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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.

(Concluded.)

BUT all the Apostles were Missionaries. Indeed the title "Apostle" just means "Missionary." They were all Home Missionaries at first, in the Holy Land; but all of them are reported as Foreign Missionaries at length except the two called James; and all became Martyrs at last, except John and perhaps Matthew. Their chief Mission fields were as follows, according to the dim light of Tradition:—

- 1, PETER, in Syria, Chaldea, and perhaps Rome.
 - 2, ANDREW his brother, in Thrace and Scythia.
 - 3, JAMES of Zebedee, in Palestine, killed early by Herod, 44 A. D.
 - 4, JOHN his brother, in Ephesus, Patmos, etc.
 - 5, PHILIP, in Syria and the East.
 - 6, BARTHOLOMEW, in Persia and India.
 - 7, THOMAS, in India and the East.
 - 8, MATTHEW the publican, in Egypt and Ethiopia.
 - 9, JAMES of Alphaeus (the less, the Lord's kinsman), bishop of Jerusalem.
 - 10, JUDE his brother, (Lebbeus or Thaddæus), in Mesopotamia.
 - 11, SIMON the Zealot, in Cyrene and Numidia.
 - 12, MATTHIAS, successor of Judas Iscariot, is said to have preached CHRIST in Ethiopia.
- Barnabas and Mark did so in Syria and Egypt; Timothy in Ephesus; Titus in Crete. Joseph

of Arimathea is said to have done so for Gaul and Britain. But the light of tradition is dim and dubious, and we dread to mix legendry with Divine Truth. Still, many Antiquarians believe that St. Paul planted Christianity in Spain, Gaul, and Britain, after his liberation, A. D. 63. The British King Lucius was converted about 150 A. D.; and St. Alban was martyred in 303. Constantine was Viceroy in Britain, and his son CONSTANTINE the Great was born of an English Mother, the Empress Helena.

After the Apostles came the Christian Fathers, the Bishops, Deacons, and Evangelists of the Primitive Church; as we find in the "Teaching of the Twelve Apostles." The Ten bloody Persecutions, too, from Nero (64 A. D.) to Dioclesian and Maximin (313 A. D.) were most effective missionary agencies; driving the devout into all nations, and proving that "the blood of the martyrs is the seed of the Church."

Time would fail me to speak of the early Missions of St. Patrick in Ireland, of St. Columba in Scotland, of St. Augustine in England, of St. Genevieve in Gaul; Kilian and Boniface in Germany, Siegfried in Sweden, Cyril and Methodius in Slavonia, etc. But even the Dark Ages of Medieval Irruption, Usurpation and Feudalism; of forceful conversions by the swords of Mahomet and St. Peter; of oppression, Knight-errantry and Crusades;—even those Ages found some shelter for Science and Literature, as well as for Piety and Missions, in the Monastic and Scholastic establishments of the Church. Science, Literature, and Religion, are thus indebted to these mission-centres for many priceless remains.

At the Great Reformation, begun by Luther in 1517, the Protestants were so engaged with Home affairs that they hardly gave any attention to Foreign Missions till more than a century had passed away.

The Roman Catholics, however, were roused by their losses and dangers, to great Missionary activity, both to recover the Protestants and to convert the Heathens. Their Dominicans, Franciscans, and Jesuits, made vast efforts far and wide through Europe and America, Asia and Africa. Ignatius Loyola ruled from Rome. His friend Francis Xavier did wonders in India and the East. Their disciples made vast impressions on the Japanese, the Chinese, the Hindoos, the Abyssinians, and the Indians of America, South and North, as well as on the nations of Christendom. The *Congregation* and *College* of the PROPAGANDA were founded and endowed under Papal authority (1574, 1627) with immense resources. A somewhat similar establishment was organized at Lyons and Paris more recently; besides a vast variety of voluntary missionary societies. But terrible calamities befel those Catholic Missions. They were expelled from Japan early in the 17th century, and extirpated in Abyssinia and in China generally. In India, too, their works proved largely a failure; the Pope himself condemning their vast "compromise" in Madura (India) as not really Christian. Portugal expelled the Jesuits in 1759; France did so in 1764; Spain followed suit in 1767; and so did the Pope in 1773. After the French Revolution they began to reorganize about 1800; but with fluctuating fortunes, and repeated disasters. So that Romish Missions are still rather precarious. But their services to Science were many and valuable. To these we will refer again in summing up.

PROTESTANT Foreign Missions were scarcely begun till more than 100 years after the Reformation. The first great step was taken by the famous "Long Parliament" of England, during the Sessions of the "Assembly of Divines at Westminster," by an Act in 1647 establishing the "SOCIETY FOR PROPAGATING THE GOSPEL IN FOREIGN PARTS." This Society did good service for the Colonies; and we recall with thankfulness the noble Missionary labors of ELIOT and MAYHEW among the Indians of New England during that (17th) century, and those of BRAINERD in the next (18th). The "SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE" was instituted in 1698, with good results at home and abroad. It gave its strong and constant aid to the earliest Protestant Mission in India, undertaken by the Danish King for his Danish Colony on the Coromandel

Coast, about 1700 A. D. Among its noble Missionaries the names of ZEIGENBALG and SWARTZ are specially famous. And this Mission is still the most forward in India, as it is almost a century older than any other of Protestant origin, there. Many other Societies have Missions in that vicinity at present. In 1721 the devoted Norwegian Missionary, HANS EOEDE, went to evangelize Greenland, and, after fifteen years of successful work, returned to train Missionaries at Copenhagen. He and his son Provel (who succeeded him in the Mission) translated the Gospels and prepared a Grammar and Lexicon for Greenland, and became worthy Bishops in the work. Then came the MORAVIANS as the first Protestant Church to enter on Foreign Missions as a Church-corporate. Their first Mission was to the West Indies in 1732, where at St. Thomas they were willing to become slaves, if necessary, to carry on the Mission. Their next was to Greenland, 1733; and since that they have instituted Missions to Labrador and the Cape of Good Hope; all of which have been eminently blessed, and have reacted on the Moravian Church with manifold blessings.

The "BAPTIST MISSIONARY SOCIETY" of England was instituted next, in 1792, of which WILLIAM CAREY, the "consecrated cobbler," was the organizer, and the first Missionary in 1793. His labors were exceedingly successful at Serampore in India, where he issued 200,000 Bibles or portions thereof in forty Oriental languages before his death in 1834. He wrote many Grammars and Dictionaries of various languages connected with India; and his vast Sanscrit Dictionary, written at leisure moments while he was at once Missionary and Professor of Oriental Languages at Calcutta, would win lifelong fame for an ordinary man.

In 1795, the "LONDON MISSIONARY SOCIETY" was instituted by English Congregationalists and Protestants of all denominations. It has done excellent Mission work in the South Sea Islands, in Madagascar, in Africa and elsewhere. It cordially co-operated with the different denominations in Britain and the Colonies, as well as in Foreign lands, in helping on the great cause of Christianization; whether by Episcopalians, Presbyterians, Wesleyans, or others. Many will remember of its kindly associations with Dr. GEDDIE and his brethren of the New Hebrides Mission, 1847; and of its noble Missionaries Dr. MOFFAT and Dr. LIVINGSTONE.

The "EDINBURGH SCOTTISH MISSIONARY ASSOCIATION" followed in 1796, and the Glasgow Society in the same year; the Church

Missionary Society followed in 1799, the Wesleyan in 1813, the General Baptist in 1816, etc.

The "LONDON RELIGIOUS TRACT SOCIETY," instituted in 1799, and the "BRITISH AND FOREIGN BIBLE SOCIETY," in 1804, became also most powerful Missionary Auxiliaries in which all Protestants could co-operate for evangelizing the world. Eternity alone can reveal how vast has been their usefulness.

The English "CHURCH MISSIONARY SOCIETY" has done excellent work in Africa, America, New Zealand, etc. The Wesleyan Churches have flourishing Missions in the Fiji Islands, Africa, and elsewhere. The Scottish Churches have powerful and prosperous Missions in India and China, Turkey and Africa, America, and the Isles; to Jews and Gentiles far and near.

In America the "BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS" was instituted in 1810, and soon won the Sandwich Islands to Christianity; and they still go on extending their conquests. The "AMERICAN BAPTIST MISSIONARY SOCIETY" sprang from this in 1814; and the devoted Adoniram Judson was its first great Missionary to Burmah and the Eastern Peninsula. It has had eminent success, especially among the Karens. With our CANADIAN MISSIONS you are all familiar. All the leading Churches of America have now their Foreign Missions, and their success is growing in Japan and China, Turkey and Africa, India, and elsewhere.

