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VOLUME XXVI.

NUMBER XII.

THE
MONTHLY RECORD,

—OF THE—

CHURCH OF SCOTLAND,

—IN—

NOVA SCOTIA, NEW BRUNSWICK

—AND—

ADJOINING PROVINCES.

DECEMBER,



1880.

PICTOU, N. S..

PRINTED AT "THE COLONIAL STANDARD" OFFICE,

1880.

THE GOSPEL IN THE PUNJAB.

(Concluded from Nov. No.)

The Hindu and Mohammedan worlds in India were not prepared before hand and the preparation to receive the Gospel is only now going on. This is emphatically the preparation, the ploughing, the upturning stage: and there are on every hand abundant proofs that the chariot-wheels of progress are not tarrying. Influence social, educational, political, and religious, are all moulding a new and perhaps not distant future; but what shape or shapes that future, in its various stages, may take it is hard to say,—perhaps not what we could wish. Meanwhile the seed is being, I believe on the whole, faithfully sown by missionaries; and the few gleanings reaped by them may be far from representing the real amount of true grain produced. The difficulties of an open confession of Christ are enormous. At present few can rise to the height of Christian heroism necessary for an open following of Christ. Most Presbyterian missions, at least of the Punjab, are perhaps now receiving fewer into their fold than at an earlier stage of their work. Then they have to provide Christian agents, and they were perhaps a little too eager to baptize all that offered, and appoint them, on high salaries, to teach and preach the Gospel; and the results have not always been specially helpful. By-and-by the stage was reached when the converts began to be troublesome. If every convert was to be a permanent charge to the Mission, say of only £12 a year, it is evident our Missions had a limit to the number of converts they could receive, and that, if the

number of our children were to be thus greatly increased, it only could be at pauper churches in which all sense of manly independence and Christian dependence on God would be gradually eliminated. At least the Presbyterian Missions of the Punjab have now generally made a stand against raising up pauper communities. Personally I could have baptized many could I have held out to them any hope of Mission service or temporal help. The Punjab Missions are falling away from appointing any one as a teacher or preacher, and the cry of the Missions is for more *fit* men. Such inquirers as give every prospect of becoming truly worthy labourers as needed teachers and preachers in the vineyard we gladly baptize and provide for with this view. But these are few. To the majority of inquirers we can only point out their duty, and bid them "trust in God and do the right." It is but few that can get Government employment and in too many cases baptism, I am ashamed to say, it is a disqualification even for that, while it shuts every door for an honest livelihood alike among Hindus and Mohammedans. Among hill people—such as in Chumba and Derajeeling, among the aboriginal tribes generally, and among the great and promising Dravidian race of the Presidency of Madras—this is comparatively a light difficulty; but in India generally, and perhaps in Punjab particularly, it constitutes meantime the hardest practical problem we have to solve. Will the Church bear this in mind, and either help us out of our difficulty or have patience with

WILLIAM HARPER.

SEALKOTE, PUNJAB, 3d July 1880.

THE MONTHLY RECORD,

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK AND ADJOINING PROVINCES.

VOLUME XXVI.

DECEMBER, 1880.

NUMBER XII.

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

The Candle of the Lord. 53

BY THE REV. PHILLIPS BROOKS.

A Sermon recently preached in Westminster Abbey.

"The Spirit of man is the candle of the Lord."—

The essential connection between the life of God and the life of man is the great truth of the world, and that is the truth which Solomon sets forth in the striking words which I have chosen for my text. The picture that the words draw is one of the most simple. A candle stands on the table. It is unlighted. Fire is brought into the room from some burning hearth outside. It flares and quivers, and any moment may go out, but the vague, uncertain blaze touches the candle, and the candle catches fire, and its flame burns strong and pure and constant. The candle becomes a fire, a manifestation point for all the neighborhood which is illuminated by it. The candle is lighted by the fire, and the fire manifested by the candle. They bear witness that they are made for one another by the ways in which they incorporate each other's life. The inferior substance renders obedience to the superior, the wax catches the subtle flame which is its master, and yields to its power. A disobedient substance if you try to burn it neither gives the fire a chance to show its brightness, nor gathers any splendor to itself; it only calls forth sullen resistance, and as the

heat increases, it splits and breaks, but will not burn. But the candle does, and so in it the scattered finds a point of permanent and clear expression.

THE DIVINE FIRE.

