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VOLUME XXVII.

NUMBER III.

THE
MONTHLY RECORD,

—OF THE—

CHURCH OF SCOTLAND,

—IN

NOVA SCOTIA, NEW BRUNSWICK

—AND—

ADJOINING PROVINCES.

MARCH,



1881.

PICTOU, N. S..

PRINTED AT "THE COLONIAL STANDARD" OFFICE,

1881.

RESULTS OF THE LIQUOR TRAFFIC.

During a period of twenty-five years, from the year 1830 to 1855, the writer remembers twenty individuals who were, at one time or another, engaged in the business of selling liquor, at or near a little village in South Carolina. Of that number fifteen failed in business, either while selling or afterward. Five have died from the excessive use of ardent spirits, and six others were addicted to occasional excesses, and have also passed away. Ten of their sons fell early victims to the appetite, and fill drunkards graves, while nine others have at different times been addicted to drunken sprees, and are in the utmost danger of falling before the same dreadful habit. Ten of their daughters are to have been married to drunkards. Three of their sons are idiots, imbeciles, and there are other indications which, to the close observer, call to mind the denunciation of the Holy Writ, "Woe to him that putteth the bottle to his neighbour's mouth and maketh him drunken also."

Reader, "thinkest thou that these were sinners above all other," or that there are not many other villages in this broad land of which even worse might be written? And if, in a single village in South Carolina, such a dark picture of the liquor traffic may be drawn, relating only to those who were engaged in it, what might be revealed of the thousands of other villages in the United States? What might not be written of such cities as New York during the same period of time? And suppose we lift the veil from the scenes of crime, misery and death among the millions of victims to the bottle, outside of those who dealt out the drink, as a part of the business of life, and what heart would not be appaled.

The whole land is groaning under the burden of this iniquity, and the blood of

its victims cry aloud to heaven for redress. To blot out this traffic and liberate its slaves is eminently a Christian work. Christians should exert themselves in the fear of God, to exhibit in their lives the virtues of sobriety and godliness, lend a helping hand to rear the young in strict accord with the principles of total abstinence from all that can intoxicate, and throw the same shield around their fellow-men, both inside and outside of the church, or, we fear, they cannot be held blameless in last final account. May we all give the greater diligence to this work, lest, at last, the blood of our brethern be required at our hands!—*American Messenger.*

RULES FOR GOING TO CHURCH.—1. Let nothing but an impossibility prevent you from going to the house of God on the Sabbath. 2. Go early to take your family and friend with you. 3. Go once every Sabbath, if possible, and twice if you can. 4. Go in a prayerful state of mind. 5. Give respectful and prayerful attention to the sermon. 6. Join in all songs of praise, and think of what you sing. 7. Greet one another pleasantly, and kindly speak to the stranger. 8. Think and speak of all the good in the services, and forget all the rest.

WE are pleased to notice in the *Standard* an announcement to the effect that Barney's River congregation have with their traditional liberality supplied their minister, the Rev. Mr. McKichan with coal and firewood. As our readers are aware, Mr. McKichan preaches not only at Barney's River but also at Sutherland's River and Vale Colliery. His labours are arduous and abundant.

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OF THE

Church of Scotland

IN

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VOLUME XXVII.

MARCH, 1881.

NUMBER III.

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

OPENING OF THE MARTYR'S MEMORIAL CHURCH, ERROMANGA.

Rev. A. Robertson, in Erromanga writes:—The Martyr's Memorial Church was duly opened on the 13th June. At the morning service, as well as in the afternoon, the church was filled by an attentive and deeply interested congregation, among whom were the sons of the murderer of John Williams. The second eldest engaged humbly in public prayer! Five years before that day he threatened to take my life, but the Lord had better work for him to do, and better things in store for him and me. Three months before the opening of the church he escaped *only with his life* at a fight with bows and arrows, clubs and battle-axes, when hundreds fought at one of their idolatrous feasts, and two months before the opening of the church he gave up all heathen practices, came across the river, and put up a house near the mission premises, and helped us almost daily with the church and is now one of our foremost men for the truth. He also laid the corner stone of the Martyr's Church. His eldest brother is not such a promising subject, but we fully expect him to give up the heathenism soon, although we do not expect him ever to be

as useful a man as his brother, who is naturally a gentleman and had the manliness to tell me he intended to kill me five years ago. The third, and youngest son, is about 14 years of age, and can read well and write pretty well, and is one of those dear little fellows you cannot help loving. The two already referred to are about 40 and 42 years of age. I preached in the morning a sermon suited to the place and occasion, and presided at the afternoon service, when Yomot, Atelle, Nouvee, and Sampent addressed the meeting on the past and present of the Erromangan Mission, in the new church, dwelling on the kindness of those who so generously supplied it, and on the duty of every Christian in Erromanga, now to be as active in Christ's cause as they had once been in the service of the devil.

