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THE MONTHLY RECORD

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No. 8.

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

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

(11.) PERSECUTION RENEWED: Acts 5: 12-42.

AFTER the awful death and quick burial of Ananias and Sapphira, (the name of the former signifying "the grace of the Lord," agreeing very ill with his conduct,) the Apostles worked many miracles, and the Church was so increased by multitudes, both of men and women, added to the Lord, that the Rulers became envious and caused them to be again seized and placed in the common prison.

The Angel of the Lord opened the prison doors by night, and set them free; thus shewing the Apostles that they were under the care of their Heavenly Father, and to convince their enemies that in persecuting them they were fighting against God. The Angel told them to go and preach in the Temple all the words of this life: *i. e.*, all the doctrines of the Gospel—the life, death and resurrection of Christ, and the whole way of salvation from sin and hell. The Apostles early in the morning obeyed and taught.

When the Council met, they were astonished to find that their prisoner had escaped, and more surprised when told that they were then in the Temple teaching the people. The officers were then sent to seize them, and they were brought again before court, but without violence.

The High Priest then asked them why they had disobeyed his commands, and why they wanted to bring Christ's blood upon them.

Peter then reiterated (as in Acts 4: 19, 20) that they ought to obey God rather than men; and he boldly charged them with crucifying Jesus, an innocent man, whom the God of their fathers had raised up to be a Prince and a Saviour, and of whom they, the Apostles, were witnesses, and so was also the Holy Ghost.

The Council were confounded and sought to slay them. A Pharisee named Gamaliel, an LL.D. or Doctor of the Law (who was St Paul's teacher,) then gave them prudent advice, that if this work be of men it will come to nought, as was the case with others; but if it be of God, they cannot overthrow it, lest haply they be found even to fight against God. The Council agreed to this reasoning, not to slay the Apostles; and, finding it were of no use to imprison them, and yet being filled with malevolence against them, they scourged them, and, after commanding them not to speak in the name of Jesus, they let them go.

The Apostles rejoiced in their persecution, and continued daily to teach and to preach Jesus Christ and Him crucified, in the Temple and in every house.

What God commands all should obey, though men forbid and persecute.

(12.) DEACONS CHOSEN: Acts 6: 1-15.

Before entering upon this interesting chapter, three things may be noticed: First, that the Apostles improved the season of quiet enjoyed for nearly two years of freedom from persecution, by preaching daily everywhere in Jerusalem, and by seeing multitudes, and even a great company of the very Priests themselves, becoming obedient to the faith. Second, that the generous dispensation of charity was con-

tinued without interruption. And third, that the assembling of different classes and nationalities from surrounding villages at a return of the Pentecostal season gave them greater opportunities of diffusing the truth.

The first dissension in the Infant Church arose from the Grecian Jews complaining that their widows were neglected in not getting a fair share of the charities distributed by the Hebrew Jews residing in the city. The difficulty was wisely met and satisfactorily remedied by the appointment of seven Deacons to conduct the temporal affairs of the Church, and to assist in visiting and instructing the converts.

In answer to prayer, seven men of honest report, full of the Holy Ghost and wisdom, properly fitted for the work, were all chosen from the Grecians, of whom Stephen, the proto-martyr, seems to have been the leading man. He became one of the most interesting and remarkable characters of the New Testament, although his deaconship was of short duration. He had eminent gifts, was a man of great controversial power, and became especially prominent and useful. Certain sects, inimical to Christ, disputed with Stephen; but not being able to resist his wisdom, and the spirit by which he maintained his doctrines, they resolved to get rid of him by making false accusations, and by suborning witnesses who would swear falsely, as they were told to do.

Stephen was arrested and brought before the Council, where false witnesses testified against him; and all looking steadfastly on him, saw his face as it had been the face of an angel. See Ex. 34: 29, 30; and Luke 9: 29.

And yet, as we shall see in the next chapter, he was condemned and stoned to death!

The process of appointing Deacons in the Infant Church was simple and scriptural.

1st. The Church selected them for their piety and wisdom; not for their wealth or influence.

2nd. Having been selected, they were presented to the Apostles.

3rd. They were dedicated to the office by prayer for God's grace and guidance.

4th. And then the Apostles laid their hands on them, and thus set them apart for their sacred and important work; which was especially to assist the Apostles in providing for the bodies and souls of the destitute, and in promptly performing the manifold services connected with the Infant Church, now mightily increasing day by day. C. Y.

You cannot dream yourself into a character; you must hammer and forge yourself one.

SCRIPTURE REFERENCES:

(FOR SABBATH SCHOOLS AND FAMILIES.)

- K was a city smitten by a man to win a wife;
 L was the lawful husband of a Prophetess for life.
 M, though possessed by demons seven, Christ cured in Galilee;
 N was a gullant Captain cured of dreary leprosy.
 O was King David's herdsman who had camels in his care;
 P was a great Apostle, who would nobly die or dare.

ANSWERS FOR JUNE.—Y, Yarn; Z, Ziklag; A, Abinadab; B, Baal-berith; C, Caleb; D, Dan.

DEAR CHILDREN,—We are glad you are doing so well. Your answers are examined every month and carefully marked down, along with your names; and all of you that go on doing your very best every time, may be sure of an honour at last. Just so in your life: God marks down all you do; and if you put your trust in Him and do the right till the end, you will win. "He that endures to the end shall be saved."

REMINISCENCES OF A LONG LIFE.

BY JOHN MCKAY, ESQ., NEW GLASGOW.

(Continued.)

IHAD been at no school before coming to America. The Parish school was more than ten miles distant from my father's house. There were two private schools in the Parish, but none of them nearer than ten miles. My brother Augus, who was about eight years older than I, was attending school for some years, and was a very good English scholar. The first of my schools was with a little Irishman named Patrick Dowling, who taught on Fraser's Mountain for a winter. With him I began reading and writing. He was a kind little fellow, and much liked by his pupils, who were all pretty well grown up. I do not know what became of him since. It was very difficult to get books or papers in those days. Dilworth's Spelling Book, Dilworth's Arithmetic, and the Bible, were the text books. I took great delight in reading, but it was not an easy matter to get hold of anything worth reading, besides these. I got hold somewhere of Buchanan's History of Scotland, and read

it with intense interest. That old Statesman's picture of poor Queen Mary made a painful impression on my youthful mind, which no after readings, however favorable to her, were ever able wholly to remove. Next winter I attended a school for a while kept by one Andrew Blair, where New Glasgow is now. The school was kept in a log-house, near where Charles Sutherland's house was afterwards built. This was certainly the *first* school that was ever kept in New Glasgow. Blair was a near relative of the Blairs on the west side of the river. He was a nice young man, and I liked him very much. I was then about fifteen years of age. My next school was kept at New Glasgow by the late James Crerar, Esq., of Merigomish. He was a good teacher, a good scholar, but very short-tempered. Nevertheless I made good progress in reading, writing, and especially in arithmetic. Mr. Crerar was himself a good arithmetician and mathematician, and delighted to impart his knowledge to all who wished to learn. My failing in this respect was, that I aimed at learning too much at once.

A year or two after this I attended a school at Irishtown, kept by Angus McPhie, a young man of excellent parts, and a first-rate teacher. Of all the schools I ever attended, Mr. McPhie's was my favorite. He was a relative of the McPhies of Barney's River, and I think his people resided at Cape George. I was warmly attached to this young man. I could never learn what became of him after he left here. Some years after this I attended school at Halifax, both at the Free School (National) taught by Mr. Wells, and at the Acadian School, taught by Mr. Bromley:—the first, on the Madras system, (Dr. Bell's); the second, on the Lancastrian system.

