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# THE MONTHLY RECORD

OF THE

## Church of Scotland,

IN

Nova Scotia, New Brunswick, and Adjoining Provinces.

VOL. XXXII.

SEPTEMBER, 1886.

No. 9

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

### CHRIST THE WONDERFUL.

**J**ESUS OF NAZARETH, born of humble parentage, resident for some thirty years in an obscure village of Galilee, and, with the exception of the last three years of his life, making no general impression upon the eye in which he lived, is, when considered in his nature, knowledge, affections, purposes, powers, offices, work for men, and relations to men, as stated in the Bible, and also when considered in his influence on human destiny, beyond all comparison, the most interesting, important, attractive, and soul-absorbing person that ever appeared in this world. To human seeming his career was ended when, by the procurement of the Jews, he died on the cross under the decree of Pontius Pilate. The Jews so intended. He did not think so himself, and God did not so mean in him.

Very soon it appeared that the cause which he represented, and which was embodied in him and his work among men, was not dead, and that he himself, either as to his being or his powers, was not extinguished when he breathed his last, and "gave up the ghost." The tomb of Joseph of Arimathea did not retain his body longer than the third day. God, on that day, raised his body from the dead, and thereby set his own seal to the mission, the work, and the self-asserted claims of this JESUS; and after showing himself alive "by many infallible proofs," at different times "for forty days," this same JESUS left our world by a personal, visible, and miraculous ascension into Heaven. All the facts, directly relating to and connected with his

bodily presence among men, were completed with this final event.

What followed was a ministry of men in his name, beginning at Jerusalem, and consisting largely in simply telling the story of JESUS in what he said and did, and in what happened to him; and to this ministry God bore "witness both with signs and wonders, and with divers miracles and gifts of the HOLY GHOST, according to his own will." Peter began the ministry on the day of Pentecost. Converts were made to JESUS and his cause, first among the Jews, and then among the Gentiles; these converts were organized and associated together as churches; and from that day to this, for now more than eighteen centuries, the work of making JESUS and his cause known to the children of men has been going forward in this world. Men, by millions and hundreds of millions, have identified themselves with him. His name meant more to their thoughts, and more to their hopes, than any other name ever pronounced.

What this JESUS is in his nature as explained in the Bible, and what he came into this world to do, and did, and what he is now doing in Heaven for this world, as explained in the same Bible, constitute the explanation of his wonderful power over human thought and feeling. The whole explanation centres in him and his work. The result is not greater than the cause. JESUS was on earth God manifested in the flesh, and, dying in the flesh, he was, and is, the SAVIOUR of sinners, having come into this world, as he expressly says, to save that which was lost. He still sustains this relation to men, and will do so to the end of time. He is in Heaven pursuing the same

work that brought him to earth. Such a being as the Bible Jesus is explained to be, can never cease to be of the profoundest interest to mankind. He can never become obsolete. All men need his service. He can do for them what they cannot do for themselves, and what no one else can do for them. He can put them on good terms with God: then you will find GOD ALWAYS YOUR BEST FRIEND.—*Ind.*

## POETIC GEMS FOR YOUNG AND OLD.

### PRAYER.



**O** HELP us, Lord; each hour of need  
Thy heavenly succour give;  
Help us in thought, and word, and deed,  
Each hour on earth we live.

**O** help us when our spirits bleed  
With ~~our~~ trite anguish sore;  
And when our hearts are cold and dead,  
**O** help us, Lord, the more.

**O** help us through the prayer of faith  
More firmly to believe;  
For still the more the servant hath,  
The more shall he receive.

**O** help us, Jesu, from on high;  
We know no help but Thee:

**O** help us so to live and die  
As Thine in heaven to be. —MILMAN.

### INVOCATION.

**C**ome, Holy Ghost, our souls inspire,  
And lighten with celestial fire;  
Thou the anointing Spirit art,  
Who dost Thy seven-fold gifts impart.

Thy blessed unction from above  
Is comfort, life, and fire of love;  
Enable with perpetual light  
The dulness of our blinded sight:

Anoint and cheer our soiled face  
With the abundance of Thy grace:  
Keep far our foes, give peace at home;  
Where Thou art Guide no ill can come.

Teach us to know the FATHER, SON,  
And THEE, of Both, to be but ONE;  
That, through the ages & I along,  
This staid may be our endless song—  
Praise to Thy eternal merit,  
FATHER, SON, and HOLY SPIRIT.  
—COSIN.

### ADORATION, BEFORE SLEEPING.

Sun of my soul, Thou Saviour dear:  
It is not night if Thou be near:  
**O** may no earth-born cloud arise  
To hide Thee from Thy servant's eyes.

When the soft dews of kindly sleep  
My wearied eyelids gently steep,  
Be my last thought, how sweet to rest  
For ever on my Saviour's breast.

Abide with me from morn till eve,  
For without Thee I cannot live;  
Abide with me when night is nigh,  
For without Thee I fare not die.

If some poor wandering child of Thine  
Hath spurned to-day the voice divine,  
Now, Lord, the gracious work begin;  
Let him no more lie down in sin.

Watch by the sick; enrich the poor  
With blessings from Thy boundless store,  
Be every mourner's sleep to-night,  
Like infant's slumbers, pure and light.

Come near and bless us when we wake,  
Ere through the world our way we take;  
Till in the ocean of Thy love  
We lose ourselves in heaven above.

—KEBLE

### BIBLIA HEBRAICA.

QUISQUIS amas Lector, cupidus restinguere  
mentem  
Cœlesti potu, nectaris et aquis;  
Huc ades! et SACRUM FONTEM cœlestibus undis  
Undantem gusta! Heic calicea mella fluunt  
Sed tibi dulce fuit VERSOS haurire LIQUORES  
Dulcius ex irso fonte bibentur aquæ.  
Fontis enim vivi pleno heic fuit alveus amari:  
Vino si gaudes, en tibi vina scaent!  
Vina quidem multo quæ nobiliora Falerno,  
Quæ divina tibi gaudia vina ferunt  
Ergo ne pigeat paulum subissæ labores  
In terra, in Cœlis FONS tibi CHRISTUS erit.

### WHAT SHREWD MEN THINK.



**A**BOUT the life and sayings of Jesus there is a stamp of personal originality, combined with profundity of insight, which, if we abandon the idle expectation of finding scientific precision where something very different was aimed at, must place the Prophet of Nazareth, even in the estimation of those who have no belief in his inspiration, in the very first rank of the men of sublime genius of whom our species can boast. When this pre-eminent genius is combined with the qualities of probably the greatest moral reformer and martyr to that mission who ever existed upon earth, religion can not be said to make a bad choice in pitching on this man as the ideal representative and guide of humanity; nor even now would it be easy even for an unbeliever to find a better translation of the rule of virtue from the abstract into the concrete, than to endeavor so to live that Christ would approve our life.—*From "Three Essays on Religion." John Stuart Mill, Am. Ed., pp. 253-255.*

"From first to last, Jesus is the same, always the same—majestic and simple, infinitely severe and infinitely gentle. Throughout a life passed under the public eye he never gives occasion

to find fault. The prudence of his conduct compels our admiration by its union of force and gentleness. Alike in speech and action, he is enlightened, consistent, and calm. Sublimity is said to be an attribute of divinity: what name, then, shall we give Him in whose character was found every element of the sublime? I know men, and I tell you Jesus was not a man. Everything in him amazes me. Comparison is impossible between him and any other being in the world. He is truly a being by himself. His ideas and his sentiments, the truth that he announces, his manner of convincing, are all beyond humanity and the natural order of things. His birth and the story of his life; the profoundness of his doctrine, which overturns all difficulties, and is their most complete solution; his gospel; the singularity of his mysterious being; his appearance; his empire; his progress thorough all centuries and kingdoms;—all this is to me a prodigy, an unfathomable mystery. I see nothing here of man. Near as I may approach, closely as I may examine, all remains above my comprehension,—great with a greatness that crushes me. It is in vain that I reflect;—all remains unaccountable! I defy you to cite another life like that of Christ."—*Napoleon Buonaparte.*

### HOW TO BUILD A CHURCH.

TEXT—" Rise and build."