Umolop, Naiyoop, Lovoh, and Umow engaged in prayer, and at the close of the service a collection of twelve shillings was taken up towards lighting the church. We had previously said that no native woman or girl would be allowed to enter the new church who had not on a calico dress, and for a month before the opening of the church the women were busy doing some work for us, or bringing fowls or yams, that they might get calico for a dress, and about twenty more gathered coral rock for lime,

in order to get a dress. Then came the cutting out and sewing of their dresses, and here the women attending Mrs. Robertson's sewing class were much in demand to fit the dresses for the more untrained. One woman who had no dress ran off to a village two miles distant on Saturday, but we found it out and sent her husband for her. Throughout the services there was the most perfect order; and as we looked around on the people and heard them singing praises to God, and turned to look at the martyr's tablet, and then to the tablet for the church itself, and again look at the beautiful church and heard Dosono pray, and to remember that forty years before that his father, Koiwiwi, clubbed to death John Williams on the opposite bank of the river, in front of the church — you cannot wonder that we found it difficult to suppress tears of joy and thankfulness. The friendly natives for ten miles north and south of Dillon's Bay gathered for the opening services, and on Saturday they were busy preparing their food for the Sabbath and washing their clothes and bodies. We had fully expected the southern missionaries to arrive in time for the opening on their way to meeting of Synod at Havanah Harbour, Fate, but they did not arrive till the following Tuesday when we had a very short service in the church at which the missionaries were present, and Dr. Paton kindly addressed the natives assembled. The church is built on a beautiful elevated spot commanding a fine view of the bay and the ocean beyond. The natives most willingly carried all the lumber from the landing and stored it, and when we were ready to commence building they brought foundation stone over a mile on their backs for the church, and thereafter cleared and leveled the ground for it, and assisted me in all the work until the building was up and finished, as far as it is finished; and they also put up a fine strong stone

fence, or wall, five feet high by five feet broad, enclosing the church and grounds; and all that work they performed with great good will, and of course without one shilling of payment. The young chief of Dillon's Bay and one other young man never lost a single day from the work, and a third young man glazed all the windows — beautifully after I had done one pane, that he might see how it was done. When these are done, and the building painted outside and in, and the seats and pulpit put in, and a few trees planted on the grounds, the Martyr's Memorial Church on Erromanga will look remarkably well indeed. Mr Robertson then tenders thanks to all who aided in building the church, which will be of great use to the Mission, and which will commemorate John Williams and Harris, the brothers Gordon, Ellen Powel Gordon, and James Macnair.

LITTLE SINS.

Rev Dr. Newman Hall, in a discourse upon Temptation, says: Be on your guard against little sins; there is really nothing little in the way of sin. Watch against anything that wounds the conscience however slightly. Conscience a sacred thing. Guard well your spiritual life. Watch against the little sin that insensibly may wound and in the end destroy. You can easily kill a man by stabbing him with one blow to the heart. But may you not easily kill a man also by opening a little vein in his wrist? The blood may only flow drop by drop, but if you don't stop that wound you will bleed to death, and just as surely as if one plunged a dagger into your heart and sent you to eternity in a moment. Beware, then, of the little things that keep the wound of the soul open; guard ag-

against little sins which if not guarded against, will as surely destroy the soul as one great sin.

SSID John Newton: Satan seldom comes to christians with great temptations, or with temptations to commit a great sin. You bring a log and a candle together, and they are very safe neighbors. But bring a few shavings and set them alight, and then bring a few small sticks and let them take fire, and the log be in the midst of them, and you will soon get rid of your log and so it is with little sins. You will be startled with the idea of committing a great sin, and so the devil brings a little temptation and leaves you to indulge yourself. "There is no great harm in t'is," "no great peril in that," and so by these little chips we are first easily lighted up, and at last the great green log is burned. Watch and pray that ye enter not to temptation.

