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# THE MONTHLY RECORD

OF THE

## Church of Scotland,

IN

Nova Scotia, New Brunswick, and Adjoining Provinces.

VOL. XXXIII.

MARCH, 1887.

No. 3.

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

### OUR MOTHER CHURCH IN 1886.

*(From the Mission Record.)*

**T**HE year 1886 has, in the life and work of the Church of Scotland, been a year of growth and quiet progress. In several directions there has been advance, and throughout the Church there have been indications of increasing activity in the work of CHRIST. The only change in the constitution of the Church is that contained in the last General Assembly, whereby congregations are permitted to call to vacant charges ministers of any Presbyterian church within the United Kingdom. It is now perfectly open, for example, to any of our congregations to give a call to such men as Drs. Walter C. Smith, or Donald Fraser of London, or James Brown of Paisley, but there is no sign of any such movement yet. The ecclesiastical turmoil in which the year 1885 closed has subsided, and though the Disestablishment agitation has been by no means given up, the activity of political associations has for the time turned into other channels. The result has been that ministers and people have been allowed to carry on their proper work in peace.

Much has been done to improve the comfort of our parish churches and to render the services of the House of God more attractive and impressive. Side by side with these efforts which have been made chiefly for the benefit of those already within the communion of the Church, we have the erection of Parish Mission-Halls and the establishment of other agencies to enable the minister and his Christian people more effectively to cope with the

spiritual necessities of parishes, and to gather in those who have lapsed or are in danger of lapsing from all church connection. Towards this work the Home Mission gives valuable assistance, and who can estimate the Christian agencies and influences which proceed from 351 parishes added to the Church by the Endowment Scheme within the last forty years? It is not to be wondered that the deepening sense of responsibility within the Church has directed attention to the Church's work and worship in outlying parts of the Highlands and Islands. It cannot be doubted that the result of the labours of the special Commission of Assembly will be to arouse not only local parties and those specially interested in the Highlands, but the Church at large, to find a remedy for evils which are clamant. In the remote Shetlands and at the fishing-stations along the East Coast, the Christian Life and Work Committee have had great encouragement through the blessing granted to the Deputies, and especially their Lady Deputies, to the fisherfolk in the summer and autumn. We have had to notice Mission Weeks which have been recently held; and the desire for such direct speaking and earnest dealing with congregations, as well as a growing readiness to take advantage of opportunities for quickening and deepening spiritual life, shows that our ministers are realising more the need of the HOLY GHOST, without whose power and blessing all ordinances are unavailing.

Prominent among the signs of activity throughout the Church in the past year have been the Mission Sundays, and the efforts to develop and enlarge the congregational organization necessary for the adequate support of

the Schemes of the Church. It would be too much to expect these efforts to bear their fruit at once; and the Foreign Mission Committee are strengthening weak places and increasing the efficiency of their Mission-stations in the hope that the Church will encourage them to go forward; for, however we may lag behind, the missionary advance is sure and certain. God is blessing the Missions of all the Churches wondrously. He is graciously going beyond the expectations of the most sanguine among the Aboriginies around Sialkot, where, in the course of the last year, over 300 baptisms have been reported, and He is opening up a new ground in Darjeeling, which has been so greatly blessed already. From Africa and China we hear nothing but encouragement; and with money to increase the human agencies, and prayer to draw down the Divine blessing, what might we not speedily see?

Our Jewish Mission has shared in the blessing which God is vouchsafing to our work abroad. Ten baptisms in 1886, nine of them adults and the tenth a girl twelve years of age, who was baptised with her parents, may not seem a large result to those who count converts at so much a head; but to those who know the mental and social difficulties that lie in the way of the Jew changing his faith, and who know too the scrupulous care and caution of our missionaries in admitting converted Jews to baptism, it is a result for which to thank God and take courage. We hope that these baptisms are but a part of a movement towards the Gospel which is said to be spreading on the Continent of Europe, and among Jewish communities beyond it. At all stations of our Mission the work has been hopefully prosecuted; and during the past year at Smyrna the Medical Mission has obtained a local habitation and a permanent abode in the beautiful and commodious buildings associated with the Beaconsfield Memorial Hospital.

The Colonial Mission, with its branches, the Army and Navy Chaplains and the Continental Stations, has been carrying on its important work on behalf of our countrymen abroad, on the old lines, and can always present a good claim for support from the congregations of the Church.

Turning to the ranks of the Church's ministry, the year has seen more than the average proportion of losses. The death of Principal Tulloch has deprived the Church of a great leader and a distinguished ornament. Besides him, two old Moderators, Dr. Sellar and Dr. Stephenson, have entered upon their reward. The Church has lost a courteous and scholarly Professor in Dr. William Lee. Among laymen

the Church lost a sagacious counsellor, a loyal member, and a devout Christian, in Sir Robert Anstruther. Principal Tulloch's academic place has been filled by Dr. John Cunningham, the present Moderator of Assembly, and Dr. Lee has been succeeded by Dr. R. H. Story, the author of the "Life of Carstares," the "Life of Robert Lee," and other well-known works.

There are not wanting signs of coming storm against the Church. If the Church gains strength and popularity by placing herself in a right relation to the people and to other Presbyterian Communion, she is held to menace the vitality of the other Churches, and to deserve to be attacked. If she does not endeavour to strengthen her position and put forth her energies, she is held to be a cumberer of the ground, and equally deserves to be dealt with. It is for the Church to do her work faithfully whatever her enemies may say or do. She must be watchful and united against the plots of those that seek her overthrow. Let us toil unitedly and pray devotedly that our beloved Churches may have rest and be edified, and walking in the fear of the Lord, and in the comfort of the HOLY GHOST, be always multiplied.—(Acts 9: 31.)

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

##### (3.) THE HOLY SPIRIT GIVEN, ON PENTECOST: Acts 2: 1-14.

**A**MONG the last words of our blessed Lord before He ascended into heaven, He bade His disciples tarry at Jerusalem and wait for the promise, "Ye shall be baptized with the Holy Ghost not many days hence." This was "GOD'S SPIRIT THROUGH THE SAVIOUR SHED," by which the Glorified JESUS returned to be with them and in them always, and to fill all in all. For, in John 15: 26, Christ told them, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He will testify of Me." See also John 16: 7.

The disciples went back from Mount Olivet to Jerusalem, and continued in prayer (Luke 24: 52-53) until they were all filled with the Holy Ghost, in fulfilment of the Promise. The day of Pentecost then had fully come. Pentecost is derived from a Greek word meaning the "fiftieth day,"—as the feast of pentecost, or

of harvest, was celebrated fifty days after the Passover. Our Lord remained forty days on earth after His resurrection; and ten days after His ascension He sent down His Holy Spirit with Divine power, on the fiftieth day.

On this feast of harvest, or of the Seven Weeks, (see Exodus 23: 16; 34: 22; and Lev. 23: 15, 16), God was pleased to grant the first glorious ingathering of a ripe harvest of souls to the Infant Christian Church; by the descent of the Spirit, in answer to united, fervent and believing prayer; all being with one accord in one place, waiting in expectation of the promise being literally fulfilled.

Suddenly with startling signs, audible and visible, as of a rushing mighty wind, with cloven tongues like as of fire sitting upon each present, all were filled with the Holy Ghost, and spake with other tongues as the Spirit gave them utterance.