In Europe, also, Protestant Missionary Societies were instituted at BASLE in 1816, and at BERLIN in 1823, besides many others more recently. Strong Bible Societies also flourish in the Protestant nations, and in those of the Greek Church. In Roman Catholic countries the Vatican and the Propaganda monopolize this work of publishing and circulating the Sacred Scriptures; and also of withholding and prohibiting them.

Missions to the Heathen are much more successful generally than Missions to Jews or Mahomedans. But of late a remarkable spontaneous movement of the Jews to Christianity began in Southern Russia, under the care of Joseph Rabinowitz, a learned Jewish thinker, of Bessarabia, whose adherents are numbered by hundreds.

The few Societies named above have grown to 26 distinctively Foreign Mission Societies in Great Britain and Ireland; 32 have been formed in America; and 28 on the continent of Europe,—exclusive of Bible Societies, etc., which are very distinctly engaged in Foreign Mission work. The *Princeton Missionary Review* gives the information that in 1886, 101

Societies (including Bible and kindred Societies) had 2975 ordained ministers, 732 laymen, 2420 women, and 3068 ordained natives, and 28,642 native assistants; while the £13: 2: 6 subscribed for the conversion of the heathen world, at the meeting at which William Carey founded his first British Foreign Missionary Society, has grown to over £1,250,000 for Britain and Europe, and over £700,000 for America—that is, an annual revenue of about £2,000,000, or about \$10,000,000.

In this Comprehensive Review of Foreign Missions we have incidentally noted many of the Aids which they have given to Science, both Secular and Sacred. We are now able to sum them up as follows:

CHRISTIAN MISSIONS have aided SCIENCE immensely,

I. As a Pioneer, in preparing and protecting the path of Science,

1st, By civilizing the Savages and the Barbarians, who might otherwise murder and devour Scientific Savans and visitors.

2nd, By sweeping away superstitions, demon worship, black magical arts, and other inveterate prejudices against Science.* What can Science do where its head may be broken if it speak against the "curious arts" or "Great Diana" of the Ephesians, or against Kali, or Suttee, or the Chinese anti-eclipse drums!

3rd, By introducing friendship, hospitality and commerce, as well as arts and learning, with true morality and piety, among the nations.

4th, By thus popularizing good Ethics and Economics, with sound principles of Philosophy and Politics. In this way it is now admitted by able British Statesmen, that the American Missions in Turkey, (and especially that of Roberts' College), have done more to build up the Christian States of Roumania and Bulgaria, and to check the influence of Russia over them, and over Turkey itself, than even the terrible Crimean war ever did!

II. As a Collector, Student, and Discoverer, of Science,

1st, In Geography and Topography. Thus "The Acts" revealed Europe to Israel, and Israel and its oracles to Europe and the world.

2nd, In Folk-lore and Traditions, History, and Literature, which become common property to friendly nations.

* If any man objects, "that Christians themselves have prejudices against Science, and smite giants like Galileo dumb with their cruel crucifix," we reply that blind Theologians did so from lack of light, and that we now labor to "boycott" such ignorant and arrogant Dogmatists, and to give free course and hearty aid to all true Science, whether Sacred or Secular.

3rd, In Bible Interpretation and Antiquities; as in such works as "The Land and the Book," and in the discovery and interpretation of Egyptian Hieroglyphics, Moabite and Hittite inscriptions, and Assyrian Cuneiforms.

4th, In Religious Science. We have already seen, from the Missions recorded in the Old Testament and the New, how vastly they enlarged the popular ideas of God's Fatherhood and Man's brotherhood, and cleared away the Ritualistic and fanatical swaddling-bands of Israel. So it was in the early Missions of the Old Country and our own! Even now Joseph Cook's enlarged theory of "the ESSENTIAL CHRIST," is supported largely by his observations in Foreign Fields.

5th, In Natural Sciences and Arts; such as Botany and Zoology, Ethnology and Philology, Physiology and Medicine. Each of these would require a volume if I gave even a catalogue of details, such as the discovery of "Friar's Balsam," "Jesuits' Bark," etc., etc. I shall therefore close with a brief glimpse at one branch, viz., PHILOLOGY, from a recent article in "SCIENCE." It is the authoritative statement of a trusty Scientific Specialist:—

"The debt which the sciences of Ethnology and Linguistics owe to missionary labors has never been adequately acknowledged. The latest recognition of its value, though instructive, is still imperfect. Dr. R. N. Cust, in his monogram, "*Language as illustrated by Bible Translations*," (1886), gives a classified list of versions, arranged according to the various families of languages: from which it appears that, since the establishment of the British and Foreign Bible Society, in 1804, the missionaries of that Society and of similar associations in Great Britain, the United States, and other Protestant countries, have translated the Bible or portions of it into no less than 290 languages and dialects. Of these, 49 belong to Europe, 101 to Asia, 60 to Africa, 33 to America, and 41 to Oceanica. Adding the older versions (some of which have been republished under missionary supervision), we have a total of 324 translations in the catalogue of Dr. Cust. This, however, by no means exhausts the list. His plan excludes reference to the Roman Catholic versions, which are numerous—if not of the whole Bible, at least of portions of it. Eliot's Indian Bible, though mentioned (not quite accurately) in the text of the monogram, does not appear in the list. Nor is anything said of the vast number of Grammars, Dictionaries, and Vocabularies, or the versions of Catechisms and similar works—in many more languages than are included in his list—which we owe to those zealous laborers, of almost every Christian denomination. Dr. Cust's memoir will, however, be a most useful manual of reference for philologists. It is to be hoped that he will supplement it by an additional list, comprising those other missionary publications, which will be helpful to students. Prof. Max Muller has shown that the foundation of the science of Comparative Philology was laid in the great work of the Jesuit missionary Hervas, in his *Catalogue of Languages*, in six volumes, published in Spanish in 1800, and derived mainly

from the results of missionary researches. The distinguished professor himself, and the other eminent philologists of our day, (a list which includes such names as F. Muller, Gerland, Latham, Farrar, Sayce, Hovelacque, Charencev, Whitney, Brinton, Trumbull, and others hardly less noted)—who have reared upon this basis such a noble superstructure, will be the first to admit that their work owes its extent and value chiefly to the materials supplied by the later efforts of those enlightened and indefatigable toilers, the Foreign Missionaries."

THE MACEDONIAN CRY.

FROM Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains
Roll down their golden sand;
From many an ancient river,
From many a palmy plaiu,
They call us to deliver
Their land from error's chain,

What though the spicy breezes
Blow soft o'er Ceylon's isle,
Though every prospect pleases,
And only man is vile!
In vain with lavish kindness
The gifts of God are strown;
The heathen, in his blindness,
Bows down to wood and stone.

Shall we whose souls are lighted
With wisdom from on high—
Shall we, to men benighted,
The lamp of life deny?
Salvation! O salvation!
The joyful sound proclaim,
Till earth's remotest nation
Has learned Messiah's name.

Waft, waft, ye winds, His story,
And you, ye waters, roll,
Till, like a sea of glory,
It spreads from pole to pole;
Till, o'er our ransomed nature,
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign.

REGINALD HEBER, 1810.

REMINISCENCES OF A LONG LIFE.

By JOHN MCKAY, Esq., NEW GLASGOW.

(Continued.)

THE state of Europe was peculiar in 1805-6. The first Bonaparte, by a series of the most bloody engagements, had beaten the Continental Nations in detail, and stood a recognized arbitrator of their destinies. Previous to this time, Great Britain had sometimes Russia, sometimes Prussia, and sometimes Austria, for her ally; but the great battles of Marengo, Hohenlinden, Austerlitz and Jena, prostrated

those powers, and they were compelled to accept of peace upon the terms of declaring war against England;—and thus in 1806 all Europe was, by the famous “Berlin Decrees” of Napoleon, banded in deadly strife against England single-handed. The general impression at that time in England and elsewhere was, that the French army was invincible, and that the attempt to stay their Emperor from attaining to universal dominion was utterly hopeless. No doubt this was the opinion of Bonaparte himself, and his army, at the time. I well remember the intense excitement which was then almost universal, even in the remote Highlands of Scotland, against Bonaparte.

Preparations for an invasion of England was then going forward on a large scale in France. Bonaparte collected an army of some 300,000 on the nearest points to England, while all the French harbors nearest the English Coast were filled with large boats, lighters and other crafts, intended to carry this army across the channel. The troops in the mean time were for two or three months daily exercised in embarking and disembarking into and out of these crafts, so as to learn to take the least possible time in landing on the opposite shore whenever the hour would come. While these preparations were being carried on in France, the people were not idle on the English side. The isle of Great Britain, from “Land’s End” in the South to “John o’ Groat’s” in the North, was turned into a vast military camp. Every person capable of bearing arms was armed, clothed and drilled. Every man was provided with three days’ provision and sixty rounds of “ball cartridge,” and was ready to start at an hour’s warning—day or night. Who can ever forget the grim enthusiasm that smouldered amongst us in those days; ever ready to burst into a fiery flame of patriotism; with its stern songs:—

“Ho! Bonaparte comes o’er the sea,
Threatens you and threatens me;
He’ll only lose his breath!
For let him come or let him send,
Our Island is his journey’s end:
He never back again shall bend.
But quickly find his death!”

