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THE MONTHLY RECORD

OF THE

Church of Scotland,

IN

Nova Scotia, New Brunswick, and Adjoining Provinces.


VOL. XXXII.

MAY, 1886.

No. 5.

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

LETTER FROM SCOTLAND.

ur expert readers will readily recognize and highly appreciate the following letter as coming from the Rev. JOHN CAMPBELL, A. M., of Buccleuch Church, Edinburgh; formerly Editor of the RECORD. It will clearly refute the false and garbled statements of rambling writers who begin with fancied sincerity, advance to conscious fraud, and end in fateful farce; but who deceive themselves far more than they can deceive the public. We can trust Rev. Mr. CAMPBELL'S account:—

EDINBURGH, April, 1886.

Since last writing you, we have been most actively engaged in defending our dear old Church. In the midst of our labors and anxieties we have had no time to think or write. Now that we have brought the good old ship safely and triumphantly through the breakers, we can breathe freely and think of our friends. The enemies of our Zion have been active, and so have we. The last measure has been defeated, and now we shall have rest for a little. Your readers know all about the Dick Peddie Bill of last year. It was a bribe which would have secured assent from some members of almost any other organization in the country except the Ministers of the Church of Scotland. It offered the bribe of relieving all Ministers over a certain age from work of any sort during the remaining period of their lives, whilst they were to be left in receipt of their stipends to the end of their days. We could retire from work at any age, with a *part of our stipends*, doing nothing, or entering other lines of life

or other Churches as Ministers. I am proud of my Church, I am proud of her Ministers, in being able to say that with the utmost scorn from every man, Lay and Clerical, this base bribe was thrown in the teeth of its author! And besides, this hero of the cause of destruction, Mr. Dick Peddie, was hurled from his seat in Parliament as a recompense for his trouble. But all this was not done without labor and effort. When the measure came up in Parliament, if no steps had been taken for its defeat, it would have passed into Law. I might be a Minister without a Church or anything to do at the present hour; and with an income for life (although at my age I would only have a right, according to the proposed Bill, to a certain proportion of my stipend) sufficient to maintain a respectable position in society, and have a little to spare over and above. However, we took steps which were effectual. We sent the largest petition to Parliament that ever crossed the threshold of the House of Commons, and the Bill went to the wall.

The next scene opens somewhat differently. It is this time the Free Church which sets the matter in motion. In that Church there are two parties: the one holds true as steel to the principles of 1843; the other does not hesitate to affirm that they have moved from that position. They have in reality become Voluntaries in doctrine as well as in practice. The Orthodox—or, as they call themselves, the Constitutional—party, hold to State Church principles. They say that a State as well as an individual ought to recognize and practice Religion; and, as they judge it to be wrong for a Christian man not to support his Church,

so the State which does not support Religion is guilty of a similar fault. This Constitutional party, seeing that serious and persistent efforts were being put forth for the destruction of the State Church, took immediate steps against Disestablishment. They prepared a Bill and presented it by the hands of Mr. Finlay: hence it is called "The Finlay Bill." The object of that Bill was to declare that the Church of Scotland was in possession of Spiritual Independence. The Church people had no cause to oppose the Bill. They said, "We have what your Bill declares we have: pass it, of course; it will do no harm." The Free Church were naturally in doubt about it, and, if a declaration could be had on the subject, it would put the matter right. The two Churches could prevent Disestablishment, and then negotiate a union and become one Church. The Church of Scotland would yield every inch she could for this object, and the Free Church would be satisfied with fair and honorable measures. Well, that Bill was rejected by a combination of Parnellites and Radicals, a sort of *Cave of Adullam*, composed of all the dissatisfied and disloyal elements of the country. The Bill was thrown out by a small majority of 25, but its promoters are not discouraged. The Conservatives voted for it, and also many of the respectable Liberals. It was defeated by the elements above referred to,—much to their credit.

Not satisfied with what had been done, Dr. Cameron, one of the Radical Members for Glasgow, brought in a Resolution. His object was to get Parliament to Resolve that the Church of Scotland ought to be disestablished *some time*. It might be in this Parliament or in the next or in fifty years; his Resolution simply said that it *ought to be*. At first sight this may seem a very harmless thing; but, like every other poison, it involved much. That Resolution was received in the House of Commons in due form, and was cast out by an overwhelming majority, as it deserved to be. The vote stood 125 for and 297 against it. So that at this hour we stand in this position: that the Parliament of Great Britain has declared, upon a distinct issue, that the Church of Scotland ought not to be disestablished. That is the state of the question as it now stands. Only 36 Scotch members voted with Dr. Cameron; and of these only 20 or 21 are for a *present* Disestablishment.

We have great cause for thankfulness to our friends who sought to *liberate us from our chains*! They have compelled us to defend ourselves, and in doing so we have become aware of our enormous strength. We have been compelled to declare ourselves, and in

doing so we have studied our own history better, and we have dispelled, in so doing, some of the illusions which hung over the minds of many, both in the Church and out of it. You hear nothing now, among thoughtful reading men, of the people of the country being *taxed* to pay the Parish Ministers. The stipends are raised from the rent of *Church Lands*. These have been in the possession of the Church from the beginning of the history of Scotland. They were being given before money became the medium of gifts and payments. They are the property of the Church just as a seat rent or a yearly subscription to a congregation is Church property to-day. They began long before the days of the Church of Rome in Scotland! When the previous Church of the Culdees was absorbed by Rome, the Lands went with the Church. When the Romish Church was reformed the same thing was done again: the Lands went with the Church, except what went to the Crown and what went to the nobles of that time. Out of what was spared to the Church, the stipends of Parish Ministers come to-day. The grand picture which Scotland presents is this, that, as a general rule, without costing the tax-payers a single penny—without being a burden on a living man or woman—we have Scotland divided into Parishes from end to end of the land. In each Parish there is a Parish Church with free accommodation for every resident in the Parish, to worship God and partake of the ordinances of the Church. There is a Parish Minister who is by law obliged to serve his parishioners, and who cannot refuse even if he would. The rites, services and doctrines are under the Divine Word by the Law of the Church, and in these the Church is subject to none but CHRIST. The Minister, on the other hand, is independent of popular caprice for his living, and cannot be deprived of the same except for his own faults of life, doctrine or character. These facts are now in the minds of all the Scottish people, thanks to Mr. Dick Peddie, Dr. Cameron, and Disestablishment agitation. C.

In the Annual Report of the Parish Church of St. Mary's, Partick, Scotland, of which Rev. Charles M. Grant was formerly Minister, there are some novel features. A complete list of those who, as members or seatholders, form the congregation, occupies the last fourteen pages. In connection with the Sabbath School there is a Boys' Brigade for the advancement of Christ's kingdom among boys, and the promotion of reverence, discipline and self-respect by means of military organization and drill.

THE CHRISTIAN'S TREASURY.

BY REV. L. MACKENZIE.



HAVE a never-failing Bank,
A more than golden store;
No earthly bank is half so rich;
How can I then be poor?
Tis when my stock is spent and gone,
And I without a groat,
I'm glad to hasten to my Bank
And beg a little note.

Sometimes my Banker, smiling, says,
"Why don't you oftener come?
And when you draw a little note,
Why not a larger sum?
Why live so niggardly and poor?
Your Bank containeth plenty;
Why come and ask a one-pound note
When you might well have twenty?"

Yea twenty thousand, ten times told,
Is but a little sum
To what your Father has laid up
Secure in Christ His Son.
Then, since His wealth is vast and free,
On His own terms I'll borrow;
I'll ask grace, virtue, truth, to-day,
More faith, love, works, to-morrow.

