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THE MONTHLY RECORD

OF THE

Church of Scotland,

IN

Nova Scotia, New Brunswick, and Adjoining Provinces.

VOL. XXXII.

DECEMBER, 1886.

No. 12.

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

TWO HUNDRED YEARS AGO,

THE CHURCH OF SCOTLAND is Parabolically represented as a gallant Ship, in this splendid Ode, written on the Bicentenary of the Westminster Assembly. It will be readily understood, as well as admired and loved, by our loyal and intelligent Readers :—

Two hundred years, two hundred years, our Bark o'er billowy seas
Onward kept her steady course through hurricane and breeze:

For Captain was the Mighty One, she braved the stormy Foe,
And still He guides who guided her two hundred years ago.

Her chart was GOD'S unerring Word, by which her course to steer;
Her Holmsman was the Risen LORD, a Helper ever near:

Though many a beauteous boat has sunk, the treacherous waves below,
Yet ours is sound as she was built, two hundred years ago!

The wind that filled her swelling sails, from many a point has blown,
Still urging her unchanging course through shoals and breakers on.

Her fluttering pennant still the same, whatever breeze might blow,
Pointed, as it does, to Heaven, two hundred years ago.

When first our gallant Ship was launched, although her hands were few,
Dauntless was each bosom found, and every heart was true;

And still though in her mighty hull unnumbered bosoms glow,
Her crew is faithful as it was two hundred years ago!

True, some have left this noble craft to sail the seas alone,
And made them, in their hour of pride, a vessel of their own:
Ah me! when clouds portentous rise, when furious tempests blow,
They'll wish for that strong vessel built two hundred years ago!

For onward rides our gallant Bark, with all her canvas set,
In many a nation, still unknown, to plant her standard yet.
Her flag shall float where'er the breeze of freedom's breath shall blow.
And millions bless the Ship that sailed two hundred years ago!

On SCOTIA'S shore, in days of yore, she lay, almost a wreck;
Her mainmast gone, the rigging torn, all hands upon the deck:
There, CAMERON, GARGILL, COCHRANE fell;
There RENWICK'S blood did flow,
Defending our good vessel built two hundred years ago!

Ah! many a martyr's blood was shed, we cannot name them all:
They tore the peasant from his hut, the Noble from his hall:
Then, brave ARGYLE, thy father's blood for faith did freely flow,
And pure the stream, as was the fount, two hundred years ago!

Yet onward still our vessel pressed, and weathered out the gale;
She cleared the wreck and spliced the mast, and bended every sail,
And swifter, stauncher, mightier far, upon her course did go:
Strong hands and gallant hearts had she two hundred years ago!

But see her now on beam-ends cast, beneath a north-west storm,
Heave overboard the very bread to save the Ship from harm! —

She rights! she rides! Hark, how they cheer:
"ALL'S WELL!" above, below,
She's tight as when she left the stocks two hundred years ago!

True to that "Guiding STAR" which led to Israel's cradled HOPE,
Her steady needle pointeth yet to Calvary's bloody top;
Yes, there she floats, that good old Ship, from mast to keel below,
Sea-worthy still as erst she was, two hundred years ago!

Not unto us, not unto us, be praise or glory given;
But unto Him Who watch and ward hath kept for her in Heaven;
Who quelled the whirlwind in its wrath, bade tempests cease to blow,
Our God, who launched our vessel forth two hundred years ago!

Then onward speed thee, brave old Bark; speed onward in thy pride,
O'er sunny seas and billows dark, JEHOVAH still thy Guide;
And perfect be each plank and spar, the best that man can know;
Sound as she left old Westminster, two hundred years ago!

NATIONAL CHRISTIANITY.

THE MODERATOR OF THE SCOTTISH KIRK, the Very Rev. Principal Cunningham, would be delighted to see a union of the churches of England and Scotland, in which both Episcopacy and Presbyterianism would be tolerated. Forms of church government are to a large extent, he says, indifferent, and whichever works best is the best. He could with a clear conscience minister in an English church. English clergymen are already admitted to Scottish pulpits, and affiliation will have begun when Scottish ministers are admitted to English pulpits. Let a mutual eligibility act be passed and there would be a return to what existed at the Reformation, John Knox himself being an example.

In the *New-York Independent*, T. G. Apple, D.D., LL.D., considers the possibility of union for Christian work, and says:—

"What is there to hinder the Christian Churches of this nation from forming a federal union, conforming in its main features to our civil national government? Let the Churches organize a general representative body, composed of delegates appointed by the different denominations, for the purpose of mutual co-operation, and the consideration of such questions as pertain to the common interests of Christianity in its relation to the nation. Let it be an advisory board merely, without

legislative functions, to meet at stated times, or as occasion calls for it. There are questions upon which a deliverance is already urgently called for. It is high time, for instance, for the Churches of this country to express a judgment on the subject of marriage and divorce, on the observance of the Sabbath, and other matters of a similar character, which pertain to both Church and State. Other questions would arise that pertain more especially to the Church itself, such as co-operation in the work of foreign missions, evangelization in our large cities, meeting the attacks of infidelity, etc."

Dr. Philip Schaff also discusses the tendency to advance from sectarianism, or the paramount regard for distinctions of sect, to what he calls denominationalism or the right regard for distinctions of faith, combined with a fraternal spirit. He says of this:—

"There is, then, unity in diversity as well as diversity in unity.

"And the tendency to separation and division is counteracted by the opposite tendency to Christian union and denominational inter-communion, which manifests itself in a rising degree and in various forms among Protestants of the present day, especially in America, and which is sure to triumph in the end. The spirit of narrowness, bigotry, and exclusiveness must give way at last to a spirit of evangelical catholicity.

"The great problem of Christian union cannot be solved by returning to a uniformity of belief and outward organization. Diversity in unity and unity in diversity is the law of God in history as well as in nature. Every aspect of truth must be allowed room for free development. Every possibility of Christian life must be realized. The past cannot be undone. History moves zigzag, like a sailing vessel, but never backward. The work of Church history, whether Greek, Roman, or Protestant, cannot be in vain. Every denomination and sect has to furnish some stones for the building of the temple of God.

"And out of the greatest human discord God will bring the richest concord."

TERMS OF UNION.

The following are the terms of Union proposed by the Bishops of the Protestant Episcopal Church in the United States:—

"We, Bishops of the Protestant Episcopal Church in the United States of America in council assembled as bishops of the Church of God, do hereby solemnly declare to all whom it may concern, and especially to our fellow-

Christians of the different communions in this land, who, in their several spheres, have contended for the religion of Christ :

"1. Our earnest desire that the Saviour's prayer 'that we all may be one,' may, in its deepest and truest sense, be speedily fulfilled :

"2. That we believe that all who have been duly baptized with water in the name of the Father and of the Son and of the Holy Ghost, are members of the Holy Catholic Church :

"3. That in all things of human ordering, or human choice relating to modes of worship and discipline, or to traditional customs, this Church is ready in the spirit of love and humility to forego all preferences of her own :

"4. That this Church does not seek to absorb other communions, but rather, co-operating with them on the basis of a common Faith and Order, to discountenance schism, to heal the wounds of the Body of Christ, and to promote the charity which is the chief of Christian graces and the visible manifestation of Christ to the world.

"But, furthermore, we do hereby affirm that the Christian duty now so earnestly desired by the memorialists can be restored only by the return of all Christian communions to the principles of unity exemplified by the undivided Catholic Church during the first ages of its existence; which principles we believe to be the substantial deposit of Christian faith and order committed by Christ and His Apostles to the Church unto the end of the world, and therefore incapable of compromise or surrender by those who have been ordained to be its stewards and trustees for the common and equal benefit of all men.

