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VOLUME XXVJ

NUMBER V.

THE
MONTHLY RECORD,

—OF THE—

CHURCH OF SCOTLAND,

—IN—

NOVA SCOTIA, NEW BRUNSWICK

—AND—

ADJOINING PROVINCES.

MAY,



1880.

PICTOU, N. S.,

PRINTED AT "THE COLONIAL STANDARD" OFFICE,

1880.

MR. S. DYER, the Bible Society's agent at Shanghai, China, mentions the case of a convert to the Christian faith through the reading of the Scriptures alone. This was a Mr. Wang, who purchased a New Testament and other books. He was present at a service at which an address was delivered by Mr. Dyer, who says: "A remark he made as he stood beside the reading desk arrested my attention and struck me very much. It was this: 'Every time I read this Book it does my heart good.'" Then ensued a conversation in which Mr. Wang, in reply to a query, said that he became acquainted with the Christian doctrine by buying a copy of a gospel in the street at Newchwang. He bought the book merely to occupy his leisure on a journey to Moukder which he was about to make. On the way he found the book to be more than the "novel" which he took it to be; and the more he read it the more interested he became in the contents of it. On a subsequent occasion, "during the course of a long interview," writes Mr. Dyer, "I found out that he was well acquainted with the doctrine of Christianity—so much so, that had I thought it wise I should have had no hesitation in baptizing him. As it was, I contented myself in pointing out to him that it was the duty of all who believe in Christ to make a public profession of their faith by entering the Church. We engaged together in prayer—an act which seemed not unfamiliar to him. He said he followed literally the directions of our Lord, and frequently engaged in secret prayer. He had never conversed with a foreign missionary before."

Turkish woman coming up to his tent door, and asking him if it was really true that the day of judgment was near. "On questioning her," he writes, "as to her reasons for making such an inquiry I found that she had heard the villagers—especially the leading men, express the opinion that the last days of Islamism had come, and that the whole world is about to be judged for its wickedness. "To-day," he goes on to say, "I have had a long conversation with a Turkish cadi, or judge, the drift of whose conversation took the same direction. These two persons represent the extremes of society among the Turks, yet they are agreed as to the decadence and probable collapse of the Turkish power. A large majority of the Turks are despondent. Their despondency is rather increased than otherwise by seeing their Christian neighbors hopeful and increasing in prosperity. The recent changes in the condition of the Christians in Asia Minor have been so small that it is not easy to see on what grounds they are so hopeful; yet that they are hopeful and actuated by new energy is evident to the most casual observer. I can compare their present appearance and bearing to nothing so well as to men who find themselves recovering from certain diseases—fever, for example. As strength recovers and healthy blood begins to flow through the system, we know well how such men are stirred with new hopes and earnest desires to go about their work; this is the precise condition of the Christian races in this part of the Turkish empire. Centuries of subjection to the authority of the Moslems have not utterly crushed them; their hopes are reviving, and they are looking in all directions to see what they can do to prepare themselves and their children for the new era that seems to be drawing upon them. It is interesting and encouraging to see how anxious men are among the Christians to send their sons and daughters to the best schools in the country."

A TRAVELLER among the mountains of Asia Minor, who had pitched his tent not very far from the birth-place of the great apostle of the Gentiles, in the province of Cilicia, was surprised the other day, as he narrates, by a poor, ignorant

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"If I forget thee, O Jerusalem, let my right hand forget her cunning."—Psalm 137, 4-6

THE LAW AND FAITH

BY

THE REV. D. MCKENZIE.

OF EARLTOWN.

"Do we then make void the law through faith? God forbid: yea, we establish the law."—ROM. in 31.

The most striking peculiarity in this passage is that it goes over a very wide ground. The ideas contained in it extend over the whole of the sacred canon. Covering such a wide ground it harmonizes the Church under both dispensations, for the faith of the Christian Church is of the same nature as that of the Jewish. The former has God manifest in the flesh as its object, the latter has God the Father. Obedience to the moral standard is required of christians as well as of Jews. Faith and obedience were the two great requisites of the Jewish Church, the same are the requisites of the Christian Church. As the latter bears the same relation to the former that the branches do to the trunk follows that they are both the same, and that what is necessary for the preservation of the one is necessary for the preservation of the other. There is this difference however between the Christian and the Jewish Church, that the former realized Messiah, the latter only expected

him. The former has been cheered by his presence, and animated by his divine life, the latter has been destitute of all these blessings. But although there is such a difference between them yet what is necessary for their preservation remains the same. The faith of the christian must be of the same principle as that of Abraham and obedience to the injunctions of Christ is substantially the same as obedience to the moral law. The Jews charged the Apostle with overthrowing the law, but in the passage before us he justifies himself from such a charge. He shows that he did not teach any doctrine inconsistent with what the other inspired penmen taught nor with what is taught in the Scriptures as a whole. He did not mean to overthrow God's plan, but rather vindicated such doctrines as are consistent with the whole revealed word. There are two views regarding the word law in the passage before us.

- (1) That it means the Old Testament.
- (2) That it means law in a general sense embracing the civil, moral and ceremonial. Whatever view we adopt we find it favourable to the doctrine which the Apostle vindicates.

