadruple the amount contributed last year.

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#### NOTES OF THE MONTH.

The weather in Scotland has been unusually severe. For more than eight weeks the snow lay heavy on the ground in Sutherlandshire and neighboring parts. Many sheep died through hunger. Food was carried in cars along the lines of railway, as far as possible, and fed to the starving flocks. The deer likewise required to be fed. Many of them it is said came down to the corn stacks to look for food. The grouse died by the dozen from the cold and starvation. Crows forsook their usual haunts and foraged around the farmer's houses.

In Britain generally the position of the farmer is not satisfactory. Prices are kept at a low figure by the fact that food of nearly all kinds is now brought by railway and fast steamers from all parts of the world. The Earl of Beaconsfield remitted ten per cent of the rent to his tenantry, and there seems to be a general lowering of rents all round. Owing to the general depression there is every probability that the stream of emigration to the colonies will be largely increased.

Dr. Blaikie professor of Greek in Edinburgh University and other friends of the Gaelic language have succeeded in raising twelve thousand pounds to form an endowment fund to support a professor of the Gaelic language in Edinburgh University. While professors and learned scholars in Europe are trying to master

the grammar and literature of this ancient language, a good many of our people who ought to be able to speak it well are forgetting it as fast as they can.

The committee on the Sustentation fund of the Free Church report that owing to the hard times there is a deficit of upwards of three thousand pounds.

In the North of Scotland where the great majority of the people joined the Free Church, at the disruption there is now a considerable number returning to the Established Church. We are justified in saying a considerable number if we may judge by the angry words hurled after them by their friends who remain behind. They are called by such names as Ignorance, Faint heart and such like, taken from the repertory of good old Bunyan who used them for a better purpose. It is said that the hard times is the great cause of this somewhat sudden popularity of Established Church principles, and that those who go over or cease the modern euphuism those who *vert* leave their purses behind them. It is not for us at this distance to express an opinion; the dispassionate overlooker may however be pardoned for noticing the somewhat pagan energy and *abandon* of the aggrieved champions.

Later details from South Africa make clear that the defeat of Her Majesty's forces was more calamitous than at first represented. The accounts received read more like the description of a sickening witchery than of actual warfare. Overwhelmed by the well armed horde of the English troops having exhausted their ammunition fled pell mell from the ill-starred field. A few escaped by their fleetness of foot. The number of English troops black and white killed in this dreadful affair was more than twice the total Franco-English loss in killed at the battle of Alma, and three times the English loss in killed at the hard fought field of Inkerman. The colors of the regiment have not been lost as at first reported.

The following extracts are from letters written by Scotch Missionaries in Blancaine, East Africa.

My time is so taken up with the Chiao language that I cannot write you much at present. Our interpreters will likely

leave us immediately, and as I have known this for the last six weeks, I have been working as if I had a view to a first prize at some examination. We are trying to form vocabularies and to translate passages of Scripture. As might be expected, there are many English words that we can find no Chiao to correspond with.

#### DIFFICULTIES OF TRANSLATION.

One evening we were translating the Prodigal Son. We had come to the words, "he fell on his neck and kissed him," when we were told that *kiss* could not be translated. . . . Another day we were translating the tenth commandment. We had just written down the word for wife, and by-and-by we required a word for *maid-servant*. The word for *wife* was again given, and this was exactly what we had expected, knowing that all their wives were maid servants.

We have at present one great advantage, in the circumstance that our interpreters have lived a long time at Capetown, and are well acquainted with English customs and modes of thought. . . .

Sam, who was formerly at Livingstonia, does know a little of English grammar. He and Tom (who is the Blantyre interpreter) were among a gang of slaves rescued by Bishop McKenzie. They told me their story the other night, as I had not heard it before.

Tom remembers how he was playing beside the house with his little sister, when they were seized and carried off. He knew at once why the man was taking him. He wanted to have him to the coast and sell him for calico. "Did you scream when you were taken up?" "Can't scream—they put flour on your mouth." Thus the poor boy was separated from his parents and his home, and the little stream that he played beside, at once and for ever.

Of course he could never tell where was the home of his infancy; only he believed that it "was far away in the Chiao country." Sam's story was just the same; and they both remember how glad they were when they were met by the white men who set them free. Then they were taken care of at Morambald, and when the Mission left Africa they were removed to Capetown. . . .

## NATIVE VILLAGES—AMUSEMENTS OF THE BOYS.

I am sorry that I have been so closely confined to the school work, and such matters, so that I know little of the country round Blantyre. The only occasion when I saw a little of the country, was a visit to Soche in company with Dr. Macklin. There were several quarrels to settle with the old chief of that district. As we approached the district, I was astonished to find so many little villages. When the villagers saw us, they made a point of hastening up to say "Morning, morning!" which is their salutation to Englishmen. The men seemed to have all their time at their own disposal. With the exception of one man who was sewing a piece of cloth, we saw nothing to lead us to suppose that the men did any work at all. But the women were out grinding their corn or working in the fields. When we reached the village where the chief lives, we asked for him, but he could not be found. We thought that he was afraid to show himself at all. One by one his villagers gathered round us till we had a great assembly. Some of them had their bows, most of them had their knives, and one of them had a gun, so that they had nothing to fear, and we were without weapons of any kind. [Some of our friends in Scotland wanted to be told whether the boys in Africa had any amusements. I may mention, in passing, that I saw one boy here with a small imitation of his father's bow, and with little arrows to match it.] After we had waited a long time, the old chief came with a large clear knife in his hand. He sat down at a great distance from us; when asked to come near, he said *no*. He had sent over a present to us, and it had not been accepted, and he was ashamed to have it returned. Our interpreter went over and induced him, after a good deal of persuasion, to come beside us, and he sat down upon a skin under a large tree. I went up to shake hands with him, and I am not sure whether the poor old man did not regard me with suspicion, for while he gave me his left hand, he held his knife very firmly with the right. By-and-by the sending back of the present was discussed. The Mission had two complaints to make against him: (1.) His men had carried off from

