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# THE MONTHLY RECORD

OF THE

## Church of Scotland,

IN

Nova Scotia, New Brunswick, and Adjoining Provinces.

VOL. XXXII.

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No. 6.

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

### HOW TO BE SAVED.

(SERMON ON LUKE 14: 33.)

**C**HRIST'S word is quite clear, that you cannot be His disciple unless you forsake all for Him. "Whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple." "Go and sell that thou hast . . . and come and follow Me." "He that loveth father or mother more than Me is not worthy of Me; and he that loveth son or daughter more than Me is not worthy of Me. And he that taketh not his cross and followeth after Me is not worthy of Me." (Luke 14: 33; Luke 18: 22; Mat. 10: 37-39.)

You say that you cannot comply with those terms. They call you to a sacrifice you cannot make. You say that you have neither the will nor the power to count all things but loss for the excellency of the knowledge of Christ. Therefore, when you face these terms and come to see that you cannot explain them away, and that Christ cannot modify them, you turn away sorrowful, for in your own way you have great possessions.

Every one that knows his own heart understands your difficulty and appreciates your distress. The world of your own will, of your own pursuits, of your prized possessions, is a very real and very precious world to you, and you are honest and true when you say that you cannot give it up. *But it is equally true that you cannot keep it.* You know this from the past. Your self-will has often been thwarted, your self-chosen pursuits have often been ar-

rested, and your most precious possessions have often been taken away. And is not the conviction daily deepening in your heart that the things you say you cannot give up for Christ will soon all vanish? The forces of life, and ultimately the strong hand of death, will wrest from you every one of the things which you now prefer to Christ. And what will be your position then? You will be without them, and also without Christ. You will then have nothing but your lost soul, the undying sting of conscience, and the shame—the eternal shame—of refusing Christ for the sake of a world that deserted you after completing your ruin. You cannot give up the world, that is true, every human heart that has tried it testifies that you cannot; but neither can you keep it, every tomb in the wide world proves that you cannot. And in your strait between these two there is only one way of escape.

When you ask how you are to forsake all and follow Christ, in Christ's own words the answer is this: "With men this is impossible, but with God all things are possible." *You need not give up anything till you accept Christ as your Saviour and put your life wholly into His hands.* You cannot overcome the world, but He has overcome it, and the moment you give yourself up to Him His overcoming power is put forth in you and through you and you are delivered. In Him, in His grace, in His fellowship, in His service, you find a new world, and the old one is not given up only, but it also gives up you. The thought of sacrifice on your part, and the difficulty of forsaking all for Christ, vanish from you, and you find in Him such gain, such freedom, such a large life, such peace and rest, that you give

up the world spontaneously, naturally, and joyfully.

In this simple acceptance of Christ lies the whole secret of renouncing the world. Before accepting Christ do not try to give up anything. Just as you are at this moment give yourself up to Him. Upon this simple condition He will take you to Himself and do for you and in you and through you the great work of casting away from you the world. Do not even let your thoughts dwell on the things you will lose when you win Christ. Rather think on what you gain in Him,—freedom from sin's galling yoke, peace and rest in the favor of God, a secret well of pleasure in communion with God, a calm and serene temper formed by His indwelling spirit, a sense of true dignity in being the adopted child of God, a realization of your large inheritance as an heir of God and a joint heir with Jesus Christ, and a hope that maketh not ashamed, but that, springing from your acceptance of Christ, expands into the brightness and effulgence of eternal glory. Think on these things. Fill your mind with them. Look unto Jesus till his beauty fills the vision of your soul and your heart desires Him, till the evidences of His trustworthiness awaken faith in you and faith carries you wholly over to Him. When you are in faith resting on Him, you will find it no sacrifice, but a joy, to give up anything and everything that you need to surrender. You will then count all things loss for Christ. The spell of the world over your soul will be broken. It will lose its fascination, and as your life is taken apart with Christ it will retire from you, and as it goes from you the loss of it will be counted a great gain.

In the experience of your new life you may for a time be troubled as to your relation to the world. Questions will arise in your heart as to society—how far and how frequently you are to mingle with men in social gatherings. You will be anxious as to how far you may go with the world in your recreations and amusements. You will need to face habits and customs, and decide whether they are to be continued or given up. There is clear and simple guiding for you in all such matters. *To you as a Christian, the world is whatever comes between you and Christ.* Whatever hinders your abiding in Him, your communion with Him, your service for Him, is of the world, and from such a world you must withdraw. And this world includes, of course, all things that are directly and in their nature sinful. It is evident that your relation to such things must be that of resistance and stern nonconformity. But the world that comes between you and Christ also

includes things that are in themselves sinful, but for you not expedient. In your Christian life there are many such things, and for your own sake or for the sake of others you will withdraw from these. The rule by which you are to decide such questions is exceedingly simple. If you are a true Christian, if you have really and truly committed your life to Christ and to His keeping, the best advice that can be given you is to go into the world as far and as long as you prayerfully can. If your heart is filled with love to Christ, and a desire to grow in Him and to glorify Him, He will guide you where to go and what to do, and your only wise course is to follow Him.

Do not let any one hinder you with rules that are unreal to you. *Be natural in your spiritual life*, that is, let Christ rule in you, and rule over you, so that the outcome of His blessed dominion is a life that gravitates towards Himself, and that instinctively turns away from everything that hinders your life in Him. Be sure of this, and all your relations to the world will settle themselves. *And be spiritual in your natural life*, that is, let Christ keep you, on all days of the week and in all your occupations, under His eye and in the leading of His gracious hand, so that you may be at all times and everywhere marked as His disciple. Be sure of this, and you will find yourself safe from all compromise with the world. If your heart is in the world, it will do you no good, but harm, to withdraw your life from it. If your heart is fully and wholly with Christ, He will guide you in a safe path, and keep you through a consenting obedient will from all entanglement with what is sinful and inexpedient.

As your life is enriched and enlarged by Him; and as He opens up to you the treasures of His truth and the resources of His grace, as you come to know the fulness and strength of the character which He forms in you and ripens; as you come nearer and nearer to Him in holiness and love, the ministry of the world will become less and less to you, and you will see yourself a stranger in it—a mere pilgrim passing through it.

Give yourself wholly unto Christ and abide in Him, and the time will soon come when you will not be troubled as to how many of the things of the world are given you to enjoy, for you will feel how few of them you need, and how little you care for any of them. When you are wholly given up to Christ you will find your soul wholly satisfied with Him, and the "bread enough and to spare" of your Father's house will be all-sufficing to you. And when you are thus satisfied, the world will

be given up without effort and without regret, and you will enter into the joy of forsaking all to follow Christ.—REV. G. WILSON, Edinburgh.

### “TE DEUM LAUDAMUS”

“We praise Thee, O God: we acknowledge Thee to be the Lord,” etc.—*Book of Common Prayer.*

**T**O Thee, O God, we joyous raise  
Our voices in a song of praise:  
As Lord who over all hast sway:  
To Thee we hearty homage pay:  
With reverence all the earth to Thee,  
Eternal Father, bows the knee:  
All Angels and all powers on high  
Aloud to Thee in concert cry:  
Ever to Thee ascends the hymn  
Of Cherubim and Seraphim!  
O Holy, Holy, Holy Lord,  
The God of Hosts! the rays which poured  
Abroad are by Thy Majesty,  
With brightness fill immensity  
Thee praise those whom Christ gave command  
To preach His Cross in ev'ry land:  
Thee praise those who before made known  
The coming of the Anointed One.  
Thee praise those who held fast the faith,  
And their lives loved not to the death!  
The Holy Church, in ev'ry place  
Unites in heart to seek Thy face.  
The Father of a majesty  
Extending, through infinity;  
Him whom we for our Saviour own,  
Thy glorious, true, and only Son;  
Also the Spirit, who imparts  
The balm of joy to bleeding hearts.  
O Christ, to Thee we praises sing:  
Thee who of glory art the King:  
Kre time its course began to run,  
Word of the Father, with Him One.  
Thou, when to save man thou didst come,  
Abhorredst not the Virgin's womb.  
When o'er death's bitter agony  
Thou hadst obtained the victory,  
A place in Heav'n Thou didst provide  
For all who in Thyself confide.  
Thou sitt'st at God's right hand on high,  
Clothed with the Father's majesty;  
Thou shalt return, and righteously  
Shall quick and dead be judged by Thee.  
Help, therefore, on us now bestow.  
Save by Thy blood from endless woe:  
A place appoint us, Lord, we pray,  
Among Thy saints in endless day!  
Thy people send deliverance,  
And bless Thine own inheritance:  
Rule o'er them by Thy mighty power,  
And lift them up for evermore!  
We magnify Thee day by day,  
And worship Thy great name for aye.  
Help us, O Lord, that this day we  
May from all sin ourselves keep free,  
Thy mercy, Lord, on us bestow,  
Who merit naught but endless woe!  
Lord, cause to shine on us Thy face,  
As in Thee all our trust we place!  
Lord, I have trusted in Thy name,  
Then let me ne'er be put to shame!

