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THE MONTHLY RECORD

OF THE

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IN

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

A WARNING TO KIRKMEN.

REGRET to record the following facts. I tried to get the Unionist Committees to rectify them by a most easy and simple act of fairness. But still they refuse, after a whole year's trial; so I must publish the facts to warn others. I have abundant proof for all I say, and much more if required.

AFTER I had paid into the Aged Ministers' Fund as a regular member for seven years, I was notified in Jan. 1885 that, as Pastor of a Kirk congregation not in the Union, I must pay more than thrice the usual premium every year, or else be cut off. I remonstrated; but was cut off in July 1885 by an order offering to repay me *out of said Fund* a part of what I had paid into it. I had never asked this, and have not taken it. It was a cruel disappointment. For I had paid into that Fund and had received its acknowledgments without demur for several years after my Induction to the Kirk of St. Columba. Trusting to this as a practical pledge of equal rights, I had meanwhile paid \$60 into the Widows' and Orphans' Fund. But now they cut me off from the one Fund, and might soon cut me off from the other also.

I then wrote to Rev. Geo. Patterson, (who, Agent of both the Funds, had urged me to do both,) showing how I had been deceived above in paying the said \$60; asking also that it be returned to me, that I might retire peacefully from both the Funds.

But this was flatly refused. He wrote me in May 1886 that the Committee would not pay anything out of the Fund! He threat-

ened me with a fine every month if I would not continue to pay! He promised that they would not cut me off; (but the promise was of no value, as they go out of office in twelve months.) He asserted that the two Funds had no connection whatever; (although he himself had been so long in the Committees of both, that they surely should not use "diverse weights;" one Committee trying to cut me off by repaying me a little "*out of the Fund*;" the other Committee trying to keep me in by the fiction that they cannot repay anything "*out of the Fund*.")

To save him and his brethren from doing such gross injustice, I wrote again stating these facts; and showing that I had raised \$100 for the Widows' Fund before; and that while I was very busy in New Kincardine, I was deceived by the Official Circulars of the United Church, which spoke of the Aged Ministers' and Widows' Fund as one; that we made collections for them as one; that for three years (1876, 1877, 1878,) they were put as one Fund at the head of every page of the Financial Statements of General Assembly, as anybody can see. In later years they are put in the plural; and now they occupy separate columns. I joined in 1877 while the two were put as one Fund. And again when they demanded \$60 of arrears for the Widows' Fund, I was deceived by the fact that the United Church had received and acknowledged my annual premiums to the Aged Ministers' Fund up till the year 1884, and made no demur or objection to their sufficiency till 1885, (four years after my Induction to Columba Kirk,) when they cut me off. Had I known of this intention beforehand, I would never have paid

the said sum of \$60, but would have retired peacefully from both Funds. Honorable men must see (and Reverend men not less) that the right and honest thing to do with money so obtained, is, to return it promptly.

I did not ask for the \$100 I had previously paid into the Fund, nor for the many collections I made for it since; but only for the \$60 I was misled to pay while I was Pastor of St. Columba Kirk. But even this they refused me; and threatened me with monthly fines unless I would continue to pay them, after all they had done!

Would publicans or pagan lawyers do worse? Would you (reader) like to leave a widow to be so "protected?" I myself have been summarily "protected" out of the Aged Ministers' Fund; and now they demand with threats that I pay them year by year to "protect" somebody else after I am dead! Have they lost their reason, as well as their conscience?

It is a mere fiction that they cannot repay aught out of the Fund. Where is the rule to forbid it? Do they not know that even an Insurance Co. will pay the surrender value of a Policy given up? Yet they admit that they have been breaking rules already. (See Acts of 9th Assembly, pages 170, 171, Appendix.)

I write without bitterness. It is hard to lose some hundreds paid to them in trust. But it is far worse for them than for us, so long as we have our Christian liberty and are not bound by vows under their ecclesiastical authority and tender mercies.

If ever any of our people or of our Churches are in danger of their yoke, and if there be no way of escape, let them take every care to make sure beforehand that they and their Church property are well protected by legal incorporation, and in their own right inalienably, with no loopholes left about the election of Trustees, etc.; and let them never be ensnared into wily "voluntary compacts." Indeed they asked me to sign a compact to submit to whatever their Committee would do, when I paid the \$60 above-mentioned; but I declined to sign that, of course.

As for me, I have enjoyed such peace and prosperity in our beloved Kirk, that I can bear those losses with composure. I regret far more that any Clergy of my country can deal so unfairly, so very differently from the Golden Rule they profess to preach and teach, than for all the poor hundreds they have grasped. I am loth to prosecute them, as I have never dragged any man into a lawsuit. I should like them all to do well and worthily, and not to stain their eternal records and the history of their Church. So sincerely do I pity them

even while they wrong me, that I would fain suppress the publication of these facts were it not needful to warn others of the dangers. We wish to do always what is good and honorable for time and for eternity, and we trust quietly in *JESUS, who will give to every one* according as his works shall be. He makes up for many losses to us; and He knows well how and when to abase those that walk in pride and injustice.

P. MELVILLE, A. M.

LETTER FROM HON. JUDGE YOUNG, LL.D

"NEC TAMEN CONSUMEBATUR."

THE BURNING BUSH, YET NOT CONSUMING:—
Exod. 3: 2.

FAIRHOLM, P.E.I., June, 1887.

REV. AND DEAR EDITOR:

THE above motto, around the emblem of the BURNING BUSH, is used as the Seal of the Church of Scotland, and printed on the cover of "THE MONTHLY RECORD."

While studying the lesson of the International Series for Sabbath Schools, on the first twelve verses of the third chapter of the Book of Exodus, preparatory to the meeting of my Bible Class, I was particularly interested in the second verse, namely, "And the Angel of the Lord appeared unto him (Moses) in a flame of fire, out of the midst of a bush; and he (Moses) looked, and behold the bush burned with fire, and the bush was not consumed."

The following thoughts were suggested, and I send them to you for publication in your RECORD, as the perusal of them may tend to instruct, and engage the attention of some of your many readers.

Fire was not only among the Hebrews, but also among many other ancient nations, a very significant emblem of Deity. God accompanied the Israelites, in all their journeyings through the wilderness, in a pillar of fire by night; and probably a fire or flame in the Holy of Holies, between the Cherubim, was the general symbol of His presence. See Deut. 4: 15.

The bush, though burning, and yet not consumed, may be considered—1st, As an emblem of the state of Israel in its various distresses and persecutions:—it was truly in the fire of adversity, but was *not* consumed. 2ndly, As an emblem also of the state of the Church of God in the wilderness of this world, in dangers, often in the midst of its numerous enemies,—in the region of the shadow of

death,—yet not consumed. And 3rdly, As an emblem also of the state of every follower of Christ,—cast down, but not forsaken, grievously tempted, but not overcome; walking through the fire, but not consumed.

How are all these preserved and protected in the midst of those things which have a natural tendency to destroy them? Why? Because GOD IS IN THE MIDST OF THEM; it was this that prevented the bush from being destroyed; and it was this that rescued and saved the Israelites; and it is this, and *this only*, that defends and preserves the Church, and keeps the soul of every genuine believer in everlasting life. He only in whose heart the Lord Jesus Christ dwells by faith, will never be consumed or ruined by his three deadly enemies, the world, the flesh, and the devil. All others will fail and perish!

May you, Rev. Sir, and I, with each reader of the RECORD, ever be kept under the power and influence of the HOLY SPIRIT OF JESUS!

"JESUS, fulfil our one desire,
And spread Thy love's enlivening fire
Through every humbled breast;
Bless with divine conformity,
And give us now to find in Thee
Our everlasting rest!"

"Come, Holy Ghost, all-quick'ning fire!
Come, and our humbled hearts inspire,
Sprinkled with the Atoning blood;
Now to our souls Thyself reveal;
Thy mighty workings let us feel,
And show that we are born of God!"

