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THE MONTHLY RECORD

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

FOREIGN MISSIONS: THEIR AID TO SCIENCE.

A LECTURE TO THE PRESBYTERIAN COLLEGE, HALIFAX, BY REV. P. MELVILLE, B.D.

THIS Theme allotted to me, (as well as the next on the Programme) refers to the Secular Benefits arising from Sacred Missions. It may seem a dangerous and degrading view of Gospel Missions to turn from their holy and heavenly End, and study their Secular and Sinister By-ends, in Science and Commerce.

That altogether depends. I hope to treat this very Theme, and even this Secular Aspect of Foreign Missions, in a truly Christian spirit throughout. For SCIENCE is not only SECULAR, but also SACRED, and in its genuine form it is always the FAITHFUL FRIEND, if not the HUMBLE HANDMAID, of Religion. As SECULAR, it includes alike the Physical, the Mental, and the Metaphysical Sciences. As SACRED, it includes the Sciences of Theology and Deontology; namely, of Faith and of Duty; or, in other words, "what man is to BELIEVE concerning GOD, and what DUTY GOD requireth of man." Surely these are no sinister or selfish studies, and far from profane or degrading by-ends.

Now, so vast and varied are the aids which all these Sciences have received from Foreign Missions, that it would prove very tedious and bewildering even to enumerate them. Besides, it would be a poor model of preaching to put before these young students. I presume you wish us to instruct them by the

best methods and manner, as well as the choicest matter. I will therefore give you general results, in a few panoramic glimpses, taken strategically and consecutively from life and history in the Divine Testaments, Old and New; and in the Christian Church as Primitive, Medieval, and Modern; both the Romish and the Reformed. If I can photograph these in your minds, they will teach you and abide with you far more pleasantly and profitably for life and immortality than the longest list of dry details, such as you find in Catalogues or Cyclopædias, or even in such able works as "*Modern Missions and Culture*," by Dr. Warneck. And if ever you become Preachers, shun the habit of abstruse and tedious details. They are all right in a book of Chronicles, but not in a popular discourse; and it is doubtful if students are much more patient. Do not try them too severely. The best ideal of preaching, is, always, to put the most precious truth and grace into the simplest words.

In order to have the unerring aid of God's Word, let us begin from the beginning. JEHOVAH JESUS was the first Missionary. Of old, even in Eden, He appeared as the Creator, the Revealer, and the Restorer. By His Presence Angel He taught the Patriarchs, whether Antediluvian or Postdiluvian. By His Divine Humanity He came in the flesh to redeem our rebel race. By His Holy Spirit He still comes continually to convict and convert sinners, and to sanctify and save the lost. He is THE LIGHT OF THE WORLD, the MAKER OF ALL SCIENCE; in Whom are hid ALL the treasures of Wisdom and Knowledge, whether Scientific, Philosophic, or Divine.

"Our little Systems have their day,
They have their day, then cease to be;
They are but broken lights from Thee,
And Thou, O Lord, art more than they."

How much, then, O Science, owest thou unto my LORD? He is the source of all thy knowledge, as well as the Light of all thy seeing; in so far as thou truly seest or knowest anything, whether Physical or Mental, Meta-physical or Divine.

His Old Testament Dispensation may be regarded as one of Home Missions (not Foreign), in which His people struggled for religious existence against overwhelming floods of heathenism. Thus Enoch, Noah, Moses, etc., appear as Home Missionaries and preachers of righteousness. But let me draw your attention to two extraordinary exceptions, even in the Old Testament, in which GOD sent His unwilling people into the Foreign Mission Field as if by force, and with tremendous success. The first is the Foreign Mission of Jonah the Prophet to Nineveh, and the repentance and salvation of that great Gentile city. The second is the Dispersion of the Jews into the Foreign Mission Field of all the nations, including their Babylonian Exile and their Roman Desolations, with all that accompanied and followed them. And how astonishing and world-moving were the results in preparing the way for the Gospel of our LORD and SAVIOUR in all the Foreign Fields of the world! "The fall of Israel became the riches of the world." Can you catch the spirit of this Divine Lesson? JONAH is a type and parable of ISRAEL. Jonah would not go into the Foreign Mission Field till GOD drove him thither by raging storms and a great sea-monster. Even so Israel would not preach righteousness to the world, either by example or precept, till GOD let loose the furious storms of war upon them, and let Babylon swallow them up as a great Dragon, and cast them out in the Foreign Field (Jer. 51: 34), as Rome also did. Jonah was angry to see the Ninevites repent and be saved; so was Israel equally angry, even unto death, spiritual, to see the Gentiles called and accepted even in uncircumcision (1 Thess. 2: 16, and Acts 15: 1, etc.) Jonah preferred the letter of the Word, which killeth, to its Spirit which giveth life; and so also preferred his worthless ephemeral gourd, soulless and senseless as it was, to all the souls and bodies of men, women, babes, AND CATTLE of Nineveh! So did Israel in another and wider sense. Oh that precious parable of Jonah's Foreign Mission, misunderstood by all Literalists, Jewish and Gentile; and hence also ridiculed by many who would almost adore it if they really

understood it! What a world of richest wisdom it hides, alike for Jew and Gentile; for it has the very lessons we all need most! What an ocean of pathos is hidden in its last chapter! What a fountain of most generous fatherly satire, smiling through tears of eternal pity and forgiveness, we find in the last few words, to Jonah the Jew, who knew the value of *cattle at least*, and his *pound of flesh*! Is there anything in Shakespeare to be compared with it!

I must leave yourselves to consider the everlasting and incalculable gain to Theological Science arising from these Foreign Missions of Israel, alike in Jonah, and in their Babylonian Captivity, and their Grecian and Roman Dispersions; when God's Providence made them Missionaries against their will, and led their wrath to show forth His praise.

Then, in *the fulness of time*, came GOD Himself in the flesh, when nothing else could avail to save the world. From His heavenly home, this was a Foreign Mission (for we suppose they need no Home Mission, up there!) But to His Church it was a Home Mission; for He was sent specially to the lost sheep of Israel; and among them He lived and loved and laboured and died; though he also made careful circuits through Tyre and Sidon, Galilee of the Gentiles, and beyond the Jordan, to seek and save the straying sheep, beyond their own ordinary borders. Thus He prepared His disciples for the Universal Foreign Mission, and sent them to evangelize all Nations beginning from Jerusalem, (A. D. 31.)

But still the Apostles delayed long to enter the Foreign Mission Field. Their intense Jewish prejudice against it was weakened by the dissensions between Hebrew and Hellenistic Jewish Christians, and by the bloody persecution which drove many of the disciples and deacons into the the Foreign Field. Even there they preached to Jews only at first. But about three years after the Pentecost, Philip the Evangelist ventured to preach Christ to the mongrel Israelites of Samaria, with great success (34 A.D.), and also to the Ethiopian Treasurer on his pilgrimage. Other disciples preached Christ in their pilgrimage in Phoenicia, Cyprus and Antioch, the capital of Syria, (37 A.D.), where the LORD gave them success even among the Gentiles. Not without signs and visions He led His Apostle Peter to evangelize and baptize the uncircumcised Cornelius, and to open the door of His Church to the Gentiles, to the astonishment of the Jewish Christians (41 A.D.), about ten years after the Pentecost. Barnabas was sent to aid in the LORD's work at Antioch, where he called the converted Saul from Tarsus to assist, and

with great success; and where the Christian name was first obtained. But even there, it was not till about 45 A.D., fourteen years after JESUS had given the command, that the Church was led to separate and ordain the first Foreign Missionaries, Barnabas and Paul, for the Gentile field. Their first great circuit, with John Mark, through Cyprus and Asia Minor, during two years, was very arduous and full of peril (48 A.D.), but most blessed. Then returning to evangelize Antioch, they were so keenly assailed by Levitical Christians that they had to appeal to the Apostles, (50 A.D.); and accordingly the First Christian Council was convened at Jerusalem, and decreed that the Ritual Law of Moses should not be binding on the Gentiles. I need hardly remark how immense an aid to Theologic Science was thus won by this Foreign Mission.