"As inherent parts of this sacred deposit, and therefore as essential to the restoration of unity among the divided branches of Christendom, we account the following, to wit :

"I. The Holy Scriptures of the Old and New Testament as the revealed Word of God :

"II. The Nicene Creed as the sufficient statement of the Christian Faith :

"III. The two sacraments—Baptism and the Supper of the Lord—ministered with un-failing use of Christ's words of institution, and of the elements ordained by Him :

"IV. The Historic Episcopate locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church."

[We heartily approve and reciprocate the truly Christian spirit of these statements. We all adopt also the terms I, II, III, as they stand. And as we know that we have the

historic Episcopate or Superintendence in flocks, we can adopt No. IV also; if they mean it in the true Scriptural sense of Acts xx: 28.—Ed.]

LETTER FROM REV. J. EDGAR HILL, B. D.

MY DEAR MR. MELVILLE,—The difficulty will probably be (in the matter of the proposed union) that everybody will be preparing a cut-and-dry scheme for which he will fight tooth and nail. My course will be shaped very much by circumstances. Doctrinally there does not seem any serious difficulty; but ecclesiastically there will probably be much more. Holding as I do very liberal views on ecclesiasticism, there is nothing, in my opinion, incompatible in a union of Protestants, within which full scope should be possible for Anglicanism, Presbyterianism, Congregationalism, and Methodism. But you know very well that the differentia of those *isms* have been the spring of many strifes in the Church, and of bitter sorrow for the children of peace and amity. Let us hope for better things this time; and even if union of incorporation cannot take place, I believe the Conference will of itself do good to Religion. It will be a thousand pities if the old scandals of the Church of Coriath be much longer perpetuated in this fair, young Canada of ours. With kindest regards,

Yours, very truly,
J. EDGAR HILL.

LETTER FROM HON. MR. JUSTICE
YOUNG, LL.D., OF P. E. I.

REV. AND DEAR EDITOR,—In my "Studies" on The Gospel according to St. Mark, published in your "MONTHLY RECORD" during the last two years, I made constant references to the Gospels of St. Matthew and St. Luke, and only rarely referred to the Gospel of St. John. The reason for this was simply that Matthew, Mark and Luke all agree in giving most fully the History of Christ Jesus our Lord after John the Baptist was imprisoned and beheaded*; whereas John the Evangelist begins with the Divinity of our Lord before the death of the Baptist; and his Gospel con-

* (See Matt. 4: 12; Mark 1: 14; Luke 8: 20; John 3: 24.)

tains many chapters and discourses of Jesus (such as a part of the 13th, the whole of the 14th, 15th, 16th and 17th chapters), not mentioned by the other Evangelists. It is clear to my mind that John was present at the scenes related by him, and that he was an eye and ear witness of all that he so graphically sets forth in his Gospel.

No doubt all the Evangelists wrote under the immediate inspiration of the Holy Spirit; but, to use St. John's own words in the last verse of the 20th chapter, he informs us of his motive, object and design in writing—*i. e.*, to prove to the Jews that Christ Jesus was really and truly the Messiah, the anointed Son of God. His Gospel may be considered as supplementary to the writings of the other Evangelists; thus making the History of Jesus during His incarnation full and complete.

I will 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."

I propose (D. V.) to give you, monthly, a series of studies on THE APOSTOLIC ACTS, and the HISTORY OF THE INFANTILE OR PRIMITIVE CHURCH OF CHRIST, and which I hope will in their preparation be profitable to myself as a Bible Student, and interesting to the intel-

ligent readers of your useful "MONTHLY RECORD."

I remain, in the best of Christian bonds,

Yours sincerely,

CHARLES YOUNG.

BIBLICAL QUESTIONS

FOR SABBATH SCHOOLS AND FAMILIES.

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

1. In what desert did God bring water out of the rock for the Israelites?
2. Whose inheritance descended to his daughters because he left no sons?
3. What two Kings of Midian did Gideon slay?
4. What did the Jews remember when they wept in Babylon?
5. What Priest did David command to anoint his son Solomon King over Israel?
6. Where did the Widow dwell who sustained Elijah by God's command?
7. What people forsook God and worshipped the goddess Ashtaroth?
8. Who slew his drunken master?
9. Who smote Micaiah on the cheek because he prophesied evil to Ahab?
10. Who climbed into a sycamore tree to see Jesus?
11. Who was the father of John the Baptist?
12. What did Paul at Jerusalem say that he was toward God while under the Jewish Law?

ANSWERS FOR NOVEMBER.

1. Yonder; 2. Years of plenty; 3. Youngest; 4. Youth; 5. Yearly; 6. Yellow Gold; 7. Yarn; 8. Yesterday; 9. Yoke of Oxen; 10. Yield themselves unto the Lord; 11. Young Ass; 12. Yea and Amen.

JUDGE YOUNG'S PRIZES

And HONORABLE CERTIFICATES for Correct Lists of References in Rev. Dr. Swartz's Poem on "CHRIST AND HIS WONDERFUL NAMES," are awarded to the following Competitors:—

1ST PRIZES.

J. McKenzie, East Lake Ainslie, C. B.
Annie C. Fraser, New Glasgow, N. S.
Amy DesBrisay, Charlottetown, P. E. I.
Margaret J. Stramberg, River John, N. S.
M. C. Douglas, Alma, N. S.
D. Cameron, River Dennis, C. B.

2ND PRIZES.

Eva McKeen, Sydney, C. B.
 Annie F. Campbell, Pictou Island.
 John McL. McDonald, Hopewell, N. S.
 Jessie C. Campbell, New Glasgow.
 John Dilworth, River John, N. S.
 R. M. Johnson, Charlottetown, P. E. I.

3RD; or HONORABLE CERTIFICATES.

D. Robertson, Baldwin Road, P. E. I.
 Grace Fraser, Boule, N. B.
 D. McKenzie, Emsfield.
 Isabella Dunbar, E. R.
 Joanna Smith, Foxbrook, N. S.
 Stella A. McDonald, Fisher's Grant.
 Ella Foster, Fisher's Grant.
 Georgina McPherson, Gairloch.
 J. D. Matheson, Hopewell.
 Jessie Gray, Hopewell.
 Christy McLean, Hopewell.
 Daniel Norman McLean, Hopewell.
 W. McLeod, Lansdowne.
 N. Gordon, Lansdowne.
 Ira McKay, Millville.
 R. B. McKeen, Millville.
 R. Sutherland, Millbrook.
 Maggie L. McKay, New Lairg.
 E. S. Fraser, New Glasgow.
 G. E. McDonald, New Glasgow.
 Maude McQueen, New Glasgow.
 D. McIntosh, New Glasgow.
 L. W. McIntosh, New Glasgow.
 Marion C. Polson, Onslow.
 Carstey G. McDonald, Pictou Island.
 Eleanor Rankin, Pictou
 A. McKenzie, Pleasant Valley.
 J. L. McKenzie, River John.
 G. Fraser, River John.
 John McCunn, River John.
 Mary A. Forbes, River John.
 Susan Forbes, River John.
 Maude F. McLeod, Saltsprings.
 Maggie E. McIntosh, Saltsprings.
 Bessie J. McDonald, Saltsprings.
 Ellen McGregor, Westville.
 Gracie Sutherland, West River.
 Mary B. McKenzie, West River.
 Annie K. McDonald, Whitburn.

The answers were so generally good and correct, that it was hard to classify them. Some had no name of place on them (A. McLeod, A. McLean, K. McKenzie). Of course no prize could be sent for them, or for such as came too late.

The Hon. Judge Young has done much better than he promised. The prizes for N. S. have been received at Hopewell Manse, where they will be very carefully given to those

near it. Those nearer Pictou may get theirs from Mr. Thomas Glover, and those near New Glasgow from Mr. George Douglas, merchants. Those for Cape Breton, etc., we hope to send by trusty hands, as there would be risk of some crushing if sent by mail.