Although I had to work very hard at home, (my father being an old man, beginning on a new farm, and I the only son stopping with him), nevertheless I studied hard during the intervals of schooling. Books were scarce and money not easily got by the like of me; yet I managed to get some good books some way. From the late Rev. Dr. McGregor I borrowed many books; among the rest an Encyclopedia, in two large volumes. *I read it all*, and mastered a good deal of it, and made it my own. Any books that would be of service to me, if the Doctor had them, were at my disposal. I cannot look back, even at this distant period, (1868), without expressing the deepest gratitude for the many acts of kindness and attention shewed me by that venerable clergyman; and it is the more fitting that the remembrance of Dr. McGregor's kindness to me in years

long passed away should come fresh to my memory just now, seeing that I have this day attended the funeral of his youngest son by his first marriage.

I said that the History of Scotland by Buchanan was about the first of my readings. I afterwards read Robertson's Histories of Scotland, of Charles the Fifth, and of America. I read Hume's, Smollet's, and Ashburton's Histories of England, and latterly Macaulay's. I read Russell's and Allison's Histories of Europe, and the Lives of many Statesmen and Warriors,—each embracing much of the history of their respective times. I read Histories of Greece and of Rome, besides Rollin, Mosheim, and Josephus. I read Histories of France, of Russia, and of the Scandinavian nations, and of all the voyages and travels I could get hold of. I read all of Guthrie's Geography, (a large work containing sketches and statistics of every country of the world then known,) in three months, and studied the charts, so that I understood the position of all the main-lands and islands on the globe. I read Reid, Stewart and Brown on Moral Philosophy, with much advantage; and of all the Physical Sciences I learned a good deal, except Botany and Phrenology. I acquired such general knowledge of these things as to enable me to speak intelligently of any of them; and this knowledge was attained before I was thirty years of age. My acquaintance with the laws of motion among the Heavenly Bodies enabled me to understand the nature of the calculations of Astronomy. I could (and did) calculate Eclipses of the Sun and Moon; and I understood Navigation, with the methods of finding the Longitude at sea and on land. I taught school for eight years; four on McLennan's Mountain and four at New Glasgow. Those years spent on McLennan's Mountain were in many respects the happiest of my life. I was then between twenty and twenty-five years old; entirely my own master; no other care or trouble; every spare hour in the woods with my gun, or at Sutherland's River with the fishing rod. Finer men than the first inhabitants of McLennan's Mountain could not be found anywhere. Of the strictest integrity and greatest moral worth were those old mountaineers, and their words were surer than the bonds of the average men of the present generation. How fondly I look back on those joyous times, and on those grey-headed patriots!

About A. D. 1815, Religious questions began to disturb the community, principally denominational questions. The original inhabitants were mainly from the Highlands of Scotland, and belonged to the Established Church. Very

little was known at that time here of the sectarian distinctions which were then beginning to obtain in Scotland. Rev. Mr. McGregor, the first Minister of Pictou, belonged to the Body then known there as *Seceders*; but being a good man and earnest preacher, no exception was taken to him on that account. Indeed, the distinction was scarcely intelligible to them. The only Minister of the Church of Scotland in Nova Scotia, at the time referred to, was Dr. Brown of St. Matthew's, Halifax; and it does not appear that he troubled himself much about his fellow-religionists elsewhere.

About 1801, a large influx of emigrants arrived from home,—chiefly from the Highlands of Inverness and Sutherland shires. These knew more of the sectarianism of the old country, and the religious questions which were agitating the people there. Disputes arose, and sermons were preached from particular texts of Scripture:—parties were formed, and the Established Church of Scotland denounced in no measured terms from the pulpits. I began to take part in these disputes. My father was a staunch Kirkman, and of course I was one. No doubt a large amount of uncharitableness existed on both sides.

The first clergyman of the Church of Scotland that preached here was Mr. Fletcher, a young man who called at Pictou 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 during 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 McLennan'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. Fifteen, it was said, were all the audience he had left. There was much bitterness and strife in those days; the alienation became wider and wider, until at last the parties separated and assumed their distinctive names of Kirk and Antiburgher.

About the year 1818 Rev. Donald A. Fraser arrived in Pictou and became the Kirk Minister of McLennan's Mountain and New Glasgow, with a salary of, *nominally*, £150, *but illy paid*; not twenty pounds in the year, in cash. I know this to be true, for I then took an interest, in earnest, in Church matters. Squire Fraser and myself had the charge of the New Glasgow part of the stipend (£75), and many an anxious day and hour did we spend in making out that sum out of "receipts," "orders," "entries" on merchants' books, etc., *but few or no "cash" payments!*

(To be continued.)

LETTER FROM SCOTLAND.

THORNHILL, DUMFRIESSHIRE, 1837.

DEAR MR. MELVILLE,—We had a very busy day of it on 21st JUNE, celebrating the Jubilee of Queen Victoria. An outline of what was done in the Parish of Morton may be taken as representative of almost every Parish in Scotland. The celebration was properly introduced by a religious service in the Parish Church, conducted by our respected Minister, Rev. Mr. Oswald, who had a very busy day of it. The service in the Church lasted about an hour; and as the Sabbath School children retired, they were all presented with a *Medal* in commemoration of the Jubilee. After this Mr. Oswald went to the Poorhouse and presided at a dinner provided for the inmates by Mrs. Dickson, a very worthy lady of the Parish. Afterwards he came into Thornhill and married a very worthy friend of mine, Mr. Allan (Architect to His Grace the Duke of Buccleuch or the Drumlanrig Estates,) to a very amiable young lady, whose father hails from Dundee. I hope they may both be spared to see their Jubilee wedding-day; but I need hardly say, "May I be there to see!" After this, all the children of the Parish met at the schoolhouse, to the number of SIX HUNDRED, and marched

in procession through the town, preceded by a brass band, seated on a Lorry drawn by ten horses, and followed closely by a battalion of *Infantry* (infants) in perambulators! Having gone through most of the town, they wended their way to THE MUSEUM, the happy hunting ground of your worthy friend DR. GRIERSON, where they swarmed round the house like bees and sang "GOD SAVE THE QUEEN," after which they gave the worthy Doctor such a cheer as must have gratified him, and spoke volumes for the soundness of the lungs of the rising generation. Lieutenant Jardine, with his Company of Volunteer Rifleman, fired a *feu de joie* by the Old Cross, very much to the astonishment of some of the horses about, that had not been previously warned of the event; after which he marched his men to their spacious drill hall, where they were addressed in a patriotic speech, and gave three cheers for the Queen. The grand events of the day were then enlivened by giving all the children a hearty tea. And it was "worth ten years of peaceful life" to see the enjoyment of the young folks as they stowed away cookies and other good things while seated on the grass, and under a June sky of unclouded splendor. Racing then began; and the first group was, about a dozen wee totties under five years of age running about thirty yards distance. Lieut. Jardine and myself were there to meet the winners at the post, but the wee bodies that did not win set up such a howl that we thought the better plan would be to give them all a little prize; which seemed to make them an inch taller at once. Then the Girls' race (under nine years) was also good; Elizabeth Ann Clark came second. The Sack race was very amusing, to see how they went tumbling about; and your old acquaintance Mr. Douglas, photographer, took a very good likeness of them. But I doubt if the boys will know themselves under the circumstances. Many may think over what Burns said,

"O wad some power the giftie gie us,
To see oursel's as ithers see us!"

