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# THE MONTHLY RECORD

OF THE

## Church of Scotland,

IN

NOVA SCOTIA, NEW BRUNSWICK & ADJOINING PROVINCES

VOL. XXXI.

MARCH, 1886.

No. 3.

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

### THE LADIES OF THE COVENANT.

*To the Editor of the Monthly Record :*

REV. AND DEAR SIR,—Having some time since given you a sketch of the life of Lady Culross, one of the faithful and persecuted nobility in the troublous times of James the Sixth of Scotland, I will now furnish your numerous readers with a brief history of "LILIAS DUNBAR," a woman in humble life, yet possessed, as many in her station are, of true nobility of character.

During the persecutions in Scotland, of the seventeenth century, the adherents of the Presbyterian Church, though more numerous in the South and West, were also spreading over the Northern Counties. Even so far North as Morayshire, and in some of the neighboring Shires, not a few of them were to be found. And let us remember that they were not only attached to the Church, but to its Great Head and Founder, Jesus Christ, the Lord Almighty, for whom and for whose cause they were willing and ready to suffer, and submit to loss of property, and, if necessary, to exile and the Martyr's death!

The Gospel had been preached in the North with great success by the ministers Bruce, Dickson, Hog, McGilligen, Ross and others, who had been ejected from their charges and banished thither on account of their open and determined opposition to the introduction of rites and ceremonies in which their consciences would not allow them to be participants. These noble men preached publicly, fearless of danger, and rejoicing at having many evident tokens

of the Divine blessing, in numerous conversions of precious and immortal souls.

Among the avowed friends of the persecuted cause of Non-conformity in Morayshire and its vicinity were several ladies of high rank and of great piety, such as Lady Campbell, Lady Duffus, Lady Kilarock, Lady Muirtown, Lady Innes and others. The subject of this sketch, though respectably connected, was of much humbler rank than the above, having been, for twelve years before her marriage, a domestic in the family of Lord Duffus at Elgin; yet she was in no way inferior to any of them in her enlightened and resolute adherence to Presbyterian principles.

Lilias Dunbar was the only daughter of Mr. Dunbar of Boggs, by his wife Christian Campbell, and was born about the year 1657, and, not long after, she had the misfortune of losing both her parents by death. For some time she lived in the house of Sir Hugh Campbell, and was there taught (as well as in the family of Lady Duffus) a great reverence for Divine things. She was highly favored with a religious education in these two pious families; but it was not until she reached her seventeenth year, when she became dangerously ill of small-pox, that she resolved to be on the Lord's side: her conscience having been fully awakened as to her spiritual condition, she vowed that if God in His Providence should be pleased to restore her to health, she would faithfully serve Him. She gradually recovered, and from that time until her death she led such a consistent and devoted life that all took knowledge of her that she lived very near to Jesus.

Under the faithful sermons of some of the

holy men of God above-mentioned, especially those of Mr. Ross, she felt her affections grow warm with zeal for God and for His own cause; and she was filled with a greater fear of committing sin than she had ever formerly experienced,—thus evidently shewing that she was growing in grace and in the further knowledge and love of Christ.

In the year 1677 her mistress, Lady Duffus, died, and, shortly after, she gave up the charge she had in the family, and came out in the evening without a creature to comfort her, and without knowing where to go. She, however, found consolation in religion, and in her diary she writes, in her desolation, that "the gracious God did delight in shewing her mercy, did enlarge her heart, and did make her take hold of Him who is the pearl of great price, in whom all fulness dwells; and that He would never leave nor forsake her, having promised to be a Father to the fatherless." The Lord did open the way for her, for, shortly after, Lady Innes the Younger sent for her at Moiness to take service with her at Dipple. Here she was most comfortable in every respect, as her mistress was a real seeker after God and zealous for the truth. While there she writes that "she was taken up to Mount Pisgah and made to view the promised land, and did eat of the grapes of Eschol, even the first-fruits of that land that is the glory of all lands; that she had faith, where formerly there was unbelief; light, where there had been darkness; hope, where there had been fear. God in Christ was truly her friend."

In her twenty-second year (A. D. 1679, the year before the reign of Charles the Second), she was married to Alexander Campbell of Torrich. As the law then stood, it was a crime to be married by a Nonconformist minister; the prelatie clergy only having the legal rights to perform the marriage ceremony. Lillias and Alexander resolved to abide all the consequence of violating the unrighteous law, and got Mr. John Stewart to tie the connubial knot in true Presbyterian form, to the entire satisfaction of the happy young couple.

In 1685 (when James the 2nd of England and 7th of Scotland became King, and was a greater Persecutor than any that had preceded him), Rev. John Stewart was summoned before the Committee of the Privy Council for this act, and deposed that in 1679 he married Alexander Campbell to Lillias Dunbar, who had been Lady Innes' servant long before the indemnity. And there was the end of a matter that proved from the beginning the source of much domestic happiness to the faithful Lillias, her husband being a man of genuine piety, and

whose character, tastes and habits were congenial to her own.

It was not, however, until the year 1685, that Mrs. Campbell was subject to any trouble on account of her Nonconformist principles. In that year the religious persecution that prevailed in the South was also extended to Morayshire, and the Earl of Errol, the Earl of Kintore and Sir George Munro were commissioned by the Privy Council to hold Courts to punish all Nonconformists for violating the Laws of the realm. Mr. and Mrs. Campbell and her mother-in-law were summoned to answer the charges preferred against them, which were chiefly that they had not attended the Prelatic Church, their having been present at conventicles, and their hospitably entertaining the Nonconforming ministers. They were not charged as being the disciples of the Lord Jesus, but with rebellion against the powers that be, so that under this pretext they were to be punished.

Mr. Campbell, with a number of others, thought it prudent to flee for safety, and went first to Strathness, and then to Ireland. Mrs. Campbell remained at home in Torrich to wait upon her mother-in-law, who was dangerously ill. On the 5th February, 1685, Mrs. Campbell was apprehended, and carried prisoner to Elgin, where the Commissioners held their court. Under her examination she displayed a dignity of bearing and a superior intelligence that struck the Judges with admiration. She boldly and fearlessly admitted that she had not attended the Prelatic Parish Church for the last six years, and that she had attended Conventicles, and meant to continue so to do. She was then sentenced to find security to depart the kingdom before the first of August, and not to return "unless she live regularly therein"—that is, to give up her principles which she declared her duty to God would not permit her to do. She gave security to leave Scotland in one thousand marks, or about £650.

The Commissioner excused the absence of her mother-in-law upon hearing evidence that she was too ill to leave her home, without imminent hazard of her life; and they also excused Alexander Campbell, on the evidence adduced that he was "over in Ireland;" but the ground of his absence was not stated in the minutes of the Court.

Similar sentences were passed upon others who violated the obnoxious Laws; and many from whom better things might have been expected, escaped punishment, by promising to offend no more!

The vigor of the Commissioners in carrying

out their instructions against the Nonconformists in the North gave great satisfaction to the Bishops and their Ministers of the Dioceses, who, on the very day that sentence was passed against Mrs. Campbell and others, attended the Lords in a body, and gave them their most hearty thanks for their zeal and diligence in reducing the people to order and regularity; and promised to represent their sense of gratitude to the Privy Council.

A kind Providence interposed to prevent Mrs. Campbell and her fellow-confessor from leaving Scotland. King James was so engaged in crushing the Nonconformists in the South, and of putting down the insurrection of the Earl of Argyle, that Mrs. Campbell and the others in the North were overlooked; and then the revolution of 1688, which caused the expulsion of James from the throne, and the accession of William, Prince of Orange, put an end to the persecutions of God's people, and established the religious liberties of the subjects of the Kingdom upon a permanent basis. The troubles of Scotland in this respect had now terminated, the exiles returned to their native land, and the faithful could worship God under their own vine and fig-tree, none daring to make them afraid. To God be given all the praise and the glory!