I've asked a thousand times before,
And never was rejected;
Sometimes my Banker gives me more
Than asked for or expected.
Sometimes I've felt a foolish pride
In self, as very clever;
But ah! before that day was gone,
I was as poor as ever!

Sometimes, with blushes on my face,
Just at the door I stand;
I knew, if Moses kept me back,
I surely must be damned!
Yet God's own Bank can never break,
Whatever may befall:
The Father, Son, and Holy Ghost,
Are One, the Lord of All.

Should all the Banks in Britain break,—
Though England's Bank were smashed,—
Bring in God's promissory notes,
You'll surely have them cashed.
And if you have but one small note,
Fear not to bring it in.
Come boldly to His Throne of Grace,
The Banker is within.

All forged notes will be refused,
Man's merits are rejected;
For not a single note will pass
But God's own Word accepted.
For none but those who yield to Christ
As Prophet, Priest and King,
Give up their wills, and follow His,
Can get His notes, to bring.

Though thousand ransomed souls may say
They have no notes at all,
Because they feel the plague of sin
And ruin by the fall,
This Bank is full of precious notes,
All signed and sealed and free,
Though many doubting souls may say,
"There is not one for me."

Base unbelief will lead the child
To think what is not true;
Yet, hate your sins and follow Christ,—
Those notes are free to you!
The leper had a little note,
"Lord, if Thou wilt, Thou canst;"
The Banker cashed it speedily
And healed the sickly man.

We read of one young man, indeed,
Whose riches did abound;
But in the Banker's book of Grace
His name could not be found,
But see the wretched dying thief
Hang by the Banker's side:
He cried, "Dear Lord, remember me!"
He got the gift, and died.

GOSPEL STUDIES.

BY HON. DR. YOUNG.

- (47.) THE RESURRECTION OF OUR LORD:
Mark 16: 1-8. (See Matt 28: 1-8;
Luke 24: 1-9; John 19: 1-10).



THE body of our Lord rested in the tomb for about thirty-six hours, from the afternoon of Friday until the morning of the first day of the week; when the women came early unto the sepulchre with sweet spices to anoint Him. To their surprise and disappointment, they found the stone had been rolled away, and the body gone. In St. Matt. 28: 2, it is stated that the Angel of the Lord rolled back the stone from the door of the sepulchre and sat upon it, and told the women that Christ had risen from the dead, as He had said. (See Matt. 12: 40; 16: 21; 17: 23; 20: 19; and corresponding texts in the other Gospels.)

When we consider that Jesus so often told His disciples that on the third day He would rise again from the dead, it is surprising that they were not looking and watching for the fulfilment of His words, but when they were told that He had actually risen, they could not and did not believe it. So strong was the unbelief of the disciples, and especially of Thomas. (See John 20: 24-29.)

When the women found not the body of the Lord, they were amazed, and fled from the sepulchre. We are told that Mary Magdalene, however, remained weeping, and was the first to see the risen Saviour. Afterwards the other women and Peter beheld Him.

After our Lord had completed the work of redemption by His death, He rose victorious from the grave, and, to those who believe in Him and become members of His body, He is indeed "The Prince of Life." What would have ever been the Christian's hope after death, if Jesus had not risen from the dead? "But now is Christ risen from the dead, and

become the first-fruits of them that slept." 1 Cor. 15: 20-23. (See Romans 5: 10).

Christ was raised again for our justification. Romans 4: 25.

"Vain the Stone, the Watch, the Seal,
Christ hath burst the gates of hell:
Death in vain forbids His rise;
Christ hath opened Paradise!
Lives again, our glorious King!
Where, Oh death! is now thy sting!"

(48.) AFTER CHRIST'S RESURRECTION AND ASCENSION: Mark 16: 9-20.

On the day after His resurrection, our Lord appeared first to Mary Magdalene, and then to the other women. John 20: 11-18; Matt. 28: 9. When Mary told the disciples that Christ was alive, they believed her not. She found them mourning and weeping. They had good cause to do so. Had they not lost their Lord and Master! And had they not basely abandoned Him in His extremity! Matt. 26: 56. In John, 19: 25-27, it would seem as if John had returned to the Cross with Mary.

The Risen Saviour then appeared to Peter.

Afterwards to the two disciples on their way to the village of Emmaus, which was some seven or eight miles from Jerusalem. When these two, on their return to the city, told the residue that they had seen Him, still they would not believe.

He then appeared unto the eleven disciples as they sat at meat, and upbraided them for their unbelief and hardness of heart.

In the different Gospels we find that Christ, before His ascension into heaven, appeared eight separate times to the women and the other disciples.

The Apostle Paul, in 1st Cor. 15: 6-7, states that after Christ had risen, He was seen by more than five hundred brethren at once; and after that he was seen of James, thus making ten different times during the forty days His body remained on this our earth before He ascended into heaven and sat on the right hand of God His Father for us to intercede!

We say His body, because His holy soul was in Paradise, as, in Luke 23: 43, He told the penitent thief on the Cross, "To-day shalt thou be with me in Paradise."

We have no record where our Lord abode during those forty days. He appeared and vanished wherever He pleased. But before He went up on high, He commanded His disciples to go and teach all nations, etc.

The grand object of these teachings is the conversion of the whole world; and, through the spread of the Gospel by missionary and other instrumentalities, this will be fully accomplished; and thus the universal triumph

of Christianity and of the Kingdom of God will usher in the millennial age. When? No man knoweth, as God has been pleased not to reveal it.

In concluding these outlines of study on the Gospel of St. Mark, I would simply add that if the readers of the RECORD have had only half the pleasure and profit that I derived in their preparation, I feel amply recompensed. And may God add His blessing to these humble efforts! Heb. 13: 20, 21—"Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. AMEN."

CHARLES YOUNG, LL. D.

BIBLICAL QUESTIONS.

FOR SABBATH SCHOOLS AND FAMILIES.

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

1. Who tried Solomon with hard questions?
2. What brother saluted the Romans by Tertius?
3. What should the prophets study to be?
4. What must we not do to God's Spirit?
5. What fowls did Israel gather for two days?
6. What rattles against the horse in battle?
7. Whence did Ehud turn to slay Eglon?
8. What four groups of soldiers watched Peter?
9. Into what did Paul's shipmates fear to fall?
10. What did the boy Christ ask the Doctors in the temple?
11. What fell on Daniel's comrades at his vision?
12. How does Christ say He will come again?

ANSWERS FOR APRIL.

- 1, Rebekah; 2, Rachel; 3, Ramoth Gilead;
- 4, Ruth; 5, Rechabites; 6, Ravens; 7, Rahab;
- 8, Remember our Creator; 9, Rhoda; 10, Ramesses; 11, Repentance; 12, Redeemer, Resurrection, etc.

[The names of those who sent in best answers will be given next month.]

DEAN STANLEY'S TESTIMONY.

THE Rev. Dr. Stanley, late Dean of Westminster, will long be honored and loved as one of the best and ablest thinkers and writers of the great and noble Church of England, to which he belonged. When he preached before the Glasgow Society of the Sons of the Clergy, he chose as his text, Exodus 3: 2, "The bush was not consumed," and did not forget to em-

phasize the fact that a BURNING BUSH was the chosen symbol of the Church of Scotland, and to show the fitness thereof to this Church in these words:—"Struggling into existence in the ages preceding the Reformation against a barbarism which existed in the same degree hardly in any other part of the British Isles--struggling at the time of the Reformation, when it assumed its present form, against the domination of kings and the contentions of nobles, and the opposition of zealots--torn by civil discords, repressed by cruel persecution, isolated sometimes by its own fault, sometimes by the faults of its neighbours--not seldom on the brink of destruction, yet always reviving, oft doomed to death, yet fated not to die--nevertheless it held its own, and still may be seen burning, yet not consumed, on the heights of this northern Sinai." With such winning words the Dean adroitly passed to the praise of the Church and to the inference that the highest form of a Church is that which is "National"—that is "Established."