THE LORD'S PRAYER.—The revised version makes a somewhat notable change in the "Lord's Prayer" as given in Matthew. The doxology (says the *Evangelist*) is omitted: "For Thine is the kingdom, the power, and glory for ever. Amen"—an omission which seems to leave the prayer without a fitting conclusion. This seems a mutilation of something Divine. But it is wholly wanting in the oldest manuscripts. And if we reflect a little, we shall see that this ascription of praise has no resemblance to anything that we find in the other prayers of Christ. It is an Old Testament doxology, found in the prayer of David, when he

blessed the Lord before the congregation (1 Chron. xxix. 11), and may have been used by the Jews at other times as a fit conclusion of the solemn service of prayer. It is therefore a bit of the old Jewish ritual, continued perhaps in the apostolic age, or revived several centuries later, and engrafted on the prayer of our Lord, perhaps as a response in public worship—just as the Churches which use a form of prayer repeat the Gloria Patri—"Glory be to the Father, to the Son, and to the Holy Ghost." It is, without doubt, an interpolation injected into the sacred text, to make the prayer complete. Surely there can be no want of reverence in omitting what, however excellent, is only of human origin. If there be sacrilege anywhere, it is in attempting to add to the words of our Divine Teacher and Lord.

As we look at the several petitions we observe one which has received a new force by the addition of a single word. "Forgive us our trespasses as we forgive those who trespass against us" reads "Forgive us our trespasses as we *have* forgiven those who trespass against us." Here is a new shade of meaning, and an important one. We are not to come to God, professing charity and forgiveness; that we *will* forgive our injuries some time or other; but our forgiveness of others must precede God's forgiveness of us. We must come with hearts cleansed from all hatred and malice even towards our enemies, and then we may ask God to forgive us as we *have* forgiven them.

SOUL PATIENCE.

"In your patience possess ye your souls," was spoken by our Lord in an hour of solemn prophecy, with reference to the sufferings by persecution of those who were to be His witnesses. But the words of God are not limited, and it seems to us that this possession of the soul in patience has its significance for us even in the petty trials and irritations of life. Many of these are so small that they cannot be spoken of yet, they are no less aggravating, no less wearing in their effects upon the sensitive nerves, and no less distressing than the greater griefs, calamities and burdens we meet. When we are confronted with a real difficulty or weighed by a heavy sorrow, we summon all our resources for the need or the encounter. But the small exasperations which merely fret and ruffle the surface of the spirit seem not to call for such exercise of fortitude, nor do they appear to us legitimate subjects for prayer. Here we mistake. In our recent study of Genesis, we have seen how familiarly and confidently the patriarchs went to God, asking His aid about the minutæ of their lives, just as we go to our trusted earthly friends and advisers for sympathy and guidance. Let us make it a rule of our living that in everything we make our requests known unto God, and our living will be purer, ampler, and more satisfying. We say this, having in view the minor annoyances which beset many of us, and drop their bitterness into cups which might be sweet but for the dark infusion.

The patience we need to get along comfortably with our kindred, our brothers, sisters, children and friends is not small. The patience we need to bear with the infirmities of the inconsistent is considerable. The patience we need with ourselves, often taxed as we are beyond our strength, and encumbered with sinful dispositions and weakness of will, is very great.

Looking about us, we see everywhere how patience conquers success. It is the gentle mother who has the well-behaved children. It is the plodding student who bears away the honors. It is the safe, sure, cautious man of business who acquires the solid gains. It is the wise builders whose work stands. Brilliant, spasmodic and erratic performance dazzles for the moment, but the fire that kindles slowly throws out the heat and the light.

The Lord trains most of us in such a way that we learn to be patient in spite of ourselves. Few ever reach the promised land, and eat the new corn there, without having had first the forty years in the wilderness, and the daily manna from the skies. Until we learn to be patient, until we acquire the stern, steadfast, sweet grace of self-control, we have no influence worth speaking of over other. Impatience continually defeats its own designs, and suffers loss.

How patient the Master is with us! How tender of our feebleness! How lovingly He carries us in His arms; How ready He is to pardon our errors, and how amazingly His continued forgiveness contrasts with the hardness of our hearts toward those who offend us! Well

may we plead for the strength of patience, for only as we are patient are we made like unto God.