The loyal Scottish Kirk Ministers were soon restored to their different parishes, and their people were filled with joy and gladness.

The subsequent history of this pious and devoted woman, Lillias Campbell, may be summed up with the words, She was "faithful unto death" and no doubt is now wearing a "Crown of Life," in the upper and the better world.

Mrs. Campbell had twelve children, some of whom became ministers of that glorious Gospel for which she suffered; and many of her descendants in Scotland, in Canada, and in distant missions, fields, are eminently instrumental in preaching the truth as it is in Jesus.

C. YOUNG, LL. D.

## GOSPEL STUDIES.

BY HON. DR. YOUNG.

(43.) JESUS BEFORE PILATE: Mark 15: 1-15. (See Matt. 27: 11-26; Luke 22: 66, and 23: 1-25.)

As the Council had decided that Jesus should be put to death, and not having the power to carry out their wickedness, they bound Him, led Him away and delivered Him to Pontius Pilate, the Governor, or the Roman Procurator. Before this Representative of the then Empire

of the World, the King of Heaven stands accused!

A new charge is preferred, that Christ conspired against the Government, in claiming Royal honors: Luke 23: 2.

Pilate, knowing that the accused was innocent, tried to save Him; and, to shift the responsibility from himself, he sent Jesus to Herod, and who was then at Jerusalem: Luke 23: 7-12. Herod sent Him back to Pilate, and on the same day Pilate and Herod were made friends!!! Pilate then seeks to release Christ by a subterfuge; but the multitude, prompted by the Priests, insisted upon His death; and, although he knew Him to be guiltless, he caused Him to be scourged, and delivered Him to be crucified. See John 18: 28, to 19: 16:

Let us see what became of Pilate, this weak and selfish Governor.

He ruled in Judea for ten years under Tiberias, the Roman Emperor, but he was deposed on account of cruelties he had practised against the Samaritans, put in exile, and ultimately committed suicide. (See Josephus).

Surely, even in this world, there is retributive justice.

In these verses we have depicted—

1st. Christ's sufferings, His meekness and patience.

2nd. The wickedness and cruelty of His enemies, the Jews.

3rd. The exceeding vacillation and unscrupulous conduct of Pilate.

Let our Lord not suffer for any of us, in vain.

(44.) JESUS MOCKED AND CRUCIFIED: Mark 15: 16-26. (See Matt. 27: 32-43; Luke 23: 26; Zechariah 13: 7).

After the cruel and unjust decision of Pilate, the soldiers led Christ into the Prætorium, or common Hall or Court-room, in the Governor's house. The whole band or cohort of four or six hundred men were summoned as a guard, evidently being afraid of a rescue or escape of their victim. Even here fresh insults, humiliation and pains awaited our Lord. Under the influences of Christian Institutions, the condemned are now treated with pity and kindness! Not so with these ruthless monsters, who added cruelty to injured innocents. They took off His outer garments, and in mockery put upon Him a purple robe, crowned Him with thorns, put a reed in His hand as a sceptre, and then saluted Him, uttering the truth without their knowing it, by shouting "Hail! King of the Jews!" After thus mocking Him and using other indignities, they led

Him out covered with His own clothes to crucify Him!

From weakness, in His human nature, He sunk under the weight of the Cross, and they compel a Cyrenian to bear it to Golgatha (or Calvary)—the place of a skull—where Christ was crucified, with two malefactors, to complete, as they supposed, His degradation. They offered Him a drink of wine mingled with myrrh, and which He refused.

They cast lots for His garments (Psalms 22: 18), in fulfilment of prophecy.

The truth was proclaimed unwittingly, when the superscription was written in three different languages of Greek, Latin and Hebrew, "This is the King of the Jews."

See John 19: 21, 22; Isaiah 53: 12; 1 Peter 3: 18.

The Poet may well say:

"But soon He'll break death's envious chain,  
And in full glory shine:  
Obl Lamb of God! was ever pain—  
Was ever Love like Thine?"

N. B.—In No. 45 we will shew the wonderful events that transpired at Christ's death upon the Cross.

## BIBLICAL QUESTIONS.

FOR SABBATH SCHOOLS AND FAMILIES.

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

1. Who exalted Joseph for interpreting his dreams?
2. What was Israel's last feast in Egypt?
3. How may we get an "open reward" from God?
4. What should God's mercies to us call forth?
5. What was Paul before his conversion?
6. What Governor condemned Christ?
7. What disciple denied Christ?
8. Who was converted on the way to Damascus?
9. Who carried Paul's Epistle to Rome?
10. Where was Paul's jailor converted at midnight?
11. Where was John when writing Revelation?
12. What are two of Christ's gospel offices?

All the answers begin with P. Send them to Judge Young, as usual.

ANSWERS FOR FEBRUARY.

1, Othniel; 2, Ophir; 3, Obadiah; 4, Omri; 5, Obbedom; 6, Omer; 7, Ornan; 8, Orpah; 9, Onesiphorus; 10, Onesimus; 11, Obil; 12, Omega.

## CURE FOR PRODIGAL SONS.

"If more fathers would take a course with their sons similar to the one my father took with me," observed one of the leading business men of Boston, "the boys might think it hard at the time, but they'd thank them in after life."

"What sort of a course?" we asked.

"Well, I was a young fellow of twenty-two, just out of college; and I felt myself of considerable importance. I knew my father was well off, and my head was full of foolish notions of having a good time and spending lots of money. Later on I expected father to start me in business, after I'd 'swelled' round a while at the clubs and with fine horse-flesh.

"Like a wise man, father saw through my folly, and resolved to prevent my self-destruction, if possible.

"If the boy's got the right stuff in him, let him prove it," I heard father say to mother one day. "I worked hard for my money, and I don't intend to let Ned squander it and ruin himself besides."

"That very day father came along and handed me fifty dollars, remarking, 'Ned, take that money, spend it as you choose, but understand this much: it's the last dollar of my money you can have till you prove yourself capable of earning money and taking care of it on your own account.'

"I took the money in a sort of dazed manner, and stammered out, 'I—why—I—I want to go into business.'

"Business!" exclaimed father, contemptuously, "what do you know about managing the mercantile business? Get a clerkship and learn the alphabet, before you talk to me of business." And father left me then to ponder on his words. And that fifty dollars was the last money my father ever gave me, till at his death I received my part of the property.

"I felt hard and bitter then, felt my father was a stingy old fogey, and mentally resolved to prove to him that I could live without his money. He had roused my pride—just what he intended, I suppose.

"For three days I looked about for a place to make lots of money. I found no such chances, and, at length, I accepted a clerkship in a large retail store at four hundred dollars a year.

"Another bit of father's 'stinginess' at this time was demanding two dollars a week for my board through that first year.

"At the end of my first year I had laid aside two hundred dollars; and the next year, my salary being raised a hundred, I had five hundred laid by.

"One hundred cents meant more to me in those days than one hundred dollars had, previously.

"At the end of four years' clerking I went to my father with fifteen hundred dollars of my own, and asked him if he was willing to help me enter business. Even then he would only let me hire the money, two thousand dollars, at six per cent interest.

"To-day, I am called a successful business man. And I have my father to thank for it. Those lessons in self-denial, self-respect and independence which he gave me, put the manhood into me.