But the interest of Presbyterians in this sermon will be deepened by the manner in which he treats the question, What was the form of church polity taken by the churches of the apostolic times? Was it Presbytery or Episcopacy which was originally set up in the Christian Church? Dean Stanley very candidly answers the question in such words as these:—"The Scottish Church is not only Christian, Catholic, National, and Protestant—it is also Presbyterian. There was a time when it used to be the prevailing belief of English divines that Episcopacy, in the sense of the necessity of one presiding officer over every Christian community, reached back to the first origin of the Christian society. This belief, in the enlarged atmosphere of more exact scholarship and more enlightened candor, has now been abandoned. The most learned of all the living bishops of England, whose accession to the great see of Durham has been recently welcomed by the whole Church of England with a rare unanimity and enthusiasm, has, with his characteristic moderation and erudition, proved beyond dispute, in a celebrated essay attached to his edition of 'St. Paul's Epistle to the Philippians,' that the early constitution of the Apostolic churches of the first century was not that of a single bishop, but of a body of pastors indifferently styled bishops or presbyters, and that it was not till the very end of the apostolic age that the office which we now call Episcopacy gradually and slowly made its way in the churches of Asia Minor; that Presbytery was not a later growth out of Episcopacy, but that Episcopacy was a later

growth out of Presbytery; that the office which the apostles instituted was a kind of rule, not of bishops, but of presbyters; and that even down to the third century, presbyters as well as bishops possessed the power of nominating and consecrating bishops."

This is not the first time that this concession to Presbyterian principles has been made, and made by competent scholars in the Episcopal ranks, but we do not remember any more distinct or unmistakable, or which grants so fully all that Presbyterians have claimed. And Dean Stanley does well to reinforce his own clear judgment by an appeal to that great scholar and biblical interpreter, Dr. Lightfoot, Bishop of Durham. "Out of the mouth of two or three witnesses shall every word be established."—*Phil. Press.*

THE CARCASE AND THE EAGLES.

MATT. 24: 28.

TAKE that story that people stumble over in the early parts of the Old Testament revelation, the sweeping away of those hideous immoralities of those Canaanitish nations who had turned the Holy Land into a perfect sty of abominations. There they had been, and God's Spirit, which strives with men ever and always, had been striving with them, we know not how long, and when the time came when, according to the grim metaphor of the Old Testament, "the measure of their iniquity was full," then He hurled upon them the fierce hosts out of the desert, and in a whirlwind of fire and sword swept them off the face of the earth.

Take another illustration. These people who had been the executioners of divine judgment, settled in the land, fell into the snare—and you know the story. The captivities of Israel and Judah were other illustrations of the same thing. The fall of Jerusalem, to which our Lord pointed in the solemn context of these words, was another. For millenniums God had been pleading with them, sending His prophets, rising early and sending, saying, "Oh! do not do this abominable thing which I hate!" "And last of all He sent His Son." That rejected, He had shot His last bolt; He had no more that He could do. That refused, the nation's doom was fixed and sealed, and down came the eagles of Rome, again God's scavengers, to sweep away the people on which had once been expended the divine love, but which had now come to be a rotting abomination, and to this day remains a living death,

a miraculously preserved monument of God's judgments. Take another illustration how, once more, the executants in turn became the victims of law. That power which crushed the feeble resources of Judea as a giant might crush a mosquito in his grasp, in its turn became honeycombed with abominations and immoralities; and then down from the frozen North came the fierce Gothic tribes over the Roman territory. One of them called himself "The Scourge of God," and he was right. Another swooping down of the vultures comes from the blue heavens, and the carrion is torn to fragments by their strong beaks.

Take one more illustration—that French Revolution at the end of the last century. The fathers sowed the wind, and the children reaped the whirlwind. Generations of heartless luxury, selfishness, carelessness to the cry of the poor, immoral separation of class from class, and all the sins which a ruling class could commit against the subject class, had prepared for the convulsion. Then, in a whirlwind and delugis of fire and sulphur, the rotten thing was swept off the face of the earth, and the world breathed more freely for its breaking up.

Take another illustration, through which many of us have lived. The bitter legacy that England gave to her giant son across the Atlantic, of negro slavery, which blasted and sucked the strength out of that great republic, went down amidst universal execration. It took centuries for the corpse to be ready, but when the vultures came they made quick work of it.

And so, as I say, all the world over, and from the beginning of time, with delays according to the possibilities of restoration and recovery that the divine eye discerns, this law is working. Verily there is a God that judgeth in the earth. "The wheels of God grind slowly, but they grind exceeding small." "Whosoever the carcase is, there will the eagles be gathered together."

And has the law exhausted its force? Are there going to be no more applications of it? Are there no nations and societies at this day that in their godlessness and social iniquities are hurrying fast to the condition of carrion? Look around us—drunkenness, sensual immorality, commercial dishonesty, senseless luxury amongst the rich, heartless separation from the necessities of the poor, godlessness over all classes and ranks of the community. Surely, surely, if the body politic be not dead, it is sick nigh unto death. And I, for my part, have little hesitation in saying that as far as one can see, modern society is driving as fast as it can, with its godlessness and immorality,

to such another day of the Lord as these words of my text suggest. Let us see to it that we do our little part to be the salt of the earth, which shall keep it from rotting, and so drive away the vultures of judgment. C. P.

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OUR SHORTER CATECHISM.

QUESTION 5. "There is but one God only; the living and true God." This doctrine is the very foundation of all true Theology. To believe that there is any other God besides the One Jehovah, is to become a heathen and to give up Christianity. To worship two or three Gods is deadly idolatry. Hence the very first command of the Moral Law is: "Thou shalt not have any other Gods before me." On the Unity of God all true religion stands, and would perish without it. Therefore our Saviour declares: "The first of all the commandments is, Hear, O Israel, the Lord our God is one Lord." (Mark 12: 29.) All the Law and the Prophets depend on the love of this only God above all, and our neighbor as ourselves. (Matt. 22: 40.)

6. "There are three persons in the Godhead: the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory." This does not mean three Gods, or three bodies, or three individuals; as Abraham, Isaac, and Jacob, are three persons. All orthodox divines agree in this; namely, that the word "person" in the creed was originally used in a very different sense from its common English meaning

of to-day. The great Presbyterian Theologian, Dr. Hodge, says: "This Latin word (from *per* and *sono*) properly means a *mask* worn by an actor, and through which he spoke; and hence, also, the *role* or *character* which the actor sustained." The Romans brought this Latin word into the creed not without a struggle; and it has caused so many struggles, and has so greatly changed its meaning since that time, that many good men wish that the Romans had been content with the exact words of Scripture, and had left the ambiguous word *person* to its old pagan use. Calvin was willing to drop this word in order to win back the exact Bible idea. Dr. Hodge shows that the true doctrine has always been, the Indivisible Unity of the Father, Son, and Holy Spirit; inseparably dwelling in each other, as Light, Heat, and Radiance, dwell in the sun; or as Intellect, Will, and Memory, dwell in one man. This was expressed in the ancient councils by the words, *Perichoresis*, *Inexistencia*, and *Inhabitatio*; also by the adjectives *Homousios* and *Consubstantialis*; and in our catechism by the words, "One God, the same in substance;" that is, identically one in Essence, and not merely in Species, or Kind. (Hodge's Theology, Vol. I. 454-460. Also Whately's Essays, and Cook's Lectures.) Christ Himself says, "I and my Father are One," "Believe me that I am in the Father and the Father in me," "He that hath seen me hath seen the Father," "The Father will send the Holy Spirit in my name." So also we read, "God was in Christ reconciling the world to himself," "In him (Christ) dwelleth all the fulness of the Godhead, bodily," (Col. 2: 9) Yet still "No man knoweth the Son, but the Father," nor can any man except the Son "search out the Almighty to perfection." The wisest know this; and we meekly trust His word, until we shall see Him as He is.

