

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

THE MONTHLY RECORD

OF THE

Church of Scotland,

IN

Nova Scotia, New Brunswick, and Adjoining Provinces.

VOL. XXXII.

OCTOBER, 1886.

No. 10.

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

LETTER FROM SCOTLAND.

THE OLD MANSE,
ELIE, FIFE, SCOTLAND, 1886.



DEAR EDITOR,—I just write when the mood is on me. I leave the matter entirely with you to print or burn as you deem "meet and convenient." If you think your readers have no interest in what I say, don't waste printers' ink with it. I am resting just now and recruiting strength for the campaign of the winter.

If you print my "Notes," kindly send me half a dozen copies. I would like to give one to each of the Ministers whose Parishes I have mentioned.

There are many members of your flock to whom I would like to send kindest remembrances: the Frasers, McDonalds, Gordons, McLeods (Archie, etc.). I often think of them and the happy days of youth I spent with them. The Camerons, too, were friends good and true, and many others.

When I last wrote you, we were in the midst of the excitement and work of the General Assembly. Now I write you from the seacoast of Fife while on my short and well-earned holiday. While we work in this country we work at high pressure. Day and night we are at it; and then for a season we claim our holiday and do absolutely nothing. I am in the enjoyment of that delightful experience at the present moment, and hence you are to expect nothing more than just a few jottings of what holiday reflections are. They are very largely coloured by one's surroundings and circum-

stances. If your work has given you satisfaction, if you see the fruits of your honest efforts, and if the spot where you settle down for the six weeks you claim as your due is beautiful or historical or quiet, and if God favors you with health of body and strength of mind, then there is no reason why you should not revel in the delights of your do-nothing season. I am happy to say that the above circumstances are more or less mine at present. After the work of a year in a populous Edinburgh Parish, I have dropped down for my six weeks' rest in one of the sweetest and quietest little villages on the Fifeshire coast. We look out upon the open sea, and every spot calls up associations of Scotland's glorious past. In the sky line stands the Bass Rock, where many a one of her noblest sons has suffered banishment and death for her liberties. Away to the North we have the beautiful Isle of May, which to the East of Scotland is very much what St. Columba's Isle of Iona is to the West. The Old Culdee Missionaries took up their abode on islands near the coast for the good reason that they could more easily see the approach of enemies and escape their rapacity by having their headquarters upon small islands. From the Isle of May, in the early days of missionary effort, the East Coast of Scotland, and especially the County of Fife, was Christianized. One of the sweetest experiences to one who has a taste for such things is to take a run in the beautiful little steamer "Edinburgh Castle," which goes from the pier here twice a week, and spend a few hours in the solemn stillness of the beautiful Isle. One is away deep into the past of a thousand years ago, when the holy men who brought a knowledge of God to

the people of Scotland were here, when the messages and messengers of truth and mercy went and came in wicker boats, and when reports were brought for the encouragement of the pious fathers as to the progress of the cause of Christ and the prospects of the overthrow of the cruel idolatry that for ages held sway over the lives and characters of our benighted forefathers. In the stillness of the summer air, in hearing of the wash of the breakers at the foot of the high cliffs, varied only by the wailing cry of the sea-fowl in their flight, one could fancy how conducive to prayer and meditation such surroundings were. In the blue sky above and the clear sea below one could not fail to find an echo of the goodness and mercy of God the Father of all His children, to whom the cry of earnest prayer from these very rocks went not up in vain. We have the record of Knox's prayer, "Give me Scotland or I die!" but we know not how many a time and oft the Old Culdee Missionaries, with tears and strong entreaties, sent up the same fervent cry. They were "men of like passions" with ourselves and could be discouraged, they could doubt and tremble for the Ark of God. They could weep and faint, and if they wept we cannot wonder, and if they fainted sometimes we dare not be astonished. Before them was a heathenism darker and more cruel than that which confronts any of the Missionaries of the present day in any quarter of the world. Our Missionaries have the strength of the British Army to protect them against the attacks of the ill-affected. They may hate you and your Christianity; but they will think twice before they lay a finger on a Missionary who represents British Christianity. No such protection shielded our noble forefathers. They literally "took their lives in their hands," and went forward in the name and strength of the Lord God Almighty. To-day the glory has departed from the Isle of May only to rest over Christian Scotland, to which Christianity came through the efforts and prayers of those who made their homes amidst the cliffs of this holy spot.

But there is beauty on the mainland as well as on the islands which dot the sea. Fife is one of the most beautiful Counties of Scotland. Its broad acres teem with the most luxuriant crops; its pastures are clothed with the most valuable cattle; and its towns are active with local trade. The Fifers have always been true to the Church of Scotland, and never was the Church more firmly rooted and more vigorously healthy than at the present moment. Of this fact let me give a few instances:—Take the Parish of KILCONQUHAR, in which I am at present residing. In the Parish Church there

are 498 communicants; and there is no dissenting Church in the Parish. Take the next Parish, that of ELIE. Here there are in the Parish Church 273 communicants; in the Free Church 166; the U. P. Church, the Episcopal and other dissenting Churches being unrepresented. If we go North we come to ST. MANSANCE, and find 356 communicants in the Parish Church, with a Free Church, (the only dissenting Church in the Parish), having a membership of 93. Go a little further on and you come to the Parish of CRAIL, and there the same thing is repeated. In the Parish Church you have 490 communicants; in the Free Church 177; here there is a U. P. Church with a membership of 100. Take the other direction: Go South and you find the same state of things. Take LARGO—famous as the birth-place of ALEX. SELKIRK, the original of "Robinson Crusoe." Here in the Parish Church you have 545 communicants; in the Free Church 123; and in the U. P. Church 131. Similar facts could be elicited from the official documents published by the several Churches from year to year. It is true in the Highlands, in some Parishes, the Church is lamentably weak. But two things ought to be borne in mind—one, that the U. P. Church has no existence in many Parishes; another, that these Free Church people have notably broken away from the Free Church leaders. Dr. Rainy has led the General Assembly of the Free Church into a policy of Disestablishment; but the people of the Free Church in the Highlands have gone almost unanimously and enthusiastically in opposition to it. They have given birth to Mr. Finlay's Reconstruction Bill in Parliament; and they sent a monster petition with tens of thousands of signatures praying Parliament to pass the Bill as a preliminary step towards the reconstruction of the Church and the final defeat of the destructive policy of the Disestablishers. Away from the Highlands the Church is strong, and under the circumstances alluded to above the Disestablishing cause in the Highlands is weak. They have the people on their communion rolls and the Ministers under the authority of their Church Courts; but the people and the Ministers are true to the old Free Church of 1843, and totally out of sympathy with the wave of ecclesiastical Communism with which their Courts are overwhelmed. Practically there is more sympathy between the Highlanders and the Church of Scotland than there is between them and the Free Church as led and headed by Principal Rainy; and were it not that they depend for their assistance on the Sustentation Fund, supported largely by

the wealthy people of Glasgow and Edinburgh, they would throw off the authority of the Free Assembly and take their stand again for the old principles of 1543.

Besides shewing the strength of the Church as compared with Dissent, Fife has much that is historically interesting. Take the metropolitan Parish of CUPAR. There we have a burial ground consecrated in 1415. The Church was built in the same year. William Scott was the name of the Minister (or Priest) who designed the plan of the spire and built it at his own expense. Among the ancient monuments and landmarks in Cupar, the thoughtful observer cannot be long alone. He looks with mingled feelings upon the monuments erected over the burial-place of the *heads and hands* of certain Covenanters who were martyred during the infamous reign of Charles II. The inscription on the one side runs thus: "Here lie interred the heads of LAUR. HAY, and ANDREW PITULUCH, who suffered martyrdom at Edinburgh, July 13, 1681, for adhering to the Word of God and Scotland's covenanted work of Reformation; and also one of the hands of DAVID HARKSTON of Rathillet, who was most cruelly murdered at Edinburgh July 30, 1680, for the same cause." Our Covenanting forefathers are usually described in books and articles in magazines which issue from the South of the Tweed as if they were made of material which admitted of no quality except rigidity. A little knowledge of the men and a slight acquaintance with Scottish antiquities shew this to be totally unfounded. I am convinced that one of the elements of strength in the Covenanting struggle was the dash of poetry which kindled their wild enthusiasm and carried the great movement to a triumphant issue. In this as in nearly all the other instances, they have a poetic inscription upon this singular tombstone. Here it is:—

"Our persecutors, filled with rage,
Their brutal fury to assuage,
Took heads and hands of martyrs off,
That they might be the people's scoff;
They Harkston's body cut asunder
And set it up a world's wonder,
In several places, to proclaim
These monsters gloried in their shame."