"Years afterwards, father told me it cost him the hardest struggle of his life to be so hard with his boy. But he felt it was the only course to make a man of me. Many a time we've laughed over that two-dollar board-bill."  
—*Youth's Companion*

### CHERISH YOUR MOTHER.

A father talking to his care-less daughter, said: "I want to speak to you of your mother. It may be that you have noticed a careworn look upon her face lately. Of course it has not been brought there by any act of yours, still it is your duty to chase it away. I want you to get up to-morrow morning and get breakfast, and when your mother begins to express her surprise go right up to her and kiss her on the mouth. You can't imagine how it will brighten her dear face. Besides, you owe her a kiss or two. Away back when you were a little girl she kissed you when no one else was tempted by your fever-tainted breath and swollen face. You were not so attractive then as now. And through those years of childish sunshine and shadows she was always ready to cure by the magic of a mother's kiss the little, dirty, chubby hands whenever they were injured in their first skirmishes with this rough, cold world. And then the midnight kisses with which she routed so many bad dreams as she leaned over your restless pillow, have all been on interest these long years. Of course she is not so pretty and kissable as you are, but if you had done your share of the work during the last ten years, the contrast would not be so marked. Her face has more wrinkles than yours—far more—and yet if you were sick that face would appear more beautiful than an angel's as it hovered over you, watching every opportunity to minister to your comfort, and every one of those wrinkles would seem to be bright wavylets of sunshine chasing each other over the dear face. She will leave you

one of these days. These burdens, if not lifted from her shoulders, will break her down. Those rough, hard hands, that have done so many unnecessary things for you, will be crossed upon her lifeless breast. Those neglected lips that gave you your first baby kiss will be closed forever, and those sad, tired eyes will have opened in eternity, and then you will appreciate your mother, but it will be too late."

### UPSETTING MOSES.

The *National Baptist* tells the following about Jim Manly:

Jim Manly began to talk: "I say, deacon Darwin's theory of evolution is a little hard on the first chapter of Genesis. Of course we don't know how it will turn out, but it looks a little as though they were going to upset Moses." The deacon made no answer. He surely must have heard Jim's remark. Presently he was observed to be counting his fingers slowly, and with a pause for thought between each enumeration. After a while Jim ventured to ask, "Counting up your saw-logs, deacon, aren't you?" "No," said the deacon, "I'll tell you. Your remark set me thinking. I was just counting up how many times in the course of human history somebody has upset Moses. First of all two old jugglers named Jannes and Jambres undertook this, but they failed. Then a certain king named Pharaoh went at the work of upsetting. He must have found it more of a work than he anticipated, for he has not reached home yet. Then three leaders of liberal thought—Korah, Dathan, and Abiram—went at the job. They failed in the upsetting part, but they secured a bit of ranche for themselves, which they and their children have held in quiet possession until this day. Later on a king named Nebuchadnezzar entered upon the upsetting business. He did not succeed either. He spent seven years eating grass like a beast, and when he had served out his time he had changed his mind, and was a sadder and a wiser man. His successor met with a still greater disaster, and in a similar attempt. Since that time there has been no end of persons who have tried to upset Moses. Some ancient heathen, Celsus and Porphyry and Julian the Apostate, and latterly these German critics and scientists, so-called, are at the same thing. Years ago, when I was in Boston, I heard of a meeting of Free Thinkers, at a place called Chapman Hall. I could not resist the temptation to go just once and hear what they said. I found about twenty persons there; three or four of them

were women, all the rest men. And what do you suppose they were engaged in? The old enterprise of upsetting Moses. And yet Moses has to-day in the synagogues of Boston, more people that preach him than ever before. It is astonishing how much upsetting it takes to upset Moses. It is like upsetting a granite cube. Turn it on which face you will, there it stands, as solid as ever. The cube is used to being upset, and does not mind it. It always amuses me when I hear a fresh cry from some new quarter, averring that some man, whom nobody has ever heard of, has found out a sure way of doing what others have failed in. And now here comes Jim Manly, and Moses has to be upset again. Ah, well!" and the deacon sighed. There was a roar of laughter that made the rafters of the old saw-mill ring, and all joined in except Jim.

### ESSAY ON MEMORY.

BY THE LATE DAVID JOSEPH STRAMBERG.

I. What is memory? Is it not the mind's power of retaining its possessions and applying them to future use?

Every mind from an early period possesses this power. In virtue of it, and in union with judgment, the infant soon learns to distinguish its mother from all others. Thus he has laid the foundation of a most valuable experimental philosophy. Thus he makes the discovery and retains the conviction that fire burns, and that in cases of collision, action and reaction being equal, it is unwise to come violently against bedposts or the legs of chairs and tables. The first use of memory is to treasure up experiences like these; just as the first use of the reasoning faculty is to draw deductions from them. With the help of these two faculties, our little philosopher on all fours has already learned lessons as important in the art of self-preservation as any which he will afterwards learn. If he had no memory, he would forget that the candle burned his finger yesterday, and so he would put it into the flame to-day. If he had no judgment, he would see no necessary resemblance between the burning candle and the red-hot poker; but having both, he grows cautious in his movements. In every sound mind, memory develops early; almost as early as observation; and in the earliest stage the objects about which it is employed are much alike; being those things which are most necessary to the well-being of the reminiscent babe. But soon, at the third or fourth year, you can discern differences. One will show a readiness in recognizing faces; another for topography; another for letters, etc.

Different minds have different affinities, and the things of which we are fondest, are the things which we find it easiest to remember. Everybody has a memory, but every one has not the same natural tendencies, and therefore every one does not remember with equal facility the same sort of things. One has a turn for natural objects, and holds in memory a thousand plants or animals: the turn of another is more for persons, and, like Cyrus, he can name every soldier in his army: a third has a propensity for languages, a fourth for music, a fifth for recital, and so on. Themistocles could call by name all the citizens of Athens, whose number was 20,000. Mithridates, king of Pontus, had an empire in which twenty-two languages were spoken, and it is asserted that there was not a province in which he could not administer justice, nor a subject with whom he could not converse.

II. As to the principle on which the culture of Memory depends, it is a general law that all our powers, both of body and mind, may be strengthened by applying them to their proper uses. Thus the natural faculty of memory may be improved by mere exercise. And further, besides the improvement which memory admits of by exercise, it may be greatly aided by the arrangement of our ideas. Every person may recollect, on entering on any new species of study, the difficulty of treasuring up in the memory the elementary principles; and the facility which we acquire as our knowledge becomes more extensive. In every science the ideas are connected together by some associating principle: in one science by associations founded on the relations of cause and effect; in another by the necessary relations of mathematical truths; in a third by the relations of time or place. In proportion as a science becomes more familiar to us, we acquire a greater command of insight into its objects. Every object of our knowledge is related to a variety of others, and may come to our thoughts sometimes by one association and sometimes by another. Thus, in proportion to the increase of our knowledge will be the increase of our means of memorizing, by association of Ideas. The facility of retaining a new fact will depend on the perceived relations which it bears to our former knowledge; for thus it does not load the memory, but gives us a firmer hold of all our previous knowledge with which it is connected. Thus a good index supersedes the labor of years; as Pope has very happily expressed it, "Though index-learning turns no student pale, It holds the eel of science by the tail."

III. Memory, like all other blessings, may

become a source of misery to the possessor, if he has foolishly expected to act inconsistently and escape the stings of remorse. So writes a poet who found it so:—

"It was in vain I will'd I see  
The cabinets of Memory  
Are all unlocked by harmony!  
I said, "My past and I must part!  
It shall be done. I know an art  
To lock the chambers of the heart."  
I took the key that men call Will,  
I shut the ghosts of buried ill  
In deep-down chambers, dark and still;  
Fast on remorse I closed the door;  
Saying 'Heart of mine, grown sick and sore,  
These things shall trouble thee no more!  
Now go thy ways! Smite, forge, delve, build,  
Till all thy purpose be fulfilled;  
Look back no more!' 'Twas thus I willed.  
There was one charm I did not know:—  
The simplest pipe a clown can blow,  
The ruder harp is touched, and, lo!  
The doors that I had locked so fast  
Upon the ghosts of what was past  
Fly open:—Ah, Remorse, at last!  
So 'twas in vain I willed; I see  
The cabinets of Memory  
Are all unlocked by harmony!"

## The Monthly Record.

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### TO MINISTERS AND TEACHERS.

