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THE MONTHLY RECORD

OF THE

Church of Scotland,

IN NOVA SCOTIA, NEW BRUNSWICK, AND ADJOINING PROVINCES

VOL. XXXII.

FEBRUARY, 1886.

No. 2.

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

OUR CATECHISMS AND CONFESSIONS.

The Rev. Dr. Van Dyke has some able remarks on the value and use of the Westminster Confession of Faith and Catechisms, from which we extract the following:—

"They are a charter of our liberty, as well as a safeguard of our orthodoxy in regard to many points of doctrine. They do not teach that the word "day," in the record of creation, means a period of twenty-four hours; they leave open also, the question whether the creation of living forms was immediate, or through a long series of developments. They do not teach the doctrine of infant damnation, or anything which contradicts the opinion that the sacrifice of Christ has removed the guilt of original sin from the whole human race. They do not teach the doctrine of predestination in any such sense as makes God the author of sin, or does violence to the will of the creature, or takes away the liberty and contingency of second causes. They do not teach the mechanical theory, nor any other theory of inspiration. They declare that the scripture contains and are the Word of God, but do not define the process by which they became so. They do not teach the doctrine that God is reconciled to man, nor that he needs to be reconciled; but they teach that "Christ executeth the office of a priest in his once offering up of himself a sacrifice to satisfy divine justice, and to reconcile us to God." (Shorter Catechism, Q. 25.) The gift of a Saviour

did not procure, it manifested, the love of God. The advocates of the New Theology, crude and vague as their protestations are, have some excuse for them, in teachings which represent the Father, who gave his only begotten Son out of his eternal and infinite love, as being appeased and turned from hatred to love, by the sacrificial sufferings of that Son, or by our acceptance of him as our Saviour. But this is not the doctrine of our Confession. Hatred towards anything but sin is not a divine attribute.

As we claim a peculiar completeness for our Westminster Confession and Catechisms, we claim also for them a special educational value. We think our shorter Catechism stands pre-eminent for the clearness and comprehensiveness of its doctrinal statements, and especially for the accuracy and scripturalness of its expositions of the Lord's Prayer and the Ten Commandments. We esteem it superior, in these respects, to both the Heidelberg and the Episcopal Catechisms, though we are not insensible to their great value. Without attempting a full discussion of this strong point, we will only record something of what experience has taught us as to the use of the definitions in our catechism on the instruction of enquirers and candidates for admission to the Lord's Supper; and especially of those who have been so blessed as to learn the catechism in childhood. How easy it is to deal with such souls when the fire of God's Spirit has kindled upon their Christian knowledge. Take the defini-

ition of repentance or of faith, and explain and apply it to an anxious inquirer who has committed the words to memory, and with what easy force the truth takes possession of the soul; it is like the breaking in of the morning. This is notably true of sacramental instruction, in which our standards are especially rich. If any one asks, "May I come to the Lord's table when I do not know that I am a christian, and doubt whether I am prepared to partake of the holy sacrament?" what better answer can be given than this:

"One who doubteth of his being in Christ, or of his due preparation to the sacrament of the Lord's Supper, may have true interest in Christ, though he be not yet assured thereof, and in God's account hath it, if he be duly affected with the apprehension of the want of it, and unfeignedly desirous to be found in Christ and to depart from iniquity: in which case (because promises are made, and this sacrament is appointed for the relief even of weak and doubting Christians) he is to bewail his unbelief, and labour to have his doubts resolved, and so doing, he may and ought to come to the Lord's Supper that he may be further strengthened."—*Larger Catechism Q. 172.*

"A LITTLE CHILD SHALL LEAD."

Gracie was only six years old, but beautiful and loving. When her father wanted her to come into his saloon, that he might introduce her to the men lounging there, and hear them praise her beauty, she would say 'No, papa; make the naughty men go away, and then I'll come in.'

There was a children's temperance society in the town, in charge of the Woman's Temperance Union, and little Gracie and her brother, still younger, were invited to attend. The father consented, for he liked to see Gracie dressed and have people notice her.

Gracie had never seen any one pray before; and when the leader talked about God, and asked them all to bow their heads while he prayed, Gracie bowed, awed into the most solemn reverence.

Months passed. Gracie had learned to pray, and often talked to her father about the Christ child, and wanted him to pray,

but he only laughed and called her his little saint.

One day Gracie was taken very ill; the doctor was sent for, and when he saw her he said she was very sick.

'Will I die?'

'I hope not.'

'You needn't be afraid to tell me, 'cause I'm ready: I asked Jesus to take me if He wanted me.'

The father, who stood at the foot of the bed, sobbed out 'O Gracie! you don't want to leave your papa, do you?'

'Yes I do, if Jesus wants me to come, 'cause He has the best right to me.'

The customers came and went, but the saloon keeper heeded them not; for his dear Gracie was on her little bed panting her life away. What cared he for money now that the light of life was going out?

One day, on his coming up out of the saloon, Gracie opened her eyes, and turning upon him an imploring look, said, 'O papa, is the saloon open? Are the men drinking? Do close it, papa. I know I will feel better if you will.'

'I'll do it, darling—anything to make you feel better.'

The saloon-keeper's heart was almost breaking. The bar-tender was ordered to clear the bar and close the doors.

'Darling, the saloon is closed,' bending over her a few minutes later.

'Thank you, papa. It makes me happy and better already,' and a glad smile came over her suffering face. Every few hours Gracie would ask 'Is the saloon closed now?'

'Yes, darling.'

'Are the shutters up?'

'Yes, dear, they are up.'

'O papa, I wish you'd never open the saloon again?'

'O George, do promise your dying child, sobbed the mother, who had never favored her husband's business.

The strong man shook like a reed. He could not speak for a moment; then coming and bending over her, he said in a strange and husky voice:

'My darling Gracie, papa will never open the saloon again.'

'O papa, I'm so glad! I'll tell Jesus when I get to heaven, that you closed the saloon. And now, dear papa, you must

THE CHURCH OF SCOTLAND.

be good, and He'll let you come to that beautiful home, too; and mamma, and Alice can come.'

There was a glad smile on the dying child's face that soon faded out into lines of pain; but all at once, just at the last, her face brightened up with a strange unearthly brightness, and she cried out joyfully,

'O mamma look, look! the room is full of angels. Papa, don't you see them? They are all about you.'

There was a hush in the room, for the gates of heaven were thrown open to let the pure spirit pass through. Only the body of little Gracie was left—the real Gracie had gone to live with Jesus and the angels.

The father never opened the saloon. The bar-room shutters have never been taken down.

The saloon-keeper has not only signed the pledge but has become a Christian, and expects to follow his Gracie to heaven after awhile.—*Vermont Christian Register.*

GOSPEL STUDIES.