In the following KEY our readers will find one Proof-Text for every Reference in the Rev. Dr. Swartz's Poem (see the RECORD of Sept. last, page 137.) It will richly repay your closest study. Some of the answers sent were much more full, with many other proof-texts; but our space is limited:—

KEY TO DR. SWARTZ'S POEM.

1. Eph. 2: 20	19. Luke 1: 69	37. Rev. 22: 16
2. 1 Petor 2: 7	20. 1 Tim. 1: 1	38. Rev. 1: 5
3. Acts 3: 15	21. Rev. 22: 16	39. John 1: 1
4. Isa. 9: 6	22. 1 Tim. 6: 15	40. Isa. 9: 6
5. Rev. 1: 15	23. Hos. 12: 4, 5	41. Isa. 9: 6
6. Luke 1: 33	24. Ex. 15: 3	42. Mal. 3: 1
7. Col. 1: 15	25. 1 John 2: 1	43. Zech. 6: 12
8. Acts 1: 27	26. 1 Tim. 2: 5	44. Isa. 11: 1
9. Luke 4: 31	27. Heb. 3: 1	45. John 14: 6
10. Heb. 13: 20	28. Ps. 2: 2	46. John 14: 6
11. John 8: 12	29. Deut. 32: 15	47. John 14: 6
12. Mal. 4: 2	30. Isa. 59: 20	48. John 11: 25
13. Zech. 13: 1	31. 1 Cor. 5: 7	49. Rev. 1: 17
14. John 6: 48	32. Jer. 23: 6	50. Rev. 1: 11
15. John 15: 1	33. Matt. 1: 23	51. Luke 2: 25
16. John 10: 7	34. Isa. 26: 4	52. 1 Cor. 1: 24
17. 1 Cor. 10: 4	35. 1 Tim. 2: 6	53. 2 Sam. 22: 19
18. Col. 1: 18	36. Rev. 5: 5	54. Isa. 9: 6

A WARNING TO NEEDLE WOMEN.

A CRUEL AND WIDESPREAD FRAUD IN BOSTON.—The public may be interested in the results of the offer of the Woman's Educational and Industrial Union, to learn and report on the character of advertisements and circulars, promising women work at home on receipt of money for materials. This offer was published in all the Boston dailies, six months ago, and it still appears, each paper in turn giving it one week's gratuitous insertion. Our investigation has shown the existence of a cruel and widespread fraud, for in the long list of parties thus advertising we have not found one which does the business it advertises, though in a few instances a small quantity of work may be given out, in order to secure witnesses in case of arrest for fraud, while the promised materials, even if sent, are never worth the money demanded for them. As some check on this evil our "Union" has issued a warning circular, 5,000 copies of which were sent for publication to newspapers throughout the country; and has received in response numerous personal calls and over twelve hundred letters of inquiry, chiefly from remote

sections of the country, many of them giving sad experiences of disappointment and loss by the home work fraud. This of course is only representative of the vast number reached by our warning, but at the same time shows the wide dissemination of these plausible promises. We cannot express too warmly our acknowledgments to the press for its valuable assistance in this work, which all must admit to be of vital importance.

ABBY MORTON DIAZ,
President Women's E. & I. Union.

POETIC GEMS FOR YOUNG AND OLD.



D THOU, from Whom all goodness flows,
I lift my soul to Thee:
In all my sorrows, conflicts, woes,
Good LORD, remember me.

When on my aching burdened heart
My sins lie heavily,
Thy pardon grant, thy peace impart;
Good LORD, remember me.

When trials sore obstruct my way,
And ills I cannot flee,
Then let my strength be as my day;
Good LORD, remember me.

If worn with pain, disease, and grief,
This feeble frame should be,
Grant patience, rest, and kind relief;
Good LORD, remember me.

—HAWES.

PILGRIM FATHERS' ALPHABET.

[These lines have gone deeply to the heart of America, having been learned at school and at home in the early Puritan infancy of New England. Who can forget the dear old Primer with its pictures, in which we first loved them? They are good and loyal lines! Let every child learn them by heart. America has few relics so dear and venerable.]

- | | |
|--------------------------------------|-----------------------|
| A In Adam's fall | B Thy life to mend, |
| We sinned all. | God's Book attend. |
| C The Cat doth play, | D A Dog will bite |
| And after slay. | A thief at night. |
| E An Eagle's flight | F The idol Fool |
| Is out of sight. | Is whipt at school. |
| G As runs the Glass, | H My Book and Heart |
| Man's life doth pass. | Must never part. |
| I J Job feels the rod, | K Our King so good. |
| Yet blesses God. | No man of blood. |
| L The Lion bold | M The Moongives light |
| The Lamb doth hold. | In time of night. |
| N Nightingales sing | In time of spring. |
| O The Royal Oak it was the Tree | |
| That Saved his Royal Majesty. | |
| P Peter denied | The Lord and cried. |
| Q Queen Esther comes in royal state, | |
| To save the Jews from dismal fate. | |

- | | |
|-----------------------------|-----------------------|
| R Rachel doth mourn | For her first-born. |
| S Young Samuel dear, | The Lord did fear. |
| T Time cuts down all, | Both great and small. |
| U V Uriah's beauteous wife | |
| Made David seek his life. | |
| W Whales in the sea | God's voice obey. |
| X Xerxes the great did die, | |
| And so must you and I. | |
| Y Youth forward slips; | Death soonest nips. |
| Z Zaccheus he | |
| Did climb a tree | |
| His Lord to see. | |

New England Primer, 1737.

A CHILD'S TRUE FAITH.

By Alpine lake, 'neath shady rock,
The herd-boy knelt beside his flock,
And softly told, with pious air,
His A B C as evening prayer.

Then said the pastor, passing near,
"My child, what means the sound I hear?
Where'er the hills and valleys blend,
The sounds of prayer and praise ascend."

"Must I not in the worship share,
And raise to heaven my evening prayer?"
"My child, a prayer that may not be:
You have but said your A B C."

"I have no better way to pray,
But all I know to GOD I say:
I tell the letters on my knees,
And he'll make words Himself to please."

"THE QUEEN NODDED TO ME."

[A Scotch woman near Balmoral published these lines. The Queen saw them and was kind to the "auld body."]

I'm but an auld body,
Livin' up in Deeside.
In a two-room'd bit hoosie
Wi' a toofa beside,
Wi' my coo and my grumphy
I'm as happy as a bee,
But I'm far prouder noo
Since she noddit to me!

I'm na sae past wate,
An' I'm gie trig and hail,
Can plant twa three tawties,
An' look after my kail;
An' when our Queen passes
I rin out to see,
Gin by luck she micht notice
And nod oot to me.

But I've aye been unlucky,
An' the blinds were aye doon,
Till last week the time
O' her ycesit cam roon',
I waved my bit apron
As brisk 's I could dae,
An' the Queen lauch'd fu' kindly,
An' noddit to me!

My son sleeps in Egypt,
It's nee ease to freit;

An' yet when I think o't
I'm sair like to greet:
She may feel for my sorrow—
She's a mither, yo see;
An' maybe she kent o't
When she noddit to me!

THE BARTHOLOMI STATUE—(FRANCE'S GIFT
TO AMERICA.)

The land that, from the rule of kings,
In freeing us, itself made free,
Our Old World Sister, to us brings
Her sculptured Dream of Liberty:

Unlike the shapes on Egypt's sands
Uplifted by the toil-worn slave,
On Freedom's soil with freemen's hands
We rear the symbol free: and gave.

O France, the beautiful! to thee
Once more a debt of love we owe:
In peace beneath thy Fleur de lis,
We hail a later Rochemaeu!

Rise, stately Symbol! holding forth
Thy light and hope to all who sit
In chains and darkness! Belt the earth
With watch-fires from thy torch uplift!

Reveal the primal mandate still
Which Chaos heard and ceased to be,
Trace on mid-air th' Eternal Will
In signs of fire: "Let man be free!"

