

touching after the mass of sound coming from the people. The congregation also sings with softness; but as individuals have their own time, discords prevail, and long syllables are drawn out beyond measure, with a nasal drawl, and the shorter ones are clipped off and swallowed. But the ordinary irritation produced by these defects is not felt. In the complete absence of rhythm you feel less the defects of time; in fact, so drawing is the execution that you just abandon all requirements of time, and accept the effects of intonation alone. These Gaelic psalms often have an extraordinary effect; when the people at times happen to unite their plaintive voices on certain long notes and slurs, the multitude sends up a subdued wail that is wonderfully touching. The preaching was not less interesting than the singing. One of the worthy ministers seemed to me of a type perfectly suited to the scene. He was a patriarch in years, in fatherly kindness, in serenity and simplicity. His cherubic face, set in a frame of gray hair and beard, seemed to be made for smiling; but some interior power had won half of him over to severity—at least it seemed so at times when one brow, one eye, one side of the mouth, all contracted with an expression of gloom. Standing up in the little sentry box with his hands clasped over his rotundity, he waited in silence for some moments, until he had established himself in a slow swaying motion from side to side. His swinging seemed essential to all these Cape Breton speakers and singers. Soon he started, in a very low voice, a hemming, a word, and a hesitation altogether, and the hesitation often triumphed, making him wait again until more swinging had evolved a suggestion.

Communion Sabbath is the most important day of the sacrament in both a religious and a social point of view. At an early hour the roads were thronged with men and women on foot, on horseback, in open buggies; and by ten o'clock the grounds were well filled with people shaking hands, passing salutations; some were arranging quietly the preliminaries of horse trades and other transactions, and all were enjoying the one unalloyed public gathering of the year. The enjoyment, however, had to be detected beneath a very grave mien and low voiced talk. The crowd that day, having a larger proportion of the young and the worldly people, was more mixed in its composition, but the elements kept pretty distinct, for the devout and the elderly formed the group nearest the "tent," while those of lesser degrees of piety made concentric circles thereabout. While the usual services went on, many groups of lads and lasses on the outskirts exchanged notes, threw one another motto candies, and even kept up conversations in undertones. I was told that at a sacrament some young men once established themselves in a wagon near by, and burlesqued the communion service with crackers and the whiskey bottle. Now and then an elder walked about the ground and called for order. The arrival of a wagon aroused every dozer, and turned every head toward the road. A glance at the assembly, even at the most solemn moments of the service, left one ignorant of the fact that anything of interest was going on at the central point, for all classes had the singular habit of sitting or lying or standing with their faces turned in any direction. It seemed in this respect to be a picnic of deaf mutes. The occasion showed in a striking way the hardness of this people, their indifference to discomfort, the force of tradition among them, and, in some cases, the absorbing sincerity of their piety. All day long it rained, a cold east wind from the banks of Newfoundland swept up the valley in gusts, and the chill was well nigh unendurable to me. And yet the good patriarch preached on in his eternal way, the services kept their usual proportions; for nearly six hours men and women of three generations sat on the wet ground, the men all bare-headed, most of the people without the shelter of even an umbrella or a waterproof. Even when bad weather prevails during all five days of the sacrament it does not shorten the sermons. After the customary services of prayers, psalms and sermon, the minister "fenced the table"; that is, he spoke to the effect of excluding those who were not communicants, and encouraging those who held "tokens" to come forward. When the communicants had taken their seats, and the "elements" had been placed on the table, the minister came down from the "tent" and read before them the institution of the sacrament, 1st Corinthians, chapter ii., verses 23 to 29. Meanwhile a deacon collected the "tokens" from those at the table. After a prayer and an address, the minister broke bread and gave it to those nearest him, and passed them wine, and then three deacons or elders served the bread and wine along the rest of the tables. Externally it was a company of distressed, abject mourners soaked in the gusts of cold rain, the men's heads covered by handkerchiefs, the women's by black shawls. But they seemed entirely absorbed by their interior experiences, the tortures of conscience, the hopes and terrors of their faith. The sacrament closed with the usual services on Monday, and the crowds then dispersed to their homes.—C. H. Farnham, in *Harper's Magazine* for March.

EMPLOYER AND EMPLOYED.

The Rev. Dr. Washington Gladden has an article in the *March Century* on "The Strength and Weakness of Socialism," in which he says: Instead, therefore, of pulling down the existing order, as the socialists propose, the thing to be done is to enlarge its foundations. They are right in saying that an industrial system whose sole motive power is self-interest and whose sole regulative principle is competition will end in pandemonium; but they are foolish in thinking that humanity will thrive under a system which discards or cripples these self-regarding forces. What is needed is the calling into action of the good-will which is equally a part of human nature. This also must be made an integral part of the industrial system; it must be the business of the employer to promote the welfare of his workmen, and the business of the workmen to promote the interest of their employer. The organization of labour must be such that the one class cannot prosper without directly and perceptibly increasing the prosperity of the other. This is the true remedy for the evils of which the socialists complain. The reform needed is not the destruction but the Christianization of the present order.

