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# THE MONTHLY RECORD

OF THE

## Church of Scotland,

IN

Nova Scotia, New Brunswick, and Adjoining Provinces.

VOL. XXXIII.

JANUARY, 1887.

No. 1.

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

### INDUCTION ADDRESS

TO REV. D. MCKENZIE, AT LOCHIEL.

BY REV. C. B. ROSS, B.D., LANCASTER, ONT.

**D**EAR BROTHER,—It is my duty and privilege to address you, in few words, on this the occasion of your Induction. I congratulate you upon your appointment. Your call has been unanimous on the part of the congregation. The tie which now binds you to the congregation of St. Columba Church, Lochiel, is one of the closest which can unite a man to his fellow-men. You are their guide in the Lord, in spiritual things. They will look up to you for leading in matters of duty. They will look up to you for example and quickening in their religious life.

1. Therefore, be always faithful and earnest in prayer! Keep ever near the SAVIOUR in your spirit, for aid. Unless the minister's life be devout and devoted to the LORD, he cannot expect to have much power in the pulpit. His efforts may be praiseworthy from an intellectual point of view; but they will hardly be productive of any real good. The minister's life must be an earnest, prayerful life, nourished from the Divine Fountain, or he cannot expect to nourish the spiritual life of his people. If there is not the fire of true love and devotion in his own heart, he cannot expect to promote the principle of devotion in others. People may listen to his sermons and enjoy them as an intellectual treat; but their religious well-being will not be furthered thereby.

Of recent years, attacks have been made upon prayer by one of the narrowest of the modern schools of thought. And even by some of the theological schools it has been taught that the value of prayer consists only in the spirit of devotion which it nourishes in the worshipper. But human nature will not be satisfied with a mockery such as this. And those narrow sections of the scientific world to which I have referred are beginning to realize that the hands of the Almighty are not bound by the laws they ascribe to nature. This change in the tone of science should be welcomed by all who love religion, as indicating an advance in the religious life of the community. I counsel you, if you desire that your ministerial life should be truly successful, to make your life a consistent life of earnest prayer. If you do this you cannot fail to win souls for CHRIST.

2. At the same time, the intellectual side of religion should not be forgotten. If ever it was necessary it is necessary to-day, that the religious Teacher should be thoroughly equipped for his task! There can be no question about the fact that education is advancing and that the average intelligence is rising. And if the preacher hopes to retain and to increase his influence, he must at least keep in advance of the average intelligence of the community among whom he labors.

We must remember that the facts of religion are studied by a greater number and with greater earnestness than they ever were before. The study of Theology is not confined to professional theologians, but is earnestly pursued by men of different callings and of different bent of mind. It is a matter worthy of keen

regret that many of these study religion in a hostile spirit—that their aim, often when they profess to be merely searching after truth, is to subvert the very foundations of religion. And religion is not merely attacked by the vulgar atheist like Ingersoll, but by the earnest philosopher like Spencer; by the sincere and richly-gifted *litterateur* like Arnold; by the high-toned scholar like Renan. If the theologian wishes to be thoroughly equipped for his task, he must be ready to meet the attacks of such men as these; or, assuredly, enquiring minds will be led astray by their teachings, presented, as such teachings are, in a style of great richness and beauty. The age needs, the age demands an intellectual ministry. And, unless the ministry is an intellectual one, it will be left behind, and its teachings will be disregarded by the restless, enquiring spirit of the times. I counsel you to pass much of your time in the study. If you pursue your researches in a religious spirit, then, even though these may not always directly bear upon the Sabbath duties, they will, in course of time, add to the value of your pulpit ministrations. They will expand your thoughts and give grace and richness to your intellectual life. Remember that evangelical fervor is not all that is needed in the pulpit. Intellectual strength must be united with spiritual zeal if the pulpit is to advance in influence. Unless the minister passes much of his time in the study, the truth he presents to his hearers, even though they are truths, will lose much of their freshness and force. If the preacher wishes to interest his people and to find satisfaction in his work, his mind must be constantly growing. His intellectual and his spiritual life must be continually striking out new roots and drawing nourishment from a wider area. Only thus will his work be satisfactory to himself. Then preparation for the pulpit, instead of being a drudgery, will become a real pleasure. The minister does not work for his people alone: he labors for his Heavenly Master; and it should be to him a matter of delight and zeal to make his work as perfect as he can!

3. Above all, let it be your aim to study carefully the Holy Scriptures. Thank God the great truths of religion are altogether beside the questions raised by what are called the Schools of Criticism;—the critical objections raised by those schools may, or may not, be true. If they prove true we will accept them; if they prove false we will reject them; and there is an end of the matter. But the great truths of religion remain behind all such questions of criticism, and are not affected by

them. But if you wish to be a workman thoroughly equipped for the work to which you have been called by the Master, then you must study most carefully the great truths He has revealed in His Holy Word, and teach them truly and exactly, loyally and lovingly, not in their letter only, but in their spirit and life. It is one of the wonders of this wonderful Book, that the more it is studied, the more appears still to be learned, from its Divine depth of riches.

4. I need hardly add that it will be your duty to become acquainted with the feelings, the wants, the difficulties of your people, by frequently visiting them. Only thus will you be able to gain a permanent influence over your congregation. You may be as strong as you like in the pulpit; but if you are not also strong in the cottage, your ministry will be only half successful. The pulpit ministration and the pastoral visitation are like the double action, the systole and diastole, of the heart. Each necessary for the well-being of the other. I have known an orator famous in the pulpit, but whose influence was almost nil, because he neglected personally to visit his people, and thus to become acquainted with their feelings and wants. Next to the study of the Scriptures, I believe a study of human life,—with its wants, its aspirations, its difficulties, its sorrows, its complex problems,—to be the best preparation a pastor can make for his life-work.

5. So much has been said, of late, regarding the question of union, that I can not forbear to say a few words on this topic. Whatever advantages there may be in *ecclesiastical union*, there are advantages still greater in the cultivation of the *spirit of unity*. Let it be your aim to foster this spirit with men of all sections of Christianity. Work loyally, hand in hand, with faithful ministers, even though these belong to different denominations from your own. Remember that the matters on which you differ from them are of no moment in comparison with the great truths and objects you have in common. Remember, I beseech you, that the conquering of sin, and the winning of souls for CHRIST, are a higher object to attain than the building up and maintaining a wall of separation between you and your brother soldiers, even though these may belong to a different regiment from your own. If others be hostile, still be you ever peaceful!

6. Finally, I beseech you to cultivate a spirit of zeal and love for your profession. It is the noblest profession in the world! It is yours to hold up the torch and to guide men in the path of religion. It is yours to win

souls for CHRIST: it is yours to remind men of the great truths of immortality. It is yours to bring comfort to the weary, the afflicted, the heavy-laden. I counsel you again to be proud (in the good sense of the word) of your profession, and to remember the responsibility which the dignity of your profession entails upon you. Whether you will it or no, you are the great representative of Religion in the congregation. In your life and conduct religion will be either honored or wounded. Hundreds will look up to you as their spiritual guide. Your conduct will be carefully watched. I affectionately entreat you to be mindful of your great responsibility! There is no greater human blessing that GOD can confer upon a nation than the gift of a well-qualified, high-toned, and faithful ministry. I earnestly and affectionately entreat you to prove such a blessing in your neighborhood! And may the GOD of peace make you perfect in every good work, to do His will, working in you by His HOLY SPIRIT that which is well-pleasing in His sight, through JESUS CHRIST: to whom be glory for ever and ever: AMEN.