Calm me, my God, and keep me calm,
Soft-resting on Thy breast,
should be our daily prayer.

THE following most interesting account of mission work in Formosa was given in Montreal, at a Missionary meeting by the Rev. Dr. McKay, who laboured there for some years. Mr. McKay is a descendant of Sutherlandshire parentage, and a native of Ontario.

He commenced by giving a glowing account of the Island of Formosa, which for natural beauty and variety of scenery surpassed any part of the world he had yet seen.

Separated from the main-land of China by a sound ninety miles in width, Formosa is about 250 miles in length, and has a population of three millions. A range of mountains, rising in places to a height of 12,000 feet, divides the island longitudinally. The Western side is peopled by Chinese, the Eastern, by the aborigines who resemble the Malay tribes. His work was among the former, in the northern part of the Island—the districts towards the south being occupied by the Presbyterian Church of England who have a very flourishing mission there. The prevailing religion in Formosa, as in China proper, is Buddhism. The *literati* of the Island are a very intellectual class, corresponding to the Brahmins of India. He found that the objections to the Christian religion offered by the educated Chinese were very similar to those made by the Brahmins, and had a common origin

in traditions and superstitions that were traced back thousands of years before the Christian era. About nine years ago, in the providence of God, he had been led to select this Island as the field of his labours. His prospects at first were far from encouraging. There was no one to whom he could look for assistance but God, and the difficulties he had to encounter before he could make any progress were past description. He began work in a bath-room and then removed to a small building that had been used as a stable. For four or five months it rained incessantly, and beneath the stakes which supported his bed many a time there was a foot of water. This was his dormitory, study, and parlor. There is no romance in mission work in Formosa. It means downright hard work. There is no romance in mission work in Formosa. It means downright hard work. There is no such mud as the mud of Formosa in the rainy season. The people were not waiting with outstretched arms to receive the Gospel. His first employment was to learn the language which he picked up from the boys whom he met on the hills, and otherwise as best he could. Before long he had compiled a dictionary in the vernacular of 10,000 words. He posted up the Ten Commandments in Chinese on the door of his cabin. The *literati* read and criticized the document. The first four commandments they utterly condemned; as for the rest, they could find little fault with them, so much did they resemble the maxims of Confucius. They posted up counter-placards, and began to stir up enmity against

him. They accused him of all manner of tricks. Called him a spy and a deceiver, a necromancer—"the foreign devil!" The people shunned him. Nobody would sell him provisions in that village, and wherever he went his steps were dogged by a company of soldiers. Sometimes the *literati* would come to his home, to sneer at him. They would hire beggars to do the same, who spat upon him as they left. As soon as he was able he began to preach the Gospel. The first effect on the people was wild excitement, but it was not long before one of the natives said he wished to see him on this matter. He was a strong man physically and intellectually, one with whom it would not have been safe to quarrel, but he soon shewed that the interview he desired was a friendly one. This was Giau-Chheng-Hoa, Dr. Mackay's first convert. He came day after day with his objections written out. The truth at length prevailed; A-Hoa gave his heart to God, and has ever since been an earnest and consistent Christian. At the end of nine months he took him out with him as an assistant, and from that time forth he has shared the dangers, the persecutions, and the successes of his former teacher. Then began the work of itinerating amongst the people, visiting the neighbouring towns and villages, dispensing medicines, extracting teeth, relieving the wants of the poor, and, every where, preaching the Gospel. During two years he met with determined opposition at the hands of the authorities as well as the *literati*. At one place where he remained over night he was for-

mally notified that he must either leave next morning, or remain inside of his house for three days. He immediately sat down and wrote for reply, "I will not leave at six o'clock to-morrow morning, nor will I remain in the house for three days. But I will stay here for *ten* days and I shall preach the Gospel in the streets." A-Hoa was asked if he would stand by him. He replied promptly "yes"—that he would be faithful even unto death. The result was that the man who was the leader of the opposition, was among the first to be converted, and he is the best elder in that place to-day. Dr. Mackay then went on to tell how one after another of his twenty helpers were converted: how they met together to study the Word of God, sometimes on the rocks by the sea-shore, sometimes on the lonely mountain side. He would instruct them in Botany, Natural History, Geology, Geography, Anatomy, all that they might find "good in every thing." It is a mistake to think of those twenty native teachers as simple-minded young men who can only stand up and say that Christ died for them. They are well educated men, who can think and reason for themselves. They have studied Boston's four-fold State and Home's Introduction. They have been drilled in systematic theology, and are thoroughly conversant with the history of missions and the biographies of missionaries like Dr. Duff and W. C. Burns. A great change has come over Northern Formosa. There is no longer opposition to the preaching of the Gospel such as he had referred to, but it is not to be supposed