Their second Missionary excursion (51 A.D.) was a double one; Barnabas and Mark going to Cyprus; and Paul and Silas going through Syria and Asia Minor, to Europe; adding Timothy to their number at Lystra, and Luke the Evangelist at Troas. At that site of Troy "man of Macedonia" beckoned them to the Mighty West; (victorious Europe asking help from vanquished Asia, Israel and Troy!) To Europe then with divine success they preached Jesus, far and near, even to mighty Athens and Corinth. Thence returning with Aquila and Priscilla, after this three years' Mission, he revisited Jerusalem and Antioch. Thence he set out again with Timothy, on his third Missionary circuit of four years in Asia Minor and Europe (54 A.D.), labouring three years at Ephesus, the city of Diana, where Apollos and Aquila also laboured, and where the converts burnt their magical books: whence he went on to Macedonia and Grecia in his great mission; and returned by Philippi and Miletus, giving his last message to the Elders of Ephesus; *en route* to Jerusalem, where he was attacked by Jewish desperation, (58 A.D.); and after two years of *Missionary imprisonment* at Cæsarea, and two at Rome under guard, he was set free (63 A.D.) His fourth great mission circuit took in Grecia, Macedonia, Asia Minor and Crete, (see Epistles to Timothy and Titus), and perhaps Spain, etc. But he was brought before Nero the second time as a felon, immured at Rome (probably in the Mamertine prison), and martyred about 68 A.D.

The aids which this primal Foreign Mission brought to Science were immense, in the special departments of Theology and Deontology. JESUS CHRIST had declared, "If any man will do God's will, he shall know of the

doctrine." This was amply verified when the Primitive Church did His will by going forth to teach and baptize all nations. It soon discovered the "hidden wisdom" and "great mystery," that GOD is no respecter of persons, but in every nation he that feareth GOD and worketh righteousness is accepted of Him: that the Gentiles should be fellow heirs in GOD's house: that GOD granted them repentance unto life by His Holy Spirit: that He put no difference between Jew and Gentile, but purified their hearts by faith, and called them not unclean: that He took away the Ritual Law and nailed it to His Cross: that one is not a Jew, if merely outwardly so, but all faithful ones are true Jews, and circumcision is of the heart: that the Letter killeth but the Spirit giveth life, and that the LORD is that Spirit: that all faith is nothing without charity: that mere outward circumcision or uncircumcision avails nothing; but "faith working by love" is the "new creation," by "CHRIST in you the Hope of Glory:" that CHRIST is the Wisdom and Power of GOD: that He filleth all in all: that in Him dwelleth all the fulness of the Godhead bodily: that He must reign and put all enemies under His feet: that He shall destroy death and the Devil: that He shall send times of refreshing, and at last a restitution of all things, with a new heaven and a new earth wherein righteousness shall dwell forever!

But even in Secular things it would not be difficult to show the immense and timely aid which these Foreign Missions of Christianity brought to the struggling Sciences and sinking civilizations of Greece and Rome. Christianity supplied what they lacked. The fainting spirit of Religion which lingered among these mighty peoples, very quickly responded to the call of Jesus, as in the case of Cornelius; and the remnants of true Philosophy gladly sat at His feet, as in the case of Dionysius the Areopagite. Platonism received a new inspiration. Both the head and the heart of the Gentiles were moved with a new life, as never before. Their magical books were burnt. Their oracles grew dumb. Their filthy altars were deserted. Anxious inquirers met early and late to call upon the true GOD manifested in true GODMAN, JESUS CHRIST. In spite of persecution they met early and late to call upon Him, and to mourn for their sins, and to pledge themselves to seek His aid to live soberly, righteously, and godly, here and hereafter!

Europe was regenerated. True Religion gave new birth to true Science and true Philosophy. True morality by true love and

loyalty began to permeate the life of men and women, families and societies, cities and governments. GOD'S word was studied and loved. The Golden Rule and the Ten Commandments, the Psalms and the Sermon on the Mount, were being learned. CHRIST was making all things new. Ethics and Politics, Literature and Worship, the Schools and the Markets, were improving. The very geography of Europe and Asia Minor became sacred in the "Acts of the Apostles." All true Sciences shared in the Restitution; for genuine Religion is ever the FAITHFUL FRIEND (if not also the HUMBLE HANDMAID) of all true Science and of all good Art.

(Concluded in our next.)

REMINISCENCES OF A LONG LIFE.

BY JOHN MCKAY, ESQ., NEW GLASGOW.



MY forefathers, on my father's side, were originally (I believe) from Lord Reay's country, the most northerly parts of the mainland of Scotland; and those on the mother's side, from Kintail. My mother was a MacRae, and traced connection through some second or third cousin with Sir Roderick Murchison, the eminent Geologist, and President of the Royal Society of Great Britain. A grand ancestor of that gentleman was at one time Episcopal Minister of Kintail, and my mother was also a descendant, by her mother, of the same Episcopal clergyman:—his name was Murchison. My father, grandfather, and great-grandfather, were successively Pipers to the Lairds of Gairloch, and as such held free lands under successive Lairds. My great-grandfather was blind, and was known far and near under the name of "Piopare Dall," that is, the "Blind Piper." He was a Poet as well as a Piper, and some of his pieces are published in almost all collections of Gaelic songs,—especially in McKenzie's collection, published in Glasgow in 1841, in which work there is also a short sketch of the "Blind Piper's" life. The celebrated Gaelic Poet, "William Ross," was this blind man's grandson by a daughter; and thus William Ross and my father were first cousins. I have no recollection of seeing William Ross, for he died quite a young man; but I remember seeing his father, John Ross, often at our own house.

My grandfather, Angus McKay, was, I believe, a good scholar—a rare thing in the

Highlands in those days. When a young man, he travelled a good deal with the young Laird, Sir Alexander McKenzie, and they were on the closest intimacy during the rest of their lives. They both died comparatively young; the Laird first; my grandfather attending him on his death-bed. My grandfather, Angus McKay, left two children, my father and a sister. Of my grandmother on my father's side I do not know much; only that she was a Fraser, and was aunt to McKenzie of Baddachro. Baddachro and my father were thus first cousins; and the late Donald and Murdoch Fraser, Robertson Lakes, were relations of my father by the same side. Both my father and his sister had some education. My father was some time at Thurso, Caithness Shire, and was also at Inverary, in Argyle Shire, at school. He must have understood the English language well; for he was the best (*extempore*) translator of English into Gaelic that I ever heard attempt it.

My father, besides being the recognized and paid Piper of the Gairloch family, was also Game Keeper, and had charge of the woods and forests on the estate; and as a matter of course, this threw him often into the company of the Laird, and of all strangers that might get permission to hunt on the estate; and this introduced him to the best company in the place, strangers or otherwise.

This short sketch of the history of my forefathers will show, that although not wealthy, they were respectable and held a good position in the country of their nativity, and enjoyed advantages not attained by many in those days in the Highlands of Scotland. And far better than all this, I have good reason to believe they were God-fearing people; my grandfather, Angus McKay, eminently so. When Sir Alexander McKenzie lay on his death bed, his early friend, Angus McKay, was scarcely ever from his side, praying with him and for him, and counselling and instructing him in the things of the coming world. The dying man often declared, that he found more comfort in the prospect of death from the conversation and counsel of Angus McKay than from any other human source whatever.

With respect to my own father I can testify that he was verily a painstaking man. There was a large family—ten girls and two boys—besides generally a servant man. We were some ten miles from the nearest church; very few could go, and very few did go. I have no recollection of seeing a Minister in our house for the purpose of catechising. There were about ten families in the village, and my father kept worship and reading every Sabbath day for all

the villagers. None understood English but himself; and there were no Gaelic books in those days. Even the Bible could not be got in Gaelic. My father translated from the Bible; and from Boston, Baxter, and Dyer; and then after the reading was over and the villagers dismissed, the family exercise would commence. He was very exacting upon his children in these exercises, and insisted on the strictest compliance with all his requirements in the matter of our tasks and lessons. My father had one way of dealing with his children, that I never saw practiced in any other family. When a daughter or a son arrived at the age of fifteen, he would on a Sabbath evening call that one up in presence of the rest, and then explain to him or her the import of the Baptismal vows, and how he (the father) had become bound, on behalf of the child, for its godly uprearing, until it (the child) came to years of discretion. And now that it was of such an age, he placed the vows on its own head. Young though I was, I can never forget the solemnity of those scenes.