I. If it means the Old Testament then the whole thing is clear for the greater includes the less. The Old Testament chiefly consists of Moses and the Prophets

and Christ said, "if they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." (Luke 16: 31.) But although this is sufficiently clear as far as it goes, yet we see it omits a very important part of the Old Testament, viz. the Historical Books. If we divide the Old Testament into three parts—the Pentateuch—the Historical and the Prophetical we find they point to the three great offices of our Redeemer. The Mosaic Economy points to his office as a priest, the historical part as a king, and the prophetical part as a prophet "who reveals to us the will of God for our salvation."

II. If it means the law in a general sense, then it is fully as clear.

(2) The moral law was binding upon the Jewish nation. It was written upon two tables of stone. The commandments on the first table indicated man's duty to God, those on the second his duty to his fellow-creature. The grace requisite to their observance is love and, as this is the grace which was so much inculcated by our Saviour, we may infer that he confirmed the commandments.

Again Christ told the young man who came to him and asked of him good Master, what shall I do to inherit eternal life? He answered, Thou knowest the commandments. Moreover, Christ's declaration on the mount seems to have reference to the law. Think not that I am come to destroy the law nor the prophets, I am not come to destroy but to fulfil. For verily I say unto you till heaven and earth pass away one jot or one tittle shall in no wise pass from the law till all be fulfilled (Matt. 5: 17, 18). All which teaches us that Christ did not destroy the law by any of his words or actions but rather fulfilled it.

(3) The ceremonial law with all its parts was typical of Christ. The Paschal lamb and the manner in which it was given up was typical of the lamb of God who was offered up for our sins. All the offerings pointed to him who was the

great offering given up once for all. Now, it may be asked when Christ died, did he destroy the ceremonial law? Most decidedly not but fulfilled it in all points. It is true it was abolished, but it was after Christ made a better atonement, offered up a better sacrifice—a sacrifice not for the sins of a few but for all his people.

In conclusion we may suppose that the Apostle in vindicating the Christian Church keeps these facts in view. They are the great sources from which he derives his knowledge, and which enables him to argue so boldly. Deriving his information from God's plan, and the close perception of his revealed word he teaches the doctrine of justification by faith in a style peculiar to himself, but not in contradiction to anything taught by the other sacred writers.

Moreover he vindicates both the civil and the moral law in setting a standard of morality before us which is by no means contradictory but in accordance with it. He gives an elaborate explanation of the ceremonial law in his epistle to the Hebrews which serves as a key to the Levitical Economy.

He teaches that faith is essential to Salvation, but he does not emancipate us from yielding obedience to the law. As it was given by God Himself, and as it was a standard of morality which was to be observed forever, we are not to suppose that it undergoes any change whatever or that it can be made to suit the different tastes and fancies of men. How then does the manner in which we regard the law differ from that in which the Jewish Church regarded it?

To this question there is only one answer that the Jewish Church regarded it as the only essential to Salvation, we put faith before it for faith includes the law, and by faith we obtain grace to yield obedience to the law.

In short obedience follows as a consequence from faith.

SUNDAYS EVENINGS WITH THE CHILDREN.

BY THE REV. J. R. MACDUFF, D.D.

FIRST EVENING.

In one of St. John's letters he speaks of some who are called "children of God" (1 John iii. 10), and one of the prophets speaks of some who are "a young children" (Jer. iii. 19).

What a glorious title! Better than all that rank or wealth can bestow. Better to be able to look up to the great God of heaven, and call Him "my Father," than to sit on a monarch's throne or to wear a monarch's crown.

Tell me—oh, tell me how I can come to know whether or not I can claim such an honour as this? Beautiful above all the other words of Jesus are these, "That ye may be the children of your Father which is in heaven" (Matt. v. 45).

Let me give you one or two marks belonging to God's redeemed family; and may you, dear young friends, be able to feel that they belong to you. May you be able to say with St. John, in another of his golden verses, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (1 John iii. 1).

The first mark I would give you is this: *A child loves his father.* How I have seen little boys and girls watch for their father's return from his work in the country, or from his business in the town! How fondly do they welcome him at the door; and when seated at the fireside how joyfully do they climb upon his knee, and load him with their caresses! I have heard of a child who said, "Father, may I sit upon your knee in heaven?" In the hour of danger especially, how eagerly do children cling to their father, just because they know they are safe in his loving hands! In the Zoological Gardens, in London, a little boy is seen standing by the lion's

iron grating. The lion is roaring, and lashing his sides with his tail, but the child feels not afraid. Why? Because his hand is firmly locked in his father's. You have heard of the younger voyager in the stormy sea, who remained calm and tranquil when all the others in the same boat were in terror, and who, when asked why he had no fear, replied, "My father's at the helm." Look at one of your favourite Bible pictures. When, long, long ago, the strange burden of wood was laid on the shoulders of Isaac, and he saw Abraham at his side carrying in his hand the fire and a knife, no wonder he was puzzled to know what was going to happen. But we hear his young lips uttering the words, "my father;" and the old man called him, "my son." He would have no fear after that. His father, he knew well, loved him, and he loved his father.