The sound from heaven was perhaps by thunder, as the harbinger of the Divine presence. The passage of a large portion of electrical fluid would not only occasion the sound, or thunder; but also the strong wind. In 1 Kings xix. 11: 12 there is some similarity, in the appearance of God to Elijah, when he heard the still small voice. Thus also the Apostles were prepared to receive the gifts of the Holy Spirit. In both cases the sound, wind and fire, although natural agents, were supernaturally employed,—the cloven tongues, like as of fire (cloven meaning parted or distributed,) being the emblem of the diversity of gifts and the different languages they were to speak, as the tongue of fire rested upon each of them.

This pentecostal feast would necessarily bring a great multitude of different nationalities to the Holy City, whereby the tidings of the Spirit's descent would be widely spread abroad. The day was the Lord's day, the Christian Sabbath, set apart for worship, and the Apostles preached to every man in his own language; that is, to the Romans in Latin; to the Grecians in Greek; to the Arabs in Arabic; and so on, to each in his own tongue; and on hearing this, all were amazed and marvelled, some doubting and others mocking. Even so it is in the present day. This phase of human history is oft repeated. Still some continue unbelieving, and even deriding the truth as it is in JESUS!

Peter in his sermon repelled the accusation of the mockers; and ultimately three thousand souls were added to the Infant Church.

To God be given all the praise and the glory!

"May from Heaven a mighty sound  
Suddenly come rushing down;  
Cloven tongues, like as of fire,

May they sit on all around;  
On the soul of each believer  
May the Holy Ghost come down;  
He is coming—He is coming,  
Glory, glory, to the Lamb!"

(4.) PETER'S FIRST SERMON: Acts 2: 15-41.

So soon as Peter heard the cavillers, with his usual impetuosity he stood up and confounded them by showing that these signs were truly the work of God, and that thereby a most important prophecy was fulfilled—that these were not drunken with new wine, as they supposed, as it was only the third hour of the day, or nine o'clock in the morning. And they knew that the Jews scarcely ever ate or drank so early, but usually spent that hour in prayer. Then he refers to the prophecy by Joel, in chapter 2: 28, 29, delivered 600 years before, and now fulfilled, as another proof that Jesus, whom they rejected, is truly the Messiah. Having thus given his exordium, Peter then seized the opportunity to preach Christ and Him crucified as the risen Saviour, as the ascended Lord, and as the only Messiah; and that in times of direful calamity and predicted ruin then pending and soon to take place, only such as receive the Gospel of the Son of God shall be saved. He then quotes a portion of the 16th Psalm of David, containing a most remarkable prophecy concerning Christ, every word of which applies to Him as the Antitype exclusively. The passages in verses 27 and 31 speak of His resurrection, "that neither was His soul left in Hades, nor did His flesh see corruption." This is the correct interpretation. See Revised Version.

Then Peter strongly appeals to them as men and brethren, and freely and plainly tells them (by way of application) of the necessity of their giving up all for Christ; as the House of Israel must know assuredly that God hath made Jesus both LORD and CHRIST.

On hearing this the people are pricked in their heart, and, becoming alarmed and convinced, they enquire, "What shall we do?" Peter immediately exhorts them to repent and be baptized in the name of Jesus, that they may find pardon for their sins, and even receive the gift of the Holy Spirit of Jesus, whom they crucified!

They gladly received these glorious tidings, and about three thousand precious souls were baptized and added to the one hundred and twenty faithful followers of the Lord Jesus Christ then present. These converts were baptized in the name of Jesus (see verse 38), for this was the criterion of a Jew's conversion from Judaism to Christianity; as he was then

excluded from all communication with the Jewish synagogue.

How ministers of the Gospel in the present day would be encouraged if they knew that they had even ONE SEAL to their ministry on each Lord's day, or whenever they preach *Christ and Him crucified!*

C. Y.

## ANSWERS FOR JANUARY.

1, 'Xodus; 2, 'Xalt him; 3, 'Xceed; 4, 'Xile; 5, 'Xamine him; 6, 'Xploits; 7, 'Xpelled them; 8, 'Xcellency; 9, 'Xpert; 10, 'Xpedient; 11, none 'Xempted; 12, 'Xpiration of 1000 years.

## BEST ANSWERS IN 'X FROM

Baldwin's Road, P.E.I.D. Robertson.  
Fox Brook ..... Joanna Smith.  
Gairloch ..... Georgia L. McPherson.  
Saltsprings ..... Maud F. MacLeod,  
Westville ..... Ellen McGregor.

[Let every good boy and girl search out the answers to the Six Scripture References, every month, and send them with their Scripture Texts, and also the name of the sender, by Post Card, to JUDGE YOUNG, Charlottetown, P. E. I. He keeps a complete list of every answer and every name. And though they are too many to publish monthly, yet he will give a prize to every careful and constant answerer who now begins and goes on through the year; and he will publish all their names and prizes too, at the end of this year.—Ed.]

## SCRIPTURE REFERENCES: MARCH, 1887.

(FOR S. SCHOOLS AND FAMILIES.)

- G was by a stripling slain, while boasting of his power;  
H was captured by the Jews, though strong with fort and tower;  
I became an Orphan as soon as he was born;  
J was in affliction compelled to grieve and mourn;  
K was a man who had a son, than whom there were few higher;  
L with his family escaped from dreadful death by fire.

C. Y.

Young friends, if you wish to become good, law-abiding citizens, honor your parents; honor both your Sunday-school and day-school teachers; honor your friends and neighbors when their conduct is such that you can do so. If you *honor* them you will *obey* them, when consistent. This will be the best possible training to fit you for good citizenship.

## THE CHILD MARTYRS.

**B**y the side of a brawling mountain stream stood a bonnie Scottish lassie, with glinting hair, and bare brown legs and laughing eyes. Poised on one foot, she touched the water lightly with the other, then drew back with an affectation of alarm.

"It's cauld, Donald, and it's deep," she cried, with a merry laugh. "Winna ye lift me across?"

"'Deed, nae; gin ye canna come yersel', ye maun gang hame," answered Donald from the opposite bank.

"Weel, gin I maun, I maun," and with a dash and splash the little lassie crossed the stream, and stood by her brother's side.

"Donald, luik!" she exclaimed, laying her hand on the boy's arm. "Canna ye see——!"

But the boy's hand was on her mouth, and the words arrested. "Whisht, Mysie, it's the sodgers."

Up the mountain pass came the glittering bayonets, and before the children could gain the shelter of the underwood the open space by the stream was filled with armed men.

"Min' ye dinna tell them onything; be a brave lassie, Mysie," whispered the lad, putting on a bold front. "They winna hurt ye."

"Here, boy," cried one of the foremost men, in a tone of authority. "Have you seen anybody pass this way, this morning?"

"No mony folks pass this way," answered Donald, evasively.

"No, perhaps not," said the soldier, significantly; "but one has passed, and that not an hour ago. Bring the boy here," he added, turning to the men. And two of them seized the lad and forced him to the horse's side.

"Have you seen the man I speak of, man?"

"What like was he?" asked the boy, with a warning glance at Mysie.

"The cub knows him," said one of the men behind. "Robert Brock has been to his father's house often enough."

"Do you know Robert Brock?" asked the officer.

"I ken him for a gude man, who never did onybody harm," replied the boy, bravely.

"Well, then, which road did he take when he passed here?"

"I canna say."

"Did you see him?"

"Ay, I saw him."

"Then, which road did he take?"

"What for do ye want him?"

"To send a bullet through his head, as I will send one through yours if you don't answer," was the brutal reply, and the boy turned pale.

"Ye may send a bullet through my head gin ye like, but I'll not tell ye which way Robert Brock went. He's the Lord's servant."

"Try the girl: she'll tell us fast enough," suggested one who had not spoken before, and a soldier grasped the child's delicate wrist and drew her forward.

