

Technical and Bibliographic Notes / Notes techniques et bibliographiques

Canadiana.org has attempted to obtain the best copy available for scanning. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

Canadiana.org a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- | | |
|--|--|
| ☐ Coloured covers /
Couverture de couleur | ☐ Coloured pages / Pages de couleur |
| ☐ Covers damaged /
Couverture endommagée | ☐ Pages damaged / Pages endommagées |
| ☐ Covers restored and/or laminated /
Couverture restaurée et/ou pelliculée | ☐ Pages restored and/or laminated /
Pages restaurées et/ou pelliculées |
| ☐ Cover title missing /
Le titre de couverture manque | ☒ Pages discoloured, stained or foxed /
Pages décolorées, tachetées ou piquées |
| ☐ Coloured maps /
Cartes géographiques en couleur | ☐ Pages detached / Pages détachées |
| ☐ Coloured ink (i.e. other than blue or black) /
Encre de couleur (i.e. autre que bleue ou noire) | ☒ Showthrough / Transparence |
| ☐ Coloured plates and/or illustrations /
Planches et/ou illustrations en couleur | ☒ Quality of print varies /
Qualité inégale de l'impression |
| ☐ Bound with other material /
Relié avec d'autres documents | ☐ Includes supplementary materials /
Comprend du matériel supplémentaire |
| ☐ Only edition available /
Seule édition disponible | ☐ Blank leaves added during restorations may
appear within the text. Whenever possible, these
have been omitted from scanning / Il se peut que
certaines pages blanches ajoutées lors d'une
restauration apparaissent dans le texte, mais,
lorsque cela était possible, ces pages n'ont pas
été numérisées. |
| ☐ Tight binding may cause shadows or distortion
along interior margin / La reliure serrée peut
causer de l'ombre ou de la distorsion le long de la
marge intérieure. | |
| ☐ Additional comments /
Commentaires supplémentaires: | |

THE MONTHLY RECORD

OF THE

CHURCH OF SCOTLAND

IN NOVA SCOTIA AND THE ADJOINING PROVINCES

VOL. XI.

JANUARY, 1865.

No. I.

"If I forget thee, O Jerusalem! let my right hand forget its cunning."—Ps. 137, v. 5.

SERMON FOR THE NEW YEAR,

*By the Rev. Alex. McKay, M.A., Salt Springs,
West River, Pictou.*

"So teach us to number our days, that we may apply our hearts unto wisdom"—PSALM xc. 12.

OUR first step into life is a step to the grave, and every succeeding step along the stream of life brings us nearer to that eventful, final step, which ushers us into the ocean of eternity. Every thought and feeling cherished, every talent possessed, and every act of life, bears an important influence on our eternal destiny. Accordingly, every moment brings tidings to the throne of the Universal Judge which shall appear for or against us on the great day of reckoning. The time given to prepare for our eternal recompense, is, at most, short, and its continuance is very uncertain. While these are truths clearly taught us in the Word of God, and continually pressed on our attention, how many spend their brief space of life as if this were their abiding home! how many live as if there were no day of reckoning! How many moments, charged with precious privileges, do the wisest and best allow to pass unimproved! Impressed with these facts, the writer of this Psalm offers up the prayer: "So teach us to number our days that we may apply our hearts unto wisdom."

Let us endeavor,
I. To number our days. Wise men in all ages have laboured to impress mankind with a sense of the brevity, the swiftness, and the uncertainty of our days. The Spirit of God also employs a variety of ways to inculcate

constant watchfulness and continual preparation for the momentous interests of eternity.

Time is short. The days of some are short in comparison with others, who live three or fourscore years. The years of man now on earth are short, as regards time, compared with the antediluvian life-time; but ours may be regarded equally long, or longer, considering that we may know more and enjoy more in threescore years, than they during three times as many centuries. The longest life is short in comparison with the eternity of years before. Man's days are short, considering the great work he has to do, and the eternal consequences of our well-doing or ill-doing in time.

Our time comprises the past, the present, and the future. All we are, and all we have, came to us from the past. The present flying moments are crowded with the results of the past, which have a weighty influence on the present and the future of our days. All our intellectual attainments and religious privileges, our habits and character, &c., are transmitted from the past. If we would improve the present or the future, we must know what we are, and our relation to the past. Many have to correct errors, to subdue passions, and renounce habits. All have to improve advantages and opportunities. The young have most to do with the present and the future. Some have gone over three digits, and are now on the last finger of the hand-breadth, which is the inspired measuring line. They have passed through infancy, youth, manhood, and are now in old age. When the outward and inward life of those

in advanced years must be wholly changed—when all the past has been worse than lost—when the present only can be reckoned on to correct the past, and prepare the soul for communion with God, and to enjoy the inheritance of the saints in light, who can overestimate the value of time? How anxious should we be to learn, under the teaching of the Holy Spirit, that the “now” of the present is the acceptable time. Let us strive to know and feel, under His teaching, and the advocacy of the all-prevailing Intercessor, the great purpose for which our days are measured out to us, and the many lessons which admonish us of the shortness and uncertainty of life, and how solemnizing it is to die. We are continually amid the dead and the dying. All nature, which, a little ago, was a picture of life and loveliness, now presents the sad image of death all around. On your own person or around you, you see the symbols of mourning and death. In your room you have the pictures of the dead or of the dying. Everywhere you meet with indications of decay and death. Every living creature—every man, woman and child, every bird and beast, every plant and flower, must fade and die. Not one can arrest the hand of death, or say, with the remotest degree of confidence, but that the next thought that shall arise in the mind shall be that of a disembodied spirit, separated from all earthly concerns.

In full view of what the past has brought to us, whether treasures of wisdom and godliness, or folly and sin, and impressed with the solemnities before, let us, betimes, close our eyes on the things of time and sense, on which they must soon close forever,—let us stand on the shores of that vast ocean of eternity, on which we must sail so soon,—let us listen to its tremulous waves, and try to realize the momentous interests before, in all their enduring realities, until we realize all the past rushing up before our view, and the Judge about to assign us our never-ending recompense of bliss or misery, *according as we have employed our brief span of life.*

II. Inquire, what is wisdom? When a man is under the sentence of death, or when infected with dangerous disease, it is wise to use the speediest and best means of deliverance and recovery. When temporal life is in imminent danger, no time is to be lost; the wisest counsel, and the best means of safety must be at once embraced. How much more so, when eternal life and eternal interests are at stake. All, in a state of nature, are under the condemnation of the supreme Judge. Soul and body are infected with disease and death; and both, alike, in danger of being consigned to eternal death. While in this perilous condition, is it not the first duty to avoid the frown, and to secure the friendship of Him whose favor is life, and whose loving kindness is better than life? Is it not true wisdom to employ the present precious time,

to secure union and fellowship with Him who alone can sustain and cheer us in all the circumstances of life, go with us through death, and be our satisfying portion through eternity? It is our highest wisdom to engage in those holy exercises which shall ensure the fullest measure of happiness in time, and prepare us for the highest state of blessedness in eternity. Truly, all our enduring and momentous interests consist in knowing God, and enjoying His friendship. All earthly joys and sorrows, poverty and wealth, honor and shame, contempt and honor, of the men of this world, shall soon vanish. All temporal gains and losses stand amid vanishing vapours and fleeing shadows.

Have you, hitherto, lived regardless of God, trampled on His laws, and slighted His Gospel? Come and learn wisdom of the Lord Jesus Christ, who is the Wisdom of God, and the power of God unto salvation. Adopt the means, and embrace the salvation provided by infinite wisdom. Accept of free and full pardon, and embrace the robes of Christ's righteousness. Be it your first and continuous effort, to avail yourself of the Teaching, Advocacy and Guidance of the Holy Spirit. Reject His wisdom and His aid, and all else you do, even in religious exercises, is sheer folly. Labour earnestly to yield yourself to the mighty influences of the Teacher from God, who is God. Regard neither the first nor the last breathing of your life on earth the most important, but rather the new birth-day of your spiritual existence. The first exercise of godly sorrow, which is unto life, is the beginning of wisdom. Then it will be your continuous wisdom and highest interest, to exercise fear, lest you offend your Friend, your Companion, your supreme Judge. Let none, then, indulge in the folly of deferring true repentance. All the invitations, commands and promises of the Gospel, are centred in the present moment. The Holy Spirit, who only can convince of sin, and make wise unto salvation, declares that “Now” is the accepted time: “Now” is the day of salvation. Even had you the pledge of God, that your days are to be prolonged in sin—what, in great mercy, He promises none—no tongue can picture the daring madness of that man, who would persevere in rebellion against God, and defer repentance to some future day. What would your repentance be, but an attestation of your folly? Since God must be regarded the wisest Lawgiver, His Gospel the scheme of infinite wisdom, devised and carried out by the Triune God, what folly and danger to delay! If, then, you would manifest wisdom, which will be approved by God, admired by angels, and applauded by the whole universe of intelligent beings, renounce the service of Satan *now*, and cleave to the Lord Jesus *now*, and yield yourself *now* to the guidance of the Spirit of Truth.

