

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments:/
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index
- Title on header taken from: /
 Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

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

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
						✓					

THE MONTHLY RECORD

OF THE

Church of Scotland,

IN

Nova Scotia, New Brunswick, and Adjoining Provinces.

Vol. XXXIII.

FEBRUARY, 1887.

No. 2.

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

LETTER FROM HON. JUDGE YOUNG, LL.D.

FAIRHOLM, P. E. I., Jan'y, 1887.

REV. AND DEAR EDITOR,—I propose (D. V.) to send you six Alphabetical Scripture References for each current month of the present year, being sixty-six in all; and answers thereto, with References, will be sent to me, as formerly, by my young friends of the "MONTHLY RECORD." I would suggest that the answers be written on one cent postal cards.

If spared, I will keep a correct list of the persons who may send answers, and will, at the end of the year, give a prize to the most deserving—limiting the number at my discretion.

Hoping and praying that your useful and well-conducted periodical may be still more successful and more widely circulated in the future than it has ever been in the past,

I remain yours, sincerely,
CHARLES YOUNG.

ALPHABETICAL SCRIPTURE REFERENCES FOR FEBRUARY, 1887.

A was by the Israelites destroyed with fire and sword;
B was a man whose sight was lost, but which the Lord restored.
C was a faithful Israelite who took a giant's city;
D was "full of alms deeds," and for the poor felt pity.
E was taken to Heaven by a chariot and horses of fire;
F thought that Paul was innocent, and his release was F's desire.

[We are delighted with these beautiful me-

trical lines of Reference. Let every family search out the Name of every Reference, and send it along with its Scripture Text or Proof to JUDGE YOUNG every month. A post-card will hold the six Names and their six Texts very easily, besides the name of the child or children who may send it. Do your best in this way every month; and it will not only do you an immense deal of good, in making you know the Bible well, but it will very likely bring you a PRIZE also, for JUDGE YOUNG is well known to do much more than he promises. Then we will publish all your names and Prizes in fine order at last. JUDGE YOUNG does not claim exclusive originality in these References, although they will be found peculiarly his own in their form and use.—[Ed.]

BEST ANSWERS FOR DECEMBER FROM

Alma.....	M. C. Douglas.
Albion Mines.....	M. A. Elliott.
Bay View, P. Co.....	J. Ferguson.
Canoe Cove, Lot 65, P.E.I.....	D. A. McRae.
East Lake Ainslie, C.B.....	A. J. McKinnon.
Fisher's Grant.....	E. Foster.
".....	S. Macdonald.
Fox Brook.....	J. Smith.
Gairloch, Pictou Co.....	G. McPherson.
Glengarry.....	C. E. Gordon.
Mill Brook, Pictou Co.....	H. Sutherland.
Plymouth, East River.....	N. W. McLeod.
River Dennis, C.B.....	D. Cameron.
Scotsburn.....	L. M. Murray.
Saltsprings.....	M. F. McLeod.
".....	B. J. McDonald.
Westville.....	J. Moore.
".....	E. McGregor.
".....	H. Sutherland.

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

(2.) THE SECOND ADVENT: Acts i. : 10-26.

WHILE the Apostles were looking steadfastly toward heaven, as Christ ascended, two angels in the form of men stood by them in white apparel (emblematical of their purity, happiness and glory), and demanded why they gazed after their ascended Lord; and told them of His second coming; that this same Jesus shall so come in like manner as they had seen Him go into heaven. See 1 Peter 3 : 22. This same Jesus, clothed in human nature, will come again in glory, by His sovereign and all-controlling power, to judge the quick and the dead; that they have now lost sight of Him in the clouds, whither He has gone, and where they cannot follow; but when He comes again, all His ransomed ones shall be caught up in the clouds to meet the Lord in the air. See St. Matt. 24 : 30, 31; Mark 13 : 26; 14 : 62; 16 : 19; Luke 24 : 51.

In 1 Thess. 4 : 16-17, the Apostle Paul furnishes us with the order of that terribly glorious day, as follows :—

1st. Jesus, in all the dignity and splendor of His eternal majesty, shall descend from heaven to the mid-region, or the air.

2nd. The shout shall be given for the dead to arise.

3rd. The Archangel, as the herald of Christ, with the trump of God, shall repeat the order that the dead in Christ shall rise first, their vile bodies being made like unto His glorious body. See 1st Cor. 15 : 42, 43, 44.

4th. Those who are alive shall be changed and made immortal.

5th. These shall be caught up together with them, to meet the Lord in the air.

Then we may suppose that the Judgment will take place, the books opened, and the soul's destiny fixed forever! See John 5 : 29. They that have done good shall come unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. The eternal state of quick and dead being thus determined, all who have lived an honest life of faith in the Son of God, and who have washed their robes and made them white in the blood of the Lamb, shall be taken to His eternal glory, and be forever with the Lord! Rev. 7 : 14-17.

The disciples then returned to Jerusalem and continued in prayer and supplication, waiting for the promise of the Father, according to the direction of Christ. See Luke 24 : 49.

Peter having been fully restored to God's favor (see St. John 21 : 15-19), discourses concerning the death of Judas Iscariot (see Gospel Studies in the last February number of the "MONTHLY RECORD," page 19, on this subject), and points out the necessity of choosing another Apostle in his place; and, in answer to prayer, Matthias is chosen by lot to succeed Judas in the sacred ministry and apostleship, thus completing the significant number of Twelve.

N.B.—As God has been pleased *not* to reveal the time of the Second Advent, it is best to avoid controversy, and leave the event to His Wisdom. C. Y.

THE REV. ALEXANDER FLETCHER VINDICATED.

IT is wicked to slander an absent man, still more a dead man, and especially a deceased Minister. God says, "Thou shalt not bear false witness against thy neighbour," "Against an Elder receive not an accusation, but before two or three witnesses." A good man "taketh not up a reproach against his neighbor."

"We were sorry to see these commands broken at the late Centennial of James' Church, New Glasgow. Our wish was to forgive and pass by the attack, as we did at the previous Centennial at Pictou. But we are urged to publish the following authentic evidence, to vindicate the memory of a devoted young Minister, who, though absent and deceased, was then and there vituperated, as "an evil-disposed person passing himself off as a Minister," "the impostor," "the trickster," "the deceiver," with "other malignants," etc., etc. (See *Proceedings at the Centennial*, page 31.)

AFTER these moral stabs, there comes a fact note, confessing doubt if Mr. Fletcher really deserved them; and yet excusing the stabbing under guise of kindness to "the panel." What will honest men say when they learn that this man was, truly, not only a licensed Minister of the Kirk, and an able preacher, but that he was urged to join the Secession Church here; that he was afterwards ordained as Pastor by a Canadian Presbytery consisting chiefly of Seceders; and that he continued to teach and preach, amidst the hardships of his pioneer ministry, and in spite of his failing health, till near the day of his untimely death in his 45th year?

The evidence we adduce is from two men well known, and so honorable, as to be above suspicion; viz., John McKay, Esq., late d

New Glasgow; and James Croil, Esq., Editor of the *Presbyterian Record*, Montreal. The original documents are in our hands:—

EXTRACT FROM THE WRITINGS OF THE LATE JOHN MACKAY, ESQ., THE VENERABLE STIPENDIARY MAGISTRATE OF NEW GLASGOW, N. S.

"The first clergyman of the Church of Scotland that preached in Pictou was Mr. FLETCHER, a young man who called here on his way to Canada. I was then a young man, but the impression on my mind to this day is, that he was the most impressive preacher I have ever heard. He was so different in his manner from the formal, stiff preaching we were accustomed to, that the impression he made on his hearers continued, on most, probably through life. He preached for four Sabbaths in this County: once in a Tent on the Intervale near where the Albion Mines Foundry is now; once at East Branch; once at West Branch; and once at Mount Thom. And considering the sparse population of the County then, he was followed by an immense number of hearers. The last sermon he preached here was at Mount Thom. The people of McLellan's Mountain (myself among them) went all the way there to hear him. It was nothing to walk ten or fifteen miles to hear a sermon in those days!