Yours, faithfully, in CHRIST,
CHARLES YOUNG.

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

(8.) NONE OTHER NAME: Acts 4: 1-14.

WHILE Peter was urging the people to forsake their sins and give their hearts to God, the priests and the captain of the Temple, and the Sadducees (being greatly incensed at the Apostles' teaching,) arrested Peter and John, and put them in prison,—likely in the castle of Antonia, situate near the Temple.

But their preaching had proved most effectual, for the number of those who believed was about five thousand,—a goodly flock for one city, as the first-fruits of the Infant Church.

Luke does not refer to the other ten disciples being engaged in this glorious awakening; yet there can be no question that they did their

part throughout the crowd in confirming all that Peter had said, and in urging the people to accept Christ as their Saviour. See Acts 2: 14.

On the next day, the great *Sanhedrim*, or Jewish Council, gathered together at Jerusalem, having Annas and Caiaphas (the old enemies of Christ and His Apostles) presiding—not to do justice, but to prevent justice taking place. The prisoners, Peter and John, having been brought before them, to tell by what power, or by what name they had performed the miracle of healing the lame man, no doubt the Council hoped there would be evidence that the prisoners had used magic; and as this by their law was criminal, and punishable by death, they could quickly condemn and kill them, as they had done to the Lord Jesus.

Then Peter comes forward, filled with the Holy Spirit, and makes a wise, bold and faithful exposition, declaring that through the name of Jesus Christ of Nazareth this miracle was performed—even of Him whom they crucified, and whom God raised from the dead, thereby fulfilling the Divine prophecies in Psalm 118: 22, and in Isaiah 28: 16, without their intending so to do, (see Matthew 21: 42); that no kind of healing of body or soul could come through any other name than the name of JESUS, through whom *alone* men can be saved; for He was the Lamb slain from the foundation of the world, and no man ever came or can come to the Father but by Him!

The boldness of Peter and John, and the freedom and fluency with which they spoke, surprised the Council, (as they were uneducated, and therefore supposed to be unlearned and ignorant), not comprehending that these apostles were under the immediate influences of the Holy Spirit, and that their word was with power. Then, however, they began to know and recognize them as disciples who had been with Jesus.

They saw that the lame man was really healed, for they could not ignore the evidence of their senses, nor explain away the fact. They could not decently condemn or forbid the Apostolic teaching and preaching to the people, which was supported by the miraculous fact before them. As the man was healed, the Apostles had won the ear of the people to attend to their doctrine.

The Council being nonplussed, knew not what to do; therefore they must have a private conference.

"People and realms of every tongue,
Dwell on His Name with sweetest song;
And infant voices shall proclaim
Their early blessings on His Name!"

C. Y.

SCRIPTURE REFERENCES:

(FOR SABBATH SCHOOLS AND FAMILIES.)

- Y, a trade textile, Solomon from Egypt purchased then ;
 Z was a town where David dwelt with his six hundred men ;
 A kept the Ark in his own house for twenty lonely years ;
 B was adored at Gideon's death by graceless Israel's fears ;
 C, a good man, with Joshua went to spy the promised land ;
 D was a son of Rachel's maid, in Jacob's stately band.

C. Y.

BETTER AND BETTER ; GO ON TO VICTORY.

ANSWERS FOR APRIL—M, Mordecai ; N, Naboth ; O, Othniel ; P, Pharaoh ; Q, Quails ; R, Rebecca.

REMINISCENCES OF A LONG LIFE.

BY JOHN MCKAY, ESQ., NEW GLASGOW.

(Continued.)

My father's family shipped for America in the month of June, 1805, on board of a stout brig called the "Sir Sydney Smith," after the Admiral of that name, who made himself famous by his attacks on the French at various places, and especially by his successful defence of *Acre*, in Palestine, when that fortress was assaulted by Bonaparte and his army. She was a new vessel of about three hundred tons, owned by the McIvers of Stornoway ; John McKenzie, of *Bal-Loan*, master.

After taking in passengers at Gairloch, she lay about ten days at Stornoway, waiting for a Greenock vessel which was to take some of the passengers out. Stornoway was then, what I believe it still to be, a pretty, tidy, fashionable little town. In these respects the town contrasted wonderfully with the rest of Lewis Island. The seat of the McKenzies of "Seaforth," who then owned Lewis, is opposite the town, on the south side of a little bay. The Island of Lewis was afterwards purchased by Sir James Matheson, who, I am told, has erected one of the most gorgeous mansions of Scotland, on the grounds of the old "Seaforth" Castle. The McKenzie family, "Lords of Kintail and Seaforth," is now extinct ; direct heirs having failed in the male line.

After the Greenock brig had arrived, the

passengers being divided between the two vessels, we set sail,—our consort brig early in the morning, our own brig early in the night.

For fear of meeting with the French fleet, (which had escaped to the West Indies, as I said before, with Nelson in pursuit), the masters of the two vessels agreed to make the passage across the Atlantic on a more northern parallel of latitude. Hence, in place of making to the south of "Long Island" (as Lewis and its dependencies are called), the vessels sailed to the north, round the "Butt of Lewis." It blew hard during all that night, and for ten days after. I was a little sea-sick the first night—the only touch of sea-sickness I ever felt. All the women and children were sick ; the grown-up men were not. In fact the men were all of them accustomed to the sea. Some of them were as good sailors as any on board the brig. We sighted our consort the morning after leaving the harbour of Stornoway. She was off the "Flannel Islands ;" but we soon lost sight of her, the weather being thick and heavy. For a long, tedious, and dreary four weeks after this, meeting with nothing, nor seeing anything, save lots of "Mother Carey's chickens," and plenty of sea and sky, I believe many of the passengers took it into their noddles that the master knew not what he was about, and possibly that land could never be reached. I believe I heard some whisperings like this. My father, however, was of a different opinion. He understood the maps, and the captain would now and then shew him the track of the vessel pricked on the chart. Four weeks at sea, precisely, when we made up with our companion brig, and there was rejoicing on both sides. The two vessels sailed for two days side by side, and then came a storm, and the vessels separated. Six weeks out, and we got soundings on the banks of Newfoundland—plenty of codfish, more than enough of fog, and some cocktailed shallops quietly at anchor catching fish. In a day or two land was seen, to the no small delight of passengers and crew. The captain told them in the morning that if the breeze would continue, land would be seen before night. About one o'clock, p. m., he went up the rigging and instantly hailed the land. Many of the passengers could scarcely believe that the thing in sight was land,—it looked so much like a dark low bank of fog. The wind being that day pretty fair, the question of land was soon put beyond doubt. We could see the harbour of St. John's, Newfoundland, and a pilot boat coming out to meet us. Those of us who formerly had so little confidence in the captain's skill, became

now electrified with excitement. In their estimation, he was the greatest of all sea captains.

The brig put about before the pilot came near us, and lay southerly to clear Cape Race. We doubled the Cape before daylight next morning, and entered the Gulf of Lawrence. Here we were for some days heaving against baffling winds, and we sighted Cape Breton. Here we got the best sailing wind since we left Lewis. The wind was fair, every stitch she had was set to the black brig, and they made nine knots an hour, (the best during the whole voyage). In the evening, right under the highlands of Cape North, we came up with our consort brig. She was lying there becalmed the whole day, having had not a breath of the breeze that brought us up. The two ships kept together after this until they dropped anchor within ten minutes of each other in the harbour of Pictou; *nine weeks* from the day we left Stornoway.

Nine weeks was a long voyage for a vessel in ballast. Nine knots was the most that vessel could make. She was a slow sailer compared with the "clipper ships" of later days. But I think there was something else besides being a slow sailer. It is clear, the two brigs were much the same in their sailing capacities. I remember it was the practice, I believe such practice was in those days the rule, (with the mercantile service of Great Britain, at all events), that at *sunset*, whether the weather was fine or foul—whether the wind was fair or otherwise—all studding sails, every stitch of canvass above the top-sails, would be taken *in*, and would remain furled until *sunrise* next morning: thus a great deal of headway was lost.