1. Encourage your minister. How?
  1. Attend every church service and each prayer meeting.
  2. Avoid criticism; find no fault; pray much.
  3. Co-operate in revival services; call on him socially.
  4. Sympathize with him; pay him promptly.
  - II. Encourage your fellow-members. How?
    1. Speak lovingly and hopefully to them.
    2. Avoid all contentions: pour oil upon troubles.
    3. Know no party; utter no complaint.
    4. Distrust no one: be a loving disciple.
  - III. Encourage the community.
    1. By always speaking well of church and community.
    2. By never retailing the infirmities of your brethren.
    3. By inviting and inducing them to come to church.
    4. By showing yourself pleased when they attend service.
- Application:* Follow these rules strictly, and there will result—1. Personal growth in

grace; 2. Increase in good fellowship; 3. A revival of God's work:—*H. tness.*

### THE CHURCH OF SCOTLAND.

**O**UR Kirk in Scotland alone has now no less than 564,000 communicants. Its Christian Liberty is over £800,000 in advance of the previous year. The missionary spirit of the Assembly found enthusiastic expression when three missionaries presently at home—each with a different story to tell and a different manner of telling it—addressed with unusual eloquence and power an audience which crowded the Assembly Hall and whose interest never flagged. The announcement of the full erection of ANOTHER HUNDRED PARISHES within the LAST TEN YEARS was a new waymark of the Church's progress and was a happy prelude to the noble speeches delivered on the subject of Church Defence. The adoption of a message of reconciliation and peace to the Free Church by an overwhelming majority, and the enactment of a statute under which congregations may call to vacant charges ministers of any Presbyterian Church within the United Kingdom, mark a fresh advance in the direction of comprehension in Scotland. The Church is rising to the responsibilities of her great position, and calls for thankfulness to Almighty God.

The reception of the Irish Presbyterian Deputies at the General Assembly, was a feature worthy of special notice. The Deputies had been appointed by a large majority of the General Assembly of the Irish Presbyterian Church to renew friendly relations with the Church of Scotland and end an estrangement of more than forty years. They were commissioned to bid the Church of Scotland Godspeed in her work, and Dr. Killen's eloquent address awoke at no point a heartier response than when he assured the Assembly that the Irish Presbyterian Church held fast to the SAME DOCTRINE REGARDING THE CIVIL MAGISTRATE as the Church of Scotland. His impassioned appeal for sympathy to the loyalists in the present crisis was warmly responded to, and no one could listen to the cultured and high-toned eloquence of Mr. Thomas Sinclair, representing the Irish Presbyterian laity, without feeling that the calamities predicted as the certain consequence of the passing of the Home Rule Bill were all too likely to be realized. We learn that a deputation from the Church of Scotland in return, consisting of the Moderator, the Rev. Dr. Story, and Rev. Dr.

J. Marshall Lang, have been received with warm demonstrations of brotherly regard by the General Assembly of the Irish Presbyterian Church which sat in June.

### SCOTTISH FOREIGN MISSIONS.

(From the Mission Record.)

**D**EAR MR. EDITOR—It has been my way to tell you, and the Church through you, something of the hopes and anxieties and desires of the friends of our Foreign Mission. It seemed to us that at the Assembly the clouds lifted a little; we got a glimpse of blue sky, and the prospect of a sunny day yet to come, please God. Our missionaries who addressed the house, Mr. Sinclair, Mr. Cockburn, and Mr. Scott—so different from each other, and yet each in his own way so good—were of the greatest possible use. They were worth a hundred assurances from me (that we have a staff in the Mission-field for which any Church might thank God. The Moderator declared in his place that he had never heard nobler addresses, and that it was enough to set us all on fire with enthusiasm. Then there was Blessing to tell of; at least 250 baptisms in Darjeeling, Kalimpong, the Punjaub, and China, not to mention other stations. I had the pleasure of telling that several of our very best students and preachers, fresh from college, were offering themselves to the Mission. I was able to announce generous gifts,—notably the promise of £3000 from the Messrs. Russell, to be funded for China. The extension of the Darjeeling Mission into Sikhim has been taken up by the students of the four University Missionary Associations, under the name of the Universities' Mission. It will bring no additional burden on our funds, and it will greatly benefit our Mission in that region.

On the other hand—to change my figure—the ship is not righted; for the expenditure exceeded the income last year by £2244. In the previous year the expenditure exceeded the income by £4929. So we are slowly coming round—that is all one can say. In view of the whole position the Assembly (if I may say it) did three very wise things:—

1. As there would have been in the ordinary course an interval of well on to two years between last and next Collection for Foreign Missions, it gave us a Special Collection. I have, however, little hope of getting the benefit of it during the year now running; and our task is, with God's blessing, to right the ship *this year*.

2. The Assembly authorized and enjoined

the Committee to contract their operations, if at the expiry of six months they see no reasonable prospect of otherwise equalizing income and expenditure. Shall this be done? While I am writing these words (this is literally exact, and not a license of writing) a wholly unexpected offer comes to me of £500, that we may send out new missionaries. That will be better than closing our stations. May this generous deed bring other friends to the rescue!

3. The Assembly has given us a commission to communicate with ministers and others with a view to the better organizing of all our congregations. You must let me write a whole letter about this by and by. When I began my duties I had a secret hope that rich members of the Church might suddenly bring us out of all our difficulties. Now I am almost (I do not say, quite) glad that they did not. It is right to say that a few of them *have* helped us; and I would fain believe that far more of them will do so when they see that we are in earnest in promoting organization in all congregations, so that the claims of the Mission may be brought home to rich and poor alike. I have not lost faith in the promise, My God shall supply all your need. But I think He has been leading us to a better way. We are to go, for the proper support of the Mission, to the whole people. That means organization. Not hard, mechanical organization, that will bring forth money from uncheerful givers, but something that will enlist the intelligence and the enthusiasm of our best workers, male and female, throughout the Church.

One concluding word. Mr. Sinclair pleaded in the Assembly for £700 for a Mission-house at Arkonon. It will clear the way for an Evangelistic Missionary at Madras. I had been telling the Assembly of an esteemed minister who asked for fifteen of his congregation to provide a sum for a certain missionary object, and said he would be one of the fifteen. Mr. Sinclair asked for fourteen who would give £50 each for Arkonon, and said he would be one of them. He has sent me his £50. An elder straightway offered £50. He has paid it, and £30 for Africa. A minister offered £50 from himself and £50 from his wife. We want ten of your readers to join the band. Think of our hard-working, not over-paid missionaries leading the way!—Ever yours,

JOHN M'MURTRIE.

P.S.—I have just heard from Mr. Youngson of Sialkot that there have been 35 additional baptisms—19 adults and 16 children—all from heathenism. This will be fully reported to you for next Record.

## LETTER FROM CALCUTTA, INDIA.



HE Principal of the Institution writes, expressing disappointment with the results of the Examinations.

"We have been disappointed in the results obtained at the last B. A. Examination. We passed only forty-seven out of the large number sent up; one of these got second-class honors in English and one in Philosophy. I am grievously disappointed, as we are considerably under our neighbors. We sent up thirty-nine for the B or Science Course, and of these only eight passed. The F. C. Institution sent up only three for Science, and of these only one passed. Their students were all for the A Course, with the exception mentioned, and their result is very much better than ours. When the College Council meets in June we will go into these results thoroughly, and take such measures as may be possible for us to prevent a result like this happening again. I take no consolation from the fact that it is the largest number passed in one year from this Institution.—it is so far below what we ought to have had. We must all work harder next session."