Be assured that it is Divine wisdom, *early* to cultivate that godliness which will bless

you through all the subsequent stages of your being—through youth, through manhood, through death, and through eternity. But, defer until advanced years, and, though the soul be saved, you will only be as a brand plucked from the burning. At best, should your days of godly life be prolonged, you shall have to contend against old habits, to correct old errors, and implant new principles. You shall thus have to struggle hard to emancipate the soul, and body too, from the trammels of the past. Thoughts of the past shall sting the conscience, and the bitter conviction that your life of sin so affected society, that those you might have benefitted, have been injured, and hastened to ruin. Whereas, the old saint, whose youth and advancing years have been in the ways of righteousness, can look on the past, with pleasure and humble gratitude. He now enjoys sweet communion with his reconciled God. He realizes joy in the Holy Ghost. He can dwell amid the hopes and joys, and sympathies of a higher and better state of being. Having finished his course, —doing the work assigned to him by his Lord, he desires to depart, to be with Christ in the regions of immortality.

III. Consider the importance and necessity of Prayer. Men have measured the distances of remote stars, and mastered many abstruse problems, who failed to form a profitable estimate of their time. The weakest faculties and very limited knowledge can reckon the mere number of days of the longest life; but the loftiest efforts and the highest intellectual attainments cannot determine when he may be summoned hence. It is equally impossible for mere mental effort to form a just estimate of the value of time, or of the greatness of the work of salvation, until he draws near unto God, and learns that from Him he derives every breath, and that, through the advocacy of the Great Intercessor before the Throne, his life is prolonged; until he prize time, under His Teaching, who only grants one moment at once, to all His intelligent beings. Reason, observation, experience concur in telling you that time is short, that the interests of the soul, and the favor of God, are of unspeakable importance. But, have you hitherto failed to redeem time so as to secure the great end of your being? Be assured the sole reason is, that you did not desire to be taught of God. If you have not earnestly sought divine aid, to improve your day of grace, and means of grace, wonder not that your best efforts have been vain efforts.

The devout Christian has learned, from sad experience, to ascribe the many blanks in his religious history to his not assiduously seeking the aid of God to enable him rightly to value his time and talents. The Father of all mercies has appointed prayer as the medium of intercourse between heaven and earth, between God and the soul. This is the means of obtaining all promised blessings. It were truly singular, then, if time,—without

which we can enjoy no blessing,—could be improved without holding communion with God in prayer. In the exercise of prayer, the soul is brought into close contact with the God of all grace, and all we are, and have, are consecrated to Him; and we thus receive vigor and elasticity of mind. Time occupied in prayer, is time consecrated. To learn this, is one of the most profitable lessons in our Christian experience. The soul thus brought under the power of the world to come, must be invigorated for holy duties. We are thus elevated above things seen, and made to realize an earnest of heavenly communion and heavenly blessedness. Let us learn to hold spiritual intercourse with God, and, whatever blessing we need, He will readily bestow. This truth is broadly taught us in the Word of God, and confirmed to the soul by the Holy Spirit. This fact is supported by a great army of the faithful, in all ages of the Church. No other truth has been better tested and confirmed by the faithful of all times. The tried efficacy of prayer is ratified by myriads of witnesses who encircle the throne of Jehovah. Trial in this, as in all other religious duties, is the best proof. Prove God in this. The privilege is not confined to a select few. The way is open to all. The Holy Spirit is offered to all. The invitation is given to all. "If any lack wisdom, let him ask it of God, who giveth liberally, and upbraideth not."

Our text invites to united effort. It is not teach *me*; number *my* days; apply *my* heart. It is teach *us*; *our* days; *our* hearts. True, we must be schooled in redeeming time, acquiring wisdom, and calling upon God, in working out our personal salvation. If we have not learned to value time, wisdom, prayer, for ourselves, we are ill qualified to work in the Church and in the world.

Our days, since our fathers set their foot on these shores, have been strewn with unnumbered blessings. We have enjoyed constant repose from the curse of war, and we have not borne the expense of securing peace. We have had the guardian care of one of the most benignant Sovereigns under heaven. Our interests have been protected by some of the wisest and most exemplary statesmen of any age. We have had the guardian care and support of one of the fairest and freest Churches of the Reformation. We have had the purest historical character and scriptural standards to aid our faith, secure our confidence, and regulate our practice. We have a long succession of the most exemplary piety of the excellent of the earth. And to us have been committed the oracles of God. Our Church has sustained severe losses and bitter persecution from quarters most difficult to be endured. She has been burning, but, blessed be God! she has not been consumed. On a review of the past, it becomes us to consider whether we are coming forth seven times purified, and greatly benefitted. What

has befallen us could not have been without cause, nor without a gracious design. By the merciful kindness of our gracious Lord, we have been sustained and prospered beyond the anticipations of our best friends, and contrary to the prophecies of others. The watch-towers of our Zion, and her closed sanctuaries, are well nigh occupied. Our concern now is not about existence, but about extension. Our Church schemes are being well sustained. Our young men have facilities for acquiring a liberal and sound education. Our *Missionary Record* is well supported, and acquiring wider and wider circulation,—affording evident tokens of its efficiency, and of growing interest in our successes. Considering the Lord's goodness to us during the past, have we not much reason for devout thanksgiving, and much cause to use our best efforts to improve the blessings continued to us, in dependence on Divine aid, and seeking Divine counsel?

It is the privilege of our Church to have lessons of the united wisdom and experience of the most pious and learned of past ages transmitted to us. Her standards have been well tried by many of the most excellent of the earth, and transmitted to us unimpaired. Her Church government has been fully tested at home, and, on actual and fair trial, has been declared by those highest in spiritual and secular authority, the highest authority in things spiritual. We need not fear to follow her teachings. As with the Word of God, on which she is based, we have most to fear that we do not adopt her wisdom, and walk worthy of her eminent example. Let it be ours to look first to her purity, and then we may be well assured of her stability. Let it be our constant effort to have the wisest and most faithful ruling in the house of God; and let us have work for all her sons and daughters, and have every one engaged in some good work. Let us, each day, ask, "What can I do for the purity, peace, and prosperity of our Zion?" Let each have it to say, at least, at the end of each year, I have done something to lengthen the cords and strengthen the stakes of my beloved Church. Let me prove my wisdom by proving myself an ornament of that Church which has proved a blessing to vast numbers in all the ends of the earth. Be assured that the real ideal of a Church is the union of wise men for the greatest and noblest purposes. May our Church have Wisdom personified in all her members! May she be justified by all her children!

That we may apply our hearts to the work of God—that He may establish the work of our hands upon us, let us, in twos or threes or more, and in the unity of love, pour out our hearts to God for His wisdom and blessing. Let us pray for her ministers, for all her office-bearers, for all her members, for all men; for the success of our Schemes, in private, at the family altar, at our prayer-meet-

ings, and in the great congregation. Let us invoke the presence and blessing of the Hearer of Prayer. We need not ascend to heaven, nor go to remote parts of the earth, to learn what God has done in answer to prayer. How often has He heard the cry of His people in the fastnesses of our fatherland? How often has He sent relief? How often has He blessed to our Church the fiery trials through which He caused her to pass? Has He not, of late, manifestly answered the prayers of our people, who longed for the upraising of the standards of our Church? Has He not, recently, sent pastors to us, in answer to the united prayers of many of us? Shall we not acknowledge the favor of Him, who alone can promote the welfare of His Church? Shall we not be stimulated to persevere in prayer, for His continued countenance? Let every shade of doubt, as to the high privilege and profitableness of prayer, be for ever banished. Let us strive, more and more, as we come together, to possess the true spirit of prayer, and our God shall undoubtedly prosper us. Let us test whether our prayers have been genuine, by considering whether we have been thus stimulated to more united effort to promote the cause of God. As marrow to the bones, as blood to the life, so is prayer to nerve us for active effort in the cause of God. If we would be fitted for a prosperous day's work, we must spend our night in communion with God. Let us learn this from our Great Exemplar. If we have prayed aright, in that faith which is fruitful in good works, we shall show it in our efforts to do good. Prayer is the pulse and nerve of true religion. Fervent in spirit, and active in business, must ever go together. The highest exercise of prayer is in seeking the advancement of His kingdom, and praising Him at all times. In this, we see the pre-eminency of the Lord's prayers. May it be ours to seize more of His Spirit, and to evidence more of His zeal! Amen.

—9—

The Close of the Year.

BY NORMAN MACLEOD, D.D.

"REMEMBER all the way the Lord hath led thee" during the past year.