BY JUDGE YOUNG, LL. D.

(41.) JESUS BETRAYED AND TAKEN:
Mark 14 : 43-52.

See Matt. 26 : 4 ; Luke 22 : 4 ; John 18 : 3 ; and also No. 36.

While Christ was warning His disciples in the garden that he was about to be betrayed, Judas, the traitor—one of the twelve with a great multitude armed with swords and staves, betrayed his Master with a kiss!

How diabolically treacherous!

Let us look for a moment on the death and future state of Judas Iscariot; there is a great diversity of opinion on these points among learned commentators. Some doubted that he hanged himself; if he did there could be little hope in his death.

In Acts 1 : 18, Peter gives a short account of his death. In 2 Chron., 21 : 18-19, see a singular death of Jehoram; and in Acts 12 : 23, Herod's death was probably of the same kind. Now, while it must be admitted that Judas was a very bad man, and that the betrayal of his Master was inexcusable, yet his conduct afterwards has some alleviations. 1st.

It is possible that he did not think that Jesus could be hurt by the Jews; as he knew that Christ had power to deliver himself. 2nd. When he saw the consequences of his crime, he repented : Matt. 27 : 3. 3rd. He proved this by going openly to the Jewish rulers, confessing his guilt, asserting the innocence of Christ and returning the money. His feelings, through oppressive grief, caused his death.

Again, Judas might have acted a worse part. 1st. In persisting in his wickedness. 2nd. In slandering the character of our Lord, and then on the testimony of one of his disciples, Christ would have been condemned as a malefactor; and 3rd. By continuing in his evil way, he might have raised such a persecution as to have destroyed the infant church, if possible.

As Judas did none of these things, can there be hope in his death? If God's mercy and pardon could be extended to the murderers of our Lord, why not to His betrayer? We must leave it to God. See, however, Matt. 26 : 24 ; Acts 1 : 25 ;

So soon as Jesus was known by the kiss given by Judas He was arrested. Christ then speaks a few words of quiet rebuke; and although he might have summoned legions of Angels to His aid, yet He meekly surrendered himself to His foes.

Our Lord was led and hurried away to Annas first, and afterwards to Caiaphas, the High Priest for that year.

Before He left the garden Christ performed His last miracle by healing the ear of Malchus, a servant of the High Priest, which Peter, in his zeal, had cut off with a sword.

The friends of Jesus all forsook Him and fled, after His arrest.

Peter, it is true, followed him afar off, and when challenged, denied his Master.

JESUS BEFORE THE COUNCIL : Mark 14 : 53. See Matt. 26 : 59 75 ; Luke 22 : 66.

From Gethsemane Jesus was taken to the house of the crafty Annas, and from thence after a hurried consultation, He was brought to the palace of Caiaphas, the High Priest, where the great Sanhedrin, or Jewish council were convened. An infuriated mob surrounded our Lord, who was standing quite calm after his

agony, and ready for *His cross*. The High Priest of Heaven, our great intercessor, is now accused before the base High Priest of earth!

A deadly crime is determined on, with an appearance of a form of a court of justice. What mockery!

The accusation of apparent blasphemy is preferred; false witnesses are produced, and their testimony is confused, even with regard to Christ's words as to the Temple, and these are insufficient to condemn the innocent One.

The silence of Jesus to the questions of the High Priest is a fulfilment of the prophecy in Isaiah 53: 7-8.

Caiaphas then asked Him again: "Art thou the Christ, the Son of the Blessed?" And He immediately answered, "I am, and ye shall see the Son of Man, etc."

This was an artful question. As He answered in the affirmative he was condemned for blasphemy.

If the Lord had refused to answer He would have been condemned as an impostor. For he had stated the same thing before, as in Matt. 24: 30.

The High Priest then rent his clothes, or his outer covering or plaid, in his apparent indignation; and put the question to them. As a matter of course, being a foregone conclusion, they all condemned Him to be guilty of death.

Until the next morning He was left to be abused, ill treated, and insulted by the wretched and brutal menials.

If these wicked men who composed the council, dared, they would at once have crucified our Lord; but over them was the Roman power, whose vengeance they feared to incur, by putting Christ to death.

Alas! for poor impetuous Peter. He fell sadly, though well-meaning; but having deeply repented, he was fully forgiven.

BIBLICAL QUESTIONS

FOR S. SCHOOLS AND FAMILIES.

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

1. Israel's first Judge after Joshua was—.
2. Solomon's ships brought gold from—.
3. Who hid 100 Prophets from Jezebel?
4. Who built Samaria? (Ahab's father.)
5. Who kept the Ark after Uzzah died?
6. What measure of manna was given daily to each Israelite?

7. Whose threshing floor did David buy?
8. Who was Ruth's sister-in-law?
9. Who "oft refreshed" Paul when chained?
10. What fugitive slave did Paul write for?
11. What Ishmaelite kept David's camels?
12. What word names Christ as the Supreme End, and Heir of all things?

ANSWERS FOR JANUARY.

1. Noah; 2. Nimrod; 3. Nail; 4. Naaman; 5. Nehemiah; 6. Naomi; 7. Naboth's; 8. Nebuchadnezzar; 9. Nain; 10. No, Never; 11. Now; 12. Nazareth.

BEST ANSWERS FOR DECEMBER.

M. C. Douglas, Alma; M. J. Cameron, Augustine Cove; J. McGregor, Fraser's Mount; J. Smith, Fox Brook; J. Urquhart, Mountville; E. F. Morrill, Mill Brook; A. Fraser, Marshdale; J. A. McLennan, Roger's Hill; M. F. McLeod, Salt Springs; B. J. McDonald, Salt Springs; E. McGregor, Westville.

A TRUE LADY.

Paint me your perfect lady. I have seen
Some part, perhaps the whole of what I mean,
Yet in articulate feature to declare,
The form that haunts my thoughts divinely fair
May well outrage my skill; but thy request
Strikes all denial dumb. Here take my best.
No noise thou hear'st, no preparation blows
A trumpet where my perfect lady goes;
Nor with rude tramps she beats the hollow
ground,
Nor minces nicely, nor with girlish bound
Trips the light sod; a woman, not a fairy,
Upon an earthly base firm poised her airy
Consistence rests. No flaunting broad display
Of rustling flounces marks her gentle way.
But like the breeze of the light winged May,
Softly she comes, and fragrant all as they.
Oh, she is lovely! all the summer dwells
In her bright eyes, and every feature tells
A treasured sweetness in the soul within,
That beats like music through the lucid skin;
And when she speaks soft silvery accents flow
Full-throated from a mellow depth below,
Not clipt in shreds, not with a tinkling din,
A shallow plash from hollow heart within.
Not bold is she to place herself before
The first, nor slinks demure behind the door,
But takes her place just where she ought to be,
Nor makes you feel when there that it is she.
With natured grace, and fine untutored mien,
She greets the poor, or stands before a queen.
Sweeps with light floating ease the festal floor,
Or bends o'er sick beds, with the suffering poor.
She hath no postures, knows no attitudes;
Her unschooled gesture gently shows her moods;
She casts no proud and patronizing eye
On those below, nor ducks before the high.