I was born at the south side of one of the largest and most picturesque fresh water Lakes in Scotland. It is in length something over twenty miles, and its breadth is from two to four or five miles. I do not know its depth, but believe it to be very deep, from the fact that no part of it ever freezes. It abounds in trout and salmon. The River Ewe, by which it discharges its surplus water, after a run of something less than two miles, is celebrated for the excellency of its salmon fishing. There is a range of high mountains along the north side of the Lake running nearly its whole length, rising sheer out of the Lake to the height of from three to four thousand feet. The bases of these mountains are covered with Scotch fir, and coppis wood of birch, ash, and hazel; while their bare and sterile backs are raised high in their savage grandeur of craggy rocks and precipices, covered for ten months in the year with snow. Along the north side of the Lake, in its whole length, there were only two places giving room for cultivation between the mountains and the Lake; and pretty places they are:—"Lotter Ewe," and "Ard Lair," two seats of the McKenzies of "Lotter Ewe,"—a branch, I believe, of the Gairloch family.

The formation of the lands on the south side of the Lake differs greatly from that on the north. Here the mountains are thrown back, leaving a broad margin of comparatively low grounds between them and the Lake, with a good deal of arable and cultivated land. Three small rivers fall into the Lake from

this side, each forming a considerable Strath or *Dal*, (Dale); and at the time of which I speak, there might be ten families residing on each of them. My father farmed one of these straths for many years; and there I was born in 1794, and there I passed my childhood and boyhood until I was eleven years of age. O! how well I do remember, even at this distant period, those haunts of my childhood where I roamed at large without care or thought, enjoying the wild luxuriance of the scenes around me! The green grassy glades—the giant oak trees—the rivers, and brooks, and water falls—the rent and rifted rocks,—and especially the smooth and glassy surface of the Lake, with its yellow border of golden sand, and its trout and wild geese and swans and ducks! About the middle of the Lake, and, as far as I can guess, three miles from my father's place, was an island; it would be a mile and a half or so in circumference. It was covered with heath, and here and there large boulders of white stone lying scattered on the surface, as if sown broadcast in primeval time. On this island thousands of herring gulls hatched every year. Three boys of the place, not older than myself, used to go with me in the dead of night, take my father's boat, row to the island, moor our boat on the sand beach, sleep until daylight, and gather eggs until our baskets were filled. This was surely delightful work for boys. We sometimes came across a gray goose's nest with its five eggs, sometimes a duck's nest with nine eggs, and sometimes a moor fowl's nest (red grouse) with twelve eggs: this, however, being a Game Bird, we dare not take the eggs. If we did, we were sure of a thrashing. In this way we went to the Island at least once a week during the month of May; after which time the birds were allowed to hatch their young undisturbed; and in this way I passed my early boyhood. Can it be wondered at, that these scenes were the subjects of many of my after night and day dreams? We left the Lake and came to Pictou in the summer of 1805.

(To be continued.)

THE friends of Disestablishment are sore over the defeat of the resolution in Parliament to take up the question of Disestablishment of the Church in Wales. The vote on the resolution was 158 to 261. In the negative list appears the name of John Bright. Mr. Chamberlain has written a letter on the subject, in which he intimates that the cause of the failure of the resolution of Mr. Richards was due to the Welsh confidence in Mr. Gladstone.

APOSTOLIC STUDIES, ON THE PRIMITIVE OR INFANT CHURCH OF CHRIST.

(5.) THE BELIEVING PEOPLE: Acts 2: 42-47.

IT was a most wonderful event that transpired on the day of Pentecost, in the salvation of so many souls who believed in the glorified Jesus. And although the change wrought in them was so sudden, through the influence of the Holy Spirit, yet it was not merely emotional and shortlived. It was a permanent work, and manifested a real change of heart and life; as they continued steadfast and faithful in the grace given by God.

By Peter's simple sermon, they were enlightened in the truth; they saw that he was in earnest, and filled with the spirit of Truth; and they received his teachings as coming directly from God. There was not in Peter's discourse any circumlocution, any romancing, any poetical form of words; but the pure and simple Law and Gospel of Christ. He preached the truth, and kept himself behind the Cross. He encouraged them by saying that the promise was to them and their children (verse 39). They gladly received the word, and acted on their convictions, by evincing repentance, faith, open confession, conversion and consecration. They accepted the Lord Jesus as the Messiah and as their Saviour and their Lord.

They also used these four necessary means to continue steadfast:—

1st. Believing the Apostles' doctrine or teachings;

2nd. Holding Christian fellowship one with another;

3rd. Breaking of bread, in remembrance that Christ died for them; and

4th. Prayers, that they should be kept by the mighty power of God. By this course of daily proceeding, the blessed fruits of faith were seen to follow, namely:

1st. A fear, or feeling of awe, came upon every soul;

2nd. A development of power in wonders and signs by the Apostles' hands;

3rd. Mutual love was made manifest;

4th. Unselfishness and true charity were exhibited;

5th. They delighted in public ordinances of religion daily, as well as private;

6th. They went from house to house, breaking the bread of life and mixing socially with families;

7th. They praised God with gladness and

singleness of heart; enjoying favor with all the people; and

8th. By these means the Lord, through their instrumentality, added to the Church daily, such as should be saved.

Let all friends suffer a suggestion, offered in deep humility.

Why cannot all the Churches have such meetings as these, at convenient seasons two or three times a year, from one Sabbath to another?

Why are evangelists so successful in winning souls?—as Moody and Sankey, Jones and Small, and others nearer home? Is it not because they are filled with the Spirit, speak from the heart, are thoroughly in earnest, pray much, and enlist the people to work for God, who is the same yesterday, to-day and forever? These are the true secrets of success where the fruits are wholly good and enduring. In some cases, no doubt, mere novelty, noise and excitement will win multitudes; for the worst classes are often attracted by slang, impudence, and attacks on rulers, or even by sensuality as among the Mormons; but their end is bad, like their conduct. How different from the work of God's Spirit, whose fruits are holiness, and the end eternal life in heaven!

C. Y.

SCRIPTURE REFERENCES:

(FOR SABBATH SCHOOLS AND FAMILIES.)

M was by a king advanced to honor, power and might;

N of his vineyard was despoiled, though precious in his sight;

O took a heathen city strong; and thereby won a wife;

P was a king, whose heart was hard, who thereby lost his life;

Q was the food the Israelites did in the desert eat;

R taught her son to cheat his sire with treat of savoury meat. C. Y.

DEAR CHILDREN.—Your names and your answers are all kept safely recorded, and will be published, with the Prize List, in due time. Those that go on to the end will win.

ANSWERS FOR FEBRUARY:—A, Ai; B, Bartimæus; C, Caleb; D, Dorcas; E, Elijah; F, Festus.

A correct answer to Judge Young's Biblical Questions in the letter 'X', came too late for last number from A. J. McKinnon, East Lake Ainslie, C.B.

REVISION OF CREED.

THE F. C. PRESBYTERY OF GLASGOW ON THE
CONFESSION OF FAITH.