that the missionary had only to stand up and preach, when a chapel is built and converts gather in. No one in Canada knows the toil and tears bestowed on this field, but by God's grace the Gospel has triumphed in Formosa, and will triumph. The speaker had travelled 45,000 miles, for the most part bare-footed, over hills and dales; he had ministered relief to 30,000 patients; he had extracted 10,000 teeth, and, better than all, he had admitted 323 persons into the Church by baptism, and had built twenty churches for the worship of God, in each of which there was the nucleus of a christian congregation, and each at this moment is under the pastoral care of a trained native assistant. He had seen Chinaman converted and living exemplary lives. He had seen Chinaman die in the Christian faith, and could bear testimony as to their triumphant deaths. He believed that the Gospel of Christ is the power of God unto salvation to every one that believeth: that China's millions shall be converted to God; and that the time is coming when every knee shall bow to Jesus.

Scheme for 1879 amounted to Nine Thousand Pounds and the income to less than five thousand. The collection made in March last was less than four thousand pounds. The expenditure of the Committee is about nine thousand pounds a year. The Committee have been reducing their expenditure in every possible way. It was even proposed to abandon the mission in Cyprus, but one gentleman in that Island guaranteed one hundred pounds a year for three years to aid the Committee; so that the work will probably be carried on there in the meantime. The committee have withdrawn their annual grant to the Home Mission Scheme of the C. P. Church in Ontario and Quebec; also the annual grant of Four Hundred Pounds to the Theological Hall, Halifax, for the payment of the Salary of the Rev. Professor Pollock. The Canada Presbyterian Church in the Maritime Provinces now undertake to pay the salary of Dr. Pollock themselves.

We have not yet ascertained whether the grant to our own Synod will be continued this year or not. At all events it is our duty as a church to do our utmost to relieve the Colonial Committee of the burden of assisting us. Their grants in the past have been long continued and munificent, and gratitude to the Church of Scotland, if nothing else, should lead us to do our utmost to carry on the work so long aided by them.

THE Lorne (Big Brook) and Glangarry Sections of St. Columba Congregation, W. B., E. R., through

The Monthly Record.

MARCH, 1881.

IN the Home and Foreign Missionary Record of the Church of Scotland for February we find a statement by the Colonial Committee of the present condition of the funds at their disposal. The annual collection has fallen off greatly. The whole expenditure of the

Mr. Thomas McDonald, one of their elders, presented the Rev. W. McMillan, of St. Paul's, E. R., on the 21st inst., with a very handsome home manufactured Plaid, and Fur Cap and Driving Gloves, in token of their appreciation of occasional services given by him in said districts. The ladies who are in the front rank in every good work, we believe had a leading part in bringing about the above result. West Branch congregation has always been up to high water mark in their considerateness of those who laboured among them in spiritual things. May every good attend them.—COM.

PRESENTATION.—The Sutherland's River people, with their usual liberality, presented to their pastor the Rev. Mr. MacKichan, eight loads of coal. As each load was drawn by a double team, a good supply was stored up. The Barney's River people, not behind in generosity, cut down and hauled the necessary quantity of fire wood, and sawed part of it at the door. These acts of kindness, coming when the rigour of winter was about to set in are a source of very much comfort, and they possess a higher value, bearing testimony to the friendly feelings with which both sections of congregation regard their minister, and in this light, the supply of winter fuel is highly appreciated.

THE Rev. Dr. McTaggart, Glasgow, a distinguished minister of the Church of Scotland, has passed away at the age of 75 years. Also, the Rev. James A. Ken, Kilmarnock, in the 78th year of his age.