WHAT DOES IT MATTER?

It matters little where I was born,
Or if my parents were rich or poor;
Whether they shrank at the cold world's scorn
Or walked in the pride of wealth secure;
But whether I live an honest man,
And hold my integrity firm in my clutch,
I tell you, my brother, as plain as I can,
It matters much!

It matters little how long I stay
In a world of sorrow, sin, and care;
Whether in youth I am called away,
Or live till my bones of flesh are bare;
But whether I do the best I can
To soften the weight of adversity's touch
On the faded cheek of my fellow man,
It matters much!

It matters little where be my grave,
Or on the land, or on the sea;
By purling brook, or 'neath stormy wave.
It matters little or nought to me:
But whether the angel of Death comes down
And mark my brow with his loving touch,
As one that shall wear the victor's crown,
It matters much!

—Wm. Andrew Sigourney.

THE JUST SCALES.

Let me apply them to a single instance of "false scales," or "deceitful weights," to wit, our current silver dollar. Not that I propose to discuss it as a fiscal question; I simply propose to test it in the moral balance. The gold dollar is our standard unit of value, our "shekel of the sanctuary," according to which all our estimations are to be made. Government declares the gold dollar to be worth one hundred cents; and Government tells a truth; for that is the actual worth of the gold dollar. Government declares the silver dollar to be also worth one hundred cents; and Government tells a lie; for it is worth only, say, eighty cents. For it is important to note that the silver dollar differs from the paper dollar chiefly in this respect: while the latter is simply a piece of paper on which Government has printed a promise, the former has, in addition to the Government stamp, a metallic value of its own; in fact, it is just because silver, like gold, has its own metallic value, that the duel of the standards is being fought. Now, when Government decrees that a "flat" dollar, or silver coin worth eighty cents, shall be, so to speak, qualitatively equivalent to the standard dollar, or a gold coin worth one hundred cents, Government does as absurd and impossible a thing, morally speaking, as it would were it to decree that three pecks of wheat shall be quantitatively equivalent to four pecks, or a bushel. In brief, Government in coining the silver dollar virtually proclaims this arithmetical equation: 80=100. It is a genuine instance of the forbidden "divers weights," where, if I may so say, the silver scale of twelve ounces troy is forced to balance the gold scale of sixteen ounces avoirdupois. This dishonest coinage, it persisted in, will sooner or later, according to the retributive law of inflation, plunge the nation into a financial catastrophe. What the American people needs is to have the shekel of the sanctuary, or the moral scales, set up in the Capitol. If Congress would add some grains of a scruple to our silver dollar, Congress would not be so unscrupulous. Then the legend, "In God we trust," would not be so sanctimonious.—Geo. Dana Boardman, in *New Princeton Review* for March.

CASTELAR'S ORATORY.

From a paper by A. A. Adee, of the State Department, in the *March Century*, accompanying a frontispiece portrait, we quote the following: "Of the character of his oratory it is not easy to speak. His discourses do not bear close analysis. Canovas, Alonso, Martinez, Sagasta, Martos, and many others, are his masters in debate. In fact, Castelar is not a good debater. Set speeches are his peculiar province. I have heard it said that they are written and committed to memory. Taken unawares by a shrewd logician, whom florid generalities will not silence, he does not show to advantage.

"His style is, to our more sober Saxon thinking, redundant, and laden with tropes and metaphors. His reasoning is essentially poetical; imagination outweighs logic, and similes and illustrations take the place of argument. His rhetorical manner may be evidenced by a sentence I find in an album—and, by the way, I know of no man more ready than Castelar to give his autograph, with a sentiment attached.

"'Faith,' he writes, 'may change its aim, but ever remains in the depths of human nature as the supremest virtue, impelling to supreme acts. Life is, and will ever be, a stormy ocean. To cross this ocean, in Faith, and in Faith alone, must we embark. In this bark the prophet Columbus set sail, and, at his journey's end, found a New World. If that world had not existed, God would have created it in the solitude of the waves, if only to reward the faith and constancy of that man. We shall yet behold throughout the world that liberty and equality whose dawns already shine upon the pure brow of America, the virgin, because we are resolute in our search thereof and possess assured faith that we shall find it.'

THE private conference in Edinburgh of Free Church ministers and elders from all parts of Scotland opposed to Disestablishment numbered about 400, and was presided over by Mr. Wm. Mackinnon.

THE handsome new building for the Mountpottinger Y. M. C. A., Belfast, the foundation stone of which was laid last autumn, by Mr. George Williams, of London, has been formally opened by the Marquis of Londonderry.

British and Foreign.

THE Rev. Kirkwood Hewat, M.A., Prestwick, has received a unanimous call from the Presbyterian congregation in Lisbon, Portugal.

THE church at Gravesend which relegated General Gordon to the gallery when he entered it a stranger, now contains a marble tablet to his memory.