Now, in regard this lighting of life from life there are two things to be noticed—the two which appeared in the story of the candle. There must be a corresponding of nature between the two, and secondly, a cordial obedience of the less to the greater. The nature that cannot feel the other nature's warmth, even if it held to it, and which refuses to be held where the other's flame can reach it, that must go unlighted, no matter how hotly the fire of the higher life may burn. We need to turn to Solomon and read his word again. 'The spirit of man is the candle of the Lord.' God is the fire of this world. What thing of nature can picture to us the thought which has always lifted men's heart when they have said the word God, like this strange thing, so heavenly, so terrible, and yet so gracious so full of creativeness, and yet to sweep whatever opposes it out of its path; the marvel, the beauty, the glory, the mystery of fire? Men have felt the fitness of the picture, and this fire has crowded closest of all the elements round the throne on which the Deity of their conception is seated. God is the fire; the spirit of man is the candle. If man is of a nature which corresponds to the nature of God, the life of God which is spread throughout the universe, gathers itself into him, and men, ay, and all othe

beings, if such things there are capable of watching our humanity, see what God is in gazing at the man, God's candle. Here in such a man is the fire of divinity. Men feel it. That is the meaning of a great deal of the unexplained mysterious awfulness of life, of which they who are much in its power are only half aware. It is a sense of God, felt but unseen, like an atmosphere burdened with heat that does not burst out into fire. In the midst of this world there stands a man pure, godlike, and perfectly obedient to God; in an instant it is as if a heated room had found some point where it could kindle to a blaze. A vague oppressiveness of God's presence becomes clear and definite, the impression of divinity is steadied into permanence, and the mystery of light and not darkness. The fire of the Lord has found the candle of the Lord and burns clear and steady, and in a cheering instead of a bewildering and frightening way, as soon as a man has begun to catch and manifest his nature. I hope we shall find this truth come close to our lives.

MAN'S HIGH PLACE IN NATURE.

Before we come to that, I would remind you with what dignity it enriches the life of man. The philosophy of our time would deprecate the importance of man in the world, and rob him of his centralness. Man's instinct and pride rebel against such philosophies, but he is puzzled by their speciousness. Is it true that this world was made for man, and from man standing in its centre, all beside get their true value, and receive the verdict of their destiny? That was the old story the Bible told. Genesis, with its Eden and obedient beasts, waiting until the man should tell them what they should be called, struck firmly at the beginning of the world's history, the great note of the centralness of man, and the garden of Eden, in this its first idea, repeats itself in every cabin of the Western forests or the Southern jungles, where a new Adam and a new Eve, a solitary settler and wife begin the human history anew. There the note of Genesis is struck, and man asserts his centralness, the forest waits to catch the color of his human life; the beasts

haste in fear away till he tames them; and earth under his feet holds its fertility at his command, and answers the summons of his grain or flower seed. The very sky regards him, and what he does upon the earth is echoed in the changes of the climate and the haste or slowness of the storms. This is a great impressive idea, which the simplest life of man is ever creating, and with which the philosophies which would make little of the separate-ness and centralness of the life of man, must always have to fight. This is the impression taken up and made clear, and turned to a mighty dignity, when there comes such a message as this, 'The spirit of man is the candle of the Lord.' Solomon says the true centralness and separate-ness of man is in his likeness by nature to God, and in that capacity of spiritual obedience to Him in virtue of which man may be a lively decoration and manifestation of God to all the world. So long as that truth stands the centralness of man is sure. 'The spirit of man is the candle of the Lord.' That is the truth of which I wish to speak,—the perpetual revelation of God by and through Himself.

WHAT GOD IS.

You must ask yourself first what God is. See how at the bottom of His existence, as you conceive of it there lie these two thoughts, purpose and righteousness; how impossible it is to give God any personality, except as the embodiment of these two qualities, the intelligence that plans, and the righteousness that lives in duty. How could any knowledge of these qualities of what they are, of what sort of being they will make, exist on the earth, if they were not a human nature here in which they could be uttered? Only a person can truly utter a person; only from character can character be caught. You might write up all over the skies that God was just, but it would not burn there; it would be a bit of knowledge only, never a Gospel, never something to gladden the hearts of men. That comes only when the human life is capable of justice like God's justice, made just by God, clothed with His

justice in the eyes of men; 'The spirit of man is the candle of the Lord.' I have intimated one thing. We need to observe that man's utterance of God is an utterance of quality; it can tell me nothing of the qualities that make up His life. That God is just, and what it is to be just I can learn from the lives of just men about me, but *how* just He is, to what inconceivable perfection that majestic quality of justice may extend in Him, of that I can form no judgment that is worth anything from the justice I see in my fellow men. This widens at once the range of truth I am stating. I have the quality of God which man is capable of uttering, then I must have the simple quality of manhood that is necessary for the utterance—the quality of manhood, and not any specific quantity or assignable degree of manhood. Whoever has in him the human quality, the 'spirit' of man, may be the candle of the Lord. A larger measure of that spirit may make a brighter light; but there must be a light wherever any obedience becomes luminous with God. These are the men of lofty spiritual genius, the leaders of the race. How they stand out in history, how all men feel their power, and feel in their presence that they are passing into the light of God! They are puzzled when they try to explain it. There is nothing more instructive and suggestive than the bewilderment men feel when they try to tell what inspiration is: how men become inspired by God. The lines they draw from the continual communication between God and man are always becoming unsteady and con-