Such popularity gave great offence to our resident clergymen. Mr. McGregor first tried to get Mr. Fletcher to join his own Body, and this being declined by the young man, every means was used to annoy him. He was literally persecuted during his short stay; the most unworthy methods being resorted to with the view of injuring his character. The day on which Mr. Fletcher preached at "Squire McKay's Intervale" Mr. McGregor was from home; but Mr. McCulloch vacated his own church at Pictou, and preached in Mr. McGregor's church, to prevent the people going to hear Mr. Fletcher. The people nevertheless did go to hear him, and left Mr. McCulloch to preach to almost empty seats."

The next document explains itself. It is an historical letter to the same Mr. MacKay:—

LETTER OF JAMES CROIL, ESQ., EDITOR.

"MORRISBURGH, ONTARIO,
19th March, 1869.

JOHN MCKAY, ESQ.:

My dear Sir,—You wrote me in October last requesting me to furnish you with further particulars respecting the Rev. Alexander Fletcher whose name occurs in my Historical Report, page 75, under the heading of Martintown. The reference which you made to a clergyman of the same name, who, to your own knowledge, had officiated for a short time in Pictou, "some time between the years 1816 and 1819," interested me very much, and led me to make enquiries from different parties who were likely to know something of Mr. Fletcher's history. I may here state that the information given in the said printed Report was derived from an aged member of the congregation of Martintown, whose memory was admitted to be not very exact, but whose statement appears now, in the light of indubitable evidence, to have been in the main correct. For a long time I was baffled in my enquiries, and had given up hope of eliciting any additional details: this winter, however, I

happened to be in Plantagenet, and was informed by the Rev. Thomas Scott, the Presbyterian Minister of the Township, that a brother of the late Mr. Fletcher is still alive and is a member of Mr. Scott's congregation. I had not time to call upon him, but Mr. Scott kindly undertook to visit him and obtain the information desired. Of this person Mr. Scott writes: "Mr. Kenneth Fletcher is now 81 years of age; he is blind and very infirm, but, being a genuine Christian, bears his affliction with resignation. He came with his brother to Nova Scotia, and then accompanied him to Canada. He has a distinct recollection of having seen Mr. MacKay, and desires now to be mentioned to him."

Mr. Kenneth's statement is to the following effect:—"The Rev. Alexander Fletcher was a native of the Isle of Skye: he studied two years at the University of Glasgow, and completed his theological education at that of Edinburgh. He was licensed by the Presbytery of Edinburgh, and very soon thereafter came out to Nova Scotia. He preached on four Sabbaths in Pictou, and was the first minister of the Church of Scotland who officiated in that part of the country. Being dissatisfied with the state of things in Nova Scotia, he resolved to proceed to Canada, and settled at Williamstown in Glen-garry. After a short residence there he removed to Martintown, where he was ordained in the year 1820 by 'the Presbytery of the Canadas.'"—This ecclesiastical Court was composed chiefly of Ministers of the Associate (Secession) Church of Scotland, and was dissolved two years after its formation; soon after which "the United Synod of Upper Canada" was constituted.—Mr. Somerville of St. Gabriel's, Montreal, Mr. Bell of Perth, and Mr. McDowell of Fredericksburg, were present at Mr. Fletcher's ordination; the two last named Ministers having been members of the Associate (Secession) Church of Scotland, accounts sufficiently for the impression remaining on the mind of my informant, who described Mr. Fletcher as having been "a Minister of the Secession Church of Scotland." Mr. Fletcher remained *free* years in Martintown, and, demitting the charge in 1825, he removed to his brother's residence in Plantagenet, where, besides preaching, he found employment in teaching a few young men the Classics—his pupils boarding in his brother's house with him. After a time he discontinued teaching and again devoted himself to the work of the ministry in Cumberland and in Lochaber, until a short time before his death, which occurred in Plantagenet in 1836, at the early age of 45 years.

I have no doubt that you and some others in Nova Scotia will derive pleasure from perusing these additional memories of one of your early pioneer Ministers. For myself, I cannot thank you sufficiently for having put me on the track of investigation by which an interesting item of historic information has been rescued from oblivion.

I hope you have not forgotten my request to jot down all that you know personally, or may be able to obtain from reliable sources, of the early history of your Church in Nova Scotia. Although circumstances have hitherto prevented me from attempting to sketch the history of the Church of Scotland in the Lower Provinces, I have not abandoned the intention of doing so at some future time, when fuller details shall be in my possession, and when I may have more leisure time to put into shape what I already have.

I remain, my dear Sir,
Yours sincerely,
JAMES CROIL."

MCKAY, N. S.

1869

REVIEW OF THE FACTS.

How a respectable man like Mr. Ebenezer Ross could, without proof, so vituperate such an one, absent, and deceased, it is hard to conceive. His footnote is really no satisfaction; but is like *trying a man after you have killed him*, and pleading that *you did not stab him maliciously!* Why did you do so at all without proof? Is this Christian morality? Who is the *panel* now, before God? Who now needs the benefit of a forlorn doubt?

The absurd attempts to identify Mr. Fletcher with a Mr. Fraser of Duunblane, and to trump up scandals against him, on the supposition of some unknown "McNab," are sad specimens of party subterfuge. No wonder that his friends are shocked!

When we were gratuitously vituperated at the Pictou Centennial, we did not retort (as we easily could) and refute the absurd claim that *their Press is free from vituperation*, by referring to its pages *anent* Principal Ross, or *exent* the clerical foes of the Scott Act in St. John, N. B., etc., etc. We think they might appreciate this, and copy it!

Who does not see that the attempt to justify themselves and Dr. McGregor right or wrong, and to put all blame on the Kirk or its people, is too thin a disguise, and too shallow a sham to cheat intelligent men? It should be obsolete long ago, even in politics. It will not stand in judgment.

Can any man who knows the real history of the Secession, and its fiercely exclusive spirit in such able men as Ebenezer Erskine and Adam Gib, wonder that Dr. McGregor fell out with Rev. Mr. Cock of Truro (who helped to get him called to Pictou), and with the Truro Burghers and the Pictou Kirkmen? Take two facts as specimens. The Erskines invited George Whitefield the Revivalist to preach for them; but finding that he would preach for the Kirk also, they denounced him and the Revival too; and their Secession Presbytery appointed fasts to pray it down. One of their ablest ministers, Mr. Adam Gib, preached and published a sermon in 1742, stating, on its title page, "that Mr. Whitefield is no minister of Jesus Christ, that his call and coming to Scotland are scandalous, that his whole doctrine is, and his success *must be*, diabolical." Soon after this they quarrelled bitterly, and divided into Burghers and Antiburghers; and in 1750 the Antiburgher Synod excommunicated the Burgher Ministers, "casting them out from the Communion of the Church of Christ, and delivering them unto Satan." Among those excommunicated Burgher Ministers was the Rev. Ebenezer Erskine, the father

of the Secession; and under this inhuman sentence he died in 1756.

Who can wonder that Dr. McGregor (trained under such teachers) treated the Rev. Alexander Fletcher as the Erskines treated Whitefield, and excommunicated Mr. Charles McLean, Mr. Gib, etc., excommunicated the Erskines? Let any sensible man read the sketch of Dr. McGregor's sermon and process of discipline, even in the milder form in which they are reported by his friend and partizan, in his *Memoir*, pages 419, 420, 421, and judge calmly for himself. Loyal Kirkmen who believe that "CHRIST is the door, by whom if any man enter in he shall be saved," could not accept as "gospel" the doctrine that the vote of the congregation is the door, and that in the Antiburgher Presbytery there is not a Minister or Elder that did not come in by the door! And how uncharitable it was to *excommunicate* Mr. C. McLean for persisting in stating what he was sure he heard and understood, no doubt by some slip of the tongue or ear of speaker or hearer, such as happens often; and for saying (truly) that mere men could not put him in or out of CHRIST'S Church. Compare Rev. 3: 7. John 10: 9.

We love and honor Dr. McGregor, Rev. Mr. Ross, and all sincere men, but we sadly regret such errors and wrongs by them. They praise the Presbyterians of Manitoba for remaining ever loyal to their Church, though very long dependant on other Churches for the ordinances. Why should they not praise the loyal Kirkmen of Pictou for the very same thing? Was it right that the loving ones who wished to help him and to accept baptism for their babes at his hands, should anon hear their Church assailed by such sermons; and then be told that they are in his Church and must obey or be excommunicated; and that no power on earth could free them but the church that first united them? See *Memoir of Dr. McGregor*, pages 421 and 429. SUCH THINGS MAKE UNION HOPELESS!