## BAPTISM IN NATIVE CHURCH.

"I have much satisfaction in reporting my first baptism of a convert from Hinduism. Megbar Singh, a young man about 20 years of age, has been studying in the Institution during the last two sessions. He has been living in the institution with two Christian lads like himself from Darjeeling. Megbar attended the Sunday school and the native church, but seemed often rather proud of the fact that he was not a Christian. Last Christmas morning he refused to take breakfast with us, as he had not yet lost his caste. About two months ago a great change came over Megbar, and he wrote without my knowledge to his brother in Kalimpong that he wanted to go home to be baptized. Mr. Sutherland wrote to me, and generously advised that the baptism should be here, and that I should do it. Megbar agreed, and after a time of instruction and preparation given both by Mr. Laha and Hiralal De, on Thursday last, in presence of the Session, he answered most satisfactorily all the questions put to him. It was my first experience of the kind, and I resolved not to proceed till convinced that Megbar thoroughly understood the nature of the step he was taking. His answers were no mere monosyllables, but decided and full expressions of an intelligent faith. I baptised Megbar on Sunday last, just before dispensing the sacra-

ment of the Lord's Supper. It is a day to be remembered by me with gratitude to God for his great mercy and loving kindness toward us.

"The heat is very great; a glass on my table under the punkah, registers as I write 98°.

"WILLIAM SMITH."

## EXCELLENT CHINESE LETTER.



HE MARQUIS TSENG, who nobly represents China, is probably the ablest statesman of that vast and mighty Empire. At a meeting in connection with the Presbyterian China Mission, held in Edinburgh on the 22d of May, it was resolved that a memorial should be presented to the Marquis Tseng, who was on a short visit to the Northern Capital, welcoming him to Scotland, as the native land of many who had gone forth to work for the highest good of the Middle Kingdom. The following reply was received from the Marquis:—

"I feel highly honored by the address which the friends of China have so kindly presented to me. I now express in writing my grateful feelings to you and the numerous friends who have signed the address for the appreciation of the humble services which I have done to cement the most cordial relationship now happily existing between China and Great Britain. Both myself and the people of China have been, and are still, alive to the good motives which the Scotch missionaries have entertained towards China. I am, moreover, singularly fortunate to have been able to come to Scotland, where by personal contact with you, I become more conversant with the very high and noble nature of the Scotch Mission, which my countrymen in China may not be able fully to appreciate.

"The high opinions which you form of Chinese people in general, and of myself in particular, show that we, as Chinese people, have tried and are trying, to do our best to be deserving of your esteem. These opinions will encourage us to double and quadruple our efforts to draw the two countries which you and I represent into still closer relations.

"Before leaving Edinburgh, I beg respectfully to send you this reply.—I have the honor to be, yours sincerely. "TSENG."

THE Colonial Committee of the Church of Scotland have purchased, for £6,000, the Church in the rue Bayard, Avenue Montaigne, Paris—formerly used for Episcopal services—for the accommodation of Scotch residents and visitors to that city.

## THE DYING YEAR.

[These original verses, by a valued friend, were sent early this year, but lost their way. They are too good to die so; and will, I've many a new suggestion by their appearance now.]

1835 A. D.

**F**RIEND, ye nations, drop a pensive tear  
O'er the dying couch of the dear Old  
Year!  
So dear for the good and the love it  
brought,  
So sad for the gloom and heart-pangs  
wrought.

Like a meteor flame o'er the midnight  
way,

On its silent bosom it bears away  
A burden of woe, and trial, and care,  
Such as each alone for himself must bear.  
With its joy, and pride, and glory sublime,  
Vanished for aye 'midst the ocean of Time.

Spirits of nations! that mourn by the side  
Of the dying Old Year, yet longer abide;  
While with faltering breath and dimming eye,  
As the mists from the vale of death draw nigh,  
He declares to your sons in every clime  
Counsels he learned from the secrets of Time!

"Fair CANADA! to me thou always art dear!  
Why down thy cheek flows the coursing tear?  
Ah, yes; though thy storm of battle is past,  
Alas, how many sank 'neath its blast!  
Pandora doth ever one hope retain,  
And this applied may lessen thy pain.  
Sad work have I seen in thy western wild,  
From the cruel hand of thy savage child;  
Where murder, rapine, and anarchy spread  
By the mirage hope of libertine led  
Oh Mars, what a price was paid for thy reign,  
By the blood of loyal Canadians slain!  
Though the arch-rebel has met his doom,  
Sparks of rebellion blink through the gloom.  
Farewell to thy forests, lakes, and plain,  
Do thou high in power thy rights maintain.  
With Liberty's love and Learning's sway,  
Thy glory and honor shall never decay.

"BRITANNIA'S worthy isle I behold,  
Oh! always the cause of Truth uphold.  
Regard thy power as of wisdom born;  
And ignoble titles view with scorn.  
Thine Indian groves 'mid the tropics glare,  
Yet bid defiance to Russian bear.  
Again the ARABS, in Mahomet's name,  
In fierce rebellion's embers to flame;  
Thine sandy wilds of Egypt's sultry air,  
King, unresponsive, with a wild despair!

"Alas, poor FRANCE! thou restless art and vain,  
The freaks of thy sons canst thou not restrain?  
At home or abroad thy seldom agree;  
And thou fain to rule the heathen Chinese!  
Ah! nation, be wise, remember the pain  
Of Moscow's mad march, and Waterloo's plain!

"Behold the SPANISH throne, draped in gloom!  
They lay their young monarch in the tomb;  
Oh! guard thy infant queen for later years;  
Then deck with Liberty the crown she wears.

"Encroaching DENMARK, rich in bold design,  
How long must thy loyal in bondage pine?  
Throw open the door of thy dungeons deep,

Where Siberia's doomed in thousands weep,  
Despotic tyrants! rule with gentle sway,  
For Truth and Freedom yet shall win the day.

"Oh lagging CHINA, cease thy dreamy lay!  
Thy Mongol millions march to sad decay.  
Why bar thy gates against discovery's tide,  
The boast of countless years thy use'less pride!  
Oh, Time, with thy iconoclastic hand,  
Wipe out the idol temples from this land!

"Behold the TURKISH crescent waxing dim;  
Poor feeble man, few nations pity him;  
The creed of Islam, dissipation's slave,  
Has borne for thee, alas! what thou wouldst have.

"Thou hostile BULGAR, drop thy bloody sword,  
And of thine innate good some proof afford!  
For counsel seek thy Western friends in need,  
To crafty Russ' advice pay little heed.

"Long may ITALIA's home be free from woes,  
E'en while by Rome the classic Tib'rs flows;  
Thy name brings back a thousand memories fled,  
Which o'er thy history's page bright lustre shed.

"Beyond the Alps I see the busy Swiss;  
Long may thy land enjoy its tranquil bliss!  
Sad is the tale thou tell'st us of thy past,—  
Nobly thou stood'st Oppression's cruel blast.

"The thrifty GERMAN Empire next at hand,  
Would fain her lettered children's bounds ex-  
pand.  
While still Columbia gaves thy sons her soil,  
Leave unto Spain the lonely ocean isle!

"I now thy virgin world COLUMBIA hail,  
But whence arise the nation's plaintive wail?  
The wand of Death hath low a chieftain laid  
Let not his faithful party be dismayed.  
But guide their nation through the tides of Fate,  
Where nobler truths and better deeds await.

"Farewell, mankind, of divers race and tongue!  
For you the Old Year's parting lay is sung.  
Untold the wrongs and crimes in secret lay,  
Not in oblivion's charnel stor'd away  
But here our pains find each a sweet repose,  
And Life and Love are friends, no longer foes  
Ye polar wilds that nurse eternal snow,  
Ye fragrant sunny isles, adieu!—I go;  
Fas' flies the shuttle, while with hurried breath,  
Each shuttle counts a year, its birth and death:  
As, from the silent whirling loom of Time,  
Rolls out the endless web of years sublime!"

Jan. 4, 1836.

THEO. MACK.

SIR JOHN HUNTER, the eminent surgeon, adopted a rule which may be recommended to all. When a friend asked him how he had been able to accomplish so much in the way of study and discovery in his busy life, he answered, "My rule is deliberately to consider, before I commence, whether the work is practicable. If it be not practicable, I do not attempt it. If it be practicable, I can accomplish it, if I give sufficient pains to it; and having begun, I never stop until the thing is done. To this rule I owe all my success in life."

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Halifax, N. S.