Shine far, shine free, a guiding light
To Reason's ways and Virtue's aim,
A lightning flash the wretch to smite
Who shields his license with thy name!
JOHN GREENLEAF WHITTIER.

THE SAVINGS BANK OF LIFE.

SUNDAY is God's special present to the working man; and one of its chief objects is to prolong his life and to preserve efficient his working tone. In the vital system it acts like a compensation fund; it replenishes the spirits, the elasticity and vigor which the last six days have drained away, and supplies the force which is to fill the six days succeeding. In the economy of life it answers the same purpose as, in the economy of income, is answered by a savings bank. The frugal man who puts aside a pound to-day, and another pound next month, and who in a quiet way is always putting by his stated pound from time to time, when he grows old and frail gets not only the same pounds back again, but a good many pounds beside. And the conscientious man, who husbands one day of existence every week—who, instead of allowing the Sunday to be trampled and torn in the hurry and scramble of life, treasures it devoutly up—will find that the "Lord of the Sabbath" keeps it for him, and in length of days and a hale old age gives it back with usury. The savings bank of human existence is the weekly Sabbath.

The Monthly Record.

HALIFAX, N. S., DECEMBER, 1886.

Price 25 cents yearly, in parcels of 4 or more to one address. An extra copy is sent to a club of 10 or more, if prepaid. Single copies will be sent at 50 cents yearly, PAYMENT IN ADVANCE.

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

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REV. P. MELVILLE, A.M., Editor, Hopewell;
MR. THOS. GLOVER, Merchant, Pictou, or
MR. W. G. FENDER, Printer, Carlton House,
Halifax, N. S.

TO OUR SUBSCRIBERS AND AGENTS.

THANKS and LOVE to you all for your many loyal and loving words and works for our RECORD of 1886. We share your loyal joy, and we congratulate you in return, that the circulation of the MONTHLY RECORD was never so large before; not even before the Union.

We have improved the RECORD in every respect, and have added a double cover; but yet we have not increased its cost to you, which is 25 cents per year in quantities prepaid; that is, say, two cents per number. Surely that is reasonable!

Single subscribers were charged 50 cts., owing to the care and expense, as well as uncertainty of mailing single numbers separately to many distant individuals; for we much prefer to mail in parcels, namely, to send them to clubs under one address. Hereafter we will mail the RECORD to single subscribers at 40 cents per year, prepaid; or two copies to one address, for 60 cents per year, prepaid; three copies to one address for 75 cents per year, prepaid.

During the year 1887 we will encourage the formation of clubs by two new favors.

(1.) To any one that forms a club and pays in advance, we will send an *extra* copy of the RECORD *free*, along with *every four* paid to one address. Thus, for *every dollar* paid in advance, we will send *five* copies of the RECORD every month. And let it be well understood that all the *extra copies* belong to him that forms the club and remits payment in advance.

Of course he may use them for himself or his friends or for poor neighbors, as he pleases. All who neglect to pay in advance must come under the old terms. If any one wishes to stop his copy, let him write so to us before 1887.

(2.) Over and above this, we will send our beautiful Premium Picture, "THE GATHERING OF THE CLANS" (size 20 by 28 inches; see RECORD for November, page 170) to every one who prepays for a club of twenty with one address. That is, for every \$5 paid in advance, the agent shall receive a copy of this truly splendid Scottish Picture, besides twenty RECORDS monthly, and five extra copies gratis every month! This is a rare offer. Any sensible man, woman, or child of good ability, may, with a little activity in canvassing, secure this admirable Picture as "a thing of beauty and a joy forever," to shine upon the Parlour wall and remind every visitor of

"Our Scottish Ancestors, the Highlanders bold,
By mortals unconquered, by war uncontrolled."

But this will be the smallest part of their reward. Much more noble and enduring will be the good service they will do for our Church and for every subscriber they shall gain, to whom the MONTHLY RECORD may prove a most precious instructor and friend, and for which they may be thankful to GOD to all eternity.

Let every Agent, and every active and loving friend, begin to-day to gather in a strong club of subscribers. There are young lads and leal-hearted lassies who can do all this, and more too, if they only try and try again. Begin to-day! the time is short enough before the New Year. Who would not give 25 cents a year for the RECORD, if you let them see it? And the next numbers are to be THE BEST YET. Just try: and we will try, like the Hon. Judge Young, to do even more than we promise.

OUR OWN CHURCH AND COUNTRY.

NOVA SCOTIA.

GAIRLOCH.—The Rev. Mr. Brodie brings most cheering news from Scotland, and is now engaged in most loyal and loving valedictory labors of organization and arrangement in his well-beloved though demitted congregation of Gairloch. Meanwhile he supplies the pulpit of his new charge in Scotland by a substitute.

PICTOU ACADEMY.—Attendance at County Academy Departments, 212. Total County Academy and Fine Arts, 230, the largest at-

tendance of any collegiate institution in the Maritime Provinces. Success to Pictou!

SALTSPRINGS.—Mr. Robert McLeod, leader of psalmody, St. Luke's Church, has been the recipient of another gift, as a small expression of appreciation of his very valuable services. Some five or six of the ladies, quite quickly and without collecting from any of their friends, but just as their own present, purchased for him a very handsome easy chair. Mr. McLeod well deserves this mark of esteem. There are not many that have for so long a time been leaders of the psalmody in our churches, and it would be difficult to find one so admirably suited for the position.

MCLELLAN'S BROOK.—This loyal congregation met in strong force as a surprise party on November 3rd, to give a thorough "house-warming" to Rosemount Cottage, the new home-stead of their Pastor, the Rev. W. Stewart. They did their work well, with rich profusion of bounty; and the evening passed in happiest festivity, music, and devotion, not to be forgotten by any one present. The following address and reply will tell the rest of the story:—

MCLELLAN'S BROOK,
November 3rd, 1886.

MR. WM. STEWART: REVEREND AND DEAR SIR,—On this pleasant occasion, the event of your having moved into your comfortable new house, Rose Mount Cottage, we, the members of your congregation, desire to express our grateful and constant regard for you, and our appreciation of the deep interest which you have always manifested towards us in our temporal affairs and more especially in our spiritual welfare. We hope and trust that Providence will spare you many years to minister to our spiritual wants; to counsel and instruct us in the way that leads to life everlasting. Cherishing these motives, we have much pleasure in giving expression of our affection for your dear partner and the rest of the family. Mrs. Stewart is well qualified to occupy the position in which Providence has placed her.

By your permission we now ask you to accept our gift (this piece of room carpet), as a small token of our attachment for you and your family, and our esteem for your services among us.

(Signed) DONALD FRASER, ESQ.
JOHN McRAE,
S. MCGREGOR.

On behalf of the congregation.

GENTLEMEN,—The presence of so many here to-night is enough to alarm the stout heart of a Scotchman, were it not for the smile on every face present. No bad motive could put such a pleasant ruffle on your faces. All bad suspicions were entirely banished from me when you made known your kind intentions through your address, and the handsome and costly gift presented to me. I must say that I did not expect nor deserve such a gift at your hands. However, it could not come at a more reasonable time than the present. And it cannot fail every time I look at it to remind me of the kind friends who contributed towards it, and of the many bright and happy faces seeing me becoming the possessor of it. And if, in accordance with your wishes, Providence will spare me for many years, I think I will not be less interested in future for your temporal and especially your spiritual welfare. It affords me great pleasure to do anything that I consider advantageous to you.

I thank you likewise for your kind expressions toward my partner and family. Your presence here this evening must cheer them as well as myself. They, too, will find great comfort in the new house. You all have reason to be thankful that the house is finished, for it added greatly since the beginning of the year to your other ordinary duties. I admired from the first the heartiness with which you have entered into it when the subject was brought before your notice. I have reason to believe that those of you who did the most towards it feel proud of it every time you see it. May God shower down every needful blessing on you all. WM. STEWART.