OBITUARY.—On Saturday, Dec. 18th, Mr. Donald McCallum the patriarch of Pictou Island passed away to his eternal rest. He was a native of Mull, Argyleshire, Scotland. He left his native country when a young man and settled down in Pictou Island where he lived until his death. He will be remembered as a man of strong constitution, clear intellect, retentive memory, regular habits, and honest principles. He lived an upright and blameless life and gained both the respect and confidence of all who had the pleasure of his acquaintance. He continued industrious until the feebleness of old age compelled him to stop working. He had an ardent attachment to the Church of Scotland, and regarded her doctrines and discipline as sound. He took great delight in reading the Bible and other good books to which he might have access. When too frail to attend public worship he might be found diligently reading his Bible. He was of a most genial disposition, and many a stranger was hospitably entertained under his roof. As he grew feeble in body, he grew strong in soul. He was in all respects what we might call a good man.

“Mark the perfect man, and behold the upright: for the end of that man is peace.”—COM.

THE Canada Presbyterian Church expended last year \$35,000 in the Foreign Mission cause. This year's expenditure is estimated at \$57,000 of which \$40,000 is expected to be contributed by the western section and \$15,000 by the eastern section or Lower Provinces.

At the annual meeting of Roger's Hill Congregation, four weeks holidays was granted to the Rev. J. W. Fraser.

WE have heard of a chopping "bee" held at River John, with the object of supplying Mr. McCunn with his winter's fuel. At Scotsburn also, Mr. Fraser has received similar friendly gifts.

THE Rev. Mr. Spurgeon says: "I abstain myself from all alcoholic drink in every form, and I think others would be wise to do the same; but of this each one must be a guide unto himself."

By an item in a late number of the *Presbyterian Witness* we learn that Saltsprings congregation are sustaining their reputation as a liberal people. They have supplied their minister Mr. Fitzpatrick with a two years supply of coal and have given him an abundant supply of firewood, which has been sawed and split by an enthusiastic party of athletes from various parts of the congregation. It is evident they wish to keep Mr. Fitzpatrick among them.

It is well that our congregations should keep prominently in view the necessity of a vigorous and liberal effort to contribute to their utmost towards the Home Mission Fund. If not, three or four of our Ministers must go, which means that our existence as a Church is doomed.

Considering the few contributions brought from our congregations, is it expecting too much to ask them

to give at the rate of 75 cents per family in our town charges, and 50 cents in Country towards our Home Missions.

Let the name of, and sum given by each contributor appear in our RECORD, then it will be seen who are and who are not willing to do their duty in upholding their church. Some may not be able to give 50 cents, perhaps not five. We do not fear the result if people give as they are able and ought. But if some contribute the smallest amount, that will make a show of respectability; and others give for the sake of saving appearances, or from a sense of duty, or any other consideration; then we may soon sorrowfully behold a Church pining and dissolving, owing to the illiberality of her members. Heaven forbid that such a destiny should overtake the Kirk here or in any other part of the world.—COM.

THE Presbytery of Egerton met in St. Andrew's, New Glasgow, on the 2nd Feb. Sed. Mr. McMillan, Moderator, Mr. Dunn, Mr. Brodie, Mr. Stewart, Mr. Murray, Ministers; Messrs. Fraser, Munro, Campbell, Macdonald, Macdougall, Elders. Mr. Murray was appointed Clerk *pro tem*.

A call and bond from the congregation of St. Columba, W. B. E. R., to the Rev. P. Melville B. D., were laid before the court. The clerk was instructed to write Mr. Melville anent said call.

The various appointments of quarter ending 1st Wednesday of Feb. were reported fulfilled.

Rev. J. Christie being on the eve of leaving for Scotland applied for

a Presbyterian certificate which was granted.

The following appointments were made for West Branch during the present quarter.

6th Feb. Mr. Brodie.
 20th " " Dunn.
 6th March " Stewart.
 20th " " McMillan.
 3rd April " Murray.
 17th " " Brodie.

The resignation of the Rev. Mr. Dunn was before the court. It is more than 6 months since Mr. Dunn intimated his intention of demitting his charge. The Presbytery pressed Mr. Dunn to defer his resignation, hoping that his congregation would make an active and liberal effort to retain one who had proved himself a faithful and efficient pastor and the most energetic promoter of of everything affecting the interests of our Church. The appalling disaster in the Foord Pit, and consequent distress which still prevails, have weakened the Stellarton section very much. But when we consider the resources of the whole congregation: it is still the second in strength within our Synod bounds; at least considering the number of families which the minister is called upon to visit ought to be.