### OUR SHORTER CATECHISM.

**QUESTION 27.** CHRIST'S wonderful humiliation was shown in His emptying Himself of His infinite glory and becoming a man of sorrows for us, from His birth till His resurrection; bearing in His body our sins and the misery and battles and wrath due to us; and, as a servant, made under the law, completely sacrificing His human self and self-will to God, and submitting to the toils of life and the accursed death of the cross, and the state of the dead for a time, to save us from the second death and its endless woe.

28. CHRIST'S exaltation consists in His glorious resurrection on the third day, His ascension far above all Heavens, and His glorification with the absolute Paternal Godhead which He had as the Almighty Word in the bosom of the Father before the world began. Hence also He is the Supreme Judge and Omnipotent Upholder of the Universe; being "the wisdom of God and the power of God;" yea, God Himself and Lord of all creatures in Heaven, earth and hell. Matt. 28: 18; Philip. 2: 10, 11; John 17: 5; Col. 2: 9; Heb. 1: 3; 1 Cor. 1: 24.

29. We are made partakers of this great Redemption wrought by Christ, by the gracious aid of His Spirit *effectually applying it to us*; that is, *successfully offering and giving it to us*. This is done whenever we yield to His offer and heartily receive Christ in true faith working by love. John i. : 12.

30. The Holy Spirit fulfils this office by *working faith in us (that is Regeneration), and*

thereby uniting us to Christ (that is Sanctification begun). These two operations include a great many others implicitly.

Some will object that our catechism says not a word here about our own duty, but only about the Spirit's work, as if it were arbitrary and despotic, and man were bound up in fatal necessity.

Two answers will help such sincere objectors—(1). There is another question in this catechism which tells of man's duty and work, viz., Question 85. But the present Question enquires only about the Spirit's work; and hence the answer is limited to that. (2) Our Fathers kept so very far from the Scylla of Self-merit as to run dangerously near to the Charybdis of Fatalism sometimes. Yet they and we very heartily confess that with God there is no partiality or respect of persons; that He is not willing that any should perish; that He makes His light to shine on the evil and the good, and offers His grace to the just and the unjust equally. He works faith in all who allow it to enter their hearts with repentance, and to dwell there with new obedience. He says, "Work out your own salvation with fear and trembling, for it is God that worketh in you to will and to do right." (Phil. 2: 12, 13.) Thus the only safe way is the way of faith in Jesus Christ purifying the heart, working by love, and keeping His commandments with delight. And this way is equally open to all. (Gal. 5: 6; James 2: 22; Mat. 7: 12, etc.)

We believe that man's chief end is to glorify God and to enjoy Him forever; that Christ by His Spirit is striving to convert every man; that He would have all men to be saved; and if any man is lost, it is not the Lord's fault, but man's own fault; (Rev. 2: 20; 1 Tim. 2: 4; John 5: 40; Prov. 1: 20-23; Ezek. 18: 30-32.)

31. Effectual Calling means successful conversion. It is the work of God's Spirit, convicting us by His Law, enlightening us by His Gospel, and converting us wholly to accept and obey Jesus Christ as our Divine Prophet, Priest and King. Thus He is offered to us in the Gospel. We must become as little children. Mat. 18: 3; Mat 11: 28-30.

32. All who are effectually called become sharers not only in Justification and Adoption, but also in Sanctification, even in this life. That is, if any one lacks the work of Sanctification, his calling is not yet effectual, nor his conversion complete. God calls all men to repent. But some will not turn from sin; others turn in part, like Herod; others turn joyfully, but soon fall away, like those who received seed on stony ground. such,



"many are called, but few chosen." Sanctification is necessary; and if they neglect it, they destroy their own souls. The tests are, "By their fruits ye shall know them," and "He that endureth to the end shall be saved."

33. Justification is God's free and gracious pardoning of our sins, and accepting of our repentant souls in Jesus Christ the Saviour. He is the only Source and Sun of righteousness, reconciling the world to Himself, not imputing to men their trespasses, but His own grace. We receive it not by any priestly act of mere man, nor by any merit of our own, but only by living personal faith in the Lord Jesus Christ, working by love, purifying our hearts, and renewing us in His image wholly. For though "faith is the alone instrument of justification, yet it is not alone in the person justified, but is ever accompanied by all other saving graces, and is no dead faith, but worketh by love." (Confession of Faith, xi: 2). Hence we must shun the two deadly heresies of (1) trusting to a dead faith that obeys not Christ's commands, and (2), hoping for Christ's merits, yet living in wilful sin. This is the most deceitful kind of self-righteousness; even Antinomianism.

34. Adoption is God's free and gracious reception of true penitents as His own children, with all the privileges of that most blessed relationship. Oh! make this high calling and election sure, as directed in 2 Peter 1: 4-10.

35. Sanctification is the work of God's free grace, renewing us wholly after the image of God, and enabling us to go on steadfastly dying to sin and self, and living to grace and God.

Many boast of *faith* in God's free grace, who yet hate this "*work* of God's free grace." But God has joined them together, and they cannot be separated without destroying both. In Effectual Calling we find a "*renewing of the will*," and here we find a "*renewing of the whole man*," so that he delights to do God's will, loves His law in his heart, and finds His service perfect freedom.

### BIBLICAL QUESTIONS

FOR SABBATH SCHOOLS AND FAMILIES.

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

1. What did the Lord say Cain should be in the earth?
2. What did King Ahab covet from Naboth?
3. What Queen was cast off by her husband for refusing to appear at a feast?
4. Where did David say he would fear no evil because God was with him?
5. Name the bird whose eye hath not seen a path of which Job speaks.

6. What did Solomon say all worldly things are?
7. What does St John say Faith gives the Christian over the world?
8. When the soldiers came to the Lord Jesus on the Cross, what did they offer Him to drink?
9. What part of the Temple was rent in twain when Christ was crucified?
10. To what place were two disciples going when Jesus walked and talked with them by the way after His resurrection?
11. What reptile came out of the heat and fastened on St. Paul's hand when he laid the sticks on the fire?
12. When Paul was in the ship on his way to Rome, what did he say would be attended with hurt and damage?

### ANSWERS FOR AUGUST

1, Ur; 2, Uz; 3, Uzziah; 4, Uzzah; 5, Uphaz; 6, Usury; 7, Unquenchable; 8, Under the Figtree; 9, Upbraid them; 10, Understandest thou what thou readest? 11, Unbelief; 12, Unchangeable.

### BEST ANSWERS FOR JULY FROM

Alma . . . . . M. C. Douglas  
 Fox Brook, Hopewell . . . . . J. Smith.  
 Fisher's Grant . . . . . S. McDonald.  
 Mountville . . . . . J. Urquhart.  
 River Dennis, C. B. . . . . D. Cameron.  
 Salt Springs . . . . . M. F. McLeod.  
 Westville . . . . . E. McGregor.  
 " . . . . . J. H. Moore.

### NEW QUESTIONS AND PRIZES.

Our good friend, the Honourable JUDGE YOUNG, LL.D., of Charlottetown, P. E. I., has contrived another most ingenious way of interesting and edifying the readers of the RECORD in studying and searching out the most precious truths of the Bible. His letter and enclosed verses (which we print below) will explain this. We hope very many will compete, and take great delight in it, and do it well and thoroughly. It will be a blessed task; nay, twice blessed, and many times over. Ask every time, Where is CHRIST so named? Then search out the Proof texts. Write their references, after the number of each name, thus:—1, Corner-stone; Eph. 2: 20; 1 Peter 2: 6. Isa 28: 16; etc. 2, Head of Corner; 1 Peter 2: 7; Ps. 118: 22; Mat. 21: 42; etc.

LETTER FROM HON. JUDGE YOUNG, LL.D.  
 TO REV. P. MELVILLE, A.M., B.D.:

Dear Editor,—In the course of my reading, I met with the following instructive lines by the Rev. Dr. Swartz; and I thought that my young friends of the "MONTHLY RECORD"

would like to enjoy the exercise of searching the Scriptures, and of sending to me a correct list of the fifty-four references therein referred to. Upon the receipt of this list, on or before the 1st of October next, I will give a prize to each of the best six persons that prepare and forward the same; leaving me the liberty of extending the number of prizes should I see fit.

I remain yours,

In the best of Christian bonds,  
CHARLES YOUNG.