Do you love and trust God in the same way? When at any time you have been tempted to commit sin, is your first feeling, "I have wronged the God and Father who is so kind to me?" And just as a little one who has been naughty toward his earthly parent cannot fall asleep until that parent comes to his pillow, and kisses the offence into forgetfulness, so is your second feeling and prayer this, "O my God and Father, wilt Thou forgive me?"

I go on to give you a SECOND mark. *A child likes to get a letter from his father.* If your father has gone far away to India, or to Australia, how you watch day after day the arrival of the post! At last the letter is handed in; you see the well-known writing, the well-known seal, the very way, perhaps, he used to fold his letters. You cry out in your joy, "Here at last is a letter from father!" How glad you are to open it! How eagerly the little group gather round while its contents are read! How anxious are they to hear everything he has to tell about that distant land—about its people and its language and its customs

—its mountains and valleys, and seas and rivers; above all, when he is likely to be back, and when you are to see his face again.

God, my dear children, your Father in heaven, has sent all of you such a letter from "the land that is very far off." It is this precious Bible. It is written with His own seal. Do you love much to read this sacred letter, which tells you about the true fatherland above; about its scenery and blessed inhabitants; about its holy occupations and songs of joy; about its angels and its redeemed multitudes; above all, about the Great Divine Parent, and about Jesus the Elder Brother, what He is now doing for you, and when He is to come back once more to receive you unto Himself? Do you like to read in that letter what God your Father and Christ your Saviour wish you to do while you are in this world? Do you wish to follow the directions given in the letter about hating sin, and fleeing from temptation, and trying to walk so as to please God?

A THIRD mark I would add is this: *A child likes to write a letter to his father.* If a little boy or girl be away from home, away a far distance at school, or, when they get older, are learning some work, or business, or trade, how they love to sit down at night, or in their spare hours, and write a letter to their parents, if they want clothes, or money, or books; or if they are unhappy from any cause? If they have little sorrows in their hearts, or little trials and difficulties in their way, it is to their father or their mother they tell them all.

Is it so with you? Do you love to write a letter to the Great God? Prayer is that letter. Prayer is the letter in which you made known to your heavenly Father all your wants and weaknesses and trials and temptations and sorrows. It was a beautiful and simple saying of the New Zealander who had become a

Christian, "I go to my Bible, and God talks to me; I shut my Bible and go to my knees, and then I talk to God." I hope all of you know and value this mark of God's dear children. You cannot truly love your Father in heaven if you do not love to speak to Him by prayer. Prayer, remember, is the breath of the soul; you cannot live without it. As the clock will not, cannot go, unless it be wound up, so prayer is the key that winds up the heart. If you would get the better of naughty ways and evil tempers, it is prayer that will do it. Jesus says, "And thou when thou prayest, enter into thy closet, and when thou hast shut thy door pray to thy Father in secret." An old writer truly says, "It is there the battle is lost or won!"

CHINA AND CHINESE WOMEN.

The Women of China, we rejoice to know, are receiving a much larger amount of attention from the Christian Church than formerly. *Woman's Work for Woman* pleads powerfully on their behalf. Speaking first of the vast district over which they are scattered, it says:—

"The Chinese Empire is about as large as the whole of the United States and one-third of British America. Over these are scattered a population, according to the latest German authorities, of 450,000,000.

So vast is this number that every available foot of land is brought under cultivation, and everything that can be turned into food or fuel is utilized to sustain its immense population.

The heathen civilization of China has not developed, nor can it develop her splendid resources. The masses of the people are poor—poor to a degree not dreamed of in other lands. A mason or carpenter works for fifteen to thirty cents a day. A farm labourer works for his food and from ten to twenty dollars a year. A maid-of-all-work gets her food and five or six dollars a year.

In some parts of China a common school-teacher does not receive over thirty dollars a year, and men are performing faithfully the duties of pastor to two or three churches for a salary of fifty dollars a year.

A man who has an income equal to one dollar a month for each member of his family is in comfortable circumstances. They live so cheaply, not because provisions are cheap, but because they live so poorly.

Dried leaves and grass, with the dried roots of the grain, are common fuel. Rice or millet, with the coarser grains, sweet potatoes, and yams, are the necessities of life.

Wheat, meat, vegetables, and fruit are luxuries in which the majority of the people indulge but rarely. But what most interests Christians in China is that the people are heathen.

It is true they are civilized. They live in houses. They have some manufactures, and extensive commerce. They have an organized system of government. They have books and schools. Nevertheless, they are heathen. You will find a full description of their moral character in the first chapter of Romans. They are 'without God and without hope in the world.' They are 'all their lifetime subject to bondage' through their superstitions, which concern every important event and interest of their lives.

Is a new garment to be made, it must have a seam in the back, not because the pattern or the width of the cloth requires it, but for good luck to the wearer.

Is a babe to go abroad for the first time, a lucky day must be chosen, when of joy is abroad, and the god of on is hidden. The babe must be wrapped in a red cloak, and the person who carries it armed with a peach-tree switch, for evil spirits and baleful influences alike fear red cloaks and peach-tree switches.

Does a man seek a wife for his son, he first consults the astrologers, who decide under what influences and aspects of the stars must have been born the girl who will bring good luck to his family.

Is a house to be built, the magicians must select a lucky site and position for it, and a lucky day to begin work on it,

or misfortune will never depart from its inmates.

