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OF THE

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IN

Nova Scotia, New Brunswick, and Adjoining Provinces.

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

LETTER FROM SCOTLAND.

THE GENERAL ASSEMBLY.

EDINBURGH, June, 1886.

WE have just got through the great annual Ecclesiastical Parliament of the Scottish Church. Last night, somewhat after midnight, we sang with joyful hearts the Psalm with which for ages the grand Supreme Court of our old Church has been invariably closed. There is something of a solemnizing and overwhelming nature, after ten days and often nights of protracted work, close attention, keen debate in which there is never broken water, but in which there are often *brocures*; after we have differed as St. Paul did with St. Peter and with Barnabas; after we have, as honest men and faithful Ministers and Elders, sought, according to our light and convictions, to do the right and to convince each other;—after all this has passed and gone, and thoughts of our own Parishes and their people—the sick, the sorrowing, the sinning—begin again to steal in upon us, it is a solemn moment when we all stand up together and sing,

"Pray that Jerusalem may have
Peace and felicity."

It comes with much more solemnity, it seems to me, in the stillness of the night, when the great city is asleep, than in the midst of the noise and confusion of the day. It was tried once as an experiment how it would do to close during the afternoon; but it did not seem the closing of the Assembly at all. The old ar-

range ment has come into vogue again, and will not likely soon be disturbed.

The Reports given in from the different Committees, and the debates to which they gave rise, all shew that since the Reformation the Church never was so strong as she is to-day. She is renewing her youth year by year. She is increasing in numbers and in strength all over the country—new Parishes added, new Home Mission fields opened up, and her members are increasing more rapidly than the population of the country—a fact deserving the notice of all who wish her well. This year she put upon herself the crowning condition of a National Church:—an Act was passed by which it is now lawful for any congregation to appoint to any vacant parish any Minister of any Presbyterian Church in Great Britain or Ireland. So that the whole question of the privileges of the National Church is put upon a footing that should remove all grievances as to the disabilities and disadvantages of other Churches and their Ministers. If they wish to get the benefit of the State recognition of Religion, all they have to do is to get a congregation to elect one of their Ministers and he at once becomes a Parish Minister. This concession has been granted without a corresponding equivalent on the part of the dissenters. I am not eligible for a charge in the Free Church, the U. P. Church, or the English Presbyterian Church; but were there a vacancy in the Parish of Buccleuch, (a thing which shall not be for some time if I can prevent it); but if there were, the people could elect Principal Rainy of the Free Church, Principal Cairns of the U. P. Church, or even Dr. Hutton of Paisley. That is as it should be. We are the National Church, and

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whilst we hold fast the fundamental principles of our Church, viz., National Recognition of Religion, the Presbyterian Government of the Church, and the grand old Scottish Theology of our Creeds and Confessions, we are willing to go the greatest length possible in matters non-essential. If the other Churches will not meet us we cannot help it. We have done much and we will do more to meet their wishes; but we will fight to the death before we will permit one finger to be laid upon her to her hurt or dishonor. We would as readily assent to the upturning of the graves of our mothers as permit her disestablishment and dismemberment.

What we want is true unity. We have been seeking this for years, and we shall keep at it till it is accomplished. It was before us at the Assembly just closed, and negotiations passed between the two Assemblies on the subject. All the speaking was in favor of the measure—not one word against it. Some were in doubt as to whether this were the most fitting season. The Free Church has been passing resolutions by overwhelming majorities in favor of disestablishment, and consequently some of our members thought the season unfortunate; but none opposed themselves. Dr. Story thought the answer of the Free Church might have been in different form. The Rev. Gavin Langspoke strongly in favor of immediate action. For the sake of the Highlands, where the Church is weak, he urged that in that part of the country every hour's delay would be unfortunate. What may come of it we know not. We wish to be faithful to God, to the Church, and to the country.

Our hearts were rejoiced beyond measure to have, after an interval of 43 years, Delegates from our sister Church, the Presbyterian Church in Ireland. The last delegation was sent in 1843, and they chose to go to the Free Church General Assembly and not to ours. The Assembly did not relish the slight, and a "coolness" began which lasted up to the present. This year, however, it was "made all right" by the appearance of Delegates, who were received with applause, and right nobly did they speak to us the words of fraternal greeting. We have swung into line with that great Church again, and we and they feel all the better of it. We had a Delegate from your own Church, Rev. Neil Brodie, and one from the United Canadian Church on the same day. We had men from the Waldensian Valleys, and from the Protestant Church of France. We had our own Missionaries before us—men from India, China and Africa—young men with all the freshness of youth upon them. We had our

Army Chaplains with us, men who went into action with our heroic soldiers—who closed the eyes of the dead, who prayed beside the dying, who assisted the ambulance corps in carrying the wounded to the rear whilst the bullets roared over their heads and ploughed up the sand under their feet and whistled about their ears like hail. Whilst you rejoice in the bravery of Scottish soldiers, as we all do, do not forget to thank God for our heroic Chaplains, men of God who go to the field of battle, and go into the thickest of the action with the men.

The General Assembly just closed was an interesting one in many respects. There were no fewer than four Pictonians among the members, and we flatter ourselves that we were neither ashamed nor afraid of ourselves. We missed sadly several men who during the year had been removed by death. Principal Pirie is with us no more. We hear no more his broad Doric—his ready retort and his convincing argument. Principal Tulloch, too, has gone to his rest and reward. A Prince among men, great himself, yet considerate to all. No man, howsoever limited his capacity, if honesty and candour characterized his ways and words, ever failed to find in the great and good Principal considerateness and courtesy. There are some of the leaders in the Assembly who are impatient and intolerant of all but great men like themselves. Not so Dr. Tulloch. It was the same with him while a Parish Minister. I have met with people in humble station who sat under his ministry. They speak one and all with the deepest emotion of his kindness and unwavering courtesy. He could take his place like a prince among princes, and be honored with the confidence and friendship of Her Majesty the Queen, and dwell at the same time in holy remembrance in the hearts of the laboring poor. Truly "a prince and a great man is fallen this day in Israel!"

The Right Reverend John Cunningham, D. D., Minister of the Parish of Crieff, was Moderator of this Assembly. He is a man well known in the world of letters. His "History of the Church of Scotland" is by far the best book on the subject. I got my first accurate knowledge of the Church of Scotland from its pages. A better, a fairer, and a more business-like Moderator has not occupied that honorable position for many a day. And no sooner was the Assembly over than a pleasant surprise was sprung upon us. The important appointment, vacant by the death of Principal Tulloch—that of Principal of St. Mary's College and Primarius Professor in the University of St. Andrew's—was given to him. For the post he is most thoroughly qualified. The wonder of all his


many admirers throughout the Church and country has been for many years that similar appointments have been put past him and given in more than one instance to much inferior men. He has earned his promotion and his honors in more ways than one. He has been for forty years the Minister of the Parish of Crief. He has earned his honors by successful labors in the field of Theological literature. We all rejoice with him in the distinctions that have fallen upon him so thick and fast.

Our beloved Queen was represented this year by Lord Thurlow. Lady Thurlow, like her distinguished husband, has a long and an honorable descent, not only from an Aristocratic stock, but also from a Clerical family of the Reformation era,—one of her ancestors being that ROBERT BRUCE who was twice Moderator of the General Assembly, and who was summoned to the Continent of Europe on one occasion to solemnize the marriage of an English Princess with a Danish King.

We are into the midst of a General Election. The Home Rule and Land Purchase Bill was thrown out, and thereupon the Prime Minister appealed to the country. The great question to be settled is, whether shall we have a United Kingdom, or Home Rule in Ireland? How it may turn out no one knows. The Conservatives and Moderate Liberals are into it side by side fighting for the grand old Constitution. The Radicals, Parnellites, Bradlaughites, etc., are uniting against them to carry the Gladstone ministry. We hope for the best.

Yours, etc.,
C.

LETTER FROM LONDON.

UR readers will appreciate this letter. Happening to entertain the writer at the Temperance Conference at Hope-well, we felt that "some have entertained angels unawares." Mr Gates has won distinction for our Maritime Provinces by his Organs at the present Great Colonial Exhibition in London:—

LONDON, G. B., May 31, 1886.