T. F.

### THE WIGTOWN MARTYRS.

**A**MONG the noble “Ladies of the Covenant” who laid down their lives for CHRIST'S KIRK AND COVENANT, the martyrdom of these two, by slow drowning, is the most tragic tale of all those “KILLING TIMES” from the Restoration, 1660, to the Revolution, 1688. Mr. Napier tried to deny the terrible facts, but they are now fully proved, as follows:—

Margaret Lauchlison, an aged widow, who lived with her married daughter in Drumjargon, Kirkiuner, and Margaret Wilson, a maiden of eighteen, daughter of Gilbert Wilson, Glenvernoch, Penninghame, suffered death for their religion in Wigtown. The former, a plain country woman, eminent in Bible knowledge, blameless in her deportment, was a “pattern of virtue and piety.” Strongly attached to the covenanted Presbyterian Church, she regularly absented herself from the ministrations of Andrew Symson, the curate in charge at Kirkinner, and attended the sermons of the proscribed Presbyterian ministers. She was farther known to have afforded shelter and relief to her persecuted friends and relatives in their wanderings and distresses. This was illegal, according to the custom of intercommuning or banishing from society those who were guilty of being present at Conventicles. But Margaret felt that those who had been banished from their homes, and were forced to wander from place to place, “being destitute, afflicted, tormented,” required sympathy and help. The aged matron was, in the quiet calm of the Sabbath, engaged in family worship when she was apprehended and carried to prison.

The younger woman, Margaret Wilson, seems to have been early possessed of a spirit of independence. Her parents had conformed, but she stood up for “Christ's cause and Covenant” in so emphatic a manner that the authorities were soon on the outlook for her and a younger sister Agnes, of thirteen years, whom she had no doubt instructed in the path of duty and religion. Thus hunted, they were forced to flee from their home, and wandered through Carrick, Galloway, and Nithsdale, with their brothers and some others, and lived for a time in “the wild mountains, bogs, and caves,” their parents being charged “on their highest peril, that they should neither harbour them, speak to them, supply them, nor see them; and the country people were obliged by the terror of the law to pursue them, as well as the soldiers, with hue and cry.” In

Rev. W. L. Macrae, son of Dr. Macrae of St. John, is about to engage in mission work in Trinidad.

February 1685 the two sisters went secretly to Wigtown, to see some friends, but being discovered, were taken prisoners and instantly thrust into the "Thieves' hole" as "the greatest malefactors," whence they were afterwards brought to the Tolbooth, where "several others were prisoners for the like cause, particularly Margaret Lauchlison of Kirkcinner Parish." Agnes Wilson was liberated on her father's bond of "one hundred pounds sterling, to produce her when called for," after the sentence of death had been passed against her.

On the assize at which these women were indicted, which met at Wigtown, 13th April, 1685, there sat David Graham, sheriff (the brother of Claverhouse), the Laird of Legg, Major Winram, and Captain Strachan, who found them guilty of rebellion, and sentenced them "to be tyed to palisades fixed in the sand, within the flood-mark, and there to stand till the flood overflowed them, and drowned them." A sad sentence! but they received it "with a composed smiling countenance, judging it their honor to suffer for Christ's truth." This dreadful sentence was carried out to the letter. From the prison they were brought by Major Winram with a guard of soldiers, to the place of execution, whither also they were accompanied by a numerous crowd of spectators whose feelings we may, in part, surmise. In that crowd was Elizabeth Miliken, daughter of the aged martyr, who watched, with sad and sorrowful heart, the mother that gave her birth going down to the rising tide that was to engulf her; and so vividly was the scene chronicled in her memory that in 1718 she told her minister, Mr. Campbell, that she dreamed she saw her mother at the Cross at Wigtown, "with the garb, gesture, and countenance she had five minutes before she was drowned." Arrived at Wigtown strand the two prisoners were fastened to stakes fixed in the sand between high and low water mark. "The Kirkcinner heroine, the elder, was placed near to the rising flood, in the hope that her last suffering might terrify the younger into submission. The sight was dreadful, but the courage of the survivor," says Macaulay, in his summary of Wodrow, "was sustained by an enthusiasm as lofty as any that is recorded in martyrology. She saw the sea draw nearer and nearer, but gave no sign of alarm." She sang the 25th Psalm "from verse 7th downward a good way," and read the 8th of Romans, and prayed. We can imagine how that "virgin Martyr," waiting for death on the Wigtown sands, rejoiced in spirit as she sang these words:—

"The secret of the Lord is with  
Such as do bear His name;  
And He His holy Covenant  
Will manifest to them.  
Towards the Lord my waiting eyes  
Continually are set:  
For He it is that shall bring forth  
My feet out of the net."

Or when she read, in Romans—"There is, therefore, now no condemnation to them which are in Christ Jesus." "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." "We know that all things work together for good to them that love God." "Who shall lay anything to the charge of God's elect? It is God that justifieth, who is he that condemneth?" "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors, through Him that loved us." A precious legacy this—a hope with which death loses all its terrors. In the spirit of this hope she poured forth her soul in prayer and praise, till the "waves choked her voice." "After she had tasted the bitterness of death, she was, by a cruel mercy, unbound and restored to life. When she came to herself, pitying friends and neighbours implored her to yield. Dear Margaret, only say, 'God save the King.' The poor girl, true to her stern theology, gasped out, 'May God save him, if it be God's will.' Her friends crowded round the presiding officer, Major Winram. 'She has said it; indeed, sir, she has said it.' 'Will she take the abjuration?' he demanded. 'Never!' she exclaimed; 'I am Christ's, let me go,' and the waters closed over her for the last time." This, then, is the "last scene of this strange eventful history;" and I humbly and reverently bring my laurel wreath, feeling that in laying it on the tomb of Margaret Lauchlison and Margaret Wilson, I am but paying a natural tribute to two noble heroines who were "hunted out of the world." Martyrs, in the true sense, who died for the truth they held dearer than life, "hunted up to Heaven" for the sake of Christ's cause and Covenant:—

There sleep they—two of Scotia's daughter-fair—

A matron and a maid—in the old churchyard.  
Hard by the banks of Bladnoch's stimpid stream  
That gently snaaks the fair cheek of Baldoon.  
Two saintly women, heroines, martyrs true.  
Who made one offering of their days to Him  
Whose cause and Covenant and Kirk were dear:

to them—more dear than life and thus, in faith,

Baptized into Christ's death, they passed away! Yet shall they in their low and narrow beds Hopped with the green sod, by the flowing tide, Where they, in fearless trust, gave up their life. A testimony bear for truth, for Heaven, For freedom's sake, that each light footstep there,

Even brought by pilgrim-love and reverence, May tread more softly o'er the holy ground Where Wigton's holy Martyrs rest in peace. And all may hear these witnesses thus plead: "Truth dearer is than life!" Then "Buy the truth

And sell it not!" It must, it shall prevail.  
—[*Life and Work.*]

BIBLICAL QUESTIONS.

FOR SABBATH SCHOOLS AND FAMILIES.

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

1. Who was Abraham's first wife?
2. On what mount did God give the Decalogue?
3. What prophet anointed David when a boy?
4. Whose child did Elisha restore to life?
5. Christ sent a blind man to wash, in what pool?
6. Who was the first Christian martyr? and who kept the clothes of his murderers?
7. What did Moses put off at the Burning Bush?
8. What is immortal within us?
9. What brought death into the world?
10. What day does God bid us keep holy?
11. What does Christ's death provide for sinners?
12. What did the angels call Christ when they announced His birth to the Shepherds of Bethlehem?

ANSWERS FOR MAY.

- 1, Queen of Sheba; 2, Quartus; 3, Quiet;
- 4, Quench it; 5, Quails; 6, Quiver; 7, Quarries by Gilgal; 8, Quaternions; 9, Quickands;
- 10, Questions; 11, Quaking; 12, Quickly.

