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THE MONTHLY RECORD

OF THE

Church of Scotland,

IN

Nova Scotia, New Brunswick, and Adjoining Provinces.

VOL. XXXIII.

SEPTEMBER, 1887.

NO. 9.

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

WHO ARE THE ANTI-UNIONISTS?

DEAR MR. EDITOR,—I am not aware that the above question has yet been asked, or that a satisfactory answer has been given to it. The term is sometimes applied to the Minority who declined to enter the Union of 1875. I am not aware that the minority have retorted. They have passed the matter by with silent pity for the ignorance or prejudice of those who so apply that term. One, however, may ask, "Are the minority anti-Unionists?" We reply, No! It was not to Union that they objected, but to the *conditions of Union*. Bible Unity we love and appreciate, but we shun the artificial Union of ecclesiastical majorities, obtaining the ascendancy over the minority, and teaching for doctrines the commandments of men. We believe in "the unity of the Spirit in the bond of peace;" but not in an outward compulsory Union which seizes on Church property and rules by force of mere majorities, while the people are inwardly unprepared for true unity of spirit. Moreover, if a Union be formed amongst Christians, why circumscribe it within the iron hoop of Presbyterianism? But what *did* the minority object to in 1875?

1. To change the name of the Church. They did not know of a more suitable name than the Church of Scotland. The majority objected to this. They determined the name of their Church, not by the Nation to which they belonged, but by the Colony where their lot was cast. The minority preferred their old Union with their Scottish Race and Reforma-

tion. The majority broke off from that venerable connection, even in name, and made a new-fangled Union on the name of Canada! Is not the old name and the old Union better by far, which has stood the test of ages and of bloody persecutions?

2. The Basis of Union was invidious. The majority adopted the Confession of Faith in a modified form. The minority kept to the WORD OF GOD as the Only Rule, and continued the Confession of Faith without modification.

3. The majority, by certain Political Acts and legislation, took hold upon the Church property, diverted it from its original intention, and handed it over to the new Union, even by lawsuits, so far as they were able. The minority, on the other hand, were desirous to make no change in this respect, but that the property should be retained as it had been intended in the old connection.

4. The majority were determined to consummate the new Union on a certain day, whether unanimous or not. The minority desired to wait until those who had conscientious doubts and difficulties could be in a better position to understand it.

Such, then, were the points of difference between the majority and the minority. They differed about the *CONDITIONS*, not about *UNION* in itself. The majority, who refused to accept of the conditions of the minority, broke away from the ancient Union and connection with the Church of Scotland, and deserve the proper title of Anti-Unionists.

Who are the Anti-Unionists? Is it the Church of Scotland, which has never encouraged divisions, but preserved her primitive Unity? Is it not rather those who have left

her venerable Union and Communion, and who have abused her? I leave this question to every intelligent reader to answer.

Truly those who call us "Anti-Unionists" most richly deserve that title themselves!

Yours truly,
INQUIRER.

PROHIBITION WORKING WELL.

NEAL DOW contends that Prohibition does prohibit, and he proudly appeals to the experience of Maine for proof. Before Maine became the synonym for Temperance it was terribly run down with grog selling and drinking.

It was in 1851 that Maine passed its famous law. Up to the 2nd June of that year liquor was free in Maine and drinking was almost universal, and the State was most miserably poor. There was no hamlet so small or out of the way as to be without its grog-shop. The change was sudden. The wholesale trade was at once crushed, and the illicit trade passed into the hands of reckless persons. Within the first year nearly all jails were emptied. An illegal traffic was carried on by ingenious and clever persons, but it did comparatively little harm. The prohibitory law is now a part of the constitution of the State of Maine, and it cannot be reversed, except by a constitutional amendment. The people seem resolute in their adherence to the measure. High license and Scott Acts may be steps in the right direction; but it would be well for Temperance men to aim at nothing lower than absolute prohibition as the ultimate and crowning effect of agitation and legislation. Certainly Neal Dow has not lost faith in his panacea.

P. W.

NEVER TEMPT A MAN.

THE government of the Indian tribe of the Mohegans was hereditary in the family of the celebrated Uncas. Among the heirs to the chieftainship was Zachary, who, though a brave man and excellent hunter, was as drunken and otherwise worthless an Indian as could well be found.

At length, by the death of intervening heirs, Zachary found himself entitled to the royal power. In this moment he reflected seriously: "How can such a drunken wretch as I am aspire to be chief of this noble tribe? What will my people say? Can I succeed to the

great Uncas?—Ay, I will drink no more!" And he solemnly resolved that henceforth he would drink nothing stronger than water. And he kept his resolution.

Zachary succeeded to the rule of his people. It was usual for the Governor of Connecticut to attend at the annual election in Hartford; and it was customary for the Mohegan chief also to attend, and on his way to stop and dine with the Governor. The Governor's son, John Trumbull, was but a boy, when, on one of these occasions, at the festive board occurred a scene which I will give in his own words:—

"One day the mischievous thought struck me to try the sincerity of the old man's temperance. The family were seated at dinner, and there was excellent home-brewed ale on the table. I thus addressed the old chief:—

"Zachary, this beer is very fine; will you taste it?"

"The old man dropped his knife, and leaned forward with stern intensity of expression; and his fervid eyes, sparkling with angry indignation, were fixed upon me.

"John," said he, "you don't know what you are doing. You are serving the devil, boy! Do you know that I am an Indian? If I should taste your beer, I should never stop till I got to rum, and I should become again the same drunken, contemptible wretch your father remembers me to have been! John, never again, while you live, tempt a man to break a good resolution."

"Socrates never uttered a more valuable precept. Demosthenes could not have given it a more solemn eloquence. I was thunder-struck. My parents were deeply affected. They looked at me, and then turned their gaze upon the venerable chieftain with awe and respect.

"They afterward frequently reminded me of the scene, and charged me never to forget it. He lies buried in the royal burial-place of his tribe, near the beautiful falls of the Yantic, in Norwich. I visited the place lately, and above his mortal remains repeated to myself the inestimable lesson."

DELIBERATE WORKERS are those who accomplish the most work in a given time, and are less tired at the end of the day than many who have not accomplished half as much. The hurried worker has often to do his work twice over, and even then it is seldom done in the best manner, either as to neatness or durability. It is the deliberate and measured expenditure of strength which invigorates the constitution and builds up the health.

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

(13.) CHRIST'S FIRST MARTYR: Acts 7, and 8: 1-4.

STEPHEN, when called upon by the High Priest to answer the charges preferred against him, reviewed the history of Israel, and showed that they, the descendants of the Patriarchs, were now rejecting Christ as the Messiah, whom God had sent in fulfilment of His promise. They listened patiently to his eloquence until he brought their crimes home to them; then they became wild with rage, and gnashed on him with their teeth. The great Council and those around them of like mind, then appear to have become as a mob of savages, thirsting for blood.

Stephen was wonderfully sustained. The Spirit of God filled his soul. A heavenly vision was spread before his eyes, as he looked upward and beheld the Divine Glory. This he would not have seen had he surveyed the mob. At this glorious sight he exclaimed, "Behold I see the heavens opened, and the Son of Man standing on the right hand of God." Hearing this, instead of being awed, they made a rush, hurried him out of the city, and, without any trial or conviction, stoned him to death. He fell calmly asleep, calling upon God to receive his spirit, and praying for his murderers.