A pig with a greased tail was then let loose, and whoever could catch and hold it by the tail, became the owner. There was some queer tumbling and twisting in this case; but it was no fun for the pig. A better thing was a leg of mutton on the top of a greased pole. Drapers may look out for a run on cheap tweeds and corduroy; for many a pair of trousers got badly damaged, and will require a considerable amount of "Pears' Soap" to make them anything like what they were. A "tug of war" followed, between men of Carronbridge and Thornhill. Carronbridge had no chance with

Thornhill, and they came rattling over the line like a lot of trouts on a string. A Horse-race, which I did not see, was said to be good; and (to the astonishment of many) a coal-carter's horse won, by nearly a hundred yards, over some thoroughbreds! By this time it was getting towards ten o'clock at night, when far away in the south might be seen a glare of light on the sky, still growing redder and redder. This was the beacon-fire on the top of Criffel, that told the Border Land to light up, not for a foray over the borders, but in honor of the Queen. Grandly did Criffel send up the blaze, and tinged the grey houses of the Solway with a ruddy glow. Northwards came the fiery tidings to the Hill of Auchencairn, and westwards to the romantic top of Tynron Doon. Onward it flew to the Hill of Morton Mains, and lightened up the grey old walls of Morton Castle, where in days gone by the Douglasses held unlimited power. Then up to the high peak of Cairnkinna, that glared over all Nithsdale with its eye of fire. It tossed the tidings into Ayrshire, and to the far-away peaks of Rob Roy's country, that the grand old Border-Land had once more lighted their beacon-fires, not as of old to summon the Moss-troopers with snaffle, spur and spear, for a foray into England; but to let all people know that the Border-men are loyal subjects of Queen Victoria, and honored her and themselves in celebrating her happy Jubilee, the Jubilee of the best Queen that ever sat on the British Throne!

I may mention that every child got an illuminated Card to keep, in remembrance of the day, and all the poor in the Parish got one pound of good Tea, in which to drink Her Majesty's health. These marks of our true Scottish loyalty will be interesting to our truly loyal kindred in Nova Scotia and Canada, and all around the globe.

Yours truly,
DAVID CLARK.

DR. GRIERSON'S MUSEUM,
THORNHILL, SCOTLAND.



WHEN man began, through mist and error,

To peep with wonder and with terror
Athwart the earth, and air, and ocean,

With something more than brute emotion,

He fixed upon some droll-shaped stone,

Old shell, or fragment of a bone,
Invoking it for luck we see him:—
This was the earliest Museum.
Witches and warlocks knew full well
Each fetish charm, or hidden spell;

As Tam o' Shanter saw, when fuddled,
What queer things were together huddled;
And even to-day, with chnreh and book,
At relics knees are wont to crook.

But, reader, all antouched "with fear,
Gaze round on this Museum here;
And, ignorant still of many a cause,
Courageous learn great Nature's laws.
Go, gliding backwards through the past
On yon array of fossils vast:
These beasts be'old the moon's pale horn
Ere Adam's oldest son was born;
These plants, as age on age did roll,
Have all got changed and turned to coal;
Those flints were used, by savage men,
Long ere the days of sword and pen
(Though fighting then must have been fun,
Turn round and view that needle-gun);
That stuffed cat was perhaps adored
Ere Joseph saw old Egypt's lord;
These halberts, swords, and habergeons
Flashed vivid once on tourney greens;
These uncouth figures once were signs,
Though men write now with lightning lines.

Go gliding o'er the world's wide breast:
That tomahawk came from the West;
Those wiry-gods from India's plain;
These bright shells from the Spanish main;
That parrot chattered, monkey swung,
Coiled serpent shot its forked tongue,
That curious dress first met the eye
Where burning suns are riding high.
Whereas those birds so dun and white
Have cowered beneath an Arctic night;
A man, like him in yon canoe,
Has slung his harpoon where they flew,
Then upon blubber dined forsooth,
Or started at yon narwhal's tooth!
Far nearer, where the Nith may croon,
That otter fished beneath the moon:
There's the first larch whose branches grew,
Soft nourished by Dumfriesshire dew;
See the old jugs, and older cross;
Glencairn smiles placid at their loss.

Hold converse next with souls of men:
A letter writ by Scott's own pen!
Mark well the plain, bold, manly turns,
Of autographs by Robert Burns!
Learn the expression in the lines
Of faces of those antique coins;
The poet and the artist's arts
Are these which best join hearts to hearts.
Wide havoc fang and claw have wrought,
Fierce battles teeth and tusks have fought,
Much misery bow, and spear, and sword,
Have brought on peasant, priest, and lord.
What fights for *tuum* and for *meum*!
Ere they all came to this Museum!
Strange pictures of a world they give,
Yet 'tis the world in which we live.
And, bound by spirit and by letter,
Our duty is to make it better. S.

FATHER MCGLYNN A HERO.

THE REV. EDWARD MCGLYNN, D. D., was excommunicated by Abp. Corrigan of New York; but his people stand by him in myriads, and promise to stand or fall with him. At a public meeting in the Academy of Music,

New York, on July 10, he was expected. Long before 8 o'clock the Academy was crowded, and thousands vainly sought to push their way past the police. The committee having charge of the meeting, seeing the need of greater hall room, hurriedly secured the use of Irving Hall, directly across the street, and in less than five minutes all the available hall room there was filled. Even then hundreds were unable to gain admittance to either building. James J. Gahan, of the *Catholic Herald*, presided at the meeting in the Academy, and John Feeney, of St. Stephen's parish, over which Dr. McGlynn so many years presided, took charge of the meeting in Irving Hall. Miss Munier and her Concordia chorus, composed of members of Dr. McGlynn's St. Stephen's choir, were present in the Academy of Music, and, as Dr. McGlynn walked upon the stage, sang "Marching to Freedom" to the air of "Marching to Georgia." Then came a scene that must have thrilled all present, whether there as Dr. McGlynn's adherents or as curiosity seekers. As the deposed priest was first recognized by those nearest the stage, there went up a sharp shout of welcome and recognition. The recognition spread like a flash, the shout grew to a cheer and the cheer to applause, that swelled and echoed and billowed until nearly 4000 persons were upon their feet, and a thunderous roar went out to those in the streets, and was there taken up and spread to Irving Hall, and the word went through the multitudes that Dr. McGlynn was before the people, and that he was even then waiting a pause in their applause to begin his speaking—the first in public since the bolt from Rome had fallen upon him. When the roar of voices had sunk away to a murmur, a voice from one of the balconies shouted in clear tones, "They'll hear this in Rome," and the interjection was cheered, and the shout was taken up and grew until the building trembled with the din. But at length, after ten minutes, the people had become wearied with the excess of the enthusiasm, and the air grew still. Chairman Gahan, before introducing Dr. McGlynn, said, "As I look about on this great audience, I am more than ever convinced that the most idolized man in America to-day is Dr. McGlynn. The country I came from is generally credited with being a manufactory of fools. I hope in future that business will be removed to Italy. We are here to-night to let Rome know that in matters political not one jot of our allegiance is rendered to any foreign potentate, but in its entirety is given to the laws and constitution of the U. States. (Cheers.) FATHER MCGLYNN spoke well and ably. We quote the following from his speech:—

"All truth is one. No two truths can clash with each other, for all truth comes from God, and where, through the ignorance of the interpreter or other causes, the word of God in the Bible or elsewhere is made to seem to clash with some of the indisputable truths of nature, it is not that the word of God is wrong, but that it has been falsely represented, and it is this misrepresentation that has driven multitudes of individuals, aye and whole nations, out of the Catholic church. Everything claiming a right to teach must show its credentials or not speak at all. The credentials are truth, and truth is faith. Now it is necessary that hearts hungering for religion must learn the difference between the essentials of religion and the countless abuses, errors and stupidities with which the church has been filled for a thousand years or more. Unless any one says there are inconsistencies in my actions I need not now begin to prove my consistency. I defy any man to prove I have been inconsistent. I may have thought it right and dutiful in a Catholic priest to have concealed and defended the human wrongs and weaknesses of the church, even as Schem attempted to conceal the weaknesses of his father. I might and would have tolerated much to be allowed to retain the pastorship over the poor and needy of my flock, to which I was devoted, and in which I was so happy in endeavoring to do good. And if I now speak as I have never spoken in the past, it is not because of inconsistency that I have changed my style, but because the times require it. (Cheers.) I am compelled to speak as I do to show you the difference between faith and reverence; to teach you the difference between the falsehoods, crimes and chicaneries of a mere ecclesiastical machine and that ideal church of which CHRIST is the sponsor and the master. We must learn to distinguish between men and CHRIST, the reverence due to an authority which edifies and a mere machine. It is a notorious fact that religion is vanishing fast from among us—that in Roman Catholic countries we find a bigoted hatred of religion and the Pope in a marked degree that is not to be seen elsewhere. Here in America if a Catholic priest only knows how to behave himself half like a gentleman, he is honored and respected as much on his own account as for being a moral force in the community. Even those differing from him in religion are proud of his friendship, and are glad to have his influence; but go into a so-called Roman Catholic country, and a priest is hated even to his gown and collar. He is shunned and avoided, and people flee his presence. It is because they hate him, not because they revere him. If you want to see true devotion to the Catholic church, go where it is in a minority and with little power, as in Ireland and Germany. As long as Catholics continue to let the Pope do as he pleases in politics as well as in religion, allowing Cardinals to be elected to the assemblies, and daring to forbid an American priest from making any political speeches, or attend any political meeting in future without the permission of the Propaganda, which thinks that Florida is a suburb of New York, and Mobile a street in San Francisco—so long as such is allowed, so long will the Irish, German and American poor be sold out for any price that Rome can get in return. The papacy is a machine with nothing but the cupidity and lust for money and power, and it is the knowledge of this condition of things that has ruined all Catholic countries and plunged them into atheism."