DEAR EDITOR,—Some of your readers will be interested in a few notes from a Nova Scotian. At 11 A. M., 30th May, I listened to a thrilling discourse by Rev. DONALD MCLEOD, of St. Columba, Church of Scotland. His text was 2 Kings 6: 24; topic, "Benhadad's defeat." I will refer only to a few points, though I would be glad to see the entire sermon in the hands of all. The characters placed on the

scene were: Benhadad, Jehoram and his courtier, the four leprous men, and Elisha. His points were: (1). When a nation dethrones God, it will sink. So with the individual; therefore seek first His kingdom. (2). "Thou shalt see it with thine eyes, but shalt not taste thereof." At the last great day, the unbelieving may see, yet not enter heaven, nor taste the joys of the redeemed. (3). "Heart work" is the necessity. One there is who never forgets to reward work done for Him: the Lord could hear the king's whispers and inform His prophet. (4). So long as a man can bestow favors and give, all is well; but when all is gone, where is gratitude to be found (among worldlings)? But Elishas are yet to be found, and Benhadads also. Jehoram had failed to learn the lesson taught, for he became his sin, yet decides to take off the prophet's head. Hollow repentance indeed! Examples of the same: Pharaoh, Herod and Felix. (5). Elisha's courage and trust. Illustration: Up the river Trail may be seen, mounted high on a monument, the sculptured form of the noble Rev. George Walker; in one hand is a rifle, the other points to the English ships far in the distance, coming to the relief of the besieged. This man of God—only a little less than Elisha—had cheered and encouraged his countrymen of Ulster till the predicted help had come. But too many do as Jehoram did, and say, "Why wait for the Lord?" (6). Jesus seeking the lost in the darkness. What God has promised never fails; remember this, and so seek Him. It was a master sermon. The members of the Church are scattered through London; the Sunday School is therefore gathered of all sorts. I had the pleasure of teaching an interesting class of smart lads, who seemed pleased to have a teacher 3000 miles from his home.

Rev. J. Dustan of Truro and I also heard the great London preacher SPURGEON, on the "Mysterious Meat." I had an introduction in his Chapel Parlor later. He was glad to hear of our Canadian religious and temperance work, and, cordially shaking hands at parting, said, "The Lord be with you;" I adding, "Amen!" For a single individual, Spurgeon has been instrumental in accomplishing much. 650 ministers have gone out from his College; 154 new Churches have been formed; 53,192 hopeful conversions and baptisms have taken place; there are 80 students now at College, and 120 in attendance upon his evening classes. Surely this should encourage workers to commence, as he did, early in life to work for the Master. I picked a class in his school, 10 boys and girls, and taught it, and without invitation. Said the Superintendent as he passed

by, "Just right; abroad as at home, at work for the Master."

After evening service at Spurgeon's, I was at three street services until each closed. These are held by all Churches outside, in their chapel yards, near the street. Good music and addresses are given. In contrast may be seen illuminated whiskey and ale palaces, usually corner stores, some with a dozen large street lamps, and a few greater ones—"gilded hells," I would call them. Women and men throng them, and oh! terrible result! These street preachers cry out against them, but to no purpose. Public opinion is yet in their favor, and so the Government permits this Sabbath desecration right in the midst of this Christian London, with its five millions of people. Our Queen points to the Bible as the foundation of England's greatness, and yet her Ministers license men to people the regions of despair contrary to its divine teaching. Surely their eyes are blinded! This great Empire of 305,000,000 of people, and stretched over a square mileage of 9,000,000, with an import trade of £390,000,000 sterling, and an export trade of £296,000,000 sterling, with God's sun never setting on her possessions, is a power in our world, and is to be the great teacher. The sooner our rulers learn their true mission to our race the better. Public opinion here changes slowly, yet, when aroused and changed, there is no backward move, but on and on.

I also visited Westminster Abbey, and heard a good sermon by Canon FARRAR, Chaplain to the Queen, illustrated by the Abbey itself, which was deeply interesting to me. The whole aim was to direct the mind up and up above the arches to the Great Architect in the more perfect Temple above.

I also heard an equally good sermon on "The Way, the Truth, and the Life," at St. Paul's, by the Venerable Archdeacon of London. At both places the music was grand.

The people justly honor our beloved Queen VICTORIA. One and a half millions of people lined twelve miles of roads recently in Liverpool as Her Majesty passed, which took just five hours. I heard 50,000 children sing as she went by, and saw 50,000 gathered in St. George's Square to greet her. I was present in front of the Hall when the address was given to her. Her last visit was made thirty-five years ago. The Queen also visited our Colonial and Indian Exhibition last week, and stood near our Music Stand ten minutes with the Prince of Wales, led by Sir Charles Tupper, a Nova Scotian; and I felt proud. Yet all are only flesh and blood, and must return to mother-earth.

Our Exhibition is a grand affair. Here are gathered representative people from all parts of the Empire. Our Indian people will doubtless carry back good impressions, and more than ever desire our civilization and christianity, and our improvements as well, for the contrast is indeed marked. Oh that our evils could be withheld when our Gospel is sent them! They may well scornfully point to these and say to us, "We are ahead of you on the Temperance question; but while you send us some good, you send us much harm." Sad fact! Christian rulers, reflect! and remember that there is a God who rules, and to whom you must give an account.

At the Canadian Banquet, 130 persons, chiefly Canadians, sat down to supper. The Lord Mayor, Lord Lorne, and other of England's nobility, honored Canada with their presence. I was pleased to notice that our Representative, Sir Charles Tupper, showed his tectotal principles in the use of water only in connection with the toasts. As a result, or out of respect to him, but little wine was used on the occasion.

With best wishes to my "home friends" and for your success,

I am, respectfully,

W. J. GATES.

BIBLICAL QUESTIONS

FOR SABBATH SCHOOLS AND FAMILIES.

1. Where was Joshua buried?
2. Where did Samson meet his first bride?
3. On what did God write His Law at Sinai?
4. Watch and pray, lest ye fall into—what?
5. What was Paul's native city?
6. What last "fruit of the Spirit" does Paul name?
7. What is "set on fire of hell"?
8. The Pharisees transgressed God's commandments by—what?
9. Christians purify their souls by obeying—what?
10. Who knew the Holy Scriptures from childhood?
11. The Word was made flesh, full of—what?
13. The number of angels round the throne?

ANSWERS

FOR APRIL.—Letter R: 1, Rebecca; 2, Rachel; 3, Ramoth-gilead; 4, Ruth; 5, Rechabites; 6, Ravens; 7, Rahab; 8, Remember our Creator; 9, Rhoda; 10, Raamses; 11, Repentance; 12, Redeemer.

Best answers were sent in by the following:
 Alma..... Maggie C Douglas.
 Fox Brook..... E Campbell.
 "..... J. Smith.
 Mill Brook..... E. H. Morrill.
 River John..... E. M. Holmes.
 River Dennis..... D. Cameron.*
 Salt Springs..... M. F. McLeod.
 Westville..... A. C. Moore.
 "..... J. Moore.

FOR MAY.—Letter Q: 1, Queen of Sheba; 2, Quartus; 3, Quiet; 4, Quench; 5, Quails; 6, Quiver; 7, Quarries; 8, Quaternions; 9, Quicksands; 10, Questions; 11, Quaking; 12, Quickly.

Best answers were sent in by the following:
 Alma..... M. C. Douglas.
 Concord..... A. Gayton.
 Mount Thom..... G. R. McLeod.
 River Dennis..... D. Cameron.
 Salt Springs..... M. F. McLeod.
 Westville..... J. Moore.
 "..... A. C. Moore.

FOR JUNE. -1, Sarah or Sarai; 2, Sinai; 3, Samuel; 4, the Shunammite; 5, Siloam; 6, Stephen; 7, Shoes; 8, Soul and Spirit; 9, Sin; 10, Sabbath; 11, Salvation; 12, SAVIOUR, CHRIST, THE LORD.

* This friend has again kindly sent four additions to No. 12, in R. Many more might be added, such as "Rabbi," "Rabboni," "Ransom," "Refiner," "Refuge," "Resurrection," "Righteousness," "Righteous Judge," "Righteous Branch," "Righteous Servant," "Rock," "Rock of Ages," "Rod of Jesse," "Rod of Strength," "Rose of Sharon," etc.

N. B.—This would be a profitable exercise to send the References to the RECORD.

CHARLES YOUNG.

CHRISTIAN SOCIALISM.



No public utterance called forth by the recent grave disturbances in the relations between capital and labor has received or is certain to command such profound and general attention as the pastoral letter addressed by Bishop Henry C. Potter of the American Episcopal Church to the clergy of the diocese of New York. Alike by its source and by its tenor it is a memorable avowal of sympathy and faith; an eloquent appeal for the revival of the communistic sentiments, if not the communistic practices, of primitive Christianity.

Dr. Potter is far from approving the oppressive or violent methods by which certain labor organizations have tried to enforce their will on

the whole wage-earning community, as well as on the wage payers. Neither is he prepared to defend, as either practicable or desirable, the application to a vast and complex population of the principle of absolute community of property, which undoubtedly prevailed among the early converts to Christianity when the religion of Jesus clung most closely and devoutly to the precepts of its founder. Dr. Potter does not go so far as the Russian religious and social reformer, Count Leo Tolstoi, but he draws very near to him by his firm conviction and deliberate affirmation that society must be reorganized until it reflects the lessons of the Sermon on the Mount far more faithfully than now. He recognizes and declares that this cannot be done by almsgiving, for the eleemosynary palliatives have been tried and failed. He tells the representatives of organized capital that the fundamental doctrines of their political economy have been tested by the touchstone of Christ's teachings and found wanting, and that their vaunted principle of supply and demand must be radically modified before its relentless gyves are immovably fastened upon the lives and hopes of men. No longer by the followers of Jesus should the iron law of wages be accepted and enforced. Men that call themselves Christian should concede to wage earners a larger share of the products of labor than accrues to them under the pitiless conditions which array organized capital against disunited and competing toilers.