WE mentioned some time ago the motion of Professor Candlish in favour of explaining the Confession of Faith or issuing a Declaratory statement as has been done by the U. P. Church and as the English Presbyterian Church is about to do. That motion came up before a special meeting of the Presbytery, some three weeks ago. Professors Candlish, Bruce, Lindsay and Drummond were in favour of asking the General Assembly to make a change. Principal Douglas, Dr. Adam, and Dr. Andrew Bonar wanted things to remain as they are, and opposed transmission of Dr. Candlish's overture. When the vote was taken there were 40 for Principal Douglas's motion not to transmit, while 37 voted in favour of the overture. The reasons urged for a change are now tolerably familiar. It was pointed out that in the Confession there are some statements which are either certainly erroneous or very probably so, such as the article on the Creation, the Man of Sin, Marriage affinity, the duties of the Civil Magistrate regarding the church. More serious is the defective way in which the doctrine of the freeness and fullness of the Gospel is stated. God's special love for the elect is stated fully, clearly, and Scripturally; but on the other hand the Confession does not so fully state the Scriptural doctrine that "God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish, but have everlasting life." The Bible affords a basis for all the breadth and depth of evangelical preaching; but the Confession appears to some—to many—to afford a less ample basis. Dr. Candlish desires to see the whole ground fairly covered, so that there need be no misapprehension. It seems that the Glasgow students have been discussing these points, and that this fact has quickened the movements of Dr. Candlish in the matter. Dr. Adams remarked that it was the business of Professors not to be led by the students but to lead them—not a very sage remark under the circumstances. The venerable Dr. Bonar stated that in his time students had the same difficulties, but all except two or three had got through them and were the better for the struggle. Ay, but what of the "lost" two or three? Why lose any? Meanwhile the movement for change is checked; but it is sure to

come up again, when such men as Drs. Bruce and Candlish are leaders in it.—*P. Witness.*

[Some may sneer at this movement as a reproach to the Free Church. We do not. It is no cause of reproach, if they only do it well and faithfully.]

THE SIDEWALK ARTIST.

"THERE IS ONLY ONE REAL FAILURE IN LIFE POSSIBLE; AND THAT IS, NOT TO BE TRUE TO THE BEST ONE KNOWS."

PERHAPS you don't believe that, sir," said a voice.

I looked up from the smooth flag-stones where the sentence was written, and saw a tall, thin man, the famous sidewalk artist of Euston Road, London. "Famous," I mean, since his death; few appreciated his work while he lived.

"Yes," I answered. "I do believe it most heartily, because I think when Canon Farrar wrote it, he wrote it out of real experience."

"Most men, though, think success is measured by what they get in this world. Isn't that so, sir?"

"I'm afraid it is. But how is it with you? Don't you believe real success *ought* to be measured by something we can see or feel?"

"By what we can *feel*,—yes, sir," he answered, quickly.

This was my first talk with the sidewalk artist, and it interested me so much that I had many other chats with him. He was always cheerful, modest, uncomplaining.

Early in the morning he began his work on the sidewalk, first sweeping the great, smooth, flat stones clean with a small brush. Then he would mark out a number of panels, about two feet square, close up against the wall. Each one of these panels he filled with a sketch in coloured chalks, working with a skill and rapidity truly wonderful.

Sometimes it would be a series of marine views, sometimes portraits of political celebrities, oftener still quiet landscapes, green fields and blossoming meadows.

On public holidays he would be at his work by three o'clock in the morning, and on one of these days, I remember, he had covered forty feet of sidewalk with his pictures, some of them showing genuine talent. Ten minutes after he had finished this task it began to rain as it can rain only in London, and in two minutes the work of six hours was completely washed away.

By noon the sun came out, the stones dried off, and he was at work again. The first thing he did was to write out his favourite sentence, which I afterwards learned was his daily motto :

"There is only one real failure in life possible ; and that is, not to be true to the best one knows."

One panel was always reserved for these words, which were written plainly in white chalk.

One day I asked him why he did not try to get work as a draughtsman, or look for a place as a teacher of free-hand drawing.

"Oh, I'm no good off the stones, sir. When I take a pencil in my hand I can't do anything. You see, this is my place. I was born to this work. When I was a small boy, my mother used to set me in Tottenham Court Road and I would draw on a blackboard. You see, sir, this is the best I knows, and while some people may think my life is a failure, I tries to think it is worth something because I tries to live up to the best I knows."

A few weeks ago this man died in an obscure alley near Drury Lane. To the best of my knowledge, he died of "intermittent starvation," like thousands of the London poor. I was curious to know something more about him, and after much questioning, I found the wretched hovel where he had lived. An old woman who had been with him in his last moments told me what I had partly suspected.

"He gave away most of 'is earnings, sir. 'E wa'n't like the rest of us 'ere. I've knowed 'im to give's last penny to a 'ungry little girl wen 'e 'adn't anything to heat 'imself hall day."

Poor sidewalk artist ! He lies buried in the desolate spot where the London poor have their final resting-place. But the time will come when Christ sha'l reward him with the reward which belongs to one who believed in "being true to the best one knows."—*Robert Cheviot.*

POETIC GEMS FOR YOUNG AND OLD.

ELEGY ON THE DEATH OF MR. JOHN J. STRAMBERG, RIVER JOHN, JAN. 13, 1837.



Oh beloved departed brother !
Hast thou then forever left
Home, and broken-hearted mother,
Wife and babes and friends bereft !
Ah how quickly thou art taken
In thy prime of manly years !
As an oak by wild winds shaken
Falls ere age its verdure scars.
Cold in death we see thee lying
Midst thy kindred once so dear ;
While the mourners' bitter crying

Falls unheeded on thine ear !
Bowed before the awful portal
By whose way thy soul hath gone.
Cling we to the Hope immortal,
Given us by the LORD alone !
Soon from us this world material
Shall be taken like a dream,
And upon our souls ethereal
The Eternal World shall gleam !
But can death the ties dissolve
Of true love, by GOD entwined ?
Must we, parting, part forever,
From our dear ones left behind ?
Nay ! In JESUS CHRIST believing,
With repentant honest love,
Daily of His grace receiving,
We shall dwell with Him above !
Here we part, but though we never
In the flesh may meet again,
There true CHRISTIANS meet forever,
There with CHRIST forever reign !

MRS. MARY ANN MCKINNON.

Cape John, N. S., 1837.

JESUS, ALMIGHTY TO SAVE.

O ! JESUS my Saviour dispels all my fears,
He heals all my sorrows and dries all my tears.
No evil can harm me when JESUS is nigh,
He is the sure refuge ; to Him I will fly.

Though your sins be like scarlet, His blood
maketh white ;
He scatters the darkness and gives you true light ;
Omnipotent JESUS is mighty to save
From sin, death and hell, and from fear of the
grave.

Look only to Jesus, trust fully in Him,
He's waiting your poor weary soul to redeem.
Free pardon is granted to all who will come,
And joy, rest and happiness, heaven and home.

O sinner, poor sinner, why longer delay ?
Since Jesus has called you and shewn you the
way.
He's waiting to bless you, free pardon to give ;
Come, then, to the Saviour ; oh come ! look and
live !

Yes, Jesus is gracious, and merciful too ;
He is willing to save all, to save even you ;
Though deep you have plunged into sin's crim-
son dye,
His blood can cleanse you, if on Him you rely.

Oh ! come to the Saviour. He says in His Word,
Whosoever will come and trust in the Lord,
He'll in no wise cast out, but forgive all your
sins,
He'll cleanse you from guilt, and from all filthy
stains.

Come, lave in this fountain ; come, wash in the
blood
Of the crucified JESUS ; and then, like a flood,
His Word, with His Spirit pervading your soul,
Shall cleanse and reform you, RENEWED and
MADE WHOLE !

Pictou, N. S., 1837.

GRACE FRASER.

SPRING IS COMING.

Spring comes smiling down the valley,
Wakening up the bird and bee ;
Flowers in haste rise up to meet her,
Buds are bursting on the tree :

Earth with vigorous life is beaming,
Green the robes around her gleaming,
Fair the sunshine o'er her streaming,
When she welcomes Spring.

Spring comes gliding through our cities,
Whispering in the ears of man,
"I bring thee a sweet companion,
Come with me, her features scan."
Golden locks like sunbeams glancing,
All the Graces round her dancing,
Beaming eyes and smiles entrancing,
HOPE comes with the Spring.

Spring comes teaching man this lesson—
That, as flowers renew their bloom,
We shall have immortal waking
Though our dust descends the tomb.
Then, when earthly ties are rending,
With the songs of angels tending,
May'st thou hear the "Well Done" blending
From the heavenly KING!
Thornhill, Scotland. DAVID CLARK.

TEETOTAL HYMN.

Farewell to the tankard, the cup, and the bowl,
Henceforth from their presence I'll flee;
They poison the body, they ruin the soul,—
They shall ne'er be the ruin of me!
For the pledge I have taken, the pledge I'll fulfil,
And a total abstainer I mean to be still.