So died the first Christian victim of persecution, with Saul, the future Apostle of the Gentiles, standing by, having the witnesses' clothes at his feet, approving and encouraging the murder. See Deut. xiii.: 9, 10; 1 Kings 21: 13, 14; Luke 23: 34; and Acts 22: 20.

Sudden death was sudden glory to the proto-martyr.

After him came an army of martyrs in many lands, whose blood was the seed of the Church. According to tradition, all the Apostles except John died violent deaths, as follows:—Andrew was bound to a cross, preaching to his persecutors, until he died. Peter was crucified with his head downwards. James was slain with the sword, (Acts 12: 2). Philip was hanged. Bartholomew was flayed *alive* until he died. Matthew was slain with the sword. James the Less was thrown from the Temple and beaten to death. Lebbæus Thaddæus was killed. Thomas was run through the body with a lance. Simon Zelotes was crucified. Matthias (who was chosen an Apostle in place of Judas Iscariot), was first stoned and then beheaded. John, the loving and beloved disciple, died

a natural death; having reached the venerable age of about one hundred years. He was ordered by Nero, the most cruel of all the Roman Emperors, to be put in a caldron of boiling oil, but escaped death most miraculously: and afterwards Domitian (Nero's successor) banished him to Patmos; and some time after that he was re-called by Nerva (Domitian's successor).

After the death of Stephen, a general persecution took place, by Saul and others, against the Infant Church. Its members were thereby scattered abroad, and the good seed was planted far and wide. To God be given all the praise!

(14.) PHILIP THE EVANGELIST: Acts 8: 5-40.

After the death of Stephen, and on account of the persecution at Jerusalem, Philip the Evangelist, the second named of the seven Deacons, went down to Samaria, preached the Gospel, wrought miracles, and saw many persons converted; among whom was Simon the Sorcerer, who was baptized. In Acts 21: 8, 9, we find that Philip lived at Caesarea, and entertained Paul and his company at his own house on their way from Europe to Jerusalem; and that Philip had four daughters who did prophesy, and were teachers in the Church. Here, most likely, Philip spent the rest of his days, performing the work of an Evangelist, and bringing up his family in the fear of the Lord.

In 1 Kings 16: 24, it is stated that Omri, King of Israel, the father of Ahab, founded Samaria, and made it the Capital of the Kingdom of Israel. After several years it became a place of little consequence. In the time of Philip, Caesarea was the Capital of the whole land of Palestine, having one of the best harbors on the whole coast, improved by Herod the Great.

The preaching of Philip must have been of a high order. He had the power of fixing the attention of his hearers, and also of performing miracles, of healing diseases, of causing unclean spirits, or real demoniac possessions, to come out of many so afflicted; and in consequence there was great joy in that city; and no wonder, when they heard such glorious truths, and were the subjects of saving grace and power.

Having believed, Philip baptized them, both male and female.

THE ETHIOPIAN EUNUCH is described as an officer of great authority under the Queen of the Ethiopians, who had charge of all her treasures, and who had come a great distance to Jerusalem to worship,—Ethiopia being an African State southward of Egypt, and about a thousand miles from Judea. Being perhaps a Jew, either native or proselyte, he shewed

his devotion by taking this long journey. Having worshipped at the Temple, he set his face homewards, when Philip, who had been doing a good work in Samaria, was told by an Angel to go to Gaza—a town about 2½ miles from the coast of the Mediterranean; and as he drew near to the place, he saw the Eunuch sitting in his chariot, reading aloud in the 53rd of Isaiah, 7, 8. Philip asked him “if he understood?” and he replied “that he wanted some man to guide him.” He invited Philip to come up and sit with him. He did so, and preached Christ Jesus unto him. He at once believed, and was baptized.

Here we have—1st. A Preacher; 2nd. An Enquirer, or Seeker; 3rd. A divinely arranged meeting; 4th. The message received; and 5th. The glorious result. He went on his way rejoicing, never more to be heard of again in the Bible.

So soon as Philip's work was done, the Spirit caught him away, and he then went to Azotus, (Ashdod,) about thirty-four miles from Gaza, and to other cities on his route to Casarea, which, as above noted, became his future place of residence. C. Y.

SCRIPTURE REFERENCES :

(FOR SABBATH SCHOOLS AND FAMILIES.)

- Q were bands of soldiers, having Peter in full charge;
 R hid and saved the Hebrew spies, then let them go at large.
 S was a child that ministered devoutly to The Lord;
 T had to see, ere he believed his loyal brethren's word.
 U was exposed and left to die in battle by his King;
 V is the Lord's, He will repay, and on such deeds will bring.

ANSWERS FOR JULY.—E, Elothah; F, Felix; G, Galilee; H, Haman; I, Immanuel; J, Jerusalem. (See 1 Chronicles 25 : 4, 27.

AFRICA'S MYSTERY OF MISSIONS.

MR. STANLEY'S words regarding the Congo Valley as a field for Christian missions are a really impressive piece of eloquence. He pictures the march of the first apostles of Mohammed as they went forward invincibly conquering the peoples of Ethiopia, and to the northwest extremities of Africa; then they turned their forces towards the

interior, beyond Sahara. “But when they came to a certain region where all was of a vivid green, with colors as of paradise before them, there was an invisible influence that arrested them. Down fell their camels in paroxysms of pain. Their horses and their asses also died. They returned—battered, disheartened. The black man had peace for ages. It is only the bold trader who has been able to penetrate the recesses of Equatorial Africa.” To the south part of Africa the European came; and he was arrested, in the same fashion, as he approached within the influence of the valley of the Zambesi. “But one bold man, a missionary, left the ranks of those who were pressing on towards the north, and pushed on and on until he came to the Zambesi. He felt that influence, but, undaunted, he passed on and crossed Africa to St. Paul de Loando. He returned again with his native followers to Linyanti, and the chief of the Makololo gave him permission to take them to the sea-coast. Livingstone went home, received due honor for what he had done, and returned to Africa. He took up his march back, and made journeys, and finally died in Ulala, at the southern end of Lake Bangweola. But if you look at the illustration of his route, you will see that it is the rude figure of the cross.” In this Mr. Stanley beholds a symbol. “You have asked me what have been the causes of missionaries being imperilled. Wherever that good man went, he was received. A few rejected him, but the majority listened to him calmly and kindly, and some of them felt quite ready to be of his belief. But the words he dropped were similar to those of the angels, ‘Peace on earth, goodwill to men.’ On the other hand, in Northern Africa, it was an attempt to invade by violence, and it failed, and there was not one that had the courage to step out of the ranks and press on.” This is one of the most remarkable passages in perhaps the most striking address that has ever been given since Livingstone died, on the subject of Africa.

COST OF GOVERNMENTS.