The Monthly Record

HALIFAX, N. S., AUGUST, 1887.

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

REV. W. McMILLAN, 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.

N. B.—Our Ministers and Congregations will remember to make the Collection for Foreign Missions this month. See Minutes of Synod below. Let this Collection be made by Schedule; and let it be the best we have ever yet made!

TO OUR AGENTS AND SUBSCRIBERS.

Please collect promptly and forward the arrears due for the Monthly Record, without delay; as our expenses are large every month. Go at once, and finish it honestly. Our task is harder than yours.

MINUTES OF SYNOD.

St. ANDREW'S CHURCH,
New Glasgow, June 28, 1887.

THE SYNOD of the Maritime Provinces in connection with the Church of Scotland met here this evening, according to appointment; and, after Divine service conducted (in the absence of the retiring Moderator) by the Rev. Mr. Melville, who preached from this text, "Fear none of those things which thou shalt suffer; behold the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days; be thou faithful unto death, and I will give thee a crown of life," (Rev. ii. 10), was constituted with prayer by the Rev. George Murray, ex-Moderator.

The minutes of last sederunt of meeting at Stellarton, 30th June, 1886, were read and sustained.

The Synod Roll was then made up as follows :

PRESBYTERY OF EGERTON.	
Congregation.	Minister.
New Glasgow	George Murray
Stellarton & Westville	P. Campbell.
Barney's River	Chas. Dunn
McLennan's Mount.	A. J. MacKichan
St. Paul's, East Riv.	W. Stewart
Gairloch	W. McMillan
Hopewell	S. Fraser.
	P. Melville
	D. Fraser.
PRESBYTERY OF PICTOU.	
Pictou	J. McCallum
Roger's Hill & C. John	J. W. Fraser.
Saltsprings	Alex. McKenzie.
Earlown, The Falls and W. B. R. John	Jas. Fitzpatrick
River John	Robert McLeod.
	J. McLeod.
	R. McCunn
	John McKenzie.

P. E. ISLAND.

Rev. John Goodwill and Rev. John Hutchison, *Ministers.*

The hours of meeting were fixed as last year, viz. : 9.30 A. M. to 12 noon ; 1.30 P. M. to 5 P. M. ; 7 P. M. to 9 P. M. or later if required.

Rev. Mr. Stewart, Moderator of the Presbytery of Egerton, asked leave for that Presbytery to meet. A similar request was made by the Moderator of the Presbytery of Pictou. Both requests were granted.

Rev. Mr. Callan was appointed to conduct devotional exercises to-morrow morning, and this sederunt was closed with the Benediction.

ST. ANDREW'S CHURCH, New Glasgow, June 29, 1887.

The Synod resumed this morning, and, after devotional exercises conducted by the Rev. Mr. Callan, was constituted with prayer by the Rev. J. Fitzpatrick, Moderator.

Minutes of last sederunt were read and sustained. Sederunt *ut supra*, with the addition of Rev. J. W. Fraser. There were also present Messrs. John Pringle, Pictou, and Alex. McKenzie, Roger's Hill, whose commissions as representative Elders had been sustained by the Presbytery of Pictou, and their names were ordered to be added to the Roll.

The Clerk read the Report on the order of business, which was agreed to.

The Synod called for the Report of the Delegates to P. E. Island. Rev. Mr. Dunn gave a verbal report, stating that along with Rev. Mr. McMillan, he had visited the Eastern Section of the Island last fall, had held meetings at Birch Hill, etc., and explained to the people the action of the Synod's Committee and their hope that the Colonial Committee would give a grant in aid of an additional Minister's stipend in that section. Subsequent correspondence with the Committee, however, had led to the abandonment of that hope ; as the Colonial Committee declined to give the grant in present circumstances. Brief verbal reports were also made by Mr. McMillan and by Mr. McCunn, who had assisted Mr. Goodwill at the Communion at DeSable in July last.

On motion it was agreed that the Report be received and adopted, and the thanks of the Synod given to the Delegates for their diligence.

The Synod then called for the Report of the Home Mission Board, which was given in by Rev. Geo. Murray, Convener. It appeared that the amount raised from all sources was smaller than that of last year, so that the stipends of the supplemented charges could not be raised to the minimum aimed at by the Synod, viz. : \$730 per annum.

The position of affairs was fully discussed, and, after remarks by various members, it was

The following members answered to their names, and took their seats this evening, viz. : Rev. Geo. Murray, Mod. *pro tem.* ; Rev. Messrs. McMillan, Dunn, MacKichan, Stewart, Melville, Callan, Fitzpatrick, McCunn, Hutchison, *Ministers* ; and Messrs. Campbell, McDougall, Balfour, Fraser, J. McKenzie and R. McLeod, *Elders.*

On motion of Mr. MacKichan, seconded by Mr. Melville, it was unanimously agreed that the Rev. James Fitzpatrick, B. A., Minister of Saltsprings, be Moderator for the ensuing year, and he being present took the chair and thanked the Court.

On motion, a vote of thanks was given to the retiring Moderator for his conduct in the chair, and the Clerk was instructed to convey this resolution to Rev. D. McKenzie, retiring Moderator.

A special vote of thanks was also given to Rev. Mr. Melville for his admirable and appropriate sermon preached before the Synod this evening.

Rev. Messrs. Sutherland, McCurdy and Paterson were invited to sit and deliberate, and were welcomed by the Moderator.

The following Committees were appointed :

Bills and Overtures : Rev Messrs. McMillan and Dunn ; and J. McKenzie, Elder.

Order of Business : The Moderator, Clerk, and Rev. A. J. MacKichan.

To examine Presbytery Records : The Moderator, Clerk, and Rev. A. J. MacKichan.

moved by Mr. Melville, seconded by Mr. Dunn, and agreed to, "that the Report be received and adopted; thanks given to the Committee, especially to the Convener; and that Ministers be urged to manifest new energy in making Collections for the Home Mission."

Leave of absence was granted to Mr. Callan from the afternoon session

AT 1.30 P. M.

The Synod resumed consideration of the subject of Home Mission matters.

On motion of Mr. S. Fraser, seconded by the Clerk, it was agreed to rescind Clause 4 of the Deliverance adopted by the Synod last year, which clause was as follows:—

"That the Home Mission Board disburse at least one-fourth of the amount collected for Home Mission Scheme, within the bounds of the Presbytery of Pictou."

On motion of Mr. Dunn, it was resolved "that the following constitute the Home Mission Board, viz., Rev. J. W. Fraser, Convener; Rev. Messrs. McCunn, MacKichan, Stewart, McMillan, and the representative Elders of Pictou and New Glasgow."

The Synod resolved that the time for taking the several Synodical Collections be as follows: FOREIGN MISSION Collection before the end of August.

