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THE MONTHLY RECORD

OF THE

Church of Scotland,

IN

Nova Scotia, New Brunswick, and Adjoining Provinces.

VOL. XXXII.

APRIL, 1886.

No. 4.

"If I forget thee, O Jerusalem, let my right hand forget its cunning." — PSALM CXXXVII. 5.

PRINCIPAL TULLOCH, D. D., S. T. P.,

ST. ANDREW'S, SCOTLAND.

PRINCIPAL TULLOCH has passed away. At Torquay, England, aged only 63 years, he breathed his last. A few words regarding this great preacher and Theologian may not be uninteresting to the readers of the RECORD. Born at Tibbermuir in Perthshire, the future theologian received his education at the University of St. Andrew's. Here he greatly distinguished himself, especially in the classes of Philosophy.

At the close of his Divinity Course he was ordained and inducted to a charge in Dundee. While holding this appointment, he found opportunity to visit Germany, and made himself acquainted with the German language and theology. His next charge was that of Rettins in Forfarshire. In his retired country Manse, he applied himself closely to study, and laid the foundations of his future fame as a writer. At this period he composed his treatise on "Theism," and for this he was successful in obtaining the second Burnett Prize,—Dr. Thomson of the Church of England having secured the first prize. After laboring for six years in this retired country parish, Mr. Tulloch was made Principal of St. Mary's College, St. Andrew's, and Professor of Systematic Theology there. At first, much jealousy was shown on the part of older men at the appointment; but all this passed away when the undoubted ability of the Principal was recognized.

Principal Tulloch's activity was manifested in many different directions. Having carefully studied the art of speech, and being possessed of great natural advantages—a commanding

presence, fine physique, and a rich and powerful voice—he was one of the best pulpit orators in Scotland. His sermons had not the originality of such men as Maurice, and Robertson of Brighton; but, composed as they were in graceful language, and delivered with much force and feeling, they were probably more eloquent, in the popular sense of the term, than the efforts of these divines. Tenderness of feeling was one of the most striking characteristics of his pulpit addresses. I once heard him preach in St. Mary's Church, St. Andrew's, from the text—"Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark;" and I will never forget the wistful tenderness with which, in the course of the sermon, he referred to the friends who were gone. At the same time, the preaching of Principal Tulloch was marked by great force. When he preached, his hearers could not choose but hear.

Principal Tulloch was an admirable lecturer. He could not fail to make his subject interesting to his students. They followed him, almost without effort, as he opened up, one after another, the fields of Theology. Not that the Principal could be called learned, in the sense that he had an accurate knowledge of details. His mind was not of this character at all. But he could do far more than teach his students details. He led them to grasp principles by which they might interpret the facts of Theology for themselves. Sometimes they were apt to complain of the Principal's method while they were passing through College; but there has probably not been one who has not, in after life, recognized the wisdom of this course.

Principal Tulloch treated his subject historically, and thus followed the bent of his genius. He had great aptitude for the interpretation of history. What was a mere collection of details in the hands of inferior teachers, was filled with the breath of life when touched by him.

Principal Tulloch's literary activity was very great. In the course of his busy life, he published, among other works, "The Christ of History and the Christ of Modern Criticism," (in which he refutes the sceptical theory of Renan as expressed in his "Life of Jesus"); "The Christian Doctrine of Sin;" a volume of "Sermons preached before the Queen;" "Puritan Leaders;" "Leaders of the Reformation;" and "Rational Theology and Christian Philosophy in England in the 17th Century." These works are all marked by great literary excellence. Indeed, Principal Tulloch was one of the best prose writers that Scotland has produced. The very mention of his works calls up in one's mind the ideas of elegance, ease, and, at the same time, masculine strength of diction. And the arguments of the Principal's writings are no less excellent than their literary style. Great breadth of thought and wise insight characterized them all. He was an intellectual Theologian in the best sense of the term. He saw clearly that Religion must appeal to the intellect as well as to the feelings. Christianity was to him an intellectual system as well as an authoritative revelation. And yet no man (not even Mansel himself) perceived more clearly the limits of human thought and the Christian's need of rising above mere human speculations, to JESUS CHRIST, the Source of all Christian thought.

Principal Tulloch took a leading part in the counsels of the General Assembly of the Church of Scotland. After the death of Dr. Cook of Haddington, he was appointed principal Clerk of the Assembly; and he held this office until his death. His influence in the Assembly increased, year by year. At first, the older leaders were apt to distrust the man whose theology was thought to be of an unsettling tendency. But it was pleasing to notice that all this passed away, and that, for a long time before his death, Principal Tulloch possessed the full confidence of the Church. It is pleasing to remember that the Church granted him all the honor it was in her power to bestow. Sometimes a man's worth is not recognized till he has passed away; but the charge cannot be laid against the Church of Scotland in this case. She fully and gratefully recognized the services which Principal Tulloch rendered her.

Principal Tulloch took a very prominent part, of late, in the discussions regarding Dis-

establishment. He was Convener of the General Assembly's Committee appointed to look after the Church's interests regarding this matter. His last great speech in the Assembly was uttered in defence of the Church. I am told by those who heard the speech that it was one of the finest ever delivered within the walls of the Assembly. Old and young alike were moved to tears, as they listened to his impassioned words.

The late Principal also exercised great might as a politician. Throughout life he was a strong supporter of the Liberal party; though there were indications, towards the close of his career, that his confidence in Mr. Gladstone was beginning to waver. He believed in liberalism both in religion and politics, but he had no sympathy with the Revolutionary tendencies of the present so-called Liberal leaders. While editor of *Fraser's Magazine*, he wrote political articles of great ability. But the effort was beyond his strength, and he was compelled, after a short reign as Editor, to relinquish the task.

Principal Tulloch enjoyed the confidence and regard of her Majesty the Queen. In this he succeeded to the place once held by the late Dr. Norman McLeod. He preached frequently before the Queen at Balmoral, and was always a welcome guest at the Castle. The regard which the Queen had for him is shown in her requesting the Government to bestow a pension upon his widow, Mrs. Tulloch,—a request to which Mr. Gladstone at once acceded.

And now this great man has passed away, leaving behind him vast influences for good; yet leaving also a sense of ineffable loss. Who can take his place? A noble Leader has fallen! This is the anxious thought of the Church in her hour of trial.

CHARLES B. ROSS, B. D.

Lancaster, Ont., April, 1886.

GOSPEL STUDIES.

BY HON. DR. YOUNG.

- (45). CHRIST'S DEATH ON THE CROSS: Mark 15: 27-37 (See Matt. 27: 44; Luke 23: 39.)

During six hours, our Lord hung upon the Cross in His agony. It was nine o'clock in the morning, (the third hour by the Jewish, and the sixth hour by the Roman way of reckoning), that Christ was crucified, so that it was three o'clock in the afternoon when He gave up the ghost.

How many events transpired during those six hours, and immediately after!

He was numbered with the transgressors: Isaiah 53: 12; Luke 22: 37.

Seven times the lips of the Crucified One open:

"Father, forgive them, for they know not what they do."—Luke 23: 34.

"To-day shalt thou be with me in paradise."—Luke 23: 43.

"Woman, behold thy son."—John 19: 26.

"Behold thy mother."—John 19: 27.

"I thirst."—John 19: 28.

"Eloi, eloi," etc.—Mark xv. 34.

"It is finished."—John 19: 30.

And "Father, into Thy hands I commend my spirit."—Luke 23: 46.

Then, the veil of the Temple was rent in twain from top to bottom; the earth did quake; the rocks were rent; the graves were opened; the saints who slept arose, and went into the holy city.

The Sacrifice is now complete. The Victim dies on the altar of the world's redemption.

Christ sought to save others, rather than Himself.

He died for our sins, even the sins of the whole world.

He therefore has a claim on us, through His atoning death.

He died that we might live.

The Cross of Christ has wonderful power. It soothes, comforts, and gives peace. Is the only hope of sinful, dying men. Typified by the bleeding Lamb; the brazen serpent; the scape-goat; and the city of refuge.

He died the Just for the unjust, to bring us to God. 1 Peter 3: 18; Romans 5: 8.