BRIDGEVILLE.—St. Paul's congregation has shown its well-known loyalty to its able and devoted Pastor, the Rev. W. McMillan, by a most hearty day's ploughing on his lot of land, besides many other kindnesses, "more blest to give than even to receive."

HOPEWELL.—We have had a time of awakening among our young people during the week of prayer, Nov. 14-21. May the fruit be to holiness by the grace of our LORD JESUS CHRIST! Follow HIM forever!

SCOTSBURN.—Thanksgiving day being stormy, the congregation worshipping in the Kirk was smaller than usual. The Rev. Mr. Snodgrass, who was present, conducted the devotional exercises. The Rev. Mr. Fraser preached the thanksgiving sermon. At the close, a collection, amounting to \$15.50, was taken in aid of the Infants Home, Halifax.

EARLTOWN.—The Rev. D. McKenzie, who labored for seven years in this congregation, which includes the Falls and West Branch River John, has demitted his charge, and signified his acceptance of a call from the congregation of the Church of Scotland at Lochiel, Glengarry County, Ontario. We understand that the congregation at Lochiel have a large stone church capable of seating five or six hundred people. There is also a glebe of excellent land and a good manse built during the incumbency of the Rev. Alex. McKay, some time minister of Salt Springs. The congregation is comparatively wealthy, for the land they cultivate is extremely fertile and productive. The Gaelic language is still spoken there by old and young, in all its purity. Mr. McKenzie has received a unanimous and hearty call to be their minister. At last meeting of the Pictou Presbytery his resignation was accepted, and the Clerk was instructed to grant him the usual certificate.

THE REV. ALEX. MCKAY, formerly Pastor of Salt Springs, etc., well known and loved among us, is now the Minister of Summers-town, Glengarry, Ont. He received a unanimous Call, signed by 80 communicants and 70 adherents, and was inducted on Oct. 26. Many friends will rejoice with him.

CAPE BRETON.—Several families of Balls living at Sydney, Cape Breton, have received letters from a firm of solicitors in London that \$1,500,000 has been left them by some relatives in England, long since deceased. The Ball family here were related to Sir Alexander Ball, at one time an Admiral in the British Navy, and who fought in the battle in which Lord Nelson received his fatal wound. Afterwards Sir Alexander was appointed Governor at Malta. He had one son, Sir William Ball, to whom he willed his estate. The will, however, stated that if Sir William died without issue the estate was to go to one Ingraham Ball and his heirs, who was the father of the Ball family now living at Ball's Creek, Cape Breton. The will, however, was tampered with by one of the solicitors of Sir William Ball, and after many years of litigation, judgment was recently given in favor of John Ball's heirs for \$500,000. The letter containing this pleasing intelligence has been received by the family. Last week Mr. Murray Dodd, M.P., of Sydney, who has been corresponding with a legal firm in London, received a letter stating that the sum of \$1,500,000 was held by a bank at Melrose, Scotland, for the Ball family in Cape Breton.

HALIFAX.—The Halifax Dry Dock, which, when completed, will be the most capacious in the world, is rapidly progressing, the workings being continued without intermission day and night; in the latter case with the aid of the electric light. That it will be when finished an almost imperishable structure, may be gleaned from the fact of its being scooped out of solid slate rock, and the material after removal by dynamite being utilized in the formation of the outer quay facing the harbor. Rock drills, dredges, saws, and other appliances are going full blast under steam power, and what with the force of men employed, and the untiring energy and perseverance displayed by the contractors, the whole will most probably be completed in a thoroughly satisfactory manner, and before the appointed time.

SIR ADAMS ARCHIBALD has given some most neat and telling lessons to Archbishop O'Brien, which that prelate must profit by in a sad but wholesome way, if his intellect and conscience are receptive of truth. He will probably be more cautious the next time he tries to twist Acadian History.

WARWICK KIRK, BERMUDA.—The Rev. A. B. Thompson, the newly-appointed Minister to this Church, arrived on Sunday October 10, and has assumed the duties of his charge. The *Free Church Monthly* states: "The Colonial Committee have appointed Mr. A. B. Thompson, probationer, to be Minister of Warwick Church, Bermuda. Mr. Thompson, who was licensed two years ago, officiated at Geneva under the Continental Committee, and has lately been temporarily supplying the West Port Church, Edinburgh, during the illness of its Minister. The Committee have voted a grant of £70 per annum for three years towards his salary. The Church in Warwick Parish was built in 1719, and is thus the oldest Presbyterian edifice in the British Colonies. The congregation is older than the Church, dating from 1612, when the colony was founded. The Committee have every reason to expect that Mr. Thompson will prove an efficient and acceptable pastor to this interesting flock, and that he will worthily represent our Church in a position requiring peculiar gifts and much grace. He was ordained by the Presbytery of Edinburgh on the 10th Sept.—*Gazette*."

P. E. ISLAND.

The great success of the Prince Edward Island students at the Dalhousie College examinations for the Munro Exhibitions and Bursaries, must give much gratification to

Principal Anderson and the other professors in P. W. College, and also to the friends of the young men. Mr. George McLeod, of Eldon, heads the list of those who took senior Exhibitions; the other successfullander in this list being Mr. F. J. Stewart of Charlottetown. Mr. H. J. McCallum of Brackley Point heads the list of Junior Exhibitions. Though Mr. McCallum is classed as a Pictou Academy student, he was there but a few months and is a P. W. College student.

Mr. Schurman, brother of Professor Schurman, and Mr. F. McLeod, son of Hector McLeod, Esq., of Charlottetown, who is only 16 years of age, was successful in gaining Junior Exhibitions. The above five Exhibitions are worth \$200 each for two years. P. E. I. students have thus secured the sum of \$2000 at the late Examinations, besides attaining the highest honors in both sets of Exhibitions.—*P. Union*.

The following address and gift were presented to the Rev. J. Goodwill just as he was leaving the Manse, Kinross, by Messrs. Peter F. McDonald and Albert A. Jenkins, on behalf of themselves and other members and adherents of the Church of Scotland, at Orwell Head, who have not entered the Union:—

REVEREND AND DEAR SIR,—During your unwearied and indefatigable pastorate of eleven years of arduous and devoted toil amongst us, in the most important and sacred of all vocations, the winning and training of souls for eternal life with our Divine Lord and Saviour, who is Himself the Way, the Truth and the Life Eternal, we have learned to respect you sincerely for your manly truthfulness and energy—to love you fondly for your kindly friendship and virtues, and to sympathize with you in your trials and sufferings. How often have we ourselves felt the mighty power of Divine consolation from your words in the Lord's name when we were in trouble! How often have we felt the blessedness of your wholesome words of admonition and even reproof! Such smiting shall not kill, but can like the surgeon's skill that wounds to cure. How often also have we found the value of your experience, energy and Christian influence and those of your excellent wife and family. We cannot forget the many improvements made in buildings and in organization since your arrival among us, and we trust the great day will declare that your spiritual labors have been very far from vain and fruitless in the Lord of the harvest.

We regret to think of your removal to a greater distance from us, but we hope to

parting will not be without repeated re-unions and sunny blinks of Christian fellowship, and we beg of you to accept as a small token of our love and reverence this Silver Tea and Coffee Service which we now offer you with best benisons and loving wishes and heartfelt prayers for the happiness of your dear wife and all your family, here and hereafter, as well as yourself, whom we never can forget.

REPLY.

To Messrs. Peter F. McDonald, Albert A. Jenkins, and other adherents of my charge at Kinross.

DEAR FRIENDS,—I accept with much pleasure this unlooked-for surprise, with the many other kindnesses and attentions both to myself and to Mrs. Goodwill during my incumbency among you.

You have spoken kindly of my labors among you for the past eleven years. I have endeavored to do what I could, and that was not much in a field so extensive. I am happy, at least, to see that there are some in this crooked generation who value truth and straightforwardness, and profit by well meant reproof when called for; and, above all, I trust the good seed sown may be as bread cast upon the waters, gathered in time to come in abundant harvest.