That is the very reason why we dread such *Union!* Some of us have had very painful experience of this. For instance, at the first Visitation of the Union Presbytery at Georgetown, P. E. I., in 1875, the Visitation Questions of the P. C. L. P. were rigidly put to a devoted Kirk minister who was never under those rules. In vain did he remonstrate and appeal to the Kirk rules and to Scripture. The majority was under the P. C. L. P. rules; and although they did not themselves obey them consistently, yet they were "at one on this point," to make him obey them! He might of course resist, and appeal to Synod, etc., to

it would produce quarrels, waste precious time, and perhaps rend the beloved charge he had been gathering by years of toil and prayer, night and day To prevent this, he submitted to the cruel and really illegal imposition of the majority, (for new rules had not yet been enacted for the United Church), and resigned his charge. Their Presbytery Minutes bear witness. Let conscience and posterity think of it, for God will judge.

BIBLE UNITY we love and cherish ; but to this day we shudder at the very thought of placing ourselves or ours under the relentless rule of **ECCLESIASTICAL MAJORITIES** ; at least of such as were trained in close-communication to praise those who yield to them, and to persecute those who differ from them, (as was done to Whitefield, Erskine, and others nearer home), with **SLANDER**—

Whose edge is sharper than the sword, whose tongue
Overtombs all the worms of Nile, whose breath
Rides on the posting winds, and doth belie
All corners of the world ; Kings, Queens, and
States,
Mads, Matrons ; nay, the secrets of the Grave
Doth viperous Slander enter."

SENSIBLE ADVICE TO YOUNG MEN.

GEN. JOSEPH R. HAWLEY made some remarks at Hamilton College the other day which deserve the attention of young men generally. It is rather fashionable for college young men to take a gloomy view of politics and politicians, and to flatter themselves that it is a mark of intellectual superiority to despise politics. Of course this way of looking at politics is a sign of ignorance and conceit, and yet there are people who go through life proud of their ignorant contempt of politics, that is, of the theory and practice of the great and noble science of governing States.

"Next to the preaching of God's Word," said Gen Hawley, "there is no calling better fitted to call out all that is true and lofty in manhood than that of the true politician." And yet there is a school of shallow pessimists who would have young men believe that politics is a vulgar and corrupt trade, in which intelligence and honor and high public aims have little or no place. But Gen. Hawley is right, nor is his language extravagant. The subject of politics is the welfare of the people ; and what could be more lofty ? Whatever their shortcomings may be, politicians should be men of worthy purpose. They represent the

people, and to say that they are all corrupt and vicious is to calumniate the people.

There are true politicians, "true and lofty in manhood ;" and it may be added that the true politician, like any other true man, never forgets his friends.

The Monthly Record.

HALIFAX, N. S., FEBRUARY, 1887.

Price 25 cents yearly in parcels to one address ; but an extra copy will be sent free with every four copies prepaid.

To single subscribers it is sent at 40 cents yearly :

Two copies to one address, 6 cents yearly :

Three copies to one address, 75 cents yearly :

Four copies to one address, \$1 yearly, if not prepaid ; but Five copies for \$1 yearly if prepaid ; and at same rate for every \$1 prepaid.

Besides this, to any of our Agents or Subscribers who will form a club and send us five dollars prepaid, we will send our splendid Premium Pictures, "THE GATHERING OF THE CLANS." This Premium will be given to the Club Agent, besides the twenty-five MONTHLY RECORDS throughout the year, for every \$5 prepaid. Any money sent this month will be counted prepaid. Articles for insertion should be with the Editor before the middle of the month.

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

REV. P. MELVILLE, A. M., Editor, Hopewell, N. S.

REV. W. McVILLAN, A. M., Agent, Bridgeville ;

MR. THOS. GLOVER, Merchant, Pictou ;

MR. G. A. DOUGLAS, Merchant, N. Glasgow ; or

MR. W. G. FENDER, Printer, Carlton House, Halifax, N. S.

THE MONTHLY RECORD should be in every loyal Kirk Home of our Synod. To this end every Kirk-session should see that good Agents are appointed in all parts, and that they are duly aided and encouraged. Of course every devoted Pastor and Elder will gladly do his best to have it introduced into every Kirk Family ; and that the poor be provided with it gratis, when unable to pay. Our Church asks every member, and especially every Elder and Pastor, to do the duty which God gives him power to do.

We are delayed in ordering our supply of Premium Pictures by the habitual delay of many in sending in their

lists. We ask the good friends who have already sent theirs promptly, to be patient a little, till these fill in. They will not be forgotten. We have consented to count all receipts of this month also, as paid in advance.

WE receive with pleasure, from the Editor, the interesting Episcopal Monthly, "*Church Work*," published in Digby, N.S. We are happy to put it on the list of our valued exchanges. We thank the Rev. Mr. Moore also for "*Home Reunion Notes*," sent us. The CHURCH OF ENGLAND is characteristically trusty, loyal and honorable; and it deserves well of all Protestants and of the world at large.

OUR MISSION IN CHUMBA, INDIA.

THE following interesting letter from the Rev. William Walker to the Foreign Mission Convener gives a pretty full account of the work in Chumba:

CHUMBA, 30th Sept., 1886.

The work goes on here just in the usual way. We have three schools—two are for boys only, and one is a mixed school; and there are also two girls' schools belonging to the Ladies' Association. Besides our schools there is also in the town a State school. We have regular Bazar preaching-work in the town itself and in the surrounding villages, and district work. We have a native Christian doctor in a village thirty miles from here. As we are among the hills the villages are small and much scattered. The State has an area of 3180 square miles and a population of about 115,000, so there is much itineration to be done. Distances cannot be gone over nearly so quickly as on the plains. For a great part of the year the weather is suitable for itineration, and as a rule the village people give a more attentive hearing than those in the town. The Bazar preaching has a very widespread effect. I have been rather astonished when I have gone to some out-of-the-way village, and after talking with the people asked them if they ever heard of Christianity before, and they said they had heard it preached in the Bazar.

The people everywhere receive us well, and even Brahmans have admitted to me that the

Devis and Devias which they worship could do nothing, and that the chief reasons why they worshipped them were that by doing so they got land from the State free, and were freed from doing coolies' work and also got their food. A great *mela* is held every year at Minalais, a place about sixty-five miles from here, where, at the foot of the great mountain, there is a lake. The place is sacred to Shiva. This year a disciple of Shiva who had been dancing before the idol, according to custom, jumped into the lake and was drowned. Whenever this happened another disciple got up and proclaimed that if the people did not all immediately go away to their homes Shiva had announced his intention of eating them all. This was politic. Of course the people all made off as quickly as possible, and so the *mela* was partly broken up. The Hindus are rather ashamed of the matter, and wish to keep it quiet, for if Shiva was not able to save his own disciple, then what can be thought of him?

During the rainy season I went all through Pangri and about a march and a half beyond the boundaries of the Chumba State to Kyalang in British Lahoul, where the Moravian Mission is. I saw Mr. Hayde, the missionary. The Moravians have just recently pushed on farther among the mountains to Leh in Ladakh. Mr. Hayde is a missionary of long experience and full of information. At Kyalang the number of Christians is not large. Pangri is as yet unoccupied by us except for a few months in summer. It is a very important district of Chumba State. Bye-and-bye I hope the Committee may see its way to extend its work permanently in that direction. For several months every year it is quite shut out by snow from the outer world. The people are mostly Hindu, but there are some Buddhists and a very few Mahommedans. The Buddhists have originally come from Chinese Tibet. They are looked down upon by the Hindu, and have in theory no castes, though in practice they now pretend to have it owing to their contact with the Hindu. Within the last few days rationalism and materialism have begun to be preached in the Bazar. This fact would not be worthy of mention were regard only had to the knowledge which the preachers have of their subject; but the point to be noted is, that while they speak against Hinduism and Mahommedanism, their great object of attack is Christianity. This would appear to be a healthy sign, for while the number of Christians is much smaller than that of Hindu or Mahommedans, Christianity is recognized by them as their most formidable opponent. The enemies of Christianity see that the opportu-

uity for them is now or never. I trust all these things are a sign that Christianity is doing its work quietly yet thoroughly. The older Christians tell me of wonderful changes here since the Mission was first begun by Mr Ferguson. As education spreads the change will grow more and more rapidly. Much might be accomplished here by elementary schools in the villages.