"O Thou eternal Victim, slain
A sacrifice for guilty men;
By the eternal Spirit made
An offering, in the sinner's stead;
An everlasting Priest art Thou,
And plead'st Thy death for sinners now."

(46.) AFTER CHRIST'S DEATH: Mark 15: 38-47. (See Matt. 27: 54-66; Luke 23: 47-56.)

So soon as Jesus expired, His power on the Cross is made manifest; by the veil of the Temple being rent, and by the other manifestations as recorded. When the veil was rent, the eyes of ordinary worshippers could for the first time look beyond the Altar to the Holy of Holies—the very presence-chamber of God—where formerly only the High Priest could enter, and he but one day in the year. Henceforth, access to God through the death of Christ was free for all!—a new and living way being opened through the flesh of our Lord. See Hebrews 10: 19, 20, 21.

The centurion and others (Matt. 27, 54), when they heard the cry and saw the sights

and signs, confessed their belief that truly this man was the Son of God.

To the honor of the women, their devotion, courage and attachment were most eminently displayed. No unkind word is recorded as having been spoken to Christ by a woman. She was last at the Cross and first at the grave! Four Marys are mentioned. The Virgin, Mary Salome her sister, Mary Magdalene, and Mary the sister of Lazarus.

The conduct of Joseph of Arimathea was highly creditable, and did him honor. He was a secret disciple of Jesus, and one of the counsel who did not consent to His death; lived in Jerusalem, being wealthy and influential. He boldly begged the body of Christ from Pilate, who, having been certified that He was dead, commanded it to be delivered to him. Then Joseph and Nicodemus (see John 19: 39) announced the body, wrapped it in clean linen, and laid it in a new tomb that Joseph had hewn out in the rock. (Isaiah 53: 9.)

Had our Lord been buried with the two thieves, His resurrection would not have been so clearly evidenced.

And the women who sat over against the sepulchre saw where He was laid. Their love for Him lingered to the end.

But on the third day He rose again! Luke 9: 22.

"Worthy is He that once was slain—
The Prince of Peace that groan'd and died;
Worthy to rise, and live, and reign,
At His Almighty Father's side"

BIBLICAL QUESTIONS.

FOR SABBATH SCHOOLS AND FAMILIES.

By HON. JUDGE YOUNG, LL. D., OF P. E. I.

1. Who was Isaac's wife?
2. Who was Joseph's mother?
3. Where was Ahab killed?
4. Who was David's great-grandmother?
5. What Teetotallers are honored in the Bible?
6. By what was Elijah fed at Cherith?
7. Who was saved from the fall of Jericho?
8. What should we do in the days of our youth?
9. Who came to hearken when Peter was knocking at Mary's door?
10. What city was built of bricks made by Hebrews in Egypt?
11. What baptism did John Baptist preach?
12. What titles of CHRIST begin with R?

ANSWERS FOR MARCH.

1, Pharaoh; 2, Passover; 3, Praying in secret; 4, Praise; 5, Pharisee and Persecutor; 6, Pontius Pilate; 7, Peter; 8, Paul; 9, Phoebe; 10, Philippi; 11, Patmos; 12, Prophet and Priest.

BEST ANSWERS FOR FEBRUARY.

Names of Places.	Names of Persons.
Alma	M. C. Douglas.
Foxbrook	J. Smith.
Fisher's Grant	S. McDonald.
Glengarry	E. H. Morrill.
Lorne	W. A. Ross.
Mount Thom	G. R. McLeod.
Mountville	J. Urquhart.
Pictou	J. C. R. Muhllyg.
River Dennis	D. Cameron.
Salt Springs	M. F. McLeod.
Westville	J. Moore.
"	A. C. Moore.
"	E. McGregor.

THE LADIES OF THE COVENANT.

LADY ANNE CUNNINGHAM, MARCHIONESS OF HAMILTON.

THIS remarkable and eminently pious lady was the fourth daughter of the Earl of Glencairn. Her ancestors on the paternal side were among the first of the Scottish Peers who embraced the reformed faith. Her great-grandfather, then Lord Kilmaurs, in 1540, afterwards the fifth Earl of Glencairn, (whose piety and benevolence procured him the honorable appellation of "The good Earl,") was an ardent and steady promoter of the Reformation, and regularly attended the sermons of John Knox. At one time he invited that great Preacher to administer the Sacrament of the Lord's Supper after the manner of the Reformed Church, in his baronial mansion at Finlayson in the parish of Kilmalcolm, when he, his family, and a number of their friends, partook of that solemn ordinance. The silver cups which were used by Knox on that occasion, are still carefully preserved as heir-looms in the family.

The father of Lady Anne was also a friend to the liberties and religion of Scotland, and was one of the noblemen who, being determined to free James the Sixth from French influence, resolved to take possession of his person, and assume the direction of public affairs. With this view, on meeting with the King returning from hunting in Athol, he was invited to Ruthven Castle, where they soon effected their purpose with the weak and unstable monarch, who complied with their request. Hence the enterprise was called "The Raid of Ruthven." Being thus free from improper and unhallowed agencies, Scotland for a short time enjoyed peace, and was exempt from persecution.

Of the early life of the subject of this sketch, we possess no information. In January 1603,

she was married to Lord James, the son and heir-presumptive of the first Marquis of Hamilton, with a very handsome marriage portion in her own right. But, what was far better and more enduring than earthly wealth, she inherited from her father's family a love for the service of Christ, and an holy zeal for the Church of her childhood.

One fundamental principle of the Presbyterian Church was that spiritual power was vested in her Courts, uncontrolled by the civil magistrate or Sovereign. But the heart of James was still set on absolute monarchy; and, knowing that Presbytery was the enemy of such a power, he made every effort to overthrow it, and in its place to introduce Prelacy, which would be a more effectual instrument in advancing his designs. He was opposed in this by the ministers and people, as they maintained that he was attempting to invade the prerogative of Christ, the sole King and Head of the Church.

To the party that opposed the King, the Marchioness of Hamilton adhered with untiring zeal, actuated by sympathy with the Church of her choice, and with the character of the men that suffered, who were the most pious, active and faithful ministers of the Kirk of Scotland in their day.

Her husband the Marquis was not equally steadfast in maintaining the liberties of the Church. Being facile and ambitious, he trimmed to the powers that be. He was, however, cut off in the prime of life, having died in London, in 1625, in the thirty-sixth year of his age. "Small regret," says Calderwood, in his history of the Times, "was made for his death, for the service he made at the last Parliament," — referring to his antagonism against the Church in the Scottish Parliament of 1621, when he acted as the King's High Commissioner.

The Marchioness survived the Marquis many years, during which time she was eminently useful as an encourager of the faithful ministers of the gospel, whom she was ever ready to shield from persecution, and to countenance and comfort in every way. Her name stands favorably connected with that memorable revival of religion which took place at the Kirk of Shotts, in June, 1630, the Monday after the celebration of the Lord's Supper; and it may be said to be directly traceable, first, to the piety of this lady, and secondly to the incidental circumstance of her carriage breaking down on the road at Shotts, as she was going from her residence to Edinburgh. Trivial events sometimes produce great results. A spider's web saved King Robert Bruce's life,

and a pigeon's nest diverted Mohammed's pursuers from searching his cave of retreat!

Mr. Home, the Minister of the parish, on learning that her ladyship's carriage had broken down near his manse, kindly entertained her, and the ladies with her, all night, and a friendship was then formed that resulted in her taking an immense interest in the parish of Shotts. And she requested him, at the next Sacrament, to invite several distinguished ministers of the day—naming them—to assist him at the celebration, and a vast multitude, attracted by the fame of those servants of God, assembled from all quarters, and such a glorious outpouring of the Spirit took place as had never before been witnessed in Clydesdale. Series of services were protracted for several days. On one occasion, the minister appointed to officiate became unwell, and, at the suggestion of Lady Culross, Rev. John Livingston was substituted. He took for his text Ezekiel 36: 25, 26; and such was the effect of his preaching on that day, that nearly five hundred persons gave their hearts to God.