"Dinna ye tell them, Mysie," cried Donald, as she passed him; but a heavy hand fell on his mouth with cruel force, and checked the words.

"Now, child," said the officer, slowly, "which way went this saintly man of God?"

She cast a frightened look at Donald, and answered with a cheering smile as he wiped the blood from his swollen lips:

"I canna tell ye, sir."

"Will not, you mean. Did he take the right or left road?"

"I dinna ken—I mean I ken, but I winna tell."

"Then I must find some way to make you tell."

Slowly the man's strong fingers closed round the little wrist, till the child screamed with pain.

"Now, will you tell?"

"Donald, Donald, what maun I do?" sobbed Mysie.

"Lat her be," cried the boy, fiercely. "Lat her be, ye black-hearted coward!"

"I'll let her be when she has answered my question."

"Dinna ye answer, Mysie."

"Silence!" said a soldier, savagely, "leave the child alone."

"Donald, he hurts me sair," sobbed Mysie.

"Will you tell?"

"I canna."

Again the brutal hold tightened on the delicate arm, and the tortured child sank on the green sward in an agony of pain and fear.

Wresting himself from the grasp of the soldier, Donald sprang forward and lifted her up, his eyes blazing with indignant wrath.

"It's brave work for men," he cried, with bitter contempt, "to hurt a wee bit of a lassie! My bonny, brave Mysie! Dinna greet, I'll tak ye hame."

The child clung to him convulsively. "Dinna let them touch me, Donald! Tak' me hame to me mither."

"Ay, that I will, Mysie; dinna greet," said the boy, soothingly.

"Not just yet, my lad," said the officer, with a smile. "I'm going to know which way Robert Brock went first."

"Then ye maun gang to them as'll tell ye, for I winna," was the brave reply.

"Take the child away from him," said the officer, peremptorily.

"Nae, nae, Donald! dinna let them tak me awa'," screamed Mysie.

But what was the strength of the boy against that of the stalwart men? Roughly they unclasped the child's hands and dragged her away.

"Is she your sister?" asked the officer of Donald.

"Ay, my ain sister, an' gin ye lat her be. I dinna care what ye do till me."

"Will you let her tell me what I ask, or will you tell me yourself?"

"I winna help ye to find good Robert Brock."

"Set the child against that stump."

With his heart beating almost to suffocation Donald watched them.

What were they going to do with Mysie? Surely they would not hurt such a wee bairn! They were men, not fiends.

"Now, my boy, once more. Which way went the godly Robert Brock?"

"Gin ye tear my tongue out, I winna tell ye."

"Fire!"

A wreath of blue smoke floating away toward the bluer heavens. A mass of fair hair dabbled in blood. A little white face on the green, green grass.

With a cry of horror the boy threw himself beside the still little form.

"Mysie, Mysie, speak! It's yer ain brither Donald."

But the life had gone out forever from the happy blue eyes! The silence of death was on the parted lips.

"Throw the child into the stream," came the cold inexorable command, and in a moment the pure waters blushed in God's sunlight with the blood of an innocent life.

"For the last time, Which way went Robert Brock?"

"Fin' out," replied the dauntless boy. "Ye have shot my bonnie wee sister and now ye may shoot me; but I'll never help ye wi' your black work! God will tak' care o' Robert Brock."

"It's an easy thing to talk of dying, boy," said the officer.

"I'd rather gang to heaven wi' clean han's than stain them wi' the blood of God's servant and live."

"Once."

Steadfast and calm was the brave young face; silent and firm the young lip.

"Speak, thou young fool!" cried one of the soldiers, roughly. "Dost think we shall not catch Robert Brock? Thy silence does but delay his death an hour or so. Save thy life and speak."

"I canna stain my han' wi' blood."

"Twice."

The fair, green smiling earth below, the high arched heaven above, the broad stream murmuring over its rocky bed, the sweet voiced birds making glad the morning air, all nature bright, and pure, and beautiful, speaking of goodness and love to the ears that heard not, to scarred and cruel hearts.

"Thrice. Fire!"

Once more the curling smoke! Once more the blood-stained turf! Down the mountain side pressed the soldiers eager for their prey, and the waters flowed calmly on over the silent dead. Up toward the clear blue sky was turned the proud young face of the murdered boy, and the fair hair of his "bonny wee sister" floated over his bare brown breast, and only the crimsoned wave and deeply dyed turf bore witness of the cruel deed; but God and the angels watched over the lonely resting-place of the little Scottish martyrs.—*Nash. Ch. Adv.*

[In this way our forefathers suffered to secure our religious liberties. Let us guard them well! Little cause have men to grumble in Nova Scotia!—]—Ed.

#### CARLYLE'S ESTIMATE OF THE ENGLISH BIBLE.

**C**ARLYLE said its translators were honest men who indulged in no vagaries, but gave literal renderings, under pain of eternal damnation. Hence it is absolutely the best translation in the world. He spoke of the Bible as the Grand Old Book, crammed full of all manner of practical wisdom and sublimity—a veritable and articulate Divine message for the heavenward guidance of man.

Referring to the New Version of the Scriptures, then being prepared, he said that, of course, but for such revision, we would not have had our present translation, so that he could not logically oppose it; but that his whole feeling went sorely against altering a single word or phrase, for he liked to use the very words his mother had taught him; and that dear old associations should be undisturb-

ed. For long no book had by him been read so much and so often. It was not only interesting as matter of fact, and unapproachable in style, but entirely satisfactory; because, while glowing with the Divine, it was also intensely human, and, in short, the real thing to which a man could turn for all kinds of need.

He often read through a whole prophet or epistle at a time so as to take in the scope; and again, at other times he liked to dwell lovingly and thoughtfully on a single utterance, till its light entered the soul, like a morning sunbeam streaming in through the chink of a closed window-shutter.—*The Christian Leader.*

## The Monthly Record.

HALIFAX, N. S., MARCH, 1887.

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**W**E beg to remind our Ministers and Elders of their duties to the MONTHLY RECORD, according to the Injunction of last Synod. It is not right to leave too much work to one or two, even if they be willing and uncomplaining. Let every loyal man and woman do their duty; and especially every Minister and Elder, as well as every Agent, according to the Synod's resolution. We are doing our level best; but we need the aid of one and all in this good work. A story is told of a good willing horse being overload-

ed, and asking an idle horse to help him ; but being refused, he at last fell dead under his load. Then their Master put the big load on the idle horse ; then he begun to sweat and groan too late, and soon sunk under it and died too !

The MONTHLY RECORD costs only, say, *two cents a month*. Surely no loyal family will grudge to pay that. Let every one do his duty, and pay all arrears, and send in new orders. For a *little leak* here and there will sink a great ship if it be not put right promptly.

### OUR SCOTTISH KIRK RULES.



MINISTERS of the Church of Scotland have not been left without guidance as to how they are to discharge their duties as preachers. And truly our directions are not less scriptural and liberal than even those of the famous Rev. Mr. Robinson given to the Pilgrim Fathers.

The "Directory for the Publick Worship of God," which was approved of by the Scottish General Assembly of 1645, after having been "most seriously considered, revised, and examined," contains the following :—

#### "OF THE PREACHING OF THE WORD.

"Preaching of the Word, being the power of God unto salvation, and one of the greatest and most excellent works belonging to the ministry of the gospel, should be so performed that the workman need not be ashamed, but may save himself and those that hear him.