But for the fundamental change in the relations of employers and employed which he pronounces indispensable to the safety of the State, Dr Potter would call into action none of those repulsive agencies of violence and persecution which generate resistance and defeat their end. He would recall the pulpit to its duty and all public teachers to their mission: he would set in motion every influence by which opinion can be leavened through and through with that spirit of a l-pervading benignity and brotherhood which ought to animate every honest follower of Christ. With public opinion thus inspired, no revolution would be needed to bring about a welcome change in the direction of equality in agrarian, economical, and social conditions. Legislation would speedily obey the impulse of sympathy and kindness.

Of this Christian Socialism, this effort to transfuse the State with the fraternal sentiments of primitive Christianity, Bishop Potter is the eminent and eloquent expounder in America. By the noble aspirations expressed in his pastoral letter he has ranked himself with such men as Lamennais in France, Bishop Von Ketteler in Germany, Count Leo Tolstoi

in Russia, and Frederick Maurice and St. George Mivart in England.

"And when Jesus heard it, He said unto him, One thing thou lackest yet: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. But when he heard these things, he became exceeding sorrowful; for he was very rich. And Jesus, seeing him, said, How hardly shall they that have riches enter into the kingdom of God! For it is easier for a camel to enter in through a needle's eye than for a rich man to enter into the kingdom of God. And they that heard it said: Then who can be saved? But He said, The things which are impossible with men are possible with God. And Peter said, Lo, we have left all and followed thee. And He said unto them, Verily I say unto you, There is no man that hath left house, or wife, or brethren, or parents, or children for the kingdom of God's sake, who shall not receive manifold more in the present time, and in the world to come life everlasting."

THE AVERAGE MINISTER.

THERE is no class of men for whom we have so much respect and affection as for average ministers of the gospel. They are not sustained in their labors by popular applause or newspaper puffs, but by the love of Christ and the souls of men. They are patient, persevering, self-denying. They endure as seeing Him who is invisible. They lay the foundations for others to build upon. They do not estimate themselves at so many thousands a year, but are willing to work, even though poorly paid and not highly esteemed of men, knowing that their reward is in heaven. It is these average ministers who have extended the church over this broad continent, and established missionary stations around the world. Let us honor them as God does. Let us not provoke Him to anger by treating them with indifference or contempt. And if we ourselves are but average ministers in the estimation of the world, let us rejoice that God has counted us worthy; for to be his ambassador in some secluded settlement is nobler than to wear the crown of an emperor.

NOT one of the 60,000 Hebrews in New York city keeps a liquor saloon. The prophetic denunciation, "Woe unto him that giveth his neighbor drink and maketh him drunken," is law to a Jew.

PAGES FOR THE YOUNG.

A CHILD MINISTER.

THERE is a story of a child minister that will show you how very much children can do for Jesus. Little Annie Gale had given her heart to Jesus, and now all day long she wanted to be doing His will and pleasing Him. But one morning her heart was very much grieved. A gentleman called at her father's house, and he laughed at the notion of little Annie being converted. "She was always so good that she did not need it to make her any better," he said. "If old Dan Hunter began to love Jesus now, I should think there was something in it." Poor little Annie was very much grieved, and going away to her room, she knelt down.

Now there was no mistake about it that old Dan was the very cross-st and most disagreeable man in the village. He worked away in his wheelwright yard, grumbling and growling all day long. No poor woman ever came into his yard to get shavings for her fire, and no boy ever crept in there for a basket of chips. No boy who could help it ever came to see old Dan. This morning he was at work bending at his saw, when a very pleasant little voice said, "Good morning, Dan."

The voice was so pleasant that Dan looked around and forgot to scowl. "Please, Dan," said little Annie, "I want to speak to you, and I'm sure you won't mind, will you?"

Now it was so long since anybody had came to speak to Dan at all that he couldn't understand what this little maiden could have to say, so he laid down his saw and rolled his apron around his waist, and sat down on the trunk of a tree. Really, for old Dan, he was looking quite pleased.

"Well, whatever do you want to say to me, little one?" He spoke gruffly—he always did, but it was a good deal for old Dan to speak at all, for he generally only grunted.

Little Annie sat down by his side, and, looking up into his rugged, wrinkled face, she said, "Well, Dan, you know Jesus does love me, and I do love Him. But the gentleman at home says that I am so little, and that I am so good, that he does not believe that I know anything about it. But he says that if you would begin to love Jesus, then he would believe in it. Now, Dan, you will, won't you? Because Jesus does love you, you know," and little Annie took hold of Dan's great rough hand. "He loves you very, very much, Dan. You know He died upon the Cross for all of us."

Poor old Dan ! Nobody had ever talked to him like that for years and years—never since his mother had gone to heaven. And down those wrinkled cheeks the tears began to come, very big and very fast. “Don’t cry, Dan ; because God loves us, though we have sinned, and He sent Jesus into the world to save us.” Dan’s heart was broken. He could only say, “God be merciful to me, the worst of sinners.” As little Annie talked with him, he came to see all—how that Jesus died for him, and was able to give him a clean heart and a right spirit. Little Annie left him praising God, his heavenly Father, for such wonderful love, and went away to tell the gentleman at her home.

“Now, sir,” said she, “you must believe that Jesus loves me, because old Dan Hunter has really begun to love Him, and he has got converted.”

“None-use,” laughed the gentleman. “Why, Annie, v hoever told you that ?”

“Well, you’ll see ” And he did, and so did everybody else in the place. They saw that old nipped, frowning face turned into joy and gladness. They saw the ill-tempered old Dan become so kind that everybody had a friend in him ; and when you passed the yard you might be sure to hear a happy old man, as he worked with hammer and saw, cheerily singing about the wondrous love of Jesus.

So Annie ministered unto the Lord.—*Christian.*

BE A GOOD READER.

THERE is one accomplishment in particular which I would earnestly recommend to you. Cultivate assiduously the ability to read well. I stop to particularize this, because it is so very much neglected, and because it is so elegant, charming and lady-like an accomplishment. Where one person is really interested in music, twenty are pleased by good reading. Where one person is capable of becoming a good musician, twenty may become good readers. Where there is one occasion for the exercise of musical talent, there are twenty for that of good reading. The culture of the voice necessary for reading well, gives a delightful charm to the same voice in conversation. Good reading is the natural exponent and vehicle of all good things. It is the most effective of all commentaries upon the works of genius. It seems to bring dead authors to life again, and makes us sit down familiarly with the great and good of all ages. Did you ever notice what

life and power the Holy Scripture has when well read ? Have you ever heard the wonderful effects produced by Elizabeth Fry on the prisoners of Newgate by simply reading to them the parable of the Prodigal Son ? Princes and peers of the realm, it is said, counted it a privilege to stand in the dismal corridors among felons and murderers merely to share with them the privilege of witnessing the marvellous pathos which genius, taste and culture could infuse into that simple story. What a fascination there is in really good reading ! What a power it gives one ! In the hospital, in the chamber of the invalid, in the nursery, in the domestic and the social circle, among chosen friends and companions, how it enables you to minister to the amusement, the comfort, the pleasure of dear ones, as no other art or accomplishment can. No instrument of man’s devising can reach the heart as does that most wonderful instrument, the human voice. It is God’s special gift and endowment to His chosen creatures. Fold it not away in a napkin. If you would double the value of all your other acquisitions—if you would add immeasurably to your own enjoyment and to your power of promoting the enjoyment of others, cultivate with incessant care this divine gift. No music below the skies is equal to that of pure silvery speech from the lips of a man or woman of high culture.

PROF. JOHN S. HART.

POETIC GEMS FOR YOUNG AND OLD.

These hymns are among the very most widely used and best loved that the English language can claim. They should be learned by our young people, and used as Morning and Evening Hymns. The first three hymns are by the good BISHOP KEN :—

WAKING HYMN.

WAKE, my soul, and with the sun
Thy daily stage of duty run ;
Shake off dull sloth, and joyful rise
To pay thy morning sacrifice.

Redeem thy mis-spent time that’s past,
And live this day as if thy last ;
Improve thy talent with due care ;
For the great day thyself prepare.

Let all thy converse be sincere,
Thy conscience as the noonday clear ;
Think how all-seeing GOD thy ways
And all thy secret thoughts surveys.

Wake, and lift up thyself, my heart,
And with the Angels bear thy part,
Who all night long unwearied sing
High praise to the Eternal King.

MORNING HYMN.

Glory to Thee Who safe hast kept,
And hast refreshed me while I slept;
Grant, Lord, when I from death shall wake,
I may of endless life partake.

Lord, I my vows to Thee renew;
Dispel my sins as morning dew;
Guard my first springs of thought and will,
And with Thyself my spirit fill.

Direct, control, suggest, this day,
All I design, or do, or say;
That all my powers, with all their might,
In Thy sole glory may unite.

Praise God, from Whom all blessings flow,
Praise Him, all creatures here below,
Praise Him above, Angelic host,
Praise FATHER, SON and HOLY GHOST.