The Kirk-Session Records reach back to 1648; and the Register of Births, Deaths and Marriages, from 1654 to the present hour.

Another most interesting Church in this interesting Shire is that of MARKINCH. It is one of the many Churches whose history goes back beyond the Roman Catholic Supremacy to the days of the Old Culdee, or Original Scottish Church. Away back about 920 it

was gifted by the Priory of St. Andrew's to the Culdee Missionaries, who took up ground in that neighborhood. They got, along with the Church, large tracts of land at a distance for the support of the Ordinances of Religion. That passed into the hands of the Roman Catholics when Rome obtained the ascendancy, and naturally passed into the hands of the Protestant Church when Rome lost Scotland. By a curious turn of affairs in History, nearly all these lands due to the Church have gone to the Crown, and this day are used to pay for our expensive wars and our wealthy sinners. When Rome got the upper hand, the Markinch lands were mortgaged back to St. Andrew's, and, when their Religious Houses were suppressed at the Reformation, these lands were taken by the Crown; lands which were given for religious uses and put to those purposes for 600 years, were coolly swept into the huge coffers of the Scottish Parliament, and are at this hour used to relieve the British taxpayer of some of the burden which his love for fighting entails. That is a phase of the Church question which Dissenters will not be at pains to make plain. They won't tell you that the Church has been plundered. They won't tell you that Church lands have made the British Crown rich whilst the Church herself is left poor. No; that does not suit their convenience. It is stern fact all the same.

This County of Fife is rich in monuments and antiquities of which the history is entirely lost. In it we have the Mugdrum Cross, similar to four others in the Parish of Aberlemno, in Forfarshire, supposed to be in commemoration of victories gained upon the field of battle. We have also Druidic remains and traces of Roman occupation, linking us with the remote pre-Christian past; making it one of the most interesting Counties of Bonnie Scotland, and, as such, just the place to enjoy the relaxation and pleasure of a profitable summer holiday. Ever thine, C.

THE REV. HUGH STOWELL BROWN, who died some time ago at Liverpool, G.B., and who was one of the most forcible speakers of the day, was at the age of twenty-one an engine-driver on the London and North-Western Railway. Carey was a shoemaker, Williams an ironmonger's apprentice, Moffat a gardener, Livingstone a factory lad. It is remarkable how many of those who have done most for the world have started only with the advantages of the million. There is surely in that something which not a few of our readers should find encouraging.

GLASGOW UNIVERSITY.

THE following lines on the removal of this famous old Scottish University from High Street to Gilmorhill on the Kelvin, will awaken many sacred memories, and recall the venerable historic names of Principal Andrew Melville, Zachary Boyd, Adam Smith, Thomas Reid, James Watt, Sir William Hamilton, Archbishop Tait, and many other noble men :

ALMA MATER.

To Gilmorhill old Scotland turns her eyes
With eager gaze : and well she may, I ween,
For on its summit fairer turrets rise
Than ever yet on Scottish hill were seen,
Or Scottish plain. Till ages far remote,
Much that is noblest in her life shall tend
Unto this once unknown, unhonored spot.
On which undying glories now descend :—
Unhallowed soil no more till time itself shall end.

My countrymen, within those clustering walls
'Tis fit that she should have her dwelling-place,
Who oft has sent her children from her halls
As sons of blessing to the human race ;
That commerce gather round her, far and wide,
The wealth she helped to sow, for all to reap ;
That liberal ease and social joy abide,
And subtle thought and daring action leap
In friendly unison, harmonious at her feet.

Approach her : touch your caps, but not in fear :
'Tis rudeness, not simplicity, she hates :
She's ever courteous when her friends are near,
And all who come are welcome at her gates.
Without, within, the spacious piles survey ;
And, if it please you, call them all your own.
Nor grudge to mark the absence of display ;
Nor say, with disappointment in your tone,
That everything is but of iron, wood or stone.

She would not sit in velvet, nor would be
Content alone to rouse the mind and heart :
To every youth that stands beside her knee
This noblest lesson she would fain impart :—
"When stubborn force shall yield at your com-
mand,

Health at your touch shall triumph over pain,
When light and knowledge, from the generous
hand,

Awaken life and gladness in your train,
In humble, sweet contentment thou thyself
remain."

Revered be they, a grateful nation's pride,
Or heirs of gentlest thought, or gentle blood,
Whose counsels point, and wise instructions
guide

Our rising manhood to its chiefest good :
Each to his proper sphere, with sagest skill,
Directing ; warning each where dangers are.
A cheer to those the eager ranks who fill,
Who watch the world's great battle from afar,
And gallantly are girding for the fiery war.

The path of all the people yet shall be
That which the good and brave have ever trod.
Earth yet shall shine refulgent, like the sea
Of glass and fire before the throne of God.
The strongest to the front ! Our foes retreat.
Dark ignorance and vice forsake their den.
Truth hurries to and fro, with flying feet.
An Eden springs around us once again ;
And songs of angels mingle with the shouts of
men !

SCOTTISH FOREIGN MISSIONS.

(From the Mission Record.)

THE Foreign Mission Committee, carrying out a deliverance of last General Assembly, have taken a step which may greatly influence the future of the Mission. They have addressed a letter to all Presbyteries, Ministers, and Kirk-Sessions, inviting them to form an Organising Mission Committee in every congregation throughout the Church of Scotland. The design is to entrust the cause of the Mission to a popularly-constituted body in each parish—the Mission Committee of the congregation. Ladies are eligible to be members of the Committee, and "whosoever in the congregation has missionary enthusiasm and Christian good sense." It will report to the Kirk-Session, and be under its control, as church order requires. The movement is made also in the interest of the other Schemes of the Church, and will benefit the Ladies' Missionary Associations. The leading points of the letter are—(1) A great change is needed. We have a good Foreign Mission very inadequately supported, and the Church of Scotland has, even in these times, ample resources which are not reached from want of effective organisation. (2) The evil to be remedied is that at present the Mission is the Mission of the few, not of the many. Some startling facts are brought to light in proof of this. (3) The remedy must be sought, though not exclusively, in organisation. The Committee will help the minister, and help the congregation, by diffusing information concerning Missions, and collecting for them. It is hoped that this letter will in some way be put before the whole Church.

We learn that a movement is on foot in Japan to promote the use of the Roman letter in preference to the Chinese ideographic system of writing and printing. "The remarkable thing," says the Rev. William Imbrie, D. D., of Tokiye, "is the sudden and powerful hold which the idea has taken upon the Japanese mind. The *Romaji Kwai*, or Roman Letter Society, now numbers more than six thousand members, and has all the influence of the Imperial University behind it. The movement, if successful, will save every educated Japanese seven years of study, will break down a wall of partition between the Anglo-Saxon and the Japanese mind, and cannot but serve as a rapid means for the introduction of Christian literature and Christian ideals."

The Edinburgh Medical Missionary Society has for many years been a most helpful ally to the Mission enterprises of all the Churches. Its Training Institution has sent forth Medical Missionaries of many nationalities—Scotch, English, Irish, French, German, Swedish, and even Chinese—to labour in connection with different Churches and Missionary Societies in all parts of the world. Its *Quarterly Paper* is an interesting record of the progress and success of Medical Missions in many different Mission-fields. At present, however, our object is to call attention to a volume recently published by its Secretary and Superintendent, the Rev. John Lowe, F.R.C.S.E., on *Medical Missions, their Place and Power* (London: T. Fisher Unwin), Mr. Lowe is qualified by successful labour in India and long experience as the head of the Edinburgh Training Institution to treat of the subject. And he treats of it with a perfect mastery alike of principles and details. His first chapter on "The Divine Method" is an admirable exposition of the healing Ministry of our Blessed Lord. A more complete vindication of the principle of Medical Missions it would be impossible to conceive, and the illustrations of the value of such missions as a pioneer agency are very telling. We heartily agree with Mr. Lowe in magnifying the office of the Medical Missionary. It may be determined by the circumstances of the case whether the Medical Missionary is to be ordained or not; but it is essential that his medical training should be thorough and complete, and that his zeal and earnestness and evangelistic gifts should be fully proved. The volume contains an interesting account of the home work of the Edinburgh Medical Mission and a sketch of the history and progress of Medical Missions. It closes with an appeal to young men, to students, and to the friends of Missions. We heartily commend this suggestive volume to all interested in the progress of Missions.

