

evering they would report what had been gained, and would discuss the new words. And then Congoeso would be reduced to writing, and translation would be commenced. In a similar manner, no doubt, have many versions been produced. Far from home, amid strange scenes, and with a strange language rolling around them and breaking senselessly on their ears, those pioneers of translation have to labor amid difficulties that would appal most men. A story is told of Alfred Saker that he wandered about among the West African natives for weeks, ignorant of their language, until, at last, one day being in great need of water, he was able to make an intelligent child understand his wants largely by signs. Upon this slight basis words were gradually added until a fairly copious vocabulary had been acquired.—From the *Quarter* for April.

Reminiscences of a Scottish Country Parish.

BY AN OCTAGENARIAN.

VI.—THE OLD MINISTERS.—(Continued).

For the Review.

The new minister took special pains with the young, particularly when they presented themselves for admission as communicants. The training in the young communicants' class was pretty thorough and was commenced about two months before each communion, being held in the church every Sabbath after service. The first part of the lesson was an examination on the sermon of the day, which led to attentive hearing and the practice of taking notes. A sacramental Catechism was used, consisting of a series of questions on the general system of revealed truth and on the Sacraments. The answers were not given and the Catechumens were expected to find these for themselves. Before their final admission in the presence of the Session, they were asked to the manse for a private interview, when the question of personal religion was inquired into and a closer dealing was held than could be had in the class.

In his pastoral visitation he was very diligent and exemplary, in fact far more than any other we have known. It was his practice to catechise the parish once in two years, calling up old and young to answer such questions as he might ask them. These questions were from the Shorter and Mother's Catechisms or from the histories or doctrines of the Bible.

The other year was devoted to a house to house visitation when the following method was observed.—Taking the heads of the family by themselves, he made close inquiry as to their spiritual state, whether they observed family worship and what means they were using with their children in fulfilment of the promises they had made at their baptism. He then asked them to send their children one by one, if they were of age to be questioned as to their spiritual state. Finally gathering the household together, he would read and expound a passage of Scripture and conclude the whole with prayer. The effect of such faithful work soon began to tell, and while there was nothing like a general revival of religion there was a deeper seriousness in the services of the Sanctuary and the observance of family worship in not a few homes where it had been neglected before.

The ten years' conflict had now begun, and throughout the district there was a growing interest in religious matters. A Sabbath school had been commenced in the church, in summer meeting before, and in winter after service. Week day meetings in barns and kitchens were being also held throughout the parish. Altogether there seemed to be a preparatory work going on in anticipation of the days of trial which came some years after. From the first our young minister had indicated plainly on what side he was, and while there was no obtrusive pressing of his views on others, or in the ministrations of the sanctuary, when the day of decision came he hesitated not to give up all, leaving a beautiful manse which had been built for him and to which he had but lately brought home his bride, giving up all at the call of duty, as he and many others believed it to be. For fourteen years he had filled the position of parish minister, and had commended himself to his people by his faithful

discharge of the pastoral duties of a large parish. He calmly took leave of them from the text: "Be thou faithful unto death and I will give thee a crown of life."

We had left the parish some time before 1813, having finished the Literary Course and begun the study of Theology in preparation for entering the ministry of the Established Church, and, if promises could be depended upon, as one who might in due time be presented to a parish. But a change had come in the condition on which a charge could be held in connection with the State Church, and so we cast in our lot with the outed, relinquishing all hope of Church preferment and eventually coming to Canada as a missionary.

When the Disruption took place, there was a good deal of opposition to the outgoing minister and those who followed him. No site was to be had on the property of the principal heritor. But another, the prime minister of the day, though he had opposed the claims of the so-called non-intrusionists, as soon as the event actually took place, on the most liberal terms and in the kindest manner possible, gave land on his estate for the site of a Church as well as sufficient for a garden and glebe.

A goodly number adhered to the Free Church, who in good time had a church and manse erected, where our second pastor ministered to an attached congregation till the infirmities of age came upon him and he had to seek the aid of a colleague.

When he died he was buried in the parish churchyard where his body rests beside many who, we doubt not, will be his crown of rejoicing in the day of the Lord. Those who were most opposed to him would, we believe, be satisfied to join in the wish which we heard on the eve of the Disruption from the lips of one who had no patience with our friend for the part he took in the Church question: "I wish him nae ill; only I wish he had been in Abraham's bosom seven years ago, and he would have saved the parish muckle tribble (much trouble.)"

Pastoral visitation is not to be done up in a hurry or with a rush. The minister is no postman nor telegram deliverer. He is Christ's messenger, carrying cheer, love, kindness, sympathy and help to the home. As such it ill becomes him to pass from house to house with a hurried recognition, and then congratulate himself upon the numerous calls which he has made during the year. Nor on the other hand, is there any necessity for his going to the other extreme. It is in bad taste to remain so long in the rounds of visitation as to be either tiresome or unwelcome. A golden mean is to be observed. Much depends on the object to be secured. Time must be taken to attain it properly and satisfactorily. If it is admonition, it is to be administered seriously, Christianly and respectfully. If it is to convey comfort to the sick, it should be done with devoutness, kindness and appropriateness. If it is to give counsel, it should be free from all perfunctoriness, and characterized by friendliness and timeliness. If it is for special prayer or for family instruction, it must not be marked by railroad speed, but with due regard to need and circumstance. If it is merely for a social chat, while it is not to be so short as to fail of its purpose, neither is it to be so protracted as to cause one to be voted a bore. In brief, a pastor's calls should not be mechanical, but warm, hearty, responsive, stimulating, timely and helpful, regard being had to occasion, object and condition.—*Presbyterian*.

Memorial in Knox College of the Late U. P. Divinity Hall.

BY REV. T. FENWICK.

For the Review.

On the walls of Knox College Convocation Hall there are what may be termed portrait-memorials of the Free Union College. I refer to those of Principal Willis and Prof's Young and Rintoul. The first two went into the united body along with the College. The last mentioned died nine years before the Union. I think that Prof. Gregg was not connected with Knox College, as a Professor, till after the Union. But in the place above mentioned, there is no portrait-memorial of the late U. P. Divinity Hall. It may be said that Principal Caven's is. It is quite true that he is an "auld U. P.," but as he was connected with the late U. P. Divinity Hall only as a student his portrait cannot properly be said to be a memorial of