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

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

**N**OW proceed, at your request, to furnish your readers with my notes on "THE ACTS OF THE APOSTLES," being the fifth and last of the Historical Books of the New Testament. On this account it has been placed at the end of the Gospels. It might truly be termed a fifth Gospel, as it contains the glad tidings of peace and salvation to the whole Gentile world. St. Luke was its author, and no doubt he intended it as a continuation of his Gospel; having dedicated it to Theophilus, who was a very reputable Greek or Roman, and is supposed to have been one of St. Luke's especial friends. The literal import of his name is "*Friend of God.*" Are we such?

This Book contains the history of the INFANT CHURCH OF CHRIST, and it would be well if all the Churches from that time to the present had retained the simplicity of Christian worship as laid down in these Acts of the Apostles. Here are not to be found any expensive ceremonies, nor any apparatus calculated merely to impress the senses and produce emotions foolishly said to help the "spirit of devotion." The Apostles and their followers worshipped

God in spirit and in truth, and in the beauty of holiness. Every religious act thus performed was acceptable to Him and sealed with His approval. They had but ONE GOD, and one Mediator between GOD and man, the LORD JESUS CHRIST, and this was their religion as exemplified in the blessed Book well named "The Acts of the Apostles."

#### (1.) THE ASCENSION—Acts 1: 1-9.

In the last May number of "THE MONTHLY RECORD," page 68, in closing the "Gospel Studies" on St. Mark, it is stated that our blessed Lord was seen ten different times during the forty days He remained on this our earth, after His resurrection, and before He ascended to heaven and sat on the right hand of God His Father, for us to intercede.

The first nine verses of THE ACTS contain a repetition of Christ's history from His passion until His ascension into heaven. But before He went on high, He spoke to the Apostles of the Kingdom of God, being nearest to His heart, and He commanded them to wait at Jerusalem for the promise of the Father, which is the Holy Ghost, being the grand assurance of the New Testament, as Christ Jesus was of the Old. And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. See Mark 16: 19, and Luke 24: 51; Ephesians 4: 8, and Hebrews 10: 12.

This event—the ascension of our Lord—is one which Christians of every age have contemplated with most profound satisfaction. He came into the world to save sinners; He lived a suffering life, He endured the agony of the Cross, He died an ignominious death, the Just for the unjust; He rose again that man might be justified; and He hath ascended into Heaven to be the Intercessor and Mediator between God the Creator and man the created. It was in His ascension that Christ exhibited the perfect triumph of humanity over every antagonist, whether in itself or in the circumstances under which it may be supposed to exist. The contemplation of this—the entrance of the Redeemer into glory—inspired the prophets of old with the noblest views of His Kingdom. See Psalm 68: 18, and 24: 9. To complete the wonderful plan of salvation, the ascension of our Lord was involved when He Himself said, as recorded in John 20: 17—"Touch me not; for I am not yet ascended to my Father; but go to my brethren and say unto them, I ascend unto my Father and your Father, and to my God and your God."

In John 16: 7, Christ said to His disciples,

"It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." Again in John 14: 16 he says: "I will pray the Father, and He shall give you another Comforter, that he may abide with you forever." The word Comforter signifies an advocate, or a defender of a cause; a counselor, patron, or mediator. In this sense Paul refers to the Spirit, in Romans 8: 26, when He says that "the Spirit itself maketh intercession for us, with groanings which cannot be uttered." Also see v. 27. As Christ acted with His disciples while He sojourned with them, so the Holy Ghost acts with those who believe in His name, ever since the day of Pentecost, and will continue so to do until the end of the world!

After our Lord had ascended into heaven, He poured out the grace of the Holy Spirit upon His Church, and entered upon His office as our Mediator. C. Y.

#### LETTER FROM HON. JUDGE YOUNG, LL.D.

FAIRHOLM, P. E. I., 1886.

**R**EV. AND DEAR EDITOR,—As some of the young friends of your MONTHLY RECORD have expressed regret that my Biblical Questions are concluded with the answers beginning with the letter Z, I thought I would give them twelve additional questions to induce them still further to "search the Scriptures."

X is a letter which (though found in Saxon words) begins no word in the English language. It was not used by the Hebrews, and not a word nor a proper name begins with X in the Bible. It has been long used, by the learned throughout Europe, as an abbreviation for CHRIST—because the capital X (Chi) being the twenty-second letter of the Greek alphabet, and the first letter of His name in Greek, is the same in form with our X, hence X't, X'tian, Xmas, and Xmas-tide, are often thus written.

In secular history there are many notable names beginning with X, such as Xerxes the Persian king; Xantippe, the wife of Socrates, the chief of scolding women, an arch-terragent; Xenophon, the historian; Ximenes, a statesman, etc.

Old English writers often used the letters *cs* and *ecs*, in place of X, as in "*egsile*," "*ecspectation*," etc. So also in Gaelic, *Ecsodus*, etc.

The Answers to the following questions may all begin with 'X'; such as 'Xodus, etc., although in the Scriptures the words begin with Ex. These questions and answers will com-

plete, after a fashion, our alphabet of twenty-six letters, making the whole number of questions given amount to 312.

Yours, in the best of Xtian bonds,  
CHARLES YOUNG.

#### QUESTIONS IN 'X.

1. What is the name of the Second Book of the Pentateuch?
2. What did David say we should do besides magnifying the Lord?
3. As a punishment under the Mosaic Law, could the condemned get more than forty stripes?
4. What was it King David called Ittai the Gittite?
5. What did Festus wish King Agrippa to do when Paul was brought before him?
6. What does Daniel predict the King of the North shall do when he returns to his own land?
7. What did the Jews at Antioch do to Paul and Barnabas?
8. What does Nahum the Elkoshite say that the Lord hath turned away from Jacob and Israel?
9. What were the Danites in war?
10. What reason did Jesus give to His disciples why He should go away?
11. When King Asa made a proclamation to the people, were all included?
12. What time must elapse before Satan shall be loosed out of his prison?

[As these Questions are very useful and highly appreciated, we trust that the Hon. JUDGE YOUNG will contrive a continuation of them in some form, for the sake of the young especially. We leave this to his care and skill, as we know his ingenuity to be invincible.—ED.]

#### ANSWERS TO QUESTIONS IN Z.

- 1, Zin; 2, Zelophead; 3, Zebah and Zalmunna; 4, Zion; 5, Zadok; 6, Zarephath; 7, Zidonians; 8, Zimri; 9, Zedekiah; 10, Zacheus; 11, Zacharias; 12, Zealous.

#### BEST ANSWERS FOR NOVEMBER.

Alma.....	M. C. Douglas.
Concord.....	M. C. Nicholson.
".....	A. Gayton.
".....	E. Sutherland.
Cherry Valley, P. E. I....	F. L. McEachern.
Gairloch.....	G. McPherson.
Mount Thom.....	G. R. McLeod.
River Dennis.....	D. Cameron.
River John.....	J. Dilworth.
".....	E. M. Holmes.
Salt Springs.....	M. F. McLeod.

Westville..... E. McGregor.  
 " ..... J. H. Moore.  
 " ..... H. Sutherland.

## OUR OWN PASTOR.

“**Y**ES, things in the church are dull—at a standstill. Parson Miles ought to spur a little.”

John and I were sitting in the front porch on Sabbath afternoon. I said to him :

“Well, I must say I'm getting tired of the same old thing. Now, when I was at Spencerville, where they've just got a new minister, there was so much going on and everything so lively! There were all the ladies fixing up the parsonage, and everybody calling there, and presents, and the house-warming; dear me! It all seemed to make so much good feeling—”

“That's it,” said John. “There's no feeling at all here. Parson Miles is a good enough man, but he's slow—yes, rather slow. It sometimes comes over me, Maria, that p'raps we need a change, though I wouldn't be the one to start the idea.”