Does a man die, he must be buried in a lucky place, or calamities will follow his descendants from generation to generation.

Every village has its temple, and the cities are full of temples. Everybody visits the temples and worships the idols. Notwithstanding their poverty, none of them appear empty before their gods. Of that which costs them something do they sacrifice unto their idols, and their offerings are always presented before their prayers.

THEY NEED THE GOSPEL.

If you should ask a Chinese woman, 'Have you a soul?' she would probably answer, 'I don't know. People say we have souls. Do you know about it?'

If you ask, 'What becomes of us at death?' she would say, 'Oh, we shall go to the temple, drink the soup of oblivion to make us unconscious of everything past, and then be born into some new state of existence.'

Or perhaps she would say, 'When I die I shall shut my eyes and go away and never know anything more at all. If I am miserable I shall not know it, and if I am happy I shall not know it.'

The Chinese suppose their lot to be fixed by an unalterable destiny, and so learn to bear their heavy burdens of sorrow and suffering, toil and poverty, perhaps wrong and oppression, with a stubborn endurance, unrelieved by any ray of hope in the future, or of light from above. Such fatalists are they, and so stolid does their fatalism make those who suffer much and long, that they can scarcely be aroused to hope for any great good, or to care for anything but present relief from the burdens of this life. And when told of an endless life of happiness to come, which they may have for the seeking, they will answer, 'That is all very well for those that are born to such good luck, but as for me, I am born to an evil destiny. There is no good luck in store for me. If I can only have enough to eat and wear in this life, and keep from severe pain, and well enough to do my work, I don't care whether I am a fish, or a turtle, or a lobster, or a snail hereafter.'

A few are anxious about the future, and give themselves diligently to making merit by reading prayers, abstaining from animal food, and making pilgrimages to celebrated temples, that they may attain some future good—they know not what.

Parents die, and their children follow them to the grave with a despairing wail, —would that every Christian in the world could hear it!—‘Oh, my father, my mother! I shall never, never see your face again.’ A little child dies. If it be a first-born, or an only remaining child, its mother wraps it in a piece of matting, or a bundle of straw, and sends it out into the fields to be thrown where the dogs will devour it. This she does, not because she has no mother-love in her heart, but because she suppose that in this way only she can propitiate the unseen, cruel power that has taken away her child, and thus secure the life of the next that shall be born.

A young woman is married. As soon as the wedding festivities are over she takes the place of a slave in the family. She is to do the bidding of her husband and his parents, all of whom have a right to beat her if she displeases them. All the hard, disagreeable work in the household falls to her lot. When she has cooked the food, the men of the family eat first. After them the mother and her daughters eat. The daughter-in-law, with her children, may have what is left. In poor families, meagre enough is her share. Her husband is not to show her any token of affection or sympathy, for that is a slight to his mother.

There is no word in the vernacular to marry, nor any name for wife. A man does not marry a wife, but ‘adds a daughter-in-law.’ Is it any wonder that many young wives are driven to suicide? Only the Gospel has ever raised women above slavery. O, happy wife of true, loving husband, dearer than life to him, can you forget those Chinese daughters-in-law? What have you done that you should be so blessed above them? Oh, toiling or afflicted Christian, well acquainted with the great Burden-bearer, who always lightens your burden, or gives us strength to bear it, bring to Him in your prayers those that ‘labour, and are

heavy laden,’ but have never heard the blessed invitation, ‘Come unto Me.’ Oh, sorrowing orphan, whose parents are present with the Lord, where in bliss you expect to meet them, did you ever think what it meant to ‘sorrow as those which have no hope?’ Remember that mournful wail, ‘I shall never see your face again,’ and pity those despairing mourners. Christian mother, whose lambs have been gathered into the upper fold, think of that heathen mother sending away the body of her darling to be thrown a sacrifice to the dogs, and hear her exceeding bitter cry, ‘Oh, my child! my child! I shall never see you face again!’ The present generation may not be to blame that China is now heathen, but it will be to blame if Christianity is not there made very extensively known.

CLAIMS OF THE CHINESE UPON US.

China is the largest and most powerful of the heathen nations. Christian governments have compelled her to make treaties with them, and thus brought her into the sisterhood of nations. Her people are intelligent, shrewd, ingenious, patient, persistent.

The education of woman is looked upon with considerable favour; literary ladies are highly respected, and the list of Chinese authoresses is already quite a long one. The esteem in which educated women are held is encouraging to Missionary effort among them, as it is not necessary to overcome prejudice as well as ignorance.

The Chinese have given a literature to Annam, Corea, and Japan. They have made their way throughout all the East Indies. Even in progressive Japan they are taking places of trust and emolument out of the hands of the natives. In America, capitalists, who are anti-Chinese in theory, are employing Chinese labourers, because of their patient industry. America is China's nearest Christian neighbour. Can any Christian be indifferent to the spiritual wants of such a nation and such a people, and be guiltless of the blood of souls? The command is, ‘Go, preach!’ The promise is, ‘All the ends of the world shall turn unto the Lord.’ When the promise shall have been fulfilled, who of us can afford to feel that we have not done our part? n

bringing about this glorious consummation?"