Considering the imperfection of nautical instruments in those days, it is remarkable with what exactness the calculations of this long voyage were kept. Chronometers were not then in use—and as far as my memory serves me, there was not one "lunar observation" taken during the whole voyage. The captain must have depended wholly on his "dead reckoning" for the longitude; and yet he found soundings at the first trial on the banks of Newfoundland; and he foretold the sighting of the land some six or seven hours before he or anyone else could see it. I do not know what the practice is now, but at that time the "log line" was cast, once in every two hours.

We landed at Pictou, and encamped under canvass on a field (a little westward of the present town) belonging to *Squire Patterson*. With the exception of one family from Lewis,

all the passengers in the two vessels were from the Parish of Gairloch, Ross-shire; and they were all acquainted with each other before coming on board, and of course were deeply interested in each other's welfare.

We soon separated, however, some went up the West River, and settled on a tract of land, and named it "Gairloch," after their native parish. Those old settlers died long ago, but their descendants, McKenzies, McDonalds, McPhersons, etc., are numerous.

Some settled at Carriboo,—the McKenzies and the Urquharts. My father's family and my three sisters, married respectively to Donald Fraser, Murdock Fraser, (both of Robertson's Lake), and Colin Fraser of Basin, came up the East River.

In 1805 there was nothing at Pictou that could with any propriety be called a town. There was one blacksmith shop, one tavern, and two or three small grocery shops. There was no church, no court house, no jail, but a small dingy old log house, which was known by the designation of "the Prison." Edward Mortimer had his establishment at what was then known as "Mortimer's Point," now "Norway House."

The men of note were Edward Mortimer, George Smith, Squire Patterson, Deacon Patterson, Pagan, Denoon, John Fraser (Collector), McGregor, Dawson (not the brothers James and Robert), Loudon, John McKay, (B. Smith), Hector McLean, David and James Patterson. These have passed away, and, with the exception of the Pattersons, I do not know that there is one now remaining to represent their names or inherit their fortunes in this vicinity.

(To be continued.)

POETIC GEMS FOR YOUNG AND OLD.



ow firm a foundation, ye saints of the
Lord,
Is laid up for faith in His excellent
Word!
What more can He say than to you
He has said?
You, who to the Saviour for refuge
have fled.

In every condition, in sickness, in health,
In poverty's vale, or abounding in wealth,
At home, or abroad, on the land, on the sea,
As thy day may demand, shall thy strength
ever be.

If through the deep waters He cause thee to go,
The river of grief shall not thee overflow;
For He shall be with thee thy troubles to bless,
And sanctify to thee thy deepest distress.

If through fiery trials thy pathway shall lie,
His grace, all-sufficient, shall be thy supply;

The flames shall not hurt thee; His only design
Is thy dross to consume, and thy gold to refine.

Fear not; He is with thee! O be not dismayed!
He—He is thy God, and will still give thee aid;
He'll strengthen thee, help thee, and cause thee
to stand,
Uphold by His righteous, omnipotent hand.

The soul that on Jesus hath leaned for repose,
He will not—He says it—give up to its foes;
That soul, though all hell should endeavor to
shake,
He'll never—no never—no, never forsake.

DYING CHILD'S DREAM.



CRADLE me on your knee, mamma,
And sing me the holy strain
That soothed me last, as you fondly
pressed
My glowing cheek to your soft
warm breast.
For I saw a sight as you sung me
to rest
That I fain would see again.

And smile as you then did smile, mamma,
And weep as you then did weep,
Then fix on me your glazing eye
And gaze, and gaze till the tear be dry,
Then rock me gently, and sing and sigh
Till you think me fast asleep.

For I dreamed a heavenly dream, mamma,
While slumbering on your knee,
And I lived in a land where forms divine
In kingdoms of glory eternally shine,
And the world I'd give, if the world were mine,
Still again that land to see.

I saw, as we roamed through a wood, mamma,
And rested us under a bough,
That by us a butterfly fluttered in pride,
And I chased it away through the forest wide,
And the night came on and I lost my guide,
And I knew not what to do.

My heart grew sick with fear, mamma,
And I loudly wept for thee;
But a white-robed maiden appeared in the air,
And she flung back the curls of her golden hair,
And she kissed me softly, ere I was aware,
Saying: "Come, pretty baby, with me."

My tears and fears she beguiled, mamma,
And she led me far away;
We entered the door of a dark, dark tomb,
We passed through a long, lone vault of gloom;
Then opened our eyes on a land of bloom
And a sky of endless day.

And heavenly forms were there, mamma,
And lovely cherubs bright;
They smiled as they saw me, but I was amazed,
And, wondering, around me I gazed and gazed;
And songs I heard, and sunny-beams blazed
All glorious in my sight.

But soon came a shining throng, mamma,
Of white-winged babies to me;
Their eyes looked love, and their sweet lips
smiled,
So delighted to meet with an earth-born child,

And they gloried that I from earth was exiled,
Saying: "Here, love, thou blest shall be."

Then I mixed with the heavenly throng, mamma,
With cherub and seraphim fair,
And saw, as I roamed thro' the regions of peace,
The spirits which come from this world of dis-
tress;
And theirs was the joy no tongue can express,
For they know not sorrow there.

Do you mind when sister Jane, mamma,
Lay dead a short time ago?
How you gazed on the sad and lovely wreck
With a full flood of woe you could not check,
And your heart was sore, you wished it would
break;
But you loved, and you aye sobbed so?

But ah! had you been with me, mamma,
In the realms of unknown care,
To see what I saw, you'd ne'er have cried,
Though you laid pretty Jane in the grave as
she died;
For bright with the blest, and adorned like a
bride,
Sweet sister Jane was there.

Do you mind that poor old man, mamma,
Who came so late to our door?
And the night was dark and the tempest loud,
And his heart was weak, but his soul was proud,
And his ragged old mantle served for his shroud,
Ere the midnight watch was o'er.

And think what a night of woe, mamma,
Made heavy each long-drawn sigh,
As the good man sat in papa's old chair,
While the rain dropped down from his thin
gray hair,
And fast the big tears of speechless care
Ran down from his glazing eye.

Well, he was in glory, too, mamma,
As happy as the blest can be;
He needed no alms in the mansions of light,
For he sat with the patriarchs, clothed in white,
And not a seraph had a crown more bright,
Or a costlier robe than he.

Now sing for I fain would sleep, mamma,
And dream as I dreamed before;
For sound was my slumber and sweet was my
rest,
While my soul in the regions of light was a guest,
And my heart was so glad in the climes of the
blest
I can love this world no more!

JOSEPH COOK ON IRELAND.



QUESTIONS.—1. Ought the Protestant
portion of Ireland to be subject to
the Catholic portion? 2. Could
Ireland be advantageously divided
into two states, each with its own
legislature, and each sending re-
presentatives to parliament?