fused; but in general he who comes into the presence of any powerful spiritual nature feels as though in some way he is coming into the real presence of God. But it would be melancholy if only the great men could give you this conviction. The world be darker than it is if any human spirit, as soon as it became obedient, did not become the Lord's candle. A poor, bruised life, if only it keeps that human quality, and does not become inhuman, and is obedient to God, in its blind way becomes a light. Lives yet more dark than it become aware of God through it. A mere child with his pure humanity and with his turning of his life towards God from whom he came—how often he may burn with some suggestion of divinity which can cast illumination upon problems and mysteries whose difficulties he himself has never felt. There are great lamps and little lamps, the world is bright with them. You see your book, and while you are standing in the light which it has shed around you, your child sees some simple, childlike thing beside you, and a new thread of shining wisdom runs through the sweet and subtle thought that the great thinker gave you, as the light of a little taper sends its needle of brightness through the splendor of a sunlit world. The fire is the same, whatever be the human lamp that gives it its expression. There is no light so meagre that the greatest and wisest of you can afford to despise it. You cannot tell at all at what sudden moment it may flash forth with the fear of God.

MYSTERIES EXPLAINED.

In this truth of ours we have the key

to another mystery. What shall we make of some men, rich in generous desires, well educated, and who, now their training is complete, stand in the midst of their fellow-men completely helpless? There are plenty of such. We have all known them. Men expect light from them, and no light comes. They themselves are full of amazement at themselves. They build themselves for influence, but no one feels them. They kindle themselves to light, but no one shows a grateful answer back to them. Perhaps they claim their fellow-men, perhaps they only wonder what is the matter, and wait, with a hope that never dies into despair, for the long-delayed recognition. At last they die, and the men who stand about their graves feel that the saddest thing about their death is that the world is not perceptibly the darker for the dying. What does it mean? We let the light of Solomon play upon it. It is this. They are unlighted candles, the spirit of man elaborated, cultivated, finished to its finest, but lacking the last touch of God, as dark as a row of silver lamps, all chased and wrought with wondrous skill, all filled with choicest oil, but all untouched with fire. They are all cultivated men, set up in order along the corridors of some age of history, round the hall of some wise university, or in the pulpits of some stately church, to whom there has come no fire of devotion, who stand in awe and reverence before no wisdom greater than their own, who are proud and selfish, and who have never known what it is to obey. There is an explanation of your wonder when you cling close to some bright man, some man whom the world calls bright, and find you get no brightness from him. There is an explanation of yourself, puzzled man, who can never make out why the world does not turn to you for help. The poor, blind world cannot tell its need nor analyse instinct, or say why it seeks one man and not another, but through those blind eyes it knows where the fire of God has fallen upon a human life. This is the meaning of the strange helpfulness which comes into a man when he truly is converted. It is not new truth he knows, new wonders he can do, but is that the unlighted nature in utter obedience to

self-surrender in that great hour has been lifted up and lighted at the light of God, and burns within him. The worst thing in life is not to be powerless or un-influential. There are men enough with respect to whom we would thank God even if they would do us harm. I will not stop to question whether there is such a thing as life without influence, or whether the men of whom I have just been speaking do not belong also to the class of which I want next to speak; but you will recognize the fact that there are many men whose lamps are certainly not dark, and yet who are not the candles of the Lord. A nature furnished richly with the very prime of human knowledge, wit, skill, with the graces of the body perfect, and yet profane, impure, worldly, and scattering scepticism of all good and true wherever he may go, his is no unlighted candle, he burns so bright and lurid that often the pure light grows dim with his glare.

THE PERFECT MAN; A CONTRAST.

I have tried to depict some of the difficulties which beset the full exhibition of the great truth of Solomon, 'the spirit of man is the candle of the Lord.' Man is selfish and disobedient, and the Lord's light will not burn in him. He is wilful and passionate, and kindles his light with unholy life. He is narrow and bigoted and makes the light of God shine with his own peculiar color. All these are accidents. These are distortions of the true idea of man. How can we know that? Here is the perfect man, Christ. Look at Jesus Christ. What a man He is—nobly, perfectly, absolutely, beautifully human! What hands, what feet, what an eye, what a heart! How genuine