The specialising of missionary effort is characteristic of the growing missionary organisation of the Christian Church. The Mission to Lepers in India has lately issued its Eleventh Annual Report. During the past twelve months the Society has assisted eight asylums by providing for the support of 124 lepers, making grants for the payment of teachers, erection of buildings, and other expenses. Of these asylums four are in connection with the Church Missionary Society, two with the American Presbyterian Mission, one with the London Missionary Society, and one with Gossner's Evangelical Mission. The

leprosy which was so specially provided for in the book of Leviticus, and which called forth the healing power of Christ, is far more prevalent not only in the East but even in Europe than we have any idea. It is estimated that there are 135,000 lepers in India. There are many proofs in this interesting little Report that labour among the lepers has not been in vain.

DR. CAIRD ON HOME MISSIONS.

ON the occasion of the recent opening of a new church for what will soon be the Parish of Langside, Principal Caird made reference to the present position of the Church of Scotland. This is, as far as we know, his only public utterance on the subject, and it is well worthy of permanent record. He said at the close of his sermon:

"We do not, or ought not, to entertain any jealousy of the progress and prosperity of other Christian denominations, but it is natural that we should feel a special attachment to that Church which has been to us from childhood our spiritual home, which is endeared to us as individuals and families by the most sacred associations, and which the historic traditions of centuries have rendered venerable in our eyes. The present, as we know, is for our Church a time of trial and danger. It would be wrong in me to disturb the feelings proper to this time and place by any reference to our wretched ecclesiastical strifes and conflicts; but I do not think it is out of keeping with the character of the occasion to say that, if the days of the Church of Scotland are numbered, what is taking place here to-day is only one amongst a thousand proofs that it will not be because her spiritual life is extinct or waning, or because she has begun to slumber at her post of duty. I give all credit for conscientiousness to those who think otherwise, but I have never heard any argument to convince me that amidst the ever-growing spiritual needs of the country—needs with which it taxes the resources of all our ecclesiastical organisations to keep pace—it would be other than folly to fling away or divert to secular uses the treasures which the piety of bygone generations has bequeathed to us for the religious instruction and edification of the community. But, on the other hand, it would be no sign of spiritual health if we, the custodians of this sacred bequest, should cease to act in the spirit of it. Inherited wealth, if it arrests activity, is no boon to either individuals or institutions. An endowed church ought, beyond all others, to be, in the best sense of the phrase, a voluntary church, self-extending, ready to occupy new fields of labour, foremost in reclaiming the waste places of the land,

growing with the growing numbers and spiritual necessities of the population. I do not say that our Church is in this respect doing all she might do; but when here and elsewhere we see new churches rising, new congregations forming, new parishes organised, new centres of Christian activity created wherever there arises the demand for them, I think I may confidently appeal to this as one among many proofs I might adduce that her ancient endowments have not strangled the life of the Church of Scotland, and that, as to all that constitutes the health and vigour of a Christian Church, she is not in an effete or moribund condition. And this, too, let me only add, is the best Church-defence argument. Public meetings and platform speeches have their use. It is well to meet argument with counter-argument, and to show, as able and eloquent men have been doing, that on this question we are not afraid of an appeal to reason and common sense. But such efforts are but too apt to generate odious and unchristian animosities, and to lend fuel to the unhallowed fire of party spirit. The best bulwark of the Church is the character of the Church itself. The best way to save the Church is to show that she is worth preserving. Be it yours and mine, my friends, in our several spheres of duty, by our Christian zeal and self-denying efforts for the spiritual welfare of the community, to present in its most cogent and convincing form this argument to the world. Be it yours and mine, even amidst the storm that threatens her existence, by quietly continuing our efforts to extend her boundaries and increase her efficiency, to show that we at least have not lost faith in our Church's future."

AN AMERICAN VIEW.

PROFESSOR C. A. BRIGGS, D. D., of New York, a well-known author and joint-editor of the *Presbyterian Review*, sends an article to *The New York Independent* on the Scottish General Assemblies at which he was present.

It is interesting to observe how the discussions of our Supreme Courts strike a thoughtful American Presbyterian. He reports both General Assemblies to have been distinguished by an earnest, spiritual tone such as has not been noted for many years. In the practical work of the churches what seems to have struck him most was the Report of the Christian Life and Work Committee of the Church of Scotland. He dwells with approval upon the proposed organisation of Women's Work, and he regards the proposals as to deaconesses as embracing the advantages of the English and Continental systems without their objectionable features. The Young Men's Guild receives commendation,

and the learned Professor evidently considers its constitution as in some respects in advance of the American Young Men's Christian Association; he says it is "more comprehensive in work and less comprehensive in organisation." He describes the Disestablishment debate in the Free Church, and takes notice of the enthusiasm awakened in the Established Church by the Report on Church Defence. He also furnishes the American public with a very fair account of the Union discussion in last Assembly. He sums up the situation as regards the Church in these words:—

"There can be little doubt that the Established Church has a certain advantage in the situation at present. In the struggle against Disestablishment and Disendowment they have all the weight of the conservatism of the nation on their side. They have organised the entire Church into local societies to agitate in Church defence, and their organisation has certainly been conducted with masterly skill. They have one thousand working Committees in different parts of the land. They have also rallied to their standards a considerable number of the Free Church, especially the Highlands, who are opposed to Disestablishment and Disendowment, and also very generally members of the Episcopal Church, and that increasing body of influential men, outside of all ecclesiastical connection, who admire the breadth of opinion in the Church of Scotland, and have little care for ecclesiastical and dogmatic principles. There are not a few even in the United Presbyterian Church who hesitate to rob the ancient Church of its endowments. The campaign has been conducted with greater skill in the defence of the Establishment than in the attack upon it. For the present, at least, the Established Church has the confidence of success in its defence, and feels that it is gaining largely upon the other churches. It claims to be considerably larger than all the other Presbyterian churches combined."

ERRONEOUS STATISTICS.

WE quote the following very mild yet weighty rebuke from the *Scottish Mission Record*, to teach our readers to beware of published Reports which mislead by many tens of thousands:—

"THE DISTRIBUTION AND STATISTICS OF THE SCOTTISH CHURCHES. (Edinburgh: Macniven and Wallace, 2s. 6d.) The idea of this book is good. It is important to see at a glance the number and relative strength of congregations of all denominations in each place. It is to be regretted that the statistics, as far as the Church of Scotland is concerned,

are not the official statistics of the Church, and are much out of date. Thus the Communicants of the Church of Scotland are not even those of 1884, whose number was officially reported to the General Assembly of 1885 as 555,622. They are given here at 540,061. Even in 1883 the Church had nearly four thousand (3908) communicants more than that.

"Again, the Free Church membership (apparently for 1885) is given as 329,541. We learn from the preface that this includes 63,759 persons in Highland districts who are not communicants at all—so that the Free Church Communicants are really only 265,782. Yet in the Abstract at the end of the book, which we have already seen quoted for purposes of comparison, only the larger number is given. It will be seen how misleading this is, if we consider that in the large Highland Synod of Argyll the Church of Scotland, with 11,212 communicants, is much stronger than the Free Church with 4740 communicants; but in the Abstract the Free Church membership for Argyll is swelled to 16,414, by counting in 11,674 adherents, while the Church of Scotland membership is stated as 11,212. We fear it is not likely that neglect of Holy Communion is altogether confined to Free Church congregations. The general result is that in this Abstract the relative strength of the Church of Scotland and the Free Church appears to be—

Church of Scotland.....540,061 members.
Free Church.....329,541 members.

While the real figures should be—

Church of Scotland..564,435 communicants.
Free Church.....265,782 communicants.

"We direct the attention of the publishers to these blemishes, because we believe they wish their book to be correct, and we are indebted to them for valuable information in this book which is not to be found elsewhere."

SATIRICAL VERSES.

THE following verses from the *Lynn Union* hit off some ludicrous fancies and whims of to-day with keen wit and amusing satire:—

THE IDEAL EDITOR.