All things to all she is; for why?—in all
 Her skill is to be true and natural.
 True to herself, and to the high ideal
 That God's grace gave her to inform the real;
 True to her kind, and to your every feeling
 Responsive with a power of kindest healing.
 She knows no falseness, even the courtliest lies
 She dreams not; truth flows from her deep
 blue eyes;

And if her tongue speaks pleasant things to all,
 'Tis that she loveth well both great and small;
 And all in her that mortals call politeness,
 Is but the image of her bright soul's brightness
 Direct from heaven. Such is the perfect fair
 Whom in my heart I hold, and worship there;
 And if the picture likes thee well to see,
 Know, lady more than half I stole from thee!
Blackwood's Magazine.

A SHAM LADY.

Sing a song of nonsense,
 Silly Mary-Ann;
 "Maw" is in the kitchen
 Working like a man—
 "Paw" is in the counting-house
 Toiling hard for money;
 You are in the parlor,
 Don't you think it funny?

Sing your song of nonsense,
 Sometime, Mary Ann,
 You'll be in the kitchen
 Working like a man.
 Husband in the counting-house,
 Earning little monny;
 Daughter in the parlor,
 Then it won't be funny.

LETTER FROM SCOTLAND.

THORNHILL, SCOTLAND, &c.

MY DEAR MELVILLE:

I enclose an unpublished poem of Burns, as recited by an old lady, 103 years of age. As you are an able and eloquent exponent of British poetry, I wish you would examine it carefully at your leisure, and tell me if you think it genuine. I think myself the old lady is right; it has a good deal of the ring of Burns about it. What a good thing it would have been had your friend HATELEY WADDELL got it for his new edition.

I hear you are into the winter's work once more. I trust you will have a prosperous season. I wrote you when at the coast, but as you never answered it, I do not know whether you got it or not. Nothing new here at present, unless it be that wedding the people are speaking about; pity it is only talk as yet.

Hoping to hear of you soon, I am, &c.

D. CLARK.

AN UNPUBLISHED POEM OF BURNS.

(as recited by an old Woman aged 103 years who met the poet at Thornhill.)

"TO THE POTATO."

"Guid e'en, my auld acquaintance cronie,
 I'm glad to see thee bloom sae bonnie;
 Of fruits and flowers there is nae monie
 Can match wi' thee:
 I question much if there be onie,
 At least to me.

"It's now twa months since ye've been wi'
 As soon's ye can, come in and see us;
 Ye'll banish poverty quite frae us,
 The time ye stay;
 And troth I hope ye winna lea' us
 Till Whitsunday.

"I'll mak my braw young bouncing wencher,
 Place thee upon a bowl or trencher
 Wi' floods o' milk as deep as Hinchur,
 In case I had it;
 I'll show thee fairly I'm nae flincher,
 When ance I said it.

"Ye're now the poor folks bread and scones
 And hungry meals ye gar stan yon,
 Frae me to him that fills the throne,
 O' happy Britain:
 Baith young and auld, man, wife and wean
 Ye haud them eating."

REPLY.

There is a jarring rhyme here which Burns would not have allowed. But perhaps the fault is in the old lady's memory, as the style is truly like that of BURNS in other respects. I conjecture that the closing lines were originally:
 "Baith young and auld, wife, wean and man
 Ye hand them eatin'."

EDITOR.

ALL FORGIVEN.

How many sins will God forgive? All
 How many is all? Every one. Not a
 left unforgiven; not 99 out of 100; not
 999 out of 1000, with one little one
 rankel or condemn. But All! All! All!
 Wore of God is this—"Who forgiveth
 thine iniquities." "The blood of Je-
 Christ His Son cleanseth from ALL sin.
 Is not this pardon like God's?

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JEHOVAH THE ONLY SAVIOUR.

(Isa. 43: 11).

BY THE EDITOR.

IV.

Among the learned it is well known that the name JEHOVAH is from the third person singular in the future of a most eminent form of the Hebrew substantive verb "to be." It properly signifies "He will be;" but as a noun or name, "He who will be;" or, "He that is to come." As the Hebrew has no distinct present tense, it also signifies, "He that is," (I AM) and "He that was," as well, for "Out of nothing nought SHALL COME. Psalms 90: 2. Just after the fall of Adam and Eve, the Almighty promised a Seed of the woman to bruise the Serpent's head and suffer in his heel (Gen. 3: 15). It is one and the same, for the pronoun is in the singular masculine. By believing the Promise of this "Coming Man" Eve escaped the death of the fall and became the mother of all living." This promise appears recorded in the most ancient astrology (when the stars were used for memoirs and books, Gen. 15: 5), in the con-
tation of the Virgin bearing a handful of corn, with the brightest star "Spica" the Seed; also in Ophiuchus bruising the serpent and treading down the scorpion, which turns to wound his heel! This promise appears as the secret motive of the intense desire for offspring among the parents. That Eve understood God's pro-

mise in this way is shown by her words about her first born son: "I have gotten a man, even Jehovah," (Gen. 4: 1), viz., "He that is to be." She appears evidently to regard him as "the Seed," viz., the Saviour already born to crush the Serpent. The Greek, Latin, and English translators put in the word "from," but it is not in the original. Eve soon found out her mistake, and in despair of a mere human seed she called her next son Abel or "vanity." Afterwards in the third generation, men began to pray to God as JEHOVAH, viz., "the coming Saviour," the Divine Seed! (Gen. 4: 25). But again Noah is thought to be the Seed to comfort man and remove the curse of the Fall. (Gen. 5: 29). The promise was at length renewed to Abraham that in his seed all nations shall be blessed (Gen. 22: 18). St. Paul truly declares that this Seed is CHRIST (Gal. 3: 16).

I know the skeptical objection that God was not known to Abraham by his name JEHOVAH (Ex. 6: 3). But if they could read the Hebrew, they would see that the word "known" there means "understood" or "perceived" as in Isaiah 6: 9. Thus also we read that Eli's sons knew not Jehovah (1 Sam. 2: 12). In this way truly very few know JEHOVAH (Divine love) to this day, but only EL SHADDAI (Almighty power) s all their liturgies indicate. Do the men of the Iron Age know the Lord, the Saviour, while they (with Herbert Spencer) honor only an unknown "God of Forces?" (Daniel 11: 38.)