THE *Scottish American Journal* contends that the government of Great Britain, albeit it is a monarchy, is only about one-fifth as expensive as the government of the United States, though a republic. That is, the people of the United Kingdom only pay the Queen, with her family and viceroys, and the Lords and Commons, one-fifth of what the people of the

United States pay their president, congress, governors and state legislators. It gives the following comparative statement:—

As we stated last week, Her Majesty's civil list, as fixed in 1837, amounts to	£335,000
Then the annual grants to members of the royal family amount to	158,000
And add even the salary of the viceroy of Ireland	20,000
The cumulo amount is	£513,000
But from this must be deducted the net revenue of the crown lands, formerly belonging to the sovereign, and surrendered by the Queen at her accession	370,000

Leaving only payable by the rate-payers

£193,000

Now against this let us place the cost of the republican government of the United States:—

President's salary £10,000, and estimated allowances £5,000	£ 15,000
Vice-president's salary	1,600
Salaries of 76 senators at £1,025 per an.	77,900
Salaries of 325 representatives at £1,025 per annum	333,125
Salaries of governors of states and territories	31,890
Salaries of 6148 members of state and territorial legislatures—say	491,600
Giving a very grand total of	£951,115

Of course the explanation of the above comparative statement to the disadvantage of the republic lies in the fact that the members of the Lords and Commons of Great Britain receive no pay. Then a federal union is necessarily more expensive than a legislative union, since the very basis of a federal system of government is to provide more legislative machinery. And where legislators are paid, as they are on this side of the Atlantic, every additional legislator means additional cost. Our New York contemporary undoubtedly makes good its point that government costs five times as much in the Republic of the United States as it does in the United Kingdom of Great Britain and Ireland.

GOOD MAXIMS—Keep up your spirits by good thoughts; enjoy the pleasant company of your friends, but in all enjoyments be temperate. Learn the art, to be preferred before all others, of being happy when alone—which consists in the encouragement of good hopes and rational pursuits, in leading an industrious life, and in having constantly before you some object of attainment. In your converse with the world be ever careful, for the sake of peace, to speak ill of no one, to treat your enemy with civility, and to shut your ears against evil reports of all kinds.

The Monthly Record.

HALIFAX, N. S., SEPTEMBER, 1887.

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WE draw attention to the following facts from an unexceptionable authority:—

LORD BALFOUR OF BURLEIGH ON DISESTABLISHMENT.

YESTERDAY afternoon Lord Balfour of Burleigh attended the annual meeting of the English Church Defence Association, held at Westminster. Introducing himself as the successor to Dr. Tulloch, late chairman of the Established Church of Scotland Defence Society, he moved the following resolution:—"That this meeting, seeing in the threatened attack on the Scottish Establishment a determined assault on the State recognition of religion in that part of the United Kingdom, undertakes to use all its influence to defeat any measure in Parliament affecting Disestablishment in Scotland." He said that the objects of this Society and the Church Defence Society of Scotland, were practically the same, for whatever might be the difference between the Church of England and the Presbyterian Church of Scotland, they were the only possible Established Churches in England and Scotland respectively. He could say without fear of contradiction, that the Established Church of Scotland was stronger and healthier and more firmly established in the affections of the people now than at any previous period of its history. (Cheers). The Established Church was indeed gaining an increased hold on the people of Scotland. In a recent publication, entitled "The Case for Disestablishment," it would be impossible

for misrepresentation to go further than some of the passages regarding the Established Church of Scotland. It stated that less than one-third of the total Presbyterians of Scotland belonged to the Established Church, while as a matter of fact they had a majority of 125,000 communicants over the Free Church and the United Presbyterians put together. (Cheers). The increase of the Established Church of Scotland could be proved by figures that could not be contradicted. More people were married in the Established Church than in the two other Presbyterian bodies put together; and while the population of Scotland in the ten years 1873-84 increased by 12½ per cent., the membership of the Established Church increased by more than 20 per cent. (Cheers). They all remembered the storm raised a few years ago by the introduction of a Disestablishment Bill for Scotland. In 1885, when they expected Mr. Gladstone to take up Scottish Disestablishment as an election cry, they canvassed Mid-Lothian on the subject. Out of 11,290 voters on the register they found 10,077 persons, and of them 7500 were in favor of the Church. (Loud cheers). Giving the other side all doubtful votes, they had 69 per cent. in their favor. That was the only constituency they canvassed, but he had no doubt what was the general feeling. (Cheers). The Scottish Defence Society did not ask their English friends for money or for help, but they asked the English members of Parliament to neutralise in the House of Commons the vote of the English Liberationists. (Cheers). The motion was agreed to.—*The Scotsman*, July 5th, of Edinburgh.

OUR OWN CHURCH AND COUNTRY.

NOVA SCOTIA.

PICTOU ITEMS.—*From the Standard*.—The Summer School of Science, of which Principal A. H. McKay is president, will meet in Pictou next summer. We hope Pictou will give the members as good a reception as they got in Wolfville this season.

DR. KELLY, Montreal, in the course of his speech at the Y. M. C. A. Convention, remarked:—"Why, look at Pictou County alone, which has produced more great men than any tract of equal extent in the world."

Pictou county has produced another great athlete. In a recent hammer-throwing contest in New York between Duncan C. Ross and John A. McDougall, the latter beat his opponent by two feet. Ross was previously

champion of the world in throwing the hammer. McDougall was born in Blue Mountain, Pictou Co., N. S., and is about 27 years old. He is of fine personal appearance, stands 5 feet 10 inches in height, and weighs about 180. He is a machinist by occupation and has worked at his trade in Boston for the past two years. In company with some professional runners he will visit the provinces this fall, and probably take part in the annual games in Pictou and Charlottetown.

DIED—At Stornoway, Scotland, 8th ult., Harriet Elizabeth, wife of Alexander Morrison, Lloyd's Agent, etc., and daughter of the late Rev. Kenneth John Mackenzie, Pictou.

At Seaside, Cape John, on the 27th July, after a lingering and painful illness, which he bore with patience and Christian resignation, James McD. McMillan, son of the late Finlay McMillan, of Churchville, E. R., aged 58 years.

WESTVILLE.—The Presbytery of Egerton met in St. Philip's Church on the 12th, Rev. Mr. McMillan presiding, and heard the representatives of both congregations in their own behalf absent the Rev. Mr. Dunn's demission of his charge. A very excellent spirit was shown on all sides, and it was clear that neither Stellarton nor Westville was willing to part with the Rev. Mr. Dunn as their pastor. All agreed, however, that he was entitled to an extended holiday season in his native land, after his sixteen years of most arduous and successful ministrations in his present charge. Stirring addresses were made by the members of Presbytery; and after full enquiry and mature deliberation, the Presbytery unanimously agreed that the demission be not accepted, but that the Rev. Mr. Dunn have three months' leave of absence to refresh himself with his friends in Scotland, and to arrange for additional Ministers thence for our vacancies. The meeting was an admirable one, and we hope to welcome Rev. Mr. Dunn back in due time, with excellent young clergymen in his train. We hear that Westville intends to claim Rev. Mr. Dunn exclusively for St. Philip's Church on his return, and that Stellarton is equally loyal and zealous.

STELLARTON, &c.—St. John's Church Sunday School held their annual picnic, on Wednesday. The scholars and parents met at 2 o'clock. The ladies as usual were ready, and did their part nobly. After tea was served, the Superintendent, Mr. James Macdonald, intimated that the ladies of the congregation, hearing that Mrs. Dunn was to accompany Mr. Dunn on a trip to their native Scotland, determined not to let the present opportunity

pass without in some way showing her the high esteem and regard in which she is held by them, and, that they have appointed one of their number, Mrs. William Sutherland, to read her the following address:—

DEAR MRS. DUNN.—We cannot allow the present occasion to pass without expressing to you our sincere sorrow at the prospect of even a temporal separation. We desire to take this opportunity of expressing our deep sense of our indebtedness to you, for your long-continued care, your wise counsel, and your uniform kindness. We beg that you will accept the accompanying “Purse,” placed in your hands by the ladies of St. John’s congregation as a small token of their esteem and regard. Our good wishes follow you and Mr. Dunn, our beloved pastor, and your dear children. Wherever you go, we pray for your safety by sea and land; and if it shall please God, your speedy and safe return among us.