Every Sabbath School should have a good Library, well adapted to the age and ability of children. It will make the Sabbath School doubly or trebly useful, by stirring up a taste for study and learning at home, all through the week, as well as on Sunday. If the books are really first class, in their fitness for young minds, they will actually bring the children on in learning, like a good school-

master, while at the same time sowing the seeds of Heavenly Truth and Grace in the soul, for all eternity. It is the greatest folly as well as cruelty, therefore, to let the Sabbath School drag on without a good library. It is a blunder and a crime. Some people will say: "We wish we could afford to get a library; but books are so dear, we really cannot do so."

This was true once; but not now. We draw the attention of all our Ministers and Churches to the wonderfully cheap and excellent Sabbath School libraries sold by the British American Book and Tract Society of Halifax, and which can be had in Pictou county and vicinity from their excellent colporteur, Mr. McQueen. From him as well as from them you can buy at *half price* the excellent S. School Libraries of the London Religious Tract Society, besides a great variety of books and tracts, both British and American, by the best authors. Their books, too, are strictly evangelical and orthodox, while also most suitable and fascinating for the young. Like the Bible, they teach chiefly by histories, biographies, and parables; so that you are drawn on with deep interest from beginning to end, and to study it over and over again. This is the true Bible plan. And yet, many people are so ignorant that they never noticed it. Some are so far blinded and deluded that they hate this plan. They cry down parables like the Pilgrim's Progress, and stories like the Dairyman's Daughter, and histories like McCrie's Sketches of the Scottish Church. They will allow nothing but hard sermons and catechisms, and old heavy books, and tasks, for the Sunday scholars. Of course the children never learn to understand or love them; but rather to hate them heartily, and to escape from Sabbath School as soon and as often as possible, and even to hate religion for life! Their blind guides sadly lament and wonder at this. But they find out in the light of eternity, after death, if not before it, that the fault is their own; that they have ruined their children by giving them strong meat when they could not digest it; and so their spiritual appetite is ruined, and the poor children grow up spiritual Dyspeptics for life!

Alas! when will such foolish parents and teachers learn to follow the example of our Saviour and His apostles, who gave milk to babes and meat to strong men? More than half the Bible's teaching is by histories, narratives, parables, and symbolic types. Follow this Divine plan in your Sabbath libraries; or else you may become a blind leader of the blind, and tumble together into Satan's ditch!

We recommend our Ministers and Teachers



to order a library of these books at once, as a specimen. We are persuaded they will order many more afterwards. It is generally best to order the books by the Colporteur, where there is one; as you can see his books and look over the Society's Lists with him, and get his best advice and explanations. Besides this, if you send your order prepaid, by the care of the Colporteur, he will bear the risk and pay the freight. Get him to lodge with you on his first visit. Make your best selection, and buy without delay; so as to have the best library in good time for the opening of your Sabbath School early in the Spring.

## SIGNS OF THE TIMES

LAWLESSNESS shows its hideous head, devouring and destroying with teeth and talons, in many lands. The dire "*Gospel of Plunder*" is proclaimed to the worst classes, far and near, by reckless demagogues who have nothing to lose or to love, except their wild lusts. Like Pharaoh's lean kine, they rush on to eat up alive the well-favored ones, whether it be the Church Establishment or the British Constitution and Throne, or the stores and the homes of wealthy merchants or industrious citizens.

A London mob, led by a band of desperate Socialists, attacked and robbed about two hundred wealthy stores, smashed the windows and wrecked many fine buildings. Surely "the lawless power" is at last appearing for its doom! See 2 Thessalonians 2: 3, 8, 9, etc., Revised Version.

The news of the London riots caused a sensation in Europe. The Socialists of Paris and Berlin are jubilant. Meetings were held in those cities to express admiration for the London Socialists, and to encourage them to take further action.

TERRIBLE FLOODS have done much havoc in Boston and other cities of America. Sam Jones has been holding crowded Revival meetings in Cincinnati. At Seattle, in Washington Territory, a mob tried to force the Chinese to emigrate; but the militia rescued the Chinese, shot six of the rioters, and dispersed the rest of the mob.

THE POPE has appointed Archbishop Gibbons of Baltimore to succeed Cardinal McCloskey as Cardinal in the United States.

PRINCE BISMARCK is expelling the Poles from Germany, but revoking the severe *May* laws which have been in use for the last fifteen years, against the German Catholics.

SIR JOHN MACDONALD is not in favor of Imperial Federation, in the form of an Imperial Parliament made up of Representatives from all parts of the Empire. He prefers the form of a Great Alliance, Commercial and Military, between Britain and all its Colonies and Dependencies.

REV. FATHER CHINQUY has issued another letter to the religious press of Canada, giving details of the burning by incendiaries of his second edition of "*Fifty Years of Romanism*." He ends with the statement: "The prospect before me is very dark indeed. With my 77 years of age, after my last 23 years of hand to hand fighting with Rome under your eyes, I have not only expended my last cent for the gospel cause, but a debt of more than \$5,000 like a rocky mountain is on my shoulders crushing me to the dust. It has pleased my God to put a bitter cup of humiliation and misery to my lips. When I look to it my soul is filled with anguish, my heart is fainting. With the dear Saviour, I say as much with my tears as with my voice, 'O my Father, if it be possible let this cup pass from me. Nevertheless, not as I will, but as Thou wilt.'"

COMING OUT OF ROME.—In every land Catholics are coming out of Rome. Since Mr. Foulkes returned from the Roman priesthood to the Anglican Church he has received the recantations of 50 Romanists in England. On a recent Sunday, Pastor Berthe, of Brest, received 30 converted Catholics at the Lord's Supper. The Presbyterian Church at Valparaiso has added to its membership during the recent year 150 Catholic converts. Father O'Connor of New York reports 22 converts from Rome under his preaching between January and July. Rev. R. B. Desroches of Detroit, who left Rome while training for its priesthood, has established six churches, mostly of converted Catholics; and he does not know that any ever went back. Among his converts have been priests and monks.—*The Christian Leader*.

PRINCIPAL TULLOCH of St. Andrew's University, Scotland, has died.

ON FAITH HEALING, the *N. Y. Independent* says very well and truthfully:—

"Do we believe in faith-healing? Of course we believe in faith-healing, especially for the diseases of the soul. If the soul is sick with sin, God will heal it if he is asked in living faith. This is to be accepted as literal fact, as a fact we can build on. If any believe further that the prayer of faith will beyond question heal the body, then our warning is against teaching the doctrine so as to destroy faith and hope. We hear it declared that, if a man or

woman will pray to be healed, and only believe, God's promise is sure. Now a man or woman with some incurable organic disease accepts this assurance, is told that it is in God's own Word and can be depended upon. He prays and believes, according to his best powers. For a day or a month he thinks he is better. Then comes the certain relapse. The disease becomes more aggravated. The poor creature is down-hearted and believes that God has forsaken him. God will, he has been told, as readily heal diseases of the body as of the soul. But he finds the disease of the body is not cured. What assurance now has he that God will cure the soul? It is fortunate if he does not, in his nervous physical condition, give up all hope and believe himself lost forever. This is the great danger in faith-healing. We fear it for the burden it puts on the receiver's faith, and the peril to his spiritual peace.'

MR. CLARK sends us the Report of the Parish Kirk in Morton for 1885. It shows eminent diligence and liberality, with great success, especially in the Sunday School, the Choir, the Guild, and in Church Improvements. By a Bazaar they raised over \$2,500, and by subscription for their organ fund about \$2000 more. Their young Pastor, Rev. J. H. Oswald, sets an example that well deserves study and imitation.