7. "The decrees of God are His eternal purpose, according to the counsel of His will, whereby, for His own glory, He hath fore-ordained whatsoever comes to pass." In the vulgar sense these words seem fatalistic and despotie. But observe that while God's PURPOSE is one, yet His DECREES are plural; namely, (1) Causative decrees, of His own will which is always good; (2) Permissive decrees, for the liberty of His creatures with the power to become good, bad or indifferent: "For thereby, neither is God the author of sin, nor is the will of the creature violated, nor is the liberty or contingency of second causes taken away, but rather established." Observe, too, that God's decrees are ETERNAL; that is, neither *past* nor *future*, nor in *time* at all, but in

eternity which is EVERPRESENT. So that we may always "be workers together with Him" to-day, in the living present, and thus make our calling and election sure. Thus *Eternal* decrees are living and loving acts of our Father in whom we live, and not the dead and dried destinies of a PAST FATE. Although time seems to be implied in the word "*fore-ordained*," yet that is simply the imperfection of our human view and human language, as Augustine showed long ago. (See also Westminster Conf. iii. 2) Again, God's decrees are according to the counsel of His will—that is, the wisdom of His love; both of which are infinite and perfect. As they are also for His own glory, you may be sure that they are the very wisest and best that possibly can be; and they will forever reveal more and more of the boundless riches of His glory; that is, His Infinite Wisdom, Power, and Love! For in His glory there can be no folly, weakness, or selfishness!

8. "God executes His decrees in the works of Creation and Providence." How sublime and all-comprehensive are these words: GOD, CREATION, and PROVIDENCE! GOD is the Eternal All in All, of whom and through whom and to whom are all things. CREATION includes all the Universe of things made by Him. PROVIDENCE controls all the Events of that Universe from its beginning to its end. How very wonderful is it that even a child can think and speak of "All in All," by means of the three little words, "GOD," "CREATION," "PROVIDENCE"!

We thus speak and think of GOD as making decrees and then executing them. Yet this is a very imperfect conception, after the manner of men, and accommodated to our natural forms of thought in time and space. But He inhabiteth Eternity and Infinitude; and as the heavens are higher than the earth, so are His thoughts and ways higher than ours, infinitely, incomprehensibly, and necessarily.

MISSIONS IN INDIA.



LADY of New Glasgow sends us the following items from the "NEWS OF FEMALE MISSIONS" of the Church of Scotland. They will give our readers a glimpse of the great work of the Home Church, and of the field, in which we also are fellow-helpers:—

EXTRACT LETTER FROM MISS AMY BERNARD.

125 BOW BAZAR, 27th Oct., 1885.

I want to have a married and older teacher in each school. I am looking for a new teach-

er for Bag Bazar : it has got so large the three teachers cannot manage it. I wish I could spare one of our own girls for it, but I want them to pass the Sixth Standard before they go out to teach, and Phoolkoomarie, the third one who will be ready, is only fourteen or fifteen. Have you a list of the teachers in our schools? For this term it will be—

Shoba Bazar.—Bhiraj; Kadumbini I.; Shadu; Soondara I.

Bag Bazar.—Shodoo; Hemonto; Elizabeth; a new teacher.

Dhobaparah.—Shushila; Rebecca; Kadumbini II.

Badur Bazar.—Kushum; Chintamonie.

Bow Bazar, No. 1.—Ungo; Mondli; Soondara II.

Bow Bazar, No. 2.—Radeshiri; Kardoo; Raby.

Tottollah.—Shoudye; Shorno (a new teacher).

We have, I am glad to say, got through our examinations. The town schools have done very well, on the whole, but not the village ones. I think the girls are more frightened there, and so do themselves less justice. This, I think, was the case with Mattiabrooz School, for the teachers have certainly been taking more trouble; but I am very much dissatisfied with Sonai School. . . . Our own Orphanage girls did very well in the examination without any exceptions. This is thanks to my sister's work with them; they were so very backward when she arrived.

Three girls, all of them teachers, will, I hope, join the Church at the Communion next month. I have been having a class once a week for them for some little time past, and I think they are really wishful to belong to the Lord. They have been extremely nice and attentive at the class. I should like to ask your prayers for them.

POONA MISSION.

The Committee have the pleasure of announcing that they have secured the services of a young lady to assist Miss Emily Bernard in her work—(Miss Edith Alexander, daughter of the late Rev. Dr. Alexander of Stirling. She sailed for Bombay on the 25th Nov., followed by the good wishes of many friends.)

By the same vessel we had the pleasure of sending out a large box of clothing and presents for our Orphanage and school children. We thank most gratefully the work parties who have so kindly remembered Poona, and who have sent such very nice gifts, and we feel sure we shall have a very special message from Miss Emily regarding the contents of the box to insert in the next number of the *News*.

We continue to have good accounts of the Orphanage and day schools. Miss Emily Bernard has sent an interesting account of work in Hadupsar, a village four miles out of Poona, where she has a mixed school (chiefly boys).

From her letter of 7th October we make the following extracts:—"For the last few times after my weekly examination of the school, I have been going on into the village to visit, and I try to have a Bible lesson and hymn-singing each time. There are three houses in different ends of the village where relations of our scholars live, and where we get a larger or smaller party of women together for preaching and singing. The latter is mostly the part of Oudi, one of the elder girls, who comes down with me to teach sewing to the little girls at the school. Most of the women are very ignorant, but some of them are very nice. Sometimes I find that the children have been talking at home of the Christ they learn of at school. Nearly all the scholars being of the farmer class, they have mostly to leave school very early to herd cattle or help in field work; sometimes they come back to school for part of the year. Seeing that these herd boys were liable to forget what they had learnt, I suggested to Gaynohee (our schoolmaster) that we should begin a night school for them two or three times a week. After talking it over in the village, he came saying about fifty of the villagers would like to have a night school (he had not caught my idea that it was only the old scholars I was caring for), but they wanted it every night from 9 to 11 P. M. This was more of an undertaking than I had thought of; but after thought and prayer I concluded it was worth the little money it would cost me, and that though I could only hope to influence it through the teacher, the villagers' desire for it would prove an opening for Christian work. One of our old schoolboys, Bala Wane, a youth whom I believed to be a disciple of Christ (though, living with a bigoted old uncle, he had never come forward for baptism), agreed to keep the night school for Rs.3 a month. It was to be held in the village 'town hall,' and the members to subscribe for lamp oil—the only other expense. Bala had committed it in prayer to the Lord, and I believe He has so far blessed it. About twenty men and boys are present daily. Once a week a Gospel address is given. They are going through the Life of Christ. They begged to have a Sunday-night school, so as to learn more of these things, but I have been unable to manage that. One or two have bought Testaments, and their own lesson books, of the Christian Vernacular Series. It has now been going on for two months. In September the call of God came for Bala Wane. I hope and believe it was the call to be with Christ. No one thought he was seriously ill until shortly before his death; but one of his com-

panions, Lukea, another 'old boy,' told me afterwards that Bala's uncle and his friends had been saying to him that his illness came from his neglecting the worship of their household idol, and Bala had answered, 'Though I should die, I will not worship the idol.' He told Lukea that his faith was in Christ. We miss him much at Sunday School and teachers' meeting, and it is touching to hear how the villagers speak of him.