man is he who walks through the clear atmosphere and in the bright light of the Gospels! I bring the men of my experience and of my imagination into the presence of Jesus, and behold how the wisest and the best fall short of Him! My human consciousness assures me they fall also short of the best idea of what it is to be a man. Here is the spirit of man in its true perfection; and what then? If he not also the candle of the Lord? 'I am come a light into the world,' said Jesus. 'He that hath seen me hath seen the Father.' 'It was life, and the life was the light of men.' So wrote the man of all men who knew Him best. And in Him, where were the defects that we see in ourselves? Where for one moment is there selfishness? It seems to me a wondrous thing that the supremely rich human nature of Jesus never for an instant turned to self-indulgence, or was beguiled by that besetting the danger of all human souls, to wish in the deepest sense just to enjoy himself. How fascinating that desire is, how it keeps many of the most abundant natures from being useful; just to handle over and over again their hidden treasures, and with a spiritual miserliness, to think their thought for the pure joy of thinking, and turn emotion into the soft atmosphere of selfishness. There is not one instance of that in Jesus. All the vast richness of His human nature only meant for Him more power to utter God to man. Yet how pure His rich life was! It abhorred to burn with any fire not divine, there was such abundant life and such utter incapacity of any living but the holiest, an utter in-

capacity of being kindled by any torch save God's. Such fulness, with such purity, was never seen besides upon the earth. Yet we know that He is no monster, but only the type of what all men must be, although all men but Him as yet have failed to be it. Yet there was intense personality; without a moments bigotry, a special life, a life that stands distinct among all the million lives of men, and yet a life that makes the universal God all the more universally manifest by its distinctiveness, appealing to all lives just in proportion to the intensity of the individuality that filled His nature. I think I need only bid you look at Him, and you must see what it is to which our feeble lights are struggling. There is the truth spiritual Man who is the candle of the Lord, a light that lighteneth every man. It is distinctively a new idea of life, new to the standards of our ordinary living, which this truth reveals. All our ordinary appeals to men to be up and doing, and to make themselves shining lights, all fade away and become insignificant before the higher message which comes in the words and in the life of Jesus. What does the higher message say to you and me? It says; you have no place in the world but in relation to Him, the full relationship to Him can only be realized by obedience. Be obedient to Him, and you shall shine by His light, not by yours. Then you cannot be dark, for He shall kindle you. Then you shall be as incapable of burning with false passion as you shall be quick to answer to the true. The body must be valued only

for the protection and education that the spirit may gain by it. The power by which his spirit shall become a candle is obedience, therefore obedience must be the struggle and desire of his life; obedience, not hard and forced, but ready, loving, and spontaneous, the obedience of the child to the father, the obedience of the candle to the flame; the doing of duty not merely that the duty may be done, but that the soil in doing it may become capable of receiving him; the bearing of pain not merely because the pain must be borne, but that the bearing of it may make the soul burn with the Divine fire that fits it in the furnace for the repentance of sin; and the acceptance of forgiveness, not merely that the soul may be saved from the fire of hell, but that it may be touched with the fire of heaven and shine with the love of God as the stars for ever. Above all the pictures of what life means, and what may be made out of it there stands this picture of a human spirit burning with the light of God, and showing it to every man. Oh, young friends, the old men will tell you that the lower pictures of life and its purposes turn out to be cheats and mistakes as they grow older. But this picture can never cheat the soul. The man whose life is a struggle after simple obedience to God, when at last his earthly task is done, may look from the borders of this life into the other, and humbly say, as his whole history of the life that is finished, and the whole prayer for the life that is yet to come, the words that Jesus said with His cross before Him, "I have glorified Thee, oh, My Father, on the

earth, now, oh, My Father, glorify Me with Thee."

THE STELLARTON RELIEF FUND.—Very successful Concerts have been given in Moncton and Sussex, N. B., in aid of the Stellarton Relief Fund. The total amount subscribed in St. John now amounts to \$2,570.90, and Fredericton, \$529.45. Charlottetown has subscribed \$885. At a recent meeting of the Charlottetown Local Committee Mr. Simpson stated that he had letters from the country offering to send 500 pounds of oatmeal, 500 pounds of flour, and 100 bushels of potatoes. The Mayor stated that he had received from Mr. J. Beverley Harris the proceeds of his Reading on Tuesday night which amounted to \$29.25. Halifax contributed \$5,000. It is estimated that enough has been subscribed to divide \$600 among each of the thirty families. Central Committee at Stellarton intimates that still more money is required. It would perhaps, be well for the Committee to intimate how much money is required, and how the sum will be distributed. This is due to the people who have so nobly responded to their appeal for aid.

CALCUTTA.

LETTER FROM A RECENT CONVERT.

In giving in the report of the Foreign Mission Committee to last general Assembly, Dr. Herdman mentioned the recent conversion and baptism of the best student in the College Department of the Institution. In reply to a letter of encouragement from him addressed to this promising young man, who it is hoped may by-and-by as a missionary of the Cross proclaim the glad tidings of salvation among his fellow-countrymen, Dr. Herdman has received the following letter. Many, we trust will unite in praying for this and other converts that they may stand fast in the faith and be powerful for good among their fellow brethren.

THE GENERAL ASSEMBLY'S INSTITUTION,

27th July 1880.