## OUR MISSION FIELDS, 1885.

Our Collections for Foreign Missions were forwarded for India and the New Hebrides, by order of Synod; and the following letters were received in return by the Rev. W. Stewart, our Convener for Foreign Missions, describing the situations and the prospects in those very distant lands. The outlook is not encouraging in either of those fields; and the situation is made still worse for the New Hebrides by the news that France has been plotting to seize them, with permission from Germany. Gladstone is not likely to prevent this, if he be Premier; so that the outlook for Protestant Missions there is dark indeed.

### LETTER FROM REV. MR. ROBERTSON, MISSIONARY.

ERROMANGA, August 27th, 1885.

*My Dear Mr. Stewart,* Just a brief note to say that I asked the Missionaries, by letter, when they met in June this year at Api or Epi, to grant me the use of the "Dayspring" to settle and visit Erromangan Teachers on Santo, as I had received \$100 (one hundred dollars) last year from your Synod and would probably continue to receive a sum annually from you, and

as I had teachers available; and further that I knew it would be gratifying to your Church that I should expend what I already received and may yet receive in assisting to carry the glad tidings to Santo, where your first missionary labored, and was also the first missionary appointed to that Island and furthermore that as James D. Gordon, the last martyr of Erromanga, labored for four months at Petura, Santo, it would be very befitting that Erromangan Christians, and Mr. Gordon's immediate successor as well as personal friend, should share in the great and glorious work of evangelizing that Island at once, the largest and finest in this (New Hebrides) group. The Missionaries' Minute in reply to my letter, I beg herewith to enclose to you as Convener of F. M. Committee of the Church of Maritime Provinces in connection with the Church of Scotland. If you think it would be interesting to the congregations or individuals, kindly ask Mr. Melville to give it with this note a corner in the RECORD, and kindly also read it before the F. M. Committee of the Synod. Of course for this year, in view of the terms of the Minute, I cannot do anything for Santo, and will therefore use the money on this (Erromanga) Island to the best of my judgment, as I stated to your Synod when I addressed that Court by letter expressing gratitude for former assistance and making a formal and respectful request for a continuance yearly to enable me to carry forward God's cause either on Erromanga or in some other portions of this group. I will, however (D. V.) go on instructing young men who may go to Santo themselves (whenever I get the use of the "Dayspring" and the approval of the brethren), or take the places of older men who are teachers now on this island, who will be perhaps more likely to be sober-minded and faithful than young men for a heathen island. If it be thought or said by any at home or out here, that surely Erromanga itself is quite too much for one man, I reply that I do not intend spending more than a short visit at any given time on Santo, supposing my wish be carried into effect, and that I purpose working whatever district or districts we may take up on Santo by means of my spare teachers whose language I know, and they would soon learn the language or dialect of the districts we should occupy; and still further that there is nothing like more work than we can do, for the more we have to do the more we may do, and as it is I am giving and have been giving teachers to other islands outside of Erromanga; and I believe no Missionary can manage natives (teachers included) of an island as well as the Missionary of that island. I might also add that if our young Christian men and women began and carried on work on Santo or some other island as well as doing the work on Erromanga, it would broaden their Christianity as well as make them more active, more spiritually-minded, and less selfish and worldly.

Yours, &c.,

H. ROBERTSON.

## EXTRACT MINUTE OF MISSIONARIES' SYNOD.

Burumbak Church, Epi, 3rd July, 1885.

The Synod met pursuant to adjournment and was constituted:—*Inter alia*,

(62.) Moved by Mr. Watt, seconded by Mr. Gray, and agreed:—A letter from Mr. Robertson was read stating that he had received £20 to be used in Mission work, and that a like sum might be expected to be available annually; that he purposed to expend it in the support of teachers at Pelea, Santo, and that he had Erromangan teachers available, and asking that the "Dayspring" be placed at his disposal to take them there. The Synod regrets that as there is so much work devolving on the "Dayspring" this year, it is impossible to grant this request, but encourages Mr. Robertson to go on preparing the teachers with a view to their future settlement at that place, and instructs the Clerk to inform Mr. Robertson accordingly.

Extracted by D. MACDONALD,  
Clerk.

[This refusal of the Synod of the N. H. Missionaries to allow the Dayspring to carry the available Teachers to Santo, a distance of about 200 miles only, seems unnecessary and hard, under any pretext. What better work could the Dayspring be put to? We hear of works far less sacred and important.]

IN INDIA the prospects are brighter, under a settled British Government, but the expenses are very heavy, as the following letter will show. All things seem to point to our own Canadian Indians as the true heathen tribes specially entrusted to our care by Divine Providence. Are there any barbarous peoples more worthy, or more tractable than our Indians? Or where are Missionaries more successful than among our Indians? If we had spent in Mission work among them a tenth part of what we spent in last year's war among them, we would have prevented that war, and saved millions of money, not to speak of property and lives and goodwill lost! When will nations learn even this lesson of common worldly prudence?

FROM THE CONVENER OF THE CHURCH  
OF SCOTLAND FOREIGN MISSION  
COMMITTEE.

22 QUEEN STREET, EDINBURGH, }  
12th December, 1885. }

Dear Sir,—I duly received your letter of 5th October, and have to apologise for the great delay that has taken place in replying to it, owing to much pressure of work.

By this post I send you a copy of our Regula-

tions for Salaries, &c. You will see that in the case of ordained Missionaries the salary begins at £350 rising to £600, with an allowance in the Presidency Towns for cost of living, and in the Mofussel for itineration. In all cases they get house accommodation or an allowance in place of it. Thus the lowest amount that can be calculated on is about £400 a year at first with the addition of House allowance varying from £50 to £150 according to locality.

Your Committee might not perhaps feel that they could undertake such an amount, and I might suggest that they might undertake the support of a native Minister or Catechist at some station. An arrangement might be made whereby a Catechist appointed to some definite work in one of the Presidency Towns or to some portion of one of our Mofussel stations—could be set apart as your Catechist; and we could arrange that periodical reports of his work could be sent to you by him, through the European Missionary.

The expense of maintaining a lady Missionary at one of the Stations of the Ladies' Association is from £150 to £200 per annum, including Salary and Board. The Secretary of the Association informs me that for £50 per annum a thorough medical training can be obtained in the London School of Medicine. The Association are entering on this work, but probably you would desire to support instead of to train a Missionary.

I am, Dear Sir,

Yours very sincerely,

JOHN MCMURRAY.

The Rev. WILLIAM STEWART, McLellan's Mount-  
tain, New Glasgow, Nova Scotia.

## POETIC GEMS FOR YOUNG AND OLD.

Faintly flow, thou falling river!  
Like a dream that dies away,  
Down to ocean gliding ever,  
Keep thy calm, unruffled way;  
Time, with such a silent motion,  
Floats along on wings of air  
To Eternity's dark ocean,  
Bearing all our treasures there.

Roses bloom, and then they wither;  
Cheeks are bright, then fade and die;  
Shapes of light are wafted hither,  
Then like visions hurry by;  
Quick as clouds at evening driven  
O'er the many-colored west;  
Years are bearing us to heaven,  
Home of happiness and rest.

JAMES G. PRECIVAL.

## BE OF GOOD CHEER.

Laugh, and the world laughs with you:  
Weep, and you weep alone;  
For this old earth must borrow its mirth,  
It has trouble enough of its own.

Sing, and the hills will answer;  
Sigh, it is lost on the air!  
The echoes bound to a joyful sound,  
But shrink from voicing care.

Rejoice, and men will seek you,  
Grieve, and they turn and go;  
They want full measure for all your pleasure,  
But do not want your woe!

Be glad, and your friends are many;  
Be sad, and you lose them all.  
There are few to decline your nectared wine,  
But alone you must drink life's gall.

Feast, and your halls are crowded;  
Fast, and the world goes by.  
Succeed and give, and it helps you to live,  
But no man can help you to die.

There's room in the halls of pleasure  
For a long and lordly train,  
But one by one we must all file on  
Through the narrow aisles of pain.