Signed, MRS. WM. SUTHERLAND, MRS. JOHN CUMMING, MRS. DANIEL SUTHERLAND, MRS. ALEX. STEWART, MRS. ANGUS MCKAY, MRS. JOHN FRASER, MRS. JOHN MURRAY. In behalf of the ladies of St. John’s Church, Stellanon, 17th Aug. 1887.

Rev. Mr. Dunn replied in her behalf very feelingly. After tendering Mr. Henderson the unanimous thanks of the congregation, and three rousing cheers for the use of the grounds gratuitously given by him, all dispersed for home, well satisfied with the pleasant afternoon they spent together.

We need not stand that a happy social meeting was held at Westville also, on the 22nd, which presented Rev. Mr. Dunn with a most cordial address and a purse of \$112, in hope of his speedy return as their pastor.

NEW GLASGOW, GAIRLOCH, EARLTOWN, etc., are receiving supply at present, and quietly preparing for new pastors. We trust that these excellent congregations will soon secure able ministers, endowed with the Divine Master’s Spirit, who will build them up in His abundant grace and truth.

BARNEY’S RIVER.—*Obituary*.—Many of the readers of the RECORD will regret to learn of the death of Mr. Angus Campbell, Elder, Barney’s River. This event, which cast a gloom over the district where he resided, and which saddened a large circle of friends, took place on the 6th July. Mr. Campbell was born in Perthshire, Scotland, in the year 1818. His father, Duncan Campbell, came to Nova Scotia, with his wife and children, in the year 1832, and settled down at the French River. Angus was then a boy of fourteen years of age. Having grown to manhood and possessing the energy and industry of his forefathers, he soon cut a farm and home for himself out of the big woods. Here he lived a useful and honorable life, respected and trusted by all, and beloved

by those who knew him best. In the year 1866 he was ordained an Elder in Barney’s River congregation. In this office he always shewed himself a true friend and support of the Church he loved so well. Cautious and yet zealous, he entered with heart and goodwill into whatever he believed to be good and truly beneficial. During the past two or three years in particular his health gave way, though no one for a time seemed to understand the nature of his trouble. At last the symptoms shewed that he was sinking under cancer of the stomach. His sufferings were not severe at any time. Resigned to the Divine Will and with peace filling his heart, he departed this life on 6th July, leaving a widow and grown-up family to mourn their loss. “Mark the perfect man and behold the upright: for the end of that man is peace.”

A Surprise Party.—On the evening of Friday the 30th July, a surprise party visited Woodlands, the residence of Rev. Mr. MacKichan, Barney’s River. It consisted of a goodly number of ladies, who came with designs benevolent. The preliminaries were but few and simple. In behalf of the congregation and a few other friends, Mrs. D. Bannerman, in her own kindly way, presented Mr. MacKichan with a handsome sum of money. Mr. MacKichan gratefully acknowledged the kindness of the donors in appropriate terms. Such acts appeal to the heart and cheer the spirits, and become a strong tie between pastor and people.

NOVA SCOTIA’S GREAT PROGRESS.—Probably among all the British possessions there is none which can show a greater and more rapid progress and prosperity than Nova Scotia. A census taken in 1838 showed the population to be 199,208, while the population now is estimated at over 490,000,—an increase of about 250 per cent. during the Victoria era. In 1847—the first year it was wholly collected by the province—the total Customs revenue amounted to \$270,000, and last year it was \$1,663,687,—an increase during the 40 years of 600 per cent. During the last fifty years the coal sales increased from 118,942 tons in 1837, to 1,373,666 tons last year,—an increase of over 1,100 per cent. Then about fifty years ago Nova Scotia only owned about 634 vessels, representing 144,638 tons; and last year—notwithstanding the great and unequal competition of steamships—there were 3,929 vessels, representing 527,021 tons, registered in the province. Similarly the foreign shipping entering the ports of Nova Scotia only amounted to 332,781 tons in 1836, while last year it represented 1,350,744 tons,—an increase of

400 per cent. There has also been an enormous increase in the value of its fisheries. In 1836 these were valued at \$895,000, and in 1885 they were estimated at \$9,000,000,—an increase of 1,000 per cent. The bank note circulation in the province was under \$400,000 in 1836, while last year it exceeded \$5,000,000. With its progress otherwise the cause of education has not been neglected in the province. A return of 1832 shows that then it had 420 schools, attended by 11,771 scholars, or 9 per cent. of the population, while the statistics of last year show that then there were 105,400 pupils attending school, comprising nearly 25 per cent. of the population. These figures best testify regarding the present flourishing condition of Nova Scotia, and augur well for its future prosperity.—*Scientific American.*

CHARLOTTETOWN, P. E. I.—We regret to learn of the death of Col. J. M. Gray, C. M. G., of Charlottetown, which sad event took place on Tuesday. The deceased was a native of that place, and was highly esteemed. In 1863, he was Premier of P. E. Island, but two years later, out of differences arising about Confederation, of which he was an ardent supporter, he resigned his seat in the Conservative Government, and was succeeded by the late Hon. J. C. Pope. Some years ago, Her Majesty, in recognition of his eminent services to the Crown, conferred upon him the decoration of a Companion of the Order of St. Michael and St. George. He was a devout member of St. James' Kirk, which will greatly miss his services. Colonel Gray leaves a large family. His third daughter is married to Mr. H. S. Poole, Manager of the Acadia Coal Coy., Stellarton.

ORWELL, P. E. I.—Rev. D. B. McLeod was inducted into the pastorate of Orwell Head Church, P. E. Island, July 28th. The congregation seemed deeply interested in the proceedings. The congregation, though not large, is compact. The people are mostly industrious and prosperous farmers. The land is well cultivated, the farms are free of debt, and few agricultural districts on the Island are making more rapid progress than Orwell.

THE prospectus of the St. Paul's Institute, a charitable educational and missionary institution about to be established in Tarsus, the birth-place of the Apostle Paul, has been issued. Tarsus is situated in the Province of Cilicia, in Asia Minor, at present one of the Provinces of the Turkish Empire, and has a population of about 20,000. It will be undenominational, yet thoroughly religious and evangelical.

REMINISCENCES OF A LONG LIFE.

BY JOHN MCKAY, ESQ., NEW GLASGOW.

(Continued.)

THE LATE REV. DONALD ALLAN FRASER was a very talented man and a thorough gentleman; but although a good preacher, yet nothing like Fletcher. We were all much disappointed at first at Mr. Fraser's preaching; for we really thought every Minister of the Church of Scotland was like Fletcher, or should be so. Mr. Fraser, nevertheless, was a most excellent person. No Minister since his day has gained the affections of his people like him; nor is it likely that any will. He and his amiable wife pitched their tent in the wilderness, dwelling for many years in a rough log shanty and made it the cheerful and welcome resting-place of all comers. Oh! how many happy hours I have spent with the joyous inmates of that log house.