BEST ANSWERS TO BIBLICAL QUESTIONS from:

Alma .....	M. C. Douglas.
Back Meadows .....	D. A. Murray.
Fox Brook .....	J. Smith.
Mount Thom .....	G. E. McLeod.*
Mill Brook .....	E. H. Morrill.
River Dennis, C. B. ....	D. Cameron.†
River John .....	E. M. Holmes.
Salt Springs .....	M. F. McLeod.
Westville .....	J. Fraser.
" .....	J. Grey.
" .....	E. McGregor.

\* This friend's "sum" is not only ingenious, but also logically conclusive.

† This friend has kindly sent two additions

to No. 12— "Preacher" and "Physician," Mat. 4: 17, 23, 25; 9: 12. With further search he might have added the following:—"Peace," Eph. 2: 14; "Pearl of great price," Mat. 13: 46; "Plant of renown," Ezek. 34: 29; "Portion," Sam. 3: 24; "Potentate," 1 Tim. 6: 15; "Precious," 1 Pet. 2: 4, 6; "Prince of life," Acts 3: 15; "Prince of peace," Isa. 9: 6; "Prince of the kings of the earth," Rev. 1: 5; "Propitiation," 1 John 2: 2; "Purifier," Mat. 3: 12.

N.B.—Many young friends have sent answers without references. These have not been noticed, because the object of these questions is to induce all who may be interested in them to "search the Scriptures."

THE SCRIPTURAL EVANGELIST.

**P**ER. HAYS, one of the ablest preachers and pastors in America, says in the  *Herald and Presbyterian* :

The Scriptural Evangelist in my opinion is a laborer in places where there are no pastors, and no means of grace. It is his business to gather up churches in outlying districts. When the church assumes that the human instrumentality is the essential thing, reproof from the Head of the Church is not far off. Even Moses was not so essential that he could say, "Must we bring water out of the rock?" and escape the Divine reproof. The outpouring of the Holy Ghost, as in the days of Edwards and Wesley, and in 1857 on prayer meetings, would make every minister on whom it should come, irresistible in preaching, and unanswerable in conversation. Surely, no better thing could come on the church, than that every pastor, by his success in answer to the prayers of his people, should become a successful revivalist in his own church. Better by far than a few peripatetic exhorters is the tongue of fire from on high on all. That Spirit is the gift of him who is able to subdue all things unto himself. It took less than forty days for that Spirit to bring to repentance and earnest reformation, an ancient city that was far worse than any now on this continent. Peter had not left his dreadful fall two months behind him, when the Spirit, through his preaching, brought three thousand souls into the church.

Joseph Cook thus summarizes the points on which evangelists in all ages are agreed:

1. The most effective evangelists in all ages agree in being filled with one and the same Divine fire.

2. They agree in having obtained this fire by the two greatest means of grace—attention to religious truth and self-surrender to it.

3. They agree in the use of these two means as instrumentalities for the renovation of individuals, nations and ages.

4. They agree in loyalty to all the facts of Scripture, and not merely to a fragment of it; and especially in mental hospitality for awakening and severe truth as well as for the opposite.

5. They agree in teaching with the power of vital and vivid convictions the necessity of the New Birth.

6. They agree in teaching with vital and vivid convictions the necessity of the Atonement.

7. They agree in teaching with vital and vivid convictions the necessity of Repentance in this life.

8. They agree in standards as to the conditions of salvation.

9. They agree in being men of prayer, understood as including adoration, confession, thanksgiving, petition and immediate self-surrender to God.

10. They agree in teaching the universal necessity and efficacy of prayer thus understood.

11. They agree in being men of humility, empty of self, and full of a consciousness of God.

12. They agree in being men of great boldness for the truth, and instant in season and out of season to reprove and rebuke iniquity with all authority.

13. They agree in preaching largely from their own religious experience.

14. They agree in making large use of special measures to bring men to an immediate decision to accept God as both Saviour and Lord.

15. They agree in varying these measures as the Divine Spirit seems to suggest, and in not depending on them but on God alone, as revealed in Christ, the Truth and the Holy Spirit.

16. They agree in David's prayer: "Create in me a clean heart, O God, and renew a right spirit within me. Restore unto me the joys of thy salvation, and uphold me with thy free spirit. Then will I teach transgressors thy ways, and sinners shall be converted unto thee."

"A Farmer near Perth" has sent the Editor of the "Mission Record of the Church of Scotland" £10 to be used in sending that magazine to congregations most likely to require it, and where it will be productive of most good.

## GOD CHASTENS WHOM HE LOVES.

**D**EAR friends in sorrow, why repine  
Beneath bereavements great!  
It is your God of love divine  
Who bids you bear th's weight!  
For you He to the Cross was nailed,  
By men and fiends bell'd;  
Yet still His patience never failed:  
He bore your sins and died!  
And shall we not that Hero-King  
Forever love and serve!  
Forever to His banner cling,  
And all His laws observe!  
Then soon in heaven, by JESUS' love,  
With friends now gone before,  
We'll join the ransomed hosts above,  
And meet to part no more!

Earlton, 1836.

H. F. GRAHAM.

## PAGES FOR THE YOUNG

### MISSIONS IN INDIA BY SCHOOLS.

BY REV. CHARLES M. GRANT, A.M.

**E**VERY schoolboy knows something about India. God has given it to us as part of our mighty empire. It contains about eighty times as many people as Scotland does. For every baby born in Scotland eighty are born in India: for every man, woman, or child that dies in Scotland, eighty die in India. Has it ever occurred to you, my young friends, to ask why God has sent us there? Why has He arranged that these little British Isles should rule so vast a population so far away? Some people seem to think we are there for nothing higher or better than to increase our trade or to make a lot of money, and that God has no nobler purpose in sending us there than to find employment for a large number of our young men in governing the country, building railways, and filling counting-houses. But other people, again, think otherwise. They think that God sent us there, and made us rulers there, and keeps us there, for a much higher and holier purpose, and that that purpose is to teach the people about Himself, and how they may be saved by His loving grace, through Jesus Christ. They believe that God is the Father, that Jesus is the Brother, and that the Holy Ghost desires to be the Sanctifier of all men, whatever their color or country may be. I need not tell you, boys and girls, that I am one of the people who think in this way. It was because some of the best men that lived about the beginning of this century thought and believed in this way that they resolved to send out missionaries to India, and that others offered themselves to go.

But when they got there they found it very

hard, almost impossible, to persuade any of the people to listen to them. They had been so long accustomed to their idols that they refused even to think of giving them up. Some of these idols were very huge and hideous things, and the people worshipped them and offered sacrifices to them so as to please them and keep them in good humor. The bare proposal to cease doing so, filled them with horror or anger. The missionaries soon saw that if they were to win India for Christ they must get hold of the young people, the boys and girls, and influence them before they became settled down into idolatry. All the missionaries saw this, but there was one of them, a minister of the Church of Scotland, who saw it more clearly than any of the others, and who set himself more energetically than any of them to work out the plan. His name was Dr. Duff, and I hope you will remember and honor it as the name of one of the very greatest and noblest Scotchmen of this century. He opened schools, gathered a lot of boys into them, and began to teach them. They were all very eager to learn the English language, and he agreed to teach it to them if they would agree to listen to him reading and explaining the Bible. And in due time the little boys grew into big boys, and the big boys grew into young men, and so there came to be a large number of people who knew that the worship of idols was both foolish and wicked, and who believed at least something about God and Christ. And some of them even became devout and earnest Christians.

These schools are being carried on to the present time, and many, many thousands in them are being taught to know God and to turn from the idols. It is one of the most interesting sights I have ever witnessed to see a school of these boys being taught. They are all dark in color—some of them almost black, some dark brown, some a rich golden; but they have good features, clean cut lips, straight noses, and, as a rule, beautiful black eyes with long eyelashes and well pencilled eyebrows. It is not very flattering to say it, but it is true, my boys, that I really think they are quite as good-looking, perhaps even better, than Scotch boys are! They all wear white cotton or muslin dresses—one garment fitting close to the body or tied around it, and another flung round it, very much as men among us used to wear a plaid. The white dresses against the dark skins look so clean and fresh! In the native schools the children sit cross-legged on the floor, but in ours they sit on forms. Suppose, then, you enter our big institution in Calcutta, the biggest in all India, where some

500 boys are being taught in the school department and some 300 in the college. They are of all ages, from 5 years to 25; and they are learning everything from A B C up to subjects so difficult that it would almost give you a headache even to think of them! They were all, or nearly all, born into belief in the three hundred and thirty millions of gods, for their priests tell them there are that number. But it is probable that not a dozen of them above 13 years of age believe in any of them. The fathers of a great many of them do not believe in the idols, but nearly all the mothers do, and when they go home they must bow down and pretend to worship Doorga or Kali, or some other of the ugly idols their mothers fear. How would you like to have to do that, boys?