Jacob prophesied of the coming Saviour as Shiloh of the tribe of Judah, and speaking of Dan as a serpent biting the heels of the horse, exclaims: "I have waited for thy salvation, O Jehovah!" (Gen. 49: 10, 18.) Observe the association of ideas, viz., Jehovah "the Seed of the woman" bruising the Serpent's head, though Dan and Jacob too are "heel takers." Afterwards the name of Jehovah was made very plain to Moses (Ex. 3: 14) as "I will be who I will be." viz.: the Word made flesh. This very name Christ claims repeatedly (John 8: 58; Rev. 1: 8, 12, 18; Heb. 13: 8). This is plainly the memorial name of God about to be manifest in flesh as the Divine Humanity, the Godman!

But from such awful warnings as Ex. 20: 7; Lev. 24: 16; Ps. 50: 16; Amos 6:

10, Israel dreaded to utter this dearest Memorial Name; and so its vowels were lost and forgotten, and the vowels of Adonai or Elohim used instead. So that our best scholars believe that the original form of the name was YEHVEH or YAHVEH; and He declares: "As I live all the earth shall be filled with the glory of Jehovah." (Him that is to come) Numb. 14: 21. Again in Isa. 45: 21, 22, Jehovah is the only Saviour. In Jer. 23: 6, He is "Jehovah our Righteousness." In Isa. 9: 6, He is a child born, yet the Everlasting Father; in Ps. 110: 1, David's Lord yet his Son; in Hag. 2: 7, the Desire of all nations; in Mal. 3: 1, and 4: 2, He is Jehovah the Sun of Righteousness; in Micah 5: 2, the Ruler in Israel . . . yet from everlasting. When the true meaning of His memorial name was lost in Hebrew, it was restored in Greek as "Ho Erchomenos," "He that shall come." John Baptist asks, "Art thou He that should come?" The Samaritan woman says: "I know that Messiah cometh." John calls him the "true God and Eternal Life"; Jude calls Him "the only wise God our Saviour." Not without Divine Providence is his name translated "The Lord," alike in the Old Testament and the New, in Greek, Latin, and English, and he quoted it so (Matt. 22: 44). This is the mystery of God which the Jewish priests could never understand nor answer; and yet they murdered our Saviour for revealing it (Mat. 26: 63-66). But God hath sworn that every knee shall bow to Jesus, and every tongue confess that He is Lord (Isa. 45: 21-25, with Phil. 2: 9-11). He claims the name of Jehovah who "inhabiteh eternity," and he explains it thus: "I am Alpha and Omega, the beginning and the ending, saith the Lord who is and who was and who is to come, the Almighty" (Rev. 1: 8, 11, 18). "Jesus Christ the same yesterday and to-day and forever" (Heb. 13: 8). "For in Him dwelleth all the fullness of the Godhead bodily" (Col. 2: 9). He claims to be JEHOVAH ELOHIM of the holy prophets (Rev. 22: 6, and 16). He says "I and my Father are one," "He that hath seen me hath seen the Father" (John 10: 30, and 14: 9). Even in His humble humanity He was still in heaven (John 3: 13). And now though ascended

far above all heavens (which cannot contain Him) He is still with us, filling all in all (Eph. 4: 10, and 1: 23). As the virgin born Emmanuel, He now treads on the old Serpent's head according to the primeval promise; and He is predestined by eternal decree to put all enemies under his feet and to destroy death and devil too! (1 Cor. 15: 25, 26, and Heb. 2: 14), and to save to the uttermost all who come to God in Him, the only Way, the Truth, and the Life! Still always "JEHOVAH," he is ever "coming" more and more into man's consciousness, by his Infinite Originality! His last word to us is, "Surely I come quickly." And to them that look for Him He will come the second time without sin unto salvation." (Heb. 9: 28).

This intensely interesting theme is discussed by Mr. Weeks in his recent treatise on "Jehovah Jesus;" and by Mr. McWhorter in his excellent book on "Yahveh Christ." Let our students and our thinkers read such able works; and above all let us study God's own Word in its original languages and its original purity!

ORIGINAL POETRY.

LOVE'S FIRST CONFESSION.

I long to share my life with thee
And spend with thee eternity;
Thy tender soul-lit eyes to see
Glow love in dread integrity;
To see thy dear Humanity
Reflect its perfect parent Deity!

One faithful bosom glows for thee,
Reverse thy soul and breathes thy name:
Yet trained 'midst cares, from passion free,
Controls its hopes and calms its flame;
Resigned to God in verity,
It trusts and toils with love's sincerity.

That I may win thee, all my own
To trust and love, to guard and guide;
Thy love, thy life, mine, thine alone,
One soul with me still to abide,
With JESUS CHRIST in unity,
With Heaven and earth in active harmony!
M.

VALENTINE WITH A KEEPSAKE.

Tho' small my pledge, yet may it be
Memorial of my love for thee,
May thy return delight my breast,
And may we be forever blest!
J.

ANSWER.

My lovely fair, how sweet thy strains
Which pierce my heart with pleasing pains!

These soft enchantments from above—
Pray tell me true, can this be love?
Is love a power that binds the heart
To one companion, ne'er to part?
Blest then indeed we both should be,
If thou enjoy'st its bonds like me:
Thy pledge will let me call the mine,
And I thy vanquished Valentine!

M.

RESPONSE.

May love, esteem and friendship crown thy days,
With joys to guilt unknown, from doubts
secure;
While heavenly Truth inspires the voice of
praise,
And bids that praise beyond this world endure
Through life to sacred virtue's dictates true,
Be such thy joys as angels may approve:
Such as lead on to raptures ever new,
To endless peace and purest bliss above!

J.

RECIPROCATION.

May we forever dwell in virtue's bowler
And innocently pass life's gayest hour's!
Returning dawn shall teach the lark to sing;
Years shall revolve with fresh returning spring.
And may religion ever crown our home:
No ill o'ercome the heaven-protected dome;
No baleful star strikes down a deadly ray,
Heaven guards by day and night the souls that
pray.
All nature blooms around in field and grove,
Rural the scene most fit for youthful love;
'Twas there that Daphnis wooed the Sylvan
maid,
'Twas there that Sylvia virtuous love displayed.

RETROSPECT.

Indulge these pastimes of a youthful pen;
Such pastime ceases at the age of men,
When graver years move solemn o'er the dome
Where order dwells in ever-peaceful home,
But in our youth, our studies and our care's,
All must allow that pleasure ought to share.
Such truthful lines my recreation make,
When from my toil, sweet rural walks I take.

SIGNS OF THE TIMES.

LORD SALISBURY has resigned office, and Mr. Gladstone (who voted with the Parnellites) is again forming a cabinet.