“No, indeed,” I said; “but still he's been here a long time.”

“Yes, and getting a little old. A younger man, now, would 'liven things up. We could pay him a better salary, and give him a good setting out. The church is well able to do it.”

“There's no fault to be found with Brother Miles, though,” I said, for I couldn't find it in my heart to hear him run down.

“Not a bit. It's only that—well—only that, p'raps his usefulness here is at an end. What do you say, Maria, to driving over to hear Parson Tuttle this evening, just for variety? He's more my style—beats and whacks away, and wakes folks up.”

“What!” said I, “clear over to Radnor?” It was ten miles and more.

“Yes,” he said; “I'll hitch up Prancer, and we can make it in an hour.”

I saw he was rather restless, and rather liked the idea of a ride behind the colt, so I made no objection. As we got near Radnor there were lots of folks on the way to church.

“Great many out for evening worship,” I said; “Our folks don't turn out so well.”

“Parson Tuttle's a man that draws,” said John; “keeps up the interest, you see.”

There was quite a crowd in the entry, and, as we were waiting for some one to show us to a seat, we overheard a man say :

“You'll hear something worth hearing to-

night. Mr. (I couldn't get hold of the name, though I tried) is going to preach.”

I was afraid John had set his heart on hearing Mr. Tuttle, but, as far as I was concerned, I didn't mind herring a stranger.

“— He's a strong speaker; yes, strong—that's just the word. We're always glad when we get him as an exchange. Wonder is a man like him's let stay so long in a country living. None of your hop-and-jump sort—don't waste any force hammering out sparks, but goes at it and drives in the truth square and solid, and then clinches it—yes, sir, he just clinches it—that's the very word.”

I could see the folks were expecting something a little more than common by the way they looked as they settled into their seats. I was looking about a little, trying to see if anybody I knew was there, and didn't look toward the pulpit at all till I heard the minister's voice, and then I almost jumped from my seat. Then I turned and stared at John, and he stared at me. It was Parson Miles as sure as you live!

If it hadn't been in church I should 'a laughed right out to see John's blank look. But I sobered down, and then I couldn't help seeing how those people listened. It was plain they considered Parson Miles no such small doings; and it set me to noticing him myself a good deal sharper than I'd done of late.

Then I noticed the sprinkling of grey in his hair and beard, and somehow the tears would come into my eyes as I began thinking over the long years he'd been among us. My heart was warmed as I remembered the tender way in which he used to hold out little ones as he baptized them. I couldn't think of a time of trouble or of joy when his face had not been good to see. I couldn't remember a time of sickness when he hadn't brought strength and comfort, and I could almost hear how often his voice had seemed to bring down a beam of hope and faith as we stood by an open grave.

When he came to his text John gave me a little poke, for, if you'll believe me, it was the same we'd heard in the morning. But I had to confess to myself I hadn't listened much, for I'd got into the way of thinking Brother Miles' sermons didn't edify me any longer. I thought to myself, though, that if I hadn't listened then, I would now; and when I saw the man we'd heard in the entry give a little nod to the other man once in a while, as much as to say, “Didn't I tell you so? that's one of his clinchers,” I actually began to feel a little bit scared, wondering whether some of those Radnor folks mightn't take a notion to give our pastor a call.

I think John, as well as I, was a little proud

# The Monthly Record.

HALIFAX, N. S., JANUARY, 1887.

to have folks know he was our minister when the hand-shaking came, when meeting was out. And when some one congratulated him at hearing such preaching all the time, he took it just exactly as if he'd always considered Mr. Miles the greatest preacher going.

We didn't speak a word for more than half the way home, and then John said :

"I say, Maria, there is such a thing as going farther and faring worse."

"Well," said I, "if that's what you mean, we've been faring just about the same."

"No," said he, "that isn't what I mean;" and after a while he said :

"Maria, how much bigger salary ought we to raise for a preacher?"

I was right up and down discouraged to hear him go back to that, for I'd been all the time hoping he'd been thinking pretty much as I had. But I didn't say anything. He went on :

"Yes, it ought to be done. Things need a stirrin' up, and I'm going to stir 'em up." He jerked the lines too, so that Prancer gave a jump. "That old parsonage wants lots of repairing. I'll talk to the men about it, and then couldn't some of you women folks see about new carpets, and papering and things?"

I said "Yes," although there was a choking in my throat as I thought of doing it for folks I didn't care for; and it came face to face before me the idea of our pastor going to seek a home among strangers. I had a longing in my heart to do better by him and his than ever I'd done yet, and a feeling that he could do more for us now that he was getting a little older than he could do as a young man. But I didn't say anything; indeed, John didn't give me a chance, for he kept right on :

"Yes, Maria, we'll set things humming. We won't stop till we've done the thing up right, and then we'll wind up with a rousing big house-warming—but it shall be for the old parson, Maria—and we'll let him know before we get through that he's worth ten times more to us than all the young ones that ever lived. Get up, Prancer!"—*South-West Presbyterian.*

We ought to think much more of walking in the right path than of reaching our end. We should desire virtue more than success. If by one wrong deed we could accomplish the liberation of millions, and in no other way, we ought to feel that this good, for which, perhaps, we had prayed with an agony of desire, was denied us by God, was reserved for other times and other hands.—*Shanning.*

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Articles for insertion should be with the Editor before the middle of the month.

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WE ASK all our AGENTS and FRIENDS to make a special effort this month, so as to gain the full benefit of our very favorable new terms to Clubs, and to those who pay in advance.

JUDGE YOUNG'S PRIZES.—These have all been sent very carefully. Miss Isabella Dunbar, E.R., will please call for hers at Mr. Thos. McMillan's, Bridgeville, E. R.; Miss A. B. McLeod at Arch. McLeod's, Lorne; and Mr. A. J. McKINNON of East Lake Ainslie, C. B., takes the first Prize of all. By a slip of the pen his name was spelt "*McKenzie*" in the published List and on the Prize. He is the author of the beautiful Elegy in the last August RECORD, page 121.

## POETIC GEMS FOR YOUNG AND OLD.

**J**ESUS, meek and lowly,  
Saviour, pure and holy,  
On Thy love relying  
Hear me humbly crying.

Prince of life and power,  
My salvation's tower,  
On the Cross I view Thee  
Calling sinners to Thee.

There behold me gazing  
At the sight amazing ;  
Bending low before Thee,  
Helpless I adore Thee.

By Thy red wounds streaming,  
With Thy life-blood gleaming,  
Blood for sinners flowing,  
Pardon free bestowing ;

By that fount of blessing,  
Thy dear love expressing,  
All my aching sadness  
Turn Thou into gladness.

LORD, in mercy guide me,  
Be 'Thou e'er beside me ;  
In Thy ways direct me,  
'Neath Thy wings protect me.

## HAPPY NEW YEAR

Ring out, wild bells, to the wild sky,  
The flying cloud, the frosty light ;  
The year is dying in the night ;  
Ring out, wild bells, and let him die.

Ring out the old, ring in the new,  
Ring happy bells across the snow ;  
The year is going, let him go ;  
Ring out the false, ring in the true.

Ring out old shapes of foul disease ;  
Ring out the narrowing lust of gold ;  
Ring out the thousand wars of old ;  
Ring in the thousand years of peace.

Ring in the valiant man and free,  
The larger heart, the kindlier hand ;  
Ring out the darkness of the land,  
Ring in the CHRIST that is to be.  
—TENNYSON.

## THREE LESSONS.

There are three lessons I would write,  
Three words as with a golden pen,  
In tracings of eternal light  
Upon the hearts of men.