#### THE SECRET OF LIFE.

Is thy cruse of comfort failing?  
Rise and share it with another;  
And thro' all the years of famine  
It shall serve thee and thy brother.  
Love Divine will fill the storehouse  
Or thy handful still renew;  
Seanty fare for one will often  
Make a royal feast for two.

For the heart grows rich in giving;  
All its wealth is living grain,  
Seeds which mildew in the garner,  
Scattered, all with gold the plain.  
Is thy burden hard and heavy?  
Do thy steps drag wearily?  
Help to bear thy brother's burden;  
God shall bear both it and thee.

Numb and weary on the mountains  
Wouldst thou sleep amidst the snow?  
Chafe that frozen form beside thee  
And together both shall glow.  
Art thou stricken in life's battle?  
Many wounded round thee moan,  
Lavish on their wounds the balsam  
And that balm shall heal thy own.

Is thy heart a well left empty?  
None but God its void can fill,  
Nothing but a ceaseless fountain  
Can its ceaseless longing still.  
Is thy heart a living power?  
Self-entwined, its strength sinks low,  
It can only live by loving  
And by serving love shall grow.

#### OUR SCOTTISH CORRESPONDENT.

WATERSIDE, 19th January, 1886.

DEAR MR. MELVILLE:—Though late, allow me to wish you a good New Year, as also to those dear to you around your fireside. I trust the year on which you have entered may be a prosperous one, in the pulpit and amongst your people; and if spared to see the end of it, that you may be able to look back on a year's good work that has borne good fruit to the honor of your Divine Master. The winter has commenced very cold with us, and to-day, and for several days, all lies clothed in white. It is very nice for the poet to sing of "Beautiful Snow," and very beautiful it is to see it falling, when looking at it from a warm and comfortable room; but the poetry of it ends there, and the melancholy fact begins with cold feet, tramping amid slush to the top of the boots, chilblains, hacking coughs, and all the ills that snow and slush make us heir to. I'm not for snow, either dry or wet. We are getting on well in Morton. Our organ is now in full blast; and we have got a first-class organist from Liverpool who can handle it like a master. I must say I like the organ. I had a little of the *dour* stupidity of the Scots against instrumental music; but it's all nonsense; 'tis a great pity that the Church has not a great many more of them. Our minister is getting along well. Dissenters are joining us by the dozen; and if it goes on at the same rate they will soon disestablish themselves, for there will be few of them left. The enclosed pastoral will show you some of the work of the past year. I have little more to add at present; my fingers are beginning to "dirl" with the cold from that "Beautiful Snow."

The following lines were written originally to her who is now my wife, on the day after you and I visited Waterside. You have no better friend than she on this side the sea.

#### TO MY INTENDED.

When summer welcomes back the flowers,  
And clothes the fields in living green;  
When round Drumlanrig's woods and towers  
The Mavis' sang is heard at e'en:  
When down on Nith's clear crystal tide,  
The gloamin' shadows gently steal;  
Then Maggie dear, I'll meet with thee,  
And whisper all my heart doth feel!

We'll wander round by Templand Hill  
And watch the evening star appear,  
Or mid fair Morton's woody dells,  
The haunts that nature loves so dear.

There wild-flowers bloom in ev'ry glade,  
And hawthorns scent the dewy air;  
There let us rest and speak of love,  
And all our inmost thoughts declare!

The whispering leaves may hear our vows,  
The murmuring Nith may hear our sigh,  
The star of love with silvery beam,  
May watch us from its tower on high.  
The sleeping flowers perchance may dream  
Of sunbeams kiss at opening day,  
As our fond lips together steal  
Love's sweetest language to convey!

O sun and moon and twinkling stars,  
Roll swiftly round your course on high;  
Speed on, thou blissful gloamin' hour,  
I wait the time with many a sigh,  
When from the city's noise and strife,  
The crowded haunts of busy men,  
I'll see my own dear Maggie's face  
And meet her welcome smile again!

D. CLARK.

## OUR CHURCH AND COUNTRY.

### NOVA SCOTIA.

PICTOU.—We are delighted to hear that a most cordial Call is given by St. Andrew's Kirk to the REV. JOHN CALLAN, a very accomplished young Minister of our Church in Scotland. He has promptly signified his acceptance; and now the jubilant congregation of St. Andrew's is diligently preparing to receive its young Minister in a manner worthy of the chief city of the most thoroughly Scottish county of New Scotia; and to give him not only a right loyal and loving welcome, personally, but also to improve the affairs and advance the interests of their Church in every way, so as to present it in its best and most perfect order at his advent as their Pastor.

Says the St. John Sun:

"One of the most active and cultured teachers in the maritime provinces is A. H. McKay, B. A., B. Sc., principal of Pictou Academy. His fame as an educator has given Pictou Academy an enviable status among the Nova Scotia high schools, and his zeal as an educationalist is known to all the province teachers. Of late Principal McKay has thrown himself with great energy into an agitation for spelling reform. The minutes of the last session of the Provincial Educational Association contain a paper from him on this subject, in which, after pointing out a few of the more striking anomalies, he asks that the

government of Nova Scotia should so far fall in with the reform movement as to remove some of the restraints which the school system imposes on teachers who desire to simplify the orthography."

We hope to refer to this theme more fully in our next issue.

NEW GLASGOW.—St. Andrew's Church, N. Glasgow, contributed during 1885—

By Sabbath Collections.....	\$1,359 98
Supplementing Fund .....	66 00
Home Mission .....	101 50
Foreign Mission.....	74 90
Thanksgiving .....	26 00
Sabbath School .....	70 00
For Furnace.....	55 00
By subscription for Church repairs.	900 00

\$2,653 38

Several very liberal subscriptions were given towards repairs.

A new Manse and Lecture-room are required. The Church is not a convenient place of meeting for the Sabbath School, and is unsuitable for weekly prayer-meeting. So that the work to be overtaken is by no means small. But a vigorous and united effort can carry it to successful completion. If St. Andrew's is not among the strongest congregations, it is by no means a weak one. Its contributions to the Schemes of our Church are the largest of any of our congregations. The exertion and self-denial that will be required to supply the buildings mentioned, will be a benefit if undertaken in the right spirit. Interest will be deepened and liberality developed.

WESTVILLE.—Rev. Mr. Dunn very gratefully acknowledges receipt of his winter's supply of coal (as usual) from his excellent friend Mr. Simpson of Westville.

REPORT OF THE Ladies' Society of St. Philip's Church, Westville, N.S., for year ending 31st December, 1885:—

#### RECEIPTS.

Cash on hand, Dec. 31, 1884.....	\$3 78
Quarterly Collections, 1885.....	42 50
	\$46 28

#### PAYMENTS.

Paid painting floors.....	\$4 50
" Trustees in re Xmas Social	5 00
" Charity .....	16 68 26 18
Cash on hand.....	\$20 10

SALTSPRINGS.—A number of persons in cou-

nection with St. Luke's Congregation, Salt-springs, recently turned out and hauled to the Manse, for the use of their Pastor, a good supply of wood. At the same time some willing workers were busily engaged at the Manse chopping, and by the evening the result of the labor showed a large quantity of fuel ready for the stove. Since the above, seven teams from the Lime Rock Section of the congregation started for the mines and brought a sufficient quantity of coal for one year. These and other favors received during the year are thankfully acknowledged.

**EARTOWN.**—We are glad to hear that this important Charge has prevailed upon their Pastor, the Rev. Mr. McKenzie, to remain with them, and that increased activity and zeal lead to brightening prospects.

**OBITUARY.**—Another of our oldest citizens passed into the spirit world on the 4th ult., viz., Alex. Baillie, who was an Elder of the Church of Scotland for many years, but who has been prevented from his official duties for some years by loss of sight. He was a truly good man.