For a long time after these boys' schools were opened there were no girls' schools at all, and that is why the mothers still believe in idolatry. But now girls' schools have begun to spring up. And so, thank God, a generation is now rising up in the knowledge of God and His Love.

C. M. G.

#### POETIC GEMS FOR YOUNG AND OLD.

MYSTICISM: FROM WORDSWORTH.

(Compare Psalm 90, with Matt. 18.)



OUR birth is but a sleep and a forgetting:  
The soul that rises with us, our life's Star,  
Hath had elsewhere its setting,  
And cometh from afar:  
Not in entire forgetfulness,  
And not in utter nakedness,  
But trailing clouds of glory do we come  
From God who is our Home!

Heaven lies around us in our INFANCY:  
Shades of the prison-house begin to close  
Upon the growing Boy;  
Still he beholds the light, and whence it flows,  
He sees it in his joy:  
The YOUTH who daily farther from the East  
Must travel, still is Nature's Priest,  
And by the Vision splendid  
Is on his way attended:  
At length the MAN perceives it die away  
And fade into the light of common day.

To Thee, O LORD, I raise  
The song of thanks and praise  
Even for those obstinate questionings  
Of sense and outward things,  
Fallings from us, vanishings;  
Blank misgivings of a creature  
Moving about in worlds not realized;  
High instincts before which our mortal nature  
Did tremble like a guilty thing surprised:  
Even for those first affections,

Those shadowy recollections,  
Which, be they what they may,  
Are yet the fountain dawn of all our day,  
And yet as ruling lights of all our seeing,  
Uphold us, cherish, and have power to make  
Our noisy years seem moments in the being  
Of the Eternal Silence: truths that wake,  
To perish never:  
Which neither carelessness nor mad endeavor,  
Nor man, nor boy,  
Nor all that is at enmity with joy,  
Can utterly abolish or destroy!  
Hence in a season of calm weather,  
Though inland far we be,  
Our souls win light of that immortal sea  
Which brought us hither,  
Can in a moment travel thither,  
And see the children sport upon its shore,  
And hear its mighty waters rolling evermore!

## EMOTIONS.

My heart leaps up when I behold  
A Rainbow in the sky:  
So was it when my life began,  
So is it now I am a man,  
So be it when I shall grow old,  
Or let me die!  
The Child is father to the Man,  
And still I wish my days to be  
Bound each to each by natural piety.

## SELFISHNESS.

The world is too much with us, late and soon,  
Getting and spending we lay waste our powers;  
Little we see in Nature that is ours,  
But give our hearts away in sordid boon!  
This sea that bares her bosom to the moon,  
The winds that will be howling at all hours,  
But are upgathered now like sleeping flowers,  
For these and all such things we are out of tune:  
They move us not.—Great God! I'd rather be  
A Pagan suck'd in a Creed outworn,  
So might I, standing on this pleasant lea,  
Have glimpses that would make me less forlorn;  
Have sight of Proteus rising from the sea,  
Or hear old Triton blow his wreathed horn!

## A GOOD MAIDEN.

She was a Phantom of delight  
When first she gleamed upon my sight,  
A lovely Apparition sent  
To be a moment's ornament.  
Her eyes as stars of twilight fair,  
Like twilight, too, her dusky hair,  
But all things else about her drawn  
From May-time and the cheerful dawn.  
A lovely shape, an image gay,  
To haunt, to startle, and way-lay.

I saw her, on a nearer view,  
A Spirit yet a Woman too;  
Her household motions light and free  
With steps of virgin liberty;

A countenance in which did meet  
Sweet records, promises as sweet;  
A creature not too bright or good  
For human nature's daily food,  
For transient sorrows, simple wiles,  
Praise, blame, love, kisses, tears and smiles.

And now I see with eye serene  
The very pulse of the machine:  
A being breathing thoughtful breath,  
A traveller between life and death,  
With reason firm, with temperate will,  
Endurance, foresight, strength and skill:  
A perfect woman nobly planned,  
To warn, to comfort, to command,  
And yet a Spirit calm and bright,  
With something of angelic light.

## The Monthly Record.

HALIFAX, N. S., JUNE, 1886.

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## OUR SHORTER CATECHISM.

**Q**UESTION 9. "GOD created all things of nothing, by the Word of His power, in six days; and all very good." This merely means that God made all Matter as well as all Forms, by His Almighty WORD, whom we now adore as JESUS CHRIST, since He has come in the flesh and in the Spirit (John 1: 3; Eph. 3: 9; Heb. 1: 2). This Word is the Wisdom and Power of God, (1 Cor. 1: 24). He was before all things, and created all things by His breath, from His power, (Ps. 33: 6). The Bible does not say "of nothing," neither does it say that God created the angels during the six days of earthly creation, but Adam and Eve only; nor does it say that the six days were as man's days (Job 10: 4, and 2 Pet. 3: 8), for three days passed before the

sun was made to measure them. This study is so deep and high that we should keep closely to Divine Scripture, and while each may form his best idea of its meaning, yet let us all meekly own our ignorance, and not vainly claim to be wise above what is written. In one sense, at least, God still creates (Ps. 104: 80); and we all need this (Ps. 51: 10, and 2 Cor. 5: 17).

10 "God created man male and female, after his own image, in knowledge, righteousness and holiness, with dominion over the creatures." God is the supreme cause and source of all good gifts and graces. Man is but an image or copy, which at best only receives and reflects God's gifts: the male reflecting more of His Wisdom and Power; and the female more of His Love and Gentleness. But each sex requires to be daily nourished from His infinite Wisdom and Goodness, and thus to receive out of this fulness of Knowledge, Righteousness and Holiness, in order to become truly Intelligent, Moral and Social, to any perfection. Then only shall we have dominion over our *animal desires and passions*, as well as over the other *animal* creatures. This is worthy of closest study and care.

11. "By His most holy, wise and powerful Providence God preserves and governs all His creatures, and all their actions." He equally PRESERVES all His creatures with all their power and liberty of action as second causes, and also GOVERNS them, by proper limitation of their power and freedom. That is, He protects them and their energies, within due bounds, yet also limits their power and liberty, saying as it were, "Hitherto thou mayest go, but no further." This is necessary to preserve the universe from recklessness and ruin. This is the true view of Providence; which is "most holy, wise and powerful." This is otherwise expressed as "Infinite in Love, Wisdom and Power." Our fathers put "Holiness" instead of "Love," lest some might pervert love to license. No doubt some will do so: but they will bear the consequences. God's Love is indeed Holy Love; but still it is Infinite Love none the less; and if a sinner will abuse His love and not reform, it will send him to "his own place," among his like, where the wicked shall "cease from troubling" those that are good and true. This is better for all parties.

12. "When God created man, he entered into a covenant of life with him, upon condition of perfect obedience; forbidding him to eat of the tree of knowledge of good and evil, under penalty of death." This is just a parabolic way of saying (1) that when God creates

one in His own image, he creates a **FREE MORAL AGENT**. (2) Such a one can enjoy heavenly life only in the obedience of God's laws, as they are the only possible channels from God, the one only fountain of all life and good: (3) just so far as any one infringes on God's laws, he of course rejects this heavenly life: (4) thus death will come if he despise God's Infinite Wisdom and prefer the fancies of his own finite knowledge, which is so inevitably imperfect as yet. Compare Gen. 42: 10 with Prov. 3: 13-18.

13. "Our first parents being left to the freedom of their own will, fell from their holy state of life, by sinning against God." That is to say, Adam and Eve neglected and despised God's perfect laws, and not only trusted their own fancied knowledge in preference to God's Wisdom, but utterly broke His laws: thus becoming "carnally minded, which is death;" namely, alienation from the life of Divine Wisdom and Love. Rom. 8: 6.

14. "Sin is any want of conformity to God's Law, or any transgression of it." The first clause describes "Sin of Omission;" the latter clause describes "Sin of Commission." Too often these are both combined, when we omit the duty we should do, and also commit the sin we should not do: thus erring alike on the right hand and on the left.