THE MASK OF MISERY

A Chinese Bride has no voice in the choice of her future companion; the groom even has little or nothing to do with the selection of his wife, and seldom even beholds her face until after the ceremonies of the marriage day. The preliminary arrangements are all made by the parents, with the assistance of a party called "the go-between," who, in China, is a sort of professional matrimonial agent. He keeps a list of all the eligible young ladies, with details and particulars, somewhat as a broker in live stock would do. After a satisfactory selection has been made, the ceremony of *Man-Ming*, a kind of betrothal by the interchange of presents and various religious rites, is performed by the friend of the bridegroom at the house of the bride's father. The dowry is also paid to the father and formal letters of proposal and consent are interchanged with him. The blessing of the ancestors of both is reverently sought at the ancestral altar, and, usually, a wild goose and gander are presented as an emblem of conjugal fidelity and affection. The next ceremony is called *Nap-Pie*, and consists of the presentation of the wedding robe with other presents to the bride by the parents of the bridegroom, followed by a grand dinner at the house of the latter. The parties are now betrothed. The third stage in a Chinese marriage is *Tseng Kee*, or the selection of a lucky day for the wedding. This being settled by an appeal to the oracles, the bride spends the thirty days preceeding her marriage in bewailing her removal from her father's house. The night before the wedding is wholly spent in lamentations by her and her attendants. Two days are set apart for the bridal ceremonies. The first is for inspection of the bridal presents, which are displayed at the house of the bridegroom. On the second day the nuptial ceremonies occur. The bridal chair is sent by the bridegroom and is richly adorned, and bears the emblem of an orange tree laden with fruit and strings of coin, and the inevitable goose and

gander. The procession returns with her, accompanied with great parade and pomp. Closely veiled, she leaves the chair and enters her future home, led by her youngest brother who "gives her away." After several ceremonies of obeisance to her lord, respect to the guests, worship to the ancestral tablets, she retires to an alcove in the bridal chamber, where the bridegroom receives her alone, and lifting her veil, for the first time gazes upon the face of his bride. She then comes forth and the bridal ceremony proceeds. The principal feature of it is the drinking by the bride and groom from two cups joined by a sacred cord, while the attendants repeat sentences about future peace and happiness. The ceremonies over, she is loaded with gifts and conducted to a chair where she sits for inspection, the visitors being expected to examine and praise every part of her attire and ornaments, the plainness of her feet and the beauty of her person. At seven o'clock in the evening a banquet is held, at which the bride brings the principal dish from the kitchen with her own hands and places it on the table, and assumes the place of a waiting maid. But, alas! all this grandeur is often but the mask of hidden misery.

What happiness can there be in such a strange mechanical and heathen form? Archdeacon Troy tells of fifteen virgins, near Canton, who, on learning that their parents had affianced them, met together and resolved to commit suicide. They flung themselves into the river and are buried in what is known as "The Virgins' Tomb." He also mentions another case which occurred in 1873, where eight young girls who had been thus engaged, clothed in their best attire, and at eleven o'clock in the darkness of the night, walked out to the river's side, bound together by cords, and hurled themselves into eternity to avoid the ignomy and misery of a heartless marriage and probably a polygamist's home.

Mrs. Baldwin, of China, gives a still sadder picture of heathen motherhood. "Yes," said a poor woman who came to comfort her on the death of her own babe, "I know all about it, I was married, and our first child was a girl. O, how I loved it as soon as it was born. But it was

a girl, and my husband said it must die. He brought a tub of water he put it down on the floor in my room, and then he took my babe, my little girl. I begged and cried and besought him not to drown it. I told him it might grow up and become a wife and he could get money for her. But he would not hear. I heard the water gurgling in her throat, I shut my eyes and stopped my ears, but still I heard, twice, thrice he pushed it down then all was still. "Then," continued the poor woman, "another child came. Oh, I prayed for a boy. I made my offerings to the mother God for a son, but again it was a girl: again the tub of water was brought, again the little one was destroyed by its father's hands. A third time a little one was given to me, and oh, joy, it was a son, and my husband was so pleased and so happy. He was a beautiful boy, and lived to be so big and then—he died, and soon after my husband died, too, and I cry nearly all the time, and that is the reason why my eyes are so sore." Mrs. Baldwin asked "where are your children now?" "Buried in the earth," was the reply. Ah, she has no hope of heavenly meeting. A dead babe in China has no Christian burial; seldom it is even buried in the ground. It is usually thrown away into the fields and forgotten, and its little spirit feared as a tormentor of those that remain, and the author of disease and death to other children. If you ask a Chinese woman how many children she has had, she may answer: "Three living and five *thrown away*." Mrs. Baldwin told this mother of the heavenly home where she might go to her children again. She says the poor creature fairly clutched at the words as too good to be true. "I go to my children," she said: "do the teacher say that? These are comforting words."

Girls of Christian America, with your bright orange-blossoms and pure free affections, hopes and dignities; mothers of America, with your fair olive plants around your tables and your transplanted ones in a better land, WHAT ARE YOU DOING to send these "comforting words" to your sighing sisters in the land of Sinim, to tear off this mask of empty pageantry from the skeleton face of mis-

ery, and give to woman, your sister, "beauty for ashes, and the garments of praise for the spirit of heaviness?"—*The Gospel in All Lands.*

The Monthly Record.

MAY, 1880.