To these Joseph Cook answers:—

"The Protestants of Ulster greatly fear that

if they were subject to the exclusive rule of a Dublin parliament they would be much in the condition in which the Protestants of Ontario yonder would be if subject to the rule of the Roman Catholic province of Quebec. Such of you as have studied politics in the Canadian Dominion know very well that one of the great forces which brought about a union of all the provinces was a desire of the Protestant populations to be free from irritating interference on the part of the Roman Catholics, and of the Roman Catholic populations to be free from equally, and perhaps more, irritating interference on the part of the Protestants. We all think alike, I suppose, in regard to the wisdom of the arrangement which gave Protestant populations autonomy, and Roman Catholic populations autonomy, in the great Dominion north of us. It would not be advisable for Ontario to make laws for Quebec, nor for Quebec to make laws for Ontario. Two religions are concerned, and two races; and there may very well be two local legislative assemblies. If I am to utter my central thought concerning the very large and intricate subject of the rights and wrongs of Ireland, which I have tried to study for many years, and especially ever since lecturing in Dublin, Belfast, and Londonderry, I must say that it appears to me that several questions as to politics, religion and race in Ireland, though not as to ownership of land, have a good deal of light thrown upon them by the experience of Canada. In spite of all that can be said about the lessening antipathy between Protestants and Romanists in Ireland; in spite of the fact that American audiences, made up largely of Roman Catholics, cheer the statements of Mr. McCarthy, that Roman Catholics and Protestants are very well agreed in Ireland, I for one sympathise with Mr. Spurgeon's and John Bright's feeling, that the Protestants of Ulster ought to be enabled to take care of themselves. They are not the majority in Ireland, but they are a most reputable and a very large body. Protestant and Catholic Ireland ought to be at least as free from each other's control as are Ontario and Quebec. What if Ireland should get loose in the sea and float over to America? How should we manage her affairs? She might not bring the millennium with her. But we should undoubtedly govern her, by some combination of local and federal authority, as we do all our present states and territories. Very probably it would be thought best to divide her into two states. Matthew Arnold thinks Ireland might well enough be divided into at least two, perhaps three, states, and governed after the American fashion; a most revolutionary

proposition. But if Irish municipal politicians do not manage their native politics better than they have managed one or two renowned American cities, their accession to power will not be the full dawn of millennial felicity. What if Ireland, floating at the side of our coast, were to set up a claim for very nearly complete legislative independence of the United States, and were to refuse to send representatives to Congress? Americans would never consent to such an arrangement. Americans, I think, would not consider it politically prudent for Ireland to make such an arrangement with the British parliament. Americans do not wish to see Ireland totally independent of the British empire. They would be pained by the secession of Ireland from the United Kingdom. They do not expect England, Scotland, and Wales to permit such secession. Americans, as their recent history shows, would certainly not permit it themselves, were they in the place of the Britons. But Americans very generally wish, and I think expect, to see some application of the federal principle, and of local, constitutional, representative government to Ireland, either as a whole or in two or three separate portions. My answer, then, to the first of these questions is, No; to the second, Yes. Study Canada, study the American union, study the history of English parties in relation to political reform. The working men of England, whose power at the polls has been of late so greatly enlarged, sympathise profoundly with their Irish brethren. Their attitude is likely to be a more important element in the decision of the Irish question than that of the house of lords. In the United States, in the Canadian Dominion, in Australia, in South Africa, all around the globe, the sympathy of friends of governments of the people, for the people and by the people, is with the demand for local representative institutions in combination with federal authority; but I think it is *not* with the demand for the dismemberment of the British Empire."

A WORD TO OUR MINISTERS.

DEAR MR. EDITOR,—I always take up your MONTHLY RECORD with pleasure, and usually scan its pages carefully, and digest its contents with a very keen relish. Like your correspondent "Kirkman," in the April No., I have sometimes wondered how you could find leisure, amid the multitudinous duties of a pastor's office, to collect, from brain and contemporary literature, so varied and

appetizing a list of contents as you furnish us with each successive month. I would like to second your correspondent's appeal for help, particularly as there are many matters on which I think our people require a little more light. I do not refer now to purely congregational topics, although I cannot help thinking there could be a good deal of profitable discussion upon some of these. Of course an Editor cannot MAKE NEWS; and he has to depend, for his information, upon whatever sources are nearest at hand; and here I would like to say that I have rarely seen a line in its columns from my own pastor. It savors very much of indifference when one man is thus allowed to be burdened year after year, whose only reward, besides the consciousness of faithful duty done, is a vote of thanks after giving his annual report at Synod.

Without saying more on that subject at present, I would like to remark that every well-organized church, large or small, has its Statistical Returns. Is the Kirk in Canada an exception? Why should it be? If it is numerically small, so much easier will be the task of collecting the data. If it is large, so much the more need of publishing the results of its work. No people can take an interest in an organization of whose condition they are in ignorance. In Picton County, of course, everybody is aware of the existence of the Kirk; but in other parts of the Provinces, few will believe there is a Body known as the Church of Scotland, with the exception of one or two congregations. And we have little means of combating such statements, so at least as to demonstrate its strength. It is, moreover, a very great source of encouragement to both pastor and people to see the grouping together of the various influences of the whole Church. Without taking up too much of your space just now, allow me to ask you to give, through your columns, as early as convenient, the Statistical Report, so that we may know what is our membership, how much property we are possessed of, how many Elders, adherents, Sabbath scholars, and all other details that an intelligent Kirk people would certainly like to know. Of course I refer to the Kirk in Canada as a whole; but at any rate let us know how we stand in the Lower Provinces. Perhaps I have asked too much; but at any rate I will await your reply with interest.

Yours, faithfully,

ENQUIRER.

[These enquiries are cogent, and should do good. I trust our Pastors will profit by them. They have such confidence in the Editor that they trust him to attend to almost everything.

But the danger is, that they trust him with too much for one mortal to complete. The cure of this is, to make them take their turn as Editor. The Statistical Returns were good, and well approved by Synod, but did not come to the Editor's hand; probably by some Post Office oversight. We trust the future will amply rectify all these particulars.—Ed.]

HAPPY WHO ENDURE.

"It's of no use, wife," said the Rev. Mr. Goodyear sadly one day, "I think the only thing left me is to resign my work here and go to some other field. I seem to have stirred up an evil spirit among the congregation lately, although I have acted with the very best intention. There has been such an illfeeling between many, such little bitter words and looks! It is bad enough in any case, but when this feeling enters the church it seems to me it is time to attempt a remedy. But it has only made matters worse. I saw Deacon Jones to day in the store, and he said I am stirring up contention and strife in the church with my untimely preaching. I have no doubt the deacon spoke for my good, but others have not spoken from the same kind motive. Miss Green says the choir are mad and refuse to come next Sunday; that Miss Susan Grey says it makes no difference what I say, she won't speak to that stuck-up judge's wife; and the judge's wife says Miss Prudence misunderstands her; and Jim Smith felt called upon to tell me that no one in this pulpit had raised such dissension as I with my old-fashioned sermons." Mrs. Goodyear sighed softly as she set down the watering-pot and turned the exquisite white rose she was sprinkling toward the warm sunlight streaming through the small south window of the parsonage sitting-room.

"My dear," she said, "don't worry about it. The Lord will bring it all out right; he always does for those who do their best for him. Come here and look at this pure white rose unfolding, and all your doubts will disappear. You could not look into the heart of this blossom without finding peace. Carrie says it rests her like sweet music. I want it to be quite perfect when she comes home on Saturday. School-teaching is so tiresome, even if one does love children, and Carrie deserves all one can do to please her."

"She is a good daughter," said her husband thoughtfully, "The Lord has blessed us in that, Mary."

"In that!" exclaimed Mrs. Goodyear, turn-

ing toward him her sweet old face. "John, I fear your heart is not right toward the Lord when you can but find one thing for which to thank him. If I should sit down and think out his blessings to me, I could not begin to count them. My life is as full of them as this rose is full of fragrance."

"Mary," said Mr. Goodyear, laying his hand upon her shoulder and bending humbly above the fragrant, opening rose, "the greatest blessing the Lord has given me is my wife to be my guardian angel!"

"Not your greatest blessing, John," said she, smiling. "See, there is another bud coming. Carrie will be so pleased, she likes to have her rose full of blossoms when the world is white with winter. I will not write her about it, but will keep it as a surprise."

"Rather a sad Sabbath, dear," returned her husband, gravely, "for I will then offer my resignation, and let the people decide whether or not I shall work here longer. I think there is hardly a doubt what the decision will be."

"Nor I," returned his wife, with a little knowing smile.