During the stirring period when the Scottish people renewed the National Solemn League and Covenant, in 1638, and successfully resisted the attempts of Charles the First to impose upon them Prelacy, with all its forms and liturgy, the Marchioness warmly espoused the cause of the Covenanters. Possessed of a strong and masculine spirit, she displayed an undaunted heroism in the cause. When her own son, James, (afterward Duke of Hamilton, who sided with the King against the Covenanters), conducted an English Fleet to the Forth, in 1639, to overawe them, his mother appeared on horseback, with two pistols by her side, at the head of a large troop to resist his landing, and, drawing one of her pistols from her saddle-bow, declared she would be the first to shoot him should he presume to land and attack them. He did not land, as the result of a private visit she paid him on board of his vessel. The Covenanters did not therefore suffer any harm.

Respecting this historical lady we meet with no additional facts. She died full of years, in 1647, leaving a noble testimony behind, that being "absent from the body, she was present with the Lord."

We believe that if the times were now as then, many devoted women, both in Scotland and in this "Canada of ours," would follow in the footsteps of these "Ladies of the Covenantant."

C. YOUNG, LL. D.

WHEN frankness becomes rudeness, it should be properly checked.

TRAVELLING EVANGELISTS.

An interesting discussion has occupied the attention of the Presbyterian Ministerial Association of Toronto at its last two meetings, on the advantage of special revival services as a means of fostering the spiritual life of our congregations, and the advisability of securing the help on such occasions of travelling evangelists. The dangers connected with such services were clearly set forth.

First, attention was called to the state of matters with regard to such meetings in the United States and in the Methodist churches in our own country. It was stated that in many churches in the United States no increase was looked for except at these revival seasons, and that these were arranged for periodically as part of the Church machinery; and that, in consequence of this, a large part of the year in such churches was entirely barren of results. The fact was noted also that in our Canadian churches where such means are not relied upon for increasing the membership, the number added last year was very much larger in proportion to our strength than in the Presbyterian Church in the United States. With regard to our Methodist friends it was easy to see that the system of periodic revivals is more essential to the keeping up of their effective strength than it is with us. They believe in "falling away," and therefore they need to convert many of their people very often. They also believe in the advantage of high emotional excitement in order to produce what they consider conversion. Hence the power of the "Boy Preacher" and others who have reduced the revival system to an exact science, and who can promise you at the price of one hundred dollars per week a thousand converts in a given definite time, and fulfil their promise if only you leave them free to carry out their plans. Any one who has powers equal to the task can work up a revival so called. Let him be advertised as a "Boy Preacher" or a "Converted Prize-fighter," or under some equally attractive cognomen let him secure a church which can be heated so that when it is crowded the people will be perspiring in their seats; let them be provided with good music and rousing tunes; let the preacher come forward with the boldness that commands success, and order the front seats to be cleared for the crowd of converts whom he announces he intends to secure that night;—then let him proceed with all the strength of lung and power of emotion at his command, and the papers will tell next day the wonderful results—and the travelling evangelist is always in the papers—and the crowd

will increase every night; and when the last night comes, the total result will be summed up, and the evangelist disappear from the scene, and the world be led to wonder what has become of the converts, and how there seems to be no more room required in the church than before. We hold that there may be all this excitement without a genuine work of God's Spirit, and that there may be a glorious work of the Spirit without any objectionable manipulation, and that the spiritual life of a church is healthier which is gathering in all the time by twos and threes rather than placing dependence upon a spasmodic effort once or twice in the year.

On the other hand it cannot be questioned that there is a tendency towards coldness and formalism in all churches, which may make a series of continued meetings advantageous at times and productive of good results.

The other branch of the subject—the employment of travelling “evangelists”—led to some sad accounts of strife and division arising out of the bringing of “evangelists” into the congregations of our Church; and emphasizing the very great need of exercising care in giving our pulpits to unapproved or unknown men. Whoever is brought to help in such work, the pastor should obviously keep entire control of the meetings and see that no extravagances are indulged in which might prove injurious.—*The Presbyterian Review*.

THE BRITISH FLAG.

In the Bible are many references to flags. In the Book of Numbers—chapter ii. and 2nd verse—we read as follows:—“Every man of the children of Israel shall pitch by his own standard, with the ensign of his father's house; far off about the tabernacle of the congregation shall they pitch.” In the same chapter we read of the standards of the camps of Judah, Reuben, Levi, Ephraim and Dan. The Scotch are specially proud of flags, having carried them on the fields of the Peninsula, Waterloo, Inkerman, and to the heights of Alma, on the burning sands of Africa and India, through the wild passes of Afghanistan, and on the plains of Canada. What an amount of enthusiasm was caused in old Scotia when the Scottish Regimental Colors were deposited for safe keeping in St. Giles' Cathedral, Edinburgh! The enthusiasm of patriotic Scotsmen knew no bounds, for to them they were mementoes of duty faithfully performed in mostly all the more recent struggles of British history.

A Royal flag is called a “Standard,” the

flags of British regiments are known as the “Colors,” while those of the navy are designated by the names of “Jacks,” “Ensigns,” “Signals,” etc.

Before the union of the crowns of England and Scotland under King James the First of England, the flag carried by the English ships was the red cross of St. George, the lines of which are perpendicular and horizontal. This cross was set on a white ground. At the same time the Scotch ships bore the cross of St. Andrew, which was a blue diagonal cross on a white ground. After the union of the crowns, differences used sometimes to arise between the ships of the two nations, and the King, to prevent these differences and let his people understand that they were one nation, ordered that a new national banner should be adopted. This new flag consisted of the cross of St. George interwoven with that of St. Andrew on the blue ground of the Scottish flag. All ships were now to hoist it at the main-masthead, but the Scotch ships were to display at their stern the cross of St. Andrew, and English ships that of St. George at their stern. The Union Jack was first displayed at sea on the 12th of April, 1606. However, it did not become the military flag of Great Britain until the first of May, 1707. From the “Act ratifying and approving the Treaty of the Two Kingdoms of Scotland and England,” passed on the 16th of January, 1707, we extract the following relating thereto:—“That the ensigns armorial of the said United Kingdom be such as Her Majesty shall appoint, and the cross of St. Andrew and St. George be conjoined in such manner as Her Majesty shall think fit, and used in all banners, flags, standards, and ensigns, both at sea and on land.” On the union of Great Britain and Ireland on the 1st of January, 1801, the national banner had again to be necessarily changed. The cross of St. Patrick was a red diagonal one upon a white ground, and was placed side by side with that of the St. Andrew's Cross, forming one cross, the white beside the mast being kept uppermost, while a narrow border of white was added to represent the white ground of the Irish cross, the bordered cross of St. George being placed upon these as in the former flag. By looking closely we can thus discern the three flags, while to the unobservant there appears only one, or two.—*The Presbyterian*.

HON. SIR WM. YOUNG of Halifax, late Chief Justice, has presented \$20,000 in behalf of Dalhousie College: an example well worthy of imitation.

The Monthly Record.

HALIFAX, N. S., APRIL, 1886.

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OUR SHORTER CATECHISM.

As our Sunday Schools resume the study of the Shorter Catechism with the return of the Spring, a few leading Notes will be timely and valuable. In these days of Innovation and Agnosticism, it is delightful to find how rich and profound are the lessons of this old Catechism if properly explained. We shall revise them in the light of Science and Scripture, showing IN WHAT SENSE THEY ARE TRUE, eliminating incorrect senses, and guiding the young souls, greatly beloved, to see and love the harmony of all truth in Nature and in Revelation.

1. "Man's chief end is to glorify God, and to enjoy Him forever." Mark this first lesson which leads all the rest. We believe that God made man for excellent Duty, and eternal Happiness. Those who deny this do not understand our Theology. God made man for glory and heaven; but man seeks out many innovations that lead to hell. Yet the eternal God our Maker came in the flesh as our Redeemer, and now comes in the Spirit as our Sanctifier, striving to save us from our sins; "not willing that any should perish, but that all should come to repentance."