HOME MISSION do before the end of October.

Provision being made by the Managers of the SUPPLEMENTING FUND that the Collection for that Scheme be made before end of December.

The Synod granted leave of absence from the remaining sedentary to Mr. Jas. McLeod, Elder.

The Report on the "MONTHLY RECORD," being called for, was given in by Rev. Mr. Melville, Convener.

The Report stated that the RECORD still keeps up to the high position attained last year, the regular issue being still 2100 copies. Mr. Melville, in closing, stated that though he loved the work, the pressure of other duties made it absolutely necessary that he should resign the Editorship at the end of the year.

On motion of Mr. Fraser, seconded by Mr. Stewart, it was resolved that the thanks of the Synod be given to Mr. Melville for his excellent management both of the Editorial and Financial departments of the RECORD, and that his resignation be accepted with much regret, to take effect 31st Dec. next.

It was further moved by Mr. McCunn, seconded by Mr. Fraser, and unanimously agreed, "that Rev. W. McMillan be appointed to take charge of the RECORD after 1st Jan. next."

The Synod called for the Report of the

Foreign Mission Board, which was given in by Rev. Mr. Stewart, Convener.

At this stage, Rev. Mr. Goodwill arrived and took his seat as a member of Court.

Mr. Stewart also read the following correspondence, which was laid on the table:—

McLELLAN'S BROOK, PICTOU, N.S.,
May 30, 1887.

REV. AND DEAR SIR.—The time is drawing near when your Synod will meet. As Convener of our Foreign Mission, I take the liberty of writing you to remind you of the suggestion made last year that we shall endeavor to co-operate in Foreign Mission work. Since our Synod met last, the Committee visited nearly all the congregations, and brought the matter before them. They all seemed willing to do their utmost to support a Missionary. The field preferred is among the Indians of the North-West. I hope you will bring the matter before your Synod for full discussion, and let us know the result, that it may be a guide to us.

I am, etc.,

W. STEWART.

Rev. J. Edgar Hill, B.D., Montreal.

To which the following reply was received: MONTREAL, June 16, 1887.

REV. DEAR SIR.—Please find, on next page, resolution of our Synod concerning co-operation in Foreign Mission work. As I leave for Scotland next week, kindly communicate the resolution of your Synod to Rev. C. B. Ross, Lancaster, Convener of our Committee.

Yours, very truly,

J. EDGAR HILL

Rev. W. Stewart,

McLellan's Brook, N. S.

The following is the extract of resolution referred to:—

"*Inter alia*, Letter from Rev. W. Stewart, Convener of Committee on Foreign Missions of the Church of Scotland in the Maritime Provinces, concerning co-operation with this Synod in Foreign Mission work, was read by the Clerk. It was agreed to instruct the Clerk to communicate with Mr. Stewart, and to intimate that this Synod entertains the proposal most heartily, and appoints the following Committee to co-operate with the Foreign Mission Committee of the Church in the Maritime Provinces, with full power to prepare a scheme of missionary operation, and to commend it to the cordial sympathy of the congregations of the Church, viz., Messrs. Ross, Davidson, Dr. Watson and the Moderator; Mr. Ross, Convener.

J. EDGAR HILL, *Synod Clerk.*"

The Rev. J. W. Fraser also read and laid on the table a letter received by him from the Rev. James Robertson, Superintendent of Missions in Manitoba and the North-West Territories; of which the following are extracts:

WINNIPEG, April 30, 1887.

MY DEAR SIR,—I was very much pleased to learn of the proposal of your Synod. * * There are 8000 of these Indians west of Manitoba and south of the North Saskatchewan that are still in a state of paganism. * * If we do so much for the heathen in the South Sea Islands, in India and China, should we not do something for those in our own country?

The usual salary given to our Indian Missionary is \$1000. The Missionary would require a house in which to live, and a school-house in which children could be taught and services held. A Lay Teacher or Catechist would not cost so much. A young man who could get a good second-class certificate; who was a handy man with tools or the plough; who wished to do good to these people physically, mentally and spiritually; would be as good a man as you could get. The Government pays about \$300 of the salary of a Teacher, and can be got to pay part of the expense of a building in which a school can be held.

With much respect,
Yours truly,

JAS. ROBERTSON.

Rev. J. W. Fraser, Scotsburn.

On motion of the Clerk, seconded by Mr. Melville, it was agreed, "that the Report of the Foreign Mission Board be received and adopted; that the thanks of the Synod be given to the Committee, and specially to Rev. Mr. Stewart, Convener, for diligence in attending to the duties entrusted to them; more particularly for the labour bestowed in visiting the various congregations in the interests of the Foreign Mission Scheme."

At the request of the Moderator, Rev. Geo. Patterson and Rev. E. McCurdy gave some information regarding Missions in the North-West.

John McKenzie, Esq., Elder, who had resided for some time in the North-West, added some interesting statements bearing on the subject.

After full deliberation, it was moved by Rev. J. W. Fraser, seconded by Rev. W. McMillan, and unanimously resolved, "that the Synod enter upon Mission work in British Columbia or the North-West, and instruct the Committee to secure, without delay, the services of a Lay Missionary, for such field as they may find to be most suitable."

It was further resolved that the Foreign Mission Board be composed as follows: Revd's W. Stewart and J. W. Fraser, *Joint Conveners*; Rev. Messrs. Melville, McMillan, Dunn, Fitzpatrick, Goodwill; and representative Elders of E. B. E. River, Picton, and River John.

AT 7 P. M.

The Synod resumed its sediterunt. Rev. J. Fitzpatrick, Moderator.

The Synod called for the Report of Committee on Statistics. In consequence of the absence of Rev. D. McKenzie, Convener, there was no Report.

On motion of Mr. Melville, it was resolved that the Committee on Statistics be as follows: Rev. Messrs. Fitzpatrick (Convener), MacKichan, and representative Elders of Saltsprings and River John; with instructions to procure

and publish the Statistics of our Church without delay.

The Clerk read a communication from Rev. Dr. Pollok regarding a proposed transference of the Mathematical Chair in Dalhousie College. The following Committee was appointed to confer with the College Board: Rev. Messrs. Dunn (Convener), Melville, MacKichan and McCunn.

Mr. Dunn brought up the matter of the Synod's duty towards our adherents in CAPT. BRETON; and suggested that we should take prompt action to promote their interests. Mr. Melville also read a letter from Mr. Alex. Cameron, Port Hastings, regarding the land at Big Brook belonging to our Church. Whereupon it was, on motion, agreed, "that Rev. J. W. Fraser be appointed to visit Loch Lomond, etc., as our Deputy, and to attend to the matter referred to in Mr. Cameron's letter."

On motion, it was also agreed that the Committee on Vacant Fields be discharged, and the usual order resumed.

The Synod called for the Report of the Committee on Temperance; which was given in by Rev. Mr. Melville, Convener. Zealous action was urged in this cause by Rev. Messrs. Dunn, Murray, McCunn, Goodwill and others.

On motion, the Committee was re-appointed with the addition of Rev. John Goodwill, to promote the Temperance reform.

It was moved by Mr. Dunn, seconded by Mr. MacKichan, and agreed, that next meeting of Synod be held in St. Philip's Church, Westville, on the last Tuesday of June, 1888, at half-past seven, P. M.

It was moved by Mr. McCunn, seconded by Mr. Callan, and carried by acclamation, that a hearty vote of thanks be given to the office-bearers and families of St. Andrew's Church, for their kindness and hospitality to members of Synod. Both the mover and seconder of this resolution took occasion to refer to the sorrow felt by the whole Synod in parting with so beloved a brother, and so useful a member of Synod, as Rev. Mr. Murray, who is about to remove to British Columbia. Mr. Murray, on his part, expressed the very great satisfaction and pleasure he had enjoyed in all his intercourse with the members of Synod, and was glad to have their good wishes for his welfare in his new sphere of labor, and more especially grateful for their love and their prayers for his success, pastorally and spiritually; which he heartily reciprocated.