I can well feel your regret at my removal to a greater distance from you, but distance will only lend enchantment to the view, as I trust by God's blessing we shall yet have much Christian fellowship and times of refreshing from the presence of the Lord in the good work of the kingdom.

I gratefully accept of this costly and beautiful present, and will always value it in remembrance of your loyal and steadfast course, and may the richest blessings of Heaven be yours, is the heartfelt wish of your minister for you all.

Accept my hearty thanks for your kind reference to Mrs. Goodwill and the children.

Again I say, thank you one and all, my dear friends.

JOHN GOODWILL,

Minister of the Church of Scotland.

NEW BRUNSWICK.

PRINCIPAL W. BRYDONE JAKO. A. M., D.C.L., who until last summer was President of the University of New Brunswick, died at his home in Fredericton, Nov. 23, it being his sixty-seventh birthday. Dr. Jack was born in Scotland, where he received his education and degree of A. M. In 1840 he was appointed to a professorship in the University, and in 1861

he was made President, succeeding Dr. Hec. He was considered the best Canadian authority on mathematics, and was the author of a treatise on that subject. Eminent as a scholar and a teacher, he was equally distinguished for probity, honor and social qualities. He was a fine type of the Christian gentleman, and has left to his family a name that will be revered and honored by all who knew him.

OLD CANADA.

TORONTO, NOVEMBER 2.—The question of editorial lying was discussed at the meeting of Toronto presbytery this afternoon. Rev. William Inglis, who is one of the editors of the *Globe*, submitted a memorial complaining that the *Presbyterian Review* had in the month of September published an article stating that editorial writers for the party press gained their daily bread by persistent lying, and that such a sweeping statement must necessarily include himself. He urged that if he was guilty of lying he was not it to be in the church, while, on the other hand, if the statement was not true, he had been calumniated and the editors of the *Review* should be called upon to apologize. After considerable discussion this resolution was passed by the presbytery:

“That having heard the memorial, we decline to entertain it, because it involves a principle in regard to presbyterial action which we deem unwise. At the same time we protest against the habit so prevalent in our journals of using language at least extravagant and often unchristian.”

Rev. Mr. Inglis intimated that he would appeal to the synod.

THE Papal Ablegate who recently invested Cardinal Gibbons, of Baltimore, with the red cap, has been visiting New Orleans, and in an interview he highly commended the school system in vogue in Canada, where the Government collects the taxes and gives to each creed the proportion paid in by them. He thought that such a system would work well in the States. The distinguished prelate was evidently delighted with Canada, as he spoke very highly of it to the Southerners.

THE FIRST PRIZE BUGGY AT THE DOMINION EXHIBITION was ornamented with the Improved Concord Axle and Adjustable Sand Box. These improvements should receive the attention of owners as well as builders of vehicles of all descriptions. For photographs and prices, address A. F. Miles, Stanstead, P. Q.

LONDON, Ont., November 22.—Mrs. James McKenzie, the lady whose case attained noto-

riety during the recent visit of the evangelists Brown and Avis, as having been cured by faith and prayer, died yesterday of her old ailment, paralysis.

SPEAKING at Listowel the other day, Mr. Blake complained that he had been blamed for calling British Columbia a "sea of mountains," although he got the expression from Principal Grant's book "From Ocean to Ocean." Mr. Blake cannot understand why he is called unpatriotic when he uses such language, while Principal Grant is called patriotic. There is a great difference in the way of using such an expression. Principal Grant's book was throughout noted for its patriotic tone, and on all occasions in speaking and writing he has expressed himself as full of hope for the future of the Dominion. Principal Grant is proud of his country, proud to call himself a Canadian, and when he was a preacher down in Nova Scotia aroused some opposition among disconcerted anti-confederatists by the Canadian tone of his utterances. Principal Grant did not try to convey the impression that British Columbia was a possession of no value to the Dominion. On the contrary, "From Ocean to Ocean" is sure to impress the reader with the importance of the province to the Dominion. But Mr. Blake used the expression in an attack upon the Canadian Pacific policy of the Government, taking the ground that it would pay Canada better to allow British Columbia to secede from the confederation than to undertake the immediate construction of a railway from ocean to ocean.—*Star*.

WINNIPEG, November 18th.—Reports from all points on the C. P. R. show that the railroad is absolutely free from the snow blockades that have virtually caused a suspension of traffic on the American trans-continental lines. The thermometer ranges from 13 above zero at Donald to 45 above at Gleichen, with very little snow.

SIGNS OF THE TIMES.

THE BULGARIAN SOBRANJE elected Prince Waldemar of Denmark to their throne; but he declined the dangerous responsibility. Russia still harasses Bulgaria; and General Kaulbars has left it, taking the Russian Consuls with him, and threatening it as he goes. Germany declined to undertake the formal protection of Russian subjects in Bulgaria, and they have therefore been placed under the charge of

France. This fact goes to show that the triple alliance exists no longer. At last Germany seems inclined to depart from her old motto with regard to Russia, viz., that the nearest neighbors are the fastest friends. The Russian newspaper, *Novoe Vremya*, commenting upon the rumors that war between Germany and Russia is impending, says if there is one thing upon which Russia will rejoice to exhaust her last blood, it is to uphold her independence against the Germans.

THE concord between England and Austria is closely associated with the formation of a defensive league between the Servian and Bulgarian Governments. Overtures will also be made to Roumania with a view to her joining the proposed league. The latter power recently informed Count Kalnoky, the Austrian Premier, of the existence of an agreement between Roumania and Russia permitting the passage of Russian troops through Roumanian territory to the Danube, and she asserts that her present inactivity is caused by the fear of reprisals, in the event of war she would be exposed to the brunt of Russia's onslaught.

THE POPE is in trouble with both Italy and France. In ITALY Cardinal Jacobini, the Papal Secretary of State, on the plea of ill health, asked the Pope to accept his resignation. It is known that the chief cause of his desire to resign is the approach of a difficulty with the Quirinal. It is reported the Pope wrote to Emperor Francis Joseph, asking him to intervene. In FRANCE it is stated that M. de Freycinet telegraphed to the Pope requesting him to either give up sending Nuncios to China or withdraw his Nuncio from France. The Pope knew that this meant that the French Government intended to deprive the French clergy of Government support in case of a refusal, and replied that, wishing to preserve amicable relations with France, he would recall his Nuncios from China. This action is likely to precipitate a quarrel between supporters and enemies of the Church in France.

THE BRITISH CABINET is said to be preparing a land bill for Ireland based upon expansion of the Ashbourne Act. It limits tenants' purchase of lands to holdings under sixty acres. If the commission sanctions the transfer, the Imperial Treasury will advance the amount, the commission paying four-fifths to the landlord and retaining the other fifth until the tenant's annual instalments amount to the already paid sum. Tenants' repayments shall extend over thirty-nine years, with interest at 4 per cent. The total sum necessary to be guaranteed by the Treasury is estimated at \$125,000,000. Sales under the Ashbourne

et having already exhausted the Parliamentary grant of \$25,000,000, it is reported that the Government, trusting to Parliament's retrospective sanction, has ordered the Treasury to continue to make advances.

DR. CUNNINGHAM of Crieff has been installed as Principal of St. Andrew's University.

DR. STORY, Roseneath, is appointed by the Queen to the chair of Ecclesiastical History, University of Glasgow.

SIR WILLIAM MUIR, Principal of the University of Edinburgh, gave an account in his inaugural of the recent progress of the University, which is truly wonderful :

Between the time when he himself was a student there and the time when he returned as principal—a period of fifty years—the number of students has increased from 1,754 to 3,423. During last year the attendance had grown to 3,563. Mr. Carnegie's more princely offer of £50,000 towards a free library for Edinburgh is accompanied by another of the same amount from another quarter towards a fund for the completion of the college buildings.