Have Hope! Though clouds environ round,  
And gladness hides her face in scorn,  
Put thou the shadow from thy brow ;  
No night but hath its morn.

Have Faith! Where'er thy bark is driven,  
The calm's disport, the tempest's mirth,  
Know this: God rules the hosts of heaven,  
The inhabitants of earth.

Have Love! Not love alone for one,  
But man as man thy brother call,  
And scatter, like the circling sun,  
Thy charities on all.

Thus grave these words upon thy soul,  
Hope, Faith, and Love, and thou shalt find  
Strength when life-surges maddest roll,  
Light when thou else wert blind.  
—SCHILLER.

## THE HIGHLAND TARTAN.

Dear to each Highland soldier's heart  
The Tartan of his clan,  
Symbol of glory and of home  
To every Highland man.  
Whether he dwell 'mid Athole's hills,  
Or where the winding Tay,  
By Birnam's glens and forests fair,  
To ocean wends its way ;  
Or nearer to the northern star,  
Where snows the mountain crown,  
And, towering over silver lakes,  
Stern peaks of granite frown.

In every country, far and near,  
Where Highland men are known,  
The Tartan plaid is greeted still  
With homage all its own.  
Still to the pibroch's stirring strains  
On many a foreign shore,  
The Highland clans press nobly on  
To victory as of yore.  
'Tis to traditions of the past,  
'True to their ancient fame,  
May Caledonia's children add  
Fresh glories to her name.

—*Blackwood's Magazine.*

## ENGLISH YET, THOUGH FAR AWAY.

[In the Christmas number of the *English Illustrated Magazine* there is a short poem by the authoress of "John Halifax, gentleman," with the simple heading, "Colonial Papers, Please Copy." We do so with much pleasure; for the poem has the true ring of loyalty, patriotism and humanity:—]

English yet! though strange your faces  
Brown'd with hard colonial toil,  
In our hearts ye keep your places,  
Brothers, born on foreign soil,  
Listen, in each distant clime,  
To our English Christmas chime.

English yet! should ever trouble  
Enter your dear mother's door,  
Would ye not then love her double?  
Shed your blood, expend your store?  
Nor in the ends of the earth forget  
That ye all are English yet

English yet! The world seems narrow  
To your hearts so warm and wide;  
And they fly straight as an arrow  
Home to us each Christmas tide;  
And our eyes with tears are wet  
Thinking ye are English yet.

## THE GOOD WIFE.

"I am looking for a wife,  
True, and kind, and pretty;  
I don't ask that she should be  
Stylish, braw and witty.  
But a wise, good housekeeper;  
Pray, how shall I tell her?  
Read the secret, mother dear."  
"Try and see her cellar:

"If you find it clean and sweet,  
All in tiptop order,



You may venture a kind word,  
Just to cross the border.  
Parlors are no trusty key,  
So, if you would guess her,  
Never mind the bric-a-brac,  
Watch the kitchen dresser.

"Tis the girl that's orderly  
Makes the household pleasure;  
And not many understand  
How to take her measure.  
She may play a fine nocturne,  
Paint a pretty cluster;  
But be sure that she can use  
Both the broom and duster.

"For the pleasant evening hours  
She has used adorning;  
See her in the kitchen, son,  
At the early morning.  
If she can, with cheerful heart,  
Every duty carry;  
She's the wife for dally life—  
She's the girl to marry.

"If—and, oh, be sure of this—  
She's good to her mother,  
To her father dutiful;  
If not—choose another.  
For the daughter that will sneer  
At her parents' life,  
Is not worth a wedding ring,  
Nor the name of wife."

#### A LADY'S GIFT TO HER VERY DILATORY SUITOR.

##### THE MITTEN.

This little mitt I hope will fit,  
'Tis for your hand intended. It  
took me very long to knit, But I am  
glad to send it. You'll wonder why  
I send but one, And think I acted  
blindly. But one will do the best for  
you, And you may thank me kindly.  
It is all wool, of good stout yarn, Your  
yarns are all un-common, And I am  
sure a gladder gift was never sent by  
woman; And by this mitten you will  
see That you I've not forgotten, And  
when you wear it think of me—It's real-  
ly wool, not cotton. I hope to-night  
you will not write. And say it is  
un-ma- ted, And think it only  
half a gift, And feel but half  
elated; But if you find one  
will not do, And you can  
only rest with two, With  
fingers which are  
deft ones, I'll set  
to work, and  
send to you,  
Another mitt,  
BOTH LEFT  
ONES.

#### WHEN TO BECOME A CHRISTIAN.

"MOTHER," a little child once said, "mother, how old must I be before I can be a Christian?"  
And the wise mother answered, "How old will you have to be, darling, before you love me?"

"Why, mother, I always loved you, I do

now, and I always shall," and she kissed her mother; "but you have not told me yet how old I shall have to be."

The mother made answer with another question: "How old must you be before you can trust yourself wholly to me and my care?"

"I always did," she answered, and kissed her mother again; "but tell me what I want to know."

And she climbed into her mother's lap, and put her arms about her neck.

The mother asked again: "How old will you have to be before you do what I want you to do?"

Then the child whispered, half-guessing what her mother meant, "I can now, without growing any older."

Then her mother said: "You can be a Christian now, my darling, without waiting to be older. All you have to do is to love and trust, and try to please the One who says, 'Let the little ones come unto Me.' Don't you want to begin now?"

The child whispered "Yes."

Then they both knelt down, and the mother prayed, and in prayer she gave to Christ her little one, who wanted to be His.

#### SIGNS OF THE TIMES.



MISSIONARIES.—Last month one of the most remarkable meetings of that remarkable body, the Salvation Army, was held at Regent's Hall, Oxford street. The occasion was a farewell to 40 missionaries, or rather officers, leaving for India under the care of Major Tucker. They were dressed in native costume, and intend to go barefoot and eat native food. The passage money is £25 each, and the cost of maintenance in India is estimated at two shillings a week. There can be no doubt that if the system adopted by Major Tucker can be followed out upon a large scale, the evangelisation of India may be accomplished in a comparatively brief space of time.

CHURCH ATTENDANCE IN LONDON.—The *British Weekly* publishes the results of a census of worshippers at the forenoon and at the afternoon and evening services at the churches and chapels of London on Sunday, October 24. Out of a population of over 4,000,000, about 460,000 were present at the morning, and 410,000 in the evening. At St. Paul's in the morning, 1662 were present; in the evening, 3403. At Westminster Abbey, in the morning, 1721. At Archdeacon Farrar's, 1730 in

the morning; 1862 in the evening. Mr. Spurgeon heads the Dissenters by a great distance, his attendance being 4519 and 6070. He is followed by his pupil, Mr. Archibald G. Brown, of the East London Tabernacle, who returns 1696 and 1831; and by Dr. Parker, of the City Temple, with 1325 and 2415.

**PRESBYTERIANISM IN ENGLAND.**—According to the following figures from the *London Guardian*, Presbyterianism is more than holding its own with other denominations:—

	No. of Members.	Increase
	1875.	1885. p. cent.
Congregationalists.....	366,090	418,100 14
Wesleyan Methodists.....	358,062	413,163 15
Baptists.....	263,729	310,818 17½
Primitive Methodists.....	169,720	191,098 12½
Calvinistic Methodists, (Wales).....	101,575	124,505 22½
United Methodists, Free Churches.....	62,379	67,081 7½
<i>Presbyterian Church in England</i> .....	40,440	58,423 44
Methodist New Connexion.....	22,833	28,032 22½
Bible Christians.....	18,324	23,455 28
The Friends.....	14,623	15,219 3½

1,417,790 1,649,894 16½

The growth of population in the same period was 14½ per cent.