DR. W. FLEMING STEVENSON, of Dublin, as Duff lecturer, delivered at Aberdeen a series of four lectures on "The Dawn of the Modern Mission."

MR. THOS. ALEXANDER, manufacturer, Dunfermline, who lately gave \$10,000 toward the new Abbey Church in that town, has died in his eighty-seventh year.

AN interesting conference on Temperance and Home Missions has been held in Edinburgh by one hundred ladies of the Church of Scotland. Lord Polwarth presided at the meeting.

MR. JOHN KERR, land surveyor, Duns, a veteran elder and Sabbath school teacher, as well as temperance reformer, has died in his eightieth year. He was the inventor of a system of stenography.

THE Presbyterian Church of New South Wales has made unwonted progress during 1885. In no previous year have there been so many inductions and so much activity in church building.

THE proposed federation of the Australian and Tasmanian Presbyterian Churches has advanced considerably, and it is expected that the first federal Assembly will be held next July in Sydney.

MR. SAMUEL SMITH, ex M.P. for Liverpool, has given \$7,500 to aid in the establishment of a Y. M. C. A. at Kirkcaldie. He contributed \$40,000 toward the gymnasium for the Liverpool association.

PRINCIPAL CAIKNS and Rev. J. Smith, M.A., of Broughton Place, officiated at Wallace Green Church, Berwick, in connection with the induction to the pastorate there of Rev. W. A. Walton, M.A., B.D.

THE principal of St. Andrew's has an income of \$2,720, \$415 being granted by Parliament; also an official residence. The principals of Aberdeen, Glasgow and Edinburgh receive respectively \$3,510, \$4,835 and \$4,995.

PRECEPTOR WILSON congratulated the Jews of Glasgow at their festival on the fact that he never had one of their number before him while he sat on the bench. Out of 1,900 paupers getting parochial relief in Glasgow, only one is a Jew.

THE Duke of Hamilton having obstinately refused permission to the Presbytery of Kilmarnock to erect a church in Arran, Ayr Presbytery have agreed to make application to the School Board of Kilmarnock for the use of Lamlash School on Sabbaths during the summer months.

THE converted actors, Mr. and Mrs. Chris. King, have been conducting evangelistic services at Greenock, under the auspices of the Y. M. C. A. On Sabbaths their meetings have been held in Cook's Circus, which has been filled to overflowing, hundreds being turned away.

It has been found impossible to bring the divided opinions of Dunbar congregation into unity regarding their choice of a minister. Dr. Wilson, Edinburgh, Dr. Burns, Kirkcaldie, and Mr. Crerar, North Leith, having failed in a final effort to make peace, the matter reverts again to the Synod.

PROFESSOR MILLIGAN, it is expected, will be appointed principal clerk of Assembly in room of the late Principal Tulloch; and the probable candidates for the office of deputy-clerk include Rev. Thomas Barty, of Kirkcaldie, Professor Malcom C. Taylor, Dr. Cassar, of Tranent, and Dr. Story.

AT a social meeting of the members of Prospect Street Church, Hull, it was stated by the chairman, Mr. Andrew Mouat, that it was all but settled that Mr. Train, of Buckhaven, was to come among them as the successor of the late Dr. Mackay. Mr. Train, within three years, had received a dozen calls.

THE Rev. Lachlan McLachlan, M.A., preached on Sabbath afternoon in St. Columba Church, Glasgow, to upwards of 300 united shepherds who, with their plaids and bonnets, had marched to the church in procession from their gathering place in George Square—a picturesque spectacle which attracted an enormous crowd.

THE Moderator of the Victoria Assembly has begun his jubilee work, and hopes to raise \$50,000 before the end of the year. Already he has several thousands on his list. The goal on which the Presbyteries are fixing their eyes is a sum of \$300,000, to be used for the Home Mission, Sustentation, and Church Extension Schemes.

LADY ABERDEEN's efforts to reform the moral as well as the social conditions of the labouring agricultural classes in the North of Scotland are already showing good results. Associations are being formed, and schemes, simple yet embracing vast improvements, set up. Perhaps in no class was reform so urgently needed.

MR. LEONARD LYELL, M.P. for Orkney and Shetland, will bring before Parliament a petition from Orkney Presbytery, praying for an official inquiry into the administration of justice in the Armour case. They deny that Mr. Armour's status is affected, sympathize deeply with him in his position, and testify to his blameless and unspotted Christian character maintained during a long and honoured ministry.

AT the Barony congregational soiree Dr. Marshall Lang said that nearly \$50,000 had been raised toward building the new church. Sir Michael Connal gave some interesting facts about the old Barony. Sir William Collins and Bailie Dickson, two staunch Free Churchmen, were among the speakers; and Dr. Fergus Ferguson, of the Evangelical Union, was on the platform. Dr. Scott, of Edinburgh, emphasized the fact that churches do not exist to provide a living for ministers, but on the contrary that ministers exist to give life to the church.