BRITAIN AND AMERICA begin to see that Liberty must not be allowed to degenerate into Licence and Insolence. It is high time to break the neck of Lawlessness, or it will break the neck of Britain and America.

FRANCE'S wicked ways in Madagascar and Tonquin have already led to the fall

of two French Cabinets, and the end is not yet.

GREECE AND SERVIA are still fiercely covetous of slices of land from Turkey and are growling like cats over the moribund "sick man."

VAST changes of climate have occurred this winter far and near throughout the world. Canada has had fine moist weather, while Europe has had bitter cold and storms. The United States have had still more terrible blizzards, down to Mexico. Cattle and fowls are frozen by hundreds and thousands, and men and women have perished with cold by dozens. It seems as if the world were "turning upside down," not only politically and religiously but even in climate and phenomena.

THE highest authority in Britain has decided that the Liquor License question pertains to the several Provinces and not to the Dominion Parliament. This is a decision which we trust will turn to the advantage of the Temperance Reformation.

MONTEVIDEO, the capital of Uruguay, with a population of 125,000 has twenty-three daily newspapers, more than any other city in the world—three times as many as London, and nearly twice as many as New York. Buenos Ayres, the capital of the Argentine Republic, across the Rio de la Plata, has twenty-one daily papers for a population of 400,000. Other cities in South America are equally blessed, except those of Ecuador, Bolivia, and Paraguay, in which no daily newspapers are published. The South American newspapers are not issued so much for the dissemination of news as the propagation of ideas. They give about six columns of editorial to one of intelligence, publish all sorts of communications on political subjects, furnish a story in each issue, and often run history and biography as serials. One frequently takes up a daily paper and finds in it everything but news, so that last week's issue is just as good reading as yesterday's.

THE Arabs are again becoming troublesome and aggressive against Egypt.

Abdel Kader Pasha, Minister of War, formerly governor of the Soudan, in a recent conversation on the Egyptian ques-

tion, said: "If the English retire on Wady Halfa, they must retire on Assouan, and if on Assouan, then on Cairo. Every pace in advance gives the English friends. Every pace in retiring gives them 200 enemies, half in front, half in rear. England may gain victory after victory, but if they are followed by retreat, the English Government has uselessly wasted blood. There is not one in ten who will not believe in England's defeat. I say that a retirement now would be fatal."

CHILDREN are better behaved than they used to be, the assertions of the elders of the present generation to the contrary notwithstanding. The records of Charlestown, Mass., would indicate that the youth of the seventeenth century were uneasy urchins even within the barriers of the meeting-house:

"On January 17th, 1675, the selectmen of the above town appointed a committee of two for each of the twelve months to prevent the disorders of children and youth in time of public worship. These are the rules the selectmen laid down:

"1. That you are to suffer no boys to sit in other places in ye meeting-house, but those apptd for them.

"2. That you endeavor to prevent playing and all irriverint carriage in time of worship.

"3. That you prevent their unnecessary, frequent running out of ye meeting-house in time of exercise, and particularly their running out before prayer be done and ye Blessing pronounced wch is also a particular order from ye Generall Court.

"4. That you permit them not to sit in time of prayer, but to stand up, and during ye whole exercise their hats to be off.

"5. That you return a list of ye names to us of such boys as will not be reclaimed from their disorders by you, yt they may be proceeded with as ye law in ye case directs."—*N. Y. Independent.*

OUR OWN CHURCH & COUNTRY.

NOVA SCOTIA.

PICTOU.—We learn from the Halifax Herald that Principal A. H. McKay's paper on "New fresh water sponges from

Nova Scotia and Newfoundland," read before the Natural Historical Society of Montreal, is published in the January issue of the Canadian Record of Science.

APPOINTMENTS BY PRESBYTERY OF EGERTON.

March	7.	Mr. Mackichan.
"	21.	Mr. McMillan.
"	28.	Mr. Stewart.
April	4.	Mr. Mackichan.
"	18.	Mr. McMillan.
"	25.	Mr. Stewart,
May	2.	Mr. Mackichan.
"	16.	Mr. McMillan.
"	23.	Mr. Stewart.
"	30.	Mr. Mackichan.

All these are for Pictou and Fisher's Grant, except on April 25 and May 16 for Pictou only.

Mr. Thos. Glover, merchant, is agent in town for THE MONTHLY RECORD. He is authorized by the editor, Rev. P. Melville, M.A., to receive subscriptions, &c.

Rev. R. McCunn conducted the communion services in St. Andrew's Kirk.

RIVER JOHN.—Mr. McCunn, who has labored many years among us holds his own and perhaps more. He is a man of marked ability, he is not generally satisfied with the mere delivery of a sermon, but is always willing and ready to speak on other subjects at other places. He is well-known throughout the country as the deliverer of a number of lectures. His congregation contemplate extensive improvements on his church immediately.

GAIRLOCH.—This congregation has during the past year continued their generous custom of cutting and housing all the crops for the Rev. Mr. Brodie (while he was absent in Cape Breton) besides attending to the fencing, &c., of the glebe, and hauling the winter's supply of coal for the manse. These are marks of their free goodwill, amidst their own many toils and duties.

WESTVILLE.—Quite a large and extensive addition has been made since the New Year to the S.S. Library of St. Philip's Church (Kirk). Mr. A. R. McQueen, Colporteur, who has supplied thousands of volumes to Sabbath schools during the past three years, says the present library is the most advanced in char-

acter of reading and contains the largest number of books of any he has supplied in any of the counties labored in.

The Christmas Tree and Social, held by the Ladies' of St. Philip's Church, in Oddfellows Hall, on the 24th December, was a very enjoyable and successful affair. \$136.17 were realized after paying expenses. Thanks are due the Oddfellows for giving up their hall on the occasion.

SCOTSBURN.—The Women's Foreign Missionary Society at Scotsburn reports an income from all sources during the past year of \$76.00. About fifty dollars of this was contributed in fees and monthly contributions. The balance was received from one or two Missionary meetings held during the year.

Mr. John Douglas, Hardwood Hill has presented Rev. J. W. Fraser with a ton and a quarter of coal.

BRIDGEVILLE—On the evening of the 31st. Dec., Dufferin cottage, Bridgeville, E.R. was visited by a surprise party, representing St. Paul's congregation. A splendid supper, provided by the ladies; a complimentary address and handsome fur coat to Mr. McMillan; music soft and sweet, lively and inspiring by Miss Tena McDonald of Churchville, joy in every countenance, kindly greetings on every lip, made the evening pass *quickly* and pleasantly. The ladies (may they ever have the best of everything) were the prime movers, in what contributed so much to the pleasure of many, and to the happiness and comfort of the surprised inmates of Dufferin cottage.

NEWTOWN, CANSO.—Many friends of our church will be sorry to hear of the death of Mr. John W. Cameron, aged 65 years. He was a good and worthy man and much regretted.