"REV. AND DEAR SIR,—I feel highly gratified at receiving your kind favour. I thank you for your prayers and good wishes for me. It is a most encouraging thought that you all take so much interest for a convert and treat him as a brother.

"I can never feel too grateful for what the General Assembly's Institution has done for me; it has shown me that Jesus is the Way, the Truth, and the Life, and that in and through him we may obtain perfect happiness. Pray that I may realize in their fulness the perfection and love of Him who died for sinners, who consummated His everlasting love on the Cross. Pray that I may obtain grace and strength through Him, that I may 'work out my salvation with fear and trembling,' and communicate 'the sweet tidings of salvation to those who are still in the dark.

"I thank you for your kind sympathy for all the troubles I have to endure. But to a believer they should not appear what they are: to him they should be as the love tokens of the spear-pierced side and thorn-encompassed head. They should strengthen him the more.

"I think I should do some kind of mission work. The missionary prospect in our Institution here is very hopeful, the best students in the College classes being the most favourably disposed towards Christianity, although they are not yet prepared to make a bold profession of what they actually believe.

"Hoping for the continuance of your loving kindness, I remain, yours very truly,

"NITYA GOPAL MUCKERJI."

CONVERSION OF AN AYAH, AND ITS LESSON.

The united monthly Prayer-meeting of the Missionary Conference was held Monday evening, in St. Andrew's

Church, and was presided over by the Rev. G. G. Gillan, the Minister of St. Andrew's. After introductory prayer and a Bible-reading and exposition by Mr. Gillan, the prayers of the meeting were led by the Rev. Mr. Hook, of the Lall Bazaar Baptist Chapel, and the Rev. Mr. McDonald, Principal of the Free Church Institution. Towards the close of the meeting, the Rev. Mr. Hastie, Principal of the General Assembly's Institution, made an interesting and instructive statement regarding the recent conversion of an ayah, under the Christian instruction of her mistress, a member of St. Andrew's Church. He said—

"It was not my intention to say a single word here this evening, but the announcement made, as I was coming in, that the speakers who were expected having been unable to attend, induces me, without any apology, to bring under your notice a case that may help to give direction to some and encouragement to all in our common work. My first contact with the other world this morning was made by the early visit of a Hindu inquirer, who came from one of our missionary stations in Calcutta, to profess his maturing faith in Christ, and to request his being received on an early day by baptism into the fellowship of any Christian Church. But cheering as this was, it is of another case that I wish to tell, and one whose lesson is specially applicable to the Christian ladies who evidently form the larger part of our meeting this evening. The case was brought under the notice of Mr. Gillan and myself in the vestry, after his morning service yesterday, by one of the lady members of our congregation. She informed us that her ayah, who had been long in the service of the family, and to whom she had been endeavouring faithfully to communicate the truth as it is in Christ, had declared her living faith in Jesus, and had expressed a most earnest desire to be

baptised. As a proof that this is a case of intelligent Christian conversion, it may be mentioned that she had been for a time under Roman Catholic influence, but she thoughtfully desired to be baptised by preference into the Presbyterian Church, on account of her finding a greater simplicity and intelligibility in its doctrine and worship. And, in consequence of the information obtained regarding her sincerity and purity of motive, she will, in all probability, be baptised on an early Sabbath.

"This case," continued the speaker, "is interesting not only for its own sake, but as pointing a most important practical lesson. Missionaries are but too apt to work in merely formal or mechanical grooves, and even to expect that the Spirit of Grace will only flow in their professional channels. But undoubtedly if any arrangement more than another is likely to win to Christ, it should be the fair spectacle of a pious Christian household where the union of love is consecrated by grace and where the children prattling the Saviour's name in their earliest words are being nurtured for God. The children themselves in their very simplicity and attractiveness may win a love that may carry the hearer higher. Upon all the mothers of our Christian homes a great responsibility is thus laid by their exceptional opportunities, that they may use their devout example and counsel to raise those who are for a time connected with them as members of their own household into the higher relation of being members with them of the great household of Faith.

"And the lesson may be applied not only to ladies—who have undoubtedly influence over the affections of those who surround them—but to all who are intrusted with the responsibility of servants in a relationship that is so fitted to arrest their attention, to secure their confidence, and to touch their hearts. Much true missionary work of the most affectionate kind might thus be done in every Chris-

tian household; and in such a mission of the domestic circle, the professional missionaries would only rejoice, and deem it a privilege to give assistance in guiding the effort. It is extraordinary how indifferent even the best of Christians often are in the spiritual life of those with whom they are coming into daily contact while they are zealously praying for others who are afar off and whom they cannot hope personally to influence. Such an instance as this may help to suggest a more definite and practical directing for much unused Christian energy and faith. And it may well give earnestness to our Christian prayer; in commanding even now all such silent and unnoticed workers who yet, in the true spirit of love and devotion, are diffusing the blessed knowledge of the Christian salvation in this most simple but most living way."