Remember His Mercies—Calmly review, as far as you can, what God has given you these bygone months.

Have you been blessed with bodily health? If so, consider what a gift it is to be spared the torture that some endure: the restless, feverish nights; the long and weary days; the unceasing pain; the no-hope of relief in this world.

Have you been blessed with mental health? If so, think of the mercy of not having been visited with insanity, or of having been freed

from the suffering of even mental depression, so touchingly described by the poet as

"A grief without a sigh, void, dark and drear,
A stifled, drowsy, unimpassion'd grief,
That finds no natural outlet, no relief
In word, or sigh, or tear!"

Think of the mercy of having been able to enjoy God's beautiful world, and to feel the life in its scenery, its music, and its blue sky, during the summer that has passed, as you walked along the sea-shore, among the woods, across the green fields, up the glen, over the moorlands, or gazed on the glorious landscape from the windy summits of the old hills. Health of body and of mind!—Oh, common, most blessed, yet, alas! how often unnoticed, gifts of God!

Have you received other mercies connected with your *temporal* well-being? Perhaps at the beginning of the year (as at the beginning, may be, of many a year before) things looked very dark for you and yours. Yet "hitherto" God has helped you. You may never have had more light on your path than what enabled you to take the next step with safety, but that light has never failed you. God has been pleased thus to discipline many of his people. You may, possibly, remember also peculiar deliverances:—from sickness; from money difficulties; from bodily dangers; with unexpected additions to your means of comfort and of usefulness.

Again, call to remembrance your *social* mercies, which have come more directly through others. Think of the relations and friends who have been spared to you! Begin with your dearest, and pass on from those to others less closely allied, but still most valued, and number them all, *if you can*. Do any remain whom death threatened to remove during the past year? Have any, have many, been a comfort to you? Have your anxieties regarding the well-being of others been lessened? Have beloved ones been given to you during the year—such as a wife, a husband, or a child? If God hath led you in this way during the past year, it ought indeed to be remembered.

And if those Christian friends have fallen asleep in Jesus, then it is a great mercy to know most certainly that they are your friends still, and your *best* friends, too; and you shall thank God for the happiness which they now enjoy, and which you hope to share with them.

But you have other mercies to remember besides these. Surely much has been done for your spiritual good by your Father in heaven. He has shown patience, forbearance, and long-suffering toward you; and has been teaching you during these past months by faithful ministers or faithful friends; and has been striving within you to bring you to Himself, and keep you there. Have you enjoyed no peace in believing, nor gained any victories over self and sin? Have you

possessed no more calm and habitual fellowship with God? Have you done no good? Has prayer neither been offered in truth, nor answered in love? Has all been fruitless and dead? Oh, let us beware of the falsehood of denying spiritual mercies bestowed on us by God! "If I should say I know Him *not*, I should be a liar like unto you," said our Lord. The graces of the Spirit, the least of them, are the earnest of eternal good, the assurances of enjoying the whole fullness of God.

BUT YOU HAVE SORROWS TO REMEMBER. Alas! we are in little danger of forgetting these. The sunny days may come and go unheeded, but the dark ones are all registered. We cannot forget that "the Lord taketh away;" but why do we not as vividly remember that the same Lord "*giveth*," and that in both cases we have equal cause, did we only see it, to exclaim, "Blessed be the name of the Lord!" I ask not what these sorrows have been. Enough that they are very real to you, or to those who are bound up with you in the bundle of life. It was a weary time to you in the wilderness, and it is well to remember that portion of the way in which you have been led, which was as a dark valley and shadow of death.

AND WHAT OF SIN? That is what makes it so hard for us to remember the past journey. The backslidings and falls in the way; the careless straggling behind; the lazy resting places; the slow progress; the careless devotions; the misspent days of the Lord; the opportunities lost of doing good to others, or of receiving good ourselves, through procrastination, sloth, and indifference; the manifestation of our unloving and selfish spirit toward our brother, in envy, bad temper, backbiting jealousy, or unguarded speech; the little done or given for God's work on earth, in charity to the poor, or to "our own flesh" who required assistance;—the everything, in short, which deters memory from looking steadily at what it could blot out for ever from its record! Yet it is of great importance that this portion of the journey should be remembered; although it is not for the way in which God led us, but which we choose for ourselves in our ignorance and self-will. Ponder it well! Recall what your conduct has been in avoiding temptation; how you have made use of the means of grace; the days in which you may have lived without God, or if you prayed to Him, when you did so as a form, without any real faith or love; the days in which you have been so presumptuous as to live without "faith in the Son of God," and to meet trials, temptations, and duties, without seeking strength from the Holy Spirit; the Sundays that have come and gone without having been improved, and sermons heard in vain, and public worship joined in outwardly only; the little help, or possibly great discouragement given to Christian ministers and members by your

very coldness; the time lost never to be recalled, and of all that could have been done for the ignorant, the afflicted, the wicked, the sick and dying, for friends and relations which has been left undone, and never can be done in the other world. Think of what your Master has said, who is to judge you:—that “herein is my Father glorified, that ye bring forth much fruit”—that “if any man will be my disciple, let him take up his cross daily, and follow me”—that “many will say in that day, Lord, Lord, have we not eaten and drunk in thy presence? hast thou not taught in our streets? have we not done many wonderful works in thy name? and I will say unto them, I know you not; depart from me, all ye workers of iniquity;”—think of this now, for think of it one day you must: and if you do so with any degree of truthfulness, I am sure you cannot enter another year without pouring out your heart in humble confession, and laying down your burthen at the foot of the cross, crying out, “God, be merciful to me a sinner!” “Have mercy upon me, O God, according to thy loving-kindness, and according to thy tender mercies blot out all my transgressions!”

Sketches from Church History.

SCOTLAND.

Melville and his Times.

JOHN KNOX, the veteran soldier of the Scottish Reformation, cast aside his armour, and entered upon the enjoyment of his rest, on the 24th day of November, 1572. That stern, unbending spirit, less impulsive, and, perhaps, less eloquent than that of Luther—less calm, gentle and accomplished than that of Melancthon, but, perhaps, more logical and uncompromising than either, was, at length, freed from strife, and winged its way upwards, from his own house in Edinburgh, where he died in peace. What a strange, chequered life! and how thoroughly consistent, throughout its many changes! That glowing, fervent zeal, that sustained him ever, through privation and exile—that aroused his courage, and fired his soul against oppression, when labouring at the oar, as a galley slave, in France—that stirred his spirit mightily against the thralldom of Rome, as he sat at the foot of Calvin, under the broad shadow of the Alps—and, that sent him back to his native land, through conflict and struggles, to carry forward the glorious work of the Reformation, never forsook him to the last. The closing scenes of his life are highly characteristic. His last sermons had all the fire and vigour of his more youthful Pulpit productions. Though frail in body, and weak and tremulous in voice, his resolute will and firm purpose never, for a moment, seemed to

falter or grow weak. The very portions of Scripture in which he specially delighted, when laid aside from active labours, are highly significant. Each day, his faithful servant, Bannatyne, might be heard reading the same chapters by the bed-side of the dying Reformer, beginning with the 53d of Isaiah, and ending with the 17th of the Gospel according to John. In these two chapters were clearly and strongly expressed, the sublime and consoling truths, that inspired his life, and regulated his labours. In the former, he read of Christ, the vicarious sacrifice, bearing his sins and carrying his sorrows. In the latter, he read of Jesus, the Intercessor, pleading the merits of that sacrifice, where He had ascended up on high, to prepare a home in the heavenly kingdom. In a word, he read, in those chapters, the sublime doctrine of Justification by Faith—a doctrine, for the love of which he forsook the Church of Rome, and brought upon himself the hatred and persecution of his powerful and resolute enemies. His last resting-place is in the Churchyard of St. Giles, and, among those who surrounded his open grave, was the Earl of Morton, now Regent of the Kingdom, who, as he saw the dust of the Reformer placed in “the narrow house appointed for all living,” pronounced over it the brief, but true eulogium, “there lies one who neither feared nor flattered flesh.”

Yet this same Morton must have looked upon the grave of Knox with feelings by no means void of a certain amount of satisfaction. Knox and he were men different in temperament, and very different in ecclesiastical views. Morton was the author of the “tulcan” Bishops; Knox submitted to their creation, from necessity, rather than from choice. Morton strove to silence the Preachers; Knox would not keep silent. The state of the country was critical. The Queen’s party was powerful, and the Regent found Knox, with his great influence, very useful in gathering around him the enthusiasm of the opposite party. Openly to break faith and friendship with the leader of the Reformation, and the most popular, and (in a sense), most powerful man in all Scotland, would be ruinous to the Regent. Still, he loved him not, and continued his outward friendship, such as it was, rather from necessity than from choice. As the grave closed over the remains of Knox, Morton felt that he had got rid of a troublesome friend, and that, henceforth, he might prosecute his ambitious and selfish schemes in peace and calmness.