See, see how the tankard is foaming with rage;
But I laugh at its impotent spite,
For I mean if I can to attain to old age,
So I'll banish it out of my sight;
Let drunkards and publicans say what they will,
Yet a total abstainer I mean to be still.

The wine cup may sparkle and tempt me to sip,
It shall tempt me and sparkle in vain,
Not a drop of the poison shall moisten my lip,
While reason and life shall remain.
'Tis a vow I have made with a hearty good-will,
And a total abstainer I mean to be still.

The bowl in which thousands their reason have
drowned,
As its contents they drained to the dregs,
In my snug habitation shall never be found
Clothing me and my children in rags.
For I stand in no dread of the publican's bill,
As a total abstainer I mean to be still.

THE HOMESTEAD-FARM.

Oh, wanderers from ancestral soil,
Leave noisome mill and chaffering store,
Gird up your loins for sturdier toil
And build the home once more.

Come back to bayberry scented slopes,
And fragrant fern and groundnut vine,
Breathe air blown over hill and copse,
Sweet with black birch and pine.

What matter if the gains are small
That life's essential wants supply?
Your homestead's title gives you all
That idle wealth can buy.

All that the many-dollar'd crave,
The brick-walled slave of 'change and mart,
Lawns, trees, fresh air and flowers you have,
More dear for lack of art.

Your own sole masters, freedom-willed,
With none to bid you go or stay;
Farm the old fields your fathers tilled
As many men as they

With skill that spares your toiling hands,
And chequic aid that science brings,
Reclaim the waste and outworn lands,
And reign thereon as kings.

JOHN GREENLEAF WHITTIER.

THE WIDOWED WIFE.

By Rev. T. Young, B.D., Ellon.

Mute and pale, beside her dear one,
Lying lovely in his shroud,
Sat his fair and youthful widow,
Headless of the mourning crowd.
On his calm and marble features
Down she bent her tearless eye;
Fixed her look as though she felt not,
Till her anguish shaped this cry—
"Robin, hae ye gane without me?
I canna, winna, dae without ye!"

Prone she fell, in frantic sorrow,
Sobbing wildly on the floor:
Thrusting from her every comfort
Since her Robin was no more.
Flashed upon her anguished vision
Scenes that maddened more her brain—
Scenes of bygone love and glances,
Forcing forth this cry again—
"Robin, hae ye gane without me?
I canna, winna, dae without ye!"

From the grave where low they laid him,
Turned she to the cloudless dome;
And, by faith, through opened heavens,
Saw her Robin safe at home.
Vowed she that by grace she'd follow,
With his children at her side,
Though the way were rough and gloomy;
So, in holy hope, she cried—
"Robin, hae ye gane without me?
I canna, winna, dae without ye!"

DIVINE PROVIDENCE.

"Not a sparrow falls without your Father."

Not from a vain or shallow thought
His awful Jove young Phidias brought!
Never from lips of cunning fell
The thrilling Delphic oracle;
Out from the heart of nature rolled
The burdens of the Bible old:
The litanies of nations came
Like the volcano's tongue of flame,
Up from the burning core below,—
The canticles of love and woe!
The hand that rounded Peter's dome,
And groined the aisles of Christian Rome,
Wrought in a sad sincerity;
Himself from God he could not free;
He builded better than he knew,—
The conscious stone to beauty grew.

Know'st thou what wove yon wood-bird's nest
Of leaves, and feathers from her breast?
Or how the fish outbuilt her shell,
Painting with morn each annual cell?
Or how the sacred pine-tree adds
To her old leaves new myriads?
Such and so grew these holy piles
Whilst love and terror laid the tiles!

Earth proudly wears the Parthenon,
As the best gem upon her zone;
And Morning opes with haste her lids
To gaze upon the Pyramids:
O'er England's abbeys bends the sky,
As on its friends, with kindred eye;
For, out of Thought's interior sphere,
These wonders rose to upper air;
And Nature gladly gave them place,
Adopted them into her race,
And granted them an equal date
With Andes and with Ararat.

These temples grew as grows the grass;
Art might obey, but not surpass.
The passive Master lent his hand
To the vast Soul that o'er him planned;
And the same power that reared the shrine
Bestrode the tribes that knelt within.
Ever the fiery Pentecost
Girds with one flame the countless host,
Trances the heart through chanting choirs,
And through the priest the mind inspires!
The words unto the prophets spoken
Were writ on tables yet unbroken:
The words by Seers or Sybils told,
In groves of oak or fanes of gold,
Still float upon the morning wind,
Still whisper to the willing mind.
The message of the Holy Ghost
Unto the world is never lost! EMERSON.

The Monthly Record.

HALIFAX, N. S., APRIL, 1887.

Price 25 cents yearly in parcels to one address; but an extra copy will be sent free with every four copies prepaid.

To single subscribers it is sent at 40 cents yearly: Two copies to one address, 60 cents yearly: Three copies to one address, 75 cents yearly: Four copies to one address, \$1 yearly, if not prepaid; but Five copies for \$1 yearly if prepaid; and at same rate for every \$1 prepaid.

Besides this, to any of our Agents or Subscribers who will form a club and send us five dollars prepaid, we will send our splendid Premium Pictures, "THE GATHERING OF THE CLANS." This Premium will be given to the Club Agent, besides the twenty-five MONTHLY RECORDS throughout the year, for every \$5 prepaid.

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Halifax, N. S.

Our skilful Readers will note with delight the excellent quality, as well as amount and variety, of Original Articles in the RECORD. We have many letters from far and near, giving it high applause. The Original Poems in this issue will be read with delight and edification, and so will the admirable "Reminis-

cences," "Studies," "References," and indeed "What not?"

If any of our Agents or Subscribers do not receive their full supply of RECORDS, a letter or Post Card to the Editor will at once secure the right thing.

We have ordered a full supply of "THE GATHERING OF THE CLANS," and hope to have them soon from Scotland. Owing to the great demand for them, we have had to write again and again, and employ skilful Agency to secure them. But now we hope our very patient and worthy Agents will soon receive their beautiful Premiums.

THE QUEEN'S JUBILEE.

GREAT preparations are going on in England, to do honor to the fiftieth year of Her Majesty's reign. In Canada an order in Council has appointed the celebration to be held on the 21st of June next. In the United States, Mr. Wiman declares that New York will vie with the most loyal cities of Britain in honouring the Queen's Jubilee. "Her Majesty's Jubilee Portrait" is a very handsome and life-like picture of our Queen, as she now appears in her mature and motherly grace. We think it much more beautiful and dignified than even her younger likenesses. It shows her head and bust in life-size and colours, on a fine sheet of 15 x 20 inches, which is sent post-paid for the small sum of 45 cents. When framed it costs \$1.25. A nice pamphlet is sent with every picture, framed or not, giving a sketch of the Queen's reign of 50 years. Order from W. & A. Gates, City Music Store, Halifax, N. S. These are the sole Agents for Canada by arrangement of Mr. W. J. Gates, Manager of the "Gates Organ Co., Truro," whose letters from London during the late Exhibition gave pleasure to our readers.

"In Queen Victoria," according to Macaulay, "her subjects have found a wiser, gentler, happier Elizabeth. No former monarch has so thoroughly comprehended the great truth that the powers of the crown are held in trust for the people, and are the means, and not the end of government. This enlightened policy has entitled her to the glorious distinction of having been the most constitutional monarch this country has ever seen. Not less important and beneficial has been the example set

by her Majesty and her late consort in the practice of every domestic virtue. Their stainless lives, their unobtrusive piety, and their endeavor to educate the royal children so as to be a pattern to every other family in the kingdom, have borne rich fruit in the stability of the throne, and have obtained for the royal family of England the respect and admiration of the civilised world."

OUR OWN CHURCH AND COUNTRY.

NOVA SCOTIA.