INDUCTION OF REV. R. BURNET.

On the fifth inst., the Presbytery of Pictou met in St. Andrew's Church, Pictou, for the purpose of inducting the Rev. R. Burnet, M. A., late of Hamilton, Ont., to the pastoral charge of St. Andrew's Church, Pictou. Among those present were the Protestant clergy of the town of all denominations. At 11 a. m. after the usual preliminaries, the Rev. James Fitzpatrick, B. A., Moderator of Presbytery, preached a learned and eloquent discourse,—which we hope to publish in next issue,—and put the usual questions to the minister, and declared him duly inducted as minister of the congregation. The Rev. Mr. McCunn then addressed the minister inducted; and the Rev. Mr. Fraser addressed the people. The following is the substance of Mr. Fraser's address:

If I were to ask wherein consists the duty of a congregation to their minister, it might be answered that their duty is summarily comprehended in going to church and paying the stipend regularly and punctually. It appears to me that however defective such a reply may be nevertheless it expresses a very common opinion. Especially if we add to it the further duties of zealously informing the minister of his shortcomings and mournfully confessing to him the grievous sins and errors of our neighbours. I have met with a class of men of unhappy temperament who are glad mostly when others are sad, who are never better pleased than when they are with broken hearts informing the minister that "so and so is going to leave the congregation," who sympathize with his regret &

keenly that they are encouraged to pour oil into his wounds by proceeding to say that "that's not the worst of it," that there is trouble in such a section—that so and so thinks the minister gets too much pay—that no one knows what is done with all the money that is collected, and so on in this amiable fashion battering the minister with volley after volley of irresponsible folly so that unless he were somewhat stout of heart and patient of spirit, he would soon feel himself more hurt and wounded than the man who fell among thieves journeying between Jerusalem and Jericho.

Again, there is a class of men who go to church out of compliment to the minister—if they are not in their pews, their absence is to be understood as an awe-inspiring token that the preacher has incurred their displeasure. It will be a warning to him in future not to trifle with Behemoth. As we contemplate this class we feel that it would be a poor world without them. Where would the church be "without these people?" In amazement we pass on to the next class which consists of those who practise great self-denial in occupying a pew at all, because in listening to the sermon they are deeply impressed with the feeling that they could do it so much better themselves, if only they had the opportunity. For this class we have profound sympathy.

Instead however of enumerating the various and mixed motives which induce men to assemble in church it may be more profitable to direct attention to the object, we have in view in assembling together.

Our object and aim should be to engage reverently and devoutly in the worship of the great name of God. We should feel that we are assembled not to listen to sweet music or to hear an eloquent sermon only, but to hear what message from God may be delivered to

us, and to engage in a solemn act of worship—we should seek to have our consciences awakened, our understandings instructed, and our spiritual natures revived. And to this end we should make due preparation for the worship of the sanctuary. If the minister should come unprepared, people would notice it and condemn it; but which of us condemns himself as he ought for appearing in the presence of the Most High in solemn acts of worship—in invoking His presence and imploring His aid while our thoughts are frivolous and vain, and our hearts unprepared for drawing near to Him with reverence. We should remember that in meeting together, we should seek to be spiritually impressed, and strive to avoid everything that might interfere with, or be repugnant to the sacred association of the House of Prayer. The greatness of the themes to which our thoughts are there directed should duly impress us. The subjects of inquiry are the greatest, the most glorious who can occupy the human mind—the Supreme Being, the consummation of a Good, Jesus Christ the Redeemer, the Holy Spirit the Comforter; sin, redemption, death, the future retribution, such are the questions to which your minds shall be directed when you assemble together. Who that approaches them rudely and unpreparedly can expect to profit. Divine Faith can rarely find an entrance into such souls. It is true there such a potency in truth that sometimes it strikes the careless and indifferent so as to arrest the attention, and even change the whole course of their lives, but such cases are rare in comparison with the multitude of instances in which to dull ears unintelligent or pre-occupied minds, Wisdom lifts up her voice in vain. He then that would with profit engage in the worship of the sanctuary must needs purge his vision with "enphrasy and rue" in order that the divine light may shine into his soul. Preparation then is

necessary as well for the hearing as for the preaching of the Word, and to this duty I would earnestly direct your attention. I need not say that to this end, it is necessary to implore the divine aid, and diligently to meditate upon the doctrines of scripture. It is the experience of ministers both at home, and in heathen lands that people are interested in religious truth in proportion to their intelligence, and to the knowledge they possess, and to their experience of the power of the Gospel.

Again, it is your duty to assist your minister in organizing the dormant energies of this congregation. A few years ago you numbered 240 families, including town and country districts, and I presume your number is not decreasing. Now, as a divinely inspired prophet like Moses found it an advantage to choose able men, and make them rulers over the people, it behoves you to follow his example; and it is the duty of the ablest amongst you to accept office for the welfare of the congregation. For I have observed that where men of ability refuse to discharge such duties, they will speedily find that incompetent persons with more zeal than knowledge will thrust themselves into offices, and assume functions they are ill adapted to discharge.