Yet, if such were his thoughts, he soon found the case very different, for, in the person of Andrew Melville, appeared one destined to be a more formidable opponent to his schemes, and a sharper thorn in his side, than he over whom he had lately pronounced the eulogium, in the Churchyard of St. Giles.

Knox was allowed to see a great work accomplished before he slept; still, in a sense,

his work was left unfinished. His powerful arm, strengthened by Divine Providence, overthrew the old Temple which had become defiled, yet he did not complete the new Temple in Scotland. He purged the land of idols, but he did not guard it against their return. He ploughed the soil and sowed the seed, but was called away before he had fenced it from the inroads of such as would tread down and injure the corn. But as the mantle of the ascending Elijah fell upon Elisha, that of Knox fell upon a worthy successor in the wise and fearless Melville. It was his to take up the work that Knox had left unfinished, and carry it to its completion. Through the instrumentality of Knox, the seed of sound doctrine was sown and took deep root in Scotland. Through the instrumentality of Melville, above all others, the hedge of Church discipline was erected—a hedge that still remains, with some slight changes and amendments, around the Presbyterian Church up to the present moment. Nor let us consider the services rendered by him unimportant. In comparison with that which we have characterized as the specific work of Knox—(a reformation in Church doctrine)—the special mission of Melville—(a reformation in Church discipline)—was certainly secondary and subordinate. Still, without the latter, the former work would have been very imperfect. A pure Church cannot *exist* without pure doctrine, but neither can a Church *continue to exist* in purity without good discipline. An individual may be brought to Christ and educated for heaven under the teaching of sound doctrine, regardless of any particular system of Church order or government. Still, the Church is composed of a large number of individuals, and constitutes a society, and, like every other society, must have its own laws, and must be prosperous and happy or the contrary according to the nature of those laws and the faithfulness with which they are administered. Without such laws, there can be no unity of action. Without such hedges, the Church cannot be separated and distinguished from the world. Without any such walls or dykes, the tide of mundane error and corruption will soon sweep over the Church, and soil her purity and destroy her beauty.

For this great and important work, Melville was very specially and peculiarly adapted. His natural powers of mind, his peculiar temperament, his great scholarship, his sojourn in France and at Geneva, his clear logical head and his brave dauntless heart, pre-eminently qualified him for being the Leader and governing spirit in any such undertaking. The Second Book of Discipline is a standing memorial of his fitness for the work, and his great success in bringing it to a happy conclusion.

Melville was descended from an old Scottish family. In the University of St. An-

drew's, he highly distinguished himself as a student in every department of study, and, after mastering all that his countrymen could teach him, he entered himself as a student in the University of Paris, where he prosecuted his studies under the most distinguished scholars of the age. So great was the fame of the young Scotsman for learning and wisdom, that at the age of 21 he was elected as Professor in the College of Marceon in Poitiers; and so great was his fame as a Professor, that his College soon became popular and famous. During the civil war of that period in France, the College was closed, and Melville, after acting for some time as tutor in a private family, left for Geneva, with no other companion than a young Frenchman and a small Hebrew Bible which he always carried along with him, slung in his belt. Here he made the acquaintance and gained the friendship of Beza, as Knox had gained the friendship of Calvin. Here, too, he was appointed to the chair of Humanity, or Latin, and taught, with great ability, until the time came when he was invited to return to his native land. The fame of Melville, as a scholar, was great, even among the famous scholars of that country and period. Greek and Latin were said to have been as familiar to him as his native tongue. His knowledge of Oriental Literature, of Hebrew and Syriac, was accurate and extensive. Yet, he did not devote all his time and attention to mere Book-learning, for other important matters engrossed much of his time and thoughts, and formed the subject of many an hours conversation with his friend Beza, the successor of Calvin, and almost his equal in celebrity. Between Melville and Beza, there existed the strongest sympathy and friendship. Both were among the most accomplished scholars of their age. Both entertained similar views as to Church discipline and Bible doctrine. Beza loved Scotland and Scotsmen. Melville had never forgotten his native country and her Reformation. While in France, he saw too much of the plotting and the dark and unscrupulous scheming of the Jesuits of that country, not to appreciate the blessed change that was effected in Scotland when the yoke of Rome was broken from off the neck of the nation. The massacre of Protestants, in Paris, on St. Bartholomew's day, drove over one hundred Protestant ministers, at one time, to seek refuge among the Alps, and to find an asylum at Geneva. With those refugees, Melville came daily in contact, and heard, from their lips, an account of all the horrors of that bloody day. In this atmosphere—moving in the society of those exiles, hearing them daily bewail the state of their oppressed country, and their persecuted and afflicted Church—Melville imbibed that deep-seated hatred of ecclesiastical despotism, and that love of free and popular Church government, which he ever after manifested. The estimation in which he was held by Beza, whose

opinion was then considered, in Scotland, as well as at Geneva, as of the greatest value, may be clearly seen from a letter written by him to the General Assembly. After saluting the Scottish Church, and wishing her all prosperity, he goes on to say that "Andrew Melville was equally distinguished, by his piety and erudition, and that the Church of Geneva could not give a stronger proof of affection to her Sister Church of Scotland, than by suffering herself to be bereaved of him, that his native country might be enriched by his gifts." It was with much reluctance he left the pleasing and congenial society in which he moved in that town, cradled among the Alps, and filled with the wise, learned and pious children of the Reformation, and took his departure for Scotland. We shall see some of his exertions and exploits in his native land.

(To be continued.)

S. M. G.

THE MANSE, W. B. E. RIVER, }
Dec. 22d, 1864. }

The Use of Instrumental Aid in Public Praise.

THIS important subject is one of those that comes up at intervals in the history of Churches, and, in spite of numerous and earnest attempts on the part of ecclesiastical courts and periodicals to give them an effectual quietus, retain vitality enough to effect for themselves a periodical resurrection. In the early part of the present century, Dr. Ritchie, one of the ministers of a Glasgow parish,—and, as appears by his writings, a man of independent thought, scriptural knowledge, and literary taste,—introduced an organ into his Church as an aid to public praise. As was to be expected, he was taken up, censured by his Presbytery, and ordered to remove the obnoxious article with all possible haste. In the U. P. Church, Glasgow again led the way in an organ case, and the Shamrock Street Church people were forbidden by the Synod to use their organ in public worship. Dr. Lee, of Old Greyfriars, Edinburgh, has been using a harmonium for some time in his Church; but, since the Presbytery of Edinburgh has refused to interfere, and opened up a new policy in the Church, by which congregations are to be left, in things indifferent, to their own judgment, subject to what the Presbytery may at any time think for the good of the Church and the glory of God, he has arranged for the erection of a large organ, costing £500, in his Church. In this case, a greater advantage has been gained by the patrons of instrumental music in sacred places than ever graced their previous attempts. The matter is settled, so far as it relates to one of the parish Churches of

Scotland. At the same time, it is unfortunate for their cause that their success should be achieved in *that particular* Church; for thereby this question is likely to be mixed up in the popular mind with a wider question, relating to the unwise, unnecessary and unscriptural innovations in worship introduced by Dr. Lee, with which it has nothing to do whatever; and it may thus share in the condemnation which the friends of purity of worship will pronounce upon these. In the Toronto case, an advantage has been gained, but at the expense of the discipline of the Canadian Church. The Toronto people were ordered by the Synod to remove their organ, which they have not done. The Toronto session and the Synod cannot be both right. If the Synod was right, they should have enforced their decision. If they were wrong, they should either not have arrived at it, or they should now recall it. Synods should not arrive at decisions which, not being fortified with the laws of the Church or scriptural authority, and possibly not affecting salvation, it will be impossible to enforce. It should be remembered that in our Church a decision is not a law. Report says that the Pictou Presbytery of the Presbyterian Church of the Lower Provinces has also an organ case on hand. The plea of the Miramichi congregation is: that, after repeated attempts to get their public praise properly conducted, they were at length driven to the necessity of introducing a harmonium, which is said to have saved them a deal of trouble, and done the work better than a choir or precentor.

In every matter, a believer will take the Word of God for his guide,—Church laws and formularies being only helps to the understanding of the Scriptures. In this case, inquirers are saved all trouble in referring to any authority short of the Word of God, for our Church, with all other Churches, has prescribed no particular method of conducting public praise. As the matter is one of extreme importance,—as it can never be an insignificant thing whether the hundreds of thousands that assemble in our Churches on Sunday praise God in such a united, affecting and lively manner as influences them during the whole intervening week and makes the house of God attractive, or coldly look on or make sounds provocative of disquiet and contempt,—and, as the question incites speculation at present, it cannot be proper that our readers should not hold fixed opinions on this matter. With this view, we proceed to consider carefully what directions the Word of God affords.