The congregation was electrified. It sat as one man staring in amazement at the minister, who stood in the pulpit with the sunlight streaming through the chinks in the window blinds behind him all over his white head, forming a sort of halo shining, dazzling, out of which his face looked like the face of one of God's prophets. They could not look at him long; the light was too strong; it blinded them. They dropped their eyes and nearly every one was wet.

"It was the light," old Deacon Jones said afterwards, as they stood out on the porch, "nobody can look at the sun long, you know."

And nobody dared gainsay him except big, broad-shouldered Jim Smith, the owner of the largest farm in the place. The honest, frank-faced fellow was afraid of nobody, they all knew, but somehow he had taken a dislike to the new minister, and among all the discontented ones he said the hardest things against him. But when Deacon Smith asserted that it was the sunlight that made his eyes wet, Jim stood up at the door before all the people and declared that it was no sunlight that hurt his eyes.

"Twas just," he said, "that he looked exactly like one of those pictures in our big Bible, of the saints or prophets, with the glory all around him and his face so grave and gentle—specially when I knew I'd done the most to make him get up there and tell us may be he hadn't enough of the Lord's spirit to do his

work as he'd ought to do! Why, I felt as if I couldn't keep my seat; as though I must just get right up there, too, and beg his pardon. And I do it now before you all. I said once that he'd make a heap of dissension among us; I say now, he's done the Lord's work among us as nobody else could."

"An' the choir'll come next Sunday, see if they don't," said Miss Green; "an' I'll take back all I've said against the parson. His preachin's a powerful sight too good for me to hear with my heart full of hatefulness, as it has been lately."

It seemed as though the sun shone brighter on that Sabbath morning than ever before, as though it would fill the world with a glory like that of the birth morn of Our Lord long ago in the lands toward the sunrise.

A new bell had been hung in the gray old belfry—a gift from John Smith—and it swung and chimed like a silver voice calling aloud the solemn story. The church was a bower of ever-green and holly, the crimson berries gleaming out from the green like drops of blood. The railing around the pulpit had been removed, and in its place was a hedge of roses just as they were brought from different houses in their pots, their fragrance filling the church with sweetness as from the breath of God. The communion-table was spread, the ruddy wine in the silver pitchers bound with sprigs of nolly, and broken bread resting on a bed of the same. The church was crowded; every one had come who could; the halt, the lame, and the blind had been gathered in, as it were; even old granny White, who had not entered a church since her wedding day, hobbled in on her crutches with her little granddaughter Daisy beside her; and old Mr. Brown, bent nearly double with age and pain, crept in for the first time in twenty years. It was a wonderful day; Miss Prudence entering arm in arm with the Judge's wife was but one of the marvellous things that happened. The choir was there; and the little church fairly rocked with the bursts of melody that arose from the hearts of all, and the waxen rose leaves trembled, spilling the rare drops of sweetness on the throbbing air; and the words of the hymn and the scent of the roses must have floated up to heaven together that beautiful day. And Mr. Goodyear did not resign his care of the church, for his people would not hear of it; and the members grew with the growth of the place; and the children of Carrie and Jim Smith clung to his neck and his knees; and no one in the place was so universally loved as was this man, who not only preached but prac-

tised brotherly love and charity to all men. And his wife shook her head, and said :

“Ah, I knew their hearts were right in spite of their tongues, John !”—*Wesleyan.*

The Monthly Record.

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OUR OWN CHURCH AND COUNTRY.

NOVA SCOTIA.

THE SYNOD of the Maritime Provinces in connection with the Church of Scotland is appointed to meet in St. Andrew's Church, New Glasgow, on Tuesday, 28th June, inst., at 7.30 P. M. ; the Rev. D. McKenzie, retiring Moderator, or his substitute, 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 Heathen Indians of Canada are especially urgent and provisionally 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.

ST. ANDREW'S KIRK, PICTOU, was visited on behalf of Foreign Missions by the Committee, of whom Rev. Mr. Dunn, Rev. Mr. Mac-

Kichan, and Rev. Mr. Melville briefly addressed the congregation with timely words of counsel and good cheer. Admirable responses were given by Principal McKay, D. Fraser, Esq., Rev. Mr. Callan, and others, every one of which had the right ring of true devotion and loyalty to the Lord's cause, and of genuine sympathy for the heathen, especially those of our own Dominion. The Committee are greatly cheered by their experience at this meeting.

NEW GLASGOW.—The Presbytery met in St. Andrew's Kirk on the 6th inst., to consider the proposed demission of his charge by the Rev. Mr. Murray. After due enquiry and deliberation, it was agreed that the Rev. Mr. Melville shall preach in exchange with Rev. Mr. Murray on the 12th, and cite the congregation to meet on the 20th inst., at 7 P. M., for decision. Much regret was felt at the prospect of the departure of Mr. Murray, who has received an important appointment to Nicola, B. C., where he did excellent service some years ago. Mr. Murray has been in charge of St. Andrew's congregation for nearly eight years. He has proved himself a most faithful pastor, and is held in the highest esteem by all our people.

HOPEWELL.—The Rev. J. Hutchison, of P. E. I., preached in St. Columba Kirk and at Hopewell Village and Glengarry with great acceptance, and our people will long remember his visit with pleasure.

HOLY COMMUNION is appointed to be solemnized at St. Columba Kirk, on the 26th June, inst.

GAIRLOCH.—Rev. Mr. Brodie has left us for Scotland, with his aged mother of four score years, amidst the tearful regrets of many loyal parishioners. We trust he may have a pleasant voyage home, and that we may hear good news from him in his Highland Parish and in his native land. Rev. Mr. McMillan and others have been supplying the vacant pulpit with great acceptance. We trust this large settlement shall not long be left without an under-shepherd. Pray ye the Chief Shepherd to send us a man after His own heart.

RIVER JOHN, ETC.—Rev. P. Melville visited his native home and preached at Cape John, River John, West Branch and Earlton, May 20th to 24th, to deeply interested congregations, while his pulpit was supplied by Rev. Mr. Hutchison. Such visitations are refreshing in many ways, and on both sides We only regret that his stay was so very short ; as some of his own parishioners are sick and dying.

EARLTOWN.—Mr. Alex. McKay, eldest son of James McKay, Esq., our worthy Councillor, was a youth of excellent promise who had gone to British Columbia, and was employed at Clinton, Fraser's River, where he was greatly respected and beloved. But by a fatal landslide on Oct. 18, 1886, he was suddenly killed! His companions and acquaintances lamented him as a brother, and attended his obsequies as a body, to the burial, a journey of 18 miles. His distressed parents have received excellent reports of him from such worthy witnesses as F. W. Foster, Esq., of Clinton, and his admirable Lady; also Joseph McKay of Tacoma, W. T., and John Morrison of Kamloops, B. C., who came 100 miles to his funeral. Can you find room for the following lines?

ELEGY ON ALEXANDER MCKAY; AGED 22.

ALAS! is ALEXANDER slain?
The noblest youth of all the train
By Fraser's River clear!
My best companion, young MCKAY,
In the bright morning of his day,
His manly body cold in clay!
How can we bear to hear?

Alas! my darling friend of youth
In early bloom of love and truth,
Untimely thus laid low!
Thy sadly sudden death I mourn,
Who now hast passed the mystic bourne
From which no travellers return,
Its mysteries to show!

Ah! he was bright, brave, well-beloved,
By all respected and approved,
A faithful son and friend;
A model man in form and mind,
Strong, skillful, trusty, frank and kind;
By Christian faith and love refined.
And virtuous to the end!

Oh ye that walk in worldly ways,
Ye wanderers in temptation's maze,
Who prove yourselves untrue!
Who now neglect your SAVIOUR'S death,
Refuse His gracious arms beneath;
When brought to your last gasping breath,
What must become of you?

This very day seek peace with Heaven!
In JESUS CHRIST the Way is given
To that celestial shore.
Come share His Grace and Truth sublime;
Prepare for bliss in yonder clime
Where souls too dear for earthly Time
Have found His rest before!