The interests of a growing family and the smallness of the stipends induced Mr. and Mrs. Fraser to leave Pictou, and go, first to Lunenburg, and then to St. John's, Newfoundland,—at which latter place Mr. Fraser died.

I said that he was a talented man. Some years after his being settled in this County, his talents were called into requisition in a way not palatable to his taste, nor congenial to his feelings. The bitterness of party strife was at its height when he arrived here, and the clergymen that were here before looked on him as an intruder on a domain that was exclusively their own. The late Rev. Dr. McCulloch was the bitterest, and by far the cleverest of these.

The Doctor was considered to be the ablest controversial writer in the Colony. He had published, along with various other papers, two large books on Popery, and he was also at the head of Pictou Academy,—an Institution which stood high in reputation then, and continued to do so as long as the Doctor was Principal of it.

In an unfortunate hour for the Doctor's own reputation, without the smallest provocation he made a wanton and very intemperate attack on Mr. Fraser's character in a long article published in the *Acadian Recorder* newspaper. Mr. Fraser could not get over replying, but he evidently shrunk from the encounter. He prepared a paper in reply, but submitted its contents to Squire Fraser and myself before it was sent to the publisher. We condemned the article *in toto*, and made him burn it before our eyes, for it was far too soft. We gave him

hints as to the kind of thing that was wanted. In two or three days he showed us another paper. This he published in the *Pictou Observer*, and it placed him at once at the head of our Provincial writers. After an interchange of seven or eight letters,—Mr. Fraser rising at every renewed effort,—the Doctor had to retire from the contest. He never again appeared in public controversy.

Mr. and Mrs. Fraser were greatly loved and respected by all the Kirk people. He was the first Minister of the Scotch Establishment who settled here, and soon fixed himself firmly in the affections of the Highlanders by his sociable and gentlemanly manners. The lamentations of these people were deep and loud when he left them.

By this time (1840) there had arrived other Ministers of the Kirk in the County of Pictou: Rev. K. J. McKenzie in the town of Pictou; Rev. John McRae at East and West Branches; Rev. Dougald McKichan at Barney's River, and others; all excellent men and good preachers. Rev. John Stuart succeeded Mr. Fraser as Minister of New Glasgow. In twenty-three years, from 1819 to 1842, the Church of Scotland in this Province and P. E. Island increased from one clergyman to twenty-six, presiding over as many congregations. At a meeting of Synod for 1842, there were twenty-six ordained clergymen present. The adherents of the Kirk in this Province and P. E. Island would not be less than 45,000 souls.

It was at this time, when the Church was in the highest prosperity, with the brightest prospects of enlargement before it, that the unhappy *Disruption* fell upon it and apparently endangered its very existence. It would be unprofitable now to enlarge upon the reasons which led to that lamentable crisis. They are matters of history. The cry raised was a popular cry, but the object of some of the leaders was clerical aggrandizement, such as no civilized government could grant with safety. The leaders in the movement were men of eminence and talents, but they allowed their impulses to control their judgment; therefore they succeeded, not in gaining the object in view, but only in splitting the Church. The effect of the *Disruption* was most disastrous to the Church here.—Most of the Clergymen, with a large number of the people, went over to the "Free Church;" and others of the Clergymen—(no less than six from the County of Pictou)—returned to Scotland to take charge there of congregations (or rather Parishes) left vacant by the secession. The late Rev. Dr. McGillivray of McLennan's Mountain, and Rev. Mr. Martin of Halifax, were the only Clergymen

that remained loyally with us,—the Rev. Mr. Scott of Halifax standing neutral at the time.

These were dark and gloomy days! We were bewildered! No man scarcely knew what to do, or whom to place confidence in, or ask for advice. Old ties of friendship were broken up; the peace of families was destroyed, and strife and bad blood were rife far and near!

The Minister of New Glasgow congregation, Rev. John Stuart, went over to the "Free Church," with about the half of the congregation. Doctor Forrest, Squire Fraser, (who returned to us in the course of the year), John Cameron, Esq., John Grant, Esq., and others, followed the Minister. The Minister was in possession of Church and Manse. There were nevertheless some sterling fellows who adhered to the old Church. Alas, most of them have passed away! Simon McKay, Neil McKay, Esq., Duncan Murray, Simon Fraser (blacksmith), Donald McDonald (tailor), Alexander Douglass,—grand men and true, all of them!

A combination of various circumstances placed me in the front rank of the contending parties of those times. Perhaps I had as much influence with the Kirk people in those days as any other person in the Province. Our Clergymen had deserted us in the hour of our utmost need, except the Rev. Mr. McGillivray; and he, although a good man, was not fitted for contention. He shrank from it, and had almost prepared himself to leave us more than once, and to follow his brethren who went home. We prevailed on him to remain with us; and thus we were able to keep our congregations together,—Mr. McGillivray itinerating and preaching from Church to Church for more than two years. No help could be got from the Church at home. There the *Disruption* was in some things more disastrous in its consequences than here. It emptied the pulpits of many of its best preachers and greatest ornaments, and deprived it of almost the entire staff of its Probationers. Notwithstanding all these discouraging circumstances, we did not lose heart altogether. The first shock was the most stupefying! After using peaceable arguments unsuccessfully with Mr. Stuart to quit the Church and Manse, we at last ejected him by a suit in the Supreme Court,—a suit which cost him £100. We were quite sorry for it, but the blame was entirely his own.

When we got possession of the Church and Church property, I opened a correspondence with the Colonial Committee of the Church at home. It was through this correspondence, and largely on my own representation, that the Deputations from the Kirk visited this country: First, Dr. Simpson, Dr. McLeod of *Morven*,

an! Dr. Norman McLeod; *Second*, Dr. Fowler, Dr. McIntosh, and Mr. Stevenson, Duleny; and *Third*, Dr. Richie and Mr. Sutherland of Dingwall. These were all great and good men. We will not see their like again!

These Deputations did a vast amount of good both here and elsewhere. They strengthened our hands, cheered our hearts, encouraged us on the way, and completely refuted the open charges and private insinuations of the Dis-senters, declaiming against the *Moderatism* of the Church of Scotland.

It seems but of yesterday since they were among us, and we were enjoying their company and listening to their teaching; nevertheless four of the members composing those Deputations have already (in 1868) passed into the better world, namely, Dr. Simpson, Dr. McIntosh, Dr. Fowler, and Mr. Sutherland.

(To be continued.)

POETIC GEMS FOR YOUNG AND OLD.



MY GOD, my FATHER, while I stray,
Far from my home, on life's rough
way,

O teach me from my heart to say,
"Thy Will be done."

Tho' dark my path, and sad my lot,
Let me be still, and murmur not,
Or breathe the prayer, divinely taught,
"Thy Will be done."

What though in lonely grief I sigh
For friends beloved no longer nigh,
Submissive would I still reply,
"Thy Will be done."

If Thou shouldst call me to resign
What most I prize—it ne'er was mine;
I only yield Thee what is Thine:
"Thy Will be done"

Let but my fainting heart be blest,
With Thy sweet SPIRIT for its guest,
My GOD, to Thee I leave the rest:
"Thy Will be done."

Renew my will from day to day,
Blend it with Thine, and take away
All that now makes it hard to say,
"Thy Will be done."

GOD DID THE BEST.