In accordance with the opinion entertained by the most thoughtful and best read—that the most ancient inhabitants of the earth, having enjoyed, directly or indirectly, divine instruction, and possessing the extraordinary advantage of learning and instructing during a lifetime of many centuries, were remarkably skilled in the arts and sciences necessary

for human comfort and happiness—we would expect that the invention of instruments producing sounds of greater compass than the human voice, would be attained at an early period. Accordingly, the Divine Word informs us that Jubal, a son of Lamech, invented the harp and organ (or pandean pipe). This discovery is mentioned in connection with the arts of cattle-feeding and brass and iron manufacture. Lamech himself gave utterance to the first piece of poetry on record, about 3,000 years before the immortal Homer sang his Epic through the cities of Greece and Asia Minor. In this remarkable antediluvian family of Lamech, there sprang up and flourished two of the productive and two of the fine arts: farming and iron-working, music and poetry. What is worthy of notice here is, that the invention of instruments of music to aid the human voice is considered of sufficient importance by the Spirit of God to be mentioned in so brief a narrative, and that it is ranked with the discovery of arts so indispensable to human life as agriculture and iron-manufactures, as, in its own place, either equally essential to human happiness, or as a convincing proof of the progress of the human mind in primeval times.

The instruments of which the Scriptures make mention most frequently, are the “kinnor,” or harp invented by Jubal and improved by David; the “nebel,” or psaltery, a stringed instrument; the “keren,” or horn; the “shophar,” or trumpet; the “chalit,” or pipe; the “ugab,” translated “organ,” but meaning the “mouth organ,” or pandean pipe; the tambourine, or “toph”; and the “metzilloth,” cymbals. It will appear that these were all employed in the worship of God in ancient times.

The most important instance wherein instrumental aid is employed in public praise is the triumphal song of Moses, composed immediately after the overthrow of the Egyptians. This ode has never been surpassed for sublimity, vividness and devotional sentiment, embodying the idea of a spiritual victory over sin and all the hosts of evil. The Church in the Apocalypse is represented as at some future time celebrating its victory over the beast in a song of similar sublimity—“the song of Moses and the Lamb”—instrumentally aided by “the harps of God.” On this occasion, Miriam and the women sang the chorus: “Sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.” They used timbrels, or tambourines, which enabled them to give the time to such a large multitude singing,—the most serious difficulty in large congregations. Thus the Church of God sang the sublimest of inspired odes under the direction of an inspired legislator and psalmist. And thus we are assured the Church will celebrate her triumphs at some future day.

How much has religious opinion changed since then! There is hardly a Church in Christendom out of which Miriam and her timbrel would not, at the present day, be rapidly and furiously ejected. Yet it is obvious that the multitude could never have sung together, and kept time, without instrumental aid addressed either to the eye or to the ear.

(To be continued.)

A. P.

—o—

How Knox and Luther Prayed.

DURING the troublous times of Scotland, when the Popish court and aristocracy were arming themselves to suppress the Reformation in that land, and the cause of Protestant Christianity was in imminent peril, late on a certain night, John Knox was seen to leave his study, and to pass from the house down into an inclosure to the rear of it. He was followed by a friend; when, after a few moments of silence, his voice was heard as if in prayer. In another moment the accents deepened into intelligible words, and the earnest petition went up from his struggling soul to heaven, “O Lord, give me Scotland, or I die!” Then a pause of hushed stillness, when again the petition broke forth, “O Lord, give me Scotland, or I die!” Once more all was voiceless and noiseless, when, with a yet intenser pathos, the thrice repeated intercession struggled forth, “O Lord, give me Scotland, or I die!” And God gave him Scotland, in spite of Mary and her Cardinal Beaton; a land and a Church of noble Christian loyalty to Christ and His crown. How could it be otherwise?

So Luther, when Germany and the Reformation seemed to be lost, and of human help there was none; this was the prayer which that second Moses went and laid down at the foot of the eternal throne: “O God, Almighty God everlasting! how dreadful is this world! behold how its mouth opens to swallow me up, and how small is my faith in thee! If I am to depend upon any strength of the world, all is over. The knell is struck. Sentence is gone forth. O God! O God! O thou my God! help me against all the wisdom of the world. Thou shouldst do this. The work is not mine, but thine. I have no business here. The cause is thine, and it is righteous and everlasting. O, Lord, help me. O, faithful and unchangeable God! I lean not on man. My God, my God, dost thou not hear? My God, art thou no longer living? Nay, thou canst not die. Thou dost not hide thyself. Thou hast chosen me for this work. I know it. Therefore, O God, accomplish thine own will. Forsake me not, for the sake of thine own well-beloved Son, Jesus Christ, my defence, my buckler, and my stronghold.”

But he had not done. Once more the tide

of emotion and importunity burst forth—
 "Lord, where art thou? My God, where art thou? Come, I pray thee; I am ready. Behold me prepared to lay down my life for thy truth. For the cause is holy. It is thine own. I will not let thee go;—no, nor yet for all eternity! My soul is thine. Yes, I have thine own Word to assure me of it. My soul belongs to thee, and will abide with thee for ever. Amen! O, God, send help! Amen!"

The history of the salvation and sanctification of human souls hitherto is the history of such praying as this, in spirit, if not in these or any uttered words. Such holy earnestness and familiarity never offends the Father of our Lord Jesus Christ, who, through Him, is the God of all grace and consolation.—*The Family Treasury*.

Enoch Arden, &c.

SUCH is the title of Tennyson's last volume of poems, and we sat down to read it with somewhat of the same feeling we would have in reading the last letter just received from a dear old friend, wiser and better than we; or, as our grandfathers and grandmothers used to lay hold of the last work sent forth by the author of "Waverley." And though the book does not show the sustained power of "In Memoriam," nor the unity of plan and finish and subtle beauties of the "Idylls of the King," yet still it is poetry that Tennyson above all living men could write. The greater part of the volume is taken up with two long poems, called "Enoch Arden" and "Aylwer's Field;" the rest is filled up with smaller pieces, some of which have appeared before in magazines and newspapers, while others are new, and with several imitations of classic metres which he terms "Experiments." The most important of the smaller pieces, "Sea Dreams," appeared some years ago, I think, in *McMillan's Magazine*; but every one will be grateful that it is now bound up with others in a more permanent shape.

Nothing is more delightful to Tennyson's real friends than to find a tone of nobler and deeper Christianity in each new work that he sends forth. This man, with a larger brain than any other in England, has studied the social anomalies and wants of the age, and he pretends to offer no cure but Christ. He thinks little of creeds, but he has faith in the Son of God. In "Aylwer's Field," indeed, he preaches a sermon from the terrible text, "Behold, your house is left unto you desolate," much after the manner of Jean Ingelow, who preaches so well from "Behold, I stand at the door and knock," that ministers may well be afraid hereafter to touch that text unless they would provoke comparisons not at all to their own advantage. The subject

of "Aylwer's Field" is one that we would have thought so much hackneyed by every novel-writer and penny-a-liner that no new interest could be given to it, Leolin Averill, who is poor and the brother of the Rector, loves and is loved by Edith Aylwer, the only daughter of the rich, proud Sir Aylwer Aylwer. The parents frown on the suit; the lover determines to work and prove himself worthy of Edith, even in a money point of view. They correspond, but the correspondence is intercepted. Edith dies: Leolin kills himself: his brother, the Rector, preaches a tremendous sermon on the base idolatry of rank and wealth, the Baronet and Lady—his old friends—being present, to hear the denunciations which end in this prayer for them:

"O, rather pray for those and pity them, Who, through their own desire accomplish'd bring

Their own gray hairs with sorrow to the grave:— Who broke the bond which they desired to break, Which else had link'd their race with times to come,—

Who wove coarse webs to snare her purity, Grossly contriving their dear daughter's good! Poor souls, and knew not what they did, but sat Ignorant, devising their own daughter's death! May not that earthly chastisement suffice? Have not our love and reverence left them bare? Will not another take their heritage? Will there be children's laughter in their hall For ever and for ever, or one stone Left on another; or is it a light thing That I, their guest, their host, their ancient friend,

I made by these the last of all my race Must cry to these the last of their's, as cried Christ, ere His agony, to those that swore Not by the temple but the gold, and made Their own traditions God, and slew the Lord. And left their memories a world's curse—"Behold

Your house is left unto you desolate?"

The interest of the story is heightened from the scene being laid in 1793—just at the time of the French Revolution, and when in England, too, democratic fury was threatening to overthrow all existing establishments. Still, the plot of the story is most meagre and commonplace, and nothing but that divine art which makes old things new could have charmed it into life and power.

"Enoch Arden" is a different story.

"A hundred years ago, Three children of three houses—Annie Lee, The prettiest little damsel in the port, And Philip Ray, the miller's only son. And Enoch Arden, a rough sailor's lad Made orphan by a winter shipwreck—play'd Among the waste and lumber of the shore," &c.