**EGYPT** is greatly improving under British rule. Since the days of the Caliph Omar it has never seen such security as that enjoyed by the masses. They are no longer exposed to arbitrary taxation, mulct and intimidation by these in authority. A peasant does not now live in constant dread of arrest and exile simply because he is well-to-do and has excited the envy or cupidity of some official or court favorite. Personal security for the ordinary Egyptian is now at last a historical fact, and not a matter of opinion. The people hardly believe their senses in this respect, and only fear that the present state of affairs is too good to last. There is less robbery and brigandage now than there was twelve years ago. A cad or native judge is quoted as giving an opinion that Egyptian peasants nowadays suffer less ill treatment and enjoy more freedom and security of person than has ever before been known. The more intelligent of the population have begun to appreciate those advantages, and the expression of their opinions at the present moment may no doubt be attributed to a dread of an eventual relapse into the old system of administration.

IN EUROPE the war-clouds still hang heavily, and it is not likely they will blow over soon. FRANCE and GERMANY are still jealously watching each other, and RUSSIA watches AUSTRIA and England, also Turkey and Bulgaria. In ENGLAND Lord Churchill has resigned his place in the British Parliament,

and in IRELAND the Anti-Rent conspirators have been dealt with by the strong arm of law. Terrible storms have swept over Britain, France, Germany, etc., causing immense loss of property and life, by tempests, snow and frost.

THE Emperor William has sent a letter to the Berlin Municipal authorities, thanking them for congratulations on the occasion of the eightieth anniversary of his entry into the German army, and concluding as follows: "I shall never tire of efforts for the welfare of my subjects; I feel convinced that under the protection of peace, which may God continue to vouchsafe to the German nation, my endeavors will not be without success."

THE UNITED STATES Supreme Court has rendered a very important decision in declaring that a criminal cannot be extradited for one offence and tried for another, until a reasonable time and opportunity have been given for his return to the country from whose asylum he has been taken. It is a remarkable fact that this decision has been given in face of the fact that the United States Government has all along contended just the opposite, and in the well-known cases of Winslow and Lawrence upheld the contrary doctrine, notwithstanding the protests of the British Government. The highest court in the Republic has now decided against the executive. This is a pretty good proof that there is a good deal of balderdash in the Government's high-sounding pretensions to legal acumen in the interpretation of the laws. Perhaps if the disputed Fishery question were submitted to the United States judiciary a satisfactory conclusion might be arrived at.

GENERAL LOGAN died rather suddenly last month, leaving a large circle of mourners.

THERE are apparently well founded rumors, says the Philadelphia Record, that O'Donovan Rossa, having been deposed by the Irish extremists of New York, has formed an alliance with Fenians in Philadelphia who have been cut off from the parent body. It is stated that the plans of the new organization differ somewhat from those of the former association, of which Rossa was the head, but the aims of both societies are identical. A portion of the revised programme includes secret intrigues in the Canadian Government, to the end that people of Canada may become discontented, and throw off England's authority altogether. If it is shown that this has a probability of success, emissaries are to be sent to Australia with the same purpose in view.

THE ONTARIO GOVERNMENT has been strengthened by the late elections; the Catholic priests giving them cordial support.

HON. MR. BLAKE at Aylmer, Ontario, refused to pledge himself for prohibition, which he said he could not honestly approve of yet.

### HOW KHARTOUM FELL.

**B**y the kindness of Sir John Kirk, British Consul-general to Zanzibar, we have received the following copy of a letter from the Mahdi to his Governor-general of Equatorial Africa, giving details of the capture of Khartoum. This letter was sent to Emin Pacha, Turkish Viceroy of Equatorial Africa, as a proof of Gordon's death, and with a demand for Emin's surrender; thence it was forwarded to Sir John Kirk.

The letter is dated 12 Raab, 1302 (April 28, 1885.) It begins—"From the miserable Mahomed Ahmed, who is called El Mahdi, to his miserable Wali, Karamella El Sheikh.—From the poor slave of God, El Madhi Bin Abdullah, to his friend and Governor:—God grant him," etc.

"I present to you many excellent salaams."

Then—"I inform you, my dear friend, that according to the fulfilled promise of God, the city of Khartoum was entered, by the help of God, on the 9th Rabeen El Akhur (January 29, 1885) at daybreak, through helpers of our religion who were ready and jumped over ditches, acting on the command of the Lord, who rules the whole world. It was in a quarter of an hour or less that they came upon the enemies of the Lord, there cutting them off, even from beginning to end of them. Notwithstanding they were strong with their arms of strength, they fled away before the troops of God.

"Though thinking to obtain safety by entering their enclosures and shutting the doors, they were met face to face and hewn with spears until their cries were terrible. They were cut in pieces at once there upon the ground. Then the troops of God fell upon the rest of the people, who had shut their doors, fearing a like fate.

"They were taken up and killed properly. None were left but little children and slaves. But as to the enemy of God, Gordon, though we had warned him and talked kindly to him, that he might return to God, yet he never did so, because his miserable state was fore-ordained by God.

"Because of his foolishness he was removed by God to the place of His wrath, which is a bad place to remain in. The end of this guilty people is that they were cut off, which—thanks be to God—befalls those who are to receive fire as a reward, while light is reserved for those who shall receive heaven as their dwelling-place.

"There were ten persons only who were killed in this holy strife for Khartoum. The rest of our people received neither wound nor hurt. All this happened by the providence of God, and we bow our heads in thanks to God for the help received from him

"May you also do so. Bow your heads to God and thank His holy name."

This letter is sealed by the Mahdi, and was the first information that Emin Pacha had of Gordon's death and the fall of Khartoum.

In fact, it is the first official information England has received of Gordon's death.

### OUR OWN CHURCH AND COUNTRY.

#### NOVA SCOTIA.

**P**ICTOU ACADEMY GOLD MEDAL.—Mayor McLeod has offered a gold medal to be awarded to the student taking the first place in the grading class of the Academy at the terminal examinations in April next. Mayor McLeod has always taken more than a sentimental interest in the Pictou Academy. We trust that this liberal and considerate act of his Worship's will meet with due appreciation on the part of students and the friends of education, and that it may leave behind it enduring marks of good results. As the "Mayor McLeod Gold Medallist of 1887" must be the first among his fellows, we shall in all probability see him later among the first and most honored of our countrymen.

**OBITUARY.**—We regret to record the early death of MR. GEO. W. BAILLIE, formerly publisher of this paper, the *Standard*, and others. He was a gentleman of energy, education and fine talent, and many friends will long regret his untimely death, and lovingly cherish his memory. St. Andrew's Church and Sabbath School will miss him, and so will his native city and country.

**ST. LUKE'S CHURCH.**—A couple of ladies of the Watervale Section of St. Luke's Church, Salt Springs, recently called at the Manse, and in behalf of the ladies of Watervale Section presented their pastor, the Rev. James Fitzpatrick, with a large web of blankets for the use of the Manse, accompanied by the following address:—

TO THE REV. JAMES FITZPATRICK:

Rev. and Dear Sir:

The ladies of the Watervale Section of your congregation ask your acceptance of this small present at our hands, not so much on a count of its value as a token of our esteem and regard for you as our pastor. We desire to

express our appreciation of your faithful and constant services as our minister, of your conscientious and unwearied interest in our spiritual welfare, and of your warm sympathies and tender ministrations to those under your charge, and especially in seasons of affliction and bereavement, when such services are most needed and helpful. Our earnest prayer is that you may be long spared to work in the vineyard of your Master, and by word and example, in the future as in the past, counsel, aid, and guide to that better land beyond the crumbling shores of time.