A man who runs a paper
Should know every human caper,
And hold up the torch of knowledge like a
gleaming midnight taper.
He should be profound as Plato,
Pliant as a boiled potato,
And as humble to his patrons as a street and
crossing scraper.

He should honor in his journal
Every captain, crank, and colonel,
And dish up their proud achievements in a
hodge-podge cooked diurnal
He should puff the hardened liar—
Clubs and conceits, church and choir,
With long adjectives, sonorous, sweet, seraphic
and supernal.

He must write the funny column
That makes all its readers solemn,
With the fashions, frills, and flounces, furbelows
and—what d'ye call 'em?
Quell the copy-sleeds' wild revel,
Squelch and massacre the devil,
And put on a brow of thunder that shall petrify
and appal 'em.

He must be a news relector
Of the lyceum and lectur',
And rain down his taffy torrents on the veteran
milk inspector

He must be a prompt adviser
To each foreign king and kaiser,
And keep out his key-hole telescope to dodge
the bill collector.

A GIRL OF THE PERIOD.

She had great and varied knowledge, picked
up at a female college, of quadratics, hydro-
statics and pneumatics, very vast;
She was stuffed with erudition as you stuff a
leather cushion, all the ologies of the col-
leges and the knowledges of the past.

She had studied the old lexicons of Peruvians
and Mexicans, their theology, anthropolo-
gy and geology o'er and o'er;
She knew all the forms and features of the pre-
historic creatures—ichthyosaurus, plesio-
saurus, megalosaurus and many more.

She'd describe the ancient Tuscans, and the
Basques and the Etruscans, all their grid-
dles and their kettles, and the victuals
that they gnawed;

She'd discuss, the learned charmer, the theology
of Brahma, and the scandals of the Van-
dals, and the sandals that they trod.

She knew all the mighty giants and the master
minds of science, all the learning that was
turning in the burning mind of man;

But she couldn't prepare a dinner for a gaunt
and hungry sinner, or get up a decent sup-
per for her poor voracious papa, for she
never was constructed on the old domestic
plan.

MODERN LOVE AT SIGHT.

There was a man of knowledge deep, command-
ing sweep, who knew a heap—a man who
studied day and night, and hardly spared
the time to sleep.

This man so staid had found a maid demure,
afraid, and half dismayed, shy as the
nymph of ancient myth sequestered in
some sylvan shade.

This maid so rare, with golden hair and modest
air, so debonaire, she charmed this man of
learned lore, and caught him in her witch-
ing snare.

This man of thought and learned lore, his hair
he tore, and o'er and o'er he loudly swore
that he would cherish her for aye, and he
would love her evermore.

Now they are wed, in study nooks among his books his knees he crooks, and sees his wife so seldom now that he's forgotten how she looks.

The wife to whom the man before so loudly swore he'd her adore forevermore, lives with her mother and declares her husband is a regular bore.

The Monthly Record.

HALIFAX, N. S., OCTOBER, 1886.

Price 25 cents yearly, in parcels of 4 or more to one address. An extra copy is sent to a club of 10 or more, if prepaid. Single copies will be sent at 50 cents yearly, PAYMENT IN ADVANCE.

Articles for insertion should be with the Editor before the middle of the month.

All orders and all remittances of cash are to be sent to the Editor or Publisher.

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

REV. P. MELVILLE, A.M., Editor, Hopewell;
MR. THOS. GLOVER, Merchant, Pictou, or
MR. W. G. PENDER, Printer, Carlton House,
Halifax, N. S.

NATIONAL CHRISTIANITY.

THIS was and is the heart's desire of good people in all lands and in all times. Even before His Incarnation, JESUS CHRIST was the Hope of Israel and the Desire of All Nations. Moses prayed, "O forgive this PEOPLE;—or blot me out too!" Paul's prayer to GOD was for ISRAEL to be saved, though he should be accursed for them. John Knox prayed with like fervency, "LORD, give me SCOTLAND;—or I die!"

This is still the heart's desire and prayer of the Church of Scotland at home and in the Colonies far and near. We all share in it. While the Rev. Gavin Lang was with us, he urged on us this TRUE NATIONAL UNITY OF CHRISTIANITY in preference to a mere denominational union. He still urges this true National Unity of Christians in Scotland. We see that many on this side the Atlantic do not understand this at all.

Let us explain to them. The wisest and best men in the world now see that JESUS CHEIST IS DIVINE, and that His Word contains the true and perfect Religion for man, in a way that all human creeds utterly fail to do. They therefore desire to have true Unity in

His Word and Spirit; and to extend it on the broadest National lines, to all who seek it. nay, to all who need it, whether small or great, weak or strong, rich or poor: "freely ye have received, freely give." They hold that every Christian Nation should provide God's Word and ordinances for all its people; especially for the poor, who cannot provide for themselves.

This is the platform of our Church. It longs and labors for true Unity of spirit and activity among all Christians. It shrinks from mere denominational union on joint stock lines, as too prone to intensify sectarianism and intolerance. The world is beginning to see this. It is getting tired of its strifes and schisms, with its sects and isms. We see with pleasure that the noble Church of England is of the same mind in this, and desires true National Unity of all Christians who submit to God's Word as the Only Rule of conscience.

OUR SHORTER CATECHISM.

QUESTION 36. We are taught that all who are savingly converted, justified, adopted, and sanctified, are entitled to share, even in this life, assurance of God's love, peace of conscience, joy in his Spirit, increase of grace, and perseverance therein to glory eternal. But how few come up to the conditions of complete conversion and sanctification on the one hand, or to the privileges of assurance, perseverance, and constant increase of grace on the other! Too often we find a false assurance in the Pharisee, the novice, or the sinner without sanctification; while the truly penitent and pious are oft sad and despondent! But "he that exalteth himself shall be abased, and he that humbleth himself shall be exalted." We believe in the perseverance of saints (viz. sanctified persons) but not in the perseverance of sinners or novices. If angels fell, let us and all beware! And especially those who think they stand safe! Yet let every soul seek perfect sanctification, and all the unspeakable privileges it ensures. 2 Pet. 1:10.

37. There are various kinds of death. In so far as we die to sin and self, just so far we live to grace and to God. When this death is complete in us, then we are "complete in Him." This is the great life work of true believers. Even after it is begun in the soul the body resists it with old Heredity and Habits. Therefore our vile body must be put off, and we completely changed. But if we wish to pass into glory at death, we must begin now and be truly sanctified believers. To delay is

hope of a sudden change at death, or after death, or after breath, is a deadly snare! 2 Cor. 5: 10.

38. Both the just and the unjust shall be raised from the dead, in indestructible spiritual bodies. (1 Cor. xv. 42-50.) But the LORD's faithful servants shall be openly acknowledged and accepted by Him, and made perfectly happy to all eternity in His presence, in such scenes and ways of bliss, as eye hath not seen, ear heard, or heart of man conceived. 1 Cor. 2: 9.

The state of the wicked, driven away in their wickedness to shame and everlasting contempt, is too dismal to contemplate! Our catechism therefore (like Mirza) leaves the awful cloud that hangs over them unlifted.

Here ends the first part of our catechism, teaching "what we are to believe concerning God." The remaining part tells "what duty God requireth of Man." For Faith and Obedience, though separable in theory, must be united in practice.

39. God is related to man as his Creator, Preserver, Teacher, Sovereign, Saviour, and All-in-all. Man is therefore related to God by the sacred tie of DUTY, as his creature, child, pupil, subject and worshipper. Obedience to His Perfect Will is consequently man's eternal duty and greatest wisdom. Wilfully to disobey that WILL which He has so graciously REVEALED is insane, monstrous and suicidal. Prov. 8: 36.

40. The Moral Law is the rule of eternal Rightness or Order. It depends on the very Divine Nature itself, and hence also is impressed and interwoven into Human Nature and the Fitness of Things. God revealed it to man at first in this way, as His Law written in the living tables of the heart and mind. But when man turned from it by selfwill, God restored it by outward signs and visions; but especially by His Words on the Mount of Sinai, and His Sermon on the Mount of Beatitudes, where Christ shows that it is more immovable than Heaven and earth. (Matt. 5: 18). It is Justice and Judgment in living form, as the Basis of God's Throne. (Ps. 89: 14).