EVENING HYMN.

Glory to Thee, my God, this night,
For all the blessings of the light;
Keep me, O keep me, King of kings,
Beneath Thine own Almighty wings.

Forgive me, Lord, for Thy dear Son,
The ill that I this day have done;
That with the world, myself and Thee,
I, ere I sleep, at peace may be.

Teach me to live, that I may dread
The grave as little as my bed;
Teach me to die, that so I may
Rise glorious at the awful day.

O may my soul on Thee repose,
And may sweet sleep mine eyelids close,
Sleep that shall me more vigorous make,
To serve my God when I awake.

When in the night I sleepless lie,
My soul with heavenly thoughts supply;
Let no ill dreams disturb my rest,
No powers of darkness me molest.

Praise God, from Whom all blessings flow,
Praise Him, all creatures here below,
Praise Him above, Angelic host,
Praise FATHER, SON and HOLY GHOST.

—Bishop Ken.

ROCK OF AGES.

Rock of ages, cleft for me,
Let me hide myself in Thee;
Let the Water and the Blood,
From Thy riven Side which flowed,
Be of sin the double cure,
Cleanse me from its guilt and power.

Not the labors of my hands
Can fulfil Thy law's demands;
Could my zeal no respite know,
Could my tears for ever flow,
All for sin could not atone;
Thou must save, and Thou alone.

Nothing in my hand I bring,
Simply to Thy Cross I cling;
Naked, come to Thee for dress;
Helpless, look to Thee for grace;

Foul, I to the Fountain fly;
Wash me, Saviour, or I die.

While I draw this fleeting breath,
When my eyelids close in death,
When I soar through tracts unknown,
See Thee on Thy Judgment-Throne;
Rock of ages, cleft for me,
Let me hide myself in Thee.

—Augustus Toplady.

LOVER OF MY SOUL.

Jesus, lover of my soul,
Let me to Thy bosom fly,
While the billows near me roll,
While the tempest still is high;
Hide me, O my Saviour, hide,
Till the storm of life be past!
Safe into the haven guide;
Oh! receive my soul at last.

Other refuge have I none,—
Hangs my helpless soul on Thee;
Leave, ah! leave me not alone;
Still support and comfort me.
All my trust on Thee is staid;
All my help from Thee I bring;
Cover my defenceless head
With the shadow of Thy wing.

Plenteous grace with Thee is found,
Grace to pardon all my sin;
Let the healing streams abound,
Make and keep me pure within.
Thou of life the fountain art,
Freely let me take of Thee;
Spring Thou up within my heart,
Rise to all eternity.

—Charles Wesley

THE LITANY.

SAVIOUR, when in dust to Thee
Low we bow the adoring knee,
When, repentant, to the skies
Scarce we lift our weeping eyes,
O, by all Thy pains and woe
Suffered once for man below,
Pending from Thy Throne on high,
Hear our solemn litany.

By Thy helpless infant years;
By Thy life of want and tears;
By Thy days of sore distress
In the savage wilderness;
By the dread mysterious hour
Of the insulting tempter's power;
Turn, O turn a favoring eye;
Hear our solemn litany.

By the sacred grief that wept
O'er the grave where Lazarus slept;
By the boding tears that flowed
Over Salem's loved abode;
By the awful word that told
Treachery lurked within Thy fold;
From Thy seat above the sky
Hear our solemn litany.

By Thine hour of wholming fear;
By Thine agony of prayer;
By the cross, the nail, the thorn,
Piercing spear, and torturing scorn;
By the gloom that veiled the skies
O'er the dreadful Sacrifice;

Listen to our humble cry ;
Hear our solemn litany.

By Thy deep expiring groan ;
By the sad sepulchral stone ;
By the vault whose dark abode
Held in vain the r'ising God ;
O from earth to heaven restored,
Mighty, re-ascended Lord,
Listen, listen to the cry
Of our solemn litany.

—*Sir R. Grant.*

The Monthly Record.

HALIFAX, N. S., JULY, 1886.

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OUR SHORTER CATECHISM.

QUESTION 16. "The covenant being made with Adam, not only for himself, but for his posterity, all mankind, descending from him by ordinary generation, sinned in him and fell with him in his first transgression."

That is, there is a most real and necessary relation (1) between the Creator and His creatures, and (2) between parents and their offspring. God's recorded covenant with Adam revealed this relation to man, but did not ORIGINATE it; for it existed by the necessary laws of cause and effect in the Order of Creation, including the Nature of Things and the very Divine Nature itself. As the branch must grow in union with its vine, or die if it is cut off, so Adam and all his race must grow and flourish by union with God, or perish if that union is broken off. It is vain to argue that Adam's sin could not affect his race; for if the branch is cut off from the vine, all its buds are cut off with it, and all its prospective shoots and fruits. Man left the Fountain of Life and

became "carnally-minded which is Death." And so the degenerate branch has degenerate buds, for "like begets like," and every race has a unity and solidarity like the branches growing from one stem. No doubt God is able and willing to graft the branches into the True Vine again; but many men and women are so dead in sin as to hate His Life and refuse to be joined again into His Love!

17. "The Fall brought mankind into a state of Sin and Misery." This is plain enough. Sin is a sad state of Disorder; and Misery is the bitter train of Woes and Collisions that it always brings and multiplies.

18. "Man's sinful state consists in, 1st, the guilt of Adam's sin (viz., a coward conscience); 2nd, the want of Original Righteousness (viz., of Divine Union and Likeness); 3rd, the corruption of his whole nature (Innate Selfishness or Original Depravity); 4th, all actual transgressions, (viz., Overt Sins of Will and Action). These are painful facts. We inherit a sense of guilty fear, an estrangement from God, a perverse selfishness, and vicious propensities to serve the flesh, the world, and the devil; namely, to indulge the baser nature in disorderly rebellion against the higher and harmonizing principles. But though the "first transgression" was sadly eminent in dire results, still every sin of every parent tends to degrade the Heredity of the offspring; so that some races seem to have almost lost the human faculties, and become nearly brutal or diabolical.

19. "All mankind by their fall lost Communion with God (viz., open vision and loving fellowship); are under His wrath and curse (viz., at enmity with God, so as to think Him angry and cursing us); and thus liable to all earthly miseries, to death itself, and to the pains of hell forever." These are indeed the awful fruits of the frightful Disorder called Sin. They are too horrible for contemplation. Escape for thy life! Flee from the wrath to come!

20. "God did not leave our fallen race to perish in their sins and miseries; but of His mere good pleasure (viz., His pure Infinite Love) elected some (at least) to everlasting life, and entered into a covenant of grace with them (revealed His Divine Nature of Love, or Grace itself, as well as Truth) to deliver them out of their state of sin and misery, and to bring them into a state of salvation by a Redeemer."

This doctrine is most precious and soul-saving, if properly understood and realized. Yet Infidels hate it and try to make our God appear Despotic, Partial, and Arbitrary. We answer, Not at all. For (1) Election was of God's mere good pleasure, for He hath no pleasure in the death of souls, even the most wick-

ed. He is not willing that any should perish, but that all should come to repentance. (2), The elect are "whosoever will" come to Him for repentance, regeneration, and sanctification; and the non-elect are "whosoever won't." (3), Even if it be true that "God elects all to everlasting life, but man reprobates himself," still this answer is true so far as it goes; for if God elects all, He elects *some at least*. The greater includes the less; and this answer does not say "and some." (4), But this answer speaks of the results in the Future, as well as in the Past and the Present, ("from ALL Eternity," God's EVER-PRESENT HABITATION, NOW), so as really to include the self-reprobation of the wicked in the Omnipotent Omniscience which embraces all eternity, Future as well as Past, in one eternal view.

If any one cannot understand this, I do not urge it upon him. Give milk to babes. Few can understand it rightly, and it becomes a very horrible heresy if understood as too many do! Be sure of this, that there is no partiality or respect of persons with God!

God entered into a covenant of grace, simply by revealing Himself in His character of Redeeming Love, as "the Word Incarnate," full of Grace and Truth, bearing our sins in His own body, and triumphing over the principalities and powers of Hell for us, by our Redemption, and also IN US by our Regeneration and Reconciliation to God through His Spirit, even to our complete Sanctification, Salvation and Eternal Restitution in Himself.

OUR KIRK MISSION IN INDIA.



A GREAT movement has taken place among the Aborigines of the Punjab, and is a most encouraging token, in these times of trouble and straitness, that God is with the missionaries of the Church of Scotland. A HUNDRED BAPTISMS SINCE NOVEMBER LAST is more than the most sanguine faith could have anticipated, and the reality of the work is vouched for, not only by our devoted and able missionary in charge at Sialkot, but by Dr. Hutchison of Chamba and the Rev. Mr. Paterson, who have taken part in it also. "The Lord hath done great things for us, whereof we are glad."