WATERVALE, Nov. 30th, 1886.

Mr. Fitzpatrick briefly expressed his appreciation of their kindness, thanking the ladies of Watervale for this token of their esteem.

#### OUR FOREIGN MISSION.

The following letter of thanks has been received by the Convener of our Synod's Foreign Mission, from the Church of Scotland, last month:—

“OFFICES OF THE CHURCH,

“22 Queen St., EDINBURGH, Nov. 18, '86.

“*Rev. and Dear Sir,*—I have to acknowledge yours of the 4th inst., enclosing in my pocket £46 3s. 3d., being contributions from the Synod of the Church of Scotland in Nova Scotia, etc., for the Clumba Mission in India, and beg to thank you most heartily.

“I am, Rev. and dear Sir,

“Yours faithfully,

“G. W. B. WILSON.

REV. W. STEWART, McLellan's Brook,  
New Glasgow, Nova Scotia.”

#### IMPERIAL FEDERATION.

A meeting of the representative men of Halifax was held in Masonic Hall recently to discuss Imperial Federation. Sir Adams G. Archibald was called to the chair, and in his opening remarks expressed his hearty approval of the movement. The following resolutions were passed unanimously:

That, in order to secure the permanent unity of the Empire, some form of federation is essential.

That for the purpose of influencing public opinion in Nova Scotia by showing the importance and advantages of maintaining British connection, by the adoption of such a form of organization, a society be formed to advocate and support the principles of feder-

That this society be now formed, to be the Nova Scotian Branch of the Imperial Federation League.

That this society adopt the principles of

the Imperial Federation League as stated at the adjourned conference of that body in London on Tuesday, November 18th, 1884.

“That the membership of the branch be open to any British subject who accepts the principles of the league and pays a yearly registration fee of one dollar.

“That an annual general meeting of the branch be held in Halifax. That the affairs of the league, until a special general meeting, to be called during the winter, be conducted by a general committee to be now appointed, with power to add to its numbers.”

The following gentlemen were appointed to compose the general committee: Sir Adams G. Archibald, his grace Archbishop O'Brien, Mayor Mackintosh, Hon. A. G. Jones, Ald. Stephen, Messrs. M. B. Daly, M. P., B. W. Chipman, J. S. Maclean, W. C. Silver, Adam Burns, John Doull, Col. Lane and Col. Black.

#### LETTER FROM TRURO.

WILLBERTA PLACE, Truro, 1886.

*Dear Editor* :—As a subscriber and attentive reader of your RECORD, I wish to express my deep interest in its excellent articles, many of which are worthy of the study of all Christians. I was much pleased with your editorial views on “NATIONAL CHRISTIANITY,” and the Terms of Union proposed; especially opportune at this time owing to the new requirements of our home churches, and the urgent cry of heathen lands for Christian light and British liberty. There is a gradual attraction of the Christian bodies toward each other; and if they can be brought together without surrender of true *Christian liberty* on the one hand, or compromise of any *Christian principle* on the other, we will then have a TRUE CHRISTIAN UNITY, and not merely an *outward union* like the unhappy marriage of Samson. To this end no church or sect should claim authority over another, or grasp its property, or silence its conscience by skilful arts, or outvoting by numbers. All who are heartily doing good work in the LORD'S name should be not only tolerated, but respected and loved, even though not just “following with us.”

I am glad also to see your attitude on TEMPERANCE. I think all Christians can and should unite in this cause. Indeed, men in all lands are getting their eyes opened, as never before, to the vast and hideous evils of the liquor traffic, which towers high above all others, and, like a deadly Upas tree, spreads its direful branches far and near “for the poisoning of the nations.” Surely it is high time to root out this curse of our race! This spreading cancer of Christendom and the world at

large is now under close investigation and decision in Canada and the United States; and our best men agree that it must be removed, even by the severest amputation, if nothing else will remove it, to save the life of society and humanity. Let us be united in prayer and in effort for this end; since God works by means, and since He hath said that with a grain of true and living faith, working by love, we may overcome the world, the flesh and the devil, and say to this mountain of difficulty, or that tree of destruction, Be thou plucked up by the roots and cast into the sea, and it shall be done!

With New Year's greetings, yours,  
W. J. GATES.

#### LETTER FROM P. E. ISLAND.

CARDIGAN, P.E.I., Dec. 27th, 1886.

*Rev. and Dear Editor* :—You will be pleased to hear of the prosperity of this congregation, over which you once presided, along with Georgetown and Montague, and for all of which you labored so devotedly, so ably, and so well. Our new Manse is finished and occupied by our pastor, with a glebe of seven acres, with carriage house and stables; the cost being only about \$1600. The site is above the bridge by the Cardigan River, and has a charming view of the village below. We are now preparing to build a new Church, and with the very handsome deposit which you left to aid us in this work, we should go forward with a will. I beg to tender you our cordial gratitude and love for all you have been and done among us. We also send hearty thanks to the Hon. Judge Young, LL.D., for his valuable help to our Sunday School at New Perth. Yours,

D. ROBERTSON.

**GEORGETOWN.**—The young ladies of the congregation of Georgetown have recently banded themselves together in what is known as "The Young Ladies' Aid Society," and are all alive to the work. On Sabbath the 28th Nov. when their church was re-opened, after repairs, Pastor and congregation were agreeably surprised with a handsome black walnut pulpit which had been placed in position late on Saturday evening and was a gift of the society. This is a noble act, and may the young ladies be long spared and encouraged to such usefulness.

**OBITUARY.**—We deeply regret to record the death, on Thursday last, of Mrs. White, wife of James White, Esq., of Mount Stewart. Mrs. White's health had been failing for several months, and her death was not unexpected. She was a daughter of Mr. Neil Shaw, of Stanhope, one of the late Rev. D. McDonald's elders. Mrs. White's parents

were both pious, and their children were trained up in the nurture and admonition of the Lord. At the early age of 14, she made an open confession of Christ, and united with the Church of Scotland. Her life proved the sincerity of her early christian profession. She had a supreme attachment for the will of God, and while feeling an especial interest in the Presbyterian Church, loved all believers in the Lord Jesus Christ. Her liberality in supporting the missions of the church, the editor of this paper can speak from personal knowledge. In her, the poor needy always found a friend, and from her house none were sent empty away. Mrs. White will be greatly missed at Mount Stewart both by the Presbyterian Church and the community.

The funeral took place on Christmas, notwithstanding the heavy rain storm, largely attended. The services were conducted by her pastor, Rev. A. B. McLeod, assisted by Rev. Mr. Goldsmith, Methodist. Her rest in the beautiful English churchyard, the village of Mount Stewart, awaiting resurrection of the just. To her beloved husband, sisters and brothers, we beg to tender our heartfelt sympathies.—*Union*.

**MRS. DONALD McLEOD.**—We have just heard of the death of Mrs. Donald McLeod, of Montague Bridge, a most excellent Christian lady, whose place can never be adequately filled on earth!

#### LETTER FROM NEW KINCARDINE.

This letter, from a very worthy and interesting Scotch Colonist of Upper Kintore, will be interesting to our readers. Our prayers are for the truly intelligent, upright, and God-fearing sons of Scotia, who are proving a blessing to New Brunswick, and wherever their lot is cast. **REV. P. MELVILLE, A. M., B. D. :**

*My dear Sir,*—Please find enclosed paper for MONTHLY RECORDS, which always reaches your hand in due time. We like them very much, and especially the letters from Scotland, which give the information regarding the Church of Scotland. We are always getting on an old way, making progress slowly; and we are glad to have to tell you that our four churches are kept constantly in operation, and are doing good work. We have Mr. Fisk as our pastor; he is a very energetic young man. I am glad to tell you he has been the subject in God's hand, of doing much good, especially amongst the young folk. No doubt you have heard that the St. John Presbytery has appointed me a missionary to the Lumbermen in the camps. I trust you will pray for

be the means in God's hand of doing good. Our Sabbath Schools are always up and well attended.