The Moderator then declared the business of this Synod to be concluded, and appointed the next Synod to meet in St. Philip's Church, Westville, on the last Tuesday of June, 1888,

at half-past 7 o'clock in the evening; of which public intimation was given, and this meeting was closed with praise and the Benediction.

OUR OWN CHURCH AND COUNTRY.

NOVA SCOTIA.

COMMUNION SEASON.—This season of Holy Communion has been peculiarly sacred and happy among us. Our people have felt this with deep gratitude to God; though it is too precious a theme to write or publish as if for ostentation. Yet I may say that I have never seen more solemn, genuine, and orderly congregations of devout communicants than in the five Kirk charges in which I have been privileged to take part this season.

PICTOU ISLAND.—The Rev. Mr. Callan made a missionary tour in this Island recently, with much delight and cordial acceptance. He brings a very good report of the worthy islanders, and of the Kirk Missionary there, who is doing an excellent work. Pictou has reason to be thankful for its awakening spirit of Missions, Home and Foreign.

NEW GLASGOW.—The Egerton Presbytery met in St. Andrew's Church on the 3rd inst., in regular quarterly order. All the Ministers were present, as also the Elders of St. Andrew's, St. John's, and Gairloch Churches. The meeting was most happy and harmonious as usual. The following appointments were made for Gairloch congregation: Rev. W. McMillan for Aug. 14, Sept. 25, and Nov. 6; Rev. A. J. MacKichan for Aug. 28 and Oct. 9; Rev. W. Stewart for Sept. 11 and Oct. 23. Also for St. Andrew's, New Glasgow, and Fisher's Grant: Rev. P. Melville for Aug. 21; Rev. R. McCunn for Aug. 28; Rev. W. McMillan for Sept. 11 and Oct. 9; Rev. Mr. MacKichan for Sept. 18; and Rev. Mr. Stewart for Oct. 2.

Rev. Mr. Dunn tendered demission of his pastoral charge in order to facilitate its erection into two parishes, as was proposed. The Presbytery appointed Rev. Mr. Melville to preach by exchange on the 7th inst., and to cite St. Philip's and St. John's congregations to meet the Presbytery in the Westville Church for their interests on Friday, 12th inst., at seven o'clock, P. M. All the brethren spoke in the most cordial terms of Rev. Mr. Dunn; and it was found that he offers his demission not from any dissatisfaction or discord with his congregations, but purely and unselfishly to make way for their proposed subdivision into two parishes.

WESTVILLE.—On Thursday, Clare Park, the residence of Robert Simpson, Esq., Westville, was the scene of one of the most brilliant social events of the season, in the marriage of Miss Simpson to Fred. S. H. Caluick, Esq.; the ceremony being performed in St. Philip's church by the Rev. C. Dunn; after which the bride held a reception at Clare Park. The wedding presents were both costly and numerous, and spoke for the popularity of the bride and groom.

Miss Simpson had presided at the Organ in St. Philip's Kirk with great acceptance for some months past, in gratitude for which, the Choir presented her recently with a very beautiful Family Bible, and several richly-bound volumes of Poetry, besides a most respectful and complimentary address.

HOPEWELL.—The Lord's Supper was commemorated in St. Columba Kirk on June 26, with much comfort and most excellent order, as usual. The Rev. W. Stewart and the Rev. D. Sutherland assisted the Pastor with great acceptance. Sixteen new communicants were added during this half year; making a total of 132 since Mr. Melville's induction in 1881. On the Monday of Thanksgiving, the senior Elder, Mr. Hugh Fraser, received as a token of gratitude and love, two memorial volumes of the Holy Scriptures and of the Metrical Psalms and Paraphrases, in large type. The senior Precentor, Mr. Archibald McLeod, also received, in token of love and gratitude, two memorial volumes of the Holy Scriptures in Gaelic and English with Psalms and Paraphrases in the same beautiful type. It is a delightful privilege to show our love to our aged friends while they are spared amongst us.

The visit of the Rev. D. Sutherland has left a happy impression here, and his admirable services will be long and lovingly remembered.

CAPE JOHN, ETC.—The Lord's Supper was dispensed in this thriving congregation on 24th July. Rev. P. Melville assisted the Pastor in his own dear native Parish, with most sacred and tender memories. To revisit the scenes of youth and home is almost as the opening of a door in heaven, when we meet fondly with loved Christians, the nearest and dearest kindred and friends of auld-lang-syne. What then must it be to meet in heaven with all the good and true! Happier communions we have never had hitherto beneath the sun!

THE LATE REV. ALEX. MCKAY, A. M., was born at Scotsburn, studied at Aberdeen, was ordained in 1852, returned and labored in his native Parish for some time: he was called first to Belfast, P. E. I., and afterwards to

O! 'tis a garb of honor,
 That bears no coward stain;
 It has been worn right bravely
 On many a battle plain—
 In conflict's widest charges, still
 The Scots have borne them well,
 And victory has followed oft
 The Highland pibroch's swell!

The garb that gave with deathless power
 To Scotland's heart a thrill.
 At "Royal Charlie's" fallen name,
 That lingers fondly still—
 The tartan plaid that Wallace wore—
 That Robert Bruce adorned,
 As Colin Campbell's "thin red line"
 The Russian squadrons scorned.

Then welcome be the Royal Scots,
 And worthy may they be
 To wear the gallant battle-garb
 Of fame and liberty.
 Yes, worthy sons of such brave sires,
 The Patriot bands of yore,
 Who chased the Roman Eagles home,
 Affrighted from their shore.

—WILLIAM PITTMAN LETT.

Ottawa, July 1, 1887.

THE LATE REV. ALEX. MCKAY, A. M.

DEAR EDITOR: An obituary notice of this venerable clergyman, in the Halifax *Presbyterian Witness* of July 16, puts the blame of the Eldon lawsuit on the Kirk congregation. This is quite different from the account we have in Canada here. The *Witness* also says that "ill health" was the cause of his being laid aside for ten long years in the Union, without a congregation. This also is very different from what we know here. The Rev. Alex. McKay was a truly able and laborious man, as well as a pious and devoted Minister. But in the Union he was left to drift without a charge for more than ten years, while the wire-pullers of the majority were putting *their own men* of a very inferior class into the vacant charges. Any one may see that if the Rev. Mr. McKay could not take a congregation on account of "ill health," he could hardly have undertaken the much more sedentary and arduous scholastic labors, to which he was less used, and which he so ably fulfilled. We cannot shut our eyes to these facts, and to many of the same kind which we see around us here. Was it ill-health that left a man of Rev. Alex. McKay's talents and pastoral piety and love, to wear away ten of his ripest years in arduous scholastic labors, while so many vacancies were opening in the Union? Was it not the wire-pulling of the ruling majority that quickly put their own pets into the best places? They try to win the Kirk minority

into Union, but, *when once in*, they supplant them by many plans, besides the plea of "*ill-health*." Look around you in your own Provinces. Of all the Kirk Ministers who joined the Union in the Maritime Provinces, can you now find more than three or four remaining? If Union is such a paradise, why have the Ministers fled? The true safety of Ministers and people is, *not to enter it* while the ruling majority allow such a spirit to rule in it.

That bad spirit is shown in another article in the same *Presbyterian Witness* of July 16, attacking the Ex-Moderator of the Church of Scotland, the Rev. Principal Cunningham, D. D., as a teacher unworthy of Christian confidence! *If he were in the Union, he would soon be cut adrift, if they could do it!* What do they mean by asking us into Union, while they allow their Union papers to attack the wisest and best men of our Mother Church so? and while they use those that join them, as they used the venerable Rev. Alex. McKay, A. M.?

INQUIRER.

SIGNS OF THE TIMES.