HALIFAX is at once honored and nettled by the act of Cornell University, New York, in taking away one of her ablest Professors.

Dr. Schurman, of Dalhousie College, Halifax, who was lately appointed to the chair of philosophy at Cornell University, is the third Canadian to secure a Professorship in that University, the other two being Prof. Hartt, a New Brunswicker, who is now dead, and Prof. G. W. Harris,

a Nova Scotian, who still holds the position. Mr. Goldwin Smith was at one time a regular professor of Cornell and still lectures there occasionally. Dr. Schurman married the daughter of Mr. George Munro, the Great Canadian publisher of New York.

NEW BRUNSWICK.

MR. S. W. DYDE, M.A., who has lately been appointed Professor of Mental and Moral Philosophy in the University of New Brunswick, is a distinguished graduate of Queen's. During his course in that institution he took first-class honors and the gold medal in classics in 1881. He graduated as B.A. in 1883. In 1884 he obtained first-class honors and the gold medal in Mental and Moral Philosophy, graduating the same year as M.A. His thesis written for the M.A. degree was afterwards published in the *Journal of Speculative Philosophy* and was spoken of in terms of the highest praise by Professor Caird of Glasgow University. Depth of thought, clearness and perspicuity of style characterize Mr. Dyde's writings. His Professor lately said of him: "Mr. Dyde is, in my opinion, the most brilliant student of Philosophy that I have ever had. Indeed, it is hardly too much to say that he has philosophical genius." Such an encomium from a man of Dr. Watson's reputation, and who is not accustomed to bestow praise with a lavish hand, is certainly saying a great deal. We congratulate Mr. Dyde on his appointment and wish him a long and successful professoriate.

THE NEW KIRK at Fredericton, N. B. was opened on Jan. 10th with imposing ceremony. The edifice, large though it is, seating nearly 1,100 people, was filled to its utmost capacity, and allowing for extra seats there must have been more than 1,200 people present. The congregation, too, was thoroughly representative of all religious denominations in Fredericton though of course Presbyterians largely predominated. The dedication ceremonies were conducted by Revs. Dr. Burns, Dr. Macrae and Rev. Mr. Howatt. Max Sterne presided at the organ and the choir rendered their parts beautifully. Dr. Burns preached the sermon at the morn-

service in an able and suitable manner. Dr. Macrae conducted the evening services with great acceptance. The decorative collections are stated to exceed

P. E ISLAND.

The issue of the *Daily Union* of July and August 25th last, references made to the saving of a little girl's life who had fallen into a well fifty-two feet deep—by Charles A. Holman, at the cost of his own life; and that Judge Young had called the attention of the Royal Humane Society, "of England to a heroic Deed.

On the 23rd. Sept. last, Judge Young received a letter from J.W. Home, Esq., Secretary, with a printed form, requesting full particulars of the rescue. Having been duly forwarded by the Society and proving satisfactory, the Society on the 23rd Oct., have awarded to Charles A. Holman a BRONZE MEDAL, and Judge Young had much pleasure in presenting to the recipient last Thursday evening and modestly acknowledged. This we believe is the first Medal awarded to a Prince Edward Islander, so far as we know, by the R.H. Society.

CANADA.

MR. HILL ON THE KIRK.

The second lecture of the series on the Church of Scotland was delivered in St. Andrew's church on Wednesday evening last. Rev. J. Edgar Hill, the topic being the Church of Scotland; an Endowed

The lecturer began: It has been a common taunt hurled at the members of the Church of Scotland by ignorant opponents: "The Church of Scotland is an institution, like the army and navy, and is paid on the same terms for its services."

The assertion is utterly false, and the grossest ignorance could be brought to it. Nevertheless it is the result of the disestablishment movement and, as promoted by politicians, demagogues and a certain section of the public at the present time. Mr. Joseph Sturge, the Radical leader, has been advocating, recently, that free education and disestablishment must be the basis of the Radical platform. The

one he offers as a bribe to the masses for their electoral support, and the other is the handiest way of providing the necessary funds to liquidate his offer. He assumes that the church has no patrimony but what the state allows her, and that the hand that provides can, at any moment, withdraw its provision. The assumption is false, and, therefore, the proposed legislation on the basis of it cannot but be unrighteous. The Church of Scotland is an endowed church; but no act of the Legislature can be produced endowing her. All the revenues have come through the pious gifts of her loyal sons and daughters, extending over a period of more than a thousand years. At the Reformation Knox proposed that the Kirk's patrimony should be divided into three parts—one to go to the support of the clergy and the maintenance of church fabrics, another to the education of the young, and the third to the care of the poor. But the cupidity of the barons, many of whom apparently joined the reforming cause for no other reason but to get a share of the plunder, utterly thwarted the execution of the plan.

Ultimately, between the rapacity of the nobles and the avarice of the Crown, two-thirds of the patrimony of the church, which was hers by a title better than that by which most of the lords held their broad acres and as good as that by which the monarch wore the crown, was swallowed up and only one-third was left for her threefold necessities. With as much of that third as she could secure, the church undertook to make provision for the spiritual wants of every district in the land, she founded the parish school system which has been the admiration of the civilized world, and she assumed the care of the poor. Up to the middle of this century she fulfilled those responsibilities without costing the country a penny and the costly school board and poor law systems which now press so heavily on the nation are the fruits of dissent whose great function for half a century has been to cripple and destroy the Church of Scotland no matter what comes of the country. But the church does not depend solely on her ancient benefactors. Within little more than half a century she has built and endowed churches at an outlay of over

£2,000,000 and accumulated invested funds for various religious and benevolent objects to the amount of about £1,000,000, every penny of which has been contributed by her liberal members. One loyal son whose name will be held in everlasting remembrance, having given among other handsome offerings the princely sum of £500,000. Three millions sterling within little more than 50 years is no mean tribute of the liberality of the sons and daughters of that national church to whose traditional name this congregation adheres.