THE HON. SIR WILLIAM YOUNG, our late Chief Justice, and brother to our excellent correspondent, the HON. CHARLES YOUNG, LL.D., has died at his mansion, Halifax, N. S., in a good old age, after a noble life of Christian consistency in our Church, and of public and private usefulness to our country; and has left about \$200,000 for public and charitable uses. Truly a prince and a great man has passed away from us!

THE HON. CHARLES YOUNG, LL.D.

IN the *Herald* of the 9th ult. a Record of the family of the late SIR WILLIAM YOUNG was published, and, by some strange and unaccountable omission, mention was not made of the younger and only surviving Brother, who has equally made his mark in the Island of Prince Edward.

Enclosed is a record of The Hon. Charles Young, LL.D., one of the Judges of P. E. Island, as extracted from Meecham's Atlas, (1880). The title of "Honorable" was conferred upon Mr. Justice Young by Royal Warrant. On the death of Chief Justice Jarvis in 1852, he (Judge Young) was the Attorney General, and for public reasons magnanimously gave up his right to that office, for which he received the thanks of the Governor and Council by their recorded minutes:—

"Hon. Charles Young, LL.D., Surrogate and Judge of Probate, P. E. I., youngest son of the late Hon. John Young, the well-known author of the letters of "Agricola"—who for many years occupied a seat in the Nova Scotia Assembly—by Agnes, daughter of George Renny, Esq., of Falkirk, Scotland. Born in Glasgow, Scotland, April, 1812. Educated at Dalhousie College, Halifax. Married Lucretia, daughter of John Starr, Esq. Studied law with Sir William Young, in Halifax; was called to the Bar of Nova Scotia 1838, and to that of Prince Edward Island in the same year. Practised for a short time in partnership with his brothers, the present Sir William Young, Chief Justice of Nova Scotia, and the late Hon. G. R. Young. Created a Q. C. (the first appointed in P. E. I.) 23rd Nov., 1847. Was Attorney General of Prince Edward Island from 29th May, 1851, to 2nd May, 1853, and from 29th June, 1858, to 11th April, 1859; and was Administrator of the Government from 26th May to 7th June, 1859,—he having held the Commission under the Royal Sign Manual for the four previous years. Was offered the honor of Knighthood in 1858, but declined. Received the honorary degree of LL.D. from Newton University. Appointed Judge of Probate 1852, and Judge in Bankruptcy 1868. Returned for Queen's to Island Assembly in April, 1840, and in December same year was appointed to the Legislative Council, where he sat until 1863,—during the last ten years of which service he was President of that body. Judge Young was the first to advocate Responsible Government in the Island, and was, with others, instrumental in having it established in 1851, together with free schools, freehold lands for the tenantry, savings banks, and other reform measures. Residence: Charlottetown, P. E. Island."

Judge Young, now in his 76th year, is active and energetic in his duties. He presides regularly in his Courts, and his decrees are satisfactory to the Bar and to the people. During the thirty-five years he has occupied the Bench, only three or four appeals were made from his decisions; and each appeal was dismissed, and his decrees sustained.

He is President of the British and Foreign

Bible Society in Charlottetown, P.E.I., and a friend of every good work. He has a little Church in his own mansion, where he teaches a Bible Class of young men every Sunday, besides other services weekly. He is an able and assiduous Bible-student, and for the last three years has been publishing the ripe fruits of his studies on the Gospel by St. Mark, in the MONTHLY RECORD of the Church of Scotland. These Studies he still continues in the same periodical by his admirable articles on the Acts of the Apostles.

We trust he shall be long spared in his valuable and honorable labours, as the surviving representative of a truly noble and eminent family, who have done worthily and deserve well of their country. M.

P. E. ISLAND.

THE Congregation of Georgetown and Montague, P. E. Island reports an expenditure for the year 1886 as follows:—Stipend, \$750.00; incidental and congregational expenses, \$333; on Churches, \$831; to schemes, \$135; to other objects, \$280.00. Total, \$2,329.00 for all purposes. Communicants on roll, 302—added during the year 221 (214 on profession of faith, and 7 by certificate,) of whom 88 were from the Sabbath-schools, in which there are 267 pupils with 35 officers and teachers.

THE treasurer of the P. E. Island Hospital acknowledges the receipt of \$17 from Cape Traverse Presbyterian Church, per Rev. John Goodwill.

At Queen's University, Kingston, as well as at Dalhousie College, Halifax, Prince Edward Island students have distinguished themselves. Among the Bachelor of Arts is Mr. P. A. McLeod, Dundas. He gained the Prince of Wales silver medal and first-class honors in Political Economy, and also stood first in the Senior Philosophy class. Mr. J. McKinnon, of Belfast, Junior Divinity, gained a \$30 prize, was first in the Junior Divinity class, first in the junior division of Apologetics, and third in New Testament Criticism.

OLD CANADA.

KINGSTON.—Rev. Dr. Grant, Principal of Queen's University, has received warm encouragement in his proposal to raise \$260,000 to endow the Queen's University. Yesterday, at a representative meeting, the jubilee scheme was endorsed, and the money will be devoted for the following purposes:—Endowment of the principalship, \$50,000; endowment of chairs of physics, mineralogy, chemistry and modern languages, (\$33,000 each), \$100,000;

new science hall, \$10,000; assistant professorships in English, philosophy and biography, (\$13,000 each), \$40,000; tutorships in mathematics, French, German and chemistry, (\$2500 each), \$10,000; endowment for the theological department, \$50,000. Total, \$260,000. Of this amount Kingston contributes \$60,000, Mr. John Carruthers, one of its wealthiest and most generous citizens, donating \$10,000 to erect the science hall. At the meeting, Rev. J. Barclay, Montreal, and Rev. D. J. McDonnell, seconded the scheme, and promised valuable aid from their respective cities. Already nearly \$50,000 has been promised by outsiders, so that there is no fear that this jubilee year Queen's will be put in a position hitherto never thought of. Dr. Grant will shortly visit Montreal to present the claims of the institution to its leading citizens.

OTTAWA—ADDRESS TO THE QUEEN.—Hon. Mr. Abbott moved that the following address be presented to the Queen:—

MAY IT PLEASE YOUR MAJESTY: We, Your Majesty's loyal subjects, the Senate of Canada in Parliament assembled, beg to offer our sincere congratulations on the happy completion of the fiftieth year of your auspicious reign. The Supreme Disposer of events has made Your Majesty ruler of a fifth part of the habitable globe. Hundreds of millions of almost every race and tongue are proud of your sway. But among them all there is no community that cherishes a more heartfelt attachment to Your Majesty's person and throne than the people of our Canadian Dominion. Once a colony of France, it was, in a struggle not less honorable to the vanquished than the victors, ceded to Britain. It was not long until its fidelity to the Crown was severely tried. How it stood the test was known to Your Majesty's illustrious father when he honored with his friendship the hero of Chateauguay, the brave De Salaberry. And when the daughter of the Duke of Kent ascended the Throne, the event was hailed as the dawn of an era which should bring to British and French Canada not only prosperity and progress, but the spirit of unity and good will. Under the influence of the great gift of constitutional self-government conferred upon Canada in the early years of Your Majesty's reign, the country made rapid progress. It has shared in the general advancement of the last half century, in the wonderful discoveries and application of science, the railway, the steamship, the telegraph, and their conquests of time and space, the multiplication of manufactures, the expansion of commerce, the blessings of legal reform, the diffusion of education and the wearing away of prejudice through increased intercourse between man and man. If the Empire's progress compares favorably during the last fifty years with that of the world at large, so does the progress of Canada compare favorably with that of the Empire. From a few scattered provinces it has become a great confederation, stretching from ocean to ocean, and linking by its iron paths the European to the Asiatic portion of Your Majesty's domain. It has been the good fortune of the people of Canada to enjoy, from time to time, the honor of the presence and

countenance of members of the Royal Family, and this relationship not only deepens their loyal devotion to the head of the British Empire, but enhances their regard for the wife and mother, their veneration for the memory of the husband and father. Our earnest prayer is that He who is the Ruler of all nations and King of all kings, may uphold, direct and preserve Your Majesty for many long years to reign over a prosperous and contented people.