41. This Moral Law is summarily (viz., implicitly, but not explicitly) contained or symbolized in the Ten Commandments. They should be in the heart—that is, the love. Failing there, they were written on tables of stone; warning and condemning the stony hearts that had destroyed the love of them which was spirit and life, but idolized their outer letter as a hollow shell, dead and chill, simply as a source of selfish gain, alike in Worldliness and Other-Worldliness!

Yet that Law, in its *Letter and Spirit*, is Love. It is the very nature of God, the very Spirit of Heaven. That Law was the CENTRAL SANCTITY of the Tabernacle, the Temple, and the very Ark of the Covenant itself, which represented JEHOVAH-JESUS. So He said, "Lo, I come! To do Thy Will I LOVE. THY LAW is in MY HEART!"

42. This "Sum of the Ten Commandments" is as their very soul and life. It was given to the Jews in their Old Testament, though they so sadly omitted it, and looked only to the veil or outer letter. (Deut. 6: 5; Lev. 19: 18). For want of this spirit and life of LOVE, their Faith became Dead Faith; their Works Dead Works; their Souls "Dead in trespasses and sins." True love is the only living spring of all really loyal obedience to God and faithfulness to man and woman. (1 John 4: 16-20).

43. This Preface of the Law shows us that the same God our Maker is also our Deliverer—that is, our Redeemer. The eternal JEHOVAH declares Himself OURS, Redeeming us from the State of Nature and the Bondage of Sin. John 8: 34-36.

44. This answer proves that our forefathers of the British Churches knew and avowed the truth (so much ignored by many to-day) that the letter of Scripture has a spiritual sense. Thus Egypt typifies the state of unregenerate Nature. Bondage typifies the slavery of sin. The Exodus typifies our deliverance from our fallen state of sin and misery, and our introduction into a state of salvation by our Divine Redeemer.

The ignoring of this spiritual sense in Scripture by so many who falsely call themselves orthodox to-day is the real secret cause of the utter havoc which many are making of the literal text of Scripture, which is its veil and clothing. They strip off these garments from the Living Word, who is the Spirit and Life of all sacred Scripture. Then they cut up the garments; each sect taking a part; but they let His seamless vest go by lottery. Any man of good sense may see, if he only examines properly, that if that Preface to the Ten Commandments is not to be taken in its spiritual sense, then the Moral Law is for the Jews who came out of the literal Egypt, and is not addressed to us, Gentiles, at all! See also Rom. 2: 28, 29.

Here we close these delightful lessons for this season. Teachers who continue their classes during winter, may find the rest of the Shorter Catechism explained in the MONTHLY RECORD for 1884, under the head of "PRECIOUS

SCRIPTURAL THEOLOGY," beginning with the April number, and ending with Nov., 1884.

EVANGELISTIC WORK.

LAST winter the presbytery of New York divided itself into several districts, and arranged for the holding of special evangelistic services in all the churches of the several districts in turn until the whole presbytery had been gone over. The work in every instance was under the direction of the pastor of the church in which the meetings were at the time being held. The pastor was aided by five of his neighbouring brethren.

In a recently published account of this work of grace, the Rev. Professor Briggs, of N. York, says: "The meetings were conducted by the pastor and his associates in the ministry, and by his own people and helpers from the neighbouring congregations. Thus the people felt that the work was their own work, for which they were personally responsible, and yet they were assured of the co-operation and help of the entire presbytery.

Great attention was also given to general meetings for conference and prayer. The work was introduced in October by two conference meetings, one for members of presbytery alone, another for Christian workers of the presbytery. These meetings showed that the presbytery were united in the movement, and that they were prepared to enter into it with earnestness and enthusiasm. Monthly conferences were also held during the winter, at the close of each month's work, ere beginning the work from the new centres.

The work was carried on without excitement, but with thoroughness and marked success. Some of the pastors were not as earnest and hopeful as others. Some were not as skilful and efficient in work of this kind as others. Some churches were not in as good a condition for the work as others. But taking the work as a whole, it has certainly been the most comprehensive and successful that has ever been carried on in New York. There have been several hundred more accessions to the churches of the presbytery than ever before in its history. The times of excitement and special effort connected with the visit of Mr. Moody and other evangelists to New York, have fallen very far short of the fruits of this quiet, thorough, and efficient work in the regular channels of the churches of the presbytery itself. The reports from the churches were so excellent, at last meeting of the presbytery, that they

gave thanks to God and resolved to appoint a committee to prepare a similar plan for next winter, with such improvements as the experience of the past campaign had suggested."

Is there any reason why every presbytery of our Church should not this winter follow so good an example, and reap like blessed fruits? Local circumstances would necessitate and suggest modifications of methods; but the important points to be kept in view are systematic evangelization of all the congregations, each minister feeling that he could count on the help of his brethren, and all the people seeing that the movement had the sanction and commendation of the presbytery. Now is the time to make arrangements. Which of our presbyteries will lead the way? P. R.

CHRIST DIED FOR ALL.

2 Cor. 5: 15; Heb. 2: 9.

WE have often set before you the noble doctrine of Scripture and our Church, that CHRIST died for the whole world; and that the human being can never be born whose sins were not laid on this Surety. It is a deep and mysterious but glorious truth, that the sins of every man were punished in JESUS, so that the guiltiness of each individual pressed in upon the Mediator, and wrung out its penalties from His flesh and His spirit. The Person of CHRIST JESUS was Divine, but in that person were united the two natures, human and divine. And on this account it was that the sins of every man could rush against the Surety, and take their penalty out of His anguish. It is not merely that CHRIST was the brother of every man. A man and his brother are walled off, and separated, by their personality. What is done by the one, cannot be felt as his own action by the other. But CHRIST, by assuming our nature, took, as it were, a part of every man. He was not, as any of us is, a mere human individual. But HAVING HUMAN NATURE AND NOT HUMAN PERSONALITY, he was tied, so to speak, by a most sensitive fibre, to each member of the enormous family of man. And along these unnumbered threads of sympathy there came travelling the evil thoughts, the evil words, and the evil deeds, of every child of the rebellious race; and they all knocked at His heart, and asked for vengeance: and thus the sin became His own in everything except its guiltiness; and the wondrous result was brought round that "He that did no sin, nor was guile found in His mouth," had yet to feel every

sin that was ever committed, and be pierced by it, and torn by it: and the alone innocent one—the solitary undefiled and unprofaned man—He was so constitutionally bound up with each rebel against GOD, that the rebellion in all its ramifications, seemed to throw itself into His heart; and convulsing where it could not contaminate, dislocated the soul which it could not defile, and caused the thorough endurance of all the wretchedness and all the anguish which were due to the transgressions of a mighty population! Aye, and it is because I can clearly perceive that in taking human nature, CHRIST fastened me to Himself by one of those sympathetic threads which can never be snapped, that I feel certified that every sin which I ever committed, and every sin which I shall commit, went in upon the Mediator and swelled His sufferings. When He died, my sins, indeed, had not been perpetrated. Yet, forasmuch as they were to be perpetrated in the nature which He had taken to Himself, they came crowding up from the unborn ages; and they ran, like molten lead, along the fibre which even then bound me to the SAVIOUR; and pouring themselves into the sanctuary of His righteous soul, helped to wring from Him the mysterious cry, “mine iniquities”—mine, done in the nature which is constitutionally mine—“mine iniquities have taken hold upon me, so that I am not able to look up: they are more than the hairs of my head: therefore my heart faileth me.” (Psalm 40: 12.)

Now it was with a distinct reference to every one, even the poorest and the meanest of our race, that “the WORD was made flesh” and dwelt and died upon this earth. It was not only that GOD cared for the world in the mass, as a province of His empire tenanted by the froward and the wretched. He cared for each single descendant of Adam. We know with an assurance beyond all doubt, that CHRIST JESUS TASTED DEATH FOR EVERY MAN. (Heb. 2: 9; Isa. 53: 6; 2 Cor. 5: 15; 1 John 2: 2; etc.) We are commissioned to tell every human being on earth, “the Son of the Eternal died for thee,—for thee separately,—for thee individually.” We are commanded to preach the Gospel to every man, woman and child of the human race, no matter how poor, sad, obscure, sinful or despairing. Although a mere unit, or almost a cipher in the vast sum of human beings, yet still none the less, “JEHOVAH JESUS TASTED DEATH FOR THEE.” “Come unto Him, and He will give thee rest.” (Heb. 2: 9; Matt. 11: 28.)