THE SCOTISH KIRK has sent out six new Missionaries from Scotland in the last twelvemonth, and has received no less than 600 heathen converts by baptism. Its Missionary income, including the Ladies' Association, is \$175,000, supporting 42 Missionaries and 175 native Assistants in India, Africa, China, etc. It has begun to collect another \$50,000 extra for urgent calls.

The present generation has seen no less than 356 new Parishes endowed by the Church of Scotland at an expense of \$5,500,000, besides the cost of their new church buildings. And now she has begun to erect 50 new Parishes more to supply the needs of the overcrowded centres of population, and to endow them. This shows strong Church life surely. Let us not boast, but thank God, and take courage to do more and more. The Christian Liberality of the Kirk in 1886 (including seat-rents) was over \$.,000,000, being over \$150,000 in advance of last year. The total membership was 571,029, being 6594 of an increase upon 1885. The General Assembly of 1887 will be memorable for the discipline which it was required to exercise. It deposed two ministers, suspended another, and rebuked a whole Presbytery at its bar. An overture was adopted having in view the more efficient supervision of the ministry, and a Committee appointed to devise measures for the purpose.

THE IRISH GENERAL ASSEMBLY have had a happy and prosperous meeting. They received the Scottish Deputies most heartily. The ex-Moderator first introduced, in fitting terms, the representatives of the Church of Scotland, and they must have felt as they ascended the platform amid the loud and continued plaudits of the vast audience, the whole Assembly rising to their feet to receive them, that they were, indeed, getting a truly Irish welcome. The deputation consisted of the Moderator (Rev. Dr. Hutchison, of Banchoy Ternan), Rev. Thos. Nicol, B.D., of Edinburgh, and Major Robertson Chaplin. They received a most attentive hearing, and spoke amid constant interruptions of applause. On the motion of Rev. Dr. Hamilton, seconded by the Rev. Dr. Gray, the thanks of the Assembly were accorded to them, and the Moderator delivered an address, which was very much admired. The deputation from the United Presbyterian Synod was next heard. If the reception given to it was not just so enthusiastic as that which the Church of Scotland deputies received, they were yet most courteously and respectfully treated, and a cordial vote of thanks was given them, on motion of Mr. Elliott, of Armagh, seconded by Mr. Lynd, Belfast.

ALL who have known the REV. GEORGE GILFILLAN will regret to hear that his dear old Manse of Paradise Road, Dundee, is to give place to new buildings of a secular kind. Who can ever forget the noble-hearted Giffilan and his excellent wife, in their peaceful, hospitable home, with its true humanity, piety, and refinement, its patient works of composed unworldly occupation! It was a centre, for forty years, of intellectual influence and unaffected kindness; and the heart feels a pang when these classic spots are invaded by the mason, and the old stones are scattered harshly over the grass, in the old town where classes were less separated than they are now, and the poor were helped by the well-to-do in simpler, freer, more personal ways than they are now. Yet George Giffilan ought not so to pass from remembrance. A noble Scot, a critic whose influence travelled farther in his day than that of many men, a notable person with distinct quality of his own, Giffilan ought certainly to have a memento in British literature, and be set in his place before the generation which knew him passes quite away. The years are passing, and the world forgets more quickly than ever those it once admired.

STANLEY'S EXPEDITION to aid Emin Bey in Central Africa excites intense interest since

the sad rumors of his dangers and death appeared.

RUSSIA and France seem to join their plots to annoy Germany and England; but they seem to gain little and lose much by so doing. A despatch from St. Petersburg says: The Czar has approved the decision of the State Council to construct a railway from Tomsk to Irkutsk and Stredusk, and from Lake Klaranka to Vladisostock. The work will be begun, if possible, next spring, and completed in five years. A direct alternate railway and water transportation line will thus be established between St. Petersburg and the Pacific, the journey occupying about fifteen days.

THE BRITISH PARLIAMENT passed the Irish Crimes Bill by 349 to 262, a majority of 87. They are now busy with a very favorable Land Bill in behalf of Irish tenants.

AN earthquake of great violence has occurred at Vernome, in Turkestan. The town was almost entirely destroyed. One hundred and twenty persons were killed, and one hundred and twenty-five injured.

SAD Railway accidents have occurred in Canada and the United States, with heavy loss of life and property.

THE U. S. Attorney for Salt Lake has filed suit against the trustees and managers of the Mormon Church on behalf of the United States, to disincorporate the said church and wind up its business. The petition alleges that the property is valued at \$3,000,000, \$2,000,000 in real estate and \$1,000,000 in personal property. It sets forth the law of Congress prohibiting any church from owning more than \$50,000. It claims the Mormon Church Funds for Public Schools.

AMERICA'S DANGERS are manifold. Joseph Gruenbut, a leader among the Socialists of Chicago, outlined the programme of his party. This is part of his statement: "There are two hundred and twenty-five assemblies of Knights of Labor in Chicago, and fifty trades unions. People must not imagine, though," Gruenbut went on calmly, "that this election decides the fate of the labor movement. What we cannot do with our votes we shall do with our fists. Force of arms will take the place of the beaten ballots. Chicago is peculiarly adapted for the first battle-ground in the great social revolution that is certain to sweep America within the next two decades. It is a European Colony. I made that statement a few days ago, and it was poohpoohed. But however disagreeable the phrase may sound, it is true. I can take you to a dozen districts of Chicago, where English is as thick as the mud. You will

hear German, Low Dutch, Scandinavian, Italian, Polish, everything but the language of the land. These people could not rebel at home, because they were watched by trained policemen, repressed by Europe's army of six million men. *Here the Government is weak, and in the midst of an uprising of the masses utterly powerless, and so if at to-morrow's election we do not prevail by ballot, we shall look in future to the bullet.* The Chicago labor people have nothing in common with Henry George and Powderly. We want swords: they give us sermons. They started a little breeze, and when the breeze grew to a whirlwind they were swept aside."

THE Synod of New York and Pennsylvania of the Reformed Episcopal church, at their last meeting, adopted unanimously a resolution to use only unfermented wine for sacramental purposes.

THREE GOOD LESSONS.

ONE of my first lessons," said Mr. Sturgis, the eminent merchant, "was in 1813, when I was eleven years old. My grandfather had a fine flock of sheep, which were carefully tended during the war of those times. I was the shepherd boy, and my business was to watch the sheep in the fields. A boy who was more fond of his book than the sheep, was sent with me, but left the work to me, while he lay under the trees and read. I did not like that, and finally went to my grandfather and complained about it. I shall never forget the kind smile of the old gentleman, as he said, 'Never mind, Jonathan, you shall have the sheep.'"

"What does my grandfather mean by that?" I said to myself. "I don't expect to have a sheep." I could not exactly make out in my mind what it was, but I had great confidence in him, for he was a judge, had been in Congress in Washington's time; so I concluded it was all right, and went back contentedly to the sheep. After I got into the field, I could not keep his words out of my head. Then I thought of Sabbath's lesson, 'Thou hast been faithful over a few things; I will make thee ruler over many things.' I began to see through it. 'Never you mind who neglects his duty; be you faithful, and you will have your reward.'

"I received a second lesson soon after I came to New York as a clerk to the late Lyman Reed. A merchant from Ohio who knew me came to buy goods, and said, 'Make yourself so useful that they cannot do without you.' I

took his meaning quicker than I did that of my grandfather.

"Well, I worked upon these two ideas until Mr. Reed offered me a partnership in the business. The first morning after the partnership was made known, Mr. James Geery, the old tea merchant, called in to congratulate me, and he said, 'You are all right now. I have only one piece of advice to give you: Be careful whom you walk the streets with.' This was lesson number three."

And what valuable lessons they were: Fidelity in all things; do your best for your employer; carefulness about your associates. Let every boy take these lessons home and study them well. They are the foundation-stones of character and honorable success.

THE WAY TO GIVE.

IN one of the mission congregations, in Jamaica, a collection was to be taken for missionary purposes. One of the brethren was appointed to preside, and resolutions were adopted as follows:—

1. *Resolved*, That we will *all* give.
2. *Resolved*, That we will give *as the Lord has prospered us*.