The ancient Stoics held that Virtue is man's chief end (or highest good), while the Epicureans preferred Pleasure. Like the Platonists, we combine both, but in a far higher form; viz., (1) to glorify God in true faith, love, and obedience always; and (2) to enjoy Him forever in such bliss as eye has not seen, ear heard, or heart of man conceived. God prepares such things for those that love Him,

2. "The Word of God, contained in the Scriptures of the Old and the New Testament, is the Only Rule to direct us how we may glorify and enjoy Him."

This is the sheet-anchor of our Protestant faith and Kirk liberty. God only is Lord of our conscience, and His Word is the Only Rule of our Faith and Duty. Some say, "Is not Nature a Rule as well as Revelation? And are not God's Spirit, and our own spirit, and Church Tradition, also useful as Rules of Faith and Duty? We answer, No! Nature or the World is our School; our spirit is the Scholar; God's Spirit is the Supreme Teacher; and God's Word or Revelation is the Only Rule of Faith and Virtue. Church Traditions are to be tested by it.

As God will be my Judge at last, so I must obey His Word; not man's. And I must seek His promised Spirit to reveal the wondrous lessons of His Word to me!

3. "The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man." These two are the chief lessons of the Bible; viz., the true Faith, and our real Duty. True Faith gives us right principles to follow out; and dutiful obedience trains us up in these right principles; and thus our characters are moulded to the will of God, and our spirits sealed for His eternal love and bliss, by the Word and Spirit of God our Saviour.

Here the Catechism branches into two parts. The first extends to Question 38; teaching what we should believe concerning God and His Works of Creation and Providence, including Redemption, Regeneration, and Glorification. The second extends from Question 39 to 107, which is the last; and teaches what duty God requires of us in His Law, His Gospel, and His Church Ordinances of the Word, Sacraments and Prayer.

4. "God is a Spirit, infinite, eternal, and unchangeable, in His being, wisdom, power, holiness, justice, goodness and truth." In this sublime summary, some think that LOVE should have been mentioned as God's chief attribute. But LOVE is really implied in His infinite, eternal, and unchangeable "GOODNESS." What love could be more Divine? Indeed, though none can comprehend the Almighty to perfection, yet the three attributes of Wisdom, Power and Love (or goodness) virtually include and imply all the rest, since they are all infinite, eternal and unchangeable. Thus, "God is the one only uncreated and inconceivably perfect Spirit, infinite, eternal, and unchangeable, in His being, wisdom, power and love." Of Him and through Him and to Him are all things.

All our gifts and graces are but finite reflections from His infinite fulness of Divine perfections. His Wisdom includes all truth; and these in union with His Love are the fountain of all justice and holiness; which also, in union with His Divine Being and Power, are the fount of all majesty, happiness, and bliss, eternally.

OUR CHURCH AND COUNTRY.

PICTON, N. S.—Great sympathy is felt for our worthy citizen, Capt. David S. Creer, and his amiable wife and house, on the death of their beloved son EWEN CLARKE CREER, by drowning at sea near New York, Dec. 25th ult. The following lines have been composed on the sad event:—

A MESSAGE FROM THE SEA.

The sea will give up its dead—
Fond mother, do not weep;
Dear father, do not bow your head,
Though 'neath the waves I sleep.

I sleep as calm as those
Who in the churchyard lie;
And the water o'er me flows,
Singing a lullaby.

Did I fear in the dying hour?
Ah! no; for He sweetly said—
Through Me death has no power,
It is I, be not afraid

And He put His arms around me,
I was pillowed on His breast,
As you, dear mother, your Oney
So often put to rest.

Then, mother, I had no fear,
With JESU'S by my side;
When I passed through the waters drear,
By me He did abide.

All around me seemed so bright,
Dear mother, be not sad;
I only went home last Christmas night
Tell father he must be glad

GAIRLOCH.—Rev. Mr. Brodie has obtained leave of absence for three months, and is gone to visit his native Scotia, where he is to represent our Synod in the Scottish General Assembly and elsewhere. We wish him a happy time and a safe return. His congregation receives supply from our Presbytery.

PRESBYTERIAL SUPPLIES.—The Presbytery of Egerton met at New Glasgow, March 11th ult., and granted leave of absence to the Rev. Mr. Brodie for three months in his native land, with the usual Presbyterial certificates, etc., in view of his deputation to the General Assembly. The following supplies were also granted for his congregation of Gairloch during his absence:—

Rev. Mr. Melville..... April 4th.

Rev. Mr. Murray..... April 18th.
Rev. Mr. Dunn..... May 2nd.
Rev. Mr. McMillan..... May 16th.
Rev. Mr. McKichan..... May 30th.
Rev. Mr. Stewart..... June 14th.

The services to begin punctually at eleven o'clock. Rev. Mr. McMillan and Rev. Mr. Stewart will preach in both Gaelic and English.

HOPEWELL.—On the evening of the 24th a goodly audience assembled in the Maronic Hall, under the auspices of the Ladies' Guild, and were delighted as well as edified by a heart-stirring lecture on "The Bible," by the Rev. W. McMillan of St. Paul's Kirk. Dr. McDonald presided with his usual ability, and was supported by the Rev. Neil Brodie and the Rev. P. Melville, who also gave brief and happy addresses, at the close. The proceedings were much enhanced in interest by excellent music from the organ and choir; and in spite of the snowy weather, seldom have we had so interesting and joyous an entertainment.

WESTVILLE.—We understand St. Phillip's Church people are moving in the direction of important changes in their relation with the Stellarton congregation

ROGER'S HILL.—On the evening of the 11th ult., several members of Roger's Hill section of the congregation called upon Mr. Alex. McLennan, leader of the choir in St. John's Church, Scotsburn, and in behalf of that section presented him with an address, accompanied with a handsome and valuable set of dishes and table-knives as a token of their appreciation of his services as leader of the congregational singing during the past thirty-five years, and his unflinching attention to the duties of that office, through fair weather and foul. Mr. McLennan gratefully acknowledged the kindness and attention shown him, and his high appreciation of the valuable gifts presented to him. The ladies of the deputation provided a bountiful supper.

PRINCE EDWARD ISLAND.

The good loyal people of the Church of Scotland in this vast charge are demanding an additional Gaelic Minister, and they will not be disappointed. We are in happy correspondence with some excellent and devoted Gaelic Ministers who are ready to come over and help us, when navigation opens. The hand of the LORD is evident, in the opening up of the way. We learn that the Rev. Mr. Goodwill, who has so long toiled alone in this vast field, is preparing to retire from Kinross and Orwell, and to take charge of the western congregations, which will be still more than enough for any

ordinary Pastor's care. We hope to visit them soon.

BIBLE SOCIETY MEETING.—The forty-eighth Annual Meeting of the P. E. Island Auxiliary Bible Society was held in the Hall of the Y. M. C. A. on Monday evening, 15th March. The chair was taken by Hon. Judge Young, the President. Devotional exercises were conducted by Rev. Mr. Hutchison. The chairman gave an appropriate opening address; and, referring to the many removals of members of the Society, stated that he himself was the sole surviving member of the Bible Society as formed in Charlottetown in 1838. Rev. Dr. McNeil, Secretary, read extracts from the Report, showing not only the substantial progress of the P. E. I. Branch, but also the vast and increasing prosperity of the Parent Society. Rev. J. Shenton was the first speaker. His address was one of much power and eloquence. He was followed by Rev. Dr. Fitzgerald, who referred to the gratifying progress made during the past year in the circulation of the Scriptures in Belgium, France and Spain. Special reference was made by Judge Hensley in his address to the loss which the Parent Society had sustained in the death of its venerable President, the Earl of Shaftesbury, who had presided over its annual meetings for thirty years. The Judge gave some interesting personal reminiscences of the Earl, whose life had been spent in doing good. Brief and telling addresses were also given by Rev. Messrs. Whitman and Rice. The addresses were interspersed by hymns sung by a large and evidently well-trained choir with organ accompaniment. There was a good audience, and much interest was manifested in the proceedings. A collection was taken at the close, and the meeting closed with the Doxology and Benediction by Rev. Dr. Fitzgerald.—*P. U.*

NO, NEVER!

Shall we Old Scotland's Church forsake—
The Church our fathers cherished?
The Faith they loved, and for whose sake
So many of them perished?