"It is presupposed (according to the rules for ordination) that the minister of Christ is in some good measure gifted for so weighty a service by his skill in the original languages and in such arts and sciences as are handmaid unto divinity ; by his knowledge in the whole body of theology, but most of all in the holy scriptures, having his senses and heart exercised in them above the common sort of believers ; and by the illumination of God's Spirit and other gifts of edification, which (together with reading and studying of the Word) he ought still to seek by prayer, and an humble heart, RESOLVING TO ADMIT AND RECEIVE ANY TRUTH NOT YET ATTAINED, WHENEVER GOD SHALL MAKE IT KNOWN UNTO HIM. All which he is to make use of and improve in his private preparations, before he deliver in publick what he hath provided.

"But the servant of Christ, whatever his method be, is to perform his whole ministry:

"1. Painfully, not doing the work of the Lord negligently.

"2. Plainly, that the meanest may understand ; delivering the truth not in the enticing words of man's wisdom, but in demonstration of the Spirit and of power, lest the cross of Christ should be made of none effect ; abstaining also from an unprofitable use of unknown tongues, strange phrases, and cadences of sounds and words ; sparingly citing sentences of ecclesiastical and other human writers, ancient or modern, be they never so elegant.

"3. Faithfully, looking to the honour of Christ, the conversion, edification, and salvation of the people, not at his own gain or glory ; keeping nothing back which may promote those holy ends, giving to every one his own portion, and bearing indifferent respect unto all, without neglecting the meanest, or sparing the greatest, in their sins.

"4. Wisely, framing all his doctrines, exhortations, and especially reproofs, in such a manner as may be most likely to prevail ; showing all due respect to each man's person and place, and not mixing his own passion or bitterness.

"5. Gravely, as becometh the Word of God ; shunning all such gesture, voice, and expressions, as may occasion the corruptions of men to despise him and his ministry.

"6. With loving affection, that the people may see all coming from his godly zeal and hearty desire to do them good. And,

"7. As taught of God, and persuaded in his own heart, that all that he teacheth is the truth of Christ ; and walking before his flock as an example to them in it ; earnestly, both in private and publick, recommending his labours to the blessing of God, and watchfully looking to himself and the flock whereof the Lord hath made him overseer : So shall the doctrine of truth be preserved uncorrupt, many souls converted and built up, and himself receive manifold comforts of his labors even in this life, and afterward the crown of glory laid up for him in the world to come."

Then the General Assembly of 1736 passed an Act in which the following occurs :—

"Recommended to all ministers and preachers seriously to observe and consider the Directory of this Church concerning the preaching of the Word, approved by General Assembly 1645: . . . . And that ministers, in applications of their sermons, endeavour rightly to divide the word of truth, speaking distinctly to such various cases of converted and unconverted as arise natively from the subject they have been handling : And that in the



whole of their discourses, they take care to suit themselves to the capacity of their hearers, as to method, matter, and expression, and to the prevailing sins of the time and place, with all prudent and zealous freedom and plainness: As also, that they make gospel subjects their main theme and study, and press with all earnestness the practice of moral duties in a gospel manner: And that they forbear delivering anything in public that may tend more to amusement than edification, and beware of bringing into their sermons and public discourses matters of doubtful disputation, which tend to engender strife rather than promote the edification of Christians."

## SIGNS OF THE TIMES.

**F**EARFUL Earthquakes occurred in Italy and South France on Feb. 23rd, with awful loss of life and property. A telegram from Rome on the 24th says the total number of deaths reported up to the present time is about 2000. Shocks were felt at Parma, Turin and Cozenza. Undulations of the earth were noticed at Catania in Sicily, at the foot of Mount Etna.

THE German Elections give a majority of about 50 in favor of the strong national policy of Emperor William and Prince Bismarck. The Pope has given them his decided aid, even against the policy of France. This is especially strange, because the Prussian laws ordain that each bishop shall swear to be submissive, loyal, obedient and devoted to the King of Prussia, and to inculcate on his clergy and the people of his diocese veneration and fidelity towards the King, the love of fatherland and obedience to the State's laws. The oath also binds the bishop to refuse to tolerate by any of his clergy any teachings or action opposed to the spirit of the vows taken by the bishop on making the oath, and abstain from maintaining, either within or outside of the country, any relation prejudicial to the security of the country. The oath concludes as follows: "I promise to keep all this the more inviolate, as I am certain that by the oath I took to the Pope and church I did not bind myself to anything that might be opposed to this oath of allegiance."

THE British Parliament goes on with its work firmly and strongly.

MR. PARNELL'S amendment to the address in reply to the Queen's speech was rejected by a vote of 352 to 246.

A despatch from Vienna to the *Temps* says Prince Bismarck has succeeded in establishing a coalition between Austria, England and Italy against Russia. Germany will join the coalition if France supports Russia.

STANLEY and his associates are on their way to the most southerly province of the Soudan to rescue Emin Bey. He takes the Zanzibar route, chiefly for the reason that he had to get his assistants in the Zanzibar region. It is nine years since Dr. Emin proceeded to the province in question, and he proved a ruler of rare genius and power—a worthy associate of the indomitable Gordon. In a few years he cleaned out the slave traders, and by the end of 1881 he so managed his trust that the province had a surplus revenue of £8000.

THE pensions paid by the United States amount to \$75,000,000,—more than double the whole revenue of Canada.

WHILE our American neighbors are trying to bully Canada into giving them free access to our inshore fisheries, they are making special efforts just now to protect their own. Last week, almost without a dissenting voice, the House Committee on Shipping resolved to make a favorable report on Mr. Dingley's bill to protect the fisheries of the United States. The bill makes liable to seizure and forfeiture any foreign vessels found taking fish of any kind within three marine miles of the shores of the United States.

SAD NEWS of starvation of men and cattle come from the States. There is serious apprehension that there will be appalling loss of life in Montana. The snow has drifted to enormous depths, and people living at the mountain bases are in imminent danger of meeting a horrible fate beneath an avalanche, or freezing to death. Should another protracted storm occur, it is believed hundreds will succumb to its terrors. As it is, more people have been frozen to death this winter than for a quarter of a century. In the vicinity of Little Jennie and Grand Central mines, in Bald mountain, the snow is eight feet deep on the level, and travel is impossible except on snowshoes.

THE *London Guardian* says:—"Now that patronage has been practically abolished, it needs a very strong ecclesiastical microscope to discern the remaining distinctions between the Established Church of Scotland and the Free Church. The majority of the latter body, however, will not hear of reunion on the basis of Establishment, and, naturally enough, the Established Church does not care to discuss reunion on any other basis. She no doubt

holds that she has done as much as can fairly be asked of her in offering to share her temporal advantages with the Free Church. In the heroic age of the Free Church this offer would have been gladly accepted."

The Kirk Missions in India have received a great blessing, which still goes on and grows. More than 300 converts have been baptized during the last few months at the Sealkote and Darjeeling Missions alone.

The Chinese government has recently proclaimed that all citizens of China shall have the right to worship according to the dictates of their conscience. Instructions have been issued to all local authorities that all Christians, native or foreign, shall be protected from molestation or interference. It will now be in order for the "Heathen Chinese" to send missionaries to America to preach one of the fundamental doctrines of Christianity throughout the west of our own continent.

DR. G. DE PRESSENSE, in a survey of the religious status in France, says that though there have been many deplorable manifestations of Atheism during the past year, and press and platform have echoed atheistic ideas, Atheism is probably not making any real progress. He says:—"Our working classes have unhappily learned to know religion only through a very false medium. With them Christianity is always associated with Catholicism in its most obnoxious aspect, as the sworn foe of the Republic and of their liberal and social aspirations. Incapable of distinguishing between the Gospel and the outward forms in which they are accustomed to see it presented, they too often imagine that the God of Christianity is like the idol of the Ultramontanes. Hence, they are utterly amazed and often sympathetic when, in our Home Mission services, God is brought before them in His true character as the God of holiness, of love and of liberty. A time of reaction against Atheism is certainly at hand. Among the tokens of its coming we note the Anti-Atheist League, lately founded by a band of young students."