[Read and study well, and learn by heart this precious and almost superhuman lesson

from the Rev. Henry Melville, B. D., of London. An able and scholarly critic, the late George R. Young, M.P.P., says of him:—“In the Pulpit I heard Benson, Melville, Boone, Baptist Noel, the Bishop of London, Dr. Chalmers, and Dr. Gordon; but of the English Church, Melville is superior to them all, and is in my mind the beau ideal of a Christian orator.”—*Lecture XI., “(On Literature, Science and Education.)”*]

SIGNS OF THE TIMES.

FEARFUL EARTHQUAKES have occurred in Greece, Egypt, Italy, and the United States of America, August 28, and later. Greece has suffered most in loss of life and ruin of cities; but on August 31, another terrible shock overthrew Charleston, a city of 50,000 inhabitants, in South Carolina, and other shocks followed, causing the ruin of about ten millions of property in Charleston, besides about fifty lives lost and many more wounded. These “great earthquakes in diverse places,” simultaneously, are significant, so soon after the fearful volcanic earthquake in New Zealand some months ago. Vesuvius is again in wild eruption. The most terrible shocks occurred at night; near 10 P. M. at Charleston; and about midnight in Greece, where the village of Pyrgos and the town of Phillatra, on the western coast of the Morea, were the chief sufferers, and furnish, it is believed, 300 that have perished. In Pyrgos not a home is left standing, while Phillatra is swept away or swallowed up in chasms caused by the earthquakes. The shocks were experienced throughout all Greece in a greater or less degree. In the town of Zante, on the island of Zacynthus, every house was damaged, and the inhabitants fled in terror to the open country. Advices from Zante say excessive heat, dead calms and unusually high tides forewarned the inhabitants. The earthquake centre appears to be in the sea at a point thirty miles south of Zante. The earthquake is said to be of volcanic origin. Geologists now surmise that both the core and the crust of the earth are solid, but that between these a soft and steamy layer exists, and causes vibrations and upheavals when some part of the crust settles down suddenly by secular changes. It is supposed variously that the Atlantic bed has settled, or else the Appalachian or Alleghany mountains, causing the shock in America. Still, it is not the less from Divine Providence; for not a sparrow falls without our Father's permission,

"And though He thunders by laws,
The thunder is not less His voice."

ALEXANDER of Bulgaria returned in triumph at the call of his loyal subjects, and was received with great joy. But in reply to a very modest letter, he got this rude answer from the Russian Czar:—"I cannot approve of your return to Bulgaria, foreseeing from it sinister consequences for the country already so sorely tried. The mission of Prince Dolgorouki has become inexpedient. I shall abstain, so long as your highness remains in Bulgaria, from any intervention in the sad condition to which the country is reduced. Your highness must decide your own course. I reserve to myself to judge what my father's venerated memory, the interests of Russia, and the peace of the East require of me." This showed at once the utter hostility of Russia, and its hand in the conspiracy. And as neither Germany nor England would go to war in his aid, he was forced to give up his throne to the great grief of his loyal Bulgarians! It is a most cruel outrage of Russia. The end is not yet. ALEXANDER left Bulgaria with all the honors that his subjects could heap upon him. It is reported he is invited to Balmoral by his brother, our Queen's son-in-law. Bismarck keeps clear of strife, lest France and Russia should join against Germany. It is absurd for Russia to say she gives Bulgaria full liberty. Has she not driven her Prince Alexander from her, and will she not do so with every Prince if he be not a mere tool of Russia?

WHILE these war-clouds are gathering in the East, a new and deepened interest will be felt in the question of Imperial Federation. The London *Spectator* says:—"There would be no paper-Union in a Fleet to which, at the thunder of the first cannon, contributory navies might pour from every quarter of the globe. From Australia and the Cape, from New Zealand and the islands of the Southern Sea, and from the Canadian ports that hold with either hand the Atlantic and Pacific Oceans, succour of attack or of defence might come at need. Every island, every settlement, however small—the Mauritius and Fiji, Honduras and the Straits—might have its quota, if but the tiniest of gunboats, to contribute—tiny contributions from some, mighty help from others, making together a force such as the world has never seen, invincible, nay, unapproachable by even the navies of the world allied."

THE BRITISH PARLIAMENT goes on fairly. Parnell brought in so very radical a bill for Irish tenants, that even the English Radicals condemned it. The vote was 297 to 202.

THE MARQUIS TSENG, the well known Chinese statesman, is reported as saying to a German interviewer that the Chinese Government is trying to get a navy of the European pattern. When China becomes a great naval power, the agitation in the United States for an appropriation for coast fortifications will, no doubt, gain great strength. At present Great Britain's ships are the bugaboo with which those who favor such an appropriation try to scare the American people. But there is little reason to fear a war between Britain and the United States, whereas if China should become a great naval power it would never want for an excuse to begin hostilities. The treatment of Chinamen in the United States has been such that the Americans probably have more reason to fear a war with China than with any other country.

THE abrogation of the fishery treaty by the United States Government does not seem to have had the expected effect of ruining the Canadian fishermen. It rather tends to ruin the U. S. fishermen, and really to benefit Canada by raising the price of fish and by driving many fishers back to Canada, to swell our fleet.

TWO FRENCH-CANADIAN communities in Massachusetts are reported to be returning to Canada *en masse*. It is said that 25,000 or 50,000 acres of land will be prepared for them in La Lievre and La Rouge valleys by clearing, building, planting and sowing, and that then they will all return together, farmers, doctors, merchants, traders, etc., forming complete communities to take possession of their new home in their old country. This interesting experiment is full of promise for this Province. We can imagine nothing more likely to promote the progress of our own Provinces than a large influx of French-Canadians who have resided for some time in the United States.

WINNIPEG, MAN., Sept. 13.—Capt. Markham, of the "Alert" expedition, arrived overland from Hudson Bay. The western end of Hudson Straits was reached by the "Alert" on July 20th, ice being encountered for nine days in the Straits. It was ascertained that a whaler had passed up the Straits a month previous without being seriously impeded by ice. Capt. Markham says the Straits are navigable at least four months in the year. The Straits are open to navigation in June.

THE CATHOLICS OF CANADA are building a Cathedral called *St. Peter's*, at Montreal, 333 feet long by 222 broad, and 256 high. This will be the largest yet in America.

THE REV. EDGAR HILL declares himself emphatically a believer in the practicability of a NATIONAL UNITY of the Protestant Churches of Canada. The idea has been in his mind ever since he came to Canada, and he believes that on this question the national religious well-being is at stake.

MISS MCGREGOR writes to the *Presbyterian Review* :—"Will you kindly correct the error which appeared in a late number of the PRESBYTERIAN REVIEW in regard to my going to Canada on furlough, as it has caused some misapprehension on the part of my friends at home. It is not my intention to return to Canada at present, though I have felt it necessary to resign my connection with the Canadian Presbyterian Mission at Indore. I hope in future to carry on independently my work in the Girls' School and zenanas, though not as hitherto under the auspices of the Mission.—Yours, etc., M. MCGREGOR.

INDORE, July 31st, 1886."

THERE is raging now in Boston, U. S., a conflict between Law and Liberty, these two old-time New England allies. About a year ago the Rev. H. L. Hastings, editor of the *Christian*, was arrested for preaching on Boston common, without a permit from the municipal authorities. His application for a *Permit* was refused, the chairman of the committee being a liquor seller. He was fined, but appealed the case, and the Superior Court sustained the decision that Mr. Hastings should be imprisoned till he paid the fine. He is now a prisoner for conscience sake, refusing to pay a penalty for doing what he believes he has a perfect right to do. Mr. Hastings writes a letter from his cell, which should bring the blush to the cheek of every independent United States citizen. He says: "In the year 1886 Boston fines ministers for preaching the gospel and reading the Bible to orderly crowds on Boston common because they are unable first to obtain the permission of a foreign-born 'wholesale and retail rum-seller' to do so, while at the same time the city authorities license Buffalo Bill to exhibit Indian pow-wows, Pawnee war-dances, and the like for money on the Lord's day in defiance of good order and State law; and I, a tax-payer of Boston, am not only taxed to pay for Sunday band concerts, where sixty couples have been seen dancing at once on Boston common on Sunday afternoon, but am also fined for reading the Bible there to crowds of those who are eager to hear it."