15. "The sin by which our first parents fell from their holy state of heavenly life, was the eating of the forbidden tree." This was an awful sin indeed; for in it they preferred the sensual to the spiritual nature, and appetite to conscience: (2) they preferred self to God, and the finite to the infinite: they preferred the knowledge of evil to the love of God, and thus cut themselves off from the Divine fountain of heavenly wisdom, love and life!

We are well aware that "the Fall of Man" is not a scripture phrase, nor yet "the forbidden fruit." Of course the notion that it was an apple is a mere popular fancy. God spoke of a "tree of knowledge." Satan spoke of a "fruit." Heed him not, but lay hold on God's Wisdom, which is a tree of life (Prov. 3: 18); and trust not to man's wisdom or folly, which is our own tree of knowledge (Isa. 47: 10).

Although many unscriptural fancies have been added to the Bible symbols of the loss of Eden, yet the truest philosophy agrees with daily experience in confirming the scripture idea, that, however man was first formed and instructed, he was early led in a state of child-like innocence and heavenly delight; some remnants of which are seen and felt during

infancy; but the race has not kept this early state of communion with God, but from age to age eats still more of the tree of selfish knowledge, till young America seems almost too sly and sharp to live, and too self-conceited to love or learn anything perfectly. Such men as Cuiteau and Riel are extreme specimens of this tendency to "total depravity."

## OUR CHURCH AND COUNTRY.

### NOVA SCOTIA.

**T**HE SYNOD of the Maritime Provinces in connection with the Church of Scotland is appointed to meet in St. John's Church, Stellarton, on Tuesday, 29th June, inst., at 7.30 P.M.; the Rev. G. Murray, A. M., retiring Moderator, to preach.

R. McCUNN, *Synod Clerk.*

PASTORS and SESSIONS will please take care that all their accounts are in good order, and all Collections duly paid in to the Treasurers.

COMMITTEES, and *Conveners especially*, will see that all their Reports are duly prepared and completed for Synod.

OUR MISSIONS, Home and Foreign, will claim special attention and action in this Synod. The claims of our own Heahen Indians of Canada are especially urgent and providentially paramount.

SUBSCRIBERS and AGENTS for the MONTHLY RECORD will please remit as soon as possible, so as to enable us to complete Report for Synod.

PICTOU.—INDUCTION OF REV. J. M. CALLAN, M. A.—Wednesday the 26th May was a day of special interest to the good people of the Kirk of this town. The Presbytery of Pictou, having at a previous meeting sustained the call in favor of Mr. Callan, and he having signified his acceptance, they had appointed this day for the induction service. The call had been unanimous, and the congregation had been looking forward with great interest to the settlement of their new Minister. The Rev. D. McKenzie of Earltown, Moderator of Presbytery, presided and conducted the service with due solemnity; preaching an excellent sermon from 1st Tim iv: 6—"A good minister of Jesus Christ." Short and appropriate addresses to the minister and the congregation were delivered by Rev. R. McCunn and Rev. J. Fitzpatrick; and the service closed with the time-honored custom, the newly inducted pastor standing at the door of the church and shaking hands with the members of his flock as they

retired. The auspicious occasion was taken advantage of by the Kirk-Session to show their respect for the members of the Presbytery, as well as for the other ministers of the town, by entertaining them to dinner at the "Eureka" on Wednesday afternoon. Besides the members of Presbytery, the Rev. Messrs. McMillan, Murray and Dunn were present from the Presbytery of Egerton, and also Rev. Messrs. Edgecumbe, Rogers and Carson. After partaking of a sumptuous repast, to the preparation of which mine host of the "Eureka" had given special attention, the entertainment was closed by a series of able speeches and sentiments suitable to the joyous occasion.

Mr. Callan is to be congratulated on the exceedingly harmonious manner in which all the proceedings connected with his coming to Pictou have been conducted. He enters upon this his first charge, under very favorable circumstances. Mr. Callan is a native of Scotland, a graduate of Glasgow University, and was brought up under the ministry of Rev. Dr. John Cameron of Dunoon, one of our distinguished Pictonians of Glengarry. He has already, by his pleasant, gentlemanly deportment and amiable manner, made a most favorable impression, and we sincerely wish for him a long and happy pastorate in St Andrew's Church.

### APPOINTMENTS FOR FISHER'S GRANT.

June 13.....	Rev. Mr. McCunn.
20.....	Rev. Mr. McMillan.
27.....	Rev. Mr. Stewart.
July 11.....	Rev. Mr. MacKichan.
18.....	Rev. Mr. McCunn.
25.....	Rev. Mr. McMillan.
Aug. 8.....	Rev. Mr. Stewart.
15.....	Rev. Mr. McKichan.
22.....	Rev. Mr. McCunn.

EARLTOWN.—Mr. John McIntosh has republished "An Essay on Psalmody," by the Rev. W. Romaine, one of the most eminent and evangelical English preachers and authors of last century. It has many rare and excellent qualities, which, though not in the fashionable ruts of the fast and shallow popular ideas of to-day, are all the more valuable and timely for that very cause.

WESTVILLE AND STELLARTON.—These enterprising charges are preparing to become two independent congregations. A Manse is to be built in Westville; and despite the dull state of business, both Stellarton and Westville show pretty fair beginnings of new Subscription Lists.

WE are glad to note the arrival home of Sylvanus Keith, M. D. Mr. Keith has just

taken his degree at Kingston Medical College, standing well up in his class. We are glad to see him looking well after hard study, apparently ready to enter into hard work in his profession, whenever and wherever an opening occurs.

**SALTSPRINGS.**—The monthly meeting of the Women's Foreign Missionary Society of St. Luke's Church, Saltsprings, was held in Orange Hall on the 7th ult. It was agreed that \$25 be forwarded to Rev. H. A. Robertson of Erromanga for the purpose of supporting a native teacher. The funds raised by this Society last year, together with the sum of \$10 raised by the Women's Prayer Meeting at Four Mile Brook and Six Mile Brook,—these being sections of St. Luke's congregation,—were appropriated as follows:—\$25 were forwarded as on this year to support a native teacher in Erromanga; \$30 were forwarded to assist in paying Rev. H. A. Robertson's salary; and the balance on hand, together with some donations received since the close of the financial year, is being used for the purpose of providing a mission box for Rev. J. F. Campbell in India. The society meets on the first Wednesday of every month in Orange Hall at 2 o'clock, p. m.

The Rev. R. McCunn preached in St. Luke's Church on Sunday the 16th May. He also delivered a lecture on the following Monday evening, in the Round School-house, on Famous Missionaries and Mission-work, with numerous illustrations and maps showing the location of missionary scenes. A number of appropriate hymns were sung, which enlivened the lecture, and showed that the Rev. gentleman excels in his musical talent, as well as lecturing.

We regret to hear of the death of Donald McKay, Esq., late of Lime Rock. The departed was one of the pillars of St. Luke's congregation. He always took a deep interest in the prosperity of the church. Though for the past few years he was, owing to age and infirmity, unable to attend upon the ministrations of the Word, yet he continued to the end to be one of the most liberal contributors in the congregation to the support of ordinances. Having the interest of St. Luke's church at heart, and seeing that the time was approaching when he could no longer contribute as usual to its support, he some time before his last illness very generously assigned to the trustees of the congregation an endorsement to the amount of one thousand dollars, the interest of which is to go to assist in paying the minister's stipend. The funeral which took place on the 15th May was largely attended. Among those who came from a distance were Messrs. Bell and Hockin, Members for this County. Appropriate services

were conducted at the house by the Pastor, after which the remains were interred at the cemetery at West River.

**FOUR MILE BROOK.**—This community mourns the removal by death of two of its oldest and most worthy members—John McKenzie, Elder, and John McKenzie, Senior, both of whom had reached four score years, retaining their vigor of mind and body until near the close of their pilgrimage. They were men greatly esteemed and beloved. Reverent and devout, they feared God, "walking in the commandments and ordinances of the Lord blameless," setting a good example to a younger generation. The same may be said of their contemporaries, who were posts and pillars in the church, John McLean, Elder, Roger's Hill, who passed away in December last at the age of 89 years, and Robert McIntosh, Dalhousie, who on the 1st ult. fell asleep, aged 86 years.