REV. C. McEACHERN, INVERNESS. — We clip this item from the *Inverness Chronicle*, Scotland:—

"THE GAELIC CHURCH. — This Church, which has undergone a thorough renovation for some time past, is to be re-occupied by the congregation on Sunday, when Rev. C. McEachern will preach the opening sermon. The interior of the building is handsomely fitted up, according to the most modern style of church architecture, and presents a marked contrast to the former damp, dingy, and uncomfortable edifice."

## PROTESTANT CHRISTIAN UNITY.

(Rev. Dr. Briggs in the "Presbyterian Review.")

THE "Declaration of the House of Bishops of the Protestant Episcopal Church in Council Assembled, October 20th, 1886," should find a cordial response from the Presbyterian Church. The four terms that are set forth therein as essential to the restoration of unity among the divided branches of Christendom are, in my judgment, entirely satisfactory, provided nothing more is meant by their authors than their language expressly conveys. There is room for difference of interpretation, but these terms ought to be received in the same generous manner in which they are offered, in the hope that these differences will be removed by conference and discussion. No Presbyterian can consistently object to (1) "the Holy Scriptures of the Old and New Testament as the revealed Word of God," or (3) "the two sacraments, Baptism and the Supper of the Lord, administered with unflinching use of CHRIST'S words of institution, and of the elements ordained by him."

It might be objected that (2) "the Nicene Creed, as the sufficient statement of the Christian faith," is too narrow a plank for a summary of Christian doctrine, and that it ignores the subsequent history of doctrine in Christendom. But Presbyterians can hardly exact from other religious bodies the maximum of the Westminster standards. If Episcopalians are willing to wave their own doctrinal standards in order to union upon the fundamental creed of Christendom, I do not see with what propriety other denominations can refuse to meet them on this common platform. It is not proposed that the denominations should abandon their own symbols of faith, but that they should find a common ground for unity. The fourth term, "The Historic Episcopate locally adapted in the methods of its administration to the varying needs of the nations and peoples called of GOD into the unity of the Church," gives more room for differences of opinion. But it is certain that if the English bishops would have offered these terms to the Westminster divines, there would have been no separation. The English Presbyterians offered to unite on the basis of "the reduction of Episcopacy under the form of synodical government," proposed by Archbishop Usher, but the English bishops declined. Presbyterians are bound by their history to meet the Episcopalians on this platform. If the House of Bishops mean to advance thus far, they have

taken a great step towards the reunion of Christendom. The delicate and difficult questions involved in the adaptation of the "Historic Episcopate" might be removed by friendly conference in the spirit of JESUS CHRIST.

### POETIC GEMS FOR YOUNG AND OLD.

**T**HINE earthly Sabbaths, Lord, we love;  
But there's a nobler rest above;  
To that our weary souls aspire  
With ardent pangs of strong desire.  
No more fatigue, no more distress,  
Nor sin nor death shall reach the place;  
No groans shall mingle with the songs  
Which warble from immortal tongues.

O, long-expected day, begin!  
Dawn on these realms of woe and sin!  
Fain would we leave this weary road,  
And sleep in death to rest with God.

#### I GIVE MYSELF TO JESUS.

Thine for ever! God of love,  
Hear us from Thy Throne above;  
Thine for ever may we be  
Here and in eternity.

Thine for ever! Lord of life,  
Shield us through our earthly strife;  
Thou the Life, the Truth, the Way,  
Guide us to the realms of day.

Thine for ever! oh, how blest  
They who find in Thee their rest!  
Saviour, Guardian, Heavenly Friend,  
O defend us to the end.

Thine for ever! Saviour, keep  
Us Thy frail and trembling sheep;  
Safe alone beneath Thy care,  
Let us all Thy goodness share.

Thine for ever! Thou our Guide,  
All our wants by Thee supplied,  
All our sins by Thee forgiven,  
Lead us, LORD, from earth to heaven.

#### GOOD MORNING TO GOD.

By Mrs. Hamlin of Constantinople.

'O I am so happy!' the little girl said  
As she sprang like a lark from the low trundle-bed.

"'Tis morning, bright morning! Good morning,  
Papa,

O give me one kiss for good morning, Mamma!  
Only just look at my pretty canary,  
Chirping his sweet notes, 'Good morning to  
Mary!'

The sunshine is peeping straight into my eyes—  
Good morning to you, Mr. Sun: for you rise  
So early to wake up my birdie and me,  
And make us as happy as happy can be!"

"Happy you may be, my dear little girl,"  
(And the mother stroked softly a clustering  
curl)—

"Happy as can be; but think of the One  
Who awakened this morning both you and the  
sun."

The little one turned her bright eyes with a nod:  
"Mamma, may I say, then, 'Good morning' to  
God?"

"Yes, little darling one, surely you may,  
As you kneel by your bed every morning to  
pray."

Mary knelt solemnly down, with her eyes  
Looking up earnestly into the skies,  
And two little hands that were folded together  
Softly she laid in the lap of her mother.  
"Good morning, dear Father in heaven," she  
said:

"I thank Thee for watching my snug little bed;  
For taking good care of me all the dark night,  
And waking me up with the beautiful light!  
O keep me from naughtiness all the long day,  
Blest Jesus, who taught little children to pray!"

#### THE BRIDE'S DELAY.

Sweet sister, leave me, let me muse  
A short space in our girlhood's bower—  
Out of the past I fain would choose  
The sweetest, brightest, happiest hour,  
To seal upon my heart of hearts,  
As balm for future times of woe—  
If there be such—how my heart starts,  
Now slow, now fast—now fast, now slow.

What was the gladdest hour of all?  
Down the long rank and file I move,  
All bear a look of sweet content,  
All bear the finger touch of love,  
But which is perfectest of all—  
I fain would find one seeming best—  
That I in tenderness might call  
It forth forever from the rest?

Was it that hour, clear, calm, and cold,  
Our mother robed us all in white,  
And at the chancel, white and gold,  
We knelt for confirmation rite?  
'Mongst all the row of white-robed girls,  
None knelt with purer joy than I;  
I thrilled when on my bowed head's curls  
There fell the blessing's mystery.

Or later, was it when we met,  
My love and I, and through my soul  
There flashed a something unknown yet,  
So strange, so sweet, beyond control?  
Or was it when he told me all  
Of his great love for me, and I  
Felt all my pulses rise and fall  
As to a happy melody?

What was the sweetest? Hark! the chime  
Of bells doth rouse the slumb'rous air,  
My wedding bells—ah! sweetest time!  
Ah! music beyond all compare!  
Before the altar now he stands,  
I must away my love to greet,  
Oh soon to be united hands—  
Did bells e'er peal so clear and sweet!

Farewell, dear shelter of the past,  
Where all my girlish dreams were spun—  
All hours are fair—but this, the last—  
It is my life's supremest one.  
Yes, sister—have I paused too long?  
Hand me the book—lead on the way—  
The air seems full of light and song—  
Oh happy hour! Oh happy day!

A MOTHER'S LOVE.

Some day,  
When others braid your thick brown hair,  
And drape your form in silk and lace,  
When others call you "dear" and "fair,"  
And hold your hand and kiss your face,  
You'll not forget that far above  
All others is a mother's love.