There were no telegraph lines in those days, but there were lines of signals on the highest mountains throughout the whole land. These signals could be seen from one another in the daytime. But these signal places were also provided with large quantities of combustible matter which was to be set on fire should the invasion be effected in the night time. There were, however, two preliminaries which Bonaparte required to secure before he attempted a landing on English ground with any prospect

of success: the first was, two or three days of fine weather and fair wind; the second, a complete command of the channel for three or four days. The fair weather might be looked for in a reasonably short time, but the command of the channel was a very different matter.

Since the “battle of the Nile,” which was fought a short time before this, no ship of France dared venture out from the protection of their fortifications; and indeed they were not at all times safe even under the shadow of their Land Batteries. There was, however, a large number of French ships-of-war lying in different ports, which, if got together, would muster a squadron superior to anything the British could in a short time get together to oppose them; the British fleet being scattered in all parts. Bonaparte set himself about getting his ships together.

The ships in the Mediterranean ports were ordered to steal out and sail to the West India Islands, and (knowing that the British Squadron would follow them) the French were directed to return to Europe, join the French and Spanish fleets which were lying in Brest and Cadiz harbors; and the combination thus joined, amounting to upwards of forty ships of the line, was to sail immediately for the Channel and cover the embarkation and landing of the French troops on the shores of Kent.

The French fleet effected their escape out of the Mediterranean ports, sailed to the West Indies, with Nelson in chase. When he arrived at the West Indies the French had departed on their way back. Then, and not till then, did Nelson discover the ruse, and penetrate into the design of the enemy. From the West Indies he despatched fast sailing crafts with intelligence of these things to the British Government. One of these crafts outsailed the enemy, and the Government sent a fleet of fifteen line-of-battle ships under command of Sir Robert Calder to intercept them. Calder brought the French to action. The French had twenty-one ships-of-the-line, the English fifteen. Darkness put an end to the battle. Three of the French ships were taken and many disabled. They got into the French harbor, and joined a French fleet that was lying there, but did not come out during the battle, (although the disparity of the two squadrons was so great, and another French fleet was lying within hearing of the roar of cannon!) The English people were far from satisfied at the issue of the contest. Calder had to appear before a court-martial. Nevertheless the damage inflicted on the enemy’s fleet was the means of frustrating the design of an invasion.

Before they were fit again for sea, Nelson was back. Bonaparte was enraged. His plans of Invasion were frustrated. The next time the French and Spanish fleets set out, (thirty-three ships-of-the-line,—a number of them “three-deckers,” one carrying 144 guns,) Nelson met them with twenty-seven line-of-battle ships, and brought them to action off Cape Trafalgar, and lost his own life, but destroyed all the enemy's fleet: since which time (1805) there has been no battle fought at sea between the English and French. After this date England was the recognized Mistress of the Ocean, all the world over. In those years the British Sailor was everything, both at home and abroad. He was justly the pride of his own country, and the terror of its enemies. The British Soldier was at that time held in low estimation, at home and in other countries. The French affected to despise him; in fact, neither his own nor other countries knew what he could do. But after the battle of Trafalgar had swept all enemies from off the seas, the English Sailor had nothing to contend with or to show his prowess upon. The battle-field was changed, and the Red Coat was called into requisition instead of the Blue Jacket; and well has he sustained his ancient renown on many a bloody field. The French soldier had hitherto carried everything before him. He fought by turns the Russian, Prussian, Austrian, Swede, Dane and Spaniard, and he was more than victorious over them all. With the English he had no encounter on land for a long time previous, but no doubt he believed himself invincible; and so in a great measure did the English people in general. The first encounter between the soldiers of the two nations, with any degree of equality, was in Egypt, four years before the time I am writing about. Bonaparte, after beating the Austrians and conquering Italy for France, carried his victorious legions to Egypt, with the view of founding an Eastern Empire.

After beating the Mamelukes and Turks in a number of battles, Bonaparte returned to France and left the army under the command of Kleber. The English, (then allied to the Turks), sent an expedition to Egypt under command of Abercrombie. The two armies were about equal in numbers, 11,000 each. The battle of “Alexandria” was fought; the French were beaten at every point, and the French army had shortly after to surrender. This victory raised the spirits of the British people, and confirmed the confidence of the soldier in himself. Some of the soldiers who fought in the battle of Alexandria were from our own neighborhood. I remember well of

one of them:—he came home wounded. How I used to listen to the tales of the battle, told to my father with all the minuteness of an eye-witness! How they were galled by the French until they got orders to charge bayonets; how the French then ran; and how Abercrombie was mortally wounded, and fell from his horse!—how a French trooper attempted to take Abercrombie prisoner, after the latter was wounded;—how a Highlander shot the said trooper with a ramrod,—he having spent all his balls previously;—and how the field looked after the battle was over!—the dead, the wounded, and the dying!

(To be continued.)

SAVING THE COLORS AT ISANDULA.

BY J. J. MACDONALD.



HE battle wild and fiercely raged;
Unequal war the English waged
Against the murderous Zulu,
Still they resolved they ne'er would
yield,
But die upon the bloody field
Of fatal Isandula.

Around them swarmed their savage foes,
And loud their yells of triumph rose,
The distant echoes wailing,
For well they knew from that vast throng
Of wild barbarians—thousands strong—
That there was no escaping.

No fear was in their faces seen,
As with a bold, determined mien,
They shoulder stood to shoulder;
And each resolved he ne'er would fly;
But on the field of battle die
A true-born British soldier.

Ere long they saw that hope was gone;
From every hill and tree and stone
The bullets they were showering,
And with the deadly assagai
The Zulus fell on their array
In numbers overpowering.

The Colonel called two young men brave:
“This field will be our soldiers' grave,”
He said with voice unshaken;
“I have a duty I must do;
Our colors I entrust to you,
For they must not be taken.

“They are too sacred in our eyes—
A great and ever-glorious prize,
That is well worth the saving;
I would not rest in yonder mould
If I believed its silver fold
Were o'er barbarians waving.

“Above our Twenty-fourth they waved
When wild and fierce the battle raged;
And 'mid the foemen swarming,
When whistling bullets showering fell,
'Mid deadly grape and bursting shell,
The breastworks they were storming

"On almost every battle plain ;
O'er all the sunny land of Spain
It waved o'er them victorious ;
In India, too, on many a field,
Where our brave men made foemen yield,
In battles great and glorious.

"Now take them ; cut your way or die ;"
Then bade them both a last good-bye,
As on their steeds they bounded,
And soon with flashing sword in hand
They rode amid 'that savage band
By which they were surrounded.

Right on amid their foes they dashed,
And right and left their sabres flashed,
And cut a path before them ;
The assigais showered deadly blows,
Yet through the living wall of foes
Their gallant horses bore them.

O'er hill and plain, o'er rock and stone
They sped, their horses flecked with foam,
While blood from wounds was pouring,
Until another swarm of foes
Before their swimming vision rose,
And bullets fast were showering.

There is no help ; once more they turn ;
The earth their flying coursers spurn,
While every nerve did quiver,
Until before them they espied
The sunbeams sparkling on the tide
Of a swift, foaming river.

They plunged into the rushing wave,
Sternly resolved that they would save
The flag they love ' so dearly,
When lo ! another flash of flame
Gleamed from the bank—a volley came
That wounded them severely.

Weary they struggled up the bank.
But here the gallant Coghill sank
A-dying from his saddle ;
"Melville," he shouted, "onward, fly,
Brave comrade, leave me here to die ;
I've fought my earthly battle."

Though fast the crimson tide did pour
From Melville's wounds, he in that hour
Left not his comrade dying,
And he dismounted, but his breath
Came short and quick, and soon in death
Beside his friend was lying.

And there they found them, side by side,
Bathed in their life-blood's crimson tide,
Upon the earth extended :
Round Melville's body, stiff and cold,
Was found the colors' sacred folds,
So nobly he defended.

Nobly they fought and nobly died ;
The Twenty-fourth with martial pride
Will e'er relate their story.
Britain need fear no battle's storm
When her brave soldiers can perform
Such gallant deeds of glory.

WE should feel sorrow, but not sink under
its oppression ; the heart of a wise man should
resemble a mirror, which reflects every object
without being sullied by any.

APOSTOLIC STUDIES, ON THE PRIMI- TIVE OR INFANT CHURCH OF CHRIST.