**HOPFELL.**—The ladies of St. Columba Church in this village have organized themselves into a "Ladies' Aid Society," which already numbers forty members and brings in a steady stream of charity in behalf of their Church. May the Divine Lord be ever with them to guide, bless, and prosper them!

The Kirk picnic and bazaar appointed for the second week of July is to be the event of the summer here.

Mr. Robert McDonald, who won the Munro Bursary, is home again with us after a happy and successful winter term at the Dalhousie College, Halifax.

Alvin F. McDonald, son of Mr. Enon McDonald of this village, has won once more the very highest marks in his Department as a Senior Student in Pictou Academy, besides carrying off four Prizes. Many others have done admirably, as will be seen in the lists we give; and it is no common honor to be *facile princeps* in such a competition. We are glad to see young Willie S. Gray, J. B. McLean, Joseph Hattie, etc., entering the Academy with fine prospects. May they do worthily!

**HALIFAX.**—The governors of Dalhousie University will erect new buildings on the block of land in the south-western suburbs of the city. The location is between the public gardens and the new poor's asylum, and immediately in the rear of the convent of the Sacred Heart. The idea is to put up buildings, at a cost of \$100,000, for the accommodation of 500 pupils, and to make it to the Maritime Provinces what McGill is to Montreal. With this view, ex-Chief Justice Sir William Young gave the governors \$20,000. We have no millionaires in Halifax now, and this is a big thing

for Halifax, and next to the magnificent gifts of George Muuro and the bequests of William Murdoch, who died twenty years ago, is the largest gift ever made in Nova Scotia. Sir William Young, who is now in very ill health, is over eighty-six years of age, without any family, and is reported to be worth between \$300,000 and \$400,000. The college will probably put up a \$50,000 building early in the season, and add wings to it as required. The great need for a new college building is shown by the fact that between forty and fifty Maritime men attended McGill during the session just closed. Sir William Young's splendid gift of \$20,000 ought to serve as a great inducement for several other comparatively wealthy Haligonians to do likewise.

The *Pall Mall Gazette* gives the people of Halifax some good advice. After describing the great natural advantages of the port and stating that the proposed new graving dock will be the largest dock in the world, it says that the city would probably have a great future before it if its citizens had some of the energy that characterizes some of the founders of the Canadian Pacific Railway, and would sink their individualism and work together for the interest of their city and port as well as for the welfare and progress of the great Dominion of Canada. The *Pall Mall Gazette* has struck the nail on the head. The people of Halifax are to provincial. If the city is ever to have a great future it will be because the people wake up to the fact that they are not an isolated community, but part of the Dominion of Canada for all time, and that the only way to secure prosperity is to be alive to the commercial opportunities of Canada.

PICTOU ACADEMY.

The terminal examinations commenced on Thursday, April 15th, and were concluded on Thursday 22nd, by the announcement of results and presentation of certificates and prizes at 4 o'clock.

ADVANCED SENIOR.

Out of a class of 25 the following made the highest aggregates and are arranged in the order of merit. Maximum 1500

- 1. Geo. Row Rowlings, Halifax..... 923
- 2. John H. McMillan, Pictou ..... 820
- 3. D. Frank Campbell, St. Mary's .. 787

SENIOR (Third Year Class.)

Out of a class of 71 the following were successful in making the highest marks, and are arranged in order of merit. Maximum 1500.

- 1. Alvin F. McDonald, Hopewell.....1239
- 2. Wm. A. Croelman, Truro.....1194
- 3. Cassie F. McLean, Pictou .....1086
- 4. Jas. W. Tupper, New Glasgow.....1080

- 5. Wm. Campbell, Tatamagouche .....1064
- 6. Jas. B. Johnson, Granton ..... 949
- 7. John B. Logan, Pictou..... 916
- 8. Huntley Macdonald, Antigonish..... 906
- 9. Minnie Harris, Pictou..... 820
- 10. Mary J. Logan, Stewiacke..... 778
- 11. John Pibblado, Truro ..... 777
- 12. Jas. A. Sutherland, R. John..... 741
- 13. Annie Logan, Stewiacke ..... 630
- 14. Maggie A. Grant, Spring Hill..... 636
- 15. Ellen Miller, Glace Bay ..... 581
- 16. Christina A. McKay, Springville..... 546
- 17. Sara J. Johnson, Granton ..... 510
- 18. Sara A. Johnson, Pembroke ..... 464
- 19. Jas. R. Smith, Newfoundland ..... 425
- 20. Kate Robley, Pictou..... 388
- 21. T. Hutchison, N. Brunswick..... 322

INTERMEDIATE, or second year.)

Out of a class of 75 the following were successful in making the highest marks, and are therefore promoted to the Senior Class, and are arranged in order of merit. Maximum, 1500.

- 1. J. W. H. Sutherland, Westville.....1218
- 2. Wm. Maxwell .....1044
- 3. Fred. Yorston, Pictou ..... 1016
- 4. J. W. Creighton, Halifax..... 888
- 5. Wm. Ferguson, Pictou..... 876
- 6. A. D. Williams, Guysboro..... 872
- 7. R. McE. McDonald, Pictou..... 871
- 8. Angus E. McLean, Pictou ..... 846
- 9. Katie J. Carroll, Pictou ..... 814
- 10. Ida Y. McKean, Roger's Hill ..... 781
- 11. Sophia Culton, Pictou Co ..... 780
- 12. Maggie Cameron, McLel. Brook..... 773
- 13. Dan Sutherland, Pictou..... 764
- 14. Lillie V. Murphy, Hants ..... 752
- 15. Robert McFarlan, Pictou..... 748
- 16. Marna McKenzie, Roger's Hill..... 742
- 17. James R. Fraser, Pictou ..... 737
- 18. Clarence Primrose, Pictou..... 734
- 19. A. S. Dawson, Pictou ..... 733
- 20. E. W. Johnston, Stewiacke..... 726
- 21. Cassie G. Brownrigg, W. River ..... 695
- 22. Agnes Corbett, Colchester ..... 695

JUNIORS (First year class.)

Out of a class of 47 the following made the highest aggregate, arranged in order of merit, and promoted to the intermediate. Maximum 1200.

- 1. Gussie Cook, Dorchester, N. B..... 887
- 2. L. L. Smith, Turks Islands, W. I..... 866
- 3. Russell McLean, Pictou ..... 828
- 4. A. M. Inglis, Stellarton..... 781
- 5. Helen Grant, Springville..... 766
- 6. Nellie B. Gordon, Pictou..... 746
- 7. John B. Kirke, Guysboro..... 736
- 8. Julia C. McQuarrie, Pictou ..... 684
- 9. Jack Primrose, Pictou ..... 682
- 10. Henry M. Jacques, Kings Co ..... 675
- 11. Wm. Ross McLean, Pictou ..... 667
- 12. Annie Henderson, Toney River ..... 662
- 13. Annie A. McMillan, Pictou ..... 652
- 14. Grace Douglass, Pictou ..... 646
- 15. B. A. Kirkwood, Pictou ..... 645

16. B. Edgar Dawson, Pictou ..... 639  
 17. Daniel E. Reid, Pictou ..... 635  
 18. Mina Ferguson, Pictou ..... 618

The class prizes were awarded as follows :

ADVANCED SENIOR.

- Algebra. G. R. Rowlings, Halifax.  
 Physics and Practical Chemistry. John H. McMillan, Pictou two prizes.  
 French. D. I. Morrison, Pictou.....  
 Trigonometry, D. F. Campbell, East River, St. Mary's.  
 Geometry, Latin Grammar, Ovid, Latin Composition, Greek Grammar, Xenophon. G. R. Rowlings, Halifax, six prizes.  
 English Grammar, G. A. Cogswell, Kings Co. Hamlet, History, English Literature, History, (Ancient). J. H. McMillan, Pictou, 3 prizes.

SENIOR.

- Algebra. Mary J. Logan, Stewiacke.  
 Chemistry.—J. D. Logan, Pictou.  
 Physiology. Wm. Campbell, Colchester Co. Moliere.—Cassie E. McLean, Pictou.  
 Geography. Wm. Campbell, Colchester Co.  
 Arithmetic.—Cassie E. McLean, Pictou.  
 Pract. Mathematics. Huntley McDonald, Antigonish.  
 Geometry. J. B. Johnston, Granton.  
 Latin Grammar. Alvin F. McDonald, Hopewell.