The following beautiful lines were sent to a mother who had just laid one of her cherished ones in the grave. Perhaps they may speak words of comfort to other hearts as they did to the one who received them from the unknown author:—

Mother, I see you with your light,
Leading your babies all in white
To their sweet rest;

CHRIST, the Good Shepherd, has mine to-night,
And that is best!

I cannot help tears, when I see them twine
Their hands in yours, with curls that shine
On your warm breast;
But the Saviour's is purer than yours or mine.
He can love best!

You tremble each hour, because your arms
Are weak; your heart is sad with alarms.
And sore oppress;
My darlings are safe out of reach of harms,
And that is best!

You know over yours may hang, even now,
Pain and disease, whose progress slow
Naught can arrest;
Mine in GOD'S garden run to and fro,
And that is best!

You know that of yours the feeblest one
And dearest may live long years alone,
Unloved, unblest;
Mine are cherished around GOD'S throne,
And that is best!

You dread for yours the sin that scars,
Dark guilt unwashed by repentant tears,
And unconfessed;
Mine entered spotless on endless years;
Oh, much the best!

But grief is selfish, and I cannot see
Always why I should so stricken be,
More than the rest;
But I know that as well as for them, for me,
God did the best. —Herald.

"If they persecuted Me, they will also persecute you."

The man is thought a knave or fool,
Or bigot plotting crime,
Who, for the advancement of his race,
Is wiser than his time,
For him the hemlock shall distil,
For him the axe be bared;
For him the gibbet shall be built,
For him the stake prepared,
Him shall the scorn and wrath of men
Pursue with deadly aim,
And malice, envy, spite and lies
Shall desecrate his name.

But truth shall conquer at the last,
For round and round we run;
And ever the right comes uppermost,
And ever is justice done.

Pace through thy cell, old Socrates,
Cheerily to and fro;
Trust to the impulse of thy soul,
And let the poison flow.
They shatter to earth the lamp of clay
That holds a light divine,
But they cannot quench the fire of thought
By any such deadly wine.
They cannot blot thy spoken words
From the memory of man
By all the poison ever was brewed
Since time its course began.

Today abhorred, to-morrow adored—
So round and round we run,
And ever the truth comes uppermost,
And ever is justice done.

Plod in thy cave, gray anchorite,
Be wiser than thy peers;
Augment the range of human power,
And trust to coming years.

They call thee wizard and monk accursed,
 And lead thee with dispraise;
 Thou'rt born five hundred years too soon
 For the comfort of thy days,
 But not too soon for human kind;
 Time hath reward in store,
 And the demons of our sires become
 The saints that we adore.

*The blind can see, the slave is lord;
 So round and round we run;
 And ever the wrong is proved to be wrong,
 And ever is justice done.*

Keep, Galileo, to thy thought,
 And nerve thyself to bear;
 They gloat over senseless words they wring
 From the pangs of thy despair.
 They veil their eyes, but cannot hide
 The sun's meridian glow;
 The heel of a priest may tread thee down,
 And a tyrant work thee woe.
 But never a truth has been destroyed.
 They may curse it and call it a crime;
 Pervert and betray or slander and slay
 Its teachers for a time;

*But the sunshine, ay, shall light the sky,
 As round and round we run,
 And the truth shall ever come uppermost,
 And justice shall be done.*

CHARLES MACKAY.

TO GREAT BRITAIN.

WHILE men pay reverence to mighty things,
 They must revere thee, thou blue-cinctured isle
 Of Britain—of to-day, but the long while
 In front of nations. Mother of great kings,
 Soldiers, and poets. Round thee the sea flings
 His steel-bright arm, and shields thee from the
 guile

And hurt of France. Secure, with angust smile,
 Thou sittest, and the East its tribute brings.
 Some say thy old-time power is on the wane,
 The moon of grandeur filled, contracts at length;
 They see it darkening down from less to less.
 Let but a hostile band make threat again,
 And they shall see thee in thy ancient strength,
 Each iron sinew quivering, lioness!

SIGNS OF THE TIMES.

A MOST shocking Railway disaster at Chatsworth, near Chicago, caused death to over 150 persons, besides 300 wounded badly. "Be ye always ready." "Lo, He cometh."

PRINCE FERDINAND of Saxe-Coburg-Gotha has accepted the request of the Sobranje to become King of Bulgaria. Russia seems indignant at this bold step, in spite of all her threats.

THE latest advices from Europe seem to indicate that an alliance is being formed between Germany, England, Austria and Italy against France and Russia. Bismarck appears to be busy strengthening his position on all sides. Italy has evidently been assured that Bismarck means her no harm. Denmark is suspected of

having a leaning towards Russia, and is to be neutral. The war of tariffs and other commercial regulations is to be kept up between Russia and Germany; and the attitude of Germany towards France is threatening. The occupation of the throne of Bulgaria by Ferdinand without consulting Russia, is not without significance. It is hardly to be expected that that Prince would openly defy Russia if he had not an assurance from some powerful quarter that he would be secured against foreign aggression. Altogether, matters in Europe at the present moment look serious. Peace may possibly be maintained, but no one need be surprised if the relations between some of the great powers become so strained as to make war in the very near future inevitable.

THE IRISH LAND BILL is most favorable to the Irish tenantry. The concessions which it extends to the tenants are so many and so great as to excite the anger of the Irish landlords, while they have gone a great way to appease the Home Rule party and to make the Coercion Act unnecessary. It is in very deed a remedial act to all honest tenants.

BRITAIN AND RUSSIA have at last agreed on the boundary line of North Afghanistan. The Premier, Lord Salisbury, says that England's and Russia's concessions were equal, each side showing a desire to maintain peace, and to proceed with the work of civilization, in the prosecution of which there was ample room for both England and Russia in Asia. He said he was confident that all dangers to European peace had passed away.

DELITZSCH's Hebrew translation of the New Testament continues to be a wonderful missionary agency. It has now found its way to the Jews of Siberia, and has seemingly entered there also on its mission conquering and to conquer, as it has done in the eastern provinces of European Russia, where no less than 30,000 copies of the work have been scattered among the Jewish peoples. The Jews of Siberia are reading the translation with avidity, and a movement has been inaugurated among them that much resembles that in Kischeneff, in Bessarabia. These Jews are but little acquainted with the Talmud, and are, for this reason, thought to be more open to gospel influences. The Testaments are sold and distributed from the city of Tomsk.

MR. RUSKIN has sent the following letter to a student of Edinburgh University:—"Whit Tuesday, 1887.—My dear Sir,—You hear a great deal nowadays of the worst nonsense ever uttered since men were born on earth. Best hundred books! Have you ever

read yet one good book well? For a Scotsman, next to his Bible there is but one book—his native land; but one language—his native tongue, the sweetest, richest, subtlest, most musical of all the living dialects of Europe. Study your Burns, Scott, and Carlyle. Scott in his Scottish novels only, and of those only the cheerful ones, with the 'Heart of Midlothian,' but not the 'Bride of Lammermoor,' nor the 'Legend of Montrose,' nor the 'Pirate.' Here is a right list: 'Waverley,' 'Guy Maunering,' 'The Antiquary,' 'Rob Roy,' 'Old Mortality,' 'The Monastery,' 'The Abbot,' 'Red Gauntlet,' 'Heart of Midlothian.' Get any of them you can in the old large print edition when you have a chance, and study every sentence in them. They are models of every virtue in their order of literature, and exhaustive codes of Christian wisdom and ethics. I have written this note with care. I should be glad that you sent a copy of it to any paper read generally by the students of the University of Edinburgh, and remain always faithfully yours,
JOHN RUSKIN."