Probably the disestablishers will hardly have the daring to propose the confiscation of those recent endowments; but the older endowments were acquired on precisely the same principle, and to seize either must equally violate the spirit as well as the letter of the Eighth Commandment. Mr. Hill then referred to some arguments used for the disendowment of the church, such as (1.) The dissenting churches have solved the problem of church maintenance in Scotland by the free will offering of the people. He showed by statistics that the inevitable tendency of dissenters is to cultivate the large cities and to forsake the poor and sparsely peopled districts, to follow the West end proclivities of the wealthy adherents and to leave the masses to their fate. (2.) That it would be a good thing to leave the church to present day resources. This is not an argument that will have much force in Canada, where amid the straits of many congregations an endowment would be of the greatest advantage. But supposing for the sake of argument, that there is something in those reasons, the voluntary system will be objectionable in Scotland (1) because it mars a minister's influence; (2) it impedes his missionary efforts; (3) it dries up the resources of charitable institutions—the fact being that Scottish charities are mainly supported by the Established Church; (4) it occupies a minister with financial work which is utterly alien to the spirit of his sacred office. The parish minister offers a gospel literally "without money and without price," and when he invites an individual to the communion table his mind is not haunted with the spectre of the collector who will

follow in his track the following year. Neither has he to demean himself by manner of appeals and schemes to raise up the funds like the dissenting minister whose success as a pastor is very gauged by his skill in extracting money from the pockets of his people. It would be a black day for Scotland when her dissenters have to become "touters" for adherents to their churches and rivals of the "collector" rather than dignified preachers who need care for none of those things.

MR. MOODY ON CONVERSION

Messrs. Moody and Sankey have had large and interesting meetings at Montreal. We select the following example from the *Montreal Star*:—

After prayer, Mr. Sankey sang "Work in My Vineyard." Then the Rev. Mr. Dey prayed, the congregation sang hymn 192, and Principal MacVicar read the sixth chapter of Galatians, giving explanations. Mr. Sankey then sang "Where are you going to do." The Rev. Mr. McKay then opened the discussion subject for the day, "How to secure conversion of our young people." He thought more should be done in dealing with the children. More money should be given them and God's word should be opened up to them.

Then Mr. Moody spoke. Just two weeks ago upon this subject. We make a great mistake when we don't give more attention to our children. We parents ought to be young with them one day in the week at least. Once a mother brought her child a long way to see me in hope that I might be able to reclaim him. The boy had been very deeply

INTERESTED IN SOME SERVICES I HAD GIVEN, and I thought him a most beautiful character. Well, that boy hadn't been in town more than twenty-four hours when he got acquainted with the scene of his place. He was a moral leper. Two younger brothers were traveling the same way as he was, going right to ruin. Now, I couldn't understand what this was. The boys had a beautiful father and mother; and I had every inducement to keep them. Well, two years ago I was at a place where these boys lived, and saw

RETURNING TO THE KIRK.

(BY PROFESSOR CHARTERIS OF EDINBURGH UNIVERSITY.)

father's house. He seemed to have
 ire to sink in the grave, he was so
 med of his sons. One night he came
 y room in tears about them and told
 ow bad they were and he didn't know
 So I said, just let's look for the
 e, find out where the fault lies. And
 ou know what it was? That father had
 his children grow away from him. I
 asked him where he spent his even-
 Well, he was a councillor and every
 nday night he went to council. Tues-
 there was a young people's meeting
 is church, and as he was senoir dea-
 he felt he ought to be present. When
 came to Wednesday evening he squirm-
 and tried to get out answering, but fin-
 I learned that he was away high up in
 ret society, and spent his Wednesday
 nings at the lodge. Thursday nights I
 ys spend at home, he said. Just think
 in, said I. How often do you go out to
 ner parties a week. Well I got out of
 that he went to about one dinner par-
 week. That disposed of Thursday.
 day was prayer meeting night and
 always went to church. Saturday night
 was always to home. But I knew
 that was and so I asked him if he
 n't lock himself up in his room every
 urday night to

PREPARE HIS SABBATH SCHOOL LESSON

all he had to own up to that. On Sun-
 y he was taken up with church pretty
 or all day. Other days he had breakfast
 nine o'clock and his children had to
 off to school. He didn't come home to
 ch. So he had only time to see his
 ldrren for a few minutes at dinner time.
 he fact is, I told him, your children don't
 ow you. You've lost your hold on them.
 ere was no one to blame for his chil-
 en's fall but that father! Home should
 be before church, I say. There was a
 me long before there was a church.
 ke your homes attractive. The reason
 many minister's children go away is just
 cause they themselves are engaged so
 uch they can't properly look after them.
 you want to convert young people, make
 me pleasant for them. You just want
 unbend the bow once in a while. Get
 ht down on the floor and have a romp
 th the boys and girls.

For the first time within living memory
 there is a widespread desire in Scotland
 to see a reunion of the scattered forces of
 our National Presbyterianism; what was
 not long ago scouted or compassionated
 as a dream, "a pious opinion," has been
 demanded by the enthusiastic voice of
 crowded meetings in every part of Scot-
 land. Next to the primary resolution to
 resist Disestablishment, no proposal was
 more popular or more universal at the
 recent "Church Defence" meetings than
 that which pledged those present to seek
 reunion of Scottish Presbyterians, and if
 need be, by the reconstruction of the
 National Church. The heart of Scotland
 has warmed to the Kirk, and the first
 result is that we are all wondering why
 all Scotland is not within her fold. The
 "Church of our fathers!" she shall not
 be demolished if we can prevent it. Not
 only from within her own gates was this
 cry raised during the recent crisis, but at
 almost every meeting, members and office-
 bearers of the Free Church and of the
 United Presbyterian Church, with splen-
 did courage, defied the political ecclesias-
 tics who are leading the forces of Dises-
 tablishment, and proclaimed their deter-
 mination to maintain for all coming time
 the Church that Knox and Melville and
 Henderson and Carstairs toiled to estab-
 lish in Scotland. The men of the North,
 who though they do not belong to us,
 have maintained the principle of the
 national homage to religion in an Estab-
 lished Church with a faithfulness that is
 noble, and not a little pathetic, have
 rejoiced in answering the call to renew
 their testimony. In fair Dumfries and
 busy Kilmarnock, in the great populations
 of Edinburgh and Glasgow and Aberdeen
 and Dundee, and, as I can testify, in
 Dalkeith, the heart of the people was as
 one man in the resolve to strike down
 the man who raised a hand against the
 sacred fame of Scotland.

What man could not do with all his effort,
 Christ did for us, and we have to take it
 without effort, as a free gift.

THE SICK PASTOR'S PRAYER.

(*Preferring his Lord's Service, to a Peerage above.*)

I thank Thee, gracious Sovereign,
For the offer thou dost make
To set me among nobles,
And the burden from me take:
But let me serve!

I'm often very weary,
And both flesh and spirit fail;
The way seems somewhat dreary,
And with joy the end I'll hail:
But let me serve!

There's so much work remaining,
So many souls are lost,
And sin needs such restraining,
And triumphs at such cost:
O let me serve!

The idlers are so many;
The workers are so few—
In some fields are not any
Who yet can dare or do:
O let me serve!

The prospect is so pleasant,
The harvest is so white,
Success e'en now is present,
And work is such delight:
O let me serve!

The work is not yet finished
Which I had hoped to do;
My zeal is not diminished,
My heart is firm and true:
O let me serve!