Shall we, who boast of Scotch descent,
No martyr-zeal inherit,
Like those whose wealth and blood were spent
For GOD'S OWN WORD and SPIRIT?

Such were our sires from Britain's land,
On Scotia's shores who settled;
For Kirk and Crown that noble band
Most loyally was metted.

Though many of those Patriarchs bold
Beneath the sod now slumber,
Whose race is run, whose tale is told,
Who with the dead have number,

Yet, brother, on New Scotia's shore,
The seed they sowed and tended
The Plant our sinited sires watched o'er,
Shall grow still more extended!

Shall we then, from that Church so dear,
Our tie of love dis sever?
From high and low, from far and near,
The answer comes—"NO, NEVER!"

J. D. MCKAY.

Elmfield, N. S., 1886.

THE KIRK IN CANADA.

Our Kirk in Canada scarcely dreams of its vast possibilities. It now awaits some master-mind with zeal and leisure to organize it thoroughly, and bring out its hosts of "hidden ones" loyal as ever. Such able men it has even now; but as yet they are too busy with a pressure of local duties. This I learned by personal observation, when, having obtained a month's vacation by the spontaneous vote of our generous congregation of St. Columba, I devoted it to a tour in Canada, in behalf of our Kirk.

Vanquishing difficulties and delays, I set out on Sept. 10th, ult., and through lovely fields and forests in all the splendour of autumnal foliage, (mingling rich auburn shades with green and gold, and blending the finest effects of tartan with brindle and iris hues), I came by Truro, Moncton, and Miramichi, night and day, to the lone shores of the vast St. Lawrence. Passing Rimouski, Riviere du Loup, and Quebec aloof on its rocky throne, I came by Arthabasca and Richmond to busy Montreal on Sept. 12, while the rising sun burnished the glittering spires of the rural villages and the city of the Royal Mount. After a few hours of refreshment and reconnoitering in Montreal (which was then in the crisis of its small-pox throes), I hastened to meet my first appointment at Lancaster.

There I received a princely welcome from the Rev. C. B. Ross, B. D., and his excellent lady and friends, whose stately Manse is a model of order, culture and happiness, as well as hospitality. The congregation, too, is excellent, and makes good progress under the able and indefatigable pastoral services of Mr. Ross, who has evidently a rich endowment of talent and training, blended with sunny humor, practical energy, and cheerful piety. Our readers have been already delighted with his masterly sketches of the Scottish General Assembly, and wish for more from his trusty hand. Such a man is truly a blessing to his parishioners and to his church at large. At his Manse I found needed rest, for I had caught a severe cold; but

on that very Saturday night one of the Unionist Elders came late to ask us to help them next morning, if possible, as their minister was ill. It was a hard case. Rev. Mr. Ross had to ordain Elders next morning, and I was announced for both his churches, and Williamstown in the evening. Yet I yielded to the urgent request of the Elder; and the first sermon of my tour was actually given to the Unionists of Lancaster. This cost me doubly dear; for, though unwell, I preached thrice that day, returning late and far through drenching rain, to the great injury of my tour, as we shall see.

I wish I had time to give a full sketch of the excellent congregation of loyal Kirk people I addressed at the stately stone Kirk near Mr. Ross's manse, that afternoon. Great improvements are going on not only in spiritual service and organization, but also in outward buildings, etc., for the good of the Church, including large sheds for their horses, dry side walks for these on foot, etc. May their labors of love be blessed!

In the evening we drove to Williamstown, where I lectured for the Rev. Peter Watson, "the McCheyne of our Church," who has been stripped of his Church and Manse by cruel Unionist litigation. Still, with the little remnant of his flock he patiently "holds the fort" in their hall of meeting. It is very sad to think of the wrongs endured by this devoted veteran and his much-enduring wife and family. It reminds us of the persecutions endured by our fathers in Scotland. But alas! it was done by the Unionist Presbyterians! "*New Presbyter is but Old Priest writ large,*" says Milton.

We were busy the next few days with many visitations and services in behalf of my mission, among a generous and public-spirited people, of which I will give a full report when our accounts are completed. But the good parishioners of Mr. Ross' second charge insisted that I should preach for them also in their Old Church on another Sabbath. This was difficult, as I had other plans to fill. But truly I should have preached for them that last Sabbath morning, instead of pitying their rivals, who have so little pity for others.

By Prescott, Brockville, Kingston, Belleville, and Port Hope, I reached Beaverton, and received a right cordial welcome from the Rev. David Watson, A.M., the able and venerable Minister of our Kirk there, an apostolic man, fervent in spirit, abundant in labors, strong in the LORD and mighty in the Scriptures. His worthy wife is a true helpmeet, like the noble ladies of the Manse in Scotland, and the ideal woman of the last chapter of Proverbs. Who can forget the sacred charm that fills their

peaceful home, and pervades their admirable family? Such a scene is surely a sunny blink from the home above! Here I found rest; for my cold showed signs of fever; yet zeal and duty urged me to be up and busy.

On Sunday, Sept. 20, I preached, morning and evening, to vast congregations in their splendid new Kirk; but with parched tongue yet rapt attention. I will never forget the overpowering charm of their Sacred Music, which they have brought to nearly ideal perfection. All seem to join their voices in clear full melody, blending them into the richest harmony, and singing with transport as if inspired. The effect is inspiring and indescribable; and while the great Organ lifts up its notes as a voice more than mortal, from the depths of double-bass to the tremulous tenderness of treble, and thence to the trumpet-tones and thunder of martial music, melting anon into pæans of praise to "JERUVAH-JESUS, LOVE OMNIPOTENT, THE LORD OF HOSTS, ALMIGHTY IN BATTLE!" we look with wet eyes for opening skies and angel-choirs of Bethlehem and Armageddon!

The Rev. Mr. Watson has another stone church and an excellent Sabbath School, of which he himself took charge that afternoon, as I was weary, (a rare experience to me), so that on Monday the able physician, Dr. Grant, pronounced me in a high heat of fever, and prescribed rest and remedies. This was hard, as I had but well begun my work, and had reached the centre of our congregations. But the necessity was inexorable. With Dr. Grant's skill and the unbounded hospitality of the Watson Manse, I soon improved, and reluctantly set my face to return, visiting Rev. Mr. Gillis, the worthy and beloved Pastor of Eldon, on my way; preaching at Lancaster on the 27th Sept., and in other places, on my way home; especially at St. Gabriel's and at St. Andrew's, Montreal, on Oct. 4th. Here I met Rev. James Barclay, A.M., the able Minister of St. Paul's, one of my early fellow-students of Glasgow University, whose stipend is now over \$7,000 yearly. I had also the pleasure of making acquaintance with the Rev. J. Edgar Hill, B.D., of St. Andrew's Kirk, who is certainly a most able, sagacious and accomplished scholar and Pastor, as well as a steadfastly loyal son of Scotia and its Kirk.

I left Canada with high ideas of our Kirk and its noble people, and its vast possibilities there; but of these we must speak in due time. The LORD JESUS be with their spirits always!

P. MELVILLE, B. D.

LANCASTER, ONTARIO.—At a meeting of the

congregation of St. Andrew's Church, it was determined to proceed at once with the erection of a new Church. A sum of nearly \$1000 was subscribed at the meeting; and, as the Ladies' Aid Society have promised to hand over \$200 to the Building Committee, there is no doubt that they will soon be in a position to erect a handsome and comfortable Church.

THE INDIANS OF CANADA.

The total number of Indians in the Dominion is returned as just short of one hundred and thirty thousand. ("The North-West Territories" in the list mean Alberta, Assiniboia and Saskatchewan, as distinct from the rest of the North-West.)