CONSIDERABLE sensation has been created in medical circles in Vienna by the discovery of a supposed cure for consumption and other tubercular affections of the lungs or other parts of the body. The discoverer is Dr. Kolischer, a young operator in the clinical department of Prof. Albert. Dr. Kolischer, starting on the assumption that tuberculosis occasionally heals naturally, owing to the tubercles becoming calcined, hit upon the idea of causing artificial calcination by means of hypodermic injections of a compound described as "calcium phosphoricum" into the limbs of persons affected with local tuberculosis. He made a number of experiments with a view of testing his discovery, and in every case the experiments turned out successful. At the last meeting of the Vienna Society of Physicians, Dr. Kolischer read a paper on the result of his experiments, and introduced to the meeting several persons who had been cured by his method. He is about to carry his experiments further by making similar experiments upon persons suffering from tuberculosis of the lungs.

FROM CHINA.—M. Milkiemitz, with two special Chinese envoys, started for Washington, having secured an Imperial decree sanctioning the formation of a banking syndicate. The project now only awaits ratification in America. The immediate capital of the proposed bank will be 5,000,000 taels, the management having power to increase the sum. A dozen of

the principal American banks will advance the money. Li Hung Chang will be chairman, with a joint American and Chinese management. The first work to be undertaken will be a railway between Peking and Tien-Tsin and Canton.

THE CANADIAN PACIFIC has brought itself into sudden conspicuousness as one of the chief routes of the globe by its transportation of a cargo of Japan tea. The tea has arrived in London on the thirty-first day after leaving Yokohama, having traversed 220 degrees of longitude. No previous shipment over any other route has approached this despatch. At this rate, when the Russian railroad in Central Asia is completed, Jules Verne's fancy of a circuit of the world in eighty days may come to seem very slow and old-fashioned travelling. Whatever may be the truth about the condition of the Pacific port of the Canadian road in winter, it is evident that in summer it is likely to take a very large share of the traffic between Europe and the East.

AT the recent meeting of the Church of England Synod at Halifax, N. S., to elect a new Bishop, the high church party made a proposal that the candidates before them be dropped, and Bishop Perry, of Iowa, be elected; in case of his refusal the matter to be referred to the Archbishop of Canterbury for a nomination. This was agreed to by the low church party, providing that the Archbishop of York and the Bishop of London be included as referees. This amendment was accepted by the high church men, and on the balloting Bishop Perry received a unanimous vote. The new Bishop-elect has been in England for some time past.

THIS N. Y. *Independent* says editorially in opposition to the Andover theory of Probation:

"We have no theory to suggest or to sustain as to the special work of the Lord between His crucifixion and His resurrection; but it seems to us the more natural interpretation of His promise to the penitent robber that he should that day be with Him 'in Paradise'—not in Heaven—coupled with Peter's word about his preaching to the spirits in prison, that in that interval God in Christ was present, as He could not have been before the crucifixion, to those who had had no previous opportunity, either in life or at death, for such a vision of His justice and love; an opportunity which since that both Jew and Gentile have had at death. The fact that nothing is said of the effect of this mission to disembodied spirits, and that Peter declares the purpose to have been 'that they might be

judged according to men in the flesh,' iv. 6, leaves the impression, at least, that the result there also was one of conatunation, those who had been rebellious and disobedient continuing to be so, while those who had been teaching upward to God in vague but vital aspiration found peace and glory in the vision.

"But however this may be, for one, we think, can seriously doubt that according to the general evangelical conviction, the manifestation of God in Christ now meets man at death and is welcomed or repelled according to tendencies here established."

SYSTEMATIC BENEVOLENCE.

A GREAT deal is being said at present, and this has been the case for years past, regarding "organisation;" but the expression, as used, always seems to me vague and indefinite. Something about which to organise seems called for. Moreover, my feeling is that too much importance has been made of larger contributions, and that small sums have been comparatively overlooked. Both these points of weakness in our system I would desire to correct. My desire would be to obtain from or for every communicant in the Church, rich and poor, a contribution of 3d. per month for the Mission Schemes of the Church. I would desire that the existing arrangements for collections, associations, et., should continue just as at present. Through these the wealthier members of the Church would contribute of their abundance. But alongside of these, every communicant should be understood *ipso facto* to belong to a corporation, and bound, if his means allow, to contribute 3d. a month—no more and no less—for the Schemes. The sums paid by way of collection and through associations would be regarded as supplementary contributions, while the 3d. monthly would be regarded as normal, and the 3d., in case of those contributing a larger sum, would be transferred to the corporation fund, leaving any balance in excess for the supplementary fund, applicable as those contributing might determine. As to the raising of this 3d. a month, I would propose that for every ten communicants in a congregation there should be a collector, male or female, and that he or she should be regarded as bound to produce from himself and the other nine entrusted to him 2s. 6d. monthly—30s. per annum. If any of the communicants so entrusted are temporarily or permanently unable to contribute their

quotum of 3d. a month, the collectors should, through wealthier friends or otherwise, make up what is wanting. But every month, or at least very frequently, the collectors should see the communicants under their charge, and receive from them their 3d., or become aware of a reason satisfactory to themselves why it is not forthcoming, in which latter case the amount would be made up for them, as already explained. The 3d. per month being thus collected, should monthly, or certainly bi-monthly, be remitted, after being paid by the collectors to a parochial treasurer, by said treasurer to the general collector in Edinburgh. The money result would be as follows:—

3d. monthly from	10 communicants is	£0 2 6
" " "	100 " "	1 5 0
" " "	1,000 " "	12 10 0
" " "	10,000 " "	125 0 0
" " "	100,000 " "	1,250 0 0
" " "	500,000 " "	6,250 0 0

£6,250 monthly for 12 mos. is £75,000 0 0

My proposal, then, is to organise, as I have said, to the effect, (in addition to present income, or at least, I believe, with small deduction from present income), of realizing £75,000 per annum for the funds of the Schemes.—*Scottish Mission Record.*

DESERVED REPROOF.

A LESSON for both parents and daughters is contained in the following extract from the *Detroit Free Press*:

There was a stir at a railroad station, and two pretty girls came aboard. They laughed and giggled; threw kisses to their friends at the depot; gave silly messages and good-byes, and, as the train started, they took a seat behind the commercial traveller. There were other seats vacant, but they preferred this, and rustled into it with a series of little shrieks and giggles.

"Did you see Tom Barlow watching us, Nellie? Te-he."

"He'll be there to meet us when we go back, see if he isn't, Kittie! Ha! ha!"

"Say, he's a drummer," giggled Nellie, hunching her friend toward the front seat.

"A swell, ain't he? Oh, my!"

The traveller's lips were compressed, and he replied by no look or motion to the rude speech of the merry girls.

These were young ladies, dear reader, whose fathers and mothers would have been greatly astonished to learn that their daughters flirted.

But then fathers and mothers are usually the last to know what is going on among their own young people.

"W-would you be so kind, sir, as to tell us what time it is?" asked Nellie, in a meek little voice, while her companion tittered and looked out of the window.