The address was adopted *rem. con.*, and ordered to be engrossed, illuminated and sent to Her Majesty.

MANITOBA.

The U. P. General Assembly meets this month in Winnipeg, the chief city of our great Prairie Province of Canada.

BRITISH COLUMBIA.

THE REV. MR. ANDERSON of Nanaimo has been appointed to St. Luke's Church, British Guiana, in connection with the Church of Scotland. His people at Nanaimo are much grieved at his removal, and a petition signed by 150 of them was presented to him, begging him to reconsider his decision to accept the vacant appointment. He felt he could not draw back, however, but he waited a short time longer than he had intended, and dispensed the Communion for the last time. There were 67 present, and though he refrained from pointedly alluding to his departure out of regard to his feelings and their own, yet the scene was very affecting, and the last hymn was drowned by the sobs of the people.

NANAIMO, B. C., May 4.—This is the saddest day ever known in the history of British Columbia. There are very few people in the city that have not lost near relatives or friends by the great coal mine catastrophe. One lady lost husband, father and brother, and is frantic with grief. All she wishes to see now is her dead husband's face once more. He was to have taken a holiday that day and gone off bicycle riding, but it being a rainy day, he postponed the pleasure trip and went down into the fatal pit never to return alive. One gentleman from Victoria has five brothers-in-law and an uncle imprisoned in the mine by deadly gas. There are 101 white men and 50 Chinese still in the mine. Forty-seven of the whites are married men with families. Some of the young wives with small children are frantic with grief, standing or sitting, worn out by long watching, around the mouth of the fatal shaft. Others, dazed with weary watching and fountains of tears, are silently watching the cage ascend from the depths below, where the dear ones are entombed.

OUR MISSIONS IN INDIA.

REV. J. M. HAMILTON, B. D., one of our missionaries at Calcutta, in the following interesting communication shows the earnestness and the zeal with which they seek to advance the cause of Christ in the thoughts of their intelligent and inquiring students. Mr. Hamilton has recently suffered a sore affliction in the loss of his bright young wife, the youngest of our missionary force at Calcutta:—

“In my January letter to Mr. Smith I announced my intention of starting a Sunday class on a new plan. An opportunity now presents itself of reporting progress. Six weeks ago I commenced my campaign by placing before the students of the first-year class a paper to be signed by all those who were willing to join such a class and attend it regularly. A little half-earnest banter was sufficient to overcome all unwillingness, and eighteen signatures were secured. I opened the class on the following Sunday with an attendance of nine members and three visitors (one of them a graduate who comes to me regularly.) We met in the drawing-room of my house, and commenced the study of the prophecies which are quoted in the New Testament as having been fulfilled in the life of Jesus. It was agreed also to read through Farrar's little book *My Object in Life*, in the series *Heart Chords*. And finally a resolution was carried that we should form ourselves into an association to be termed ‘The Georgian Association,’ in memory of my beloved wife; our bond of union to be the earnest endeavour, God helping us, to lead lives of the highest morality, and to help others to do the same. Each succeeding Sunday the numbers went on increasing gradually. Last Sunday there were fourteen in addition to several visitors. Another book (*A Little Pilgrim in the Unseen*) was added to our list for study at the request of a lady in England.

“Nothing has ever given me greater pleasure than this little venture. I have daily opportunity for months back of speaking on the truth of Christianity with the students when gathered together as a science class. But one hour's quiet meditation in a private house on a Sunday afternoon is better for them than all that. All who meet in this way are knit together by one glorious bond of sympathy, and there is no distracting thought about the college work of the week. The result is that I have gained the full confidence and affection

of the young men. This is much, but more is to be desired.

"On the last Sunday in February I endeavoured to unfold the solemn truths contained in Isaiah, chap. liii. My words were heard with rapt attention, and at the close one warm-hearted youth said: 'But do not you, our teacher, by your noble words, also in a real sense take away our sins, and therefore deserve our homage?' My answer to this was, 'No—the feeling which prompts such a suggestion is a natural one, and priests in all ages (those of India included) have been only too willing to encourage it. But I am a sinner myself, and need my own sins taken away. If my teaching proves helpful to you it is simply because I try to speak the words of God; to Him therefore is the glory due, and not to me. If you let me see that you are grateful to me, it is enough.' The young men did not need to speak their gratitude that day. Their eyes were filled with it as, one by one, they bade me farewell.

"During last week I continued to enforce the claims of Christ. At last on Friday I was favoured with the largest attendance I had ever had during the session, and I took full advantage of the opportunity. The subjects considered were—Was Christ divine? and Why should the Hindus prefer Christianity to their own religion? I received the very best attention, but I was particularly struck with the manner of one member of this class. His eye never left me for one moment. I had previously learned indirectly that he entertained for me personally feelings of the warmest affection. On this day, however, he was evidently deeply touched. When he reached his lodgings he was seized with a strong desire to come and lay bare to me the whole state of his heart, but a companion dissuaded him. I saw him again on Sunday evening (last night), and he waited with me two hours after the other members of the class had gone. He is an adherent of the Brahma Somaj, and has many difficulties in the way of belief, so I went over them one by one, dwelling especially on redemption by Jesus Christ. To-day I learn that he accepts Jesus as divine, and likes to think of Him as the Redeemer. He has received the by-name "Father" at the hands of his fellows, in imitation of the style of the Roman Catholic Church. Another of the students of the same class is from the same lodging, and rejoices in the by-name of "David." I am very hopeful that the two may prove to be as David and Jonathan in friendship and in adherence to the truth. They intend to be missionaries in

any case, and I trust will not be allowed to stop short of becoming Christian missionaries. Meanwhile there is an adverse influence at work in the domineering influence of an older student in the lodgings. "David" looks upon this as a persecution, and is determined to resist it at all hazards, but he fears it may prove too much for his friend. In accord with the desire of the latter they retire each day to their closet, and each prays in turn for more light and guidance. Will we not all pray with them, that they may enjoy the full light of God in peace?

Mr. Edwards has been good enough to write this out for me, as I have been engaged for two hours this afternoon in meeting the religious difficulties of the young men, and have been unable to overtake all my correspondence.—*Kirk Mission Record.*

LETTER FROM SCOTLAND AND INDIA.

OUR readers will peruse with pleasure the following letters from our friend Mrs. Robert J. Cameron. They represent the interest taken in our Foreign Missions, and may inspire many others to engage in the good work of endeavoring to spread the knowledge of God's love among those who are at present far beyond the control of Christian influences:

4 MANOR PLACE, EDINBURGH, May 17.

DEAR MR. MELVILLE,—I enclose a letter which I received from Hemonto Banerje, a native teacher in Calcutta, who is supported by St. Andrew's S. School, New Glasgow. I thought by sending it to you to insert in the RECORD it would be generally read and perhaps stimulate other Sunday Schools to take a deeper interest in the foreign field. I also send you a copy of *News of Female Missions*. There is an interesting article in it on a "Conversazione of Christian Workers," at which I was present, and it was a delightful and most enthusiastic meeting.

The General Assembly meets in two days (19th May). It will be a public holiday, as the Queen's Birthday is to be observed on that day. Our weather is charming, quite summer-like, and has been so for two or three weeks.

We receive the MONTHLY RECORD regularly, and enjoy it much. The last number was particularly interesting.

With kind regards to Mrs. Melville and yourself, in which my sister unites,

Yours sincerely,
S. CAMERON.