Mr. Gregory, the well-known pleader in the High Court, and an elder of St. Andrew's Church, then led the prayers of the meeting, and commended the converts, the lady referred to and all similar workers, to the Throne of Grace.—*Star in the East, Aug. 7th.*

BLANTYRE.

Letters have been received from Mr McDonald and Mr Buchanan reporting the continued prosperity of the Mission both at this station and at the out-station of Zomba. The relation with the native chiefs around is most friendly. Dr Peden, the recently-appointed Medical Missionary, had arrived in safety, and along with Mr McDonald had gone to visit Zomba, and to consider the advisability of establishing an intermediate at Chirasulu. The new schoolhouse at Blantyre was nearly finished—80 feet in length, 24 in breadth, and 13 in height, with seven windows and four doors; three windows and three doors are arched. Letters have also been received from Dr Rankin and Mr Pringle, dated Zanzibar, 27th July. They were to proceed next day to Mozambique, and it is hoped would reach Blantyre about 20th August.

The Monthly Record

DECEMBER, 1880.

In a former article I draw attention to the immediate and urgent necessity of each member of our Church contributing liberally to her support.

In no other way can the funds now required be raised. Our Home Mission Scheme must be prosecuted vigorously. And our Supplementing Fund must receive a wide and generous support. Congregations indifferent or remiss hitherto ought no longer to withhold from a scheme already successfully inaugurated, notwithstanding the limited support it has received.

Next year about 1300 dollars will be required to bring the Stipend and the assisted charges up to even a very moderate salary. Interest on the Supplementing Fund will amount to about 150 dollars, which will leave \$1150 to be collected from other sources. All the resources of our Congregations, such as to warrant the hope that the requisite amount can be contributed. It remains to be seen whether their liberality will accord with their means. Our Town-charges, which are regarded as the centres of wealth, must take hold of schemes for our Church with energy and enthusiasm, and give on a much larger scale than they have done in the past. Unless they set an example of liberality to the country charges, much need not be expected from the latter.

The collection for the Home Mission Fund must be made promptly

within the specified time. Every adult should be asked to give. There are young men and women who are able to contribute and are not asked. the collector thinking it quite enough if one member of the household has given. Many an additional dollar might be collected by a little more persistency on the part of the Collectors. In most Congregations the best method of collecting will be by Cards. This is the mode enjoined by Synod, and it ought to be observed by our Congregations unless they are sure that more can be raised in some other way.

Let our Congregations resolve to work our Home Mission Scheme energetically.

(To be Continued.)

St. Andrews Congregation, Pictou contains within its boundaries three hundred and fifty families. Of these upwards of one hundred households are to be found inside the Town limits. The remainder are scattered over a large extent of Country including Green Hill, Abercrombie Point, Frasers Point, Fishers Grant, Three Mile House, Scotch Hill, Pictou Island, in the Strait of Northumberland (which happy Island has twentyfive families,) Carribou Island and the vast region known as Carribou proper.

We believe the Rev. Mr. Burnet has visited all or nearly all the families connected with his congregation in this wide parish. Mr. Burnet's zeal and ardour are only excelled by his unremitting toil and herculean labours.

The Congregation is full of zeal in supporting ordinances in their

midst. Last year they spent ten or twelve hundred dollars in renovating the manse and its appurtenances.

A Dorcas Society has been organized by the Ladies of the Congregation, who assist people in destitute circumstances in various ways. A large amount of Charitable labour is expended in this manner. The congregation is coming to know its own strength; much may be expected of it for the future.

WITH this issue the Record for 1880, comes to a close. We are very grateful for the articles contributed by various writers; and trust our friends will continue their assistance. In P. E. Island our circulation is increasing, and if our adherents in that "gem of the sea" would send us an occasional item of church news it would add greatly to the interest of our pages.

During the past year we were favoured with the following papers in exchange for the Record, namely: The Eastern Chronicle, the Presbyterian of Charlotte-town, and the Christian Gleaner an illustrated magazine of Missionary news published at Port Hope, Ontario.

At the close of another year we beg to remind our readers of the necessity of making speedy payment of all arrears for the Record. To enter upon another year with one half last year's dues unpaid is not encouraging. Our arrears for the closing year are one hundred dollars. The question will soon come to be, can we continue to publish at all or not.

THE lamentable accident at the Foord Pit, Stellarton, has cast a gloom over the whole community. At the coroner's inquest held over the body of one of the victims of the explosion, a searching and minute inquiry was made into the

working of the mine, and the finding of the jury exonerated the manager from all blame in the matter. The sympathy of the public for the sufferers by this calamity is actively shown by the liberal contributions forwarded for their relief. Notwithstanding this there will be many sad hearts to mourn over losses that cannot be made up.