“Mortals cry, a man is gone;  
Angels sing, a soul is born;  
Born into the world above,  
They are happy: brothers greet:  
Bea him to the throne of love,  
Place him at the Saviour's feet,  
Jesus smiles and says, well done  
Good and faithful servant thou,  
Enter and receive thy crown,  
Reign with me triumphant now.”

**HOPEWELL.**—The Fancy Sale, etc., held by the Ladies of “St. Columba Sewing Guild,” proved a grand success, every article being sold. Over \$150 were realized. About 400 persons were present and enjoyed themselves. The music on the organ by Miss McDonald of New Glasgow could not be surpassed. The vocal and instrumental music by Mr. York of St. Ellens was much appreciated by the audience. After a supper, Rev. Mr. Brodie of Gairloch entertained the audience with one of his usual racy speeches, so suitable on such occasions. When it was known that Mr. Brodie was on the platform addressing the audience, crowds could be seen coming from all parts of the spacious building to hear the popular speaker. Amid the tremendous applause at the close of his speech, several (married) persons might be heard saying, “It's a pity for him to go alone and single-handed through life's journey.”

The next speaker was our venerable friend

Mr. Roderick McKay. He began by congratulating Jas. W. McDonald, Esq., who erected the splendid edifice in which they now met; also Mr. John McArthur, who superintended the erection of the building, and in whose factory the doors, windows and all the ornamental work were manufactured. Mr. McKay also remarked that if Mr. McDonald and Mr. McArthur deserved congratulations, surely the ladies, who had charge of this grand gathering, and who had such a beautiful display of useful and fancy articles for sale, deserve the congratulations of every person present. He remarked about the entire absence of liquor of all kinds or any signs of it. He also remarked that he helped to build four churches, and by his presence here on this occasion he intended to help build a fifth. At the conclusion of Mr. McKay's remarks, cheer upon cheer filled the building. John Cumming, Esq., was the next speaker, and, after some well-chosen remarks, he congratulated the ladies on the grand success of their sale and entertainment. After repeated calls upon Dr. McDonald he took the platform, and the outburst of applause which greeted his remarks was an indication that they were racy and to the point.

It was very much regretted that the Rev. Mr. Melville and lady, who took so much interest in this affair, were not with us, as they were at Fredericton attending the funeral of Mr. Hartt (Mrs. Melville's father).—**COM.**

#### PRINCE EDWARD ISLAND.

We hear that some busybodies have been trying most diligently and cunningly to persuade the good Kirk people of Orwell and other districts, that the Church of Scotland does not care for them, and that we will not send a Missionary or Minister to supply their need! Be sure that these sly tempters are of the seed of the serpent that deceived Eve by lying insinuations. Their word will eat like a cancer! Are they not trying frantically to rob our Kirk in Scotland of more than \$1,500,000 annually forever? No wonder they attack her children far away! The Kirk does care most tenderly for all her children. We expect two of her able Ministers very soon; and our Committee intends also to visit Orwell, etc., when navigation opens, to aid our loyal brethren, and let them know the truth, and set them in the true path of peace and prosperity that endures forever.

#### NEW BRUNSWICK.

**THE SCOTTISH COLONY.**—Christmas and the New Year were observed at Kintore in the usual

pleasant and happy manner, but the good things and "merric" making have chiefly been confined to the young this season, and the largest share of Santa Claus' donations has in most of the districts here fallen to the children attending the Sabbath Schools. There were in three different places Christmas trees erected and loaded on every branch with ornamental, useful and tempting articles. The first of these was got up on Christmas eve by Mr. Low, in the lower Stonehaven district, for the children attending his Sabbath School, and a very pleasant evening was spent under his hospitable roof.

The next treat was held at Upper Kintore on Christmas day. The Sabbath and day school scholars met in the school room, where another grand tree stood. Its burden was soon divided among those present. Some of the teachers and the Rev. Mr. Fisk gave short and appropriate addresses.

The third and last affair was the largest and best attended gathering. A large party of old and young met in the school of Lower Kintore in the evening. A Christmas tree stood at the end of the school with a platform erected beside it. The house was well filled, a number coming from the river side. Mr. Weymouth from Eastern Maine gave some fine recitations. Rev. Mr. Fisk took part in the proceedings and made an excellent address. Thomas Watt, J. P., acted as chairman, and discharged the duties in his usual happy manner. Tea was served about 9 o'clock, but before the whole of this most pleasant and profitable meeting could be brought to a close it was nearly midnight. The children did their part well, and many a charming song was sung. Miss Annie Smith and Alex. Malcolm, in turn, did their part on the accordion to the great delight of all present. After the load of the Christmas tree was divided, Auld Lang Syne was sung at the close.

### CANADA.

**ELDON.**—The Kirk congregation of Eldon, Ont., have installed their Minister and his family into a most excellent and commodious Manse, which was recently built at a cost of \$3,000. The Manse consists of white brick, and is beautifully situated in a fine grove at the east end of the Church. The building is an ornament to the neighborhood, and reflects great credit on the congregation.

A few nights after the Manse had been occupied, it was warmed up by a most generous and considerate Surprise Party, which remained until after midnight, and then took their

departure, leaving the Minister and his wife in possession of a full Barn, a full Basket, a full Purse, and with hearts full of gratitude for the unbounded kindness of the Eldon congregation.

It is worthy of mention that no less than sixty bags of oats and several bags of wheat were emptied into the new barn of the Manse. While this was going on, the kitchen and dining-room were taken possession of by a large concourse of ladies, and, before sitting down to a grand supper, Mrs. Gillis was called out, and the following address was read to her, to which the Rev. Mr. Gillis replied:—

**MRS. GILLIS :**

*Dear Madam,*—It is with much pleasure that we perform the duty devolving upon us this evening of expressing on behalf of your many friends their warm attachment to Mr. Gillis and yourself. Though no long time has elapsed since you came among us, your kind and Christian deportment has won all hearts, and as we reflect on the improved condition of our congregation and think how much we owe to the devoted labors of our pastor, we feel that our gratitude is no less due to you, in whom he has found such a true helpmeet—one who strengthens his hands, assisting him to bear the trials connected with his position, and rejoicing with him as his work prospers. It is to testify in some slight measure to this feeling that we are assembled, and we now beg of you to accept of this purse as a token of the respect and esteem in which you are held. Praying that you may be spared long to each other, and to your family and congregation, We remain yours faithfully,

Signed in behalf of the congregation,  
 MRS. D. A. MCINTYRE,  
 MRS. CHARLES ROSS,  
 MRS. JAMES STUART,  
 MRS. DUN. MCCALLUM,  
 MRS. ANDREW MCINTYRE,  
 MR. HUGH SMITH.

The purse which accompanied the address contained \$52. There were several individual presents from parties not in connection with the Eldon congregation, all of which were highly appreciated not only on account of their intrinsic value, but also on account of the generous and noble spirit with which they were given.

**OUR NORTHWEST INDIANS.**—Of these Rev. J. Robertson reported: There are about 60,000 Indians between Lake Superior and the Rocky Mountains, 25,000 being north of the North Saskatchewan and 35,000 to the south of that river. Those to the south were treaty Indians and those to the north non-treaty Indians. By the conditions of the treaties made with these tribes the Indians surrendered all the lands that they owned to the Dominion Government. The Government agreed to give them 160 acres of land per family, to maintain schools among

them, to furnish farm instructors and agricultural implements, and to pay an annuity of \$25 each to the chiefs, \$15 to the head men and \$5 to the rank and file. Any person reading the treaty could understand who had the better of the bargain. When these treaties were made, buffalo covered the plains and the Indians had plenty of food and clothing. The Indians used to kill in the Summer time whatever buffaloes they required, dried the meats, made pemican, prepared the hides for tents, harness and mocassins. In the Autumn they used to go out and kill meat for winter use, and dressed the robes for clothing and bedding. Any superfluous robes they sold to the whites for fire arms, ammunition, tea, sugar and tobacco in short, anything they wanted. Buffalo sinew made for the Indians the best of thread. All of the Indians had plenty of horses. At that time the Indians were one of the most comfortable peoples on the face of the earth. All this is changed now. The whites have killed off the buffalo, and the Indians are starving. Mr. Robertson had come recently from the Blackfoot country, and found that the Indians there were restless. The cause was that they regarded themselves as face to face with a race that threatened to exterminate them. They united against the white man as the Britons in old times united against the Romans and Saxons. Dumont, the military leader of the half-breeds, was doing his best to stir up bad blood in Montana. The Indians themselves thought that they had a good excuse for waging war. We as a Christian people must deal with all nations on Christian principles. Every effort must be made to Christianize this people and teach them self-reliance, and in this is found the true solution of the Indian problem.