The following extract from a letter of Rev. A. McCheyne Paterson, to the Rev. Dr. Donald Mackay, dated 24th February, throws additional light upon the great work at Sialkot:

"The first Sabbath we spent in Sialkot we had the privilege of seeing four converts baptized. One of them was a venerable-looking man of 80;

while beside him was a boy of 12, for whom another Christian—himself baptized only a week before—acted as sponsor. Although we could make out but little of the service, it was a most impressive sight, and one we shall not soon forget. Since then about fifty men, women and children have been baptized. During the whole history of the Mission no such success has been granted. I accompanied Mr. Youngson on one of his short itinerating tours in the district. When we arrived at Amnottah—the village where most of the new converts are—they all came out to welcome us. Mr. Youngson has been able to secure the services of a Christian teacher, and in spite of the strenuous opposition of Hindoos and Mohammedans alike, a large building has been rented where the school meets daily. We went there first, and Mr. Youngson examined the boys and was well pleased with the progress they had made since his last visit. He had come to baptize another inquirer who desired admission into the Church, and was delighted to find that eight persons professed faith in Christ. Our catechist said they had been taught by him for some time past, and as Mr. Youngson found them well instructed in Christian truth, he baptized them all.

These new converts are enduring much persecution at the hands of their heathen and Mohammedan masters, most of them being farm servants; but they show a firm Christian spirit, and are already living down this opposition.

Though not able to aid in this work as yet, I hope very soon to be able to take classes in the school, and so leave Mr. Youngson's hands more free for district work.

"R. MCHEYNE PATERSON."

OUR CHURCH AND COUNTRY.

NOVA SCOTIA.



MEETING OF SYNOD.—The Synod of the Church of Scotland in the Maritime Provinces met in St. John's Church, Stellarton, on the evening of 29th ult. The Rev. Geo. Murray, retiring moderator, preached a powerful, appropriate and seasonable sermon from the words, "On this Rock will I build my Church." The clerk called the roll, read the minutes, and announced that Rev. J. Edgar Hill, A. M., B. D., of Montreal, is expected as a delegate. Rev. D. McKenzie, of Earlton, was chosen Moderator for the ensuing year. Nearly all the Ministers and Elders composing the Synod were present.

At the forenoon session of Wednesday, the opening exercises were conducted by Rev. J. M. Callan A. M., of St. Andrew's Church, Pictou. The Report on the MONTHLY RECORD was submitted by Rev. Mr. Melville, the energetic editor of that periodical. Under his management it has attained to a much larger circulation than ever before. Its exceedingly neat appearance called forth many eulogistic remarks, and the editor was highly commended

for his excellent editorial management, and received the thanks of the Synod. The Foreign Mission Report showed that of the amount raised \$100 is sent to the Rev. Mr. Robertson, Erromanga, and the balance to Foreign Missions of the Mother Church.

In the evening a large audience assembled in the Church to hear the address of Rev. Mr. Hill, who had come as a delegate from the Kirk Synod in Can. da. Rev. Mr. Hill was accompanied by his Elder, George Graham, Esq. The speech of Mr. Hill gave the utmost pleasure to all who heard it, and especially to the members of Synod. He dwelt at some length on the wonderful growth of the Church of Scotland in recent years, and expressed his firm conviction that an endowed National Church was the only Church that was no respecter of persons, and that gave the poor man the same power and the same privileges as the rich—the only Church that placed its Ministers above the temptation to please men, and enabled them without fear to declare the whole counsel of God. The Synod concluded its session at a late hour, and meets next year in St. Andrew's Church, New Glasgow.

This Synod, which still adheres to the Church of Scotland, is a much larger and more important body than many imagine. It comprises twelve large congregations in the County of Pictou alone, and all of these have settled pastors, most of them men of long experience and much ability. Some have two Churches and some three, and it would perhaps be difficult to find a Synod or Presbytery in the larger denominations where there are no vacant charges and where the work is so thorough y overtaken. The Synod just closed was one of the best for some years.—*Hatijar He ald.*

Important steps were initiated regarding Home and Foreign Missions: and *inter alia*, much satisfaction was expressed with the Hon. Judge Young's articles in the RECORD, and with Mr. Pender's devoted care in publication.

The Minutes of this most happy meeting of Synod will appear in our next issue.

THE REV. MR. BRODIE, our delegate to the Scottish General Assembly, has met with a most cordial reception in that venerable Court. The Scottish papers speak highly of his speech there; and we have reason to be both grateful and loyally dutiful to our Fatherland and Mother Church, in return.

We copy the following Editorial, for instance, from the Scottish paper, "*The Oban Telegraph*," of May 28th:—

"OUR CANADIAN RELATIVES.—In another column there appears a slight summary of a speech in the General Assembly by one of the Canadian

delegates, Rev. Neil Brodie, that caused much enthusiasm and wholesome excitement in the Assembly; and the warm manner in which it was received showed how thoroughly the sentiments expressed went home to the hearts of the members. We have been so frequently sent across to America of late to obtain the opinions of our intelligent relatives as to the proposed great movements in the State, that it may do us all good to obtain an inkling of how our best and most loyal colonists think upon matters of religious government. The views expressed are so robust and wholesome, so full of the enthusiasm and vigor of a religious life that is evaporating in our own struggle for bread and butter, that they will be useful for us in the midst of the strife of religious elements, that is partaking more of the struggle of women for pre-eminence at a levee than of honest and earnest-minded men for a fuller religious life. The strong, home-ly faith that the Highland emigrants have retained in the new land, their honest effort to maintain it, their anxiety for a greater and truer affiliation with the mother Church, and the manner in which they swept aside all superficial distinctions and went to the heart of things, are lessons we are all requiring only too much. The perverid eloquence with which the delegate's message was delivered reminded those present of the times when earnestness was more common than in these days of callous indifference to all but worldly success. It would be a blessing to the Highlands if the spirit that breathed in Mr. Brodie's address were once more to be revived in the North, where the blank of Dr. Kennedy's death has not yet been filled by a strong mind capable of leading or influencing "the men" in a liberal-minded interpretation of ecclesiastical affairs."

PICTOU.—Rev. Mr. Callan of St. Andrew's held a special Sabbath School service on a recent Sunday evening, which was highly appreciated. He is making himself popular with this branch of his important charge.

Rev. D. M. Gordon, B. D., of Winnipeg, preached in St. Andrew's Church Sunday evening. The Rev. gentleman is one of our distinguished Pictou boys, and spent a short vacation with his numerous friends in this county.

DIED, at Lowell, Mass., U. S., on Monday, 7th June, Decoration day, by accidental drowning in the Merrimac River, Mr. John George Gordon, aged 25 years, third son of Mr. Robert Gordon, of Glengarry, a very promising youth, much beloved and deeply lamented. "Remember now thy Creator in the days of thy youth."

We have to congratulate Principal McKay, of the Pictou Academy, upon the honor which the Society of Science, Literature, and Arts, of London, England, has recently conferred upon him by electing him a Fellow. Principal McKay well deserves the honor. He is an indefatigable worker in the cause of education, and has more than once distinguished himself by original research and discovery. His very able papers on "The Sponge," read before the

British Association for the advancement of Science, at its meeting at Montreal, attracted much attention at the time, and has since been very highly spoken of by high authorities. His advocacy of Spelling Reform, too, has made that subject a live question. At home, the splendid work done by the Academy is so well known that brief reference need only be made to it. The Academy to-day holds a most enviable position among the institutions of its kind in Canada, and much of that is due to the hard work of the Principal.—*Standard*.

K. J. McQuarrie, son-in-law of Mr. Pringle of this town, was presented with a handsome gold watch, charm and chain.—so says the *Morning Oregonian* of May 26th—by his late employers, Messrs. Corbitt & Macleay, on the eve of his departure for Spokan Falls to engage in business with W. D. Plantz. Mr. McQuarrie is a Pictonian, and was in the employ of Corbitt & Macleay as cashier for nine years, during which time over fifteen million dollars passed through his hands without a single cent of discrepancy in his accounts. Hence the flattering testimonial. Pictou boys are noted for this kind of business.

Miss Anne A. Stewart, B. Sc., of Dalhousie College, Halifax, has been appointed by the trustees of Bryn Mawr College, Philadelphia, to a mathematical fellowship of that college for the academic year 1886-7. Bryn Mawr is a college for ladies, and the mathematical fellowship is open to lady graduates of all colleges. Miss Stewart is a daughter of the late Rev. Murdoch Stewart, of Whyccomagh, C.B. and a sister of Dr. John Stewart, of Pictou, a noted surgeon.