Charlottetown, P. E. Island,  
August, 1886.

### CHRIST AND HIS WONDERFUL NAMES.

BY REV. JOEL SWARIZ, D.D.

How rich, how various, are the names  
Of Jesus Christ, our Saviour, Lord!  
What precious titles, honors, claims,  
The Holy Scriptures Him accord!

He is the Corner-stone [1] and Head [2],  
The Prince of Life [3], the Prince of Peace [4],  
The First Begotten [5] from the dead,  
The King [6] whose reign shall never cease;

The Image of the unseen God [7],  
The Holy Child [8], the Holy One [9],  
The Shepherd [10] with his staff and rod,  
The Light [11], the world's superior Sun [12];

The open Fountain [13], living Bread [14],  
The fruitful Vine [15], the open Door [16],  
The Church's Rock [17], her living Head [18],  
Her Horn [19], her Hope [20] for ever more.

He is the bright and morning Star [21],  
The blest and only Potentate [22],  
The Lord of Hosts [23], a Man of War [24],  
The sinner's only Advocate [25];

Our Mediator [26], great High Priest [27],  
Anointed [28] of the Holy Ghost,  
Our Rock [29], Redeemer [30], Paschal Feast [31],  
Our Righteousness [32] and only boast;

Our God with us, Immanuel [33],  
Jehovah [34], ever living One,  
Our Ransom [35] from the pit of hell,  
Both David's Root [36] and David's Son [37];

The faithful Witness [28], living Word [9],  
The Counsellor [40], the Mighty God [41],  
The Presence Angel of the Lord [42],  
The Righteous Branch [43], and Jesse's Rod [44].

He is the Life [45], the Truth [46], the Way [47],  
The Resurrection [48], First [49], and Last [50],  
Our Consolation [51], Wisdom [52], Stay [53],  
Father of ages [54], future, past.

On such a One I calmly rest;  
Whatever in life or death befall  
I know is kindest, wisest, best,  
For He to me is ALL IN ALL!

[Write the best and fittest Proofs for each name, but do not give mistaken references. Study every text well, and write the references correctly. Then send the complete list to CHARLES YOUNG before October first.]

### BRITAIN AND HER COLONIES.

ENGLAND's great University of Cambridge has been giving high honors to some of the able and accomplished leaders of the great Colonial and Indian Exhibition. On July 9th, about 200 guests sat down to lunch, and after some brilliant preliminaries, Sir Charles Tupper was called upon by the Mayor to reply to the toast to "India and the Colonies." This he did with great applause, declaring the Colonial loyalty and determination to preserve the British Empire united and prosperous to all ages.

Then began the great meeting for Degrees in the Senate House. There the public orator, Dr. J. E. Sandys, addressed a short Latin speech welcoming the representatives of the Colonies and India, on the occasion of the visit to Cambridge. He began by regretting that the traditions of his office prevented him from speaking English to men who were united with themselves not only by common ties of language and lineage and famous memories of the past, but also by the bond of loyalty to the throne of England. Yet that ancient Latin language, he continued, might serve to remind them that the dominions of the British Empire extended over a far larger portion of the surface of the globe than any that had been traversed by the victorious eagles of Rome. The Museums and Colleges of Cambridge could not pretend to be as rich in the charms of nature and of art as the magnificent courts of an Imperial Exhibition, teeming with the varied wealth of England's distant dominions. The colleges themselves, in their relation to the university, were an instance of that federal union, which it rested with the representatives of the Colonies and of India to promote on a far larger scale; and the combination of all the provinces of the British Empire in a closer federal union with the consequent diffusion of fresh life through all the parts of that stupendous whole would give a new meaning to the lines of Virgil:

"Spiritus intus alit totamque effusa per artus  
Mens agit at molem et inaguo se corpore miscet."

In proceeding to introduce the distinguished persons on whom degrees were about to be conferred, the orator observed that the compliment which was thus paid to them by the University was not confined to the actual recipients of the degrees, but was also shared in a measure by those whom they so worthily represented. His Highness the Rajah of Narsinhgarh was then introduced as the king

of a district in the very heart of India, who had left his royal city and the quiet lake that reflected the towers of his palace, and had ventured to cross the sea with the intention of improving his acquaintance with a country with which he was already connected through his friendly relations with our Indian Empire.

The Honorable Sir Ashley Eden, K. C. S. I., C. I. E., member of the council for India, was next described as one who, as a former Chief Commissioner in Burmah, and Lieutenant-Governor of Bengal, had, by his able administration of both of those provinces, signally proved *populi salutem supremam esse legem*.

Sir William John Clarke, baronet, was characterized as one who traced his lineage from the golden age of Queen Elizabeth, and was himself one of the ornaments of that golden Province of Australia, which was proud to bear the name of Queen Victoria.

Sir Charles Tupper, K. C. M. G., was welcomed as the High Commissioner for the Dominion of Canada, "*quam occidentem versus solem imperii Britannici terminum esse dicerem, nisi meminissem imperio Britannico solis occasum esse ignotum.*"\* The orator also alluded to the fact that in 1880 Sir Charles, as Minister of Railways and Canals, signed the contract for the great transcontinental railway from the Atlantic to the Pacific, which has been opened within the last few days. "*Licet Britanniiis per amplio rem quandam Britanniam fortiter progredi val occidentis usque ad ultimum sinum.*"†

Sir George F. Bowen, K. C. M. G., D. C. L. (Oxon.), was described as one who after taking a first-class in the final classical school, at Oxford, had spent more than thirty years in public positions of the highest importance, and had not only given signal proof of his literary and administrative ability in the Ionian Islands, but had also shown the greatest sagacity, courtesy and dignity as governor of no less than five of our Colonies (Queensland, New Zealand, Victoria, Mauritius and Hong Kong).

Sir William Davenport, K. C. M. G., was welcomed as a distinguished representative of South Australia, and allusion was made to the "trophy of refined copper," which is a conspicuous object in the court assigned to that colony in the present exhibition.

Sir Julius Von Haast, K. C. M. G., Ph. D., F.

\* "I might call Canada the utmost border of the British Empire toward the setting sun, only I recollect that on this Em ire the sun never sets."

† "To the British it opens up a way by a larger Britain, even to the uttermost Western Sea."

R. S., was characterised as one who had added largely to our knowledge of the botany, zoology, and geology of New Zealand.

Sir George Birdwood, C. S. I., M. D., author of "The Industrial Arts of India," was next described as one who was conspicuous for his devotion to literature and art. While director of the Victoria Museum and Gardens in Bombay, he had spread a knowledge of the science of Europe among the natives of India, and, on his return to England, he had made the industrial arts of India familiar to the nations of Europe.

Lastly, Edward Charles Buck, L. L. B., of Clare College (1862) Secretary to the Revenue and Agricultural Department of India, was congratulated on having so successfully taken part, as commissioner for the Government of India, in the organizing of the splendid display of Indian products at the Colonial and Indian Exhibition.

#### ADVICE TO COUNTRY GIRLS.



Copy the following words of true and timely warning from a trusty American paper, and we hope they will save some young people from the hidden dangers before them.

"City life is not all that it is painted. It has its pleasures and conveniences, but it also has its serious drawbacks. Before making the plunge into life in the city, country girls should ask themselves what is really to be gained by it. Perhaps in their quiet rural homes some stray advertisement has reached them, promising to young women high salaries for light work. Hundreds of advertisements are framed for the very purpose of deceiving the unwary. They accomplish their purpose, however, and large numbers of young girls rush to the city, dazzled by the generous profusion of promises. A girl from the farm answers one of these advertisements. Life may have been slow at home, but there was always good food and in plenty, and there was some one to care for in the old farm house. When she goes into the city she finds that the "light work" consists in working all day in a badly lighted and ill-smelling workshop, where scores of other girls and women are employed at wages hardly high enough to keep body and soul together. We know what often comes next. The girl has left home: she is ashamed or unwilling to return, and she must take the consequences, oftentimes one of two things—shame or suffering. Many a girl finds first in the frivolities and next in the

iniquity of the streets that excitement by which regrets and remorse may be deadened. If she is too strong in principle, too pure and elevated in tone thus to sink down to one of the pitiable fallen women of the streets, she may find herself in some cold garret, lonely, overworked, despondent and miserable. Better remain at home than risk the failure which attends so many girls who go to the city in pursuit of high pay for light work. It is the saddest of all ventures, forsaking a country home for the illusions and deceptions of a large town."—*Times*.