I have received notice from the Committee that Mr. Bailey is to be here in spring to start again the Leper Mission. I shall be delighted to see him and to help him in any way I can. There is, I believe, a large number of lepers in Chumba State.—*Kirk Mission Record.*

CHURCH VISITATION.

THE plan of church visitation adopted a little more than a year ago by the Presbytery of New York, and subsequently carried out among the churches, has been adopted by the Presbytery of Los Angeles. The Presbytery of Oregon also has had in operation the same system, thus showing how soon a good, workable plan will be taken advantage of in all parts. Several Presbyteries nearer home are active in the same way; so that it may be said that these bodies, the Church over, are undertaking more than is their wont—and on the whole recognizing and fulfilling their duties of supervision and care over the churches with a good degree of faithfulness. There are many weak and pastorless churches that especially call for this oversight, and their care and building up is just what a Presbytery is for.

By all means, let this good work of visitation by well-constituted Presbyterial Committees proceed. We would commend it to all our Presbyteries. Even when such visits fail to reach the point of obvious spiritual awakening, they yet serve to introduce a better order of things, which may lead up to the best and most desired results. They are sure to promote acquaintance and fellowship between affiliated churches, which in itself is a great thing, having especial apostolic sanction. They serve to help isolated and discouraged brethren. Revivals come this way. The Holy Spirit uses those who make sacrifice in this work, enforcing and fastening their words, it may be, quite beyond their expectations of success.

In the plan marked out by Los Angeles Presbytery, the Committee on Visitation have appointed two members of Presbytery to visit each of the churches. It is left to the Sessions

to arrange for the time of each visit, and they are also expected to provide the expenses of the visiting brethren. It is intended that the latter shall visit the fields to which they are assigned, and hold a series of meetings—the time of their continuation to depend upon the interest awakened. But a meeting at each place of at least a week or ten days is expected. The brethren may both be present at one time, or, if thought best, follow each other. E.

SIGNS OF THE TIMES.

A WILD and wicked spirit of rebellion is prowling abroad far and near. The Irish and French Catholics are raging to rule Canada, and England too; and indeed they seem to be domineering in the United States at present, from the insane view of the Fishery Question put forth in the Senate and Congress. The worst masses are not afraid to revile the best rulers, and, by the aid of rum and whiskey rings, to

“Tumble Order heels o'er head, and, yelling with the yelling street,
Set the feet above the brain, and swear the brain is in the feet!”

Let all loyal and honest people be ready; watch sharply; stand steadfast, and act promptly, now or never, BEFORE IT BE TOO LATE.

EUROPE feels a hidden tremor by fits and starts; and then a dead calm as before a great political earthquake. FRANCE and RUSSIA are the dreaded magazines of explosion; but the PORTE, the VATICAN and the JESUITS are also secret manipulators.

GERMANY and AUSTRIA make enormous preparations for defence; and so does GREAT BRITAIN and ITALY. These four Powers are likely to be friendly to each other.

The ITALIAN garrison has had a terrible defeat with the Abyssinians sent to relieve Kassa in the Soudan. No doubt they will be reinforced and avenged. Let us hope that the Arab slave trade will be put down for ever. STANLEY'S expedition to rescue EMIN BEY in Central Africa will also aid.

BELFAST has been again disgracing itself by bloody Riots, beginning on Jan. 30. Many lives were lost.

THE BRITISH PARLIAMENT is again in session, striving to give good Law and Order far and near.

THE BELGIAN Government has introduced in Parliament a bill to suppress drunkenness. It provides that drunkards in public places

and publicans serving drunkards or children shall be fined and imprisoned, and that debts incurred in purchasing intoxicants shall not be recoverable.

IN SYDNEY, Australia, four young men condemned to death recently for an outrageous rape upon a servant girl, were hanged. Two others were reprieved owing to extenuating circumstances.

THE New York Society for the Suppression of Vice has determined to proceed against the publishers of the trash story papers and cheap libraries for juvenile reading, on the ground that such publications have an immoral influence and should be excluded from the mails. The good effect of the society's action is already shown by the fact that without a case coming to trial as yet, some of the publishers are beginning to revise their more objectionable manuscripts.

THE ANTI-MORMON BILL, by the adoption of the Tucker substitute for Edmund's Senate bill, makes the lawful husband or wife of any person prosecuted for bigamy, polygamy or unlawful cohabitation, a competent witness against the accused, and further provides for the registration of all marriages. It annuls all the territorial laws providing for the identification of the votes of electors at any election, and also all laws conferring on territorial courts the power to determine divorce cases, and abolishes woman suffrage in the territory of Utah. Penalties are prescribed for unlawful intercourse, and polygamy is declared to be a felony. The financial corporations known as the Church of the Latter Day Saints and the Perpetual Emigration Fund Company are dissolved, and the Attorney-General is directed to wind them up by process of the courts; and all laws for the organization of the militia of the territory and creation of Nauvo's legion are annulled. Polygamists are made ineligible to vote, and a test oath is prescribed to all persons desiring to vote, that they will obey the laws of the United States, and especially laws in respect to crimes defined in this and the original Edmunds act.

THE RETALIATION BILL has passed the United States Senate. It gives the President power in certain contingencies to declare non-intercourse with the Dominion of Canada. That the United States Senate should so give way to popular pressure, as to pass so extreme a measure on so small a provocation, must be a matter of surprise to all intelligent Canadians. All that we want is, to have the treaty of 1818 fairly and honorably carried out.

WABASH, Ind., January 31st.—Mary Baker,

the White County fasting girl, last night completed the 98th day of her fast, which began in October. During that period the young lady has eaten no food or taken no nourishment of any kind. Even water is expelled from her stomach. During last week Miss Baker has grown weaker rapidly. The physicians state that she can last but a very short time.

GOOD NEWS FROM CHINA.

It is stated by a correspondent of the London *Times* that during the past few months the Chinese authorities in various parts of the Empire have issued proclamations to the people calling on them to live at peace with Christian missionaries and converts, and explaining that the Christian religion teaches men to do right, and should therefore be respected. These documents have been published in so many parts of China, that it is probable that every Viceroy in the eighteen provinces has received instructions on the subject, and that there is a concerted movement throughout the Empire to bring all classes of the population to a knowledge of the dangers of persecuting missionaries and native Christians, and to remove popular delusions respecting the objects and teachings of Christian missionaries. The proclamation issued by the Governor of Cheh Kiang recites the imperial decree, and adds:

"In respectful furtherance, therefore, of the benevolent intentions of the state, I feel it incumbent on me to put the matter plainly. Know, therefore, all men of whatsoever sort or condition, that the sole object of establishing chapels is to exhort men to do right; those who embrace Christianity do not cease to be Chinese, and both sides should, therefore, continue to live in peace, and not let mutual jealousies be the cause of strife between them."

MISSIONARY NEWS.

FORMOSA is by no means an old mission field (twenty-two years), but it is getting ready to send missionaries to its heathen neighbors in the Pescadore Islands. The native Christians have liberally responded to the suggestion of the missionaries, and quite a sum of money has been offered. One man gave \$50, a congregation of 10 members gave \$4, another, of aborigines, gave \$8, and another \$28. One of the subscribers was a woman sixty-two years old. Though extremely poor and a widow, she brought 50 cash (about twopence) and cast it into the treasury. One of the self-supporting

churches has contributed \$100 toward a new preaching place in Formosa. There are in Formosa thirty-eight churches, with 2,247 members, and two native ordained preachers.

ONE of the new features of evangelistic work in India, as reported by the missionaries, is the presence of women of the middle class at the preaching places. They gather in a group at a distance from the men, and listen with apparent delight to the preaching. They have been observed to speak to one another in an interested way, and their eyes often fill with tears as they listen. If any women in the world have cause to weep, certainly those of India have. It was hoped that some legislation might be adopted for the relief of the poor child-widows, who are condemned to a life of sadness or shame; but the Governor-General deems it best not to interfere by legislation.