"The attendance at Shadashui Peit School is better than it was six months ago. Between sixty and seventy on the roll.

"S—— is a faithful teacher there, and desires above all things the conversion of the children.

"I had a visit lately from the husband of one of our Orphanage girls married four years ago, and now living in the Nizam's territory. He brought a very good report of Sally's welfare, and he looked altogether improved since I had last seen him, the day Sally went off. He is a schoolmaster and lay reader under the C. M. S., and bears a very good character. They live in a little village where there are twenty or thirty converts, about twenty miles from the head station, so Sally, as schoolmaster's wife, has a good sphere of influence."

JAPAN FOR JESUS.

MR. SAMURA, a Japanese student at Princeton, recently gave an interesting address about the progress of Christianity in his native country. In 1859 came the first missionary to Japan, and for ten years no progress was made, so that people might say that money and time were being wasted. In 1872 the first church was organized in Yokohama, having twelve church members, including five or six of his friends. In 1874 he himself became a Christian, and he has seen God speeding the cause ever since. The customs of the country were all at first unfavorable to Christianity; even the calendar made every fifth day a day of rest, so that Christian converts could not have their Sabbath, and the year began two months later than the Christian year. But eleven years ago the Government reformed the calendar, and appointed the Sunday of the Christians as the day of rest. This change went strongly against Buddhism, as it disarranged all its festivals. Then another Christian church was established in the city of Tokio, with ten to fifteen members—a church without a building in which to worship, without hymn-books, or nice music,

and without a Bible, the missionaries not being masters of the language of the people. The young men who joined this church were separated from father and mother because they became Christians. Notwithstanding these obstacles, new churches were started in various places. Then Government introduced the common school system in 1878 for all Japan, rendering attendance compulsory upon the young of both sexes. Next Government gave all people the right to bury their own dead, without handing them over to the ceremonies of the Buddhist priests. And within the last two years the connection of the Buddhist Church and the State has been annulled, so that now full religious liberty is allowed. There are now 130 Protestant churches and 10,000 church members in the whole country, most of them under native pastors. Every year is marked by revivals of religion. He was surprised to find dead churches and "dry" prayer-meetings on his arrival in our Christian land. In Japan the prayer-meetings are very frequent, and young men will be seen praying at them with tears for their fathers and mothers. All the members want to be doing something, so they have sent their own missionaries to Corea. They have also set up street preaching in Japan. And he expects that, by the close of this century, Japan will no longer be a mission-field, but itself a Christian country. Now, however, they have three churches for one minister, and they are greatly in need of more missionaries. The need is more urgent because sceptical books are being published and circulated in the country, so that the struggle is likely to be between Christ and infidelity.

POETIC GEMS FOR YOUNG AND OLD.

THE MAYFLOWER.

IT blooms not in the summer's sun,
When days are bright and long;
And far and wide the blithesome birds
Fill all the air with song.
Nor when the golden autumn flings
Its glories o'er the land,
And richly fruitful harvest fields
Invite the reaper's hand.
But while as yet the storms are out,
And winds of winter blow,
The harbinger of brighter days,
It blooms amid the snow.

It blooms beneath the forest trees,
And on the mountain side,
And where the mighty river rolls
In all its strength and pride.

It grows around my cottage home,
And where the willows wave;
It grows around the house of God,
And on my darling's grave.
Though flowers more fair and blossoms rare
In summer lands may grow,
Yet give to me the flower I love
That blooms amid the snow.

With eager joy our fingers seize
The hardy little flower,
That does not dread the piercing cold,
Nor winter's wildest hour.
Each opening bud becomes the pledge
And prophecy of spring,
And tells us that the world around
Will soon be blossoming.
Adown the hills a thousand rills
In rippling music flow,
And gladsome voices bless the flower
That blooms amid the snow.

REV. J. CLARK, Nictaux, N. S.

A PRAYER.

A tender child, of summers three,
Seeking her little bed at night,
Paused on the dark stair timidly.
"O mother! take my hand," said she,
And then the dark will be all light."

We older children grope our way
From dark behind to dark before;
And only when our hands we lay,
Dear Lord, in Thine, the night is day,
And there is darkness never more.

Reach downward to the sunless days
Wherein our guides are blind as we,
And faith is small and hope delays;
Take Thou the hands of prayer we raise,
And let us feel the light of Thee.

WHITTIER.

PROHIBITION.

Watchman, tell us, we would know
How the temperance cause succeeds,
"You who guide its movements, show
What of labor still it needs."
Watchman, are our friends awake?
Do they guard our nation's pride?
"Traveler, yes; I see the host
Firmly standing side by side."

Watchman, tell us of the pledge,
Do the young their names enroll?
"Traveler, yes; from edge to edge,
Pledges filled with names unfold."
Watchman, tell us of the night,
Does the morning seem to dawn?
"Traveler, yes; our God of might
Leads the temperance cause along."

TEMPERANCE.

O ye righteous! O ye strong!
Armed for battle on the wrong,
Where the rum-ranks gather black,
Charge for God and bear them back!
For the hearts that weep and wail
Where the hopes of manhood fail,
Withered by the mocker's curse,
Strike, and lower his front perverse!
For the tears that cannot dry,
In the moaning mother's eye,
As her sons are lured to shame,
Lash the fiend with lightning flame!
For the pangs that, deep as life,
Wring the loathsome drunkard's wife,
In the wrath of pity rise
And avenge her agonies!
For the miseries yet untold
That makes childhood sadly old,
With indignant heart and hand
Sweep the tyrant from our land!
Lurking demon of the bowl,
Ruiner of heart and soul,
Let not name or place avail,
Nor his arms of golden mail.
O ye righteous! O ye strong!
Armed for battle on the wrong,
Where the rum-ranks gather black,
Charge for God and bear them back!

The drink that's in the drunkard's bowl
Is not the drink for me;
It kills his body and his soul;
How sad a sight is he!
But there's a drink which God has given,
Distilling in the showers of heaven;
In measures large, in measures free—
O, that's the drink for me.

The wine-cup that so many prize
Is not the cup for me;
The aching head, the bloated face,
In its sad train I see.
But there's a cup of water pure,
And he who drinks it may be sure
Of health and joy and length of days—
O, that's the drink for me.

INVOCATION.

Come, sacred Spirit, from above,
And fill the coldest heart with love,
Soften to flesh the rugged stone,
And let thy Godlike power be known.
Speak thou, and from the haughtiest eyes
Shall floods of pious sorrow rise:
While all their glowing souls are borne
To seek that grace which now they scorn.
O let thy holy flock await,
Numerous, around thy temple gate,
Each pressing on with zeal to be
A living sacrifice to thee.

THE QUEEN AND THE LATE PRINCIPAL TULLOCH.