EX-PRESIDENT ARTHUR died of apoplexy at New York on Nov. 18th. Who next?

The vile bribery and grog-rule in American politics, show plainly that *if honest men neglect to watch and rule well, then vile men and vices will rule most villainously.* The present roadway disgrace is worse than Boss Tweed's. The thirteen aldermen who formed the "committee" to sell the city of New York to whoever would buy, McLoughlin and Kenny are dead, the one is in Sing Sing, McCabe is insane, Quade is on trial; Cleary, Reilly and O'Neil on bail, awaiting trial; Fullgraff and Duffy returned state's evidence; and Dempsy, Lacy and Sayles have fled to Canada. Was there ever an unhappier thirteen?

MISSIONARY AND RELIGIOUS.

CHRISTIANITY AT THE HEAD.—Professor Monier Williams, of Oxford, declares that Hinduism has entirely died out in India proper, the place of its origin, and is rapidly dying out in other Asiatic countries. He thinks the devotees of the religion do not number over 1,000,000 at the present time, and that the exaggerated ideas with regard to the population of China, together with the forgetfulness of the millions who worship no one but their own deities, account for the popular idea that the Confucianists are so numerous. His own opinion is that in point of numbers *Christianity stands at the head of all the religions of the*

world. The order following Christianity he believes to be Hinduism (including Brahminism, Jainism, demon and fetish worships), Confucianism, Mahometanism, Buddhism, Taoism, Judaism, and Zoroastrianism.

THE REV. G. H. ROUSE, Indian missionary, writes: "Even in the last few years we have made considerable advance. Not very long ago people in India did not care to hear the name of Jesus. We might preach against idolatry and men would listen; but as soon as we began to mention the name of Christ our congregations would disperse. It is different now. People in the streets are more desirous to hear of Christ. It is rather an advantage than otherwise to have the name of Christ on the books we seek to sell. People will buy a Gospel called 'The Life of Jesus Christ'; but if offered Isaiah or Daniel or Acts, will say: 'We do not want the book.'"

M. EUGENE REVEILLAUD, Editor of *Le Signal*, who has evangelized in France from north to south, and from east to west, has been speaking in Lausanne on "The Prospects of Evangelical Religion in France." He says out of ten million French electors there are at least six million who acknowledge the moral and religious superiority of the reformed religion, and who passively desire its triumph. M. Reveillaud says "the progress is very real, and will certainly increase rapidly." The Lausanne Christians are about to undertake the evangelization of Savoy.

THIRTY years ago Roman Catholics dreamed of the conversion of England. That dream has faded away. In its stead we hear the complaint arising among Roman Catholics themselves that nothing is being done: "To what end are we raising noble buildings, when so few enter them? Why multiply missions when we make so few converts? We must alter our methods if we are to succeed. If we are to convert England, we must abandon our system, and take a lesson from England's church." These are the words of a recent convert. Or take a larger view. Look at the world as a whole, and you will see four Powers which are showing signs of progress at the present time—Germany, Russia, England, and the United States. None of these are Roman Catholic nations. If you add Italy to these, you must also add that Italy began to progress from the moment she set herself to destroy the temporal power of the Pope. On the other hand, if you are to ask for conspicuous examples of nations fallen from their high estate as arbiters of the destinies of Europe, you at once think of Austria, France and Spain, and all

these powers, so far as they have any religious creed at all, are Roman Catholic.

AMERICAN TENDENCIES.

THE President of the United States and a vast array of the most august and learned citizens of America were present at the 250th anniversary of the foundation of HARVARD UNIVERSITY. We select two choice items showing the trend of the best thought of America. The first is from the Harvard Oration by JAMES RUSSELL LOWELL:—

“We have to deal with a time when the belief seems to be spreading that truth not only can, but should be settled by a show of hands rather than by a count of heads, and that one man is as good as another for all purposes—as, indeed, he is till a real man is needed; with a time when the press is more potent for good or for evil than ever any human agency was before, and yet is controlled more than ever before by its interests as a business than by its sense of duty as a teacher, giving news instead of intelligence; with a time when divers and strange doctrines touching the greatest human interests are allowed to run about unmuzzled in greater number and variety than ever before since the reformation passed into its stage of putrefactive fermentation; with a time when the idols of the market place are more devoutly worshipped than ever Diana of the Ephesians was; when the electric telegraph, by making public opinion simultaneous, is also making it liable to those delusions, panics, and gregarious impulses which transform otherwise reasonable men into a mob; and when, above all, the better mind of the country is said to be growing more and more alienated from the highest of all sciences and services, the government of it.”

The next is from the Harvard Poem by Dr. OLIVER WENDELL HOLMES. The allusions to Prelacy, Priestcraft and Andover are clear:—

“Let not the miter England’s prelate wears,
Next to the crown, whose regal pomp it shares,
Though low before it courtly Christians bow,
Leave its red mark on younger England’s brow.
We love, we honor the maternal dame,
But let her priesthood wear a modest name,
While through the waters of the Pilgrim bay
A new-born “Mayflower” shows her keels the
way,
Too old grew Britain for her mother’s beads—
Must we be necklaced with her children’s creeds?
Welcome alike in surplice or in gown
The loyal lieges of the Heavenly Crown!
We greet with cheerful, not submissive, mien,
A sister Church, but not a mitered Queen!”

THE greater a man is, the less he necessarily thinks of himself.

THE LICK TELESCOPE.

PASSENCERS out of Boston on the Boston and Albany Railroad may have noticed just across the Charles River, at the first bridge out of the city and opposite Cottage Farm Station, a handsome residence, and back of it a low, round-topped observatory, and outside, near it, a long white model of a telescope, and in the same yard, a two-story brick building. The building is the factory where the great Russian telescope was made, as well as many others also famous, and where work is now going on for the Lick telescope, which will be the largest in the world.

Of the two discs of glass, each one yard in diameter, for the Lick telescope, the flint glass has been made a long time, but the crown glass, although ordered five years ago, was only received by the Clarks in September last. It was made after repeated trials and failures, at an establishment near Paris, the only one that could get out such a piece of work. Each glass cost \$25,000 in the rough, and they cannot be finished very soon.

At first machinery could do a little rough grinding, but for months the bare hand only has been used in applying the polishing substance, which is rough. The glasses have now reached a stage where the removal of a small portion of the surface in the wrong place would ruin them. They are frequently tested, set in a circular iron frame called a cell. No instruments can be used for the test, but the long experience of the Clarks has given them a judgment which is unerring.

Very soon the tests will be made a the model of the telescope outside the building. This model is of the size of the proposed Lick telescope, and is fifty-seven feet long. These two lenses are set six inches apart in their iron frame, which has openings to allow of the glasses being properly cleaned on each side. Lenses and frame together weigh over seven hundred pounds.

While everything now appears to be perfect, some slight defect in the glass that has not yet appeared, or any accident, may render useless all the labor of months. When completed, the great telescope will be placed in the observatory on Mt. Hamilton, in Santa Clara county, Cal. Mr. James Lick left \$700,000 in his will for the purpose of constructing the necessary buildings and “for a telescope superior to and more powerful than any yet made.”

An astronomer has stated that this telescope will bring the moon, 240,000 miles distant,

within, apparently, 100 miles of the beholder. It will cost \$60,000, and will be covered by a steel dome seventy-five feet in diameter, weighing ninety-five tons. Besides the observatory are many other buildings, containing all the valuable instruments necessary for a complete establishment to carry out Mr. Liok's intentions. The citizens of Santa Clara county have built a road to the summit of the mountain, at a cost of \$78,000.

BRITISH PROGRESS.

RECENT issue of Imperial Federation gives an interesting colored diagram showing the increase in population, area, trade, etc. of the British Empire, since Her Majesty Queen Victoria came to the throne. The colored diagrams appear forcibly to the eye, but even the figures by themselves will be found impressive.