The next move was made by the gentleman. He took from his pocket a photograph, and looked at it sadly.

The two young ladies did not see the photograph, or recognize whether it was man or woman, but they te-he'd, and even speculated in a low voice as to who it might be—wife or sweet-heart.

The commercial traveller heard what they said, and, turning and hiding the photograph so that the young ladies could see it, he said, quietly but sternly:—

"That is the picture of my little daughter, a child of six years; she is very ill, and I am summoned home, perhaps to see her die. But let me tell you that I would rather a thousand times know, at this moment, that she must now be laid in her grave, than to think she could ever grow up into a silly, dishonest woman, tempting and toying with souls to feed her own wicked vanity."

The two girls sank back out of sight, mortified and angry, yet conscious that they had found, in one travelling man, an honest-minded friend who had dared to give them a word of useful warning.

THE POWER OF EXAMPLE.

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

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

pose of doing good, save as the prayer would bless his own soul; yet there went out from it an unconscious influence, which gave to the world a ministry of rare power and value.

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

THE CALL THROUGH MUSIC.

A YOUNG sergeant belonging to a regiment of Scottish Highlanders, on being reprimanded by a superior officer, received some real or fancied insult; and while the anger yet caused by this incident had control of his proud spirit, the youth deserted his colors, and fled from the country. After many trials and adventures, the runaway soldier finally landed in New York, and found himself without money, friends, or respectable clothing. While wandering along Broadway in this most forlorn and dejected condition, he happened to pass a small court where a crowd had collected around a street musician. Being ready for anything that might afford diversion from his naturally unpleasant thoughts, the disconsolate Scotchman turned in and joined the group that were listening to melodies produced by an ancient piper.

The old man proved an excellent performer, and knew how to display the qualities of his stirring instrument to the very best advantage. The first sounds that greeted the soldier's ear as he approached were the notes of that inspiring martial anthem, "The Campbells are Coming,"—a tune to which our Highlander had often listened while manfully performing his duty. As heard under such circumstances, the effect of the noble music upon his naturally ardent nature was nothing less than electric. Instantly the gloomy present vanished from sight, and the lad was back among his com-

rades, wearing the tartan of his clan, and standing true to flag and nation.

For a few minutes this bright vision prevented a view of anything else, and the young Scotchman was completely lost to his situation and surroundings. Then, with returning consciousness of the present, for the first time he felt a realization of his wrong-doing; and with it a desire to go back and meet the punishment to which his offence justly entitled him.

After thanking his countryman for the service which his music had rendered, the prodigal visited the office of a steamship company, and secured a chance to work his passage across the ocean; and in due time he appeared at regimental headquarters shortly before the departure of his command for important service in a foreign country. The ver-lict of a hasty court martial, upon which his former fine record had an important bearing, imposed a comparatively light punishment on the deserter who had returned of his own accord; and he is now with his regiment in India, proving one of the most valiant and promising of Her Majesty's younger officers.

How often the celestial sweetness of a hymn, rendered by sanctified voices, has been a celestial call to the souls that have wandered from their places in the army of King Immanuel, and, awakening remembrances of the ecstasy which came when redeeming love was first experienced, together with a sense of present transgression and misery, has caused many backsliders to return and implore forgiveness,—which, for Jesus' sake, is always granted, although we may have sinned against his love more than seventy times seven. By this true penitence we are equipped to go forward in our glorious warfare, reinvested with the shining armour of faith in Jesus, prepared for the enjoyment of higher privileges, and the performance of hallowed duties unknown before.—*S. S. Times.*

PAYING FOR MONEY, YET GETTING CHEATED.

IT is said that the love of money is the root of all evil. So great is that love in a majority of cases, that almost any price is paid for it. We propose briefly to discuss the matter and show that money, like other things, is often bought too dearly.

When a man in pursuit of wealth sacrifices moral principle in order to insure success, *he gets cheated.*

When he pursues a business, however remun-

erative, which he knows is undermining his health, *he gets cheated.*

When he habitually devotes so many hours to labor that he has no time to give to his family and friends, to reading, mental and moral culture, *he gets cheated.*

When he makes money by rumselling, or any other traffic which works mischief in the community, *he gets cheated.*

When he ignores "all outside matter," and is determined to make money anyhow, leaving religion, politics, friends, benevolent objects, and "everybody to take care of themselves," *he gets cheated.*

When he finds making money in this fashion excludes him from the society of all truly good men, *he gets cheated.*

When he is determined, in old age, to give himself no rest or relaxation, but works on, grasping for more, more, more, *he gets cheated.*

When he has money enough to satisfy any reasonable being, and should haul in sail and devote some of his best time and energies to doing good—but won't do it and works on—*he gets cheated.*

When he finds his hard-earned wealth is injuring both himself and family, that his children are growing up in ignorance and idleness, and they are all "good for nothing" to the world, it is evident that *he has been cheated.*

When his devotion to money-making costs him restless nights, ill health, loss of appetite, bad temper, envy and jealousy, the growth of pride, idolatry of gold, a stingy or sour disposition, and the hatred or indifference of good society, all we have to say is, even if he has gained the whole world, *he has been abominably cheated.*

Don't, therefore, pay too much for money. It will not furnish you all you desire. It will not insure you good health. It will not enrich your mind. It will not enrich the heart. It will not deliver you from danger. It will not follow you beyond the grave. It will not save your soul. Don't, therefore, we pray you, in getting gold, sacrifice your principles, your health, your friend, your good name, the best interests of you or family, or your soul; for if you do, you are cheated for time and cheated for eternity. *Don't get cheated.—Business World.*

Nothing teaches patience like a garden. You may go round and watch the opening bud from day to day, but it takes its own time, and you cannot urge it on faster than it will. If forced, it is only torn to pieces. All the best results of a garden, like those of life, are slow but regularly progressive.—*Selected.*

SINGULAR FOR CHRIST'S SAKE.

If you follow Christ fully, you will be sure to be called by some . . . name or other. For first they will say, "How singular you are!" "Mine heritage," says God, "is unto me as a speckled bird's; the birds round about are against her." If you become a true Christian you will soon be a marked person. They will say, "how odd he is!" "how singular she is!" They will think that we try to make ourselves remarkable, when in fact we are only conscientious, and are endeavoring to obey what we think to be the word of God. Oftentimes, that is the form of contempt; practical Christians are set down as intentionally eccentric and wilfully odd.

Mothers have brought that charge against daughters who have been faithful to Christ, because they would not go into gaiety or indulge in vain apparel; and many a man has said it to his fellow-man by way of accusation, "you must be different from anybody else." This difference, which God has made a necessity, men treat as a mere whim of their own. If we do not come out from among them and be separate, we cannot expect to be housed beneath the wings of the Eternal; but if we do, we may reckon upon being rewarded by those around us as strange, unfriendly creatures.—*Spurgeon.*

ACKNOWLEDGMENTS.

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Per Mrs. D. Bannerman; Robt. Reid, 25c; Jas. Sutherland, 50c; Simon Bannerman, 50c; Daniel R. Bannerman, 25c; Alex. Bannerman, 50c; Peter Stewart, 50c; John Stalker, 50c; John J. Sutherland, 50c; Wm. Sutherland, 30c.

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Per Miss Mary McPhie; J. Wm. McPhie, 30c; Hugh J. McPhie, 25c. Total, \$14.43

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