(6.) THE HEALING POWER : Acts 3 : 1-11.

In the 43rd verse of the former chapter we read that many wonders and signs were done by the Apostles, and one of these miracles led to the arrest of Peter and John. Here we have a pleasing glimpse of their manner of life, as they go together into the Temple at the hour of prayer. There were three hours of the day devoted to this exercise,—the third (our 9 o'clock, A. M.), the sixth (our noon), and the ninth hour (our 3 o'clock, P. M.) See Psalm 55 : 16, 17 : "Evening and morning and at noon will I pray and cry aloud, and the Lord shall hear my voice." See also Daniel 6 : 10. To the gate of the Temple a man lame from his birth was carried daily, and laid there, to receive alms from those that entered. His case was well known, from his being so long a cripple, and from being daily seen at the gate called Beautiful. The Temple had nine gates ; but this gate being on the outside, was seventy-five feet in height, and its doors were sixty feet high, richly adorned with gold and silver plates, thick and costly. As the lame man saw the Apostles about to enter, he asked them for alms : and Peter, ever ready to speak, told him to look on them. This was evidently to call his special attention. At once he gave heed, expecting to get something, and he did receive far beyond his expectations ;—not alms, for the Apostles had neither silver nor gold, but, better far than money, the use of his feet ; so that at once, through the healing power in the name of JESUS CHRIST of Nazareth, he was able to stand, walk, and leap ! Praising God in gratitude for his wonderful and unexpected cure, he held on to Peter and John, in love, as the instruments used by God for his recovery.

This is the first recorded miracle that Peter did in the name of Jesus ; the second was the cure of Aneas (Acts 9 : 34) ; and the third was the raising of Dorcas from death (9 : 36-43.)

When the people saw the lame man cured, they greatly wondered, and ran towards the Apostles in Solomon's porch. (See John 10 : 23.) This portico was on the east side of the outer court of the Temple, and was six hundred feet in length.

Peter, seeing the excitement of the people, seized the opportunity again to preach JESUS as the Prince of Life.

(7.) THE PRINCE OF LIFE: Acts 3: 12-26.

In Peter's second discourse, seeing the people filled with amazement at the power displayed in the healing of the lame man, and fearing that they might attribute that power to human agency, and not to Christ alone, he disclaims the miracle as the result of any energy or holiness of their own; but proclaimed it to be through faith in the name of JESUS that the man was made strong and perfectly sound.

The name of JESUS is Wonderful and All-sufficient, and in the Bible His titles are two hundred and fourteen in number. The Poets delight in celebrating His Name:—

"How rich, how various, are the names
Of Jesus Christ, our Saviour, Lord!
What precious titles, honors, claims,
The Holy scriptures Him accord!"

"JESUS, the name high over all,
In hell, or earth, or sky;
Angels and men before it fall,
And devils fear and fly!"

"All hail the power of JESUS' name!
Let angels prostrate fall;
Bring forth the royal diadem
And crown Him LORD OF ALL!"

"JESUS, the name that charms our fears,
That bids our sorrows cease.
'Tis music in the sinner's ears,
'Tis life, and health, and peace."

"Lame at the gate I still am found;
Give, and my strength employ;
Light as a hart I then shall bound;
The lame shall leap for joy."

"Behold the blind their sight receive;
Behold the dead awake and live;
The dumb speak wonders; and the lame
Leap like the hart, and bless His Name!"

Peter, continuing his discourse, shews the people their awful sins in delivering up, denying and killing the Prince of Life; whom the God of Abraham, Isaac and Jacob (their own God) hath glorified. For this is His Son Jesus, the Holy and Righteous One, the Messiah, the Prince and Author of all Life, whom they had slain, and preferred a murderer, Barabbas, to Him, although Pilate had declared Jesus innocent.

But notwithstanding these hideous crimes. Peter holds out to them a hope of mercy; as he softly puts it, they and their rulers may have done it through ignorance. He then winds up with an urgent peroration, exhorting them to repent, and henceforth lead a changed life; and so continue, until the time of refreshing should come; or, in other words, until the restitution, in the second advent of the Lord Jesus Christ. He warns them to remember that they are the children

of the Prophets and of the Covenant, and that the first offers of salvation through Christ were made to them, that they may be saved from their sins.

C. Y.

SCRIPTURE REFERENCES:

(FOR SABBATH SCHOOLS AND FAMILIES.)

- S met with speedy death for having falsely spoken;
T would not believe his friends until he saw a token.
U, for having touched the Ark, immediately was slain;
V was a Queen, of whose fair face her royal spouse was vain.
W being very scarce, the people mourned again;
X, as an initial, my Book doth not contain.

C. Y.

You are doing well. "TRY, TRY AGAIN."

ANSWERS FOR MARCH.—G, Goliath; H, Hazor; I, Ichabod; J, Job; K, Kish; L, Lot.

The Monthly Record.

HALIFAX, N. S., MAY, 1887.

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Remit cash by Post Office Order, Bank Draft, or Register d Letter. Address—

REV. P. MELVILLE, A.M., Editor, Hopewell, N.S.

REV. W. McMILLAN, A.M., Agent, Bridgeville;

MR. THOS. GLOVER, Merchant, Pictou;

MR. G. A. DOUGLAS, Merchant, N. Glasgow; or

MR. W. G. PENDER, Printer, Carlton House, Halifax, N. S.

"THE GATHERING OF THE CLANS."

WITH much labor and expense we have at last secured this splendid Premium Highland Picture. So great was the demand for it, that the supply became quickly exhausted; and as the plates had been changed, it seemed impossible to get it, "for love or for money." After much correspondence with the Publisher and Agents in Glas-

now, Scotland, we began to despair of success. But by a supreme effort, and most skilful aid, we at last secured about fifty copies, for our Agents, according to our promise; for promises are sacred. The expense we cheerfully bear, though it came to much more than we expected. The postage from Scotland cost nearly \$5, besides the local postage here. And we paid a duty of 20 per cent. on the value of the pictures, besides a second *rapacious* duty on every pound of their weight! Now, therefore, as our Agents get them safely, in spite of "*the devil and the exciseman*," we trust they will take care that all arrears be promptly paid up, (as was stipulated,) so that both ends may meet with comfort and mutual benefit.

The following is the Revised List of the winners of Premiums. If there is any omission or oversight, write at once to the Editor, who will quickly attend to it. The Premiums will be promptly mailed to those at a distance. But Pictouians will call and get theirs from our Agents, Mr. Glover, Pictou, or Mr. Douglas, New Glasgow. People having friends in Hopewell may call there for theirs:

WINNERS OF "THE CLANS."

William Turner, Beaverton, Ontario, (2).
 Rev. David Watson, D. D., Beaverton, Ont.
 Rev. C. B. Ross, B. D., Lancaster, Ontario.
 Rev. D. McKenzie, B. A., Lochiel, Ontario.
 Mrs. Dow, Strathearn House, Montreal.
 John A. Gray, Dorchester, N. B.
 Hon. Judge Young, LL.D., Charlottetown, P.E.I.
 Donald D. McKinnon, Canoe Cove, P.E.I.
 W. G. Pender, Halifax, N. S.
 William Fraser, Yarmouth, N. S.
 Robert McIntosh, Falls, Colchester, N. S.
 John Holmes, River John, N. S.
 Rev. Robert McCunn, A. M., River John.
 Angus Falconer, Toney River.
 John McLean, Rogers Hill.
 Rev. J. W. Fraser, A. M., Scotsburn.
 Donald Ross, Loganville.
 Thomas Glover, Pictou, (2).
 Rev. J. Callan, A. M., Pictou.
 J. Fraser, Acadia Farm, Pictou.
 Smith Foster, Fisher's Grant.
 John A. McLeod, Saltsprings.
 Rev. J. Fitzpatrick, A. B., Saltsprings.
 Robert Grant, Six Mile Brook.
 Miss G. L. McPherson, Gairloch.
 James McLeod, Lansdowne.
 David Graham, Glengarry.
 Rev. P. Melville, B. D., Hopewell.
 Miss A. B. McLeod, Lorne.
 Miss C. Gunn, Hopewell.
 Rev. W. McMillan, A. M., Bridgeville.
 Rev. W. Stewart, McLennan's Mount.
 W. McPherson, Sutherland's River.
 Duncan Halfour, Westville (2).
 Rev. Charles Dunn, Stellarton.
 Alexander McDonald, Stellarton.
 George A. Douglas, New Glasgow.
 Rev. G. Murray, A. M., New Glasgow.
 Rev. A. J. McKiehan, Barney's River.
 Duncan Cameron, River Dennis, C. B.

OUR pages are so crowded that we have to defer many items till next month.

LETTER TO THE AFFLICTED.