When the Queen ascended the throne her subjects numbered 127 millions; now they are 377 millions. Then the population of the United Kingdom was 26 millions; now 36 millions. The imports of the United Kingdom were increased from £66,000,000 to £374,000,000, and the exports from £58,000,000 to £271,000,000. In the same period the imports of the British possessions have increased from £26,000,000 to £216,000,000, and the exports from £30,000,000 to £218,000,000.

The public revenues of the United Kingdom have grown since the Queen's accession from £55,000,000 to £93,000,000, and of the British possessions from £23,000,000 to £115,000,000.

In 1837 the shipping entered and cleared at ports of the United Kingdom was 9,000,000 tons; this year it will reach 64,000,000 tons. In the fifty years the average entered and cleared at ports in the British possessions has increased from 7,000,000 tons to 78,000,000 tons.

When the United Kingdom had but 1,500 miles of railway, carrying 15,000,000 passengers and with a traffic of £3,000,000 per annum; now 19,000 miles of railway carry 15,000,000 passengers and have a traffic of £1,000,000. The British possessions, which in 1837 had no railways, now have 32,000.

Since Her Majesty came to the throne her subjects have more than doubled in number; the trade of the mother country has increased five-fold, and of the British possessions eight-fold. The public revenue has nearly doubled at home and increased five-fold in the possessions of the empire. The shipping

entered and cleared has increased in the British Isles nine-fold, and in the colonies eleven-fold. In the same period railway and steamboat construction and employment for travel and trade have grown from almost nothing to gigantic proportions.

These are marvellous figures of material progress within one reign. But what is quite as important is the fact that the enlightenment, enfranchisement and bettered condition of the masses, the growth of civil liberty, of art and culture, have kept pace with the gigantic strides in population, trade and wealth.

CHINESE PROGRESS.

The London *Spectator* not long ago called attention to the remarkable change in Asiatic politics caused by the sudden rise of China to a place among the "World's Powers." This change has taken place notably within the last five or six years. The French government has had its eyes opened during its recent encounters with "The Middle Kingdom." Both the army and navy of China are now organized and equipped on the most approved European models, and her coast-line fortifications are every year being strengthened, so that she becomes yearly increasingly formidable. Though she may not yet be able to defeat a first-class Power, she is certainly able to inflict so much damage with so little loss that even a first-class Power will hesitate to challenge her without the gravest reason. Hitherto China has acted solely, or mainly, on the defensive, and wishes only to be left alone, a seemingly reasonable enough wish, and one which it is to be hoped other nations will have sense enough to respect; for it is not easy to predict the consequences that might ensue should so populous and resourceful a nation be provoked to aggression. There are good reasons why Canada should wish friendly relations between Britain and China to continue. The most interesting mission work there; and the profits of the trade possible between the two countries, should this country become, as seems likely, the highway between Europe and Asia.

The bulk of the Chinese export of tea has of late been sent to San Francisco instead of in the other direction by the Suez Canal as formerly. This is a very important fact for Canada. The completion of the Canadian Pacific and the opening up of Vancouver as a terminus of the road is already diverting a great amount of trade to the latter city, which should at no very distant date become a formidable competitor to the city of the golden gate. The importance of the trade can be realized

from the fact that the latest figures show receipts of nearly twenty-one million pounds of tea.

But the unfortunate Celestial is meeting trouble in Vancouver, the terminus of the Canadian Pacific Railway. The rapid increase of the Chinese population has stirred up the Vancouver assemblies of the Knights of Labor to an active opposition to their continued residence there. John Chinaman they say will have to go. This is bad and sad.

THE MOABITE STONE.

Our readers will be glad to see the following much-improved translation of this famous ancient inscription of King MESH-A in his pride, who met with fearful retribution afterwards, (See 2 Kings 3.) The ancient stone is badly broken, but has been most carefully deciphered by the able antiquarians SMEND and SOEHN, whose German translation reads as follows, with the numbers of the lines inserted in brackets:—

“I am Meshah, the son of Kemoshmelek, the king of Moab, of [2] Dibon. My father was king over Moab thirty years, and I was king [3] after my father, and I have erected this shrine to Kemosh in KRHH for (i. e., in commemoration of) the rescue of Meshah, [4] for he rescued me from all the kings and made me see my desire on all my enemies. ‘Omri, [5] the king of Israel, who oppressed Moab a long time, since Kemosh was angered at his [6] land. And then succeeded him his son, and he (i. e., the latter) also said: I will oppress Moab. In my days he said that, [7] but I saw my desire on him and on his house, and Israel perished forever. And ‘Omri became possessed of the whole land [8] of Medeba, and dwelt therein during his days and the half of the days of his son, forty years, and re-[9] stored it Kemosh in my days; and I built Ba’almeon and placed therein the pool (?), and I built [10] Kiryatain (sic.) And the man of Gad dwelt in the land of Atarot from old time, and built the king [11] of Israel ‘Atarot; and I fought against the city and got possession of it, and I destroyed all the people out of [12] the city, a spectacle for Kemosh and for Moab; and I brought back from there the altar-furniture of DWDH and dragged [13] it before Kemosh in Keriyot; and I settled therein the man from SHRN and the men from [14] MHRT. And Kemosh said to me: Go, take Nebo from Israel; and I [15] went in the night, and fought against it from the break of morning-light till midday, and

got possession [16] of it, and killed them all, seven thousand in men and in boys and women and girls [17] and maid-servants (?); for to ‘ShTR Kemosh I had devoted it; and I took from there the altar-[18] furniture of Jahwe and dragged it before Kemosh. And the king of Israel built [19] Jahash and encamped therein, since he strove against me, and Kemosh drove him away before me, and [20] I took from Moab two hundred men, all his chief ones, and I led them forth (?) against Jahash, and got possession [21] of it in order to join to it Dibon. I built KRHH, the wall of the wood (?) and the wall [22] of the hill, and I built its gates and I built its towers and [23] I built the king’s palace, and I made the sluices (?) of the pool (? ?) for the water (?) in the midst [24] of the city. And there were no cisterns within the city in KRHH, and I said to all the people. Put [25] for yourselves each one a cistern in his own house; and I cut (?) the cuttings (?) for KRHH with prisoners [26] from Israel. I built ‘Aro’er, and I paved the street on Arlon, and [27] I built Beth Bamoth, for it was overthrown, I built Beser, for it lay in ruins. [28] * * * * of Dibon fifty, for all Dibon is subject, and I ruled (?) [29] * * * * hundred in the cities which I joined to the land. And I built [30] (Medeba) and Beth Diblatain. And Beth Ba’almeon, from it I brought away (?) the sheep (?) [31] * * * * the small cattle of the land. And Horonain, there dwelt in it the son of Dedan, and Dedan said (?) * * * [32] * * * And Kemosh said to me: Go forth, fight against Horonain; and I went forth (and fought) [33] * * * * Kemosh restored it in my days and * * * * from there [34] * * * * and I”

[The parenthetic interrogation points are those of the editors, as is also the word Medeba in parentheses in line 30, together with other words in parentheses in line 32. A few explanatory foot-notes are added by the editors, but they are here omitted. The new light added to Dedan, or the Dedanites, will not be overlooked.]

ACKNOWLEDGMENTS.

SUPPLEMENTING FUND.

St. John’s Church, Stellarton.

James Watson, Senr., \$1; Daniel Cameron, Carp., \$1; Rev. C. Dunn, \$1; John McQuarrie, \$1; Mrs. H. McKenzie, \$1; Mrs. Angus McKay, Mt. Plt., \$1; M. Riley, 50c; James Keith, 50c; James McDonald, 50c; Mrs. Wm. Dunbar, 50c; John Fraser, 50c; Mrs. Ken. McDonald, 45c; Mrs. Hugh Dunbar, 25c; Marjory Stewart, 25c; Alex. F. McAulay, 25c; Anonymous contributions, \$2.43. Total, \$12.13.