I want to lift the lowly;
I want to help the weak;
I want to make men holy,
Glad news of peace to speak:
O let me serve!

I want to make men brothers;
To teach the rich and poor
To seek the good of others,
And aid them from their store:
O let me serve!

Dear Lord, Thou ne'er hast left me
To work and serve alone;
Nor of Thy Grace bereft me,
But more and more hast shown;
O let me serve!

What offering can I tender
For what Thou gavest me?
What service can I render
That's worthy Lord, of Thee?
But let me serve!

And when Thy hand has raised me
Unto thy heavenly throne,
I'll say when I have praised Thee
For the "Well done" and crown!
Still let me serve!

ENGLISH RADICALS.

SIR HENRY S. MAINE has published an able book showing (like Herbert Spencer) the dire dangers of Radicalism in this land. He shows that the British Constitution has not been fenced against sudden and violent changes, the elaborate precautions which guard the Constitution of the United States. The tendency of things, then—indeed, the avowed ideal which the Democracy set before it—is to clear away both the House of Lords and the Established Church, to reduce the Crown to an absolute cipher, and so transform the ancient constitution of Great Britain into a single chamber, resting upon what the Democracy is pleased to call "the will of the people." The two most popular leaders of the Democracy, Mr. Joseph Chamberlain and Mr. Henry Labouchere are forever harping upon this dogma—"the will of the people," as though possessed a self-evident right to sweep away all impediments that hinder a radical and complete translation of its wishes into action. Mr. Chamberlain if we are to accept his speeches as a genuine expression of his convictions, confidently relies upon the popular wisdom to deal successfully with social and political problems which have baffled the wisest philosophers and the greatest statesmen, and Mr. Labouchere never wearies in expressing his warm approval of all this bosh. The Democracy, as is the way with Democracy, yields a ready ear to these flattering tales. It accepts with eager credulity this marvelous description of its own excellencies and burns with desire to begin the work of destruction upon whatever has the presumption to exist, independently "of the will of the people." Sir Henry Maine's book may be described as an acute and reasoned protest against the dogma—"the will of the people." It is a dogma, as he points out, potent for destruction but powerless for purposes of construction. It is easy to discover what institutions do not rest upon "the will of the people" and thereupon in that sacred name to work their destruction; but when an endeavour is made to build up new institutions in their place, all efforts in that direction are thwarted by the impossibility

ity of discovering what this "will of the people" consists in. Practically it never can be anything but the blind or passionate impulses of the majority, real or seeming, who happen at any moment to be possessed of the legislative power. It is forever in a state of flux. "The will of the people" to-day destroys what was effected by "the will of the people" yesterday. A political order resting upon this "will" as its basis, is like a house with a quicksand for a foundation. And therefore it is, that, in all European countries where the experiment has been tried, the people, after going through a rapid and destructive succession of political convulsions, have been constrained to call in a military despot to protect them from themselves.

Sir Henry Maine indulges in much sarcastic comment upon the inflated language which the advocates of Democracy are wont to use regarding it. "Democracy," he says, "is commonly described as having an inherent superiority over every other form of government. It is supposed to advance with an irresistible and pre-ordained movement. It is thought to be full of the promise of blessings to mankind; yet, if it fails to bring with it these blessings, and even proves to be prolific of the heaviest calamities, it is not held to deserve damnation. These are the familiar marks of a theory which claims to be independent of experience and observation on the plea that it bears the credentials of a golden age, non-historical and unverifiable." In opposition to this glowing rhetoric, Sir Henry, in his cold, historical fashion, passes in review the Republican experiments that have been tried in Modern Europe, in France, Spain, Germany, and England, and the failure and speedy collapse which awaited upon all of them.

GOD LOVES "ALL" CHILDREN.

"WHAT kind of children does God love?" said a Christian one day to his Sunday School. "Good children," "Good children," was the answer from several voices.

The teacher was silent, and the scholars were perplexed to know what answer to give. Presently he said, "Jesus loves *bad* children." The children were surprised

and one little girl anxiously asked if it was really true. When she was assured that it was really true, because it is written that God loved the world, and in it "there is none that doeth good, no, not one," she burst into tears, and said, "I am so glad then, for I am a bad child."

Thus the "gospel of the grace of God" first dawned upon a little child, and melted a rebellious spirit into tenderness and tears.

God loves *all* children, not because they are *bad*, but because *He* is good; not because they are lovely, but because *He* is loving: for "*God is love.*"

No doubt the children that Jesus called to him and blessed, were children who had been sinful and wayward and disobedient; but He did not say "Suffer the *good* little children to come unto me," but "Suffer the *little* children to come.

If Jesus were living here to-day and preaching the gospel and teaching the people and blessing the children, how glad you would be to have your parents take you to Jesus that He might put His hands on you and pray; and Jesus would surely make you welcome.

Though Jesus is not seen, yet you can come to Jesus. He sees you, and hears you, and loves you, and knows your needs; and if you are a sinful, naughty child, He loves you still, and calls you to Himself. You may speak to Him and He will hear you, and forgive you, and heal you, and help you.

Will you not come to Him now, just as you are?—*Selected.*

SOWING AND REAPING.

BY REV. S. P. JONES.

Whatsoever a man soweth that shall he also reap.

This is true in the physical world, as we all know, sow wheat and reap wheat, sow oats and reap oats. In all nature like produces like, but how the harvest exceeds the sowing.

Every man and woman is going about with a basket of moral seed on the arm, and every step you take, down goes your hand into the basket, and is drawn forth again filled with these seeds, which you scatter broadcast, right and left. When they leave your hand they are gone for-

ever. Every act, every word, every look is a seed, sown into the human heart to be reproduce, foreverd.

What you sow in your homes, you'll reap in the lives of your children. God pity the man who'll swear in the presence of his children.

A father left his home one morning when the snow was about ten inches deep. His little son called out to him: "Father can I go down town with you?" "Yes, son," was the reply. The little fellow followed behind his father unnoticed for a few minutes. Finally the father looked back and said: "How do you get along in the snow?" "Oh, nicely, papa; I'm just walking along in your tracks."

This thought went through the father's mind like a flash, and he determined that if the boy continued to follow in his tracks through life, he would lead him into heaven. You parents should realize this.

USE BOTH OARS.

Many Christians who pray do not labor for the conversion of souls; they only use one oar, and make no headway. Sir Walter was crossing one of the friths of Scotland. The ferryman had two oars; one was written "faith" and the other "works" He asked what that was for? "I will show you." He rowed with "works," one oar, and the boat kept whirling round; then he tried the other, and the boat whirled round and round; he tried both, and the boat went ahead. This illustrates the connection between faith and works. Living faith produces works. Rowing with one oar is the reason why so many Christians make unbelievers, instead of being a bright testimony for Jesus.

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