CAMBRIDGE HOUSE SCHOOL, HALIFAX.—The closing exercises and distribution of prizes at Mrs. Dashwood's school for young ladies took place on the 22nd ult. The day and boarding scholars numbered some sixty or thereabouts, and a large gathering of the relatives and friends of the pupils made up a picture, once seen, to be long remembered. The fresh pretty faces and tasteful costumes of the young ladies, together with the perfect manner in which they performed the various parts assigned to them, elicited many expressions of admiration. The drawing-rooms of "Cambridge House" never looked brighter and prettier on any former occasion of a similar nature, and the principal, Mrs. Dashwood, well merited the encomiums called forth by the most creditable exhibition of the varied acquirements of her pupils. The musical portion of the programme, comprising vocal and instrumental solos, duets, quartettes, and choruses, was well carried out. The readings, recitations, French, and indeed all the

several branches of study, were marked with equal accuracy, and above all by a tone of refinement which we need scarcely say is so essential a feature in the instruction of the young. All present were delighted not only with the proficiency displayed by the young ladies, but even more with the evident careful training, system and order, and, better still, with the elevated tone which pervaded the whole proceedings of the school, and which have always been the distinguishing characteristics of Mrs. Dashwood's seminary. We need not say how valuable such an institution is to a community, and with how much confidence parents can commit their daughters into such hands. The prizes, which were very numerous and many of them very valuable, were presented by His Honor the Lieut.-Governor, His Worship the Mayor, Rev. Dr. Currie, Rev. Messrs. Cattinach and Murray, Dr. Trenaman, P. Lynch, Esq., and the Principal. Miss Lillian Grant was the gold medallist, and Misses Mattie Romans and Millie Stayner the silver medallists. Miss Effie Putnam was awarded a gold medal by Mr. McKay for excellence in calisthenics. With some closing remarks by Mrs. Dashwood, in which she observed that during the whole year there had not been a single instance of sickness in the house, the interesting proceedings terminated with the National Anthem.—The School will re-open on Tuesday, Sept. 2nd.

P. E. ISLAND.

The Lord's Supper is to be dispensed at Birch Hill on July 4th inst.; and at DeSable on July 11th. The Synod has appointed the Rev. Mr. Dunn and the Rev. Mr. McMillan as a deputation in behalf of our loyal and beloved people in P. E. Island.

The Elections took place on June 30th, and gave no comfort to the Repeal agitators. The Island seems prosperous and contented.

OLD CANADA.

The Synod of the Church of Scotland met this year at Lancaster, Ont., on Tuesday. The retiring moderator, Rev. John Gillies of Eldon, preached an able and eloquent sermon from Nehemiah iv: 6, "So built we the wall." The Synod was then constituted by prayer, and the Rev. C. B. Ross of Lancaster was appointed unanimously to be Moderator for the current year. The clerk intimated a bequest by the late Archibald D. Campbell, of Roxburgh, to be applied to university purposes as the Synod may think best. The Rev. J. Edgar Hill, of Montreal, was appointed the Synod's delegate to the Church of Scotland in the Lower Pro-

vinces, and to convey to that body the fraternal greetings and good wishes of the Church in Canada. After various other items of business of great importance, the Synod adjourned, to meet at Kingston on the second Tuesday of June, 1887. Special thanks were tendered to the congregation of Lancaster for their hearty reception of the Synod and their great hospitality.

THE PRESBYTERIAN ASSEMBLY.—The General Assembly of the United Presbyterian Church in Canada met at Hamilton on June 8th, and after a week of diligent work, which is duly reported in the public press, was dissolved, to meet at Winnipeg on June 9, 1887.

The Statistical Report shows 748 ministers on the Roll, besides 68 unenrolled preachers; Communicants, 127,611; Pastoral charges, 773; Presbyteries, 39. Some startling innovations were proposed, such as a term-service of five years of Eldership; and the "Consolidation," or, as Dr. Burns termed it, the "Decapitation" of the Divinity Halls of Halifax and Queen's College, Kingston. But this has happily been defeated for the present. The Assembly took the side of toleration on the "Wife's Sister" question. Some conflict of jurisdiction occurred about Missions in the North-West; but a large amount of business was transacted.

VANCOUVER, the new city of the Pacific terminus of the Canada Railway, is burnt up, as was Miramichi sixty years ago! Thousands have been left homeless, and a number of lives perished. What is life and wealth on earth? Oh choose the better part that shall never be taken from you!

SIGNS OF THE TIMES.

THE BRITISH ELECTIONS now going on are resulting greatly in favor of the Conservatives. Colchester was the first contested borough, and it returned a Tory by a very considerable majority. John Bright and Joseph Chamberlain were elected without opposition. Bright made a speech of tremendous power and earnestness against Gladstone's plan. He would have no parliament of any sort at Dublin. An Irish Government would be simply a plan to march through rapine to the dismemberment of the country. It could neither preserve order nor protect property. Lord Hartington also spoke very strongly against Home Rule. He gave a qualified approval of Mr. Bright's plan of governing by Committee of Irish members in London. The Marquis of Lorne refused to contest a seat in the Gladstonian interest, and advised electors to vote Union-

ist. By latest accounts, the last hope of the Gladstonians has failed. The Conservatives are confident of an ultimate strength of 372 against 300 Gladstonian. At 4 P. M. of the 9th inst., the returns were as follows:—Conservatives, 263; Unionists or Moderate Liberals, 54; Gladstonians, 133; Parnellites, 70.

PRINCE JEROME BONAPARTE, who has been recently expelled from France with other Bonapartists and Bourbon princes by the vote of the representatives of the people, expects soon to return to "save those who have proscribed him" from being guillotined by their repentant supporters.

THE FRENCH FLAG has been hoisted at last in the New Hebrides. This is dire news to the Protestant Missions there. Some hopes are still held out that France may back out; but she will return as soon as she can.

THE London Standard says:—"The Canadian Pacific Railway is a political triumph and achievement, the possibilities of which no one can foresee, and the military advantage of which may yet be the saving of the Empire. It is the contribution of our Canadian brethren to the organization for the defence of the Empire. It is our duty to show the world that we fully understand its importance."

THE Grand Secretary of the Grand Masonic Lodge of Canada has received from Colonel Shadwell, Clerk of the Grand Society of England, a jewel for Sir John A. Macdonald as representative in Canada of the Grand Lodge of England. The jewel is an exceedingly handsome one. Accompanying the jewel is a letter from the Grand Secretary of England, who writes: "I am instructed by His Royal Highness the Prince of Wales, Grand Master of the Grand Lodge of England, to transmit to you the accompanying jewel and to request that our representative at your Grand Lodge, R. W. Bro. Sir John A. Macdonald, G. C. B., may be duly invested therewith." It is probable that Grand Master Murray will invest Sir John with the jewel at the meeting of Grand Lodge this month.

THE TWENTY-FOUR HOUR SYSTEM is to be adopted on the Canada Pacific Railway. Mr. W. C. Van Horne, Vice-President of the Company, urges its adoption throughout Canada, and has issued the following circular:—

"In view of the new conditions that have to be met by this Company in establishing a continuous train-service on a line of railway covering fifty-three degrees of longitude and soon to cover sixty degrees (or four hours of time), it is necessary for convenience and to avoid confusion to adopt what is known as the 'twenty-four hour system'—that is, to substitute the numbers 13 to 24 for the present p. m. hours

Public
Archives
of
New
Canada

1 to 12, so that the hours from midnight to midnight will be numbered from 1 to 24.

"A large majority of the Railway Managers of Canada and the United States have formally expressed their opinion in favor of the 'twenty-four hour' system, and this opinion is concurred in by the public press and by all the leading scientific men of the continent.

"The wisdom of the adoption of the 'Standard Time' system, which is now used throughout North America, is no longer disputed, and it is only a question of a very short time when the 'twenty-four hour' system will be generally followed. It will be an honor to Canada to take the lead in this important reform. The Directors in taking this step hope for the approval of the public, and the hearty co-operation of all the employes of the Company.

"It is intended to make the change first on all the lines of the Company west of Lake Superior, beginning with the next change in time-tables.

"Paper dials with the new afternoon numbers will be furnished both for clocks and watches free of charge to the public as well as to employes of the Company. These dials may be easily applied to any watch or clock by following the directions accompanying this circular. Arrangements will be made at the different divisional points for their application to the watches of employes, and those who are unable to have them applied by the persons appointed for the purpose may obtain them from any Agent of the Company. These requiring dials for clocks should state the diameter of the clock dials inside of the present figures."

THE annual statement of the Bank of Montreal, the largest bank on this continent, shows that a profit of 12 per cent. was earned last year on a capital of \$12,000,000. This profit was earned in spite of exceptional circumstances militating against the bank's business, such as the repayment of large sums by the Canadian Pacific and other railways—sums which it was impossible to place as profitably elsewhere, and difficult to place profitably at all. Nevertheless, the bank earned considerably more than in the previous year, and as its vast business is directly affected for good or evil by the state of business in this country, its statement for last year is the surest proof we have yet had that business throughout the country is slowly but steadily looking up.

QUEEN OF IRELAND.—The late Venerable Dr. MacLachlan of Edinburgh wrote as follows to Mr. Gladstone—the letter being among the last he ever wrote:—

"I have been led in the course of my life to study ancient Celtic History, and have found that our gracious Sovereign the Queen is by right of birth and succession the Sovereign of the native Irish race. She represents the ancient Royal family of Ireland as much as of Eng-

land and Scotland. This may be of interest to you in making arrangements for conducting the future government of Ireland, and dealing with a people so influenced by sentiment as the Irish; are. Dermot MacKeiliver was the 'Ard Righ' or supreme King in the time that St. Columba was forced to flee from Ireland for rest. Shortly after that time a branch of the Northern Royal family crossed to Scotland, and founded the kingdom of Dalriada, which they long occupied. At last they united with the Picts, and Her Majesty represents both branches of the Irish royal race. The Union with England united the crowns, and the Queen thus comes to represent the three Royal families of Ireland, Scotland and England. She is as much Queen of Ireland as of England and Scotland."