Blantyre a slave woman who had come there for protection. (2.) One of the Blantyre boys when hunting was passing through the district of Soche; at one village the son of the chief and certain companions were drinking pombe; they took the gun from the boy and gave him a beating. But the inhabitants of this village were afraid that this would not end well. They reasoned that the English would say that this was done among them, and would come upon them with their guns and inflict a severe punishment. Accordingly they took back the gun after a struggle, and returned it to the Blantyre lad, whom they escorted home.

The old chief denied the charges of all these facts. He had just heard about them. After a little talking matters were settled in a friendly way, and we ended by inviting the chief over to Blantyre. He said he wished very much to see the white lady and to hear the harmonium, and he bargained with us that we must gratify him in these respects. He was much astonished when they told him that the white lady never *went out*—he thought it so strange that she should not be seen hoeing the fields and pounding the corn.

On our way home we passed the village where the gun had been taken away, and we invited the men who restore it to the boy to come over and see how the English people valued their friends. They came on an appointed day, and received a present of calico. The chief of Soche also paid us his visit and brought a present of fowls, receiving in return a blanket and a piece of calico.

On the 24th of August, Mr. Carr arrived at Blantyre station on his journey to Lake Nyassa. He made a series of observations to determine the exact latitude and longitude of Blantyre, which he states as about  $15^{\circ} 45' S.$  and  $35^{\circ} 14' E.$

We have a magic-lantern for the entertainment and instruction of the natives. At first they looked on with a great deal of fear. When they were told that here they saw a man that lived long ago, they actually thought that we were bringing people back from the dead. But now they enjoy seeing English people and English buildings. It is a pity that we have so few slides. The other day we

## The Monthly Record of the Church of Scotland.

were showing them the house of John Knox. It happened that our interpreter, or rather the Livingstonian interpreter, had no extensive acquaintance with John Knox, and he told the people that here was the house of John the ox (John gumbe)

### THE SCHOOL, FARMING, BUILDING, &c.

I must now conclude by mentioning how we are getting on in various departments of work, &c.

*School.*—The numbers are increasing. After we came up to Blantyre we had twenty-five on the roll, and now we have forty-one. Further, we can say here, what we cannot always say at home, that, except in the case of sickness, the number on the roll has represented also the average attendance. I begin to wonder that children, who were before utterly unaccustomed to confinement and discipline, attend so regularly. For the last month we have had the school divided into three or four classes.

As soon as the school is dismissed in the forenoon we hand over the scholars to Mr. Buchanan who generally finds some work for them in the garden or about the houses. At twelve o'clock they come in to dinner, and then play at ball till 2 p. m., when they again assemble for school. At 3 they are dismissed for the day; but those that stay on the station usually find a little employment in the garden again.

*Farming.*—Our spring-time is just commencing, and a good deal of work is being done around the houses. So many workers are now employed that the school will not hold all that assemble for the evening meeting. The people seem to be much more willing to work about the houses than to work on the road.

*Building.*—A good deal is being done in the erection of various houses. The works of this kind on hand at present are a new kitchen, a byre, a hen-house, and some others. Also, the farmyard is being fenced in. Yours very sincerely,

DUFF M'DONALD, B.D.

11th September 1878.

Correspondence on the Organ question will appear in our next.

The new church built by Rev. Mr. Murray in British Columbia, is at Nicola, and not at Moela, as erroneously printed in the March RECORD.

THE U. P. PRESBYTERY OF BUCHAN has decided by the casting vote of the moderator that marriage with a diseased wife's sister is not forbidden by Scripture, and that, therefore, where such marriages have been contracted they should not be made a bar to church membership.

### ACKNOWLEDGEMENTS.

#### FOR 1878.

R. Douglass, Loganville,	\$4.00
K. McKenzie, W. B. R. J.	3.30 for ar
K. McKenzie	0.90
Rec'd by	J. HISLOP.
R. Murray, Earltown,	\$2.70
A. McQuarrie, C. Mabou	50
J. McEachern, P. E. I.	2.00
	W. McM.

#### FOR 1879.

W. Fraser, Esq., N. Glasgow	\$10.25
John Munro, Esq., Suth. River,	6.75
W. Grant, Springville,	2.00
D. Ross, Loganville,	4.00
Alex. Sutherland, Scotch Hill,	1.00
Capt. Nairn, Fisher's Grant	5.00
Chas. Fraser, Mt. Thom,	25
Geo. McLeod, Middle River,	50

#### PICTOU, April 10th, 1879.

Received on account of the Supplementing Fund, St. Andrew's Church.	
Hugh Munro, Sailmaker	\$2.00
Simon McKenzie	1.00
John Stewart	1.00
Lauchlan McDonald	1.00
Donald Grant	1.00

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