THE Presbyterian Mission in Syria used to be regarded as one of the least encouraging, except in educational work. But it appears that there has been a large gain in communicants. In 1873 there were 381 communicants; in 1886, 1,301, an increase of 240 per cent. Formerly but few women were on the list of members; now there are 600—a most encouraging indication.

THE New York City Mission, whose field is that part of the city lying south of Fourteenth Street, among a population of 600,000, call attention to three points in connection with their work. 1st. The economy of the City Mission. Disinterested volunteer testimony goes to show that City Mission has the best preaching and the best music, and the best work of the kind, and yet each church mission is run for about \$3,000 a year, or in all \$19,000. 2nd. What the churches are doing toward self-support: a total of \$7,000 with a fair promise of soon raising \$9,500, or one-half of the entire expenditure. 3rd. The churches for the people cover church, and Sunday-school, and library, and gymnasium, and cooking school, and sewing school, and reading room, and illustrated lectures and instruction, and entertainment for working men, women and children, without respect to color, or condition or creed. In the field of the society there are one hundred Protestant Churches, or one to 6,000 persons. Last year, 261 persons were added on profession of faith to the four churches and two missions of the city mission.

Working-men, walk worthy of your vocation. You have a noble escutcheon; disgrace it not.

“Work for some good, be it ever so slowly;
Work for some hope, be it ever so lowly;
Work! for all labor is noble and holy!”

A JEWISH THEOLOGICAL SEMINARY IN NEW YORK.

BY RABBI H. PEREIRA MENDEZ, D.D.

THE Jewish Seminary of New York is an accomplished fact. This should be a subject of gratulation not only to the Jewish but also to the Christian world, because it is a decided step in the direction of stemming the tide of Infidelity which threatens all revealed religion. The Hebrews are leading the way in the defence of Truth, and they are determined that from their camp shall proceed champions to meet the most secret assaults upon the Inspired Word. Action has become necessary on the part of the Jews, for Judaism is suffering as much as Christianity. The famous Pittsburg Conference displayed Jewish ministers claiming the right to make a selection of what they ought to believe of the Holy Scriptures; and a more recent attack upon their faith by one of their recalcitrant ministers indicates the progress German Free Thought is making in the effort to reduce religion to a matter of conventionality. The Seminary is called into existence to antagonize these new doctrines, by teaching the Bible, which all creeds hold in reverence, and by developing, in its illustration, the thought of whole generations of Biblical sages. It is therefore hoped by the founders of the Seminary that the religious sympathy of the Christian world will be extended to their new school of learning, and that even material support will eventually be given by non-Hebrews to an organization which has taken for its watchword “For the Law and the Testimony.”

The inauguration of the Seminary took place on the 2nd inst., at Lyric Hall. It was numerously attended by the general public, and seemed to excite considerable interest. The platform was occupied by the Executive Board, and by all the Hebrew ministers of the city who had joined in the movement. The exercises were opened with prayer by the Rev. Dr. Pereira Mendez, after which the President of the Association, Mr. Joseph Blumenthal, in an elaborate address, detailed the principles of the Seminary and the objects which it hoped to accomplish. This he happily described as an effort to secure a school wherein the Bible should be taught impartially, and where youths designed for the ministry should not only be well grounded in Jewish lore, but be also inspired by their teachers with a spirit of faithfulness and devotion to the Jewish Law.

The Rev. Dr. Kohut, who spoke next, made eloquent reference to the influence of the Jewish creed in the civilization of the world. Since that creed, in the past, has been so potent in influencing the thought of all mankind—no one could deny the necessity for a school in which it should be consistently developed. American Judaism was growing and had to be strengthened. This work the Seminary proposed to do, and therefore all the Jews of America should rally round it and bring to it their hearty support, in order to secure its complete success.

The Rev. H. S. Jacobs followed, and in the course of his speech condemned the custom hitherto prevailing, of sending Rabbinical aspirants to Germany in order to be educated.

There, in the atmosphere of infidelity, the young mind soon gets misled, and the destined teacher of religion returns an infidel. He referred to a recent instance of this degeneracy, when he pictured a father having to protect his Jewish pulpit against his own son.

Dr. Drachman, of Newark, spoke next, and was loudly applauded when he remarked that the present apathy of the Hebrews can only be attributed to the neglect of their immediate predecessors.

Rev. S. Morais, of Philadelphia, the President of the College, spoke last. He eloquently dilated upon the importance of the religious teacher in a community, since, said he, "it is to him that all turn for counsel and for comfort." Then, addressing the students, he bade them be of good courage. "Study the Bible without fear or trepidation in order that you may learn what was good and what was bad in your ancestors. Fear nothing, except sin. Be always pious, but never bigots. So shall you render yourselves beloved by God and by man."

The College classes commenced their work at the Nineteenth Street Synagogue on Monday, 3d inst. The alumni number eight, and are at present engaged in a preparatory course of study that will serve as a kind of matriculation for the extended curriculum soon to follow. There will be five professorial chairs established—one of Bible, one for Talmud, a chair of History, Homiletics, and of Philosophy.

The various congregations throughout the States have been invited to join, and many have responded. A goodly number of individuals have subscribed to the movement, under the respective designations of patrons and subscribers. A patron contributes \$10 per annum. A subscriber only \$5. Names are enrolled by Mr. Jos. E. Newburgher, the Secretary of the Association, 287 Broadway, New York city.

POETIC GEMS FOR YOUNG AND OLD.

When we see Him we become like Him, (1 John 3: 2.) They see His face and reflect His image in their foreheads, (Rev. 22: 4.)

WANT my face, dear LORD, to show
That I have walked with CHRIST below.

O take away its look of pride,
And all its sinfulness beside!

Over these lines of anxious care,
O place Thy look of sweetness there!

Above this frown upon the brow,
O set Thy seal of meekness now.

And fill the eyes with heavenly love,
A shining radiance from above:

So every glance will speak of Thee,
The King of kings, who died for me;

WEARIED MOTHER AND BABES.

"Mamma, is there too many of we?"

The little girl asked with a sigh,
"Perhaps you wouldn't be tired, may be,
If a few of your childs should die."

She was only three years old—the one
Who spoke in that strange, sad way,
As she saw her mother's impatient frown
At the children's boisterous play.

Amidst half a dozen who round her stood,
The mother was sick and poor,
Worn out with the care of the noisy brood
And the fight with the wolf at the door.

For a smile or a kiss, no time, no place;
For the little one least of all:
And the shade so sad on the mother's face
O'er the young life seemed to fall.

More thoughtful than any, she felt more care,
And pondered in childish way
How to lighten the burden she could not share,
Growing heavier day by day.

Only a week, and the little Clare
In her tiny white trundle-bed
Lay, with blue eyes closed, and the sunny hair
Cut close from the golden head.

"Don't cry," she said, and the words were low,
Feeling tears that she could not see:—
"You won't have to work and be tired so
When there ain't so many of we."

But the dear little daughter who went away
From the home that for once was stilled,
In the mother's heart, from that dreary day,
Left a void that she long had filled!

"GANG AND DARN STOCKINGS."

A' things gaed wrang the ither day,
I couldna think, I couldna pray;
"Oh, dear," says I, "this winna dae—
"I'll gang and darn stockings."

Noo, ye needna lauch, as past belief,
That a woman, sick at heart wi' grief,
In sic a thing could find relief
As darning worn stockings.

The grief I mean is just, ye ken,
What wives bring on them noo and then—
A worry about things 'll men'
As weel as auld stockings.

I took my stockings, doon I sat,
And whiles I sighed, and whiles I grat;
But then I thought it better that
I darn my worn stockings.

I looked them a' ower, ane by yin,
Tae see if ony o' them were dune;
Deed some o' them were unco thin
And threadbare auld stockings.

An hour or twa I had tae spend
Before I got me tae the end;
But it's hardly e'er "too late tae mend"
Guid hame-at-made stockings.

Aud lang before my task was dune
My troubles left me ane by yin;
And I was glad I had begun
Tae try and darn stockings.

Just dae your duty—that's the whole—
It'll help ye mony an ill tae thole,
Although ye only mend a hole
In faded auld stockings.

Noo may thae verses last all time,
For that I canna bring tae min'
That Shakespeare ever strung a rhyme,
The bliss o' darning stockings.