DEARLY BELOVED FRIEND: You have a very great and costly Love Token from the very Highest Head-quarters. For "whom the Lord loveth He chasteneth." Not many can stand the test. Not many are worthy of the trouble! Did you ever see a carpenter spend days or hours to carve a shaky hemlock chip? I trow not! Nor will a mason or sculptor spend much time in polishing a salt-water sandstone. But give the carpenter or upholsterer his choice mahogany or acacia, and he will not grudge weeks and months of constant carving and most careful veneering. And give the sculptor or the statuary his favorite Italian marble, and, lo! after long years of intensest study and toil, he brings out from its spotless bosom an ideal form of beauty, pure as the snow and lasting as the hills!

Now if mere man can do such deeds, and others greater still; such as the noblest masterpiece of the Architect, or the Musician, the Poet, the Philosopher, or the Theologian, in his supremest efforts, (for there are mental monuments more lasting than marble,—spiritual products more enduring than material):—if mere man, I say, can do such great works, how much more lovingly and joyfully will ALMIGHTY LOVE, by its very nature, delight to work and sing for its well beloved immortals, in their sorest discipline:—

"This mind I mould shall brass outlast;
 Than Pyramids far more sublime!
 No inward waste nor outward blast
 Shall wear it down, nor lapse of Time!"

Are not indeed all the enthusiastic fervor and ecstatic transports of the best Artists and Poets, as well as the mightiest Kings and Priests of human thought and human love, merely the reflected shadows of God's joy and eternal triumph in His perfected Work and Image in His Bride; when, out of great tribulation, washed whiter than snow in His own heart's blood, He presents her at last "perfect through suffering," without blemish, and complete in Himself, in all the tremendous glory of heaven, such as eye hath not seen, ear heard, or heart of man conceived;—in all the overwhelming, unsearchable excellence of majesty, which the full thunder of JERVAH's power can lavish on the Bride whom the Divine Bridegroom King delighteth to honor!

At the very thought our souls are rapt, ravished, and borne aloft as by the fiery chariot; far, far beyond the realms of sense and sin and sorrow here!

"For our light afflictions which endure but

for a moment, work out for us a far more exceeding and eternal weight of glory!" (2 Cor. 4: 17.

Queen Victoria's crown-diamond (the Koh-i-noor) took two years of constant cutting! What other stone was worth the toil? What other jewel could endure the process?

"Behold we count them happy that endure," like Job. A great sufferer was complaining that God had forsaken her; but she dreamed she saw an angel grinding a jewel continually, till she cried out, "Oh, when will you stop? Will you wear it all away to dust?" Then the angel showed her the jewel, and she saw a small ugly spot on it; and the angel said with tearful tenderness, "This jewel is for the king's crown, and I must grind out the flaw, or it will never suit!" Then she awoke in tears, and said, "Oh, I understand it now! God is grinding out my ugly temper! I will endure!" Oh that we could all endure to have our ugly passions and pride and lust and self-will and tyranny ground clean away from us! How blessed and how blissful would we thus become for time and for eternity! "We must be converted and become as little children or we shall in no case enter the Kingdom of Heaven."

"With patience, then, thy path of duty run, God never does, nor suffers to be done, But what the best would wish, if they could see The end of all events, as well as He."

Your brother in Him,
P. MELVILLE, A. M.

DIED :—DOUBTING.

SAYING, "There is no hope," he stepped
A little from our side and passed
To Hope Eternal. At the last,
Crying, "There is no rest," he slept.

A sweeter spirit ne'er drew breath;
Strange grew the chill upon the air.
But as he murmured "This is death,"
Lo, Life itself did meet him there.

He loved the Will; he did the deed.
Such love shall live. Such doubt is dust.
He served the truth; he missed the creed.
Trust him to God. Dear is the trust.

Andover, Mass. E. S. PHELPS.

PROTESTANTISM quite recently was introduced into Turkey by the missionaries first spreading tracts amongst the people, but the authorities at Constantinople immediately ordered these to be destroyed. Many of the people, however, held fast to them, and, through the influence of the British ambassador, the Sultan at length acknowledged the converts as an independent Protestant church, and at the present time there are 120 churches organized with a membership of 125,000 converts.

PROPOSED PLAN OF UNION BETWEEN PRESBYTERIANS AND METHODISTS.

A CORRESPONDENT of a sanguine disposition offers the following plan for consideration :—

1. That the distinctive names of the two bodies shall be dropped, and that the united church shall be known by the title of the Millennial Church.

Churches have hitherto been named after the circumstances of their birth. It is now time to name them from their future destiny.

2. That the present symbols of both churches shall be preserved for their historical and doctrinal value, but that a committee shall be formed to draw up a Confession of Faith, which shall embody all the fundamental truths of the gospel held in common by the two churches, and all that it is essential a Christian man should believe. The Westminster Confession is polemical, and is meant to combat the heresies of the sixteenth and seventeenth centuries, the Wesleyan Book of Discipline is local and temporary in its character and in need of deepening and broadening.

The new Confession can draw upon them both and supersede them.

3. That the details of a scheme of church government embodying the best elements in both polities, shall be prepared by the best legal minds in the church, leaving the largest liberty to congregations compatible with good order, preserving the due representation of the lay element in the church courts.

4. That the order of public service be left to the ministers and people except in so far as such variety might be found bringing in false doctrine or endangering the spirituality and simplicity of worship.

5. That the College Question be remitted to the Professors with instructions to bring in a plan securing the best educational advantages the church requires while economizing the funds of the church.

6. That the mission schemes be strengthened by the amalgamation of weak charges at home, and the sending forth of those ministers set free from the home field to the various fields abroad.

7. That the minimum stipend in the united church be \$1,000 and a manse, and that congregations choose for themselves, whether they adopt the three years term in calling a minister, or call, as in the Presbyterian Church, for life.

PRUDENS.

HAVE not the cloak to make when it begins to rain.

POETIC GEMS FOR YOUNG AND OLD. OUR OWN CHURCH AND COUNTRY.

My heavenly home is bright and fair;
No pain, nor death can enter there;
Its glittering towers the sun outshine;
That heav'nly mansion shall be mine.

CHO. :

I'm going home, I'm going home,
I'm going home to die no more,
To die no more, to die no more,
I'm going home to die no more.

My Father's house is built on high;
Far, far above the starry sky;
When from this earthly prison free,
That heav'nly mansion mine shall be.

THE WEARY PILGRIM.

I am tired. Heart and feet
Turn from busy mart and street;
I am tired. Rest is sweet.

I am tired. I have played
In the sunshine and the shade;
I have seen the flowers fade.

I am tired. I have had
What has made my spirit glad,
What has made my spirit sad.

I am tired. Loss and gain!
Golden sheaves and scattered grain.
Day has not been spent in vain.

I am tired. Eventide
Bids me lay my cares aside,
Bids me in my hopes abide.

I am tired. God is near.
Let me sleep without a fear,
Let me die without a tear.

I am tired. I would rest
As the bird within its nest:
I am tired. Home is best!

THE DYING CHRISTIAN.

Abide with me; fast falls the eventide;
The darkness deepens; Lord, with me abide;
When other helpers fail, and comforts flee,
Help of the helpless, O abide with me!

Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see;
O Thou Who changest not, abide with me!

I need Thy presence every passing hour;
What but Thy grace can foil the tempter's power?
Who like Thyself my guide and stay can be?
Thro' cloud and sunshine, Lord, abide with me.

I fear no foe with Thee at hand to bless;
Ills have no weight, and tears no bitterness;
Where is death's sting? Where, grave, thy
victory?

I triumph still, if Thou abide with me.

Hold Thou Thy Cross before my closing eyes;
Shine through the gloom, and point me to the
skies;

Heaven's morning breaks, and earth's vain
shadows flee;

In life, in death, O Lord, abide with me!

LYTE.

NOVA SCOTIA.

PICTOU ACADEMY, N. S.—At the Terminal Examinations, on April 20th and 21st, the number of students was greater than ever before. The competition, too, was no common one, and our students are to be heartily congratulated, as the standard is high, and steadily rising. The honor is eminently due to the excellent Principal and Professors, who have done so much for the Academy. The new Musical Department has been quite successful, as well as the others. The list of Honors is as follows:—

FOURTH YEAR CLASS (Twenty-nine Students.)

The following received certificates:—1, John H. McMillan, Pictou, 1171; 2, Jas. B. Johnson, Granton, 1041; 3, Charles B. Robinson, Pictou, 1029; 4, Alvin F. McDonald, Hopewell, 1024; 5, James W. Tupper, New Glasgow, 937; 6, John B. McLean, Hopewell, 883; 7, W. A. Creelman, Truro, 792; 8, John R. Dobson, Carriboo, 774; 9, John D. Logan, Pictou, 726.