With best respects to you and yours,  
I remain yours, in CHRIST,  
ROBT. WATSON.

#### ONTARIO.

INDUCTION OF REV. D. MCKENZIE AT LANCASTER.—On Thursday, Nov. 25th, Rev. D. McKenzie, late of Earlton, Colchester Co., arrived safely with his family at Alexandria, Ont., where he was met by a number of friends from Loehiel who drove him from the Railway Station to the Manse at Kirk Hill. Arriving at the Manse he found it was put up for that he might occupy it immediately. A plentiful tea was prepared by the good friends of the congregation. Mr. and Mrs. McKenzie have already been the recipients of many kind and valuable presentations which are the benevolence and liberality of the friends. Praiseworthy efforts have been put forth for the comfort of himself and family.

On Wednesday, Dec. 1st, the Presbytery of Lanark and Glengary, in connection with the Church of Scotland, met in Loehiel for the induction of Rev. Mr. McKenzie. The Rev. J. Edgar Hill was elected moderator *pro tem*. The Moderator intimated that they were now prepared to hear objections from any member or members of the congregation against the life or labors of Mr. McKenzie. No objections having been brought forward, the Clerk ascended the pulpit and conducted Divine Service, beginning from Rom. 12: 1. He then put to the members the questions put to all ministers previous to their induction, to which satisfactory answers were returned. The Moderator then in the name of the Lord Jesus Christ, called the King and Head of the Church, inducted Mr. McKenzie into the pastoral charge of the congregation. The Rev. Charles B. Ross of Lancaster solemnly and eloquently addressed the congregation. The Rev. Peter Watson of Williamsburg addressed the people in Gaelic, and the Rev. J. Edgar Hill of Montreal in English. The singing of Psalm 122 and the Benediction. Revs. Messrs. Hill and Watson addressed the newly-inducted minister to the congregation of the Church, where he was welcomed by the people as they retired. The Presbytery then, in their sederunt appointed Mr. McKenzie as moderator of the Cote St. George Session. The Session met at Lancaster on Dec. 10th, and after these interesting exercises were over the Presbytery partook of the hospitalities of Mr. and Mrs. William McLeod, who were present at the induction dinner.

[We publish the excellent Induction Address; see page 1, to-day. It will richly repay perusal and study.]

OPENING OF NEW ST. ANDREW'S CHURCH IN LANCASTER, ONT.—Early in the summer the congregation of St. Andrew's (Church of Scotland) resolved to build a new Church to replace the old one, which, after the lapse of seventy years, had seen its day. The committee appointed to promote the object entered on their duties with great enthusiasm, and in a short time they were able to announce that the proposal had won the hearty commendation of the whole township, and that building operations might be immediately commenced. Contracts were at once called for, and the contractor selected was Mr. Thornton Westley, of Lancaster, son of an old and esteemed elder of the church. Mr. Westley promptly set to work, and the handsome, comfortable, well-built church opened on Friday last showed the wisdom of the committee's choice. One very pleasing feature of this movement is the cordial and truly Christian interest taken in the building of the new church by the people of all denominations, a goodly proportion of the subscriptions coming from the members and adherents of other churches in the district. The new church is built on the site of the old, and is actually a larger building, though, in consequence of some modern improvements and more roomy and comfortable pews, the sitting accommodation is not so great. The estimates for the building amounted to over \$3,000, and, including furnishings, it is estimated that the entire cost will amount to \$3,500, almost the whole of which has been provided for. It was opened on Dec. 10.

The day's proceedings began with a meeting of the Presbytery at 11.30 in the village church. After transacting the ordinary business, an adjournment was made to the new church. The Rev. C. B. Ross, the pastor, presided, and the church was filled. After the opening psalm, the grand Old Hundred, the Rev. Mr. Hewitt, Wesleyan minister, Lancaster, offered prayer. The Rev. Peter Watson, of Williamstown, read appropriate passages of Holy Scripture, and Mr. Ross offered up the prayer of dedication. The sermon was preached by the Rev. J. Edgar Hill, Montreal, from Eph. 2: 10—"And are built upon the foundation of the apostles and prophets," the topic treated of being character and religion. The preacher compared the prophetic with the apostolic character, and showed how each reflected the circumstances of the times when the prophets spoke and the apostles labored. He then referred to the symbolic

rendering of the text in the front of the famous Cathedral of Amiens—a great sermon in stone, which has testified for centuries to the one source of all personal religious power. Only in the soul that can be inspired by the needs of its age, and in CHRIST'S name try to meet them, is there to be found the spirit of the apostles and prophets. He congratulated the congregation of St. Andrew's Church on the intensity of church life apparent among them, of which much good work in recent years gave abundant proof. Their Christian activity had reached an important result in the handsome building then dedicated to the great name of ЯЕПОВАИ. He anticipated that what they had accomplished would but stimulate them to increased energy and usefulness in the bonds of charity and peace. They had learned what they could do, and they should draw confidence and courage from the past for the future. A large collection for the building fund was taken up, and, after singing the dismissal hymn, the large congregation dispersed.

In the evening a social meeting was held, refreshments being served in the adjoining church, kindly offered for the occasion by the office-bearers. At 7 o'clock the chair was taken by the Rev. C. B. Ross, and the new church was soon literally packed. Every available inch of sitting or standing room was fully occupied, many coming from a long distance to be present at the auspicious event. Representatives of all the denominations in the district, and well-wishers from Williamstown and Martintown even, were there. Addresses were delivered by the chairman, the Rev. Messrs. Hill, Hewit and Watson, and Dr. Harkness. The choir rendered admirably several very fine sacred songs and anthems. At the close, votes of thanks were heartily accorded to the builder, Mr. Westley, to the speakers and the choir, to good friends outside the congregation who had subscribed to the building fund, to the office-bearers of the adjoining church, to the building committee, and to Mr. Harper, Cornwall, at whose office was printed the handsome and tasteful dedicatory services. With the singing of the national anthem the meeting was brought to a close.

On Sunday, Dec. 12, the Rev. J. Edgar Hill preached in the new church morning and evening, and the Rev. Mr. Calder preached in the village church in the afternoon.

THE CANADIAN NORTH-WEST.—ADDRESS TO NEW YORKERS BY AN AMERICAN CLERGYMAN.—Over two thousand people, including leading bankers, journalists, judges, prominent lawyers and representatives from nearly all the

principal railways of the country residing in New York, assembled at Chickering Hall, on the evening of Nov. 24, to hear a lecture on the Canadian North-West in its process of development by the Canadian Pacific and other railways. The lecture was by the Rev. R. Eccleston, of Clifton, S. I., being one of the fortnightly series of entertainments recently inaugurated by the Canadian Club. The lecture, which was finely illustrated by stereoscopic views, was listened to throughout with the closest attention. When the lecturer stated that the wheat area included in the United States was much exceeded by the four provinces of the North-West—Arthabasca, Assiniboia, Alberta and Saskatchewan—no surprise was manifested, which was not exceeded, however, by the further statement that through the new Hudson Bay route Winnipeg is the centre of the great wheat-producing region of the north, was almost as near Liverpool as New York. The lecturer was introduced by Mr. Erastus Wiman, President of the Canadian Club, who expressed his gratification at the presence of an audience so distinguished, to whom an opportunity was now afforded to know why it was that Canadians were always proud of their native land. The entertainment was a pronounced success, conveying within an hour and a half of its delivery much more information than those present had ever before possessed themselves of in regard to Canada.