GETTYSBURG, U. S.

(Where many young heroes died, July 1, 2, 3, 1863.)

The morning stars were growing pale,
But still we slept, as soldiers sleep
Who know not fear, deep in the vale
Between the mountains dark and steep.

A quiet brooded o'er the camp,
And not a cloud was in the sky,
With soothing dew our brows were damp,
A sweet breeze fanned us tenderly.

It may have been a mocking bird,
Low trilling to the dawning day,
But every veteran dreamed he heard
His love sing as he sleeping lay.

Some loves were wives and maidens some,
And some were mothers sweet and fair;
And some were children left at home
Without a mother's tender care.

But, ah! how mournful was that strain,
That low, sad song in dreaming ears!
It rose and fell and rose again,
And died as if in sobs and tears!

Then brayed the trumpet, clashed the drum:
"Fall in!" Upsprang we all as one,
Bullets like bees began to hum,
And warm red blood like wine to run!

On which side fought we, shall I say?
(We fought so hard, with hearts so true!)
We may have worn the stainless Grey,
Or loyally the precious Blue.

Some fell, some lived, and all were brave,
For all had heard lowe sing that morn!
Oh woman, weeping by a grave!
Oh golden dream to tatters torn!

What without love is victory worth?
What is defeat if love be won?
Hearts of the South, hearts of the North,
Throb louder than the drum or gun!
MAURICE THOMPSON.

THE "DRINK-DEMON" DANGER.

These ingenious lines are too sadly true. They are read easily by naming the large letters one by one as they occur; but Z is named Ze. Try it: you will soon read every word. Learn it, and shun the DRINK DEMON from first to last:—

We N V not a drinking-man;
His habit E Z grows
To an X S, do what he can;
Naught can X L its woes.

'Tis very R D finds to stop,
Though oft he will S A;
Then fail and C K whiskey shop
His tortures to L A.

His pocket always M T is,
And C D are his clothes;
He can't attend to N E "biz;"
Red doth R A his nose.

Drink holds him in its I R N grip;
Soon deep he gets in sin;
Sure in the N D down will slip,
Filled with decay within.

Though of no use, he often takes
H U of cloves to quell
His breath, and then in D D makes
Those C Q know the smell.

His friends all have an I C way
When for their A D goes;
They can't X Q's his rifle display,
And P T not his woes.

In K C has a wife to slay,
Her heart will A K lot;
The debts he O Z makes her pay,
And tears her II will blot.

S K P can't his doom avert;
Sick ere old A G lies;
The snakes he C Z tries to fight,
And without P C dies
H. C. DODGE, in *Detroit Free Press*.

THE DEAD OF WINTER.

On high the haughty huge-limbed hemlocks loom,
Fearless and calm, o'er wreaths of drifted snow,
Which, 'neath their shelter, erewhile, wind-did bloom,
When, almost, midday storm brought midnight gloom
Upon the wintry land. Now storm gives room
To true nocturnal dark, and all things grow
Death-peaceful 'neath the heavens bending low,
And starless as an eve of dreariest doom.
Yet gently whilst I wait a whisper stirs
Those sable boughs; stirs, sweet as call of bird
That on glad summer wing in orchard whirrs,
Or as a thrush's note at twilight heard—
And, sudden, from sad skies, one starry ray
To silver turns the snow-wreaths, late so gray!

OUR OWN CHURCH AND COUNTRY.

NOVA SCOTIA.

PICTOU, N. S.—The annual meeting of St. Andrew's Church was held on Thursday. Mr. Adam Carson was appointed chairman, and Mr. D. Sutherland acted as secretary. The meeting opened with prayer by Mr. L. McInnis. The treasurer submitted his report for the past year; amount received was \$2,281; amount paid was \$2,156. The officers for the ensuing year were elected as follows:—*Committee of Management*—Allan A. Ferguson, John Pringle, Adam Carson, D. C. Henderson, Thos. Glover, D. McDonald, J. J. McKay. *Treasurer*—Joseph A. Gordon. *Secretary*—D. Sutherland. *Clerk of Stipend*—John McKay. *Auditors*—John Munro, M. Harper. The church is in excellent condition, and no money is required for repairs for 1887.

The *Pictou News* of Jan. 28th says that the Tory party "is now naught but a disreputable horde of robbers and plunderers;" and it tries to insinuate that the Rev. Geo. M. Grant thinks so!

What could be more false or deceitful? Is that the press that does not vituperate?

WESTVILLE.—Our enterprising and faithful post-master, Mr. Balfour, in obedience to the increasing rush of business, and recognizing the wants of our growing village, has been having the post office thoroughly refitted and remodelled. Over 200 new boxes have been added, so that there are now between 400 and 500 boxes in the office. There is also another improvement in the delivery. A person can now get his mail either from the outside or inside, as there is both an outside and inside delivery. We have now as neat and convenient an office as is to be found anywhere. As a sample of the amount of business transacted yearly at the office, our obliging post-master says that during the past year over 900 letters were registered, and about \$30,000 P. O. orders were issued, and about \$4,000 paid.

PRESBYTERY APPOINTMENTS: *Fisher's Grant*: Feb. 20, Rev. Mr. Murray; 27, Rev. Mr. McMillan; March 6, Rev. Mr. Stewart; 13, Rev. Mr. McKichan; 27, Rev. Mr. Melville. April 3, Rev. Mr. Stewart, 7 p. m.; 24, Rev. Mr. McKichan; May 1, Rev. Mr. McMillan; 15, Rev. Mr. Dunn, 7 p. m.; 22, Rev. Mr. McKichan.—*For Gairloch*: Rev. Mr. Stewart, Feb. 13, March 27, and May 8; Rev. Mr. McMillan, Feb. 27, April 10, and May 15; Rev. Mr. McKichan, March 13 and April 24.

REV. MR. BRODIE has been in Cape Breton,

much delayed and depressed by the death of his father, which greatly disconcerts appointments and arrangements. The Presbytery give him kindest sympathy, besides the many cares and duties thus laid upon them.

ST. COLUMBA KIRK, W. B.—Rev. Mr. Melville has been holding delightful evening meetings at Glengarry, Lansdowne, etc., which were greatly blessed. A genuine revival of religion is awakened; yet so quiet and orderly, as well as deep and penitential, as to gladden the hearts of all good people. Let us thank God and take courage to do His will to the end!

BRIDGEVILLE, E. R.—A goodly number of St. Paul's congregation turned out, with axes and teams, and laid in a year's supply of wood at their pastor's door. The Irish Mountain Section of St. Paul's congregation, also turned out to a man on Wednesday and hauled a year's supply of coal for their pastor. This is the tenth year this kindness has been repeated, and yet, by their actions, they say they are not weary in well doing. Mr. McMillan and family gratefully acknowledge these, and many other tokens of kindness from the congregation, and feel that their "lot has fallen to them in pleasant places."

RIVER JOHN.—Subscriptions to Supplementing Fund from St. George's Church:—John McKenzie, \$2; Daniel McKenzie, \$1; John Holmes, \$1; Daniel Forbes, \$1; R. Sutherland, \$1; M. H. Fitzpatrick, \$1.50; Georg Gordon, \$1.—Total, \$3.50.

SALTSPRINGS.—Six teams from the Lime Rock section, with the addition of one from the Saltsprings section of St. Luke's congregation, recently turned out and hauled to the manse for the use of their Pastor a goodly supply of coal. This is only one way in which individual members of the congregation show their interest in and concern for the comfort of their Pastor. Mr. Fitzpatrick thanks those friends for such acts of kindness.

HALIFAX, N. S.—James Lord & Co., of Montreal, are shipping fifteen thousand barrels of flour via Halifax to Newfoundland. Mr. Lord speaks in the highest terms of Halifax as a winter port, praising its magnificent harbor and terminal facilities, the quick despatch afforded, and the low port charges. He knows of no port on the continent that surpasses it, and says, provided freight rates are the same, he would fifty times sooner ship from Halifax than Boston or Portland.