WE learn that the congregation of the Church of Scotland at De Sable, P. E. Island, are about taking steps to purchase a Manse and Glebe and to secure a minister at that place. We understand that this wealthy and energetic section of the church is both able and willing in the matter, and we have no doubt should they take it in hand, they will be abundantly successful.

THE loss of life in coal mining is greater than many people are aware of. In England alone it is estimated that, during the past half century more than a thousand men have been accidentally killed in coal mines and works connected with them, from explosion of gas, falling in of roofs, and shafts, and other misfortunes.

The Rev. P. Galbraith formerly of Hopewell has been appointed to a charge in Demerara, South America. In the Colony, we believe a certain number of Parish Ministers are supported by the Government and paid out of the public revenue. Living is expensive in the region and the income of the Clergy some five hundred pounds or upwards per annum.

WE regret very much that some of our *Records* for P. E. Island have not reached their destination. We shall endeavour to do all we can to make up for the disappointment.

The Rev. D. McKay, once Minister of Glasgow and now of the Gaelic Parish, Paisley, Scotland, was lately waited on by an enthusiastic and benevolent deputation representing his parishioners and presented with a purse of Sovereigns. A public address was read and Mr. McKay made a suitable reply.

The Presbytery of Pictou met in St. Andrew's Church, Pictou on the 24th ult. The business before the court was chiefly routine. The Presbytery was as usual hospitably entertained to dinner at the manse by the Rev. Mr. Burnet.

[The following minutes were sent to some time ago and were overlooked by us. We regret this, and publish them with this explanation. Ed. Record.]

SUPPLEMENTING FUND.

At the call of the Convener a meeting of the supplementing fund committee was held in New Glasgow on the 6th Sept. which were present Revs Chas Dann Convener Wm Stewart Geo Murray A McKichan and Wm McMillan and Hon Fraser J F McDonald and Wm Lead Esqrs.

The minutes of 31st May were read and approved of.

The Convener stated that he called the meeting in order to receive the Treasurer's Report of the result of the Bazaar at Stellarton in aid of the Fund. Mr McDougal Esq. then read his re-

port and in motion it was unanimously agreed to receive the Report. to express their appreciation of the very valuable services rendered by Mr. McDougal, and to convey to him a very hearty vote of thanks for the same.

It was also unanimously agreed, that the Committee cordially thank all who have rendered their contributions and valuable assistance at the Bazaar helped to make successful.

The Secretary was instructed to write to the contributing congregations call-

ing their attention to the importance of the scheme and the necessity of united action on the part of the synod with a view to become self sustaining.

Resolved to consider at the Annual Meeting the propriety of taking immediate steps to raise the requisite amount within two years.

The following is an extract from Mr. McDougal's report.

RECEIPTS,

Cash Donations	\$221.40
Fancy Tables	\$460.82
Refreshment Stand	\$248.73
Dinner, Tea & Games,	\$817.31

Total	\$1748.26
Expenditure	\$297.49

	\$1450.77
Received since Report was drawn up,	\$10.00
	\$1460.77

Leaving in the hands of the committee the handsome sum of \$1460.77, to be added to the collections in aid of said Fund.

Wm. McMillan,
Sec.

DEATH OF AN EMINENT SCOTCH CLERGYMAN.—The Rev. Dr. Jamieson, minister of St. Paul's Established Church, Glasgow, died at his residence in that city on the 26th ult, in his 80th year. Although not in robust health for some time past he was, until a few days before his death, able to perform his duties to his congregation and presbytery. Dr Jamieson began his ministerial career in the parish of Westruther, Berwickshire, in 1830 and thence he was translated a few years later to the parish of Currie. Possessing in a very high degree the power of effective public-speaking, he soon became a well-known minister of the church and it was not unnatural that he was induced after the ecclesiastical earthquake of 1843—to use his own phrase—had shaken the Church, to go to Glasgow to fill the pulpit of St. Paul's. He soon drew around him a large and attached

congregation He was one of the founders of the Sabbath School Association—a branch of his ministry which, he said, he should always look back upon with pleasure and gratitude; and another matter which he took great interest in was the establishment of classes for the religious instruction of students at the University.

ECONOMY.—While all are willing to admit that the habit of economy is a useful, practical, and most desirable one, few would think of attributing to it anything of beauty or attractiveness. Yet the economy of money, or its best use—for they are synonymous—has in it this very element. Those who live fully up to or beyond their income, in the wearisome effort to build up to or keep up a certain style of appearance, really though unconsciously, sacrifice the very attractiveness which they seek to produce. The difficult and painful effort which it costs they fully realize, but they imagine it to be hidden from all but themselves—and herein lies their grim mistake.

Acknowledgements.

FOREIGN MISSION.

HOPEWELL—SECTION 1.