PICTOU, N. S.—The Sabbath School of St. Andrew's Church held its annual festival on Thursday evening in the lecture room. The ladies of the church had an abundance of "good things" provided, to which ample justice was done. The capacious room was filled to overflowing, everybody was made to feel at home, and the verdict of all was that the entertainment was a magnificent success. Shortly before eight, the pastor, Rev. Mr. Callan, took the chair, and called on the choir to open the programme with "Hail, Fairy Queen," which they rendered very nicely. Rev. Mr. Callan then delivered a brief speech. He said he highly appreciated these social gatherings, for they were signs of healthy life in any congregation, and were productive of great good. Gatherings of this kind were among the most pleasant features of social and ecclesiastical life. They tend to cement the two together, and are of untold benefit in more ways than one. Everywhere he had gone in this country, whether among business men or in the privacy of the home circle, he always felt at home. He always found himself among people who had come from the Highlands, and he was glad to be with them. He was brought up among the Highlanders and hoped to die among them. No matter what part of the world you go to you will find Highlanders. He remembered seeing a picture of a Highlander who was trying to reach the North Pole, and at the top of it one tripping the light fantastic toe. Mr. Callan gave some statistics in connection with the church for the year. There had been 5 marriages, 24 baptisms, 17 deaths, and 16 added to the communion roll. He urged upon all the absolute necessity of attending the communion service, and in closing exhorted the congregation to work together hand in hand, to put their shoulder to the wheel, and prosperity would crown their efforts.

The following was the remainder of the pro-

gramme. Every piece was exceedingly well rendered, and the performers deserve the highest praise. Reading, "Twa dogs," Mrs. McKay; Solo, Rev. Mr. Callan; Recitation, "Barbara Fritchie," Mr. Esley; Vocal Duet, Zoe McKay, Frances Ferguson; Stump Speech, "Man and Woman," John McMillan; Reading, "Rockets Hunan," Adam Carson; Solo and Chorus, "Kiss me and I'll go to sleep," Miss G. Douglas; Reading, Mr. McRae; Piano Solo, "Alicia," Miss Ferguson; Song, "Jim the Carter lad," Mr. Noonan; Chorus, "The old oaken bucket," Choir; Reading, "Scotch selections," Mr. Pringle; Piano Duet, Misses McKay and McLean; Song (by request), "Cork leg," Mr. Pringle; Chorus, "Home returning," Choir; God save the Queen.

PICTOU ISLAND.—Some papers having given space to false reports of this fine Island, as if it were almost a heathen isle, we give the following facts from the Annual Report of the B. A. Book and Tract Society for 1886, page 42. The excellent Colporteur, Mr. R. McQueen, writes:

"I visited Pictou Island in September, 1886. I went over by sail boat on a Saturday evening with Mr. Hogg, who took me to his house, where I was very kindly treated. On Sunday evening I addressed the Sabbath School. Monday morning I started with Mr. McDonald, who drove me, with his horse and carriage, to the different houses on the island. There are about 25 families living there who are nearly if not all of Scotch descent. They are famed for their hospitality, and I found them nothing behind their reputation in that respect. They have a good day school, and keep Sunday School regularly during the summer months, but they have no regular preaching, having no stated minister, and are not within easy reach of the mainland. Monday night I held a prayer-meeting in the school-house, which was well attended. On Tuesday I got a chance of a return passage to Pictou, and bade farewell to the islanders, who treated me with the utmost kindness, particularly Mr. McDonald, who would take no pay for his horse and carriage that he drove me with, nor for entertainment for myself for two nights."

OBITUARY.—Mr. Alex. Fraser, the venerable father of the beloved Minister of Roger's Hill, died peacefully at his old homestead, East River, on the 25th ult., aged 82 years; after long illness endured with true Christian fortitude, "having a desire to depart and to be with CHRIST, which is far better."

MR. ANGUS MACBEAN, Elder, died at

Thorburn on March 19th, after a lingering illness, which he bore with remarkable patience, waiting for the coming of his Lord. Mr. MacBean was born at Middle River on May 9th, 1808, where he lived until 14 years ago, when he removed to the Vale Coal Mines. For many years Mr. MacBean was well known as a most efficient elder of West Branch Church, now St. Columba Church, Hopewell, in connection with the Church of Scotland. His voice was always heard on 'Ceist' day with pleasure and profit. Few men surpassed Mr. MacBean either in clearness of view or in tenacity of grasp. His last illness afforded him opportunity of speaking many words of warning to sinners and many words of praise to the Lord for His goodness. His kind advice, his faithful words, will be missed by many who mourn him as a father, who "being dead yet speaketh."

Death is very busy far and near. We copy the following from an exchange:—Died, at Crinan, Ont., Feb. 25, Kenneth McLean, formerly of Glengarry, who left for Ontario over 30 years ago. He, with the late Evan McQuarrie, led the choir in West Branch Church, and was well and favorably known here.

At Kilmartin, Ont., Feb. 27, Donald Chisholm, formerly of West Branch.

"Blessed are the dead who die in the Lord."

WEST RIVER.—The *Eastern Chronicle* says: "Mr. John M. Pherson, stone cutter, has just received a handsome diploma, to certify that he has been the winner of the first prize at the Colonial Exhibition, London, for the best free stone. The stone exhibited was taken from Mr. McPherson's quarry at West River, N. S. Considering that thirty-nine different colonies of Her Majesty's Dominions competed for the prize, Mr. McPherson has great reason to be proud of the honors won by him."

P. E. ISLAND.

The congregation of Cardigan has during the past year built an elegant new manse. The need for a new Church has set the ladies to work, and some time ago they got up a "sewing circle" to prepare useful and fancy articles for holding a bazaar and concert to raise funds to help build the Church. On Feb. 14 the bazaar was held in the school house. The "Tea" and bazaar were well patronized. At night a concert was held, in which the fine musical capacity of our juveniles was well brought out. Hugh I. McDonald, M. P. P., greatly helped in action as "auctioneer," disposing of the articles that were not sold at the bazaar, and winding up the sale by singing a

humorous Scotch song. W. P. Lewis, J. P., presented a marble top table for the manse. These gentlemen, although not Presbyterians, showed their interest in the entertainments, from which a handsome sum was realized.

CHARLOTTETOWN.—The 49th anniversary of the P. E. I. branch of the B & F. Bible Society, on the 28th ult., was very happy. His Honor Judge Young, the President of the Society, occupied the chair. Devotional exercises were conducted by Rev. Dr. Fitzgerald and Rev. J. Hutchison, A. M. The chairman, in a very appropriate opening address, referred to the fact that this is the forty-ninth anniversary of the Prince Edward Island auxiliary of the British and Foreign Bible Society. He regretted that it had not been started a year sooner, as our jubilee would then have been held in the same year with that of our beloved Queen. Interesting addresses were given by Revs. Carruthers, Harrison, Whitman, Moore, and others. The services were enlivened by sacred song, and by the Annual Reports and business. The funds of the Society, from all sources, for 1886, amounted to \$755.20; and of this sum, \$390.22 were remitted as a free gift to the Parent Society.

ST. JOHN'S, NEWFOUNDLAND.

At a meeting of the Presbytery of Newfoundland, held on March 2, a call, very numerously signed by the communicants and adherents of St. Andrew's Church, St. John's, in favor of the Rev. William Graham, assistant minister of the Canongate Parish Church, Edinburgh, was laid on the table. Presbytery sustained the call and ordered that it should be transmitted to Mr. Graham. At a subsequent meeting of Presbytery, on March 7th, a letter from Mr. Graham was read, intimating his acceptance of the call. Presbytery then took the usual steps with a view to his ordination at as early a date as possible. This harmonious settlement of a minister in the important congregation of St. Andrew's Church, St. John's, N. F., which was left vacant in October last by the translation of the Rev. L. G. Macneill to St. John, New Brunswick, is matter of sincere congratulation. The Rev. William Graham, who had been for two years assistant to the Rev. Mr. McNair of the Canongate Parish Church, Edinburgh, was invited to supply the pulpit of St. Andrew's Church for a number of Sabbaths. He arrived on Jan. 14, and his services have been highly valued. His stipend is to be \$2,000. His testimonials from the Clergy and Professors in Edinburgh are excellent.

OLD CANADA.