Such are the characters of the poem. Both lads love Annie. She chooses Enoch: they wed: live happily for seven years: then misfortunes come. Enoch breaks one of his limbs: his wife bears him a sickly son, in addition to the healthy son and daughter she had given him previously. Hard times press sore on him: he accepts the offer of a boatswain's place to go to China.

"And Enoch faced this morning of farewell brightly and boldly. All his Annie's fears, save, as his Annie's, were a laughter to him. Yet Enoch, as a brave God-fearing man, bow'd himself down, and in that mystery where God-in-man is one with man-in-God, pray'd for a blessing on his wife and babes whatever came to him: and then he said: 'Annie, this voyage, by the grace of God, will bring fair weather yet to all of us. Keep a clean hearth and a clear fire for me. For I'll be back, my girl, before you know it.'"

He goes; but it fares ill with Annie: the sickly child dies: the others would have suffered, but Philip Ray steps in now, sends them to school, and acts the true friend. Ten years pass away; no word comes of Enoch: so Philip asks Annie to wed him. She puts him off for a year, then for another half year; then consents; and again she becomes a mother. And what has become of Enoch? He had suffered shipwreck when homeward bound: was cast on a lonely isle, and there for years,

"Had not his poor heart
Spoken with That, which, being everywhere,
Lets none, who speak with Him, seem all alone,
Surely the man had died for solitude."

At last he is taken off by a ship and brought to Old England. He reaches his native village: the old bowed lonely man goes down the street to his cottage,

"But finding neither light nor murmur there
(A bill of sale gleam'd through the drizzle), crept
Still downward, thinking 'dead, or dead to me'!"

Of course he soon hears the story, but he makes no sign. He yearns, however, to see her face again, and the faces of his boy and girl: and so one night he stole to the back of the house and saw

"His wife his wife no more, and saw the babe,
Hers, yet not his, upon the father's knee,
And all the warmth, the peace, the happiness,
And his own children tall and beautiful!"

And yet he did not cry aloud, but, stricken and staggering,

"Crept to the gate, and open'd it, and closed,
As lightly as a sick man's chamber-door,
Behind him, and came out upon the waste.
And there he would have knelt but that his knees
Were feeble, so that, falling down, he dug
His fingers into the wet earth, and pray'd:
'Too hard to bear! Why did they take me thence?
O, God Almighty, blessed Saviour! Thou
That didst uphold me on my lonely isle,
Uphold me, Father, in my loneliness
A little longer! Aid me, give me strength
Not to tell her—never to let her know.
Help me not to break in upon her peace.
My children, too! Must I not speak to these?
They know me not. I should betray myself.
Never: no father's kiss for me—the girl,
So like her mother, and the boy, my son.'"

He lived there unknown, working at various jobs to earn a living. In a year, he sickens and dies: but before dying, he tells his secret to his landlady that she may assure Annie of his death, and that Annie may know he loved her to the last.

"So passed the strong heroic soul away.
And when they buried him, the little port
Had seldom seen a costlier funeral."

After all, would it not have shown a nobler self-sacrifice had he not revealed himself? Let those answer that, who are capable of as much.

Description of Our Saviour Jesus Christ.

"THERE appeared, in these our days, a man of great virtue, named JESUS CHRIST, who is yet living amongst us, and, of the Gentiles, is accepted as a Prophet of Truth, but, by His own disciples, called the Son of God. He raiseth the dead, and cureth all manner of diseases. A man of stature, somewhat tall and comely, with a very reverend countenance, such as the beholders may both love and fear; His hair is of the colour of a filbert full ripe, and plain almost down to His ears, but, from His ears downward, somewhat curled, more orient of colour, and waving about His shoulders. In the midst of His head, goeth a seam or partition of His hair, after the manner of the Nazarites; His forehead very plain and smooth; His face without spot or wrinkle, beautified with comely red; His nose and mouth so formed, as nothing can be reprehended; His beard somewhat thick, agreeable in colour to the hair of His head, not of any great length, but forked in the midst; of an innocent, mature look; His eyes grey, clear and quick. In reproving, He is terrible; in admonishing, courteous and fair spoken; pleasant in speech, mixed with gravity. It cannot be remembered that any have seen Him laugh, but many have seen Him weep. In proportion of body, well-shaped and straight; His hands and arms right delectable to behold; in speaking, very temperate, modest and wise. A man for singular beauty, surpassing the children of men."—*Publius Lentulus*.

Trust in God, and do the Right!

A PSALM FOR THE NEW YEAR.

COURAGE, brothers! do not stumble,
Though thy path is dark as night.
There's a star to guide the humble;—
"Trust in God, and do the right!"

Let the road be rough and dreary,
And its end far out of sight,
Foot it bravely! strong or weary,
"Trust in God, and do the right!"

Perish "policy" and cunning,
Perish all that fears the light!
Whether losing, whether winning,
"Trust in God, and do the right!"

Trust no party, Church, or faction;
Trust no "leaders" in the fight,
But in every word and action,
"Trust in God, and do the right!"

Trust no lovely forms of passion—
 Fiends may look like angels bright,—
 Trust no custom, school or fashion,
 "Trust in God, and do the right!"

Some will hate thee, some will love thee,
 Some will flatter, some will slight;
 Cease from man, and look above thee,
 "Trust in God, and do the right!"

Simple rule and safest guiding
 Inward peace and inward might,
 Star upon our path abiding,
 "Trust in God, and do the right!"

—*Dr. Norman McLeod.*

A PAGE FOR SABBATH SCHOLARS.

"Will the New Year Come To-Night,
 Mamma?"

Will the New Year come to-night, mamma?
 I'm tired of waiting so;
 My stocking hung by the chimney-side full
 three long days ago;
 I ran to peep within the door by morning's early
 light:
 'Tis empty still—oh! say, mamma, will the New
 Year come to-night?

Will the New Year come to-night, mamma? The
 snow is on the hill,
 And the ice must be two inches thick upon the
 meadow rill.
 I heard you tell papa, last night, his son must
 have a sled
 (I didn't mean to hear, mamma), and a pair of
 skates, you said.

I prayed for just these things, mamma. Oh, I
 shall be full of glee.
 And the orphan boys in the village school will all
 be envying me;
 But I'll give them toys, and lend them books,
 and make their New Year glad;
 For God, you say, takes back his gifts, when lit-
 tle folks are bad.

And won't you let me go, mamma, upon the New
 Year's day,
 And carry something nice and warm to poor old
 widow Gray?
 I'll leave the basket near the door, within the
 garden gate.
 Will the New Year come to-night, mamma? it
 seems so long to wait.

* * * * *

The New Year comes to-night, mamma, I saw it
 in my sleep;
 My stocking hung so full, I thought—mamma,
 what makes you weep?
 But it only held a little shroud—a shroud and no-
 thing more;
 And an open coffin, made for me, was standing
 on the floor!

It seemed so very strange, indeed, to find such
 gifts, instead
 Of all the toys I wished so much—the story-book
 and sled.
 But while I wondered what it meant, you came
 with tearful joy,
 And said, "Thou'lt find the New Year first; God
 calleth thee, my boy."

It is not all a dream, mamma; I know it must be
 true;
 But have I been so bad a boy, God taketh me
 from you?
 I don't know what papa will do when I am laid
 to rest—
 And you will have no Willie's head to fold upon
 your breast.

The New Year comes to-night, mamma—your
 cold hand on my cheek,
 And raise my head a little more—it seems so
 hard to speak;
 You needn't fill my stocking now, I cannot go
 and peep.
 Before to-morrow's sun is up, I'll be so sound
 asleep.

I shall not want the skates, mamma; I'll never
 need the sled;
 But won't you give them both to Blake, who hurt
 me on my head?
 He used to hide my books away, and tear the pic-
 tures too;
 But now he'll know that I forgive, as then I tried
 to do.

And, if you please, mamma, I'd like the story-
 books and slate.
 To go to Frank, the drunkard's boy, you wouldn't
 let me hate;
 And, dear mamma, you won't forget, upon the
 New Year's day,
 The basketful of something nice for poor old
 widow Gray.

The New Year comes to-night, mamma—it seems
 so very soon—
 I think God didn't hear me ask for just another
 June.
 I know I've been a thoughtless boy, and made
 you too much care,
 And maybe for your sake, mamma, He yet will
 hear my prayer.

There's one thing more: my pretty pets, the
 robin and the dove,
 Oh, keep for you and dear papa, and teach them
 how to love.
 The garden rake, the little hoe—you'll find them
 snugly laid
 Upon the garret floor, mamma, the place where
 last I played.

I thought to need them both so much when sum-
 mer came again,
 To make my garden by the brook that trickles
 through the glen:
 I thought to gather flowers, too, beside the forest
 walk,
 And sit beneath the apple tree, where once we
 sat to talk.