John McLean, Collector.

John McLean,.....	\$1.00
John Fraser,.....	0.50
Alexander Fraser,...	0.25
Andrew Urquhart,....	0.25
Charles Urquhart,....	0.50
Hector McLean,....	0.25
Hugh Gray,.....	1.00
William Gray,.....	0.50
Finlay Gray?.....	0.50
Daniel Fraser,.....	0.50
John McArthur,.....	0.50
James McDonald,.....	0.50
Peter Delany,.....	0.50
Thomas Fraser,.....	0.25

Norman McLean,.....	0.25
Finlay Fraser,.....	0.25
Thomas Urquhart,.....	0.25
Alexander Fraser,.....	0.25
Roderick Fraser,.....	0.25
	<hr/>
	\$8.75

SECTION 2.

Hugh Chisholm Collector.

Hugh Chisholm,.....	\$1.00
William Chisholm,.....	0.25
Angus Chisholm,.....	0.25
	<hr/>
	\$1.50

SECTION 3.

Hugh Fraser, Elder, Collector.

Hugh Fraser,.....	\$1.00
Hugh Fraser, Elder,....	0.25
Kenneth Cameron,.....	0.15
John McQuarrie,.....	0.25
Kenneth McKenzie,.....	0.25
Dan Fraser, Sen'r,....	0.25
Allan Fraser,.....	0.25
Charles Fraser,.....	0.25
Hugh Fraser, Carpenter,..	0.25
James MacIntosh,.....	0.25
Annie MacIntosh,....	0.25
Mrs. Cameron,.....	0.25
Dan Fraser, J'son,....	0.25
James Fraser,.....	0.25
Charles McQuarrie,....	0.25
Donald McQuarrie,....	0.25
William McLeod,.....	0.25

\$5.25

SECTION 4.

Libby Fraser and Maggie McDonald Collectors.

Hugh Fraser,.....	\$1.00
Thomas McDonald,.....	1.00
John McDonald,.....	0.25
Thomas Chambers,....	0.25
Alexander Fraser,.....	0.25
Alexander McKay,.....	1.00
Angus Gordon,.....	0.25

John Fraser,.....	0.25
George Fraser,.....	0.50
Archie McLeod,.....	0.50.
James McKay,.....	1.00
Hugh Fraser,.....	0.50
William Fraser,	0.50
Alexander Fraser,.....	0.50
John McLean,.....	0.50
John Dunbar,.. ..	1.00
Earchy Dunbar,.....	0.40
William Gray,.....	0.50
David Ross,.....	0.50
Robert McLeod,	1.00
	<hr/>
	\$12.35

SECTION 5.

Mrs. Matheson, Collector.

William Cameron,	\$1.00
Robert Gordon,	1.00
John D. Gordon,	0.20
Thomas McRae.....	0 25
Donald Thompson	0 25
Mrs Dougall Thompson	0 25
Daniel Fraser	0 25
Paul Mc Donald	0 25
David Graham	0 50
Donald McQuarrie	0 30
William Grant	0 25
Alexander Nicholson	0 25
Duncan Matheson	0 50
Daniel Douglas	0 50
Donald McRae	0 25
George McKay	0 25
A Lady	0 08
Alexander McRae.....	0 10
John McInnes	0 25
Mrs T Cameron	0 16

\$6 84

SECTION 6

Rod Fraser Collector.

William McDonald.....	1 00
John McDonald	1 00
James McDonald	1 00
Duncan Matheson	1 00
Alexander McLean	0 25
Rod McLean	0 50

Rod Fraser	0 50
Daniel McLean	0 25
Mrs Hugh Fraser	0 16
Mrs Johnson	0 25
William Fraser	0 10
Hugh D McLeod	0 50
Alexander Urquhart	0 50
William Fraser	0 25
Christy McLean	0 25
Mrs McLean	0 20
Isabella McDonald	0 25
Jessie Gordon	0 25
Mrs Mary E. Urquhart	0 25
James McLean	0 50
John Urquhart	1 00

8 96

SECTION 7

William Matheson Collector.

William Matheson	1 00
Miss Marion McLeod	0 25
William McLeod A Son	0 25
Donald McLeod	0 50
William McLeod	0 50
George McLeod	0 50
John Fraser	0 25
David Smith	0 25
John Smith	0 25
George Sutherland	0 25
John McMillan	0 25
Alexander McKenzie	1 00

5 25

Total, \$48.95

RECORD, 1880.

Wm Ross P Valley	0 25
D Cameron R Dennis C B	1 00
Rev J Goodwill P E I	3 00
Hector McInnis Poplar Hill	0 25
John McKay	0 25
Neil McDonald L Ainslie C B	2 00
W. Murray, Scotsburn,	0 25
W. Fraser, New Glasgow,	22 50
H. McKenzie, Stirlington,	16 87

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