### B. T. TISH COLUMBIA.

#### DEDICATION OF NEW CHURCHES AT LANGLEY AND MUD BAY.

The new Presbyterian Church at Fort Langley was opened for divine worship on 27th September. The weather was favorable. As the hour of opening approached, the people came pouring in from the surrounding districts, and by 11 o'clock the church was filled. It occupies a beautiful situation about three-quarters of a mile from the landing and alongside the public cemetery, and is built on ground given by J. Mackie, Esq., for that purpose. The church will comfortably accommodate 150 people, and will thus in all probability meet the requirements of the district for many years to come. The expense of additions, together with a bell, has been defrayed by Henry Wark, Esq. The Rev. A. Dunn offered up the dedicatory prayer, and the rest of the services were conducted by the Rev. Mr. Jamieson. Mr. Jamieson opened the old church at Fort Langley some thirteen

and a half years ago, and upon him, therefore, naturally and appropriately devolved the duty of opening the new one. When all outstanding subscriptions have been paid it is believed there will be money enough to meet all liabilities.

The new Mud Bay Presbyterian church (the other of the two for which the Rev. A. Dunn was soliciting subscriptions in Victoria and New Westminster some time since, and which is within the field in which he has been laboring during the past ten years) was dedicated to the worship of God on the 4th October. Mr. Dunn conducted the opening devotional exercises, and afterwards made a few remarks of an introductory character relative to the successful completion of their church-building undertaking, the indebtedness of the congregation to their brethren in Victoria and New Westminster for cordial and liberal aid, and to the changes and improvements which have taken place in the neighborhood since the day he first conducted service there in the house of Mr. Alexander McDougall.

With the view of better accommodating all parties desirous of attending, the congregation afterwards met for several years in the house of Mr. William Woodward. Then the small congregation flourished and became gradually large as new settlers arrived. When a church-building scheme was proposed by Mr. Dunn in the beginning of the present year, it was heartily taken up, and a large sum, \$475, was at once subscribed in the immediate vicinity. A church-building committee, consisting of Messrs. Armstrong, John Stewart, and D. Brown, were appointed. They threw themselves into the work with great enthusiasm, and have spared no pains and begrudged no labor in the discharge of the numerous duties which have devolved upon them. It was therefore very gratifying to such people to see their new church completed, and its doors, like the heaven to which it leads, thrown open to all that seek or value its blessings. The Rev. J. S. McKay, New Westminster, preached at both diets of worship. The Mud Bay church is of the same dimension as the Langley one, and similar to it also in all its leading features.

[Rev. A. Dunn is a cousin to our worthy friend Rev. C. Dunn of Stellarton].—Ed.

### JOSEPH COOK ON FAITH.

When the soul yields to all the light it possesses, it receives more, according to the fixed natural laws of the soul; and yielding to this light, it receives more, until it comes at last to a confidence in God; a confidence which has as much validity as our confidence in the validity of self-evident truth itself.

What made Luther a rock? It was his intuitive, absolutely inexpugnable conviction that he



had personal experience of the remission of his sins through faith. Remission of sins by confidence in God's cleansing, not through works of man but wholly by the recumbency of the penitent soul upon God's method of pardon in the Atonement, was the central doctrine of the Reformation. This brought to Luther his peace and strength, and to the Church a new life. He yielded to the truth, and found more truth; and the sense of pardon that came to him was a sealing, a divine adoption, and it made him the conqueror that he was, and that every man has been whose confidence in God has been such as to lead to corresponding conduct.

The soul yielding completely to God in genuine repentance has an answer in more light and in a sense of sonship. Even when the soul is without a knowledge of the historic Christ, may we not say that God, in his mysterious methods of grace, may sometimes whisper to such a soul pardon, and give to such a spirit regeneration? I am here on holy ground. He who spake as never man spake said that any word against the Son of Man might be pardoned; but that he who blasphemed against the Holy Ghost would have no pardon either in this world or that to come. This influence of the Holy Ghost in the depths of conscience is universal among men. It is the holy of holies in the history of God's universal government, of all natural revelation of his will. The universality of Christianity as a redemptive system is to be found in the universality of the influence of the Holy Spirit, which is Christ's spirit. I would not exaggerate the capacities of the intuitional philosophy, but I hold that he is depending on a shriveled doctrine of conscience, and a shriveled philosophy of the intuitions, who is not willing to assert that God touches us, and that when we yield to him utterly he will give us peace through regeneration. I do not know how often such yielding has occurred outside the range of the knowledge of the historic Christ. If it has occurred, I hold that God most certainly has given answers of consolation to the soul; and that thus salvation has occurred, not by the knowledge of the historic Christ, but by that Christ who is the Word, who was in the beginning with God and is God, and who illumineth every soul that cometh into the world. I hold that salvation reached in this way, through a regeneration obtained by total, affectionate, irreversible self-surrender to the best that the soul possesses outside of Christianity, is not salvation by magic; it is salvation through the New Birth and by the Atonement, even without a knowledge of the historic processes of the Atonement. Let all who teach the contrary doctrine remember the terrible words: "He that blasphemeth against the Holy Ghost hath never forgiveness." Some of our newer theologians are in danger of such blasphemy.

Saving faith, understood in its full scriptural sense, must be defined as nothing less than

*confidence in God as revealed in Christ, and leading to adoring self-surrender to him as both Saviour and Lord.*

Mere confidence of an intellectual sort that God has spoken to man, is belief which the devils have and tremble. But such confidence in God, with adoring self-surrender to the dictates of the message, is the faith that works by love and purifies the heart. We find, therefore, that whatever else, according to the Scriptures, faith must mean, it cannot mean less than it means according to the intuitional philosophy and the axiomatic religious truths. It must mean the total, affectionate, and irreversible surrender of the soul to that God in whom the soul has confidence.

There are some men so benighted and belated that they think that, if they on their death-beds wrench their souls up to a belief that Christ was God, or that God has spoken to man in the Scriptures, they are saved. The black angels believe those things. We must not only believe that God and God in Christ are Saviour and Lord, but become affectionately glad that they are both. There are some Christians who think that, if they are affectionately glad that Christ is the Saviour and lean upon him as such, they have faith. But he is to be taken in all his offices. He is to be received both as Saviour and Lord; and, until we affectionately receive him as both, we have not honestly received him as either.

We must, therefore, agree with John Calvin, for instance, in this language: "The assent of faith is of the heart more than of the head, and rather of the affections than of the understanding." We must say with Jeremy Taylor: "Faith of a Christian has more in it of the will than of the understanding." We must say with Prof. Charles Hodge: "If it is asked whether it is Christ in all his offices, or Christ in his priestly office especially, that is the object of justifying faith, we must answer that the believer receives Christ. He takes him as his wisdom, righteousness, sanctification and redemption; and if this complex act of apprehension and surrender were analyzed, it doubtless would be found to include submission to all his teachings, reliance on his righteousness and intercession, subjection to his will, confidence in his protection, and devotion to his service. As he is offered to us as a Prophet, Priest, and King, as such he is accepted."

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