## OUR CHURCH AND COUNTRY.

### NOVA SCOTIA.

**P**ICTOU.—Much regret is felt that the MESSRS. HERDMAN, Bakers, are about to leave our city, of which they and their people deserve so well at a recent session of Pictou Lodge, I.O.G.T., the following address was presented to Mr E. G. Herdman, who is leaving his native town for the North-West. Mr. Herdman has been a most earnest and devoted worker in the interest of temperance, and this lodge in particular. He carries with him to his new home, the good wishes of all who have ever been acquainted with him.

TO MR. E. G. HERDMAN :

*Dear Sir and Brother,*—Having learned with regret of your decision to leave this your native Town for a new field of labor in our great North-West, we take this opportunity of expressing our regret at losing so good and efficient an officer and member; one who has always taken a lively interest in the affairs of this lodge and in the temperance cause; who has always been faithful and prompt in the discharge of duty; affable and courteous to all. We shall miss you in our councils and deliberations, and in our social amusements. Please allow us to express our very best wishes for your future prosperity and happiness. We recommend you to the kind favor of our Brethren who are to be found in all countries. That Almighty God the Ruler and Governor of all things will ever watch over and protect you, is our earnest prayer.

Signed in behalf of Pictou Lodge,

A. R. WATT, C. T.

W. MACDONALD, Secy.

Mr. Herdman made a feeling reply to the above, after which several of the members and visitors spoke, complimenting Mr. H. upon his past efforts, and all united in sincere regret at his departure. Refreshments of a substantial nature were then passed around and thoroughly enjoyed. Mr. H. has left for the West.

ST. ANDREW'S KIRK is undergoing extensive repairs and improvements.

PRINCIPAL A. H. MCKAY of Pictou Academy has been elected a Fellow of the Society of Science, Literature, and Art, of London, England, in recognition of his services and attainments in the cause of Science. This is a very high honor to be accorded to a Colonist, and a compliment to the well-known ability of our worthy Principal. In addition to the titles of B. A. and B. Sc., which Mr. McKay already holds, he will thus have this newly acquired one of F. S. Sc. Mr. McKay's very able and original paper on "the Sponge" has been received with interest by scientific men everywhere, and is attracting much attention at present in the United States.

IN MEMORY OF KENNETH JOHN MCKENZIE, WHO DIED IN BOSTON, AUGUST 2, 1886.

I am all alone in my chamber now,  
And the midnight hour is near,  
And oh! the steps of that message boy  
Still seem to resound in my ear;  
And over my soul, in its solitude,  
Sad feelings of loneliness glide:  
My heart and eyes are full, when I think  
Of my Kenny, sick, far from my side!

Ah, soon and sad the next message came:  
"Return to your home; he is dead:  
Your darling boy will be brought to you,  
Prepare him his last lowly bed!"  
How did I return to my lonely home?  
My husband afar off at sea,  
Not knowing his darling boy was dead:  
But GOD looked with pity on me!

And when I gazed on his innocent face,  
As in marble calmness he lay,  
And think what a lively boy he had been,  
And how soon he passed away.  
Oh death, thou lovest the beautiful:  
In the woe of my spirit I cried:  
The eyes were dim, but lovely the face  
Of my darling boy that died!

I shall see his sister and brother again,  
With their playmates round the door,  
And I will watch them in their play,  
As I never have done before.  
And if in the group I see a boy,  
Like my own Kenny, laughing eyed,  
I'll love the darling face of him,  
For the sake of my boy that died!

We shall all go home to our Father's house,  
Where the many mansions rise,  
Where hope and joy can have no blight,  
And our love no broken ties,  
We'll roam beside the river of life,  
And bathe in its blissful tide;  
And one of the joys of our heaven shall be,  
Our own dear boy that died! M. C.

SCOTCH HILL.—The Rev. Eneas G. Gordon, A.M., Parish Minister of Kingskettle, Fife, Scotland, is on a visit to his friends at Scotch Hill. Soon after Mr. Gordon was

licensed, he was elected to the first charge in Cupar, one of the most important positions in the church, an appointment which with rare magnanimity he declined. His next call was to the church of which he is still minister. The Church of Scotland has of late years been violently assailed by dissenting demonstrations, aided by the liberationists, who clamor not only for disestablishment, but for disendowment, or wholesale robbery of the church's patrimony. The attacks made upon the church have served to reveal her hold upon the people of Scotland, and to show her assailants that they have strong men to grapple with. Mr. Gordon took an active part in her defence. In the controversy, he wielded an acute, a facile, and vigorous pen. Nova Scotia has given many excellent men to the church. In scholarly attainments and devotion to duty, Mr. Gordon ranks among her most distinguished. His friends on this side will greet him with a hearty welcome. His visit to his native land will afford many pleasant recollections to many, and produce lasting benefits.

WESTVILLE.—St Philip's Church here has procured an organ which was used the last few Sundays, and gave universal satisfaction. Miss Clara Gunn, the accomplished musician, daughter of Norman Gunn, Esq., is organist, with much acceptance.

### NEW BRUNSWICK.

NEW KINCARDINE.—The last month with the gentle breeze and bright sunshine, have caused great activity among the farmers, in order to get their hay cut down and housed in good condition. Much has been done in that direction for some time past. Some of the farmers say that they have a better hay crop than usual, while others think they are a good way below the average. Much of the oats and barley is ripening fast, and some has been cut down already. Mr. Cumming, of Upper Kintore, has cut some nice and well ripened barley, and a field of oats belonging to Mr. Robertson, of Lower Stonehaven, is quite ripe and ready for the sickle. To all appearances the harvest will not be late, and, what is rather cheering, will be quite a fair yield. The potato crop is looking splendidly, as is the turnip. We have great reason to be thankful for the prospect of an abundant crop.

The sacrament was dispensed at Upper Kintore on Sunday, the 7th, and at the Melville church on the 14th August. The services were most interesting, and many felt the blessedness of meeting on these occasions. The New Kincardine settlement being almost

entirely composed of Presbyterians, the attendance on both Sundays was large.

Basket suppers are about to be held at two different places—on the river side at Lower Perth for the purpose of raising funds for the buildings now erected and well nigh furnished, one of which belongs to the Methodist and the other to the Baptist denominations; while great preparations are making for picnics soon to be held in the Scotch settlement.

Our farmers will soon require to be on the outlook as their oats get ripe to prevent the bears from destroying a good part of them. This pretty frequently happens and many bears have met their fate. A few seasons ago from the middle of the Kintore settlement to a certain distance up the Tobique River over fifty of these prowlers of the forest were killed. Mr. James Farquhar, of Upper Kintore, is by far the most successful destroyer of bruin tae we have. He has trapped no fewer than five of these animals in a short time.

### PRINCE EDWARD ISLAND.

ALLAN MACDOUGALL, Esq., died at his residence, Argyle Shore, July 22nd. He was born at Argyleshire, Scotland, 90 years ago, and was a grandson of Capt. Ferguson, who figured in the Stuart period. Deceased came to this Island with his father and three brothers in the year 1810, and settled at Argyle Shore, where he remained until his death. He was a sincere Christian, and was latterly the oldest ordained elder in the Church of Scotland on the Island. He was well known throughout the Province, and highly respected by those who knew him best. Being a Conservative in politics, he was appointed Commissioner of Small Debts to that party, and discharged his duty with satisfaction to the public and credit to himself. He leaves a widow, three sons, (one of whom is Captain Ewen MacDougall of Charlottetown) three daughters, with numerous grandchildren and great grandchildren to mourn their loss.

A very pathetic incident is reported from Charlottetown: Hon. Mr. Deblois and his daughter died the same night and were buried together. Mr. Deblois was advanced in years and was highly respected.