Ontario.....	17,064
Quebec.....	12,135
Nova Scotia.....	2,055
New Brunswick.....	1,546
Prince Edward Island.....	307
Manitoba & N.-West Territories.....	31,954
Pence River district.....	2,038
Athabaska district.....	8,000
McKenzie district.....	7,000
Eastern Rupert's Land.....	4,016
Labrador (Canadian Interior).....	1,000
Arctic Coast.....	4,000
British Columbia.....	38,470

Total..... 129,525

The report of the census of the North-West Territories, just brought down by the Minister of Agriculture, gives the details of the late Government statement in Parliament that the total population of the three territories approximated 50,000, of whom half are whites. The exact figures are:—Whites, 23,344; half-breeds, 4,848; and Indians, 20,170. The whites are classified by origin as follows:—

Nationality.	Assiniboia.	Saskatchewan.	Alberta.	Total.
English.....	6,314	522	1,561	8,397
Scotch.....	4,762	760	1,266	6,788
Irish.....	4,634	327	924	5,255
French.....	479	210	831	1,520
German.....	335	48	121	504
Others.....	650	25	175	850
	16,574	1,892	4,878	23,344

It may refresh memory to give the leading districts of the three territories. Assiniboia, the most populous, includes Regina, Broadview, Qu'Appelle, Swift Current, Moose Jaw and Medicine Hat. The Regina, Qu'Appelle, and Broadview districts alone include half the total white population of the North-West. In Saskatchewan Territory are Prince Albert and Battleford—while Alberta Territory includes Edmonton, Calgary and McLeod.

ENGLISH SPELLING REFORM.

THE following is the conclusion of PRINCIPAL MACKAY'S excellent Essay on this very important question. We fully agree with him, and wish that a COMPLETE PHONETIC SYSTEM should be introduced into our schools as soon as possible:—

"In conclusion, let us review, *seriatim*, some of the points raised.

"1. Our present alphabet is defective, redundant, and inconsistent, and is not used as was originally intended by its Roman inventors.

"2. The spelling of English was always changing, in its early history; and no good reason has ever been given why it should have been permanently fixed at the particular stage of development attained in the 17th century.

"3. Changes are, even at present, going on slowly.

"4. The Spelling of several modern languages has been reformed by the influence of learned academies or of the government, and why not ours, which needs it so much?

"5. 'It would create great expense in our printing at the time of change,' some one might say. For amended spelling simply, it would not. For a phonetic system a few new characters would be required. But the ultimate good effected would many times pay the additional expense at the moment of change. Our language would be 17 per cent. shorter, and if millions are invested in our printing establishments, 17 per cent. of the cost of printing would forever after be saved. Wouldn't that pay?

"6. 'But all our literature, for a few years at least, would be mostly in the old spelling,' another might say. Those who learned the old spelling need learn no new spelling; while those who learned the new without any effort, could also read the old without much difficulty, if necessary.

"7. 'But it would be shocking to see all our beautiful, graceful, intricate words, curtailed, clipped, vulgar-looking, as if they slipped from the pen of an ignoramus.' Granted; it is the inevitable consequence of mental association. But even were a sudden change made (which is scarcely possible), before New Year's day after its introduction, throughout the whole world, the phonetic spelling in our newspapers, and the greetings on our Christmas cards would be altogether 'too lovely utterly utter,' in virtue of the same law of association; and in another year, the antiquated spelling would justly be considered more horribly horrid than the old-fashioned long s.

"8. 'But in the interests of etymology and philology it would be unwise to change our

spelling,' somebody may maintain. Why are our leading philologists in favor of this movement, and why do the philological societies lead the spelling reform societies, if this were the case? The spelling of many of our words suggest false etymologies, and ignorance is crystallized in many an orthodox orthogram. By Grimm's law we can chase a word through the centuries, not only when its spelling, but its very sound, has changed. He must be a *tyro* philologist who requires such literalness in these days of etymological dictionaries; and he must be a *tyrant* philologist who would require 100,000,000 individuals to spend years, money, intellect, and morals, so that some few thousands might be able to enjoy the fancy, that from a given spelling they could trace out the origin of a word, if not its etymological history, without referring to a dictionary.

"9. If the tracing of words to their originals, such as from modern English to middle English, and from middle English to Norman French, and from Norman French to Latin, be a valuable and enjoyable recreation, as undoubtedly it is, the phonetic reform would make the exercise more valuable by adding another link to the spell-binding chain of changes,—the change from antique to modern English.

"10. The difficulties of our present spelling are such as to engender dislike to school work on the part of a very large number of our pupils, and thus tends to perpetuate illiteracy, truancy, and bad conduct generally.

"11. As the acquiring of a perfect knowledge of English orthography is to the youthful pupil essentially *crum*, it has all the mischievous intellectual effects of that notorious system of instruction.

"12. In addition to the other evils of our present system, there is at least the equivalent of a loss of two years' work in our schools. And the English child is handicapped to that extent as compared with children of races having a phonetic alphabet.

"13. Phonetic reform would, therefore, give us the equivalent of two years more for our common school work, which time could be utilized in a more thorough and extensive language culture, and in a more complete training in scientific observation and induction, instead of simply in silent letter culture.

"14. It would shorten our written and printed language by about *one-sixth*, so that the morning paper, which costs us now six dollars a year, could be had for five. Of the millions spent annually in books, periodicals, paper, pens, and ink, one-sixth would be saved. One-sixth of the time spent in writing, and

much of the time spent in turning up the dictionary, would be pure gain. Why, it is the true *national policy*.

"15. It would also tend to uproot dialects and provincialisms—1st, by making the correct dialect more easy of acquisition, and, 2nd, by assisting in the growth of a uniform pronunciation.

"16. A phonetic system, widely approved, having the powers of the letters more like their original powers in English, and therefore more closely approximating those of European nations at present, would give uniformity to the school pronunciations of Latin and Greek.

"17. The same system would enable any one who could read Anglo-Saxon, Latin, French, German, etc., to read and spell English with no effort beyond acquiring the accent.

"18. A phonetic system would also facilitate the acquisition of English by foreigners, and, as the language would then be the most concise of European languages, it would have advantages for telegraphic, commercial, and other correspondence. It would undoubtedly tend to the ultimate universality of the English language.

"19. It would facilitate the introduction of Christianity and English civilization among other nations and peoples.

"20. In a word: This reform would make school life more happy and moral, school work more useful and extensive, literary products and efforts less expensive, and therefore university learning more advanced and profound. And in the great rivalry of European and Asiatic powers, which is becoming keener and keener from year to year, it would give the English races the critical preponderance, as admitted by Grimm, which would determine the ultimate universality of their language, and their supremacy in literature, science, and philosophy, as well as in commerce, adventure and arms."

YOUNG LADIES' SEMINARY.

With pleasure we call attention to Mrs. Dashwood's advertisement on second page of cover, and to the advantages which this excellent institution affords of receiving a thorough educational training, and the benefits of social culture. The Seminary is delightfully situated in the south end of the city, in the immediate vicinity of Fort Massey and St. Andrew's Presbyterian Churches, and both by its course of instruction and elegant appointments, as well as the association of talent and refinement that forms one of its prominent features, possesses the requisite elements for imparting to young

ladies not only a good and liberal education, but those graceful accomplishments which fit them to adorn their place in society and the world. Pupils entering this establishment enjoy the personal friendship of its Principal, and have all the privileges of a Christian home. We cordially commend it to our people.

POETIC GEMS FOR YOUNG AND OLD.

God wants the boys, the merry boys,
The noisy boys, the funny boys,
The thoughtless boys—
God wants the boys, with all their joys,
That He, as gold, may make them pure,
And teach them trials to endure;
His heroes brave
He'd have them be
Fighting for truth
And purity.

God wants the boys.

God wants the happy-hearted girls,
The lovin' girls, the best of girls,
The worst of girls—
God wants to make the girls His pearls,
And so reflect His holy face;
And bring to man His wondrous grace.
That beautiful
The world may be,
And filled with love
And purity.
God wants the girls.

SONG OF THE SKATER.

In the still, frore night,
When the stars blink white,
And the great trees crack with cold,
And the long, black stream
Is red w.th the gleam
Of the skate fires manifold;

Then swift is the steel
On the skater's heel,
And the skater's call is blithe,
While the deep woods ring
To the songs they sing,
And the swift skates hiss like a scythe.

PRAYER OF MARY, QUEEN OF SCOTS.