MEMORIAL SKETCH of the late Principal Tulloch, by Mrs. Oliphant, appears in the April No. of *Blackwood's Magazine*. By permission of the Queen, two letters written by Her Majesty are given—one to the Rev. W. W. Tulloch and the other to Mrs. Tulloch. The tribute is a worthy one. We give a quotation:—

"There was, perhaps, no man in Scotland, after the lamented death of Norman Macleod, who occupied so large a space in the general eye, nor any out of Scotland who was so universally received as the representative of the Scottish Church in its best aspect, as Principal Tulloch. Perhaps he was never seen to better advantage than amid the finer culture and most fastidious intellectualism of English university circles, where something in the size and physical grandeur of the man enhanced the effect of a training less fettered if less delicate, a freer nature, a character to which conventional bondages were impossible, and where he seemed to bring the fresh breezes of a wider atmosphere into the somewhat exhausted and languid groves of Academe. In what is called society, that sphere compounded of so many spheres, where, with all its defects, there is so curious and delicate a balance of social qualities, the large and simple figure of this Scottish principal, so natural and individual, so full of ray freshness and originalities, so genial and cheerful and kind, yet never without that touch of restrained impatience which made even the fine ladies aware that he was a man who would not be bored, and whose attention was as much a compliment to them as theirs were to him, was everywhere delightful. It is well known that no one of his nation, and few of any other, was more acceptable to the Queen, who at once discovered and distinguished him, with that knowledge and understanding of character which Her Majesty's long experience and natural discrimination have made so valuable. The Principal became one of the Queen's chaplains in Scotland as early as 1862, and rarely failed to be called to Balmoral on every occasion of the royal residence there. His sermons, his conversation, and the easy and genuine nature which in all circumstances was always itself, were especially welcome in a sphere where it is so difficult to retain that freedom and freshness; and Her Majesty, than whom no one is more ready to appreciate those qualities, soon came to regard him as a trusted friend."

Following are the letters referred to:—

THE QUEEN TO REV. W. W. TULLOCH.

"OSBORNE, Feb. 13, 1886.

"I am stunned by this dreadful news; your dear, excellent, distinguished father also taken

away from us, and from dear Scotland, whose Church he so nobly defended. I have again lost a dear and honored friend, and my heart sinks within me when I think I shall not again on earth look on that noble presence, that kindly face, and listen to those words of wisdom and Christian large-heartedness which used to do me so much good. But I should not speak of myself when you, his children, and your dear mother, and our beloved Scotland, lose so much. Still I may be, I hope, forgiven if I do appear egotistical, for I have lost so many, and when I feel so ALONE.

"Your dear father was so kind, so wise, and it was such a pleasure to see him at dear Balmoral! No more! Never again! These dreadful words I so often have had to repeat make my heart turn sick. God's will be done! Your dear father is at rest, and his bright spirit free!

"We must not grieve for him. When I saw you at Balmoral you seemed anxious about him, and I heard the other day he could not write. Pray convey the expression of my deepest sympathy to your dear mother, whose health, I know, is not strong, and to all your family. I mourn with you.

"Princess Beatrice is deeply grieved, and wishes me to express her true sympathy with you all. I shall be most anxious for details of this terrible event.

"Ever yours truly and sorrowingly,

"VICTORIA R. & I.

THE QUEEN TO MRS. TULLOCH.

WINDSOR CASTLE, Feb. 17, 1886.

"DEAR MRS. TULLOCH,—You must allow one who respected, admired, and loved your dear distinguished husband to write to you, though personally unacquainted with you, and try to say what I feel.

"My heart bleeds for you—the dear worthy companion of that noble, excellent man, so highly gifted, and large-hearted, and so brave! whose life is crushed by the greatest loss that can befall a woman,

"To me the loss of such a friend, whom I so greatly respected and trusted, is very great; and I cannot bear to think I shall not again see him and admire that handsome kindly face and noble presence, and listen to his wise words, which breathed such a lofty Christian spirit. I am most anxious to visit you, and trust that you will allow me to do so quite quietly and privately, as one who knew your dear husband so well, and has gone through much sorrow, and knows what you feel and what you suffer.

"Pray express my true sympathy to all your children, who have lost such a father.

"My thoughts will be specially with you tomorrow, and I pray that God may be with you to help and sustain you.

"Believe me always,

"Yours most sincerely,

"VICTORIA R. & I."

THE INDIAN PROBLEM.

REV. D. M. GORDON, the zealous and public-spirited minister of Knox Church, Winnipeg, was for some time in the North-West as one of our Chaplains. He travelled much and observed closely, and he has vindicated for himself the right to be heard on the Indian question. Any views enunciated by him will carry great weight. Mr. Gordon considers the Half-breed troubles virtually settled. They never had grievances that justified rebellion, and the swift and sure punishment which has fallen upon them will teach them a lesson for the future. Attention is now directed to the Indians. Mr. Gordon thinks the marvel is that the restless tribes, deprived of the buffalo, did not find an earlier occasion for disturbing the peace. The buffalo vanished with the suddenness of a tropical night. To the Indian this meant the loss of his old employment and nearly all his old sources of food and comfort. Any who are familiar with the remarkable success of Mr. Duncan in his mission among the Indians at Metlakatla, on our Pacific coast, know that his success was due in no small degree to the introduction of a variety of occupations among the Indians. Although he found that some of them were skilful in carving and in some few other kinds of work, yet their great occupation was fishing, just as the great occupation of our prairie Indians was hunting. He, himself, learned various trades in order to teach the Indians, and sent some of the Indians to Victoria to learn other trades, and by degrees he built up a community with all the variety of occupations to be found in any village of Ontario, except that of whiskey trading. It is as yet premature to speak of the success of the industrial schools among the Indians; but if a variety of occupations be taught to the boys and girls, it will go far towards making the rising generation useful and self-supporting citizens. The tribal relation must be broken up and abolished. This will take time, but the sooner the family relation and individual responsibility are recognized as the basis of society among the Indians, as they are among the whites, the better for all concerned. Let the land be held and cultivated by them in families and in severalty; let the community of goods be done away with; let those that are willing to be restricted to their own fair proportion of the reserve hold it as their own; and let there be introduced a wholesome rivalry among families and among individuals in the

cultivation of the soil and in other improvements, and a great gain will have been secured.

But now the crowning step, the most important of all, is to Christianize the Indians. Far too little has been done in this line, especially by the Presbyterian Church. The remarkable thing in connection with our missions, whether Anglican, Methodist, or Presbyterian, is that the results have been so gratifying and encouraging as compared with the labor expended upon them. But while not withholding the credit that is due to those at present engaged in the work, there is need of more laborers, who must, of course, live among the Indians, and not be mere occasional visitors, as is the case in some missions. The power of the Gospel must be exemplified as well as preached among them, and this not merely by the life of the missionary, but by the constant light of a Christian home. We have come among the Indians with a higher civilization, but we have almost entirely failed to make them partakers of it, while they have, in many cases, received from their white neighbors, especially near the railway, little but vice and disease. But what opportunity have they of seeing what is meant by a Christian home, or of learning the power of the Gospel in purifying domestic and social life?

They are not an inviting class; far from it; but neither are the heathen of Africa nor the heathens in the slums of London or of New York an inviting class. It is only at a distance that Christian missions appear specially attractive; close at hand they mean hard, prosaic, unattractive work—unattractive, that is, except to those who are fired with the love of Christ and of human souls. But we need not for a moment doubt the power of the Gospel upon the Indian. We dishonor Christ by any such doubt. Surely what has been done in the Fiji Islands or New Hebrides among cannibals can be done among a far better class upon our prairies; what has been done by M. Duncan at Metlakatla among Indians on one side of the Rocky Mountains can be done among Indians on the other side of the mountains. If the Christian people of Canada can be led to see their duty to the Indians—if they can look on it with eyes that He has opened, or can hear Him, as He gives us the blessing of our Christian civilization, and pointing us to the Indian, say, "Give ye them to eat,"—if they can aim not merely at elevating the Indian to the position of self-supporting citizens, but to the ranks of citizens of the kingdom of God, the first step shall have been taken towards fuller performance of our duty. It may be one of the good results of the recent cam-

paign, if, as a people, we shall be led to turn a closer attention to the claims of the Indian upon our Christian effort. Much may, and much, no doubt, will be done for him by the Government, at the public expense. A far smaller outlay made by our Christian Churches in support of capable missionaries would accomplish immeasurably greater results; for it holds alike with the savage at home and with the savage abroad, that the true way to civilize him is to Christianize him."—*P. Witness*.