SOCIALISTIC troubles have again occurred recently in parts of Germany and France.

OUR CHURCH AND COUNTRY.

PICTOU AND RIVER JOHN.—St. Andrew's Church, Pictou, and St. George's Church, River John, have been undergoing great improvements, of which we hope to have full reports soon. The latter is enlarged by an addition of about twenty feet in length; and we hear that an organ is also to be introduced.

LATER.—ST. ANDREW'S KIRK was opened for service on Sunday, 19th. The interior now presents a very much improved appearance. The side walls have been freshly colored in imitation stone, and the ceiling has been painted a light blue. The whole is in oil painting, and makes a fine finish. A handsome pulpit back, the woodwork of which is by Messrs. J. & A. Carson, upholstering by G. W. Walker, is quite an ornament. New and pretty gas brackets have been placed along the sides, which improve the light very much. The organ has been moved to the front of the gallery, and the choir has been newly arranged and finished. A handsome lot of chairs for the platform in front of the pulpit are being manufactured in Halifax. Messrs. Brown & Brennan had the contract for painting. Mr. Hugh Henderson and Mr. Wm. Jones did the carpenter work, and Mr. Wm. Carson did the gas-fitting. There were large congregations present at the services.

ST. GEORGE'S CHURCH, River John, was crowded on Sept. 22, to witness the marriage of Mr. A. R. Campbell of Tacoma, formerly of West River, to Katie, youngest daughter of the late Mr. Sutherland of this place. Over 100 invitations were issued. The happy couple left immediately for Pictou, where they took the train for Tacoma, where Mr. Campbell holds a responsible position as Indian Agent in the United States Civil Service.

DR. HERBERT A. BAYNE, M.A., F.R.S.C., Professor of Chemistry in the Royal Military College at Kingston, Canada, died at Pictou on Sept. 18th, after a brief but brilliant course of busy and successful life. His country and many dear friends deplore his premature decease, in his 40th year.

NEW GLASGOW.—The annual meeting of the Managing Committee of the Supplementing Fund will be held (D.V.) in St. Andrew's Church, New Glasgow, on Wednesday, 6th October, at 11 A. M. Applications from trustees of the supplemented congregations to be submitted at said meeting.

W. McMILLAN, Sec'y.

Bridgeville, 24th Sept., 1886.

ST. JAMES' CHURCH, New Glasgow, held its Centennial Anniversary on Sept. 17th, with pleasing success.

GAIRLOCH.—This worthy congregation has been well attended to by the members of Presbytery, and has done remarkably well this summer, notwithstanding the prolonged absence of its Pastor, Rev. Mr. Brodie, who has been undergoing medical treatment for a suffering ear. We hear that strong inducements are offered to keep him in his native land, but he is expected to return to us soon in improved health, and, we hope, to remain with us. We clip the following from the Edinburgh *Scotsman* of August 20th:—

"The Rev. Neil Brodie, Minister of Gairloch, Nova Scotia, has been unanimously elected Minister of the Parish of Stenscholl, Skye, in room of the Rev. Mr. Davidson, translated to Lochalsh."

STELLARTON.—St. John's Church S. School Picnic in Mount Rundell Park on last Wednesday was a complete success. Mr. Rutherford has the thanks of the congregation for the use of these beautiful grounds which he has kindly given on several occasions.

ST. PAUL'S, E. R.—The Rev. Mr. McMillan and the Rev. Mr. Dunn have gone to P. E. I. as the Delegates of Synod. We trust their visit will be both pleasant and profitable, alike to themselves and to our brethren in that charge.

FISHER'S GRANT.—The following Presbytery appointments have been made for this station:

Oct. 3.....	Rev. Mr. McCunn.
10.....	Rev. Mr. McMillan.
17.....	Rev. Mr. Stewart.
31.....	Rev. Mr. MacKichan.
Nov. 7.....	Rev. Mr. McCunn.
14.....	Rev. Mr. McMillan.
28.....	Rev. Mr. Stewart.

BRIDGEVILLE.—On Friday evening, the 10th Sept., the Rev. Mr. McCunn delivered his lecture on "Palestine," in the Bridgeville school-house, to a good and appreciative audience. The lecture, which was illustrated with maps, views, etc., was both interesting and instructive. Appropriate music from the choir greatly enhanced the enjoyment of the evening.

SCOTSBURN.—The Rev. Aeneas G. Gordon, M. A., a native of Scotch Hill, and now one of the parish ministers of Fifeshire, Scotland, preached last Sunday in St. John's Kirk, at this place, to a large and intelligent audience, who highly appreciated the earnest eloquence of this distinguished preacher and scholar.

EARLTOWN.—Rev. Mr. McKenzie is taking his summer furlough in Canada.

GAELIC BURSARIES.—Our Gaelic friends will be pleased to hear that there are two excellent Bursaries offered to Gaelic speakers studying for the Ministry of the Church of Scotland. One of them is for students in Arts, and the other for students in Divinity. Each of them is worth about \$450 a year, and can be held for three years. The competitive examination for them will be held in Glasgow, Scotland, in October, 1886. For particulars, including syllabus of examination, apply to the Rev. A. J. McKichan, Barney's River, Pictou Co., N. S. These Bursaries are called the Gillian-MacLaine Bursaries.

THE UNION SYNOD meets at Truro on Oct. 5th, at 7.30 P. M.

HALIFAX.—A City paper reports as follows: "A case before the Probate Court promises to be one of the most sensational ever tried in Halifax. Three years ago, Alexander McLeod, a well known merchant here, died. His only living relative was a brother Archibald, in Scotland, whom he had not seen for 40 years. His estate was sworn at \$230,000. He bequeathed various sums to the children of his business partner and left \$500 a year to his brother, \$100 each to various local charities, \$2,000 to the Home Mission of the Presbyterian church, \$2,000 to Foreign Missions, \$2,000 to the Aged and Infirm Ministers' Fund, \$20,000 to the Widows' and Orphans' Fund, and the residue to Dalhousie College. The residue was believed to amount to \$100,000. The brother now brings suit to upset the will, on the ground that undue influence was used by certain parties to get the deceased to dispose of his property the way he did, and that he was not sane when making the will. Some extraordinary revelations are promised at the trial."

NEW BRUNSWICK.

St. Andrew's Church, St. John, has called the Rev. L. G. McNeill, of Newfoundland, to be their Pastor. He is expected to arrive early in October.

CAPT. HARTT has won high distinction for New Brunswick as an excellent marksman at the rifle competition in Canada.

A SUNNY DAY.

The sun is warm, and the day is cheery,
It shines and its rays are never weary;
Gilding the rose-bud with ruddy glow,
Beauty and life in its pathway flow.

That thy way may be far from dreary.

The sun is bright, and the zephyrs play,
With silvery clouds on their azure way;
As the wand of Time our fate reveals,
And the wrecks of past despair conceals;
Brightening life with a cheerful ray.

The hills are verdant and the groves in bloom,
 And Æolus breathes a sweet perfume,
 None of the flowers in his pathway misses,
 But each of the fair ten thousand kisses,
 To cheer their haat'ning twilight gloom.

Even when dank night drops low her veil
 And Boras moans with plaintive wail,
 The mountain rills, in tuneful strain,
 To Neptune chant their sweet refrain,
 Who sobs responsive to their tender tale.

Pilgrim, be cheerful, thy burden is light,
 While stars of content thy journey keep bright;
 But cares like clouds may sweep o'er thy soul,
 And woes like waves of the ocean roll.
 And frosts of Time youth's hopes may blight.

Fork Co., N.B. THEO. MACK

THE result of the articulation examinations at the University of New Brunswick was made known to the students on Saturday evening. Snow, of Moncton, leads the class with 853, followed by Barker, of St. Mary's, with 835. Then in order come Steeves, 672; Good, 663; Henderson, 645; Mott, 641; J. Fisher, 620; Hansen, 568; Rankin, 548; Lawsen, 534; Coholan, 449; Montgomery, 447; Vanwart, 431; Gunter, 412; H. Fisher, 403; Sherman, 396; Appleby, 372; Fish, 379; Thompson, 301; White, 278; Skinner, 211; Ellis and Estey, 250. The scholarship men are. Steeves, of Albert County; Good, of Carleton; Henderson, of Victoria; Hansen, of Charlotte; Rankine, of Kings; Fish, of Northumberland. The Wilnot and St. Andrew's scholarships will be decided later by Mrs. Wilnot and by the St. Andrew's Society. There are 67 students in attendance at the lectures, including 10 seniors, 30 juniors and 27 freshmen.