125 BOW BAZAR STREET,
CALCUTTA, INDIA, April 26, 1887.

MY DEAR MRS. CAMERON:—It gave me much pleasure to receive your kind and interesting letters. They are much appreciated, and I hope you will continue writing and giving me some idea of the strange country that I am ignorant of; and I shall not fail in replying soon. I am very sorry indeed to let you know that since the hot weather began I have not been myself; suffering off and on with some ailments or other. My youngest sister 6 years old, whose name is Keron, has been put to school here. She is very nice and quiet at school, listens and does what she is told; but I am sorry to say she is a little mischief at home. Our baby Shorojini is a sweet little creature, says a great many words, and is getting nice and interesting. We all love her; she is a little doll amongst us. Miss Longhurst, the new missionary who joined a few months ago, is getting on very nicely with the language, considering the short time she is learning. She reads the Bible at prayers, and during Mrs. Smith's absence she took our Sunday class. We are obliged to have morning school from 6 to 11 o'clock on account of giving a rest to the horses, as the weather here is extremely hot. I do not like the time when we are returning home from work, as the sun is trying then, but since my superiors who belong to Europe can put up with it, I must learn to do the same. As it is the custom of our country to marry young, several of my Hindu girls have got married and left the school. I feel very sorry for them, they were my brightest ones; they did very well at the government examination. It grieves me more to think that the poor little creatures will probably not have a chance of hearing the word of God read to them. What can we do but simply ask our Heavenly Father, who is the giver of all good things, to help these poor ignorant souls to turn to the right path? The annual distribution of prizes and presents to the children attending the seven city Hindu schools took place on February 8th. The Earl of Aberdeen very kindly presided, and Lady Aberdeen gave away the prizes. Lord Aberdeen, through an interpreter, told us a little story which was very interesting. Our kind superintendent very thoughtfully gave us the privilege of going and seeing the Jubilee illumination which took place in honor of our Empress. We could not join the procession, as the crowd was so great; however, we enjoyed the grand illumination. We did not have our usual Christmas-tree, owing to poor Mrs. Hamilton's death, who has left us

to join a better land; and may we go where she has gone, and rest and reign with GOD forever. With respect,

HEMONTO BANERJE.

SIGNS OF THE TIMES.



ATTEMPTS have been made to assassinate the Czar of Russia and the Sultan of Turkey, but failed.

FRANCE has had a change of Ministry, and is still restless. General Boulanger is very popular, but counted dangerous, as fond of war and waste of funds.

BRITAIN is prosperous. The Government grows stronger, and Law and Order gain ground. Liberty is not allowed to run mad with impunity. The Queen's Jubilee creates activity and enthusiasm.

AFGHANISTAN is in trouble by a rebellion of border tribes on the Russian frontier, incited by Russia very probably.

A PARIS THEATRE took fire and some hundreds of the audience perished in the disaster.

THE GENERAL ASSEMBLIES of the Presbyterian Churches in Scotland, Ireland, England, Canada, the United States, etc., have been taking place; and much has been done in the way of Temperance, Education, Organization, Missions, and Evangelization generally. The full Reports begin to arrive.

THE old Edinburgh University Buildings have just been completed, after the lapse of nearly one hundred years, by the erection of a graceful dome over the massive portico of the front entrance. From the Calton Hill and the Castle Hill, in particular, it may be seen to great advantage—giving a dignity to the whole neighborhood in which it is placed.

WE are pleased to learn that Mr. Dugald Macechern, son of the Rev. Mr. Macechern, Inverness, has been successful in obtaining his degree of M. A. at Edinburgh University. His success is all the more conspicuous inasmuch as this is only his third session at college. Mr. Macechern was a student of Raining's School, and while there gave promise of the success which he is now realizing.

THE POPE derives \$540,000 from capital left by Pius IX. and deposited in English banks, \$2,000,000 from rents, and \$3,000,000 from "Peter's pence," the gifts of Roman Catholics in all parts of the world.

MR. DEFOREST, of the A. B. C. Mission, Sendai, Japan, writes:—"We have a magnificent opportunity here. We are running at full speed. Every day and evening we are engaged, with prayer-meetings, Sabbath schools

and preachings sandwiched in all along." It is reported that the number of Protestant baptisms throughout Japan averages at the present time about 120 each week.

A LENGTHY OVERTURE, signed by Dr. John Hall and others, has been forwarded from the New York Presbytery to the General Assembly in reply to an Episcopal declaration expressing a desire for Christian union. The overture sets forth the basis for conference with a view to union and co-operation in Christian work. The Presbyterians themselves, it goes on to say, "adhere to the Presbyter-Bishop of the New Testament and the apostolic times. They find the Presbyter-Bishop in all ages of the Church in unbroken succession till the present day. They have endeavored to adapt this Presbyterial-episcopate to the needs of the American people, and are ready to make any further adaptations that may seem to be necessary or important, and that do not conflict with the teachings of the New Testament. At the same time, they deem it their duty to testify against any claim of the diocesan episcopate to the exclusive right of ordination, as without warrant from the Word of God, and as one of the chief barriers to Christian union."

AT NANAIMO, B. C., 150 miners perished by the explosion of May 3. In Blantyre, Scotland, 75 died by another.

EARTHQUAKES in Mexico have done great damage, and the end is not yet. Shocks have also occurred in Quebec.

AFTER all the cry about annexation in Nova Scotia, when a vote was taken on it in the legislature only one member, Mr. McColl, could be found to support it.

JAPAN FOR JESUS.

THE Bible makes its way rapidly in Japan. The first Gospel printed in Japan, that of St. Mark, was issued in 1872, the whole New Testament in 1880, and the issue of the entire Scriptures in the native character is expected immediately. Meanwhile the National Bible Society of Scotland has issued a popular edition of the New Testament in Roman letter which is meeting with a large sale. The Board of the Society have agreed to join the other Bible Societies in publishing an edition of this Testament with references. The introduction and acceptance of the Scriptures in Roman letter marks a new and important epoch in the history of Christian Missions in Japan. From the Report of the Council of the United Missions in Japan

which is just to hand, it appears that the Union now includes 50 churches, with 4356 adult members. The gain last year in churches was 9, and in members 1128. The contributions of the native Christians for last year averaged seven shillings each. There are now 83 European and American missionaries in Japan.

THE SCHOOLS OF SCOTLAND.

IT is matter of gratification to all interested in the religious welfare of youth that religious instruction according to use and wont is almost universally maintained in the Board Schools of Scotland. Whether the religious instruction, amid the subjects of an increasingly exacting Code, can receive the attention which it once received, is a question which we fear admits of only one answer. Still it is of the utmost consequence that the religious instruction should be as efficient and systematic as possible. Not a few School Boards have a Syllabus of religious instruction which enables their teachers to give a fairly comprehensive view of the contents of Scripture, especially of the Gospel history. The Association for aiding School Boards in the inspection of religious instruction—an Association embracing leading ministers and laymen of the three Presbyterian Churches—have now issued a valuable Syllabus. It has been prepared by the Rev. James Robertson, M. A., W. Littinghame, who has done the work in a masterly way. It is so arranged that a child passing from the lower to the higher standards (or divisions) may learn the life of our Lord not in fragments, but in a complete outline, which becomes fuller and more detailed in each successive year. Provision is made for a good acquaintance being made with the Old Testament history, while in repetition a place is given to the Shorter Catechism, the Apostles' Creed, and Psalms and Paraphrases, and also to great Scripture announcements and promises. The Syllabus is well worthy of the attention of teachers and parents, and Sabbath-school Associations would find it helpful and suggestive. Copies may be had, price 3d., from the Religious Tract Society, George Street, Edinburgh.

ATTENTION is called to the advertisement of the Ladies' College, on 2nd page of cover.

PAYMENTS FOR "RECORD."

By the Editor:—John Holmes, R. John, \$10; A. R. McKenzie, W. Branch, \$2.50; Rev. D. McKenzie, Lochiel, Ont. (Agent), \$5.50.