MR. SPERGEOX publishes an attack on Mr. Gladstone's Home Rule Bill. The preacher asks: "What has Ulster done to be cast off?" and adds: "The whole scheme is as full of dangers and absurdities as if conceived by a madman, yet I am sure that Mr. Gladstone believes that he is doing only justice."

ACKNOWLEDGMENTS.

Home Mission, 1886.

St. Columba Kirk, W. B.

Glengarry.—David Graham, 40c; Robert Sutherland, 25c; Mrs Alexander, 15c; Mrs D. McKay, 25c; Mrs R. McArthur, 25c; Mrs A. McDonald, 25c; Mrs J. McInnes, 25c; J. R. McQuarrie, 30c; Mrs W. Grant, 10c; Duncan Matheson, 25c; Mrs D. Gordon, 30c; Mrs J. R. Elliott, 25c; John Cameron, 25c; Henry Robertson, 25c; Thomas McKae, 25c; Alex. McKae, 25c; D. Douglass, 25c; R. Gordon, 25c.....

By Miss Graham.....\$4 50

Lorne.—Thomas McDonald, \$1; Hugh Fraser, \$1; Alex. McDonald, 30c; Mrs. T. Chambers, 30c; Alex. Fraser, 50c; Mr Alex. Fraser, 50c; Alex. McKay, 50c; Daniel Fraser, 25c; John Fraser, 25c; Mrs John Fraser, 25c; Mrs Gordon, 40c; Simon Fraser, 50c; Mrs. D. Robertson, 30c; Mrs James McKay, 50c; Hugh A. Fraser, 50c; D. W. McDonald, 50c; W. S. Fraser, 35c; Mrs Thomas Fraser, 25c; John McLean, 40c; Arch. Dunbar, 40c; Miss Isa. Dunbar, 25c; Mrs D. Gray, 25c; William Gray, 40c.....

By Miss Fraser.....9 85

Elgin.—Peter R. McLean, 50c; J. R. McKenzie, 25c; Donald Hood, 25c; Angus Chisholm, 50c; Wm. Chisholm, 25c; Hugh Chisholm, 50c; Samuel Cameron, 50c; Angus Cameron, 25c; Angus Chisholm, 25c; Duncan Chisholm, 25c; Alex. Chisholm, 25c; Mrs Wm. Chisholm, 25c; Daniel Urquhart, 50c; Alex. Campbell, 50c....

By Miss Hood and Miss Urquhart.....5 00

Hopewell.—P. Melville, A. M., \$1; Mrs Melville, 50c; Miss McNaughton, 25c; Miss Annie McLean, 25c; A. M. McLean, 25c; Rodk. Me-

Lean, 25c; Duncan Matheson, \$1; Wm McLean, 50c; Miss Christina McBain, 50c; R. MacDonald, 25c; Mrs La Brown, 25c; Mrs Dr. McDonald, 50c; Eric K. McDonald, 10c; Mrs. H. D. McLeod, 25c; John Urquhart, 50c; Enon McDonald, 50c; Mrs E. McDonald, 50c; Catherine Fraser, 25c; Alex. Grant, 50c; Mrs James McDonald, 50c. By Miss McDonald.....\$8 60

Gravelly. Roderick Fraser, 50c; Mrs Fraser, 25c; Simon W. Fraser, 25c; Hugh Fraser, 25c; John McDonald, 75c; James McLean, 25c.....

By S. W. Fraser.....\$2 25
Foxbrook.—Wm. Matheson, 50c; Alex. Matheson, 50c; John Smith, 25c; George McLeod, 50c; D. Macleod, 50c; Wm. McLeod, 50c; Mrs Alex. Fraser, 25c; Mrs McBain, 25c.....

By J. H. Matheson.....\$3 25

Island.—Mrs John Gray, \$1; John A. Gray, \$1; Mrs Donald Gray, 25c; Alex. McKenzie, \$1; Hugh Gray, \$1; Rodk. Fraser, 30c; J. W. McDonald, 25c; John McLean, \$1; Thomas Fraser, 50c; Andrew Urquhart, 50c; Peter Delaney, 25c; W. McIntregor, 50c; Hector Barclay, 25c; Daniel Fraser, 50c; Alex. Fraser, 25c; Mrs Hugh Fraser, 25c; Mrs Andrew McLean, 25c; Daniel Fraser, 50c; Mrs McPherson, 25c; Alex. Fraser, 20c; Hector Fraser, 25c; Charles Urquhart, 50c; Hector McLean, 50c; Norman McLean, 50c; Mrs Urquhart, 25c; Thos. Urquhart, 30c; Mrs Alex. Urquhart, 25c; John A. Walker, 25c. By Miss Urquhart.....\$12 80

HOME MISSIONS.....	\$46 25
SUPPLEMENT FUND.....	20 00
FOREIGN MISSIONS.....	43 75
BURSARY FUND.....	10 00
SYNOD FUND.....	4 00
PRESBYTERY FUND.....	4 00

Total.....\$128 00

Earltown.

Coll. by Miss Sibbie Baillie: Angus Sutherland, 25c; Alex. McKay, 25c; James McKay, Esq., 25c; Mrs Alex. Baillie, 20c.....\$0 90

By Miss Maggie Ross: Mrs Mackenzie, \$1; Donald Sutherland, 25c; Catherine Sutherland, 10c; Angus McKay, 20c; Wm. Ross, Esq., 25c; Alex. M. Baillie, 25c.....\$2 05

By Miss Christy Sutherland: John Sutherland, manager, 25c; Alex. Baillie, 25c; John Ferguson, 25c; J. B. (B. M.), 5c; Hugh Baillie, 10c; George Sutherland, 25c; Betay Murray, 15c.....\$1 30

By Miss Catherine McDonald: James McDonald, 20c; George Graham, 10c; Robert McKay, 10c; Mrs Isabella Matheson, 25c.....\$0 65

By Miss Maggie A. Baillie: Robert Sutherland, 25c; Angus Baillie, 25c.....\$0 50
[Section No. 1 not yet heard from.]

Falls.

Coll. by Mr Wm. McKay: Robt. McKay, 25c; Mrs Kenneth McLean, 25c; Angus Sutherland,

25c; Alex. McKay, Elder, 60c; Widow John McKay, 50c; John Baillie (Hugh's son), 20c; Hugh Baillie, 30c; Donald Murray, 40c.....\$2 85

By Miss Minnie McLeod: James Urquhart, 25c; Robert McIntosh, 25c; John McLeod, 25c; Wm. McLeod, 25c; Daniel McLeod, 20c; John Sutherland, 20c; Wm. Sutherland, 20c; Alex. Sutherland, 25c; Alex. McKay (Conn.), 20c; Alex. Baillie, 25c; Paul McDonald, 25c.....\$2 55

By Miss Mary C. Sutherland: Wm. Sutherland, 25c; Robert McKay, 25c; George Ferguson, 20c; Alex. Ferguson, 20c; Hugh McLeod, 25c; Gilbert Sutherland, 25c; Geo. Sutherland, 50c; Alex. Murray, Elder, 25c; Alex. Baillie, Elder, 15c; Alb. Baillie, 20c; Hugh Ferguson, Elder, 25c.....\$2 75

West Branch River John.

By Miss Bella Jane Ross: Mrs Murdoch McTavish, 25c; Alex. R. McKenzie, 50c; Roderick R. McKenzie, 50c; Mrs Robert Ross, 25c; Kenneth J. McKenzie, 25c; Jas. Ritchie, 50c; John Bain, 50c.....\$2 75

By Mr John Roderick McLean and Miss McKay (Donald's daughter): Isaac McLean, 25c; Donald McLean, 25c; Robert Murray, 25c; Wm. Murray, 25c; Angus Baillie, 25c; Robert Stewart, 25c; Kenneth McKenzie, 30c; Alex. Baillie, 25c; Roderick McKenzie, 25c; Hector McLean, 25c; Alex. McLean, Elder, 50c; Peter Murray, 25c; Wm. McLean, 25c; John Murray, 10c; Donald McKay (T.'s son), 25c; Wm. Ferguson, 25c; George Graham, 25c; Hannah M. Murray, 25c; Jane F. McLean, 25c; Daniel McKay, 25c.....\$5 15

By Miss Mary M. Williamson: Hugh Williamson, 25c; Widow James Innis, 12c; Donald Murray, 20c; Isaac Ross, 25c; George Baillie, 25c.....\$1 07

By Miss Mary M. Mackenzie: Wm. Sutherland, 25c; John McKenzie, 20c; David McBeth, 25c; Wm. McKenzie, 25c; Angus McKay, Elder, 50c; James McDonald, 20c; Alex. McLeod, 15c; John McLeod, 25c; Donald Ross, Elder, 25c; George Ross, 25c.....\$2 55

By Miss Jessie Ross: Donald McKenzie, 20c; Wm. Ross, 25c; Alex. Ross, 25c; John Robert Ross, 25c; George Grant, 25c; John Rae, 25c; Murdoch Currie, 25c; Hugh F. McWilliams, 20c; Alex. McKenzie, 20c; Charles McIntosh, 25c; Alex. McWilliam, 25c.....\$2 60

By Miss Libbie McKay: Hector McKay, 25c; Alex. McKay, 25c; Adam Sutherland, 25c; John Innis, 25c; Kenneth Innis, 25c; George Keir, 25c; Daniel Ross, 25c.....\$1 75

SUMMARY.