PRIZES:—Highest Aggregate and Mayor MeLeod's Gold Medal, John H. McMillan; 2d Highest Aggregate and Silver Medal, James B. Johnson; Classics and Mathematics, "Hutchings' Prize," (five dollars), John H. McMillan; Eng. Grammar and French Grammar (2 prizes), John R. Dobson; Hamlet, Arithmetic, Geometry, Trigonometry, and Physics (5 prizes), James B. Johnson; History of Eng. Literature, Greek Grammar and Xenophon (3 prizes), A. F. McDonald; Latin Classics and Greek Composition, (2 prizes), J. B. McLean; Roman History, Latin Grammar, Latin Comp., and Analytical Chemistry, (4 prizes), John H. McMillan; Algebra and Geology, (2 prizes), C. B. Robinson.

THIRD YEAR CLASS, (Sixty-five Students.)

PROMOTIONS:—1, Alex. J. McDonald, Malagawatch, C. B., 1522; 2, James A. Sutherland, River John, 1473; 3, Robert Laird, Little Harbor, 1291; 4, Wm. Maxwell, Westville, 1255; 5, Willard Thompson, New Glasgow, 1244; 6, Julia Brown, Maitland, 1229; 7, Henry Graham, New Glasgow, 1134; 8, Michael Muir, Westville, 1126; 9, Ellen M. McKenzie, Stellarton, 1060; 10, Douglas O'Brien, Noel, Hants, 1019; 11, James A. Arbuckle, Pictou, 1000.

PRIZES:—Highest Aggregate and Odd Fellows' Silver Cup, Alex. J. McDonald; Eng. Grammar, Christina McKay, Springville; Eng. Composition, Jas. A. Sutherland; Milton, Henry Graham; Hist. Eng. Literature, A. J. McDonald; British History, Jas. A. Sutherland; General History, Jas. A. Sutherland; Latin Grammar, Willard Thompson; Latin Composition, Russel McLean, Pictou; Latin Authors, Henry Graham; Greek Grammar, Jas. A. Sutherland;

Greek Composition, Russel McLean; Greek Authors, Jas. A. Sutherland; French Grammar, Mary J. Logan, Stowinckie; French Authors, Gussie Cook, Dorchester, N.B.; Geography, not awarded; Arithmetic, Robert Laird; Practical Mathematics, Ellen M. McKenzie; Geometry, Douglas O'Brien; German, A. J. McDonald; Algebra, Mary J. Logan; Physics, A. J. McDonald; Chemistry, not awarded; Physiology, A. J. McDonald.

SECOND YEAR CLASS (Sixty-three Students.)

1, Robert Campbell, Tatamagouche, 1432; 2, Daniel G. McKay, Lorne, 1218; 3, Asa J. Crockett, Hopewell, 1200; 4, Albert E. Brownrigg, Pictou, 1142; 5, Wm. S. Grey, 1111; 6, Albert E. Crockett, Hopewell, 1013; 7, Harry Jacques, Woodville, Kings Co., 1013; 8, Blackwood Graham, Stowinckie, 973; 9, Jennie C. Hudson, Pictou, 954; 10, Howard F. Harriott, West Indies, 935; 11, Lewis V. Sproull, Fisher's Grant, 926; 12, Jack Primrose, Pictou, 903; 13, John B. Kirk, Guysboro, 898; 14, Aubrey Kirk, Antigonish, 838; 15, Rachel A. Primrose, 786; 16, John D. McDonald, Pictou, 769; 17, J. H. Hattie, Hopewell, 752; 18, Willie Forbes, Little Harbor, 761.

750 is taken as the "passing aggregate" in this class, and only one aggregate, 803, has been ruled out of the promotion list on account of low marks on important subjects.

Prizes:—Highest Aggregate, Robert Campbell; Eng. Grammar, R. Campbell; Eng. Composition, R. Campbell; Eng. Literature, Blackwood Graham; Canadian History, R. Campbell; General History, R. Campbell; Latin Grammar, A. E. Brownrigg; Latin Composition, A. J. Crockett; Greek Grammar, A. E. Brownrigg; Greek Composition, A. E. Brownrigg; French Grammar, Jennie C. Hudson; French Authors, Louisa Robson, Pictou; Geography, R. Campbell; Arithmetic, R. Campbell, W. S. Grey; Book-keeping, J. H. Hattie; Geometry, Daniel G. McKay; Algebra, W. S. Grey; Physics, R. Campbell; Astronomy, R. Campbell; Drawing, Jack Primrose.

FIRST YEAR CLASS (Sixty-six Students.)

PROMOTIONS:—1, J. Reginald McKay, 923; 2, Boak Alexander, Clifton, Col. Co., 868; 3, Wm. M. Hepburn, 866; 4, Anna L. Curry, 745; 5, P. M. McDonald, 732; 6, Charles H. Brown, Pictou, 727; 7, Katie Forbes, Little Harbor, 724; 8, Thomas M. Fraser, Hopewell, 716; 9, Olive E. McArthur, Pictou, 695; 10, Hugh Gillis, Port Hastings, C. B., 678; 11, Adeline F. Robinson, 647; 12, Mabel J. McPhail, 645; 13, Frank A. Carroll, 625; 14, John E. McGregor, Pictou, 611.

A few others went above the "passing aggregate," but made marks altogether too low in fundamentally important subjects for promotion.

Prizes:—Highest Aggregate, J. Reginald McKay; Eng. Grammar, not awarded; Eng. Composition, Thos. M. Fraser; Eng. Literature, P.

M. McDonald; British History, J. Reginald McKay; Latin Grammar, J. R. McKay; Latin Composition, J. R. McKay; French Grammar, Mabel J. McPhail; Geography, J. R. McKay; Arithmetic, Boak Alexander; Book-keeping, P. M. McDonald; Geometry, Katie Forbes; Algebra, Wm. M. Hepburn; Physics, not awarded; Zoology, P. M. McDonald; Drawing, Mary E. S. Davies.

MUSICAL DEPARTMENT.

PIANO.—First Grade (arranged in order of marks gained). Anna McKenzie, Rina Garvin, Hattie Muirhead, Minnie Dawson, Eva Carroll, Anna J. Logan, Laura Fullerton, M. Barry McKay, Anna Curry, Wm. H. Davies, Fannie Fraser, Arthur MacKay, Tina Logan, John Goodfellow, Oppie Edgecumbe, Lillie Baillie.

Second Grade. Katie Thompson, Aggie Corbett, Grace Douglas, Isa Thompson, Jane Simpson, Jennie Copeland.

Third Grade. Maggie MacLennan, Minna MacDonald, Jennie Hudson, Aggie MacKenzie, Lizzie Cameron, Annie MacKay, Annie Crerar, Rachel Primrose, Julia Brown, Olive Crerar, Minnie Carmichael, Maggie MacLean.

Fourth Grade. Emma Primrose, Edith Ives. Promotions. From Grade I to II, Wm. H. Davies. From Grade II to III, Jane Simpson.

Harmony (Pass List). Emma Primrose, 93; Julia Brown, 85; Aggie Corbett, 78; Aggie McKenzie, 67; Minna McDonald, 65; Rachel Primrose, 64; Jennie Hudson, 61; Grace Douglas, 52.

ST. ANDREW'S CHURCH, PICTOU, has arranged to provide a Catechist for Pictou Island during the summer.

PRESBYTERY APPOINTMENTS.—For Gairloch congregation:—Rev. Mr. McKichan, June 3, July 17, and August 28; Rev. Mr. Stewart, June 19 and July 31; Rev. Mr. McMillan, July 3 and August 14. For Fisher's Grant: Rev. Mr. Stewart, May 29 and July 10; Rev. Mr. McKichan, June 5, July 17, and Aug. 25; Rev. Mr. McMillan, June 19 and July 24; Rev. Mr. Melville, June 26; Rev. Mr. Murray, August 7; Rev. Mr. Dunn, August 14.

OBITUARY.—We regret to record the death of Mr. B. H. Norton Fraser, son of Donald Fraser, Esq., Acadia Farm, Pictou. He was a very promising young man, just in his prime, and was universally loved and esteemed by all who knew him. He had done good service in the Banking department, and showed fine talent as well as generosity of heart. But the All-Wise has called him to a far higher sphere, and we bow in silent adoration like Job; yet we and his Church and country sadly miss him at the early age of 21 years!

To his beloved father (our worthy Elder and true-hearted Highland chieftain) we express the fervent sympathy and love of the whole

community in this time of sore trial. For within six months he has been bereaved of his worthy brother ALEXANDER, his excellent daughter Mrs. J. F. McDONALD, and now his beloved NORTON. Yet they are not lost, but gone before; for "these all died in faith." "They rest from their labors, and their works now follow them."