The frantic attempts of some Toronto Politicians to silence the Pulpit and the Religious Press on all Political Questions that do not help their party, have drawn attention to the following Resolution of the General Assembly of 1884 (Union), urging its Ministers not to be "dumb dogs" even in Politics:—

"That the Assembly receive the overture, recognize the evil complained of therein, and urge upon the ministers and members of the Church the duty of fostering in the community a judicial, patriotic and charitable spirit, with regard to all matters affecting the politics and government of the country."

BEAVERTON, ONT.—THE REV. DR. WATSON delivered a very able lecture before a large and appreciative audience in the School and Lecture Room of St. Andrew's Church, on Friday, March 18. The subject was an interesting one, "The Moon." The lecturer treated the subject most ably, bringing out many novel ideas and facts, which would not have been suggested or unfolded to ordinary minds, without the aid of such researches as has been given the subject by diligent students like Dr. Watson. To attempt even a brief summary of the very comprehensive treatise of the general subject of astronomy as touched upon by the Reverend Doctor, would simply be doing an injustice to the lecture. The Reverend Doctor announced his intention to deliver a lecture on "Ornithology" at an early day, which is also to be followed in due course by another upon "Geology." We would advise our readers to make a point to attend these intellectual treats.

THE CYCLONE PULVERIZER.—Mr. Wiman of New York has examined at Montreal a new principle in mechanics, namely, a process of pulverizing by attrition which for some months had been in constant operation at the paint works of Messrs. McDougall, Logie & Co., and which is called the Cyclone Pulverizer. The process consists of the introduction of the principle involved in a cyclone confined within a small chamber of iron not larger than an ordinary house furnace. Its power is very remarkable; iron slag, flint rock, granite, and all other hard substances are reduced to impalpable powder; while soft substances, such as mace, rice hulls, asbestos and mica are ground with equal facility. The almost innumerable products which in the United States need to be ground in this way induced Mr. Wiman to think that by getting hold of the patent for that country a chance existed for making a great deal of

money. The project has been broached in this country by Mr. M. Lee Ross, resulting in the formation of a company here, called the Canadian Cyclone Pulverizing Company, with works located at Messrs. McDougall, Logie & Co.'s.

The greatest interest has been manifested in it in New York, and Mr. Wiman is likely to offer shortly the stock of a company which will control the device.

It has recently been said by Senator Fair, of Nevada, one of the most successful miners on the Pacific Coast, that this little machine, costing with attachments less than \$750, is able to perform the work of a stamping machine costing \$75,000; that with even less power and less facilities it could perform the work of the larger machine, and what is better, could be carried to any part where such mining could be done.

BRITISH COLUMBIA.

The people of Vancouver, British Columbia, have taken to persecuting the Chinese. We are glad they are to be taught that this will not do. The Provincial authorities have suspended the city's charter, and the local Executive have sent a strong force of special constables to Vancouver to see that the laws of national hospitality and of the province are respected as far as Chinamen are concerned. This may appear to some to be severe, but it must be remembered that the Chinamen who were driven out of Vancouver City with such violence are citizens of a powerful and friendly State with which Great Britain is a large and profitable dealer, and that not the City of Vancouver, but the Government of Great Britain is held responsible for any indignities that are offered to Chinamen in British Columbia.

CANADA PACIFIC STEAMERS.

THROUGH COMMUNICATION WITH CHINA AND JAPAN—THREE STEAMERS CHARTERED FOR THE TEA AND EASTERN TRADE.—The Canadian Pacific Railway Company have completed arrangements for the running of a line of steamers from Vancouver, B. C., to Japan and Hong Kong. They have chartered three steamers, the "Parthia," "Abyssinia," and "Batavia," formerly in the Cunard service. The vessels have lately received new triple-expansion engines, securing increased speed, with good accommodation for 60 passengers, and a freight capacity of 3000 tons of 40 feet. The first steamer of the line, the "Parthia," is intended to leave Hong Kong early in May,

and Japan about the middle of May, reaching Vancouver about the first of June, remaining in port about ten days, arriving at Yokohama the latter part of June, and at Hong Kong about the eighth or tenth of July, making the round trip within eighty or eighty-five days.

The second boat, the "Abyssinia," is intended to leave Hong Kong on or about the first of June, and the "Batavia" will follow from Hong Kong for Japan about the first of July.

It is intended at the commencement to make this new steam service four-weekly, reducing the time, if found to be practicable, to from three to four weeks.

Favorable arrangements have been made for the prompt forwarding of merchandise and passengers to all Puget Sound, California, and Oregon points.

"LEND A LEAL LOYAL HAND."

IN the RECORD for March an article appears reminding our Ministers, Elders, Agents and others, of the resolution of last year's Synod at New Glasgow, that the Ministers of the Church should assist the Editor as much as possible in making the RECORD interesting and successful among our people. It is known that Mr. Melville desired at that meeting of Synod to be relieved of his Editorial duties; but agreed to continue for another year on condition that the friends of the Church would assist him as much as possible. It should be remembered by all the readers of the RECORD that Mr. Melville is the Pastor of a large and flourishing congregation whose parochial duties alone would task a man of ordinary abilities; and had he not been a man of superior culture and talents, he would be crushed under such weighty additional duties. Mr. Melville has conducted the RECORD since the beginning of 1884, and every monthly issue speaks for itself ever since. Any one who glances over its pages can see that it is not got up in a *slap-shod* way, but that every sentence is carefully studied. It is not a mere compilation of extracts, but originality is stamped upon its pages. It compares favorably with ANY RELIGIOUS PERIODICAL EXTANT. Its circulation has increased steadily since 1884, so that it is now larger than it was before the Union. It is not the organ of any party, but of the Church. It has done good service in showing the position of the Church of Scotland in Canada. It has bravely advocated the principles of such

as have declined to join the majority of 1875. Its criticisms upon the faults of dissenting Churches may seem keen, but not so severe as that of the dissenting Churches upon us. Who can show us a single sentence in the MONTHLY RECORD that is not both true and useful? And should not the truth be honestly told? No one (we are sure) is better qualified for this duty than the present Editor. The minority have seen no reason why the Church of Scotland in Canada should be absorbed. They have, on the contrary, in the face of formidable difficulties, manfully maintained her. They are not desirous to interfere with other religious societies or vex other Churches, but to work under their own banner. The policy which forces a religious organization upon people against their will, cannot prosper. It is the old spirit of oppression or religious tyranny showing itself under a different guise. One aim of the RECORD has been to show this; and the statements contained from time to time in its various issues have not yet been answered or refuted in any one instance. There can be no doubt that the RECORD has done much, since 1884, in building up the cause of the Church in both the Maritime and Upper Provinces; but if the present Editor be left to do his many heavy duties without due help, and if on that account he decide to resign at the next meeting of Synod, and allow the RECORD to pass into more inexperienced hands, the paper itself will suffer, and our cause may be injured. Let every one therefore "lend a leal loyal hand" to lighten the burden of the Editor while we have the opportunity. To deprive a Church of her organ is to throw her into obscurity. It is to paralyze her efforts and silence her voice. Her good works do not then shine before the world. The hope of a Church depends very much on an organ worthy of her name, her doctrines, and her glorious commission.

Ontario, 1887.

KIRKMAN.

SIGNS OF THE TIMES.

THE ninetieth birthday of the Emperor William, of Germany, was celebrated with the greatest enthusiasm. The Emperor is deservedly popular. He is looked upon by the Germans as the Father of his people. He has seen his country pass through many and great vicissitudes. During his lifetime it has risen from a kingdom humbled to the dust and crushed under the heel of the conqueror, to be the first military power in Europe. It is no

wonder that the Sovereign is loved and venerated by the people of Germany, and that they rejoice that he has lived to see the fruition of his most sanguine hopes.

THE ALLIANCE between Germany, Austria and Italy seems to have taken Europe by surprise. The negotiations were conducted with the utmost secrecy. None of the other Powers appear to have had the least hint of what was going on. No one seems to have thought that while the whole world believed that the leading nations of Europe were on the verge of war, Bismarck was silently and effectively working to secure the peace of the continent. The combination is no doubt a strong one. Neither Russia on the one hand, nor France on the other, will feel disposed to test its strength. The tone of the Russian Government is already peaceful. The news of the new alliance immediately following a Nihilist outbreak has evidently convinced the Czar that the time is not favorable for carrying out his ambitious designs on the territory of foreign nations.