It is your duty to take an increasing interest in the schemes of the church. At no time in the history of the Christian Church has the subject of Christian Missions to the heathen appealed to the church with greater interest than at the present time. Your liberality in this cause would be very great if only it were well developed: unfortunately it does not appear to be well developed. This is owing I have no doubt to a lack of organization. Last year the congregation contributed an average of 18 cents a family for the Foreign Mission. Were an opportunity given to each family to contribute by sending a collector to every

house, the average would have been five fold greater. This is a matter often left entirely to the minister. The laity should interest themselves more largely in it.

Some people can see but a little way beyond their own church steeple. Their sympathies are narrow, because their information is limited. If you would succeed in making this congregation an active energetic one, you must endeavor to get each family interested in the work of the church. And to this end, you should encourage the distribution and circulation of our RECORD especially in rural districts. This work is often left to the minister. It should not always be so.

In this country the great difficulty you will meet with in carrying on your affairs as a congregation arises from what is termed euphuistically *individualism*, or as we might express it the tendency which leads every man to do that which is right in his own eyes only, and wrong in the eyes of his neighbour. In cases of this kind, you should not bother the minister, but let the recalcitrant brother go, and let him go in peace. Let others take on them the burden he has thrown off, and say nothing about it. If a self important member finds that a congregation can exist and flourish without him, the discipline will do him good.

Lastly, it behoves you to remember that the object for which a congregation exists is that it may grow in the knowledge of spiritual truth, and be edified therein.

Your welfare as a congregation is to be measured not by your wealth or standing in the community, but by the measure in which your efforts contribute to the advancement of true religion—Jesus Christ came not to build churches however beautiful, not to ordain a ritual or mode of worship however interesting, but to establish his kingdom in the hearts of men, and the success of the relationship this day entered upon by you.

will be seen not in your outward prosperity merely, but in altered lives, and purified hearts, in quickened consciences, a deeper reverence for the word of God, in forgetfulness of self and obedience to the Lord our God. You have called a spiritual teacher to instruct you in those most profound matters which shall occupy your attention not only now but throughout eternity. It is meet that you should give him your earnest attention.

Thus have we endeavored to enumerate a few of your duties, nothing extending and settling down naught in practice. We heartily congratulate you upon the tie thus formed. The cordial reception and unanimity of feeling with which you have received your new minister augur well for the future. May the omen be fulfilled.

Finally brethren "As every man hath received the gift, even so minister the one to another as good stewards of the manifold grace of God."—1 Pet. 4.

"And we beseech you brethren to love them which labour among you, who are over you in the Lord and admonish you, and to esteem them very highly for their work's sake. And be at peace among yourselves."—1 Thess. 5. 3.

OBITUARY.—Last month, Mr. Duncan Bean, Elder, died after a brief illness at Rock Meadows. Deceased was well known in the western part of this county, and in Colchester likewise where as in Earlton congregation for many years he took an active part in church. At the last synod of our church, held at Earlton, he was present as the representative from Earlton congregation. He was of most kindly disposition, and of a long life, and will be much missed by the people who loved and respected him so well. A native of Inverclyde, he came to this country about sixty years ago. With the late

James Gordon and John McLeod, Catechist, and many other worthy men of deeply religious character he took much interest in the *causa*, in the preaching of the word, and the general welfare of the church. His death took place at the age of 74 years. Of him it may with truth be said, "The memory of the just is blessed."

PALESTINE AS IT IS.—The population of Syria is stated in consular reports not to exceed the incredibly low figure of 2¼ millions in 26,000 square miles. In the country the people are packed in villages containing 100 to 500 inhabitants, and the grounds of a village will average about ten acres per soul. Two thirds of the peasantry are Moslem. About 40,000 Jews are said to live in Syria, and in Palestine they are found chiefly in the four sacred cities, Jerusalem, Hebron, Tiberias, and Safed, and in the coast towns. The greater number are poor. The richer class are merchants and traders. The majority of the Jews are Ashkenazim, from Germany, Poland, and Russia. It is said that if fully cultivated, even after the native fashion, Palestine is capable of supporting ten times its present population. The ancient terraces so carefully built up or hewn in the hillsides now produce rich crops—but crops of weeds and thistles. For every inhabited village ten ruined towns are found.—*Lieut. Conder, R.E.*

THE Rev. James Anderson, once of Wallace, has been elected minister of Alvie Church, Aberdeenshire.

THE Rev. D. McKay, late of Gareloch, was last month formally inducted to the pastoral charge of St. Columba Gaelic Church, Paisley. The Rev. F. R. McDonald, a native of this county, acted as Moderator, and addressed minister and people.

CITY OF GOD.

SUPPLEMENTING FUND—1880.