O Domine Deus speravi in Te,
O care mi Jesu, nunc libera me.
In dura catena, in misera pœna,
Desidero Te.
Languendo, gemendo, et genuflectendo
Adoro, imploro, ut liberares me.

Translation—

O Lord! O my God! I have trusted in Thee.
O Jesus! Beloved! deliver Thou me.
A prisoner friendless,
In misery endless,
I weary for Thee.
In sighing, in crying, before Thy throne lying,
Adoring, imploring—deliver Thou me!

"WORK WHILE IT IS DAY."

Be busy; 'tis thy duty while below;
The idle, want of bread and trouble know;
But, midst thy cumbering business, mindful be,
One thing is needful—that is, CHRIST IN TREE

THE CHRISTIAN'S LONGING.

O for the death of those who die like sunsets in
the west,
And sink, secure in Jesus' love, to calm, un-
troubled rest;
Rise, to behold their Father's face, all pains
and tremblings o'er,
Redeemed and loved, they dwell at home, and
shall go out no more.
Home, home, sweet, sweet home.

THE DRINK DEMON.

TOM DARCY, yet a young man, had grown to be a very hard one. At heart he might have been all right, if his head and his will had been all right; but these things being wrong, the whole machine was going to the bad very fast, though there were times when the heart felt something of its own truthful yearnings. Tom had lost his place as foreman of the great machine shop, and what money he now earned came from odd jobs of tinkering which he was able to do here and there at private houses; for Tom was a genius as well as a mechanic, and when his head was steady enough he could mend a clock or clean a watch as well as he could set up and regulate a steam engine, and this latter he could do better than any other man ever employed by the Scott Falls Manufacturing Company.

One day Tom had a job to mend a broken mowing machine and reaper, for which he received five dollars, and on the following morning he started out for his old haunt—the village tavern. He knew that his wife sadly needed the money, and that his two little children were in absolute suffering for want of clothing, and that morning he held a debate with the better part of himself, but the better part had become weak and shaky, and the demon of appetite carried the day.

So away to the tavern Tom went, where, for two or three hours, he felt the exhilarating effects of the alcoholic draught, and fancied himself happy, as he could sing and laugh; but, as usual, stupefaction followed, and the man died out. He drank while he could stand, and then lay down in a corner, where his companions left him.

It was late at night, almost midnight, when the landlord's wife came to the bar-room to see what kept her husband up, and she quickly saw Tom.

"Peter," said she, not in a pleasant mood, "why don't you send that miserable Tom Darcy home? He's been hanging around here long enough."

Tom's stupefaction was now little sleep. The dead coma had left his brain, and the calling of his name stung his senses to keen attention.

He had an insane love of rum, but did not love the landlord. In other years Peter Tindar and himself had loved and wooed the sweet maiden—Ellen Goss—and he won her, leaving Peter to take up with the vinegary spinster who had brought him the tavern, and he knew that lately the tapster had gloated over the misery of the woman who had once discarded him.

"Why don't you send him home?" demanded Mrs. Tindar, with an impatient stamp of her foot.

"Hush, Betsy! He's got money. Let him be, and he'll be sure to spend it before he goes home. I'll have the kernel of that nut, and his wife may have the husk!"

With a snuff and a snap Betsy turned away, and shortly afterward Tom Darcy lifted himself up on his elbow.

"Ah, Tom, are you awake?"

"Yes."

"Then rouse up and have a warm glass."

Tom got upon his feet and steadied himself.

"No; I won't drink any more to-night."

"It won't hurt you, Tom—just one glass."

"I know it won't!" said Tom, buttoning up his coat by the solitary button left. "I know it won't."

And with this he went out into the chill air of midnight. When he got away from the shadow of the tavern, he stopped and looked up at the stars, and then he looked down upon the earth.

"Ay," he muttered, grinding his heel in the gravel, "Peter Tindar is taking the kernel, and leaving poor Ellen the worthless husk—a husk more than worthless! and I am helping him to do it. I am robbing my wife of joy, robbing my dear children of honor and comfort, and robbing myself of love and life—just that Peter Tindar may have the kernel and Ellen the husk. We'll see!"

It was a revelation to the man. The tavern-keeper's speech, meant not for his ears, had come on his senses as fell the voice of the Risen One upon Saul of Tarsus.

"We'll see!" he said, setting his foot firmly upon the ground; and then he wended his way homeward.

On the following morning he said to his wife: "Ellen, have you any coffee in the house?"

"Yes, Tom." She did not tell him that her sister had given it to her. She was glad to hear him ask for coffee, instead of the old, old cider.

"I wish you would make me a cup, good and strong."

There was really music in Tom's voice, and the wife set about her work with a strange flutter at her heart.

Tom drank two cups of the strong, fragrant coffee, and then went out—went out with a resolute step, and walked straight to the great manufactory, where he found Mr. Scott in his office.

"Mr. Scott, I want to learn my trade over again."

"Eh, Tom, what do you mean?"

"I mean that it's Tom Darcy come back to the old place, asking forgiveness for the past and hoping to do better in the future."

"Tom," cried the manufacturer, starting forward and grasping his hand, "are you in earnest? Is it really the old Tom?"

"It's what's left of him, sir, and we'll have him whole and strong very soon, if you'll only set him at work."

"Work! Ay, Tom, and bless you, too. There is an engine to be set up and tested today. Come with me."

Tom's hands were weak and unsteady, but his brain was clear, and under his skillful supervision the engine was set up and tested; but it was not perfect. There were mistakes which he had to correct, and it was late in the evening when the work was complete.

"How is it now, Tom?" asked Mr. Scott, as he came into the testing-house and found the workmen ready to depart.

"She's all right, sir. You may give your warrant without fear."

"God bless you, Tom! You don't know how like sweet music the old voice sounds. Will you take your place again?"

"Wait till Monday morning, sir. If you will offer it to me then, I will take it."

At the little cottage Ellen Darcy's fluttering heart was sinking. That morning, after Tom had gone, she had found a dollar bill in the coffee cup. She knew that he left it for her. She had been out and bought tea and sugar, and flour and butter, and a bit of tender steak; and all day long a ray of light had been dancing and shimmering before her—a ray from the blessed light of other days. With prayer and hope she had set out the tea-table, and waited; but the sun went down and no Tom came. Eight o'clock—and almost nine.

Hark! The old step! quick, strong, eager for home. Yes, it was Tom, with the old grime upon his hands, and the odour of oil upon his garments.

"I have kept you waiting, Nellie."

"Tom!"

"I didn't mean to, but the work hung on."

"Tom! Tom! you have been to the old shop?"

"Yes, and I'm bound to have the old place, and ——"

"Oh, Tom!"

And she threw her arms around his neck and covered his face with kisses.

"Nellie, darling, wait a little, and you shall have the old Tom back again."

"Oh, Tom! I've got him now, bless him! bless him! my own Tom! my husband! my darling!"

And then Tom Darcy realized the full power and blessing of a woman's love.

It was a banquet of the gods, was that supper—of the household gods all restored—with the bright angels of peace and love and joy spreading their wings over the board.

On the following Monday morning Tom Darcy assumed his place at the head of the great machine shop, and those who thoroughly knew him had no fear of his going back into the slough of joylessness.

A few days later Tom met Peter Tindar on the street.

"Eh, Tom, old boy, what's up?"

"I am up, right side up."

"Yes, I see; but I hope you haven't forsaken us, Tom!"

"I have forsaken only the evil you have in store, Peter. The fact is, I concluded that my wife and little ones had fed on husks long enough, and if there was a good kernel left in my heart, or in my manhood, they should have it."

"Ah, you heard what I said to my wife that night?"

"Yes, Peter; and I shall be grateful to you for it as long as I live. My remembrance of you will always be relieved by that tinge of warmth and brightness."—From *"The West Shore."*

SIGNS OF THE TIMES.

THE EUROPEAN POWERS are ill at ease, and war may soon break out between Russia and Austria, about Turkey. Even France and Germany mutter threats against one another in secret, and sometimes in public.

BELGIUM AND FRANCE are in trouble with strikes and bloody riots. Indeed these are the epidemic of the day through the wide world. In America, Trades' Unions' strikes are rife far and near among miners, foundrymen, carmen, railwaymen, etc., etc., to the great hurt of trade, and the danger of famine in some towns.