Mr. Dunn in deference to the wishes of his brethern agreed to withdraw his resignation, provided a reasonable increase of stipend was guaranteed. It is to be hoped that for the sake of the congregation—for the sake of our Church that his services will not be lost at so critical a time. We can ill spare his zeal, energy, ability, and active effort. **Those who know the difference be-**

tween the position of a clergyman in the Colonies and Scotland, do not wonder that Mr. Dunn after so many years of exhausting labour, should seek a less trying sphere.—
 Com.

Legislative enactments may be multiplied—we may get prohibition and Scott Acts by the thousand; but intoxicating drink will be sold, if not under the inspection of the law, in defiance of it. Probably it was such a conviction that impelled the good men of whom we hear to resort to more radical and desperate measures.

Is it not high time that the impracticable should be no longer attempted. But that there should be a common-sense endeavour to regulate the sale of strong drink—that the trade should be put into the hands of responsible parties, bound by ample security to conduct it as directed by law.

The extreme temperance men and all who advocate rigorous measures for the total suppression of the manufacture and sale of ardent spirits will be pleased to learn that a few of the more impatient and impulsive of their persuasion, growing weary of the slow progress made with the carnal weapons which Parliamentary Statutes allow them to wield, have had recourse to the efficacy of spiritual agency. The principle is not new, it is novel only in its mode of application. The zealous and daring exertion of enthusiastic bands of praying women to destroy the accursed liquor traffic in the United States and elsewhere are well known. With all the devotion and fiery valour of crusades

they assailed the foe within his own citadel. Often the onset was irresistible. There was much that was erratic fanatical in the dashing attempt to eradicate the greatest bane of many lands. But no doubt some good was accomplished. Many admired the determination, zeal and vigour of the fair ones engaged in the assault, although skeptical as to their discretion.

They showed by active exertion, unremitting toil, patience under many trials, and perseverance amid such opposition that they were in earnest. Contending for humanity sake they were humane kindly—Christian in their method. They tenderly entreated the liquor vendor—prayed fervently for him—sought not his ruin, but the suppression of a traffic hurtful to the seller as well as the buyer. The bar-shop was converted into a room for prayer.

In the method of suppression recently inaugurated—prayer is said to be the agency—the very same means which a heroic army of women used but a short time ago.

In a sequestered retreat in the vicinity of one of our famed rivers—there was reason to suspect an illicit traffic in strong drink. The truly good resolved to assemble and pray for the extinction of the evil. The manner in which they attempted the work was original—time and labour saving—although somewhat curt and stern. They did not lose time in going to the haunt of the offender, nor give themselves any unnecessary exertion, but met at a convenient place. One of their stated the object of their solemn

convocation—"to pray for the removal of a gross offender from their midst—one who if not spiritual or a spiritualist—had anyhow, too much to do with spirits." The president of the praying gang was not particular where the notorious sinner would find an abode; above, below, or in purgatory; so long as he was borne with rapid flight into a region where his influence for evil would be *nil*.

It was an extreme attempt to get rid in a summary way of a troublesome evil. Those who desire the total abolition of the liquor traffic anxiously await the issue of the latest method by which that end is sought to be gained.—COK.

WEST BRANCH TO THE FRONT.

A surprise of the pleasantest kind was the event of the week at Duferin Cottage Bridgeville, E. R. A select company representing the Hopewell section of the W. B. Congregation "bearing presents" put in an appearance on Monday evening the 7th inst.

Mr. A. W. McBean in the name, and on behalf of the ladies of the Hopewell Section of the St. Columba Congregation presented the Rev. W. McMillan with a very complimentary address, and at the same time Mr. Alex. Urquhart in their name presented him with a very handsome and valuable easy chair, in token of their appreciation of the interest shown by him in their welfare since they had been without a settled pastor, and their regard and esteem for him, which pleasing ceremony was crowned by a bountiful supper provided and prepared by the ladies. The evening passed pleasantly and quickly, and soon brought the parting hour. Good byes were exchanged, and the surprise party was homeward bound, leaving behind "pleasant memories," as well as substantial gifts, and carrying with them the heartiest thanks, and best wishes of a household, whose hearts they made glad, West Branch congregation has

always been a model one in their kindness to those who laboured among them in spiritual things. May they long continue to be a field known to be abundantly blessed of the Lord.

STELLARTON & WESTVILLE.