Besides the devoted labours of our ministers Rev. Mr. Goodwill and Rev. Mr. Hutchins, P. E. I. enjoyed the services of the veteran Father Chiniquy, and Meikle & Gerrion, two young evangelists.

### OLD CANADA.

LANCASTER.—The building of the

church in the country section of the congregation in Lancaster is proceeding rapidly. The church has been planned so as to accommodate two hundred worshippers; though it can be easily enlarged at a later period if necessary. The workmanship of the building, so far, is excellent, and the material used is of the very best quality. Although the church is little more than half completed, it is easy to form a good idea of its appearance when completed. Situated upon a slightly rising ground, with snowy monuments on the slope in front, and dark woods in the back-ground, the edifice will, for many years to come, prove one of the most striking and beautiful objects in the landscape. The contractor hopes to have his work completed by the beginning of October next.

We are glad to hear that a son and heir is born to the worthy pastor, our excellent friend, Rev. C. B. Ross, B.D.

### BRITISH COLUMBIA.

SIR JOHN A. MACDONALD has been visiting this great West; and grand plans are on foot for the development of trade with the East, (old and new), in which Sir Charles Tupper also is zealous and diligent.

The tour of Sir John A. and Lady Macdonald has elicited a chivalric loyalty in our Great West; and the solid facts reported by telegrams surpass the old fictions and fairy tales, as we read of their arrivals at new settlements where spontaneous ovations and enthusiastic receptions burst upon them at the hours of 13, 15, 18, and 20 o'clock! Our N. W. is an infant giant. What next?

The wealth of British Columbia lies principally in her mines and fisheries. The Vancouver Island bituminous coal ranks in San Francisco with that of West Hartley. The coal measures on the island and mainland cover an area of about 30,000 square miles. In the Queen Charlotte islands, anthracite in six-foot seams, comparing favourably with that from Pennsylvania, exists. In the Comox bituminous district the productive measures show ten seams of coal of a total thickness of nearly thirty feet. The output of British Columbia coal in 1871 was 29,000 tons, and in 1885, 57,000 tons, of which 276,000 tons were shipped to San Francisco and other American ports. The fisheries are remarkably rich. In 1876 there were only three salmon-canning establishments in the province, with an annual return of 8000 cases, each containing four dozen one-pound cans. Last year nearly thirty canneries were in operation, and the output was 60,000 cases. The official valuation of the

yield of the fisheries generally in 1885 was \$1,100,000. Halibut, cod and other deep-sea fish abound on the banks off the coast, but, owing to the want of capital, this field has not yet been worked. The fur seal is caught by the Indians, the value of last year's catch being about \$200,000. The *San Francisco Chronicle* said the other day that "the time is near at hand when British Columbia waters will be deemed the richest bonanza on the Pacific coast." The gold yield of the Province has been very considerable. Mr. A. C. Anderson, of Victoria, showed by the returns that from 1858 to 1881, both inclusive, the total value known to have been exported was \$46,200,000, the annual yield varying from \$400,000 in 1858 to \$3,750,000 in 1864, which was the high-water mark. Mr. Anderson added that, notwithstanding the vast amount of labour that has been bestowed in the gold-quest, a great portion of the mining country remains yet either unvisited or at best only partially developed; while in the better tested parts of the region the most accessible portions alone have been effectually wrought. Quartz-ledges of ascertained richness—the matrices of the coveted metal—have been partially developed in various parts, and especially in the auriferous track of Caribou; but capital and engineering skill are needed to work the ledges successfully. Thus the "sea of mountains," if not a land flowing with milk and honey, is at least a region of some promise. With her splendid harbors, her coal fields, fisheries and forests, and her advantageous situation, British Columbia can hardly fail, despite Mr. Blake's sneers, to make her way to the front rank of the communities on the Pacific, and to add to the strength and wealth of the Dominion.

### SIGNS OF THE TIMES.

**T**HE EMPERORS of Germany and Austria have had a friendly interview at Gastein. The Czar was not present this time; and it is reported that he is plotting against Turkey and Bulgaria, and seeking the favour of France against Germany and Austria. Time will tell.

BRITAIN AND CHINA are on good terms, and have made a friendly arrangement regarding the affairs of Burmah, and mutual commerce.

BLOODY RIOTS at Belfast have been persistently kept up, killing about fifty persons and wounding hundreds.

The *Times* says:—"Neither the executive,

the government stipendiary, the local magistrates, the police, the rival mobs nor the influential citizens of Belfast, can be held to be blameless on the face of affairs. However, the heavier share of the responsibility must fall on the Protestant masses. They may plead provocation, but they boasted of their loyalty. They are in the majority and have no reason to fear violence at the hands of the Catholics, and, moreover, they are practically victorious."

In another article, the *Times* says:—"The riots in Belfast have almost risen to the height of civil war. It is imperative that the Government use all the power at its disposal to restore order. If the Conservative Ministers show weakness in such a situation, it will be all over with the Government in Ireland."

The *Daily Telegraph* says:—"It almost appears as if the civil war predicted as the result of Mr. Gladstone's proposals had already commenced. In one way the shocking events are a useful lesson. They reveal what a precipice we neared when there seemed a chance of Mr. Gladstone's bill passing."

It appears now that Archbishop Walsh and other Irish leaders hold that Gladstone's Home Rule Bill was only a first instalment of endless Irish Claims. This opens the eyes of many Liberals.

A great Irish-American Convention has been held at Chicago in support of Home Rule. Mr. Egan says they sent \$320,000 to Ireland since last Convention to aid Parnell.

THE BRITISH PARLIAMENT is probably preparing a sensible Bill giving limited local government to England, Scotland, Ireland, and Wales, so as not at all to weaken the Imperial Government and Union.

It is stated that the object of the trip of Sir Charles Tupper across the Atlantic is to consult with the Dominion Government regarding the proposal to subsidize a line of steamers from Vancouver to Japan, the transmission of the mails over the Canadian Pacific lines, the proposition to make the Colonial and Indian Exhibition a permanent institution, and other matters. The announcement that the British postal authorities are in favor of the Canadian Pacific route, and that the Imperial Government favor the subsidizing of a line of steamers, will be good news to Canadians, and bears out the prediction of Sir John Macdonald that our transcontinental line will be the means of making the Dominion a great and rapidly growing country.

THE latest news that has come to us from Japan is that a National Convention of the Buddhist priests there has decided to send

Buddhist missionaries to Europe and America. We see in this, conclusive proof of the hold Christian missions are taking in that country. The Buddhists see that a Missionary Church is the only Church that has any hope of life or growth. And they are right. The sooner all Christian Churches discern the same truth the better for themselves and the world.

TERRIBLE and shocking news comes from Bulgaria, that a treacherous clique of Russian agitators seduced a troop of soldiers, and, attacking the palace by night, seized Prince Alexander of Bulgaria, tried to force him to abdicate under threats of death, then drove him from his throne and his kingdom; and on their vile knees begged protection from Russia! Britain and America and the world are horrified at such villainy. Homes and chambers MUST be safe, cost what it may!

A shudder of relief and stern joy and hope runs through the world, by the later news that the Bulgarian people and army have risen in loyal wrath and thrust the vile clique of revolutionaries into prison, and called back their good Prince Alexander, declaring themselves ready to fight and die for him! God prosper them!

SAMUEL J. TILDEN, the great Democratic Chief of New York, has died, bequeathing his vast fortune of \$5,000,000 chiefly to Public Uses and Charities.

THERE are now 7,000,000 of negroes in the Southern States, and among 1,400,000 voters, 1,221,000 cannot read or write. The Presbyterian Church has a prosperous mission among the freedmen, and added last year 1,630 communicants in 200 stations.

THE UNITED STATES SENATE has voted against taking up consideration of the extradition treaty lately arranged between Great Britain and the United States executive. This means that the treaty is buried probably for good. We are now prepared for another select assortment of abuse from the United States press for receiving United States defaulters and criminals.

The attitude of the United States towards us is curious. They will not have a new Fisheries Treaty with us, yet squeal about things as they stand. They will not have a revised extradition treaty, and yet rave about the bank cashiers who come over with bank cash. They will not have reciprocity or commercial union, and yet denounce our protective duties as malicious and unneighborly. There is a sort of dog-in-the-manger air just now about our cousins across the line that would be

amusing if it were not injurious and expensive to both them and ourselves.