IN IRELAND the Catholics are eager for Parnell's and Gladstone's policy, but the opposition to Home Rule among all sections of Protestantism in Ireland continues with unabated vigor. A Dublin despatch states:—"A deputation of Presbyterians presented to the Earl of Aberdeen, the Lord-Lieutenant, an address of wel-

come on behalf of the General Assembly. The address assures the Government of the unwavering loyalty of the Assembly, and insists that the maintenance of the union in its fullest integrity is essential to the peace of Ireland. It declares that half a million Irish Presbyterians will oppose to the utmost any attempt to sever the union. Lord Aberdeen replied briefly, saying he hoped that at no distant date an era of peace would be inaugurated in Ireland." In this connection the opinion of the historian Froude, who has recently been invited to visit Belfast and deliver a lecture on the present state of Ireland, is worth quoting:—"The present state of things is the inevitable consequence of all that has gone before. It will end as the 1641 business ended, or the 1700, or the 1798. The anarchy will grow till it becomes intolerable. 'John Bull' will then put on his boots, and will do as he did before. What may happen in the interval I do not pretend to guess. You in Ulster I hope to see holding your own ground. *Stand steady whatever comes*. The real England is asleep just now. She will wake before long, and will then know what to do."

IN the British House of Commons, Healy, Nationalist, opposed a grant of £1,200 for medals for the Volunteers who took part in the campaign against Louis Riel. He said if Canada chose to go to war with Riel she ought to pay for the medals. W. H. Smith and Lord Randolph Churchill denounced Healy, and praised the Volunteers. Mr. Gladstone urged that the rejection of the proposed grant might possibly create a bad feeling in Canada. The sum for the medals was agreed to by 209 to 63.

Mr. Charles Cameron, member for the College division of Glasgow, a Radical, introduced a motion for the disestablishment and disendowment of the Church of Scotland. Mr. Gladstone declined to interfere with the Scotch Church question. Scotchmen, he said, were eminently able to decide the question for themselves. Mr. Cameron's motion was rejected by 237 to 125.

THE IRISH PRESBYTERIAN CHURCH resumes its friendly relations with the Church of Scotland, after 42 years of estrangement.

THE SCOTCH ESTABLISHED CHURCH has 1,306 parishes, 160 non-parochial churches, and 121 preaching stations, making 1,587 in all. 879 parishes receive from "teinds" £300,000; 232 parishes from the National Exchequer, £17,040; 41 parishes from local funds, £23,501; 342 parishes have been endowed by the Church itself since 1845, so as to receive a total of £42,500. There are 555,622 communicants. The Foreign Mission Committee received last year £19,182; Home Mission Scheme, £9,612;

Colonial Scheme, £5,951; Jewish Mission Schemes, £25,430; Small Livings Scheme, £8,537. Total, £67,812. Besides these Schemes which appeal to the churches, there are two great funds. The Endowment Fund to establish and endow new parishes, has reached the sum of £1,227,000. The Aged and Infirm Minister's Fund has reached the amount of £16,959, and is increasing at the rate of £3,000 a year. It is designed to raise it to £100,000.

GREAT progress in Christian Missions is going on in JAPAN and many other fields. It is time we were doing our duty for our 130,000 Indians.

SLAVERY ABOLISHED. — A despatch dated San Francisco, April 1, says that the King of Corea issued an edict on February 5th abolishing slavery. It is estimated that over half of the inhabitants of Corea are slaves.

TERRIBLE disclosures of systematic bribery have been made in connection with the Pan-Electric Telephone case and the Broadway Railway, N. Y. If the neck of such bribery be not broken, it will yet break the neck of Republican America.

THE POPE has appointed Archbishop TASCHEREAU of Quebec to be Cardinal for the Catholics of Canada. No doubt they will be proud of this, the first title of the kind ever given in Canada.

IN MEXICO the dark places are full of horrid cruelty. There a rich Jew, Isadore Black, was assassinated a month ago and his house robbed of \$13,000. Two Mexicans, Juan Anguera, a gambler, and Idel Gonzales, a once noted bull-fighter, were arrested and made a confession which implicates a dozen other persons, and discloses the existence of a secret society whose members are all murderers and robbers banded together for mutual protection and for the purposes of plunder. The organizers of the band are two Americans, Saml. Williams and Saml. Reid, deserters from the United States Army. They were apprehended and are now in gaol.

Scarcely less to be deplored are other forms of cruelty often perpetrated in more highly civilized communities. A wealthy gentleman of Providence, Rhode Island, having a taste for rural pursuits, some years ago established a stock-farm in the town of Seekonk, to which he was continually adding until about a month ago he possessed one of the best and largest herds of Jerseys and Ayrshires in New England, with many valuable horses, etc. One night recently this magnificent collection, with the entire premises, was swept out of existence in a couple of hours by the torch of the incendiary. Loss from \$75,000 to \$100,000.

IN CANADA the Conservative Government

has been sustained on the Riel execution, by the enormous majority of 94, including 24 Liberals. Mr. Blake strangely chose to vote on the side of the Rielites. The vote stood 146 to 52. Mr. Blake carried a few of the weaker brethren with him; but the solid men,—the Cartwrights, the Mackenzies, the Pattersons,—voted with the Government. In striking contrast with the policy of Mr. Blake was that of the French-Canadian members of the Government. If ever men could have been pardoned for yielding to clamor, they might have been. But they did not yield. They saw the main point: that this country could not be governed or legislated for on sectional lines, and that its authority within its own borders must at all costs be upheld, no matter by whom set at naught. They belong no longer to the Province of Quebec alone, but to the Dominion in its length and breadth. They have strengthened the Government in the performance of a grave duty, and have done more perhaps than it was ever given to three ministers to do before to break down barriers of race in the population of Canada. Should Canada attain some day to a true unity of national sentiment, it will, beyond doubt, be largely due to the courage and statesmanship, under most critical circumstances, of Messrs. Langevin, Chapleau and Carou. There is much in our politics that is excessively disheartening; but here at least is something on which any unprejudiced citizen can dwell with satisfaction.

ACKNOWLEDGMENTS.

SUPPLEMENTING FUND.

St. Paul's Congregation, East River.—Section 1.—Wm. Fraser, Elder, (Collector), \$1; John Lunbar, \$1; Wm. McKenzie, \$1; Wm. Ross, 50c; Mrs. Bella McDonald, 50c; Danl. McKenzie, 50c; Arch. McKenzie, 25c; Alex. McKenzie, 25c. Total, \$5 00

Sec. 2.—Jas. R. Forbes, 25c; Wm. McMillan, \$1; John McDonald Roy (Coll.), \$1; John Fraser, Red, 75c; Jessie McDonald, 50c; Mrs. John Fraser, 25c; James Fraser, 25c. Total... \$4 00

Sec. 3.—Donald McDonald, Elder, (Coll.), 60c; Donald McDonald, miller, 50c; John McDonald, b. s., 50c; Donald Thompson, 50c; John A. McDonald, 40c; John McDonald, 25c; Chas. Fraser, 25c. Total..... \$3 00

Sec. 4, 5, and 8.—Thos. McMillan (Coll.): Chas. McDonald, 25c; Alex. McDonald, 50c; Peter McNab, 25c; Wm. Campbell, 25c; Dan. Grant, 25c; Donald Urquhart, 25c; Annie Urquhart, 25c; Thomas McMillan, 25c; H. D. McDonald, 50c; John Fraser, 25c; Saml. Fraser, \$1. Total... \$4 00

Sec. 7.—Duncan Fraser, Elder, (Coll.), 30c; Wm. Fraser, 50c; Alex. Fraser, 50c; Wm. Cumming, 25c. Total..... \$2 55

Sec. 6.—Alex. McLean, Elder, (Coll.): Thomas McLean, Jas. A. McLean, John McLean, John Grant, John McDonald, and Alex. McIntosh. Total..... \$2 75

H. N. McDonald, Esq., M. D. Lake Ainslie, per Rev. W. McM., \$4. Total Amount.... \$24 30