My feet are worn and weary with the march.	Rev. W. Stuart,	\$16 00
O'er the rough road, and up the steep hill side.	Donald McPherson,	1 00
O City of our God, I fain would see	Angus Cameron,	0 50
Thy pastures green, where peaceful waters glide.	William McIntosh,	1 00
My hands are weary toiling on, Day after day for perishable meat ;	Finlay McDonald,	0 50
O City of our God! fain would I rest, I sigh to gain thy glorious mercy seat.	Mrs. D. McGregor,	0 25
My garment, travel-worn, and stained with dust	A Friend,	0 25
Oft rent by br jars and thorns, that crowd my way,	Widow's Mite,	0 10
Would fain be made, oh Lord my right- eousness,	John McPherson,	1 00
Spotless and white, in heaven's uncloud- ed ray.	Dan. McGregor,	2 00
My eyes are weary looking at the sin, Impety, and scorn upon the earth.	W. McDonald,	1 00
Oh City of our God, within thy walls, All, all are clothed again with thy new birth.	John S. Fraser,	1 00
My heart is weary of its own deep sin. Sinning, repenting, sinning still again, When shall my soul thy glorious presence feel,	Simon McGregor,	0 50
And find, dear Saviour, it is free from stains!	John Naismith,	0 50
Patience, poor traveller! the Saviour's feet were worn.	Dan. G. Fraser,	1 00
The Saviour's heart and hands were weary too,	Donald McPherson,	0 50
His garments stain'd, and travel worn, and old,	Alex'r Fraser, Ban.,	1 00
His vision blinded with a pitying dew.	William Cameron,	1 00
Love thou the path of sorrow that he trod, Toil on and wait in patience for the rest, Oh City of our God, we soon shall see Thy glorious walls, home of the loved and blest.	William Gillivray, Kenneth McKenzie, Alex'r Fraser, tailor, Mrs. McKrae, Duncan Fraser, John Campbell, Donald Fraser, William Fraser, Esq., Dan. Fraser, Alex'r Campbell, Andrew Fraser, Thomas Fraser, Alex'r McDonald, Elder, Thomas Cameron, Mrs. A. Cameron, John Cameron, Finlay McDonald, D. S., Mrs. D. McDonald, Finlay McDonald, B.,	0 50 1 00 0 50 1 00 1 00 0 50 1 00 1 00 1 00 0 50 0 50 0 50 1 00 1 00 1 00 0 50 0 50 0 50 1 00 0 50 1 00
	Total	\$36 00

Some sections have not yet sent in the collections.

THE Rev. Neil Brodie has signified his acceptance of the call given him by Glasgow congregation.

THE Rev. Mr. McCunn asked, and obtained three months leave of absence. The following appointments were made for River John during Mr. McCunn's absence:

May 30th evening service—Mr. Fraser.
June 13th—Mr. Burnet.
July 4th—Mr. Fitzpatrick.

The congregation of McLellan's Mountain, intend having a tea-meeting on the last week of June. Full particulars will be given regarding it in good time.

THE LOSS OF A SOUL.

THEO. L. CUYLER D. D.

What does the Bible mean by the "loss" of the soul? Does it mean an utter annihilation? I find no such idea expressed on any page of Holy Writ. But I do discover that it is lost to God's service when it is given up to selfishness; it is lost to holiness when it is without God and without hope. If I see the wreck of a gallant vessel on a beach, I say at once: "This ship is lost." The broken fragments of the timbers and the tangled mass of spars and cordage may strew the strand. They are not annihilated; yet the ship is lost. For the purposes for which that vessel was built, for all beauty and usefulness, it is ruined. So, if my soul be perverted from God's service, from purity, and from the hope of Heaven, it is a ruined soul. To continue in this condition through eternity would be an eternal "death."

If the owner of a garden allows it to be overgrown with nettles and Canada thistles, he may well say that his garden is a dead loss. When a human soul grows such weeds as selfishness, and covetousness, and pride, and unbelief, and enmity to Christ, it is a lost soul. A future continuance of this condition would not be Heaven; it would be hell. But if that garden were cleansed of its weeds, and made rich with vegetables and fruits and fragrant with flowers, it would be saved. Precisely this process of rescuing a human heart and human life from the worthlessness and wickedness of sin, and devoting it to the obedient service of God, is what is signified. Unless the soul is thus converted, it cannot enter the Kingdom of Heaven. King Charles the Stout sent a messenger to Notke, a pious abbot, to enquire how he should save his soul. The messenger found the abbot working in his little garden. "Tell His Majesty," said Notke, "to do just what I am doing. Tell him that he

must pull up his vices, and begin to grow such graces as God requires."

The foremost duty of every one of us is to save our souls. To gain the whole world would be a wretched equivalent for the loss of a good conscience, the favor of God, and everlasting life. The soul must be first. If you were a passenger on a steamship, and should invite the captain to come down into the cabin and play chess with you, while a gale was raging, he would say to you: "The lives of all on board are at stake. While my ship is in danger I can't stop to play games." So, my friend, when the salvation of your soul is secured, you may think and talk about business, or investments, or social entertainments, or other things not vital. Until then, your real business must be to flee from a just wrath to come, and lay hold on Jesus Christ. Why stop to furnish a house, when you have not thought of your soul's eternal dwelling-place? Why insure your property before you have insured your soul? Why so anxious about "good society" for a few years, and yet not an hour's serious thought about where or with whom you shall spend eternity?

EARLTOWN.—The Kirk congregation of Earltown and some from West Branch River John, have hauled to the manse the year's supply of firewood, and assisted in cutting it at the door. This with other favours is gratefully acknowledged.

ACKNOWLEDGMENT.

RECORD.

Alex. McIntosh, Scotsburn,	\$0.25
J. R. McDonald, New Gairloch,	1.00
Donald Sutherland, Caribou,	1.25
Hugh Ross, Poplar Hill,	0.25
J. Clark, " "	0.25
W. McLeod, " "	0.25

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