WINDSOR, N. S.—In the district of Gasperaux, settled by two hundred families, seventy-one persons average seventy-seven years of age. In the adjoining polling station

of Harborville, on the Bay of Fundy, there are living ninety persons aged from seventy to ninety years. Of these no less than twenty couples have been married and living together fifty years and upwards, besides twenty-five widows and widowers who were first married half a century ago. Probably no other settlement on the continent can boast of such a record of longevity. Of the twenty couples who have enjoyed fifty years of wedded life five of the husbands are brothers, viz: Joseph, James, Daniel, Bradford and William Ogilvie.

DIGBY, N. S.—We are glad to receive *Church Work*, a very neat and interesting monthly, edited by the Rev. John Ambrose, of the Church of England; and to put it on our list of exchanges.

CHARLOTTETOWN, P. E. I.—Our late exchanges, "*The Presbyterian*" and "*The Protestant Union*," are now superseded by "*The Island Guardian*." It is quite interesting and loyal, as usual. We wish it good success and length of days and usefulness.

WE hear of a new Church just opened in P. E. I. by Rev. J. Goodwill. We hope for particulars by letter from him, and will be glad to give space in our next.

OLD CANADA.

IN QUEBEC, the incongruous "Castor-Reil-Rouge" combination has won the day, but is sorely perplexed about the morrow. Its new Cabinet consists of: Hon. Mr. Mercier, premier and attorney-general; Hon. Pierre Garneau, Crown lands; Mr. Joseph Shehyn, treasurer; Mr. James McShane, public works and agriculture; Mr. George Duhamel, solicitor-general; Mr. C. A. E. Gagnon, provincial secretary; Hon. D. A. Ross, without portfolio; Hon. Mr. Turcotte, without portfolio. The elections of the ministers will take place on Feb. 19, nomination on the 12th.

OUR COUNTRY should have been contented and loyal under a really good Government; and not murmur and rage and rush to risk and ruin, like OLD FRANCE to REVOLUTIONS! They know not that EVIL IS BEFORE THEM!

COST OF THE C. P. R.—The Canadian Pacific Railway is said to have cost in the neighborhood of \$120,000,000.

WILLIAMSTOWN, ONT.—We have just heard of a delightful "Sociable" at Williamstown, in honor of the worthy Pastor, Rev. PETER WATSON. In our next we hope to give an interesting report of this good movement; and also of the happy Communion service at LANCASTER.

PRESENTATION AT BEAVERTON.—At the Annual Social Entertainment of St. Andrew's Church, Beaverton, Ontario, the following Address, with the gift of a Persian Lamb Overcoat and Cap, were presented to the Rev. David Watson, D. D.:—

"To the Rev. David Watson, D. D.:

"REV. AND DEAR SIR,—Having been deputed by the members of our congregation to present you with a small token of our regard and esteem, we would refer in the first instance to the recognition of your Scholastic and Literary attainments by the faculty of Queen's College in conferring the degree Doctor of Divinity. We most heartily congratulate you on the honor bestowed by a Body so well qualified to judge of your worth, and most sincerely sympathize with their just acknowledgment of your merits.

"While thus briefly stating the primary intention of this expression of our opinion, we must be pardoned for referring to the many blessings and advantages enjoyed by us as a congregation during the long period of your pastorate, now over thirty-two years.

"We thank you sincerely for the efficient manner in which you have always discharged the duties of that important office, and recognise with devout thankfulness our indebtedness to your ministry, the deep sympathy you have always manifested in the various trials and afflictions it has pleased Divine Providence to bestow upon the various members of our church. We would speak of your unwearied exertions in your pastoral duties, in training our youth, in visiting the sick and dying, and in administering the holy consolations of our religion to all those in need of your offices.

"And while referring to them we would join with you in devout gratitude to the Almighty Giver of every good gift, who has been pleased so long to sustain you in your work, and for the measure of success bestowed upon your labors.

"Sincerely praying that you may be long spared to minister to us; that you may see still greater tokens of divine approbation upon your labors; that you may be blessed in all your domestic, spiritual and temporal affairs; and that your present relations with the congregation may be continued until it shall please our Lord to call you to His own presence to meet those loved ones who have gone before to the Upper Sanctuary, and to receive that crown of righteousness awaiting all those who love His appearing.

"The ladies will now have the pleasure of presenting you with a more tangible expres-

sion of our opinion, of which we cordially beg your acceptance.

"Signed on behalf of the congregation of St. Andrew's Church,
 'ELIZABETH RITCHIE, WILLIAM WESTCOTT,
 MARG'T. GILLESPIE, WILLIAM TURNER,
 ANN WALLS, PETER WALLS,
 MARY HAMILTON, JAMES WADELLE,
 CHARLES GALLOWAY, WILLIAM RITCHIE.'"

After the presentation made by Mrs. Hamilton, the Rev. Dr. Watson, in replying to the address at some length, among other things referred to, stated that he thankfully received the offered present, which was both costly and handsome; and the remembrance of this suitable gift, together with the warm expressions of consideration and regard set forth in the address, would, he hoped, have a very salutary effect on both the givers and the receiver, teaching them from this evening forward to bear more lovingly each other's burdens, to manifest an ever-increasing interest in each other's welfare, and still greater zeal and unanimity in promoting the highest interests committed to their charge as a church and congregation.

As regards the degree of D. D. conferred upon him, it would be his earnest wish to walk in some measure worthy of it, and by so doing he hoped that it would be of some benefit to the congregation.

[We are delighted to see this manifestation of love and loyalty to a most devoted and indefatigable laborer in the Lord's work, who has endured the severest trials with heroic fortitude, and who certainly deserves well of his Church and his Country, as well as his highly privileged parishioners.—Ed.]

PROFESSOR SMYTH AND ANDOVER.

IN the Andover trial, by far the most impressive speech was that by Dr. Egbert C. Smyth in his own defence. It lasted over four hours. In the course of it, he said:—

"I appear before you of necessity to make personal answer to charges most of which are utterly false, charges some of which, if true, would justly expose me to the accusation of heresy under the standards of a catholic orthodoxy; but I have a larger contention and a deeper interest. I desire to secure by your decision, for those who may come after me, the right of a reverend scholarship in the study of God's word; the liberties of thought and life which are necessary to fruitful biblical study; the opportunity for that spontaneity and free-

dom in the discovery and acquisition of the sacred truth, without which the articles of any creed, however excellent, can never become the reality of present personal convictions and the living springs of knowledge, but must always remain the dry and barren deposit of a dead past."

"To whatever criticism it is fairly exposed, I 'hold, maintain and inculcate,' Mr. President, that the creed of the seminary does not bind the seminary to an antiquated phase of belief, or to the 'warts and wens' which a living theology knows how to get rid of; but, on the contrary, that it logically leads to those adjustments of orthodox thought and belief which are now necessary, and in general leaves an open path for such as the future may require."

"I claim the right under the creed to hold in this matter whatever a true interpretation of Scripture and the revelation which God makes of Himself in providence and creation shows me to be true. I do not think I shall commit any sin against reason or violate any obligation under the creed if I allow myself to follow with a perfect trust wherever, with the heart and with the head, I can discover any traces of God's holy and reconciling love."

It would be a thousand pities to condemn Professor EGBERT C. SMYTH. The careful and thorough-going student can easily see that, in most charges, the prosecutors are far more heretical than the Andover Faculty.

Prof. Harris, D. D. said: "It is evident that we are accused not because our opinions differ from the creed, but because they differ from those of our accusers, a difference which we do not for a moment deny." Prof. Harris was followed by Professors Hincks and Churchill. When the several additional respondents had been heard President Seeley, chairman of the board of visitors, declared the hearing adjourned without date.

NATIONAL CHRISTIAN UNITY.