Some day,  
When you must feel love's heavy loss,  
You will remember other years,  
When I, too, bent beneath the cross,  
And mix my memory with thy tears.  
In such dark hours be not afraid;  
Within their shadows I have prayed.

Some day,  
A flower, a song, a word may be  
A link between us strong and sweet;  
And then, dear child, remember me!  
And let your heart to "mother" beat.  
My love is with you everywhere;  
You cannot get beyond my prayer.

Some day—  
At longest it cannot be long—  
I shall with glad impatient wait,  
Amid the glory and the song,  
For you before the golden gate,  
After earth's parting and earth's pain,  
Never to part! never again!

THE DEAR LITTLE WIFE AT HOME.

The dear little wife at home, John,  
With ever so much to do,  
Stitches to set, and babies to pet,  
And so many thoughts of you;  
The beautiful household fairy,  
Filling your heart with light;  
Whatever you meet to-day, John,  
Go cheerily home to-night:

For though you are worn and weary,  
You needn't be cross or curt,  
There are words like darts to gentle hearts,  
There are looks that wound and hurt.  
With the key in the latch at home, John,  
Drop troubles out of sight:  
To the dear little wife who is waiting,  
Go cheerily home to-night.

You know she will come to meet you,  
A smile on her sunny face;  
And your wee little girl, as pure as a pearl,  
Will be there in her childish grace,  
And the boy, his father's pride, John,  
With the eyes so brave and bright;  
From the strife and the din, to the peace, John,  
Go cheerily home to-night.

What though the tempter try you,  
Though the shafts of adverse fate  
May whistle near, and the sky be drear,  
And the laggard fortune wait!  
You are passing rich already;  
Let the haunting fears take flight;  
With the faith that wins success, John,  
Go cheerily home to-night.

MARGARET E. SANGSTER.

"OUR EMPRESS QUEEN."

Jubilee Year is being heralded in England by  
oyal songs. The following, written by Clement

Scott, with music by Henry Russell, is one of  
the best so far published:—

Victoria! Queen of a nation  
That governs the heart of the world!  
Thy Empire of love is the station  
Where liberty's flag is unfurled.  
What son would not die to defend thee,  
Who rulest our loves and our lives?  
The heart of our manhood we send thee;  
The blessing of mothers and wives.

CHORUS:—

Victoria! Star of our story!  
Thou light of the days that have been!  
We cheer for thy reign and its glory,  
We pray for our Country and Queen!

Victoria! Hark to our singing,  
Awake to our Jubilee Song!  
At the foot of thy throne we are flinging  
The hearts that have loved thee so long.  
The children of Time that surround thee,  
The cup of thy joy shall refill,  
A maid in thy beauty we found thee;  
As mother we honor thee still! CHO.

Victoria! Name that a nation  
Has written in letters of gold,  
Look down from the pride of thy station,  
The wealth thou hast garner'd behold!  
It is rarer than jewels or treasure,  
It is pure as the starlight above,  
It is richer than gold without measure,  
The hearts of a people who love! CHO.

OUR OWN CHURCH AND COUNTRY.

NOVA SCOTIA.

**P**ICTOU, N. S.—Our Synod's Committee  
on Foreign Missions has been visiting  
our Kirk congregations, with much  
encouragement, in prospect of under-  
taking a Mission to the Heathen, to  
be sustained by our own people.

WESTVILLE.—Following is the Financial  
Report of the Ladies' Society of St. Philip's  
Church, Westville, for the year ending 31st  
December, 1886:—

RECEIPTS.

Cash on hand 31st Dec., 1885.....	\$20 10
Quarterly Collections .....	47 60
Proceeds of Tea Social and Apron Fair..	74 31
	\$142 01

PAYMENTS.

Deposited in Bank .....	\$47 20
Paid Charity.....	8 00
Paid Treasurer Session Fund	74 31
	\$129 51

Cash on hand.... \$12 50

CHRISTY DUNN, Treasurer.

The late John McLeod, Esq., New Lairg,  
willed, before his death, the sum of Twenty

Dollars in aid of the Foreign Mission of the Church of Scotland in the Maritime Provinces. The above-mentioned sum was paid in to the Treasurer in New Glasgow lately.

#### OUR SYNOD'S GIFT TO EROMANGA MISSION.

The following acknowledgment has just been received by the Rev. Mr. Stewart of McLellan's Brook :—

*Sydney, New South Wales,  
30th Dec., 1886.*

REV. AND DEAR SIR,—I duly received your letter of October 25th, with remittance of £20 11s. 10d. in favor of the Rev. H. A. Robertson of Eromanga, from the Synod. Mr. Robertson's work was never more promising or prosperous, and it is very gratifying that he is so well remembered and supported by his old friends.

This should have been sent by San Francisco yesterday; but it was neglected. I send it therefore by Marseilles and London.

I am yours, sincerely,

ROBERT STEELE, D.D.,  
*Agent of New Hebrides Mission.*

ST. JOHN'S, N.F.L.D.—The Imperial Government has finally refused to give its assent to the act of the Newfoundland Legislature prohibiting the export of bait. This report has produced a profound impression and intensified the depression here, as French bounty-fed competition is ruining our markets. Sir Ambrose Shea had intended going to Canada, but remains in St. John's. The outlook is exceedingly gloomy. To join the Canadian Confederation appears to be our only hope, and is being generally and favorably debated.

#### PRINCE EDWARD ISLAND.

THE HONORABLE JOSEPH WIGHTMAN passed away from this earthly scene in his home at St. Andrew's Point, on 6th ult., leaving a widow, three sons, three daughters, an aged sister, and numerous friends and acquaintances, to mourn the loss of a kind husband, father and friend. He was followed to his last resting-place in the cemetery at Lower Montague, by a large concourse of people from various parts of the country. He had been for the last six years a confirmed invalid, from repeated attacks of paralysis, and thereby laid aside from his wonted activity, during which time he bore his affliction with singular submission and cheerfulness.

The deceased came to this Island with his parents in 1821, about the time the inhabitants

of this section of the country were recovering from the struggles of pioneer life. He carried on for many years a successful mercantile business at St. Andrew's Point, Georgetown, Murray Harbor, and Montague Bridge. Though the credit system largely prevailed during the early part of his business career, he was never known to distress any of his poor debtors; he would rather suffer than put them to trouble. The writer remembers his first venture in shipping. The "Anadale" was built for him at Murray Harbour by two men who have long since passed away. This craft was commanded by himself for some time and was one of the best trading coasters of her day. He was one of the leading business men and ship-builders in Kings County, and as such was exceedingly popular with the farming community.

Mr. Wightman was elected to the House of Assembly in the year 1848, with a large majority, and continued to represent constituencies in King's County, with an interval of four years from 1863 to 1867, until he was laid aside by his late infirmity. He was a member of the Executive in several administrations, and was for some time Speaker in the House of Assembly, and President of the Legislative Council; he also held the office of Commissioner of Crown Lands.

As a representative of the people, he supported every legislative enactment which he conceived to be for the benefit of his adopted country. Responsible Government, and especially those measures which ultimately resulted in extinguishing the proprietary claims, and the rendering the tenant farmers freeholders, always received his undivided support.

He was a genial, warm-hearted Scotchman, distinguished for his hospitality, and willingness to aid and relieve the poor and needy. He died trusting in the atoning merits of Him who came to save. — S.

Calmly fell asleep in Jesus, at Lot 48, on the 30th January last, JOHN WOOD, Elder, in the 79th year of his age. Deceased was long an Elder under the late Rev. Donald McDonald, and, since the decease of his much-revered minister, has consistently adhered to the doctrines taught, and maintained the dignity of the high and sacred office of Elder.