Earltown.....	\$5 45
Falls.....	8 15
West Branch River John.....	15 87
	29 47
Deduct for Synod Fund.....	2 00

\$27 47

The above, to the best of my knowledge, is correct. D. MACKENZIE.

St. Phillip's Church, Westville.

James Maxwell, \$1; Roderick McLeod, \$1; Murdoch McKay, \$1; Danl. Fraser, S. M., \$1; J. McDougald, M. P., \$2; Roderick Fraser, \$1; A. P. Douglas, \$1; R. MacDougald, \$5; Wm. McLeod, M. R., \$1; A. H. Fraser, \$1; D. McGregor, \$1; Robert Moore, 50c; John Henderson, 50c; Charles Fraser, 50c; John Cummings, 50c; Hugh McDonald, 50c; James Dunlop, 50c; D. Balfour, 50c; John Dryden, 50c; Wm. Emery, 35c; Alex. Douglas, 40c; Mrs C. Workman, 35c; H. Verbounet, 25c; Wm. Roy, 25c; James Workman, 25c; S. Quigley, 25c; Alex. McDonald, Elder, 26c; Anonymous, \$4 92.....\$27 27

Foreign Mission, 1886.

Rogers' Hill.

Coll. by Miss Adelaide Cameron, Hardwood Hill: J. Douglas, \$1; A. Murray, 45c; A. Fraser, 50c; A. McDonald, 2c; Mrs. R. G. McDonald, 25c; D. Cameron, 50c; N. Grant, 50c; A. McQuarrie, 50c; Mrs. Danl. Cameron, 25c...\$4 20
 By Miss J. Denoon: W. Ross, 50c; W. McLean, 50c; R. Rogers, 20c; Mrs. Rankin, 25c; H. Denoon, \$1; John McLean, \$1.....\$3 45
 By Miss Lizzie Fraser: W. Fraser, 25c; A. Matheson, 25c; Mal. McQuarrie, 25c; Mrs. Haliday, 25c; A. Sutherland, 40c; H. McKay, 25c; G. Matheson, 25c.....\$1 90
 By Miss Elizabeth J. Sutherland, Dalhousie: J. Sutherland, 50c; Andrew Sutherland, 50c; James D. McKay, 25c; Roderick McKay, 50c; A. F. McKay, 50c; Mrs A. McKay, 50c; E. W. McKay, 50c; Mrs W. Sutherland, 25c; Robert Gordon, 50c; Mrs McDonald, 15c; George McKay, 60c; John J. McIntosh, \$1; Walter Sutherland, 25c.....\$6 00
 By Miss Ann Murray, Buck Meadows: J. McBain, \$1; A. Rose, 50c; Miss Mary Sutherland, 20c; A. Noble, 25c; Isabella Noble, 20c; Margaret Noble, 25c; D. Noble, 25c; John McKay, 15c; Mrs Daniel Murray, 20c; Mrs John Murray, 25c; E. J. McLean, 25c; Mrs A. Murray, 60c; W. N. Hayward, 25c; Wm. Murray, 60c; Mrs James Murray, 25c; Mrs A. Campbell, 25c; John Fraser, 20c.....\$5 55
 By George W. McLennan, Roger's Hill: A. McLennan, 50c; A. Fraser, 50c; A. G. McKenzie, 25c; Kenneth J. Matheson, 50c; Hugh Fitzpatrick, 50c; Mrs John Stewart, 50c; T. B. Murray, 50c; Mrs John McKenzie, 25c; H. McLeod, 25c; W. Cotter, 50c; Dan. McKenzie, 50c; Dan. C. McKenzie, 50c; J. R. McKenzie, 50c...\$5 75
 By Miss Mary Murray, Church Section: Katie Murray, 50c; Elsie Murray, 30c; Mrs W. Murray, \$1; A. McKenzie, 50c, Mrs A. McKenzie, 50c; Mrs A. McKay, 50c; Mrs A. A. McKay, 50c; Dan. McDonald, 50c; J. D. McKay, 20c; Mrs J. D. McKay, 25c; Mrs John McKay, 25c; C. J. McKay, 25c; Mrs David McKenzie, 25c; Mrs H. Murray, 25c; Gertie Murray, 25c; J. Fitzpatrick, 50c; Daniel Cameron, 25c; Mrs J. McCara, 25c; Andrew Herdman, 50c; Alex. Mc-

Kay, 50c; Hugh Campbell, 25c; Angus Sutherland, 50c; J. W. Fraser, \$1; Mrs Fraser, \$1.....\$10 80
 By Miss Jane Campbell: R. A. Campbell, 25c; G. W. Campbell, 25c; Donald Murray, 25c; Mrs S. McIntosh, 25c; Adam Campbell, 25c; Lizzie Bayne, 25c; Mrs George Campbell, 25c; W. McIntosh, 25c; W. Murray, 25c.....\$2 24
 By Miss M. L. Fitzpatrick: Alex. Fitzpatrick, \$1; Murdoch McKenzie, 30c; Robert McKay, 75c; R. McLennan, \$1; D. McLennan, \$1; Mrs Innis, 30c; John McKay, \$1; Christy McKay, 30c; A. McCully, 60c; J. K. McKenzie, 50c; K. J. Munro, 50c; Mrs D. McKay, 50c; M. McKenzie, \$1; J. J. McKenzie, 60c; Mrs D. McDonald, 50c; Daniel Munro, 50c.....\$10 20
 By Miss Mary C. Campbell, Poplar Hill: D. Melnis, 25c; Angus Melnis, 20c; Mrs. James McKean, 15c; David Clark, 25c; Thomas Clark, 25c; Mrs W. Clark, 10c; Mrs Robert Collie, 25c; Mrs Lauchlin Johnston, 35c; Mrs A. Sutherland, 40c; Thomas Gilchrist, 50c; Mrs Gilchrist, 50c; John McKiel, 25c; W. McLeod, 25c; John McKay, 25c; Mrs W. Logan, 12c; Mrs Hugh Morrison, 20c; John Clark, 25c; M. K. McKenzie, 25c.....\$4 82

Cape John.

Coll. by Miss Mary C. Fraser: Alex. Fraser, 50c; John Fraser, 25c; Johanna McInnon, 25c; Catherine Henderson, 25c; Mrs A. Henderson, 25c; Mrs J. Elliot, 25c; W. Grant, 50c; Mrs Grant, 50c; W. McKenzie, 25c; G. McConnel, 25c; A. McQuarrie, 25c; A. McLeod, 25c; Mrs G. Anderson, 25c; Mrs J. Fraser, 25c; Mrs Gammoun, 25c; Simon Fraser, 50c; H. D. Munroe, 50c; Hugh Fraser, 35c.....\$5 85
 By Miss Mary B. McDonald: Mrs A. Archibald, 75c; Mrs Fisher, 60c; Miss C. McDonald, 50c; Alex. McKenzie, 25c; Dan. McKenzie, 25c; Thomas McKinnon, 25c; Mrs. H. McDonald, 25c; Mrs Alex. Falconer, 20c; Angus Falconer, 50c; R. Baillie, 25c; Miss Jane Baillie, 25c; John McDonald, 25c; Angus McDonald, 25c; S. McQuarrie, 25c; Donald McDonald, 25c; Morrison McDonald, 25c; Mrs Melvor, 25c.....\$5 25
 By Miss Gray: Donald Gray, \$1; Alex. Gray, \$1; Lizzie A. Gray, 50c; Bella Gray, 25c; Norman McKinnon, 50c; Robert Sutherland, 50c; Robert McLeod, 50c; Kate McLeod, 50c; Maggie A. McLeod, 25c; Mrs John McCaulay, 20c; Mrs Alex. McCaulay, 25c; Margaret Macleod, 25c; Allan Macleod, 25c; Sinclair Macleod, 25c; Jesse Campbell, 25c; Donald Mackenzie, 50c; Daniel McKenzie, 25c; Alex. McKenzie, 25c; George Mackenzie, 25c; James Mackenzie, 25c; Donald Macdonald, 25c; Mrs Alex. Macdonald, 20c; Mrs Donald Macdonald, 10c; David Macdonald, 25c; Alex. Baillie, 50c; Donald Henderson, 40c; George Holmes, 25c; Donald Sutherland, 25c; Sam. McMaster, 25c; Alex. Macdonald, 50c; Mrs Macdonald, 20c; Tena Ross, 25c; Duncan Johnson, 25c; Mrs McLean, 25c.....\$11 80