THE funeral of the late Hon. John McMillan took place from the family residence on the 15th ultimo. The large attendance of citizens of all classes showed their high esteem for the late post office inspector. The remains, as they lay in the handsome casket, almost obscured by floral offerings, were viewed by large numbers, who bade a tearful farewell to one whom they had known and respected in life. The members of St. Andrew's Society, of which Mr. McMillan had long been an active member, attended the funeral in a body, and walked immediately in advance of the hearse. Sir Leonard Tilley, Hon. Senator Boyd, Hon. Judge Steadman, Messrs. John McMillan, Geo. McLeod and Thomas Macellan were pallbearers.

P. E. ISLAND.

THE visit of Rev. Messrs. Dunn and McMillan to this Island was very acceptable and encouraging to our people, and will, we trust, lead to much good. Such delegations are

rarely enjoyed, and, "like angels' visits, few and far between."

THE Church at Montague Bridge is being enlarged by an addition of 28 feet in length.

OLD CANADA.

THE REV. C. B. ROSS, B. D., of Lancaster, has enjoyed a tour through the United States.

THE EPISCOPAL SYNOD at Montreal has given its decision in favor of National Protestantism in Canada. The Methodist Conference at Toronto has voted by a small majority for University Consolidation.

NATIONAL CHURCH UNITY.—The Rev. J. Edgar Hill, in his recent sermon at Erskine Church, Montreal, used as his topic, "Christian Unity." He referred to the wise, brave words of the Bishop of Algona on the subject of a great national Protestant church in the Dominion. The Rev. Mr. Hill said the same idea had been in his mind ever since he came to Canada, and he had given public expression to it several times. He continued: "It is the highest conception of the Christian church; and if the Protestantism of the Dominion is not equal to the solution of this problem and to the sacrifice on the part of individuals which might have to be made for the national good and the cause of Christ, it is a poor affair. But I believe it is equal to that solution and a great deal more; and I do trust that the Bishop's words, so eminently catholic and Christian, will not pass away without some fruit. It is the national religious well-being that is at stake."

TORONTO, Sept. 9.—Between three and four thousand people assembled in the Mutual street rink to-night at the public reception to Rev. Dr. Kane, of Belfast, and Mr. G. H. Smith, barrister, of Armagh, delegates from the Loyal and Patriotic Union of Ireland. Rev. Dr. Potts occupied the chair, and many prominent citizens were seated on the platform, besides several gentlemen from Hamilton and other places. The two delegates met with an enthusiastic reception. They each delivered an address, in which they averred that Home rule meant separation, which the Loyalists of Ireland were determined to resist to the bitter end. They asserted that the Nationalist leaders were actuated solely by selfish motives, and were not working for the good of Ireland. They asked for the sympathy of all loyalists in Canada, and through them the loyalists in the United States, in their efforts to maintain the unity of the empire. They were frequently cheered during their addresses. The following resolution was moved by Rev. D. J. MacDon-

nell, of St. Andrew's Church, seconded by Col G. T. Denison, police magistrate, and carried unanimously:—

“Having heard the cause of the loyalists of Ireland stated by the gentlemen who have been sent as a deputation from the Ulster Loyalist Anti-repeal union, we hereby record our hearty approval of their cause, and assure them of our cordial sympathy, and, in common as we believe with loyalists througho. the British dominions, we tender them the assurance of our support in resisting the dismemberment of the United Kingdom.”

IN THE COPPER MINES recently discovered at Sudbury, the Canadian Pacific Railway bids fair to reap a bonanza in mineral freight traffic that was never dreamed of. The copper ridge is four miles in length, 1,500 feet wide, and 200 feet deep. No richer ore has yet been discovered. Measures are about being taken to develop it to its fullest capacity. The ore is sent to New York, the copper being smelted there, but soon a crushing mill is to be erected at Sudbury and the work performed in Canada. Mr. Mackay, the California millionaire, saw the specimens of copper ore in the Canadian Pacific offices, and stated that it was the finest ore he had ever seen. He expressed his surprise at the extent of the copper seam, and stated that the largest mine he had ever seen or heard of previously was at Butte, Montana, which had only an opening of 250 feet.

BIBLICAL QUESTIONS

FOR SABBATH SCHOOLS AND FAMILIES.

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

1. What did Joseph send to bring his father into Egypt?
2. What fell down flat when seven Priests blew the trumpets of ram's horns?
3. What does Solomon say is better than rubies?
4. What did Balaam love?
5. What is one of the names that the Prophet Isaiah gives our Lord?
6. What was Christ when He sat on Jacob's well?
7. What is Christ willing to give that shall spring up into everlasting life?
8. Who did the Lord Jesus say put all her living into the Treasury?
9. What do those reap who have sown to the wind?
10. What will God gather into His garner?
11. What did the Prodigal do with the portion that his father gave him?
12. For whom did the Saviour die upon the Cross?

ANSWERS FOR SEPTEMBER.

1, Vagabond; 2, Vineyard; 3, Vashti; 4, Valley of the shadow of death; 5, Vulture's; 6, Vanity of vanities; 7, Victory; 8, Vinegar; 9, Veil; 10, Village called Emmaus; 11, Vi-per; 12, Voyage.

BEST ANSWERS for August were from—
 Alma..... M. C. Douglas.
 Fox Brook..... J. Smith.
 River Dennis..... D. Cameron.
 Saltsprings..... M. F. McLeod.
 Westville..... E. McGregor.

ACKNOWLEDGMENTS.

Home Missions, 1886.

PLEASANT VALLEY, GAITHER.

Miss Margaret A. McLeod, Collector.—William Ross, Elder, \$1; Donald McDonald, 25c; John Beaton, 50c; Adam McKenzie, 25c; Alex. McLeod, 25c; John H. Beaton, 25c; Wm. Beaton, 25c; David W. Beaton, 25c; John Ross, 25c; Angus McLeod, 25c; Mrs. Donald Murray, 25c; Simon McLeod, 50c. Total, \$4.25.

MCLELLAN'S MOUNT.

John McPherson, 50c; Hugh Sutherland, 30c; D. McPherson, Elder, 50c; Mrs. K. McKenzie, \$1; Alex. Fraser, tailor, 50c; Alex. Sutherland, 25c; John Fraser, Elder, 50c; John S. Fraser, 50c; Alex. Cameron, P. S., 50c; Simon McGregor, 35c; Dan. G. Fraser, 50c; Daniel Fraser, 50c; Finlay McDonald, 50c; W. Fraser, Esq., 50c; small sums, \$4.58; Rev. W. Stewart, \$1; Thomas Fraser, 50c; Alex. McDonald, Elder, 50c; Christy McDonald, 30c; Alex. Ross, 50c; Annie Cameron, 25c; small sums, \$2.85. Total, \$17.38.

Supplementing Fund, 1885.

MCLELLAN'S MOUNT.

Alex. Fraser (Ban), \$1; Thomas Fraser, 50c; John Fraser, Elder, 50c; Annie Cameron, 50c; Dan. G. Fraser, 50c; John McRae, 50c; Finlay McDonald, 50c; John S. Fraser, 50c; Hugh Sutherland, 25c; small sums, \$4.05; Rev. W. Stewart, \$1; Alex. McDonald, Elder, \$1; Mrs. McGregor, 25c; D. McPherson, Elder, 75c; small sums, 50c; W. Fraser, Esq., 50c; Donald Fraser, 50c; W. Cameron, Elder, 45c; small sums, 16c. Total, \$13.91.

“Monthly Record.”

Received by the Editor:—Robt. Munro, M. R., \$2; Hugh Ross, Poplar Hill, \$1; Wm. Chisholm, Elgin, \$1.25; John Murchison, P. E. I., \$2.25; Lawrence Buchanan, P. E. I., \$1; Wm. Turner, Beaverton, Ont., \$5.25; A. McCallum, Laskay, Ont., \$1. By the publisher: Mr. Yeoman, Veith Street, Halifax, 50c.