AMERICAN DEMOCRACY.

SIR HENRY SUMNER MAINE, who has lately written a trenchant book on "Democracy," would certainly find something to his purpose in a recent letter from Washington to the *Boston Herald*. President Cleveland, says the writer, has done all in his power to induce the Democrats in Congress to support his view of the silver question, but with no success. "Yes, we know you are in the right," they say, "and we ought to legislate as you propose; but the trouble is our people are all wrong; and, if we support your view, we cannot get re-elected next Fall." Then the legislators slyly add: "If we do come over to your plan, you must help us by giving us the control of the federal patronage in our districts. You must abandon all this nonsense of yours about divorcing the offices from politics, and give us a lift in the nominating conventions." The President, of course, cannot see his way to this, and asks the members why they do not go to work and instruct the people of their several districts. The people are not really fools, he urges, and are capable of being set right. To this the congressmen are dumb. They know only one way of setting anybody "right," and that is by means of a bribe of some kind. According to Mr. E. L. Godkin, the well-known editor of the *New York Nation*, the sovereign people are not to be set right by anyone. Mr. Godkin writes in defence of democracy, in reply to Sir Henry Maine; yet he says there is one thing the people in their political capacity won't stand, and that is being talked to by anyone as if he knew more upon the questions of the day than they do themselves. The consequence is, says Mr. Godkin, that political orators have to demean themselves very humbly and keep rigorously in the back ground any views they may chance to hold that are not shared by the majority of their hearers. The people would rather, he affirms, make any

number of practical blunders than take instruction from anyone. Of course when somebody comes along and offers an office as consideration for a change of opinion, the case is different. He is talking business; he is not a prig or a philosopher, and the free and enlightened elector can listen to what he has to say without losing his self-respect. Such, according to well-informed exponents of public sentiment in the United States, is the condition of things there to-day. The difficulties of the President's position are only too obvious. He strives to do what the Congressmen confess they have no stomach for, namely, to stand up for sound principles against popular prejudice and ignorance. Let us hope that his courage may not fail, but that, throughout his term, he may show the nation the example of one man, at least, who is not afraid to do his duty.—*Mon-
tical Star*.

OUR CHURCH AND COUNTRY.

HOME MISSION SCHEME.

BY the end of this month the Collections for the Home Mission Scheme should be in the hands of the Treasurer. The Synod requires the Collection to be made by card or schedule. Sessions will please see to it that Collectors have been appointed and that the people are called upon. It is not too much to expect that our Church members and adherents will give liberally towards this, one of the chief Schemes which they are asked to aid. Our weak congregations have to contribute at a rate higher than some of our self-sustaining charges. It is only right that they should exert themselves to the utmost. But having done that, the strong congregations should come to their help in a generous spirit. We believe our people are willing to assist if the Sessions will take interest enough to see that they are solicited. In liberally aiding the Schemes of the Church, a congregation is doing that which will enable it all the more easily to raise the funds required for its own support. It is well known that the congregations which do little find it exceedingly difficult to accomplish what they attempt. There are but three Schemes for which liberal aid is asked—not a third of the number which the Church of Scotland supports—nor half of that maintained by the Canada Presbyterian Church. So that our people are not burdened, are asked to do very little compared with sister Churches—compared with those of the Church of Scotland with which they claim connection.

It is observed that some of our congregations make fair collections for the Foreign Mission, while their contributions to the Home Mission and Supplementing Funds are paltry in the extreme. Let the Foreign Mission receive hearty support. But liberal aid in that direction does not lessen nor remove our obligation to give generously towards the Home Mission. Let those, then, who cherish their Church see to it that the Home Mission Collection is made before the end of May—that earnest Collectors are sent out and all are asked to give. Is it too much to expect that not less than an average of 75 cts. per family will be given? The stipends in the assisted charges are far below what they should be. Give as the Lord has prospered you.

GEO. MURRAY,
Con. Home Mission.

NOVA SCOTIA.

PICTOU.—We are glad to be able to announce the safe arrival of the Rev. Mr. Callan, the pastor elect of St. Andrew's Kirk, who will shortly be inducted into the charge of the congregation.

The ladies of St. Andrew's congregation, New Glasgow, are making vigorous preparations for a Bazaar and Pic-nic to aid in building a new Manse. Their intention is to hold it early in July. Contributions will be gratefully received by Mrs. BELL, New Glasgow.

STELLAERTON AND WESTVILLE.—This large congregation, of which Rev. C. Dunn has for many years been the energetic and successful Pastor, has grown to such an extent that it is only by excessive toil he can overtake the arduous work. There are about 300 families under his pastorate, and a number of these are in the country. Very few would be equal to the task of efficiently ministering to so great a body of people. Mr. Dunn gives close pastoral attention to his whole congregation. If he toils hard, he has the satisfaction of seeing the work prosper, the weak grow strong—attaining to such strength, indeed, that ere long it must become a necessity to form the now united charge into two separate congregations.

RIVER JOHN.—Tenders are asked for with a view to the thorough renovation of St. George's Kirk at this place.

It is worthy of note that the two largest benefactions towards Dalhousie University from our own Province have been by those who were staunch Kirkmen, as also the largest bequest to the Widow's and Orphan's Fund of the United Church.

NEW BRUNSWICK.

NEW KINCARDINE.—On the evening of the 12th ult. Lower Kintore was the scene of a very successful concert. The evening was very fine. The school-house was crowded. The occasion was a particularly interesting and happy one. The object was to show in a practical way the high esteem in which Mr. Thos. Watt is held by the people of the colony, and the gratitude felt towards him for his many acts of kindness. Mr. Watt is an elder in the congregation, earnest in the cause of truth, is a postmaster, a J. P., and not only a chemist and druggist, but, ever since his coming to the colony, he has acted the part of physician. He has been ever ready to answer the call of distress. In storm or in sunshine, at any hour in the night as in the day, he has willingly furnished advice or medicine, or gone to the abode of the sick, as the circumstances demanded. A short time ago he was brought to the point of death. Throughout the community were anxiety in his behalf, kind words in his favor, eager inquiries as to his health, and frequent were the visits made to his bedside by sympathizing friends.

The evening of the concert found him improved in health; but, very much to the regret of his many friends, still too ill to be present with them to participate in the evening's enjoyment. The diligent efforts put forth to make the concert a success were rewarded in a gratifying measure. The duties of chairman were performed in a happy manner by Mr. Robert Watson, of Upper Kintore, who feelingly made reference to Mr. Watt's self-denial, generosity and kindly administration to the sick. A lengthy programme, carried out by representatives of different sections of the colony with spirit and zest, entertained the audience till midnight was left in the distance; vocal and instrumental music, dialogues, recitations and readings were agreeably blended. During the intermission, in the middle of the programme, tea was served. Among the many visitors from the river side were Messrs. James Porter and James Ford, each of whom favored the audience with a speech. The passing of several hearty votes of thanks brought this very enjoyable meeting to a close. The amount realized was slightly over \$80, which was presented by two of the committee, next day, to Mr. Watt at his home.

The next Friday evening, which was beautifully fine, smilingly favored the holding of another concert in the schoolhouse at Upper Stonehaven. A goodly number were present. Mr. James B. Adams presided in an efficient manner. The programme was similar to that

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of the Friday evening immediately preceding, and was as well carried out. The enjoyment of tea, social chat and a variety of amusements filled the intermission. Hearty votes of thanks were followed by the singing of Auld Lang Syne, and thus closed a very pleasant entertainment. The amount realized, \$9.85, goes to provide more seating accommodation for Sabbath services, etc.