It cannot be; but will you keep the summer
 flowers green,
 And plant a few—don't cry, mamma, a very few,
 I mean,
 Where I'm asleep. I'd sleep so sweet beneath
 the apple tree,
 Where you and robin, in the morn, may come
 and sing to me.

The New Year comes—good night, mamma—
 I lay me down to sleep,
 I pray the Lord—tell poor papa—"my soul to
 keep;
 If I—should die"—how dark it is—kiss me, I can-
 not see—
 The New Year comes to-night, mamma: the old
 year dies with me.

—*Selected.*

Missionary Intelligence.

THE JEWISH MISSION OF THE CHURCH OF SCOTLAND.

The Rev. Thomas McKie of Erskine, who had visited the most important stations in the East, has lately returned to Scotland. His report, which he has recently submitted to the Committee, will, we are persuaded, increase greatly the interest taken in the mission. At Constantinople there had arisen some differences between Messrs. Christie and Robertson and a majority of the British Engineers residing in Haaskioy. The latter had engaged a teacher of their own as the former had refused to exclude from their school Greek and Jewish children. Mr. McKie attempted to come to some satisfactory arrangement, but was unable to succeed. He hopes, however, that the new teacher having been discharged, the objections to mixed schools will soon be abandoned, and that all will, ere long, be found enjoying the privileges which Mr. Robertson's school affords so fully both to Jews and Gentiles. With respect to Mission premises some difficulty has been experienced. Mr. McKie urges strongly that the Committee should provide suitable accommodation for conducting public worship on Sabbath, for holding meetings with Jewish inquirers, and school-rooms in which both pupils and teachers could remain with some degree of comfort, and without danger to health. Until entering the place in which, from day to day, Mr. Robertson had to teach, he had no idea of the positive hardship to which he is continually subjected. With no proper means of ventilation, the rooms had an atmosphere so foul as to be injurious both to teacher and children. A sum of about a thousand pounds sterling would purchase a site and complete the buildings. He commends the prudence, ability, and fidelity with which Messrs. Christie and Robertson have prosecuted their labours. At Smyrna he found the schools in a most efficient state, and the teachers doing their duty faithfully. Here also he had to lament the want of accommodation which very much retarded the progress of the work. The number of British subjects brought to Smyrna and vicinity by the railways formed, and forming, has largely extended the field of labour among our own countrymen. He was impressed by the necessity for having a monthly issue of periodicals suitable for circulation among the Jews at our several stations. At Beyrout an arrangement had been made with the members of the American Mission by which they agreed to make over the congregation, for whose benefit they have conducted an English service, to the Missionary to be appointed by the Jewish Mission Committee of the Church of Scotland upon certain conditions. In Alexandria much success appears to have attended the labours of our missionary Schools. Sabbath and Beth-

el services appear to be carried on vigorously; and altogether the report gives us much cause for thankfulness. Mr. McKie is one of the most energetic ministers the Church of Scotland possesses; and we have reason to know, how eminently judicious he is in his management of all those matters on which he has been called to attend.—*Presbyterian*.

The following extracts are gathered from letters of correspondents of *Christian Work*:

AFRICA.

CONTINUED IMPRISONMENT AND TORTURE OF BRITISH SUBJECTS.

Being aware of your readers taking a great interest in Messrs. Stern, Rosenthal, and the British Consul, who continue to be held in captivity by the despotic monarch of Abyssinia, I may be allowed to transmit to you a few items from a letter I received yesterday from a friend who arrived in September last at Cairo from the confines at Abyssinia, viz Kartoom, Suakim, Djedja.

From this letter I gathered the melancholy news that no change for the better has taken place in the state of Abyssinian affairs. The captives, Messrs. Stern, Rosenthal, and the English Consul, have not only not been set at liberty, but have suffered from great violence. According to information received from different authorities, the prisoners find themselves placed in the most pitiful condition, as the rainy season has gravely affected their health. The ostensible cause of ill-treatment on the part of the king seems to lie in the discovery which his majesty made in the journals of Messrs. Stern and Rosenthal as to his maternal descent. Mr. Stern mentioned in his confiscated papers that the king's mother had been a vender of kosso, a medicinal fruit which is constantly used by Abyssinians. Mr. Stern was quite right in his assertion, for it is true that the king's mother was a seller of kosso, whereas his father was a relation of Dedjaj Comfoo, the governor of Dembea, who beat back several times the Egyptian troops that came from Sennar. In the beginning of his reign, the king (who was then a kind and liberal man, and not a despot as he has become since the death of Mr. Bell, his adjutant, who kept him in a moral check) often used to say, "If I do not help the poor people, they will complain of me before God, for I myself have been a poor man." Had Theodoros been a man of Napoleon's stamp, he would not have felt ashamed of his descent, nor would he have had recourse to the absurd idea of being descended from King Solomon, who had a son, as the Abyssinians say, called Menelei, who was sent to Ethiopia, which was then subjected to the Queen of Sheba. Hence the royal family of Abyssinia consider themselves to this day as the lineal descendants of Solomon, an idea to which King Theodoros attaches

the greatest importance, and which he is said to have stated strongly in his late correspondence with Napoleon—to outdo the latter in respect of genealogy. Theodoros, very angry at Mr. Stern's assertion, wished to know the source from which he had derived his information. As he would not mention the name of his informant, the king ordered him and Mr. Rosenthal to be beaten and put to the Abyssinian rack, i. e., the wrist of the hand and upper part of the arm of both gentlemen were firmly tied with ropes, in consequence of which the blood was forced out of the tips of the fingers. After the prisoners had confessed, the rack was removed, but we may imagine how dreadfully they suffered. Whether the efforts made by the English government in behalf of the prisoners will not be too late, and whether they will lead at all to a satisfactory result, is still doubtful.

J. L. KRAFF.

PROTESTANT ACTIVITY IN JERUSALEM.

A dignitary of the Catholic Church, Valerga, patriarch of Jerusalem, has afforded a notable testimony to Protestant zeal and its effects in this city. In an account published by the *Union*, he expresses himself in the following terms upon the religious condition of Palestine:—

"The Protestant propaganda is displaying the greatest activity in Palestine in establishing orphan-asylums, boarding-houses, schools, and artistic, mechanical, and agricultural institutions. At Jerusalem there are Protestant deaconesses conducting a hospital and orphan-asylum, which latter now contains about forty young girls, chiefly from Lebanon. In the interior of the city there is an institution for the training of artisans and farm-laborers; and on Mount Sinai, *extra muros*, an Internate, which is under the immediate direction of the Protestant Anglo-Prussian Bishop. Outside, on the west of the city, Prussian ecclesiastics are conducting an agricultural institution, attended by about thirty young people, brought together from nearly the whole of Syria."

The patriarch further speaks of the Russian propaganda, which he appears to consider as less dangerous, and concludes with the words:—

"The Catholics must therefore double their zeal and their devotion in order to support the operations of our missionaries, and our religious institutions in Palestine."

The journal *Halebanon*, published in Jerusalem, in Hebrew, states, "It is astonishing to observe how the love to the Holy Land increases among the Jews. There are coming constantly pious, well-to-do, and learned men to Jerusalem, to spend the rest of their days in the midst of its sacred scenes. Many now come from Hungary, from which there were

formerly few. They have recently founded several valuable institutions."

CHRISTIAN CHURCHES IN JAPAN.

It is known that a Christian Church exists already in the important city of Nangasaki. In the month of December last, a second Church was solemnly consecrated at Yokohama, having been erected by the diligence of the English and Scotch residents of the place. Of late, the Consul of the United States, who is said to be an earnest Christian, has obtained from the Japanese Government a very fine site for the construction of a Church and an Institute in behalf of the missions of the reformed Batavian Church at Yokohama. The value of the concession herein made to the Christians, by a government which has often been decidedly hostile to them, is estimated at more than 80,000 florins. "Japan is opened," says a sanguine missionary, "and there is no reason to apprehend that it will be again closed upon us: on the contrary, it can only become from year to year more accessible. The various recent treaties into which Japan has entered with England, France, Holland and the United States, will not remain a dead letter, but will acquire a vital importance. It is assuredly one of the signs of the times, this magnificent donation from the rulers of the island."

PROSPECTS IN MADAGASCAR.

Mr. Ellis gives a satisfactory account of the recent change of government, as it affects the mission:—

"The new prime minister is perhaps about thirty years of age, late commander-in-chief, and younger brother to the minister, his predecessor. He is a man of temperate habits, never having been carried away by the excesses of the court, though obliged to be in daily attendance upon the late king. He is a man of chaste morals, has a large family, and has never had but one wife; she is a heathen, but a very passive one. He does not profess to be a Christian, but his tendencies are favorable. He is, compared with his brother, a humane man, and anxious to save rather than to take life. On the occasion of his elevation to the highest office in the state, his expressions were such as to inspire us with confidence at present, and hope for the future. In a note written the day after his elevation, he said that he considered his position as a reward from God as well as from his sovereign; that he asked God to assist him, and would make it the object of his life, to the utmost of his power, to promote the enlightenment and welfare of his country, and all classes of its inhabitants."