BISHOP COXE, in the New York *Independent*, has put the recent action of the Bishops at Chicago in a new light, which will cause some surprise and probably some discussion in his own body. The Bishops did not concur in the resolution of Dr. Brooks sending greeting to the Congregationalists then in session, but we are now told that this was because they knew a better way of accomplishing the same end. Having explained this, Dr. Coxe goes on to say:—

"The problems now before us are to be worked out not by unreal men; not by Congregationalists who are *not* Congregationalists, Presbyterians who are *not* Presbyterians, or Episcopalians who have knelt to be ordained by forms which mock Almighty God, unless they are deeply and conscientiously accepted. Never, never can men of superficial conceptions and ill-knit, loose-fitting habits of thought accomplish anything lasting in structural re-adjustment. The results we seek must be wrought out by strong characters, 'mighty in the Scriptures,' but still not unwilling to catch ideas from tent-makers, men or women, Aquilas or Priscillas, if so be they may be taught 'the way of God more perfectly.' We want honest Christian Conferences, the Holy Spirit first invoked, in which a dry scientific light may be turned upon the points we see only through colored glasses. And, as in the Congregational statements from Hartford, we need to see in honest black and white, what we have in common, and what remains for comparison and inquiry. I admire their communication, and I mean to take it up for close examination. To my mind it actually *points to the practical*, blessed be God. Not that the 'Episcopal Church' is ever to gain the 'Congregational Churches' of New England, but that we and they may advance to some common ground where we shall meet in full communion and make progress toward a revived catholicity, in which 'we all may be one!' Such is the spirit of the Bishops' document. It breathes no hierarchical ambition to be lord over the faith of others.

PROTESTANT AGREEMENT OF FAITH.

CATHOLIC Paper having declared that Protestants have no ground of unity, the *New York Independent* makes the following statement, which we commend to our readers' careful attention.

"Leaving out the Unitarians, a small fellowship which hesitates to call itself Christian, and with whom nobody proposes to unite, the remaining Protestant denominations agree on the following points:—

- "1. The existence and authority of God.
- "2. The Divinity and authority of his Son Jesus Christ, our Lord.
- "3. The converting and indwelling presence of his Holy Spirit.
- "4. The inspiration and authority of the Holy Scriptures.
- "5. The guilt and ill desert of sin.

"6. Redemption and pardon through Jesus Christ.

"7. The necessity of conversion from a life of sin and selfishness, to a life of holiness and consecration to the service of God and man.

"8. The supernatural history of Jesus Christ, his crucifixion and burial, his resurrection from the dead and his ascension to heaven, where he sitteth at the right hand of God.

"9. The immortality of the soul, and the just awards of the future world, to the righteous eternal life, and to the finally impenitent eternal death.

"10. The establishment by our Lord of his Church, with the sacraments of Baptism and the Lord's Supper."

COLLEGE BARBARITIES.

(From the *N. Y. Independent*.)

ELEVEN big animals from Yale University and eleven big animals from Princeton College expressed their gratitude to God on Thanksgiving Day for his mercies during the year, by such a beastly fight as ought to be prohibited by law and punished as the fights of the prize ring are punished. This is plain language, but it is none too strong. Let it be understood that we do not have the least objection to manly sport. We believe in it and would encourage it. But this is nothing of that sort. There is a game of football, or was, which was manly and healthful. It was a game of pluck and skill. The game as now conducted is only organized brutality. First there was a quarrel as to where the game should be played. This preliminary quarrel was so prolonged and bitter that it prepared the way for a contest which should not be a game but a fight full of animosity. Under the Rugby rules the ball is hardly kicked from the beginning to the end of the game, but is seized and carried, and the effort of the players is by all possible violence to take the ball from the player who holds it. He can be caught and pounded with the fists, thrown on the ground and stamped on with all one's fury. At Princeton on last Thanksgiving Day it was well understood that there would be no mercy shown. The game, so called, was a slugging match. The brutes pounded and kicked each other, and that they did not kill each other was through no restraint, but by the mercy of God. One of the players was severely injured and had to be carried off the ground. It was an unmanly, degrading, beastly exhibition of

malice and cruelty. Then after the contest the fights were continued whenever Yale and Princeton men came together in a drinking saloon or at a hotel bar.

[Such barbarities are a disgrace to civilization and Orthodoxy. Are these the Colleges that denounce Andover University?]

A BOY IN COURT.

It is not always safe to trust innocence to carry on a successful war against craft, or to expect a child to outwit a skilful lawyer who tries to break him down by cross-examination. But sometimes it happens that the weaker is the stronger. It was so in the case of the little boy in the following incident, which is said to have happened in Chicago. He did not know that his word was doubted, and he answered truthfully, without embarrassment. The incident occurred in Judge Barnum's court room during the hearing of an ejection case.

A little boy of eight years was presented by one side as a witness, and the opposing counsel objected to him on the probability that the child was unaware of the nature of an oath. "Do you know what an oath is, Charlie?" asked the court. "Yes, sir," answered Charlie. "It is to ask God to help you to tell the truth." "Where did you learn all this?" frowned the opposing counsel. "In the catechism," said Charlie, not to be frowned down or sat upon by the biggest lawyer in the business. "In the catechism? What catechism?" "In the ten cent catechism, sir." "Who told you to look in the catechism for the definition of an oath?" "My sister. She told me last night, and I got it and studied it." "Have you got your catechism with you?" "Yes, sir. Here it is," and the well-thumbed little pamphlet was forthwith produced from the depths of that mysterious receptacle for all known odds and ends, the trousers pocket.

"You see the boy has his documents," interposed the court with a smile, and a quiet titter went around the court room as it became evident that the legal luminary was being puzzled by the child. "H'm! Let me see the book. I wonder if you know anything more that's in it. Who made you?" "Why, God, of course," was the reply, as if the lad pooh-pooed the idea of being asked such a simple question, and wanted "somethin' hard." Several questions were asked, and elicited ready replies. The lawyer, though loth to acknowledge it, accepted defeat as gracefully as possi-

ble. Turning to the court, he said: "Your honor, I guess we will accept this witness, and as for this little book, I would submit it to my learned friend, the counsel for the other side, and recommend its careful perusal by him. It will do him good."—*Youth's Companion*.

SOME United States papers—the New York *Sun* at their head—are fond of repeating that there are no classes in the United States, that society there consists of one homogeneous mass of free and enlightened citizens, all on a footing of perfect equality. We have more than once had occasion to hint that the picture was truer to democratic theory than to actual fact, and have pointed to the *Sun's* own columns for the distinction between "society" and society. And now, in connection with Oliver Wendell Holmes' visit to London, we have his opinion quoted to the effect that in Boston society there are divisions as complete and as impassable as any to be found in the social life of England. The only difference is, he says, that in England they build stone walls, while in Boston they put up wire fences. The fences are less visible, but they serve their purpose equally well. We believe the Autocrat is right. It cannot be pleasant to get jagged on a piece of Boston barbed; and those who have been caught once will keep a sharp lookout for similar impediments in future.

To persevere in one's duty, and be silent, is the answer to calumny.

PAYMENTS FOR "RECORD."

Received by the Editor:—Angus Falconer Toney River, etc, \$5; James McLeod, Lansdowne, \$1; John McEachorn, P.E.I., 75c.; John R. McDonald, Lairg, \$1; David Douglas, Lairg, \$1; W. McLeod, M. R., \$1; Alex. McDonald, Stellarton, \$1.50; John A. McDonald, Salt Springs, \$5; Geo. A. Douglas, N. Glasgow, \$10; Neil McDonald, Hampton, P. E. I., \$1; Donald Urquhart, Springville, \$1.25; Miss V. B. McLeod, Lorne, \$3.75; Rev. J. Hutchison, P. E. I., 50c.; Alex. McDonald, Stellarton, \$1. For 1886:—Neil Morrison, Lochside, C. B., \$1; Duncan Fraser, Blanchard, E. R., \$1; Rev. J. Gillis, Lorneville, Ont., \$5.50; Miss A. B. McLeod, Lorne, \$1.

By Publisher:—A. M. Baillie, N. Earlton, 25c. By T. Glover, Esq., Pictou:—John A. McLeod, Salt Springs, \$9.25; Alex. Sutherland, Scotch Hill, \$2; Alex. R. McKenzie, West Branch, \$2; Mrs. Dow, Montreal, \$2; John McKay, 6-mile Brook, \$2; Carriboe Office, \$2.50; Mt. Dalhousie, \$2; A. J. McKenzie, Carriboe Island, \$2; Toney River, \$2.25; West River, \$1; Fisher's Grant, \$1.75; John Holmes, River John, \$7; R. McLeod, Cape John, \$3; A. McDonald, Back Meadows, \$2.75; Alex. Campbell, Pictou Island, \$1.25; Alex. McQuarrie, \$1; Wm. Smart, Scotchburn, \$2.25; John Cameron, Lyon's Brook, \$2.75.