Once more, on the evening of the 26th ult., there was a pleasant social gathering. This time the schoolhouse at Lower Stonehaven was the scene of enjoyment. The admission was free. There was a crowded house. The abundant seating accommodation was insufficient to seat all the audience. Mr. David Burns, as he has been wont to do in the past on similar occasions, occupied the chair, his buoyant spirits in happy accord with the object of the meeting. The lengthy programme, similar to those above-mentioned, was admirably presented. Again the intermission furnished abundant good cheer. In moving a vote of thanks to the venerable chairman, Mr. Arthur Robertson spoke in a very pleasing and kindly way, and expressed the hope that Mr. Burns might be long spared to preside at like entertainments in the future. After heartily joining in singing the National Anthem, the people dispersed well pleased.

BRITISH COLUMBIA.

PRESENTATIONS—For some time it has been known that the Rev. Alex. Dunn, the respected pastor of the Presbyterian Church in connection with the Church of Scotland, Langley, intended to resign his charge and return to the East. The Rev. gentleman having put his resolve into execution, and his many friends learning that he was about to leave the province in a few days, gathered at the house on the evening of Monday, 15th ult., and presented Mr. and Mrs. Dunn with a number of handsome gifts. Amongst the number were a handsome gold-headed walking cane to the pastor and a beautiful album to Mrs. Dunn, accompanied by the following address:—

"The Rev. Mr. and Mrs. Dunn,—It is with feelings of sincere regret that we realize the loss we are about to sustain in losing you from amongst us, and that soon our relations as pastor and flock will be severed. But, however strong that regret may be, it must ever be mingled with the deepest gratitude for the untiring patience and Christian zeal with which you have borne up under the sorest difficulties, braving, without a murmur, the storms and hardships of pioneer mission work, during the past ten

years; and though our outward relations may be changed, yet we earnestly hope that you will continue to be in thought and feeling, in the future, as in the past, our pastor still; that we may still be in the future, as in the past, objects of your kind solicitude and prayerful supplications. As a faint expression of the regard in which we shall ever hold you, will you accept these small mementoes of our affection and esteem? and when you look on them, please think of the loyal and true hearts in Langley. Trusting that wherever the Master in His providence may call you, His smile will ever brighten your path and His arm uphold and strengthen you, and that, deep as our loss is, it may be your gain, we bid you a sad and sorrowing good bye. Langley Prairie, March 10, 1886."

Another Presentation and Address were given him next day, from Maple Ridge, Mud Bay, Fort Langley, etc., to all of which he replied very gratefully and tenderly, regretting the necessity of his departure owing to the effect of pioneer work on his health; and directing them to the Divine Shepherd who will never forsake them:

SIGNS OF THE TIMES.

THE BRITISH PRESS generally condemns Gladstone's Home Rule Bill, as revolutionary and dangerous. When the Irish tenants not only refuse to pay rent, but unite in seditious leagues and plots to resist the law and to boycott its officers and to shoot their landlords, it does seem very absurd to ask England to buy out those landlords and put itself in their place, to be cheated, boycotted, and shot at instead! If rents are too high (though they are lower in Ireland than in England and Scotland), let them be reduced all round; but do not give the most rebellious an advantage which is refused to the most loyal! Remember the Gospel parable of the wicked and murderous husbandmen, (Luke 20: 9-16).

The *Republique Francaise* says the result of the adoption of Gladstone's scheme would be that Ireland would aspire to an alliance with the United States of America.

The *New York Sun* says:—"It is interesting to Americans to find Gladstone appealing to the success of the American Union as an illustration of the possibility of combining home rule with imperial greatness, especially when we remember his declaration that *Jefferson Davis* created a new nation. But Chamberlain also turns to America for a type for home rule. The truth really is that Britain must work out the Irish problem on lines offering no analogy with the grand historical basis of the independently constituted local sovereignties upon which the American Union reposes."

The British Parliament consists of 670 members, of whom a late estimate gives 245 Conservatives and 95 discontented Liberals, against 245 Liberals faithful to Gladstone and 85 Parnellites.

Mr. Wm. HOYLE calculates that to grow the grain to manufacture the £134,000,000 worth of liquor which has been consumed yearly would take a cornfield of more than 2,000,000 acres, or it would cover the entire counties of Kent, Surrey, Middlesex, and Berkshire! Yet we lament over dull trade, while we have more than one million paupers, and as large a number more on the verge of starvation! And all this in a civilized, free, and Christian country!

THE CANADIAN GOVERNOR-GENERAL received a cablegram from Lord Granville, the British Colonial Secretary, expressing the regret of the Queen at Sir John Macdonald's illness, and her hope of his speedy improvement. During Sir John's illness the Governor-General made a point of visiting his residence when there was business requiring transaction. This was unusual, and is taken as a proof of his Excellency's accommodating disposition.

It is a financial triumph for the C. P. R. to be able to raise \$20,000,000 in London, and to pay back the loan received from the Canadian Government. Many thought that loan was virtually a gift.

DISASTROUS floods, caused by the ice jam in the River St. Lawrence, have overtaken the fair city of Montreal. The greater part of the business district was under water, while in some streets the water was five and six feet deep, and fields and all low-lying grounds were covered for miles around. It is said to have been the most destructive flood that ever visited Montreal, the loss of goods in wholesale houses and damage to real estate being estimated at a million and a half of dollars.

THE SENATE of the United States has refused to co-operate with Canada for a new Fishery Treaty. This is likely to cause mutual jealousies.

OBITUARY.



THE death of JOHN A. McDONALD, only son of Mr. John McDonald and Margaret M. McDonald of Hopewell, has caused intense sympathy and profound regret, far and near. He was an eminently steady youth, so gentle, modest, orderly, and dutiful in every way, that he was not only loved and trusted by all, but also honored and admired by those who knew him best as a special favorite whose rising talents were steady and enduring, and whose unfeigned piety was a deep and abiding principle of life from his SAVIOUR, all the better because it was quiet and unostentatious. Such was the beloved and only son, who, in his sixteenth year, has been torn away by death from tender parent hearts that bleed and break beneath the stroke!

Nothing can heal the lifelong wound, except the sure hope of the eternal happiness of their departed darling, and the everlasting consolation of God's Word that saith: "Refrain thy voice from weeping and thine eye from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border." (Jer. 31: 16, 17.)

Say, why should friendship grieve for those
Who safe arrive on Canaan's shore?
Released from all their hurtful foes,
They are not lost—but gone before.

Secure from ev'ry mortal care,
By sin and sorrow vex'd no more,
Eternal happiness they share,
Who are not lost—but gone before.

To Zion's peaceful courts above
In faith triumphant may we soar,
Embracing in the arms of love
The friends not lost—but gone before.

On Jordan's banks whenever we come,
And hear the swelling waters roar,
Jesus, convey us safely home,
To friends not lost—but gone before.

MR. WILLIAM GILLIS, father of the Rev. John Gillis of Eldon, Ontario, died in peace on April 5th, in his quiet home at Lyndale, P.E.I., aged 85 years. He was born in the Isle of Skye, Scotland, in the year 1800, and came to P. E. Island about 1832, with his worthy wife, Mary McPhee, and two children. They had nine children more, born in P. E. I., of whom three have died; so that his surviving family now numbers eight children, thirty grandchildren, and three great-grandchildren, of good hope. He was a devoted member of the Rev. Donald McDonald's church from an early period, and adhered to it faithfully and consistently till the end of his life. He died in joyful hope of blissful immortality through JESUS CHRIST, and leaves a good name which is better than riches, and a bright example of Christian faith and virtue. His devoted wife was a true helpmeet, and made her life very useful at home, and among the afflicted all around her. She died in peace and good hope about one year before the death of her husband. "The righteous is taken away from the evil to come." Isa. 57: 1.

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