GENERAL WOLSELEY, as reported in *The Evening Post*, says:—I see, with the greatest satisfaction and gratitude, the beginning in English life of something like a national party, in which Liberal, Conservative, and Radical will drop their differences on the questions of empire, looking to a *pax Britannica*, and indeed an ultimate federation of all English-speaking peoples. When every man who speaks English is in the same empire or federation, or whatever it may be called, an international millennium will be reached. For we should then be able to impose peace and freedom upon all the world."

On this the *N. Y. Independent* remarks editorially:—

"That is a glorious hope, but not an immediate one. But a *pax Britannica* which should enlarge itself to be a *pax Anglice loquentium*, and should then attempt to impose a *pax universa orbis terrarum*, might have to do it through war. This imposing peace is a dangerous matter. People don't like to have peace imposed on them. The best thing England and America could now do, looking toward universal peace, would be to adopt a treaty under which all disputes shall be referred to arbitration. That example, pressed upon other nations, might be followed. There are just three nations now that stand in the way of peace: Russia, first and worst, then France, and perhaps Germany. There is no evident prospect of reduced armaments and quiet until Russia ceases to be an irresponsible tyranny."

PRINCE BISMARCK'S Septennate bill was read the third time in the Reichstag, and was passed without debate by a vote of 227 to 31. Eighty-four members abstained from voting. The announcement of the passage of the bill

was received with applause. All the Conservatives and National Liberals and a few Centrists voted with the majority. The minority was composed of new German Liberals, Socialists and Alsations.

THE CZAR OF RUSSIA has escaped several attempts on his life lately.

THE disloyal parts of Ireland not only attack loyal men, but even women; and a "Coercion Act" is introduced in Parliament to prevent such outrages. The cowardly mutilation of cattle is bad enough, but it is too bad that the Irish should offer personal violence of a degrading character to women, and their own countrywomen. With the single exception of the murder of Lord Frederick Cavendish, all the outrages have been committed by the Irish on their own countrymen or countrywomen. What are nicknamed Coercion Acts are simply provisions for preventing Irishmen from butchering, maiming, torturing, and pillaging each other.

THE negotiations between Gladstone and the Unionists have failed. The Unionists insist on the following eight essentials: That Ireland be represented in the Imperial Parliament, that Ulster be separated from the jurisdiction of the Dublin Parliament, that the Irish Parliament be subordinate to and not co-ordinate with the Imperial body, that the subordinate powers of the Irish Parliament be strictly defined and limited, that the maintenance of law and order remain under the control of the Imperial authority, that Mr. Gladstone's financial proposals be abandoned, that his proposition that the Irish Parliament be composed of two orders be abandoned, and that British credit be not pledged for the benefit of Irish landlords. The Parnellites and Gladstonians scout these demands as unworthy of consideration. Mr. Gladstone has been asked to state explicitly his position.

BULGARIA is in much trouble. The Russian minister is said to be at the head of the recent alarming conspiracy. Much pluck and firmness have been displayed by the Government. It certainly has the sympathy of Europe excepting Russia and France.

Tennyson's jubilee ode is published. It is entitled "*Carmen Saeculare*," and is in alternate three and eight line blank verse stanzas.

The Queen has commanded all members of the Royal Family to come to London to celebrate her jubilee.

The Czar has appointed the Grand Duke Michael to represent him at Queen Victoria's jubilee.

FATHER BECKX, General of the Jesuits, and generally called the Black Pope, is dead, aged 92.

LORD GIFFORD of Scotland has left the sum of eighty thousand pounds (£80,000) to the Scottish Universities to found Lectureships on Natural Theology £25,000 to Edinburgh; £20,000 each to Glasgow and Aberdeen, and £15,000 to St. Andrew's. This is likely to be a very useful appropriation of money.

DR. LEES, of St. Giles's Cathedral, has acceded to the request that he should take charge of the Scots Church in Melbourne for six months, with the view of bringing about a more harmonious state of feeling in what Dr. McGregor described as "the most important Presbyterian congregation on the Australian continent." Both the Presbytery of Melbourne and kirk-session of the Scots Church requested the advice and assistance of Dr. Lees, and as that gentleman, after serious consideration, declared his willingness to go, the Presbytery granted him leave of absence for six months. If the "Dean" of St. Giles's Cathedral succeeds in arranging a modus vivendi between the Scots Church and the Melbourne Presbytery, after the soreness of feeling caused by the dismissal of two of its pastors—the Rev. Charles Strong and the Rev. George Dods—he will do a good work.

A MOST disgraceful attempt was made on the 22nd to terrorize the Salvation Army people in Quebec. An explosive bomb was thrown into their room through a window. The bomb exploded and injured some, while it greatly terrified all.

CALAMITIES of a like kind occur in quick succession, as if demons had broken loose to cause them. Thus the Railway Bridge horrors in Vermont and on the Boston & Providence line, with their frightful losses of life, are followed by the burning of a Hotel at Buffalo with 25 human beings, and of another in Bessemer, Michigan, with 12 human victims. In Australia 70 miners perished by explosion in a mine.

THE Anti-Polygamy Bill, which has been passed by both Houses of Congress, disfranchises all Mormons in Utah who refuse to take an oath to support the Constitution and laws of the United States, including the Edmunds act of 1882, and also this act. This is not a test-oath in the sense of making one's religious belief a ground of excluding him from the right of voting.

AMERICA'S greatest preacher, the Rev. Henry Ward Beecher, died of apoplexy on March 8th. The news of his death spread very quickly, and Brooklyn became a city of

mourning. As a mark of respect to his memory, the flags on all the public buildings were placed at half mast, and Mayor Whitney had the City Hall bell tolled for half an hour. Nearly a hundred telegrams of tenderness poured into the household within an hour after the death. President Cleveland and Governor Hill were among the first to send such messages. The following is the telegram by President Cleveland:—

EXECUTIVE MANSION,
Washington, March 8.

Mrs. Henry Ward Beecher:

Accept my heartfelt sympathy in this hour of your bereavement, with the hope that comfort may be vouchsafed from the heavenly source you know so well.

GROVER CLEVELAND.

At Albany, N. Y., the Senate adopted a resolution of regret at the death of Rev. Henry Ward Beecher, expressing sympathy with the bereaved family, and both Houses adjourned as a mark of respect to the deceased.

He was dear to the world, as well as to his own beloved country. During the Civil War, when the fortunes of America were at their lowest ebb, Beecher exerted his splendid talents in the cause of Union, and to keep hope alive in the hearts of his fellow-countrymen, who were ready to give up the contest in despair. The services he rendered his country then endeared him to the citizens of the United States, and will never be forgotten. As a patriot, as a preacher, as an outspoken, courageous defender of what he considered the right, and a fearless denouncer of all that he regarded as wrong, Henry Ward Beecher had become celebrated, not only in his own country, but in every part of the civilized world.

WE regret to hear of the death of Mrs. DAVID McNAB of Balaheocan, Kirkmichael, Scotland, an excellent Christian mother, leaving her worthy husband and amiable family to cherish her memory, and follow her example, which is blessed.

PAYMENTS FOR "RECORD."

By Mr. Glover:—John McLeat, R. Hill, \$1; Murdoch McKenzie, 3 Brooks, \$1.25; Alex. Sutherland, \$2; Alex. McKenzie, Carriboo Island, \$1.75; Chas. Graham, W. River, \$1; D. Fraser, Acadia Farm, \$6; Rev. J. W. Fraser, \$3; Pictou (City, per Mr. Glover), \$18.75. By the Editor: Duncan Balfour, Westville, \$18.25; William McKenzie, Watervale, \$1; Alex. McPhail, Argyle Shore, P. E. I., \$3; N. McFadyen, Augustine Cove, P. E. I., \$2; George Sutherland, Carriboo, P. E. I., 75c; D. Ross, Kinross, \$1. By the Publisher: Robert McIntosh, The Falls, Colchester Co., 25c.