#### OLD CANADA.

WILLIAMSTOWN.—On Friday, 21st January, a most enjoyable social was held in the Sullivan Hall, Williamstown, in honor of the respected Minister, the Rev. PETER WATSON. The hall was filled with an enthusiastic audi-

ence eager to pay their respects to the Kirk Minister who had been so long in their midst. Among the visitors present were the Rev. Mr. Ross of Lancaster, Rev. Mr. McGillivray of Williamstown, and Rev. Mr. Matheson of Martintown. After tea provided by the active workers of Mr. Watson's congregation had been partaken of, a number of speakers addressed the meeting. One of the speakers, in the course of his remarks, said that "the very best sermon he had ever read was the life and conduct of the Rev. Peter Watson." But the speech of the evening was delivered by Mr. Elder of Williamstown, who read out a list of those who had subscribed towards a testimonial to the guest of the evening. One of the gentlemen whose name was upon the list had subscribed Fifty Dollars. Altogether a goodly sum was collected to make up a handsome testimonial to the Rev. Mr. Watson. After an admirable series of songs and speeches, the meeting came to a close; a most enjoyable evening having been spent.

LANCASTER.—On Sunday, 16th January, the Sacrament of the Lord's Supper was dispensed in the Village Church by the pastor, the Rev. C. B. Ross. The day was fine, but, the country roads being blocked with snow, the congregation was not so large as usual. On Saturday, 29th January, the Rev. D. McKenzie of Lochiel (lately of Earltown, N. S.) preached in English and Gaelic in the Country Church. Both services were much appreciated; but the old people were especially delighted with the discourse in the Highland tongue. "It did our hearts good," they said, "to hear the Gaelic again."

Then on Sunday, 30th, the Communion was dispensed in the Country Church. The preliminary services were taken by Mr. McKenzie, and the action sermon was preached by Mr. Ross. A service was to have been held in the neighboring Union Church, but, when they learned that Communion was to be dispensed in the Church of Scotland edifice, they left their own building and united, for the time being, with the worshippers belonging to the good Old Church. It was a pleasing thing to see the officiating Minister of the Union Church and the Representative Elder sitting down side by side with the adherents of the Auld Kirk and partaking of Communion with them. This is the RIGHT KIND OF UNION. The more of it the better. After the Communion had been dispensed and Rev. Mr. Ross had given an address in English, Mr. McKenzie addressed the communicants in Gaelic; and it did one's heart good to witness the pleasing looks of the

aged members as they listened to their well-beloved mother tongue. With the singing of a psalm in Gaelic, the service was brought to a close.

This Communion season has proved one of special interest, inasmuch as it is the first occasion that the Communion has been dispensed in the new Church belonging to the congregation. Fortunately the weather was favorable, and the well-filled Church presented a fine appearance as the bright sunshine streamed in. In the evening Rev. Mr. McKenzie preached in the Village Church to a goodly audience. And thus the Communion season terminated.

There is no question about the fact that the people of Lancaster have been pleased with Mr. McKenzie. His genial nature and his Gaelic have won their hearts; and many were the pressing invitations that he would come soon again.

MR. SANDFORD FLEMING is "promoting, with every prospect of success, a most important telegraphic scheme to connect London by telegraph with New Zealand and Australia,—the wires to run across the Atlantic via Straits of Belle Isle to Gaspe; thence along the C. P. R. to Vancouver, B.C.; thence to Sandwich Islands; thence to Fiji; thence to New Zealand, and thence to Sydney or Brisbane. It is a splendid enterprise, to which we wish success.

It is now freely admitted in Washington, even by the fire-eating senators, that the firm and dignified attitude of the Canadian Conservative Government is well calculated to bring about a good understanding between the two countries on the fishery question, and is sure to pave the way for reciprocity at no distant day.—*Star*.

#### RESULT OF DOMINION ELECTIONS.

	Conserv.	Grit.
Quebec .....	34	31
Ontario .....	55	38
Nova Scotia .....	14	7
New Brunswick .....	10	6
Prince Edward Island .....	0	6
Manitoba .....	4	1
British Columbia .....	1	0
Grand Total .....	118	89
Conservative majority .....	29	

LONDON, Feb. 24.—The result of the Canadian elections is received with great satisfaction in Conservative circles here. In consequence, the Canadian Constitution is being recommended for the settlement of the Irish question. The leading English newspapers are

publishing articles on the subject, coupled with emigration movements, which are attracting much attention, with an ultimate advantage to Canada.

### THE WEALTH OF OUR SEAS.

MR. ERASTUS WIMAN ON CANADA'S WONDERFUL FISHERIES.

NEW YORK, February 23.—In the course of his speech here on Commercial Union between Canada and the United States, Mr. Erastus Wiman said that the fisheries of Canada are the largest, the richest and the most accessible in the world. Twenty-five hundred miles of sea-coast in the Atlantic alone, a distance almost equal to that from Cape Cod on the Atlantic to the most remote point on the Pacific, three thousand miles in the Pacific and inland seas, in all over five thousand five hundred miles of coast in a northern latitude, where the fish is at its finest, is as much a national possession of Canada as the prairies of Illinois or the forests of Maine. Fish food from the polar regions, brought to these coasts by Arctic currents, afford a sustenance for countless millions of fish, destined in turn for the sustenance of human life. It is no wonder that Canada holds firmly to her vast fishing interests. The advantages which she derives from the bait which lines her shores, indented by numerous bays, is a geographical one. When you recall the fact that 25 per cent. of the cost of the ordinary fishing voyage is found in the bait, you will see how important an element it is. If this bait can be secured by dipping it, as it were, from the Canadian shores of the sea into carts and small boats, its possession is like the possession of seed corn or wheat in an agricultural community. To sell one's seed corn would be folly. To permit its sale to a competitor without some compensation or consideration is to give up the advantages of geographical location and proprietary rights as distinctive as any other national right.

### WEALTH OF OUR LANDS.

Of the immense area of the Dominion of Canada there are altogether 50,000,000 of acres unoccupied, some 22,000,000 improved, and over 15,000,000 under crop, while under pasturage there are over 6,000,000 acres, not, of course, including the vast prairies of the North-West, stretching, with their abundance of nutritious wild grasses, for a distance of nearly 900 miles, from the Red River to the very foot of the Rocky Mountains. The value of this natural pasturage is highly appreciated by

stock-raisers. At the eastern base of the Rocky Mountains there were in 1884, 47 ranches, ranging in extent from 1,400 to 100,060 acres each, on which cattle had been placed. Throughout the whole Dominion the live-stock is estimated to number over 900,000 horses, 200,000 colts and fillies, 2,000,000 horned cattle, 1,500,000 milch cows, 1,500,000 swine, and 3,000,000 sheep, yielding over 11,500,000 lbs. of wool.

### "JOHN DID NO MIRACLE."

**H**is disciples did. When Andrew, Simon Peter's brother, and John the beloved, and others of the Baptist's disciples, had been gathered into the blessed company of Christ's disciples, then they wrought miracles. But John the Baptist, the great revivalist, the very type of an awakening minister, calling and calling to "prepare the way of the Lord," he "wrought no miracle." He left all the miracles for his disciples to work.

Just so, nineteen hundred years afterwards, it is easy to mistake where the miracles are to be looked for. If "John" would work some in the pulpit, then the church debt might be paid, and the pews might be rented, and the prayer-meeting might be made a warm place, and the Sabbath-school might be filled up. But our Johns are not the kind that work miracles, poor fellows! A story is told of a parish somewhere once that wanted a minister who could make it rain in time of drought. But as I think of the story a second time, it seems to me it was many parishes I heard it of, and 'hat they are still in quest of some mighty "John" to work their miracles for them.