THE drink bill of the people of the United States—that is to say, the sum spent in intoxicating liquors, to be used as a beverage—is estimated to be nine hundred million dollars a year. This huge amount is worse than wasted, since the liquors bought and consumed entail enormous evils upon the consumers and their families, in many cases pauperizing them, and in others leading to the commission of crimes. If we suppose one-half of this sum to be the annual outlay for these liquors made by the working classes, then their drink-bill each year amounts to four hundred and fifty million dollars. If we again suppose them to save this amount by not spending it for liquor, and not wasting it on any foolish and unnecessary luxury, they would in a single year do more to improve their condition, and make life happy, than can be done by all the strikes that can be gotten up for the next hundred years. It is not so much what a man earns as it is what he saves from what he earns, that tells the story as to his condition. Let him cut off his drink bill and his tobacco and cigar bill, both of which are worse than useless, and thus save these items of annual expense; and in a few years he will find events working in his favour. Any man can do this; and if all the working classes would do it, they would have no occasion to strike for higher wages. The conflict between capital and labor is far less serious than the conflict between rum and a successful life. Rum has a much harder heart than can be found in the bosom of any employer, and is vastly more exacting in its demands.

THIRTEEN students of the Andover Seminary, U. S., have organized themselves into a Japanese band, and assume responsibility for the supply of a new mission station in the northern part of Japan. This refutes the report that the "New Theology" is anti-missionary.

WE regret to notice the death of Mr. Duncan Campbell of Halifax, who came out with his family from Scotland about twenty years ago. He was a staunch friend of the Church of Scotland, and will be remembered by our readers as the author of a series of articles contributed to the RECORD on "Astronomy," as well as by his public lectures on "Prince Charlie" and other themes, and his more enduring work, "The History of Nova Scotia." Rev. Dr. Burns, who supplied the pulpit of St. Matthew's on the 29th, referred to the early history and principal characteristics of Mr. Campbell's useful life, in the course of his sermon.

## EGYPTIAN RESURRECTIONISM.



ROYAL Egyptian corpse or mummy, believed to be the body of the identical PHARAOH of the Bible, who was the tyrannical persecutor of the Israelites, the tricky slayer of the Hebrew babies and the foolish disbeliever in the power of Jehovah, is actually exhumed from the grave in which it lay for some thirty-three hundred years! The face and form are still quite complete. The features are perfect, though necessarily grim with the grimness of death. The face is admirably photographed, so that you can recognize his features as Japhetic and not Hamitic. This Pharaoh was not of a native Egyptian dynasty. He was evidently strong, both physically and mentally,—well built, and of a commanding aspect. It is a wonderful triumph of art that has kept for us for three millenniums, the frame and face of the ancient tyrant. Who could have expected such an unveiling of the mysterious past! A photograph of Pharaoh—what next? Why not of Jacob and Joseph, if Britain get Hebron!

THE SPHINX.—We are likely soon to know all that can be discovered with regard to the Sphinx. The great man-headed, lion-bodied monument, which has for ages been more than half buried by the accumulating sands of the desert, is now being rapidly brought to light, and ere long one of the most extraordinary relics of Egyptian civilization will be once more visible in its entirety. The work has been going on ever since January last, when—at the suggestion of M. Maspero, the chief director of the department of antiquities in Egypt—the French public, in the course of a few hours, subscribed sufficient funds to enable the work of excavation to be carried to completion. The interest of such news for Egyptologists may be conceived, when it is remembered that the last time the Sphinx was dug out of the sands was by King Thothmes IV., fifteen centuries before Christ, or about 3400 years ago. Scholars, in fact, are of opinion that the Sphinx is the oldest monument in the world. It appears, in any case, to have been erected or chiselled out of the rock more than forty-five centuries before the Christian era, and therefore about 6400 years ago. The size of the strange image is very remarkable. The body is more than 180 feet long. The ears of the human shaped head are about six feet from top to bottom, the other features being in proportion.—*W. Nass.*



## VIRTUE IN DISTRESS.

**F**ARMER OWEN'S son had been found asleep when doing sentinel duty, and was sentenced to be shot. A telegram had been received by his father saying that the sentence would be carried out in twenty-four hours. Mr. Allan, the minister, called to comfort the sorrowing family. During his visit a letter arrived Blossom, the farmer's little daughter, opened the door and received it. "It is from him," was all she said, as she handed it to the minister, who opened it and read as follows:

"Dear Father,—When this reaches you I may be in eternity. I am going to write you all about it. You know I promised Jimmie Carr's mother I would look after her boy; and when he fell sick I did all I could for him. He was not strong when ordered back into the ranks, and the day before that night I carried all his luggage, besides my own, on our march. If I had not lent him an arm now and then, he would have dropped by the way. I was tired out when we went into camp, and then it was Jimmy's turn to be sentry, and I would take his place; but I was too tired, father. I could not have kept awake though a gun had been pointed at my head; but I did not know it until—well—until it was too late.

"They tell me to-day that I have a short reprieve, 'time to write to you,' our good colonel says. Forgive him, father, he only does his duty; he would gladly save me if he could. And do not lay my death up against Jimmie. The poor boy is broken-hearted, and does nothing but beg and entreat them to let him die in my stead.

"I can't bear to think of mother and Blossom. To-night I shall see the cows all coming home from pasture, and precious little Blossom standing waiting for me; but—I—shall never—never—come. God bless you all: Forgive your poor Bennie."

Late that night a little figure glided down the footpath toward the Railway Station. The guard, as he reached down to lift her into the carriage, wondered at the tear-stained face that was upturned toward the dim lantern he held in his hand.

A few questions and ready answers told him all, and no father could have cared more tenderly for his only child than he for little Blossom. She was on her way to Washington to ask President Lincoln for her brother's life, and had brought Bennie's letter with her. Next morning they reached New York, and the guard hurried her on to Washington. Every minute, now, might be the means of saving her brother's life.

The President had but just seated himself to his evening's task, when the door softly opened, and Blossom, with downcast eyes and folded hands, stood before him.

"Well, my child," he said, in his pleasant, cheerful tones, "what do you want?"

"Bennie's life, please, sir," filtered Blossom "Bennie! Who is Bennie?"

"My brother, sir. They are going to shoot him for sleeping at his post."

"Oh, yes; I remember. It was a fatal sleep. You see, child, it was a time of special danger. Thousands of lives might have been lost by his negligence."

"So my father said," replied Blossom gravely.

"But poor Bennie was so tired, sir, and Jimmie so weak. He did the work of two, sir, and it was Jimmie's night, not his; but Jimmie was so tired, and Bennie never thought about himself, that he was tired too."

"What is this you say, child? Come here; I do not understand."

Blossom went to him. He put his hand on her shoulder, and turned up the pale, anxious face toward his. How tall he seemed! And he was President of the United States, too. A dim thought of this kind passed for a moment through Blossom's mind; but she told her simple, straightforward story, and handed Bennie's letter to Mr. Lincoln to read.

He read it carefully; then, taking up his pen, wrote a few hasty lines and rang his bell. Blossom heard this order given: "Send this despatch at once." The President then turned to the girl, and said: "Go home, my child, and tell your father, who can approve his country's sentence, even when it takes the life of a child like that, that Abraham Lincoln thinks that life far too precious to be lost. Go back, or—wait until to-morrow; Bennie will need a change after he has so bravely faced death; he shall go with you."

"God bless you, sir!" said Blossom.

Two days after this interview the young soldier came to the White House with his little sister. He was called into the President's private room, and a strap was fastened on his shoulder. Mr. Lincoln then said, "The soldier that could carry a sick comrade's baggage, and die for the act so uncomplainingly, deserves well of his country."

Then Bennie and Blossom took their way to their green mountain-home. A crowd gathered at the railway station to welcome them back; and as Farmer Owen's hand grasped that of his boy, tears flowed down his cheeks, and he was heard to say, fervently, "The Lord be praised."—*Evangelical Churchman.*