- Virgil. Huntly McDonald, Antigonish.  
 Latin Composition. J. D. Logan, Pictou.  
 Greek Grammar, Xenophon, Eng. Grammar—Alvin F. McDonald, Hopewell, three prizes.  
 Eng. Composition and Merchant of Venice. Wm. Campbell, Colchester Co., two prizes.  
 General History. Jas. B. Johnson, Granton, James A. Sutherland, River John.  
 British History.—Annie Logan, Stewiacke.

INTERMEDIATE.

- Algebra. Cassie G. Brownrigg, West River.  
 Geography.—Wm. Maxwell, West River.  
 Arithmetic, Book-Keeping, Geometrr. J. W. H. Sutherland, Westville, three prizes.  
 Latin Grammar. Angus E. McLean, Pictou.  
 Latin Composition. Fred. Yorston, Pictou.  
 Greek Grammar.—J. W. H. Sutherland, Westville.

- French Grammar.—Katie J. Carroll, Pictou.  
 Telemaque. Rachel Primrose, Pictou.  
 Eng. Grammar.—Marina McKenzie, R. Mc G. McDonald.

- English Composition. J. W. H. Sutherland, Westville.

- Evangeline.—Fred. Yorston, Pictou.  
 General History.—J. W. Creighton, Halifax.  
 Physics. Fred. Yorston, Pictou; J. W. H. Sutherland, Westville; J. W. Creighton, Halifax.

JUNIOR.

- Algebra. Gussie Cook, Dorchester, N. B.  
 Physics.—Jack Primrose, Pictou.  
 Geography. Harry M. Jacques, Kings Co.  
 Arithmetic and Book-keeping.—Gussie Cook, Dorchester, N. B., two prizes.  
 Geometry. Helen Grant, Springville

- Latin Grammar.—Russell McLean, Pictou.  
 Latin Composition. Lindsay L. Smith, Turks Island, West Indies.

- French Grammar.—Louisa Robson, Pictou.  
 English Grammar.—Nellie B. Gordon, Pictou.  
 English Composition.—Lindsay Lee Smith, Turks Island, W. I.

- English History. Harry M. Jacques, Kings County.

- Reading.—Gussie Cook, Dorchester, N. B.  
 Grammar.—J. W. H. Sutherland, Westville.

NEW BRUNSWICK.

The Coalition Government of New Brunswick has been again returned with very handsome majorities at the polls. We are glad to see our trusty young friend, Dr. David R. Moore, among the M.P.P.s, where we are sure he will do his duty well and ably.

As New Brunswick was largely colonized by Loyalists from the United States, the following verses will be very keenly relished in their new adaptation :—

THE LOYALIST.

[Altered from Pierrepont.]

Our loyal fathers, where are they ?  
 The waves that brought them o'er  
 Still roll in the Bay and throw their spray  
 As they break along the shore ;  
 Still roll in the Bay as they rolled that day  
 When the Union moored below ;  
 When the sea around was black with storm  
 And white the shore with snow.

The mists that wrapped the Loyalist's sleep  
 Still brood upon the tide,  
 And the rocks yet keep their watch by the deep  
 To stay its waves of pride ;  
 But the snow-white sail that he gave to the gale  
 When the heavens looked dark is gone,  
 As an angel's wing through an opening cloud  
 Is seen and then withdrawn.

The earliest ray of the golden day,  
 On their hallowed grave is cast ;  
 And the setting sun, as it gilds the west,  
 Looks kindly on that spot last ;  
 And the moon's pale light, as it lay that night—  
 On the hill-side and the sea,  
 Still lies where he laid his homeless head—  
 But the Loyalist, where is he ?

The Loyalist spirit is not dead ;  
 It walks in the noon's broad light,  
 And shall guard the bed of the glorious dead  
 With the holy stars by night.  
 It watches the bed of the noble dead,  
 And shall guard this rock bound shore  
 Till the waves of the bay where the Union lay  
 Shall foam and freeze no more.

## P. E. ISLAND.

The Church and Manse at Orwell Head have been beautifully repaired and painted, according to the arrangements made during the visit of delegates from Synod last summer.

We expect a good representation from P. E. Island at our Synod, which meets at Stellarton, N. S., on the 29th June, instant. It is hoped that the Rev. Mr. Brodie will return in time to present his Report from the Scottish General Assembly on that occasion.

We are glad to see the very creditable position taken by students from P. E. I. at Queen's University, Kingston; whose theologic prize list we publish below. We ask our good friends to send us their news for the RECORD.

The Treasurer of the P. E. Island Hospital begs leave thankfully to acknowledge receipt, from the Rev. John Goodwill, of the following amounts:—Cape Traverse Kirk Congregation, \$5.25; DeSable do., \$6; Cance Cove do., \$5.16; West River do., \$4. Total, \$21.41. Handsome Collections were also made at Orwell Head, etc.

## OLD CANADA.

QUEEN'S UNIVERSITY.—The closing exercises of the 45th session were held during the last week of April. Able addresses were delivered by Principal Grant, Chancellor Fleming, and others.

On April 28th, Rev. D. J. Macdonnell, B.D., opened convocation with reading the Holy Scriptures and prayer. Thirty-six medical men, twelve theologians, and twenty arts students, including three ladies, received degrees and hoods.

## SCHOLARSHIPS IN THEOLOGY.

The Robert Anderson, Montreal, in Third Year Divinity—R. Gow, B.A., Wallacetown, and J. McLeod, B.A., Belfast, P. E. I.

The Robert Anderson, second scholarship, in Second Year Divinity—S. Childerose, B.A., Cobden.

The Robert Anderson, third scholarship, in First Year Divinity—Johnson Henderson, B.A., Pictou, N. S.

The Hugh MacLennan, Church History—J. F. Smith, Latona.

Church of Scotland, No. 2, First Year Hebrew—T. A. Cosgrove, Millbrook.

Church of Scotland, No. 3, Second Year Hebrew—G. R. Lang, B.A., Beckwith; M. McKinnon, B.A., Belfast, P. E. I.

Church of Scotland, No. 4, Third Year Hebrew and Chaldee—R. Mackay, B.A., Pictou, N. S.

Mackerras Memorial, Greek Testament in Ekzgesis—Arpad Givan, B.A., Campbellford.

Rankin, Apologetics—A. Gandier, B.A. Fort Coulonge.

Spence, for general proficiency in first year's work—W. J. Fowler, M.A., Doaktown, N.B.

## GRADUATES IN THEOLOGY.

Twelve gentlemen concluded their course in Theology, of whom one—Roderick McKay, B. A., Pictou, N. S.—took the degree of B.D.

After the graduates who had worked in the classes of the University for their degrees had been capped,

The Degree of LL.D. was granted to Rev. S. T. Rand of N. S., and Father Dawson of Ottawa; and the Degree of D.D. to Revs. P. Watson of Thorah and Principal Forrest of Halifax.

Rev. Mr. Rand's name was presented by the Principal in the following terms:

M. CHANCELLOR, I have the honor to present to you the name of the Rev. Silas Tertius Rand, for the purpose of enrolment among our honorary graduates. Mr. Rand was born in 1810, in Cornwallis, Nova Scotia. While working as a bricklayer and stonemason he taught himself arithmetic, English grammar, and the rudiments of Latin, Greek and Hebrew. In 1834, he was ordained Minister of the Baptist Church. The study of languages became such a passion with him that he was able at one time to write and speak thirteen different languages. In 1846 he devoted himself to missionary work among the Indians of the Maritime Provinces, and for the greater part of the forty years that have since elapsed he has toiled on without recognition from any church or salary from any society. He has never asked any one for money, but his modest wants have always been supplied by Him who makes ravens his agents when men cannot or will not act. Mr. Rand has never lost faith in the Indian. He believes that the Indian is a man and capable, therefore, of progress here and immortality hereafter. And he has lived to see great changes for the better in the material and social condition of the Micmacs and Maliseets. When he began his work they were all in their primitive barbarism, with the vices of white men superadded; whereas, now, many live in houses, own property and schools, have the gospel and other books in their own language, partake of our civilization and are inspired with our hopes. Mr. Rand has united in his life apostolic faith and simplicity with the quenchless ardour of the true student. He has made himself the authority on everything pertaining to the history, manners, customs, legends and language of the Maliseets and Micmacs, and has studied also the Mohawk, Seneca and other dialects. He has translated the Holy Scriptures into Micmac and has composed in the same language tracts, catechisms and hymns. He is at present completing a Micmac-English dictionary, in

which about 30,000 words are collected a. i. arranged. Last session the Dominion Parliament recognized his services by giving a grant to enable him to publish this great work. The Bureau of Ethnology of the Smithsonian Institution is now publishing a "Bibliography of Indian Literature," ten pages of which are occupied with the simple enumeration of his writings. In asking you to confer on Mr. Rand the degree of Doctor of Laws, the Senate desires to mark in the most emphatic manner its appreciation of Christian living, vigorous thinking and varied scholarship attained under great difficulties.