3. *Resolved*, That we will give *cheerfully*.
Good rules, that might each be clinched with a Scripture text. Then the contribution began, each person, according to custom, walking up to the communion table to deposit his gift under the eyes of the presiding officer.

One of the most well-to-do members held back until he was painfully noticeable; and when he at last deposited his gift, the brother at the table remarked, "Dat is 'cordin' to de fust resolushun, but not 'cordin' to de second." The member retired angrily to his seat, taking back his money; but conscience or pride kept working till he came back and doubted his contribution with a crabbed "Take dat, den." The brother at the table again spoke: "Dat may be 'cordin' to de fust and second resolushuns, but it isn't 'cordin' to de third." The giver, after a little, accepted the rebuke, and came up a third time, with a still larger gift and a good-natured face. Then the faithful president expressed his gratification thus: "Dat's 'cordin' to all de resolushuns."

Are our gifts according to all the resolutions?—*Presbyterian Monthly*.

THE habit of being always employed is a great safeguard through life, as well as essential to the culture of every virtue.

AMERICAN JUBILEE ODE.

NOR as our Empress, do we come to greet thee,

August Victoria,
On this auspicious Jubilee:
Wide as Old England's realms extend,
O'er earth and sea—
Her flag in every clime unturled,
Her morning drum-beat compassing
the world—

Yet here her sway Imperial finds an end,
In our loved land of liberty!

Nor is it as our Queen, for us to hail thee,
Excellent Majesty,

On this auspicious Jubilee:
Long, long ago our patriot fathers broke
The tie which bound us to a foreign yoke,
And made us free:

Subjects then—forward of ourselves alone,
We pay no homage to an earthly throne—
Only to God we bend the knee!

Still, still, to-day and here, thou hast a part,
Illustrious lady,

In every honest Anglo-Saxon heart,
Albeit untrained to notes of loyalty:
As lovers of our old ancestral race—
In reverence for the goodness and the grace
Which lend thy fifty years of Royalty
A monumental glory on the Historic page,
Emblazoning them forever, the Victorian Age

For all the virtue, faith, and fortitude,
The piety and truth,

Which mark thy noble womanhood,
As erst thy golden youth—
We also would do honor to thy name,
Joining our distant voices to the loud acclaim
Which rings o'er earth and sea,
In attestation of the just renown
Thy reign has added to the British Crown!

Meanwhile no swelling sounds of exultation
Can banish from our memory,

On this auspicious Jubilee,
A saintly figure, standing at thy side,
The cherished consort of thy power and pride,
Through weary years the subject of thy tears,
And mourned in every nation—
Whose latest words a wrong to us withstood,
The friend of peace—ALBERT, the Wise and
Good!

ROBT. C. WINTHROP.

Boston, June, 1887.

ACKNOWLEDGMENTS.

HOME MISSIONS, 1887.

ST. PHILIP'S CHURCH, WESTVILLE.

A. P. Douglas, \$1; James Maxwell, \$1; R. Fraser, \$1; Wm. McLeod, M. R., \$1; Mrs. Chas. Workman, 40c; Thomas Blackwood, 25c; John Dryden, 50c; Mrs. Alex. Douglas, 50c; Maggie McDonald, 50c; Alex. Robertson, 50c; Jacob Marshall, 50c; John Fraser, butcher, 50c; Wm. Emery, 40c; Matthew Richardson, 50c; Harriet Emery, 25c; Danl McGregor, 50c; Donald D. McLeod, 50c; Jas. Johnstone, 50c; John Maxwell, 50c; Rod. McDougald, \$5; Mark Connors, 50c; Hugh McDonald, 50c; Robert Moore, 50c;

John Wright, 45c; James Workman, 50c; M. McKay, \$1; Charles Fraser, 25c; Donald McDonald, 50c; A. W. McBean, 50c; Anonymous, \$3.75. Total, \$27.25

ST. ANDREW'S CHURCH, N. GLASGOW.

James Wilson, \$1.25; Mrs. James Wilson, 25c; John Cameron, 50c; Hugh McLean, 30c; John Horne, 50c; Donald McKay, 50c; Margaret McKay, 50c; Mrs. Archibald McKay, 50c; Miss McInnis, \$1; Duncan Ross, 50c. By Miss McInnes, Fraser's Mt. \$5.80

John A. Grant, 50c; Dan. Grant, 50c; Mrs. D. Grant, 50c; Mr. John Ross, 25c; Miss Christy Cameron, 25c; Mrs. Alex. Sutherland, 25c; Alex. McGregor, Sr., 2c; Margery McGregor, 25c; Bessie McGregor, 10c; Mrs. Angus Cameron, 24c; Mrs. Hugh D. McDonald, 50c; Annie K. Grant, 15c; Mrs. Roy, 50c. By Miss Grant, 1macy \$1.20
Mrs. D. Sullivan, 50c; Mrs. Calder, 50c; Miss Catherine Fraser, 15c; Mrs. Dan. Chisholm, 25c; Mrs. Dan. McDouga, d, 25c; Miss Dearnay, 25c; Mrs. John Stewart, 25c; Mrs. Thomas Green, 25c; Mrs. James McLean, 25c; Mr. John Cameron, \$1; Mrs. John Muir, 50c. By Miss Sullivan, Ward 3. \$1.15

Thos. Fraser \$1; H. H. Henderson, 50c; Mrs. Alex. Ross, 25c; E. M. Fraser, 50c; Miss Ida Wilson, 25c; A. McKay, 30c; Norman McKay, 50c; John McKay, 50c; Mrs. John P. Grant, 25c; Jas. S. Fraser, 50c; Mrs. Louis Robinson, 25c; Alex. McKenzie, 50c; H. T. Sutherland, \$1; M. E. McKay, 25c; Alex. McGregor, \$2; Mrs. C. Sutherland, 25c. Total \$8.80

A. C. Bell, \$2; James Fraser Downie, \$1.50; Mrs. R. McKenzie, 25c; J. R. McKenzie, 50c; G. F. Sullivan, 50c; B. M. Jenkins, 50c; Charles McKenzie, 75c; W. Fraser, \$2; C. J. McKinnon, 50c; Geo. McDonald, 25c; Mrs. Alfred Fraser, 50c; R. Bradbury, 50c; John Hill, 25c; John Fraser, Deacon, \$1; John Ross, 25c. Total, \$11.25
Alex. Cameron, \$1; J. T. McKenzie, 25c; David R. Grant, \$1; Hugh Cameron, \$1; George Sutherland, \$1; John Stewart, \$1; T. E. Fraser, \$1; Simon Fraser, 60c; John Fraser, 50c; Donald Ross, \$1; Miss Maggie McDonald, 50c; Mrs. G. Clarke, 50c; D. E. McDonald, 50c; Duncan McDonald, 50c; Alex. Sutherland, 25c; Hugh Murray, 50c; Peter Campbell, 50c; John McGillivray, \$1; Donald Grant, \$2; Amasa Murray, 50c; Wm. Fraser, M. D., \$10. By Miss Grant and Miss Ross \$28.10

ST. ANDREW'S CHURCH: TOTAL \$75 05
Mr. James McDonald, Stellarton \$0.50

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To the Editor: Rev. W. Stewart, McLennan's Mount, \$11.25; Arch. McCallum, Laskay, Ont., \$1; W. McPherson, Mills, \$1.50; Mrs. D. Cameron, Challis City, Idaho, \$2; John McBeth, Earlington, Village, \$1; Ken. J. McKenzie, W. B. R. John, \$2.50.

Per Mr. Glover, Pictou City, \$5; A. Ross, 50c; D. Munro, Carriboo, 75c; A. Campbell, Pictou Island, \$1.50; (Rev. John already acknowledged.)

To the Publisher:—H. Montgomery, Halifax, \$1; S. H. Holmes, do., 50c; H. McInnis, do., 50c.

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