The following lines by a valued friend will be cherished by many sorrowing hearts:—

ELEGY FOR MR. B. H. NORTON FRASER,

Who died at Pictou, April 19, 1887, aged 21.

GRIEVE not, my father dear,
Life's work is done;
Earth's charms are over now,
Heaven's joys begun!
Rest from your anxious cares,
JESUS my burden bears,
He guards me from all fears;
He leads me on!

Guide of my childhood's hours!
Mother my own!
Your love with growing years
More strong has grown.
Your change with patience wait;
And when, through trials great,
You reach the pearly gate,
You'll meet your son!

Cease, brothers, sorrowing;
Wipe off the tear;
My SAVIOUR following,
I have no fear.
He gave His love to me;
Asked me to faithful be;
Now, by His grace, I see
My welcome near.

Sing softly, sisters, sing;
God's love inspires!
There, Angel voices join
Seraphic lyres:
Oh, what a glorious throng!
Praise is their endless song!
Our homo shall be among
Those blessed choirs!

Farewell, beloved friends!
Earth's task is o'er;
No more my face you'll see
On Time's lone shore!
But, in the "By-and-by,"
All in the Lord who die
Meet, far above the sky,
And part no more!

Halifax, April 22, 1887.

W. G. PENDER.

REV. MR. BRODIE made a kindly visit to his old friends on his way from Cape Breton to Scotland. We regret its brevity, but trust the land will be blessed and happy; for he has certainly taken his father's death and his aged mother's lingering illness deeply to his heart.

HOPEWELL.—The Rev. C. B. Roes, B. D., of Lancaster, Ont., won many friends during his visit to our land. In the Masonic Hall

his sketch of his travels in Europe won so cordial a vote of thanks, that the *encore* drew from him a charming sketch of his American travels. We hope he may be persuaded to continue among us, though his native land calls for him.

Mrs. McKINNON, F. C. Manse, Nigg, Scotland, has presented Dr. MacDonald, of Hope-well, with eight volumes of "Illustrated Daily Bible Readings," by John Kitto, D.D., F.S.A. Each volume is beautifully illustrated, and contains 450 pages, handsomely bound. On one of the volumes is written, "Margaret McKinnon, F. C. Manse, Nigg, Scotland, 1887. To Dr. McDonald, in grateful remembrance of days gone by."

INTERCOLONIAL.—The twenty-four hour system, now in successful operation on the C. P. R., is to be adopted on the Intercolonial when the summer time table is brought into effect. Under this system the letters A. M. and P. M. are not required, as the hours are numbered from 1 to 24 in regular succession, commencing and ending at midnight. No change is made in the hours from midnight to noon, which are numbered 1 to 12 as at present, but the hours from noon to midnight are numbered 13 to 24.

QUEBEC.—The Catholics here brought before the Quebec Legislature a bill to authorize the setting up crucifixes in all court houses and places where oaths are administered, and directing that oaths shall be taken with the uplifted hand in presence of the crucifix. The Bible is to be excluded from all courts of law—the Crucifix to take its place. Protestants opposed the project, and it is dropped.

MONTREAL.—Sir George Stephen and Sir Donald Smith, Montreal, have given \$1,000,000 toward the erection of a Royal Victoria Jubilee hospital for that city.

LOCHIEL, ONT.—By the death of Norman R. McLeod, Lochiel congregation has lost a worthy Elder. Mr. McLeod was of a gentle and peaceable disposition. He took ill on Saturday and died the following afternoon. His funeral was largely attended.

MILTON, ONT.—Rev. Robert Dobie, whose health, we regret to say, has been failing for some time past, has handed in his resignation of the pastorate of St. Andrew's, Milton, Ont. At a meeting of the congregation Mr. Dobie's resignation was accepted, and he was voted a retiring allowance of the amount of two years' salary. Peace be with the loyal veteran!

THE COLONIAL COMMITTEE of the Church of Scotland has sent the sum of \$150 to be ap-

propriated as follows :—Home Missions, £50 ; Manitoba College, £50 ; Queen's College Students' Missionary Association, £50.

SIGNS OF THE TIMES.



Missionary Meeting of an unusually interesting character was held in St. George's, Edinburgh, on Sabbath evening, 6th March, to bid God-speed to a band of nine missionaries proceeding to the Blantyre Mission, East Africa, in connection with the Church of Scotland. It is a proof of the deepening interest in the Church's Missions that the large church was crowded before the bells began to ring, and that the congregation eagerly availed themselves of the opportunity of shaking hands with the missionaries at the close. The party consists of the Rev. David Clement Scott, B.D., Mrs. Scott, Dr. John Bowie, M. B., C.M., and Mrs. Bowie, Miss Beck, Mr. John McIlwain and Mrs. McIlwain, Mr. Samuel Tanner and Mrs. Tanner. Of these Mr. and Mrs. Scott and Mrs. McIlwain are returning after furlough in this country to recruit broken health. Dr. Bowie has given up a valuable practice in London to join Mr. Scott, who is his brother-in-law, and sails with his wife in April, if possible, for Africa. Miss Beck is to be supported by her two sisters in Scotland. More than \$10,000 were raised for the Mission in ten days.

A RUMOR having been published to the effect that Mr. Ruskin had recently been received into the Church of Rome, Mr. Ruskin has written the following letter on the subject :—“ Dear Sir,—I shall be entirely grateful to you if you will take the trouble to contradict any gossip of this kind which may be disturbing the minds of my Scottish friends. I was, am, and can be only a Christian Catholic in the wide and eternal sense. I have been that for five-and-twenty years at least. Heaven keep me from being less as I grow older ; but I am no more likely to become Roman Catholic than Quaker, Evangelical or Turk.

Ever faithfully yours, JOHN RUSKIN.”

[Of course by “ Evangelical ” here he means the *pseud-Evangelical*, which is really *Antinomian* or *Solidarian*.]

In the British Parliament, Lord Salisbury showed that the Irish Crimes Bill is intended to save the Irish people from Coercion of unlawful Leagues using terrorism by boycotting, threats and bloody crimes. The Irish crimes bill would not compare in stringency with Mr. Gladstone's bill of 1881. Under the latter

measure people were imprisoned without trial. This could not be done under the present bill. The suppression of crime in Ireland did not mean the suppression of liberty, except only the liberty to cheat, rob, bully, mutilate and murder.—The amendment against the Irish Crimes Bill being lost by a vote of 370 to 269, its second reading was agreed to without a division.

THE COLONIAL CONFERENCE in London has proved very interesting. The Colonial Secretary, Sir Henry Holland, after setting forth the importance of the occasion, dwelt on the growth of colonial trade. From 1837 to 1885 the imports of the seaports of the American, Australian and African dependencies had increased 11 times. During the same period the British shipping trade with the colonies had risen from 3,700,000 tons to 56,600,000 tons, and British exports had increased in value from £11,300,000 to £54,500,000. In 1837 the population of the same colonies was 4,204,700, and in 1881 it was 12,753,100. The population of all the colonies in 1881 was 15,753,000. The rate of increase was curious. The European colonies had shown a slight increase. The population of Ceylon had doubled, and the same might be said of the other great Asiatic colonies. The population of the Cape was eight times, and that of Canada three times, as large as they were. He then dwelt on the best means of defending the British possessions the world over, and mentioned, as points which required defence, Halifax and Esquimaux.

NEGOTIATIONS go on between Britain and the United States, and there are good prospects of a friendly treaty, settling the Fishery Question ; unless the Americans prove utterly unreasonable and pig-headed.

AT LONDON, April 22nd, Henry Irving presided over a brilliant company which assembled in the Lyceum theatre for the purpose of promoting the establishment, at Stratford-upon-Avon, of a universal memorial Shakespearian library. Mr. Irving declared that the poet's birthplace, in the event of the success of the undertaking, would become more than ever the Shakespearian student's future Mecca. Sir Theodore Martin offered a resolution, which was adopted unanimously, that the present small library at Stratford be extended so that it should include copies of all British and foreign editions of Shakespear's works. Mr. Phelps, American Minister, offered a resolution that the library have added to it, also, all obtainable biographical, critical and other works dealing with the British and foreign drama. This was also agreed to by an unanimous vote.

WE are told that of five hundred Chinese now living in Philadelphia, about one-quarter attend Christian Sunday-schools. One of the number is studying for the ministry, and expects to return to China as a missionary. As an illustration of the unselfish spirit of the Chinese, it is mentioned that when the news of the Charleston earthquake reached Philadelphia, the Chinese residents promptly subscribed \$1,200 as their offering to the stricken city. Such a fact as this ought to awaken a more kindly feeling towards the Chinese among us. It is very evident that the great hive of human beings who inhabit China are no ordinary race, and that they exhibit qualities which destine them to figure pretty extensively in the world's future. They claim to go back 3,000 or 3,500 years before our era—in other words, to have started with Egypt and Babylon; but they outlived those venerable monarchies—outlived the Phœnicians and Assyrians—outlived the Greeks—outlived the Romans—and stand before us to-day with no signs of decay. They will have a word to say in not many years in the affairs of Asia.—*Etc.*

THE RUSSIAN PEASANT who drove the sledge in which Napoleon the Great travelled from Moscow to the German frontier, has died in Bohemia, aged 98.