"Bring forth therefore fruits meet for repentance." The first fruit of repentance this true preacher preached, was a consecrated pocket-book. "He that hath two coats, let him impart to him that hath none." The next was a reform of evil ways, a leaving off of extortion—"Extort no more than that which is appointed you"—the very sin the Publicans knew they had most frequently committed. To each inquirer, asking, like Saul of Tarsus, "What shall I do?" he gives virtually this answer: "Do your regular and appropriate duties better and leave off every evil way." The fruits meet for repentance in a Sabbath-school teacher, is good Sabbath-school work. Ask God's blessing upon your industrious and painstaking effort to be a teacher and do the Lord's work in a manner

more worthy of Him and of you. In a Christian parent, it is fidelity to the children of the covenant whom you have promised to pray for and pray with, living the christian life before them as diligently as you talk about these things (the hardest task of all). In the eldership, a devoted shepherding of the sheep as an under-shepherd, in such a spirit that "When the Chief Shepherd shall appear, they shall receive a crown of glory that fadeth not away." In the minister, a tender and faithful and searching presentation of the whole counsel of God. In the church-members, the bringing of a blessing to the social meetings of the church, and a doing well of the common duties of life, till the common levels of life are high-land levels. In other words, the kind of a "revival" John preached was simply a doing the duties and living the life of a Christian. Is that a very simple thing? It would be to work miracles. If we all did these things, some would exclaim, "the day of miracles has returned." And such doing and living would not result in a revival: it would be one.

#### SLEEPLESSNESS AND "MY ALPHABET."

**O**F the many remedies for sleeplessness which come to us from time to time in various papers, nothing is more available to every one, and possibly none more sure to bring the desired result, than one given by "Lillian Payson" some years since, in *The American Messenger*. During a call upon a lady of more than ninety years, she repeated the text "I remember Thee upon my bed, and meditate on Thee in the night watches." "Yes," was the quick response; "perhaps you would like to hear my alphabet." Beginning with Job xxii. 21, "Acquaint now thyself with Him and be at peace," she followed the order of the letters through, hesitating sometimes in regard to the letter, but when told, recalled herself at once, as at M. for instance. When the letter was given, she instantly quoted "My grace is sufficient for thee, for my strength is made perfect in weakness."

Many times, when wakeful, I have been soothed to sleep by the Scripture alphabet suggested by the dear aged saint, and kindly sent out to the world by "Lillian Payson." Sometimes I have gone through the alphabet two or three times, with a different text for each letter (save X) each time. More often I would

be in the land of forgetfulness before reaching the letter X.

One can also use the first line of hymns in this way, beginning with "All hail the power of Jesus' name," for instance, closing with "Zion stands with hills surrounded."

This is also a delightfully profitable entertainment for social gatherings. All can think for themselves in how many ways profitable and enduring enjoyment may come from a half hour thus spent. Try it your next wakeful night, and at your next social entertainment, albeit every text you ever did know will seem to fly away from you for the moment. S.

#### THE FISHERIES QUESTION AND REPUBLICAN DEMAGOGUES.

**O**UR intelligent readers will readily perceive that the following judicious lines from "*The Week*" give at once the secret of the fiery oratory of American Politicians like Messrs. Eyre and Ingalls, and the dangerous infirmity of Republican Governments:—

"The Presidential election is still two years off, yet the thoughts of the nation are already absorbed by it; speculation about it is the one universal topic; the actions of all prominent public men are evidently warped by it; legislation in Congress is little more than a series of manœuvres by which each of the two parties are trying to get the weather-gage of the other for the battle of two years hence. It is manifest what an effect this must have in narrowing the political vision and degrading the political character of the nation. In fact, it is hardly possible to get American statesmen or the American people to look outside the arena in which this all-absorbing prize-fight is to come off. External relations receive no attention except when some politician thinks that by villifying and bullying England he can gain some Irish votes. The Americans have a great advantage over the English and the French in possessing a real Executive, vested with authority of its own, and comparatively stable, inasmuch as its existence is not dependent from hour to hour on the fluctuating moods or the shifting combinations and cabals of the Legislative Assembly. This feature of their constitution England and other countries will have to borrow, if they mean to have stable government at all. But the mode of electing the American Executive is as far from being worthy of general adoption as it is from answering to the intention of the



founders of the Constitution. It is alleged that by these struggles the interest of the people in public questions is kept up. It may be so; but if the questions are regarded not as national problems but as cards in the hands of two sets of players in the great national game of euchre, the interest, it is to be feared, is not worth much."

### RUSSIANS AT INKERMANN.

**B**ELOW they had mustered their thousands;  
The night and the fog hid them well;  
Before we could see they were on us,  
With shot, and with thrust, and with yell;  
They swept back our pickets, and yelling,  
"Right up, boys, upon us they come;"  
Fifty thousand they came to our seven,  
Mad-drunk with religion and rum!

Little time, lads, they gave us for forming;  
"Right forward—quick step!" was the word;  
And ere well awake, we were at it  
With Mimie, and bayonet, and sword;  
Up they came; up the hill pressed their masses;  
With shouts and with volleys we close,  
Hacking on thrusting on, though we barely  
Could tell, through the fog, who were foes!

But tough work it was you may know, lads;  
Driven down, still they swarmed up again;  
For hours they came on still, and on, lads,  
Though we heaped up the hill with their slain;  
'Twas a hell upon earth there that day, boys,  
With oaths, and with yells, and with groans,  
As we fought till our last charge was gone, boys,  
And then with clubbed rifles and stones!

'Twas a sight to shake stout hearts, I tell you,  
Their rush on our unarmed redoubts;  
Six times there they fought their way in, boys,  
Six times, boys, we tumbled them out;  
But what could we do 'gainst their numbers  
Surrounded and falling, how fast?  
Overpowered, worn out, but still fighting,  
Forced back, boys, we gave ground at last!

Back, foot by foot, fighting, they bore us,  
And half all was over we feared,  
When the cry rose, "The French! The French  
come, boys!  
The Red-caps!" then, Heavens! how we  
cheered!  
And on at a run came the Zouaves;  
A shout, and on with them we go;  
The Russians are flung from the hill-tops;  
The day is our own, boys, we know!

But that was a day to remember:  
And all who came safe through that strife,  
Well that night might thank Heaven that  
watched over  
And brought them safe through it with life;  
Yes; we well might thank Heaven that night,  
boys,  
As on the red hill-top we stood,  
That, safe there, the day was our own, boys,  
Though bought, lads, with Britain's best blood!

### QUESTIONS FOR PARENTS.

1. Do you say grace at the table?
2. Do you have family worship daily, reading the Scriptures, and praying?
3. Do you teach your children, as soon as they are teachable, to pray daily, on rising in the morning, as well as on retiring at night?
4. Do you either take or send your children to Sunday School?
5. Do you require them to go to hear the preaching of the Word?
6. Are you as careful of their spiritual and religious training as of their physical and mental?
7. In a word, are you training your children for God and eternity?
8. You ought to be able to answer "yes" to each of these questions. Will you not ask God to bless and help you to do your duty toward the souls He has committed to your care!

H. *er*y is the man who has that in his soul which acts upon the dejected as spring air upon violet roots. Gifts from her hand are silver and gold, but the heart gives that which neither silver nor gold can buy. To be full of goodness, full of sympathy, full of helpful hope, causes a man to carry blessings of which he is himself unconscious as a lamp of its own shining. "To do good forget not, for with such sacrifices God is well pleased."

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