It is with delight and thankfulness we announce the withdrawal of Mr. Dunn's resignation so long before the Presbytery of Egerton; but delayed from time to time at the urgent entreaty of the brethren.

It was felt that Mr. Dunn's removal would be very hurtful to the large congregation of which he is pastor—and a loss which the whole church could ill sustain. The Westville section of the congregation have raised their portion of the stipend from 500 to 600 dollars. The terrible disaster in the ill-fated Foord pit reduced the Stellarton section very much. But even there the arrears of stipend will be small if any; and there is the promise of increase so soon as the circumstances of the congregation will allow. The Presbytery appointed a committee to confer with the congregation—to ask them to do what they reasonably could to prevail upon Mr. Dunn to remain where his labours had been so successful. As might have been expected the expression of regret at the prospect of Mr. Dunn's withdrawal was universal, and many earnest hopes were uttered that the contemplated change would not take place. And now we rejoice in being able to congratulate those among whom Mr. Dunn laboured so long, that they are to have the advantage of his efficient service for a longer period

than could have been hoped for a few months ago.

Few ministers could overtake the work which Mr. Dunn is called upon to accomplish. Yet he performs his great labours with unabated zeal, and as is well known, is foremost in every effort to give our church permanency and put her upon a *firm basis in this colony*.

THE delegates appointed to congregations on behalf of the supplementing fund were unable to keep their appointments owing to the difficulty of travel. They hope soon to have an opportunity of meeting with the friends of the church in the districts arranged for visitation. It is pleasing and cheering to learn that all the congregations are beginning to show some interest in the scheme.

It is now evident that the future of our church depends much upon the support given to the Home Mission and Supplementing Funds. This year will show whether the members and adherents of the church are ready to do what they can towards her support.

Several articles have recently appeared in the *Presbyterian Witness* advocating a Sustentation Fund for the United Church. It would be an incalculable helping to that church if such a scheme was devised and vigorously prosecuted. Our Supplementing Fund will do for us what others wish to effect by a Sustentation Fund.

• NOTES OF THE MONTH.

The Dominion Parliament has passed the Pacific Railway Bill. The much talked of Syndicate is to open a railway

from Ontario through Manitoba and the North West to the waters of the Pacific within ten years. To aid the company the government gives a large grant of money and twenty-five million acres of land, besides certain portions of the railway already in course of construction. Without a line or lines of railway to very produce to market the lands of the great north west are practically useless. About two hundred million acres are suitable for the raising of grain. The soil is among the richest in the world. Some Scotch settlers who went out there fifty or sixty years ago have raised excellent wheat on the same lands year after year without intermissions, without applying any manure. It is expected that within twenty years millions of people will be occupying these great lone lands; and that by the increased commerce of the country the cost of building railways through that region will be met without increasing the burden of the already heavily taxed citizens of the Dominion.

In Great Britain Mr. Parnell and other Home Rule members of Parliament attempted to obstruct business in the House of Commons by unusual methods of refusing to obey the speaker were removed from the house.

The coercion act for preserving the peace in Ireland has become law. Under this act any suspected person may be imprisoned during the will of the government and so kept from doing further mischief.

A land act will be passed for protecting tenants in possession of land from eviction without compensation for their improvements. Whether Ireland will be pacified or not it is evident that the condition of those who cultivate the lands will be improved.

In Scotland the Free and U. P. churches are moving for disestablishment. In England also there is a strong movement in this direction.

Acknowledgments.

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A. Sutherland, Scotsburn,	0.25
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Jno. Grant, Irish Mt.,	2.00
M. McLenzie, Three Brooks, Carriboo,	1.25
J. McEachern, P. E. I.,	1.25
A. Cameron, Hastings, C. B.,	2.00
R. Murray, Earltown,	2.50
J. Sutherland, Scotsburn,	0.25
M. Sutherland,	0.25
D. McKay,	0.25
Kenneth McLean, Ont.,	1.00

RECORD, 1881.

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Rev. D. McKenzie,	1.50
W. Grant, Springville,	2.00
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W. Grant, Toney River,	0.25
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DAY SPRING FOREIGN MISSION.

Hermon Church Sunday School,	\$3.76
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SUPPLEMENTING FUND.

Arch'd McKenzie, Bridgville,	\$0.75
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Miss McMillan Boston, \$1.00, instead of \$4.00, as incorrectly printed in last issue.

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