THE DEATH is reported at Margate of Mrs. Richard Jesse, to whom, when she was Emily Tennyson, Arthur H. Hallam was engaged, and was about to marry when he died. The memory of Arthur Henry Hallam is preserved for all time in Tennyson's "In Memoriam." Some years after Arthur Hallam's death, Miss Tennyson married Capt. Richard Jesse, R. N.

REV. HIBBERT BINNEY, Lord Bishop of N. Scotia, died somewhat suddenly on the 1st inst. in New York, whither he had gone to seek medical advice. He had looked forward with considerable pleasure to the celebration of the centenary of the Episcopal See in Nova Scotia, which occurs in August next, on which occasion it was proposed to lay the corner-stone of the new Cathedral which had engaged his serious attention for some years past. His funeral took place at Halifax on Friday, 6th inst., with due solemnity, and was witnessed by an immense concourse of people.

MONTREAL has again suffered very heavily by spring floods, a large part of the city being submerged, causing much loss and suffering. In New Brunswick the St. John river has also risen higher than ever before. Indiantown people were obliged to resort to boats and rafts for the purpose of transacting business.

KIRK MISSION AT SIALKOT, INDIA.

IN a letter of date 11th October, 1886, the Rev. J. W. Youngson, of Sialkot, has still to report progress in the remarkable work presently going on among the Aborigines of the Punjab.

"Last month our preachers went to the Gulu Shah *mela*, a fair at which thousands assemble every year, and proclaimed the Gospel to large and attentive audiences. Mr. Nathu Mal went along with them, and they took up their quarters in the Mission tent which I had sent on a week before, in order to secure a good position. The workers of the other Missions were also there, so an onslaught was made on the enemy, front and rear.

"I went out and joined them towards the close of the *mela*. Karm Chand accompanied me. We were seven hours riding seventeen miles. The night was dark, and the inhabitants of the sleeping village were unwilling to show the way. Sometimes we were near falling into wells left without fence or protecting wall although 100 feet deep, and altogether we had a memorable ride. I could not help thinking, as we passed silent villages and asked for information in vain, how helpless the poor Christians were, surrounded by unscrupulous Mohammadians and Hindoos. But then I recollected that the Lord said, 'Lo, I am with you alway.' It was pleasant to think that in some of the villages that we passed silently through, there were followers of the Lord Jesus, and I felt that I was among friends and in the very heart of great moral influences that would some day revolutionise the whole of the Punjab. Finding that the villagers would not show us the way, Karm Chaud called the *choukidar* or watchman, who conducted us to the next village, and so on, until we reached our destination. Had not the *choukidars* been servants of a beneficent Government, we should have called to them in vain, but the *Sirkar*, i. e., the Government, is a word to conjure by in this country, at least among its own servants.

"Arriving at the *mela* we sought the tent, and found that some of our people had gone home. Hakim Singh and Mr. Nathu Mal had both caught fever and been obliged to retire. We went out to preach next morning. In the evening the Christians from Jhulki and Cheeanwali came in to see the magic lantern pictures. Those are of great use in impressing Bible characters and scenes on the minds of our Christian brethren, young and old, and I intend to take my magic lantern

with me on my itinerations in the cold season.

"A large number of candidates for baptism met in the *meia*. They were from the surrounding villages, and took advantage of our being near to be baptized. 64 were baptized in our Mission, 85 in the other.

"When they were baptized the Mohammedans and Hindoos gathered round, wondering what had come over the *Chukras*, as they call the aboriginal tribes, that they should become Christians. In the *meia* the sight of so many men gathering together for prayer to the Christian's God filled them with consternation and alarm: "Our servants Christians, what is to become of us?" And well may they ask the question. I believe these outcast tribes will soon be higher than all others in the social scale, because the Gospel of Christ is the power of God unto salvation to every one that believeth. . . .

"Since the *meia* we have baptized 21, making in all 85, men, women and children, admitted into the Church since I wrote last.

"Inquirers are coming from all quarters, and a widespread movement is going on . . . We have adherents in 27 villages. Mr. Nairn Mal has raised over 200 rupees for the Amoutrah church. The mission has given 30 rupees for the roof. We ought to be thankful that the villagers are so willing to do their part, and I trust we shall speedily see them an independent and liberal-minded people."

THE POWER OF EXAMPLE.



R. J. R. MILLER of Philadelphia, in his "Silent Times," gives the following incident, which illustrates the power of unconscious influence:

A young man, away from home, slept in the same room with another young man, a stranger. Before retiring for the night, he knelt down, as was his wont, and silently prayed. His companion had long resisted the grace of God, but this noble example aroused him, and was the means of his awakening. In old age he testified, after a life of rare usefulness, "Nearly half a century has rolled away, with all its multitudinous events, since then; but that little chamber, that humble couch, that silent praying youth, are still present to my imagination, and will never be forgotten amid the splendours of Heaven and through the ages of eternity." It was but a simple act of common faithfulness, unostentatious, and without thought or purpose of doing good, save as the prayer would bless his own soul; yet there went out from it an

unconscious influence, which gave to the world a ministry of rare power and value.

We do not realize the importance of this unconscious part of our life-ministry. It goes on continually. In every greeting we give to another on the street, in every moment's conversation, in every letter we write, in every contact with other's lives, there is a subtle influence that goes from us that often reaches farther, and leaves a deeper impression, than all the things themselves that we are doing at the time. After all, it is life itself, sanctified life, that is God's holiest and most effective ministry in this world—pure, sweet, patient, earnest, unselfish, loving life. It is not so much what we do in this world as what we are, that tells in spiritual results and impressions. A good life is like a flower, which, though it neither toil nor spin, yet ever pours out a rich perfume, and thus performs a holy ministry.

ACKNOWLEDGMENTS.

SUPPLEMENTING FUND, GAIKLOCH, 1886.

MILL BROOK.

John Sutherland, 50c.; A. J. McIntosh, 25c.; Kenneth Ross, 50c.; Thomas Fraser, 25c.; Jas. MacKay, 25c.; Donald MacKay, 25c.; Mrs. Wm. McDonald, 25c.; Paul R. McDonald, 25c.; Robt. McKay, 25c. By Miss Jessie I McKay . . . \$2.75
James Fraser, 25c.; Samuel Gordon, 25c.; Hugh Graham, 30c.; Hector Sutherland, 25c.; Wallace Munro, 40c.; Robert Sutherland, 50c.; Monson G. Ross, 25c.; George Baillie, 25c. By Miss Dolina McKay . . . \$2.45

MIDDLE RIVER.

Robert Munro, Elder, 50c.; Andrew Matheson, 25c.; Alexander McKenzie, 25c. By R. Munro . . . \$1.00

WILKINS' GRANT.

James McLeod, \$1; Catherino McKay, 50c.; Andrew McKay, 50c.; Angus McLeod, 75c.; Robert P. McLeod, 25c.; Alex. McLeod, 50c.; James Murray, 50c.; Hugh Sutherland, 55c.; Paul Sutherland, 50c.; D. H. Smith, 25c.; Alex. McLeod, 50c.; George McLeod, 25c. Total, \$5.85

LOWER LAIRG.

David Douglass, 25c.; John R. McDonald, \$1; Wm. Sutherland, 50c.; Robt. McDonald, 25c.; Daniel Murray, 50c. Total . . . \$2.50

UPPER LAIRG.

John Matheson, 20c.; Donald Sutherland, 25c.; Donald Sutherland, 35c.; Neil Gordon, 50c.; Kenneth McLeod, 2c.; William McLeod, 30c.; Duncan McLeod, 30c.; Alex. McKenzie, 75c.; James Fraser, 35c.; Peter A. Grant, 50c.; David McLean, 50c.; Geo. M. MacKay, 50c.; Thomas H. Fraser, 25c.; John McKay, 25c. By James McLeod, Elder . . . \$5.25

Total . . . \$19.80

RECEIVED FOR "RECORD" BY THE EDITOR.

Rev. D. McKenzie, Kirrkhill, Lochiel, Ont. (Agent), \$6; Rev. N. Brodie, \$3; W. Ross, \$2; R. Munro, \$2; T. Buchanan, Stanley, N.B., \$1; Mrs. Moore, Fredericton, N.B., 50c.; Neil McFadyen, P.E.I., \$1; R. Grant, Six Mile Brook, \$1.