PRINCIPAL DAWSON, LL.D., F.R.S., Principal of McGill College, Montreal, and President of the British Association, has been engaged by the Brooklyn Institute to deliver lectures, which will be free, at the Brooklyn Academy of Music, on the first two Sunday evenings in January. The subject of the lectures will be "The Development of the Vine Plant in the Physical History of the East and Its Preparation for Man."

TWENTY-FOUR O'CLOCK SYSTEM.—*Winnipeg, Man., December 20.*—The twenty-four o'clock system, which has been found to work with such great satisfaction on the western division of the Canadian Pacific railway, will be put in operation next week on the Manitoba and North-Western and at the next change-time table on the eastern division.

TELEGRAPHING EXTRAORDINARY.—*London, December 20.*—The Canadian Pacific Railway, working in connection with the commercial cable, had a test of speed yesterday between New Westminster, B. C., and London. Messages were exchanged in one minute.

THE Canadian Pacific terminus is booming. According to British Columbia exchanges, people are daily arriving, wives and families

are joining their husbands, and altogether nothing could be more reasonably satisfactory and gratifying than the progress of Vancouver. The Pacific terminus will be a big place before many years.

### THE SLAVE TRADE IN AFRICA.

DAVID LIVINGSTONE, as he lay dying in an African hut, wrote this pathetic prayer for the success of his work:—  
 "All I may add in my loneliness is, may Heaven's rich blessing come down on every one, American, English, or Turk, who will help to heal this open sore of the world!" In his last feeble hours the great part of the Christian hero was bleeding for myriads of helpless natives, the prey of strong and irresistible bands of roving men-stealers to invade their homes, kill most of the wretched inhabitants, and drag the rest into slavery.

The world hears little of the seemingly endless tragedy of suffering and wrong that is still remaining the peoples of inner Africa. Cameron predicted a few years ago that unless an end was made to the horrid traffic between Arab slave-buyers and the slave-selling chiefs, the vast regions of Central Africa would become nearly depopulated. Mr. Williams, of the Universities Missions, writes that last year he saw twenty thousand slaves, fastened together in long gangs by heavy wooden yokes, pass his way near Lake Nyassa on their way to the coast. These wretched captives were not set marching to the sea without frightful sacrifice of human life. As a rule, for every bondsman who is fastened in a yoke and started for the slave marts, from two to six bleeding bodies are left behind near the ashes of their once peaceful and happy homes. Mr. Stanley says that the Arab raid on the Upper Congo, whose results he saw in two thousand suffering wretched captives together on the river bank, cost no less than twelve thousand lives.

Five months ago Mr. Ashe, an English missionary in Uganda, writing amid the scenes of King Mwanga's slaughters, re-echoed the pathetic appeal that fell from Livingstone's dying lips. "The nameless wrongs of these happy people," he wrote, "their homes sacked, themselves slain, their wives dragged off to degrading slavery, should stir the heart of America. Let America, Germany and England join hands and say that such wrongs shall not be; that Africa shall no longer be given to be the prey of wolfish native chiefs and Arab traders!"

### THE DAMNATION ARMY.

MUCH has been said in favor of, and in opposition to, the Salvation Army. Its ways, means and methods have been criticised with more or less severity, and much fault has been found with the things done and with the manner of doing them. Members of the Salvation Army have frequently been mobbed and arrested, and sometimes fined and imprisoned, while their parades and performances have often been discountenanced and forbidden.

While we do not feel obliged to approve or disapprove of all that the Salvation Army has done, we would call attention to another army, which does not seem to attract as much notice as its importance demands. It is the Damnation Army, whose organization is more ancient, whose forces are much larger, and whose operations are much more widely extended than those of the Salvation Army. It has more recruits, more soldiers, more officers, more money, and more men, than the Salvation Army can expect to have. It does more marching—not always in straight lines; makes more noise, more tumult, more hallabalo, than the Salvation Army ever thought of making. It has filled more prisons, hospitals, alms-houses and asylums with its shattered wrecks than the Salvation Army could fill if its entire force was quartered in those institutions.

The organization of the Damnation Army is very complete. It has hundreds of thousands of recruiting officers and drill-rooms. Its officers stand behind the bar, well fed, ruddy-nosed, portly, and self-possessed. The rank and file are in front of the bar, in every condition of preservation and dilapidation, from the high-toned swell, the proud aristocrat, the inheritors of millions, and the rising politician, down to the little boy, the wan-faced girl, and the seedy-looking tatterdemajons, poverty-stricken, wretched, helpless, noisy, abusive, unreasonable, riotous, violent, criminal, degraded, diseased and insane.

It would be quite impossible for any tongue to tell the woes and miseries caused by and endured in this Damnation Army, and yet it has seemed to attract comparatively very little notice or attention. It gathers its recruits, young, bright, intelligent, gay, witty and brilliant; and it turns out its veterans, bold, brazen, degraded, debauched, diseased, ruined and lost. It marches its solid columns down to the dark gorges of intemperance and crime until they stream over the awful precipices of



perdition, and rush into the blackness of darkness forever! The Damnation Army brings its recruits from the homes of joy and peace and love, it sends its veterans away into sorrow, misery and destruction, from which they never return.

The Damnation Army has its barracks, its camps, its outposts everywhere. Every drinking saloon is a recruiting office, every gambling den, every haunt of sinful pleasure, is an outpost or a fortress of this grand army.

The Damnation Army has its reserves in every prison, and its invalids in every hospital, anxiously awaiting till they can rejoin their regiments; while every alms-house is a refuge for the disabled veterans. It has its foragers in the shape of beggars and tramps at every back door or front door in the land where there is a chance to get cold victuals, or hot victuals, old clothes, or new clothes. This army forages liberally, and lives in the country where it is quartered. You and I, temperate and industrious as we may be, do many a hard day's work to feed and clothe and protect this all-devouring host.

What shall be done with the Damnation Army? Suppose we turn our attention to it, investigate its origin, examine its forces, scan its roster, see who is commander-in-chief, and who are its aiders, abettors, sympathizers and supporters; inquire into its aims, scrutinize its record, and inspect the work it does. Having done this, perhaps we shall be prepared to act.

The Damnation Army means rebellion, treason, murder, desolation, and perdition. It makes war on home, happiness, life, health and peace. Shall not every man, and every woman, rally to resist the progress of this army, and to turn back its myriads from the paths of sin to the ways of peace? Shall we not also pray to God, the loving and mighty One, whose arm alone can work deliverance and bring salvation, to turn the feet of the wayward and sinful into paths of righteousness, and gather the multitudes who are away from God, into the ranks of those who are redeemed by blood and saved by grace divine?—*Christian Arm.*

WITHIN the Metropolitan Police District of London, there are 687 square miles, and about 4,900,000 inhabitants. It contains more Roman Catholics than Rome itself, more Jews than the whole of Palestine, more Irish than Dublin, more Scotchmen than Edinburgh, and more Welshmen than Cardiff. It has 1,000 ships and 9,000 sailors in its port every day. It has a birth every four minutes, a death every six minutes, and in its 7,000 miles of streets

more accidents every day than occur on all the oceans put together. It opens an average of twenty-eight miles of new streets, and builds 9,000 new houses every year. It has over 200,000 habitual criminals. Its beer shops and gin houses, if placed continuously side by side, would extend a distance of seventy-five miles. Its influence with all parts of the world is represented by an annual delivery in its postal districts of 250,000,000 letters.

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