The Chancellor ordered Dr. Rand's name to be added to the register.

The Rev. Mr. Watson was presented by the Vice-Principal as follows:—

MR. CHANCELLOR,—I now present to you the Rev. David Watson, of Thorah, Master of Arts, whom the senate has adjudged worthy to receive the honorary degree of Doctor of Divinity.

In 1847 Mr. Watson came to Queen's, where he was a distinguished student in the different departments of his course in arts and theology. In 1853 he was settled in the charge where he has faithfully labored for the last thirty-three years. Few in any church or country have been the means of gathering around them so large a congregation, and ministering to them so long with unabated energy and success. Yet amid his pastoral duties he has continued, with all the zeal of youth, to be an earnest student in the different branches of literature and science, and especially to make himself conversant with, and keep abreast of the literature of theology, doctrinal, practical and controversial, down to the present day. The senate, therefore, has conferred on him the honor of the degree of Doctor of Divinity as a just and fitting recognition of his merits.

We heartily congratulate the Rev. Dr. Watson on his well-deserved distinction, although it can add nothing to his true honor.

## SIGNS OF THE TIMES.

**T**HE British Parliament is not likely to accept Gladstone's Bill for Irish Home Rule. Whigs and Radicals unite to denounce it as fatal to British unity. Ulster is arming for self-defence and resolutely refusing to come under the Home Rule of Dublin as proposed. The Scotch Liberals sympathize with these Ulster Loyalists, and wisely demand legislation that will apply to all the British Isles, and put no premium upon disloyal agitation. Just as we go to press, a cablegram announces its defeat by a majority of 30.

GREECE has been blockaded by Europe's fleets, for refusing to disarm at the request of the Great Powers; and is reluctantly yielding up its rage for war with Turkey and Bulgaria.

THE Great Exhibition of the British Colonies was opened at London on May 4th by Queen Victoria personally. The music was grand. Among the numbers was "Home, Sweet Home." This was sung by Mme. Albani, a French-Canadian, and thrilled the vast concourse beyond expression. The immense choir of carefully drilled voices, accompanied by the great organ and orchestra, rendered the "Hallelujah Chorus" with powerful effect. The chief feature of the opening ceremonies, however, was the singing of the new British ode, composed by Baron Tennyson, and set to music by Sir Arthur Sullivan for the occasion. The choir, accompanied by the orchestra and organ, rendered the ode with perfect expression, and the effect was tremendous. All the parts were sung in English but the second. This had been translated into Sanscrit by Prof. Max Muller as a mark of courtesy to the large number of Orientals attending the exhibition. The Queen was much affected by the singing of the ode. She smiled and nodded approval over each patriotic sentiment rendered, and was fairly radiant with pleasure when the vast audience caught up the poet's spirit, and vented their joy in deafening thunders of applause.

The text of the ode is as follows:—

### I.

Welcome! welcome! with one voice  
In your welfare we rejoice.  
Sons and brothers, that have sent,  
From isle and cape and continent,  
Produce of your field and flood,  
Mount and mine and primal wood;  
Works of subtle brain and hand,  
And splendours of the morning land—  
Gifts from every British zone:—  
Britons! hold your own!

### II.

May we find, as ages run,  
The mother featured in the son,  
And may yours forever be  
That old strength and constancy  
Which has made your fathers great  
In our ancient island state;  
And where'er her flag may fly  
Glorious between sea and sky,  
Make the might of Britain known;  
Britons! hold your own!

### III.

Britain fought her sons of yore;  
Britain failed; and never more,  
Careless of our growing kin,  
Shall we sin our father's sin—  
Men that in a narrower day—  
Unprophetic rulers they—  
Drove from out the mother's nest  
That young eagle of the west,  
To forage for herself alone!—  
Britons! hold your own!

## IV.

Sharers of our glorious past,  
 Brothers, must we part at last?  
 Shall we not, through good and ill,  
 Cleave to one another still?  
 Britain's myriad voices call:  
 Sons, be welded, each and all,  
 Into one Imperial whole—  
 One with Britain, heart and soul,  
 One life, one flag, one fleet, one throne!  
 Britons! hold your own!  
 And God guard all.

The last part of the ode, as will be seen, makes significant allusion to the present crisis in British politics. At the conclusion of the ode the Queen pronounced the Exhibition opened, and passed out, the choir singing "Rule Britannia." Her Majesty received another ovation during her departure, and plainly indicated how greatly pleased she was with the enthusiasm which her presence evoked everywhere. The Queen's declaration that the Exhibition was opened was signalled to the public by a great flourish of trumpets in Hyde Park, followed by the firing of a royal salute.

The House of Commons has rejected a motion to abolish capital punishment by a vote of 117 to 52.

TERRIBLE storms and floods have occurred both in Europe and America, especially in Spain and in Ohio, where many buildings have been blown down, and villages swept away in part by floods. Many lives were lost, and the reports are most sad and heartrending.

THE recent storms in Ohio, Kansas, France, England, Germany, Spain and Italy have been unusually destructive. If one of the legion of weather prophets had happened to stumble on a prediction thereof, he would have made a reputation.

A BLOODY riot was led by Anarchists at Chicago and many policemen murdered; but the Anarchists were speedily routed and many slain. Herr Most, the other day, censured his brother Anarchist, August Spies; not for inciting the Chicago riot, but for getting arrested. Said Most: "He ought to have kept himself out of the hands of the authorities, as it is the duty of all leaders of great movements to keep themselves in a position that they can command the force." Herr Most soon afterwards took up a commanding position under a bed, whence the New York police, however, dragged him by the heels.

THE Marquis of Lorne, who, like most other people, knows that one of the principal designs of the resolutions in favor of Home Rule lately passed in certain cities of the United States, and also in Quebec, is to catch the "Irish Vote," has written a letter to the *London Times*, in which he says: "It is possible that over-

much weight is attached to the approval expressed by public bodies in America and Canada of Mr. Gladstone's bills. It is always political for the two political parties in America to enlist Irish sympathy."

THE Americans are fussing about the seizure of their fishing schooner "W. J. Adams," at Digby, N. S., for illicit dealing. But it is their own fault. They refused to renew a treaty on the fisheries, though Canada allowed them a whole year of grace. And now they find that we are not to be abused like the Chinese. They must submit to the old treaty or else get a new one.

THE Canadian Pacific Railway Company have contracted for the erection of a large hotel at Vancouver, B. C., the young town which is destined to be the terminus of the railway. The hotel will accommodate 300 guests. The Company also intend to erect two other hotels, one at the famous sulphur springs at Banff, the other in the Selkirk range. The first sale of the Vancouver town lots took place on Tuesday, and \$75,000 were realized on the first day's sale.

The Company are concentrating all their new rolling stock in Montreal, including their new palace cars, which are admitted to be the finest in the world, for the opening of the route. It is understood that as many members of the two Houses of Parliament as can be spared will be invited to the first trip. The service will be open to the general public the first week in June. The only cause of delay now is the erection of water tanks in the mountains for the locomotives. The annual statement is most favorably received by the street, and confidence in the future of the company is general. Credit is given to the energetic, hardworking vice-president and general manager and his assistant for the speedy termination of the work.

## ACKNOWLEDGMENTS.

## FOREIGN MISSION.

Rev. D. McKenzie, Earltown, begs to acknowledge receipt of the following sums: Earltown, \$2.25; Falls, \$2.82; W. Branch River John, \$5.71; Total, \$10.78

## "MONTHLY RECORD."

Received by the Editor: Archibald McLeod, Lorne, \$3.25; Mrs. M. B. McKay, Pictou, \$1; Alex. McDonald, Stellarton, \$3.50; John Grant, Irish Mount, \$1.75. By the Publisher: Rev. D. McKenzie, Earltown, \$3; H. Montgomerie, Halifax, \$1.

ERRATA.—In the RECORD of Feb. last, the first date "1883" under "ACKNOWLEDGMENTS" should be 1885, for hat whole paragraph. In our last issue, read, "F. Ferguson, Gairloch, \$2."