CHINA.

The whole number of Protestant mission-

aries now in China is said to be about ninety-five, and the number of Church members connected with Protestant missions not far from 2500. Nearly one-third of these are found in Amoy and the villages around it, where for several years success has been remarkable. And "one of the most cheering features in this success is the circumstance that it has been to a considerable extent owing to the spontaneous efforts of the native Christians among their heathen neighbors."

CHURCH AT HOME.

WHAT THE CHURCH IS DOING.

(From the H. & F. Missionary Record)

ACCORDING to the July *Missionary Record* (p. 120), the total sum raised for the Schemes of the Church of Scotland, and "for objects connected with the Church," is, for the year 1863-64, £81,740. Were this the real total of what the Church is giving, not in any way for self-support, but for charitable purposes, it would be much larger than she gets credit for from others, or than is realised by her own ministers and members. But my object is to show that this is but a part of her charitable donations, and that it has been here pre-eminently to "do good by stealth."

Last year I was met by the statement that my account of the Church's benefactions was only an estimate; and to those who had not taken the trouble of going carefully over the ground, as I had done, the estimate seemed excessive. The charge was hardly a fair one, inasmuch as my statement was a complaint that we could not get official statistics of what the Church is doing, and that we were driven to estimate in order to understand the extent of her liberality and worth. I propose this year to meet this charge by showing that, on the lowest ground, making hardly any estimate at all, and relying on figures already published, the Church is giving a great deal to the cause of Christ, more than she has ever made known.

There are three sums which are not included in our official statistics, but to which we have access through other documents, and on these alone I might rest my case. The Government Blue-book on Education contains, this year, a statement of the various grants made to the Churches in Scotland, and of the voluntary contributions with which these have been met during the past year. I quote from page 3 (Tables):

	Government Grant.	Voluntary Contribution.
Church of Scotland,	£52,477 6 5	£22,671
Free Church,	39,897 12 0	11,150
Episcopal Church,	4,478 13 4	2,742
Rom. Catholic Church,	2,230 0 0	902
	£46,604 6 4	£14,794

The item on which I fasten here, is the sum

of £22,671 given as voluntary contributions by the Church of Scotland to schools under Government inspection. A very small portion of this is included in the Education Accounts of the Church. The entire revenue of the Education Scheme is given as £5308, with £817 more for Female Schools, and £574 of donations and subscriptions—in all, about £6700 of voluntary contributions during the year. There are other sums, consisting of dividends, &c., but that is the amount of the Church's liberality which passes through the Education Committee, and is set down in their accounts. Of this sum, £1300 are expended on schools which are not under Government inspection; and this, added to the sum in the Blue-book, £22,671, gives £23,971 as the educational revenue of the Church last year, so far as it can be ascertained *without estimate*. But it must be borne in mind that there are many schools in connection with the Church, built and supported without any assistance either from Government or from the Assembly's Committee. I make no estimate of the amount expended upon these; but I draw attention to the fact that there is a large margin here untouched.

Another sum which does not appear in any shape in our *Missionary Record* is the ordinary church-door collections, part of which go to the relief of the poor in various ways. These are as much gifts of charity as any of the collections made for the Schemes. But no trace of them appears in our official accounts, and not a shilling of them goes to swell the total of £81,740, which is relied on as the amount of the Church's gifts. From the Report of the Board of Supervision, dated August 1863, it appears that there are in Scotland 764 parishes assessed for the support of the poor, and 120 not assessed. The assessed parishes raised, by ordinary church collections during the year, the sum of £19,025, of which £9652, 17s. 6d. was expended on relief of the poor. The balance, £9552, 18s. 10d. was expended on other purposes. These are known to be to some extent charitable—the payment of fees for poor children at the parish schools forming a very large item. But I am content to take the sum of 9652, 17s. 6d. as the definite sum of the Church's charitable contributions through her ordinary church-door collections in the assessed parishes. There remain the 120 unassessed parishes. At the same rate the sum raised by their collections would be £1516; but where there is no legal assessment for the poor, the church-door benefactions are much larger; and it would not be too much to set down £3,000 as given in this way. But I discard this sum altogether—I take the lowest ground of ascertained fact. I make no estimate. I rest on the sum of £9652, 17s. 6d., which falls to be added to the Church's charitable gifts, only remarking that it is notoriously far below the true total from this source.

The third fact which I adduce is in connection with the Home Mission Scheme. The portion of the sum of £81,740, raised for Home Mission purposes, as per *Missionary Record* for July, is £4425. But from p. 6 of the Home Mission Report, I find that the entire sum given in this way by the Church last year was £33,000. It may be said that this sum is an estimate. It is, however, not made by me. It is made by the Committee, and sanctioned by the General Assembly. Behind their authority I may shelter myself in adopting it. It is also true that a portion of this sum consists of local supplements raised by chapels for self-support. These amount (in round numbers) to £7000, and I therefore take this from the sum of £33,000, leaving £26,000 as the true Home Mission revenue of the Church, given apart from self-support.

The three sums which thus fall to be added to the Church's benefactions for the year are:

Education	£23,971
Church Collections for Poor	9,652
Home Mission Revenue	26,000
	£59,623

These, be it remembered again, are no estimates of mine. As some portions of two of the sums thus indicated are already acknowledged in the *Record*, it will not do roughly to add this sum of nearly £60,000 to the £80,000 officially stated; and I therefore subjoin a list of the Church's gifts for charitable purposes, altogether apart from self-support

For Home purposes:—	
The Poor	£9,652
Education	23,971
Home Missions	26,000
Endowment	38,516
Ladies' Gaelic Association	447
	£98,586
For Foreign purposes:—	
India	£4,589
Jews	3,728
Colonies	8,638
Female Education in India	1,963
Education of Jewish Females	334
Ghospara Mission	125
	14,377
	£112,963

But I must protest against its being supposed that this is anything like a complete representation of the benefactions of the Church. It is a statement without estimate of mine; and my complaint is, that the Church does not do simple justice to herself. Either she should publish nothing or the whole. But she publishes a part; and seems quite content to allow her enemies and the public to regard it as the whole, and to found upon it an argument to her disfavour and injury.

Though we cannot as yet obtain accurate statistics of what the whole Church is doing,

we can fortunately do so as regards certain presbyteries, synods, and individual parishes. I proceed to mention a few of these where I have the facts at hand.

The Presbytery of Edinburgh has for some years obtained a statement of the sums raised by the parish churches, within its bounds, for charitable purposes. For the year 1862-63, the amount was £10,486, 4s. 3½d., whereas the collections for the Schemes from these churches were only £1900.

The presbytery of Paisley makes a return of the same kind. For the year ending April 1863, the sum returned was £8188; while its church collections in the *Record* were £286, 8s. 2d.

The presbytery of Aberdeen, by a report presented in October 1863, collected at the church-door, for the Schemes, £1079, 0s. 4½d., and in all the sum of £4289, 8s. 1½d.

The synod of Aberdeen, for that year, gave by church collections (as per *Record*) £2340, 14s. 1½d.; but in all the sum of £11,963, 1s. 7½d.

To be concluded in next No.

J. ELDER CUMMING.

15th Nov., 1864.

CAMPBELTOWN.—*Lowland Church*.—On account of his Grace the Duke of Argyll, the patron, having failed to present a minister to this vacant charge, a meeting of the congregation was held in the Church on Tuesday. The Rev. J. C. Russell having opened the meeting with prayer, Sheriff Gardiner was called to the chair. Mr. Robert Colville moved—That as the Presbytery meet on Wednesday, a committee be appointed from this meeting to ask that reverend body to present this charge to the Rev. Mr. M'Pherson, Trochaska; and in the event of his not accepting it, that they give a new leet to the congregation. Capt. Macneal of Ugadale proposed that they should leave it to the Presbytery to appoint either Mr. Cameron, of Dundee, Canada, or Mr. M'Pherson; and, on its being put to the vote, Mr. Colville gained his motion by a majority of three votes. Capt. Macneal then rose and said that while he would deplore any bad feeling in the congregation, still he was certain that Mr. Colville's motion would not meet the wishes of the congregation, as Mr. Cameron, so far as he could learn, appeared to be the favorite; yet, for the sake of that unanimity which was ever to be appreciated in a congregation, he had no objection that the minute be worded in this manner—That, as Mr. M'Pherson was in the patron's leet, it be offered him first, but in the event of his having accepted Inverary, or from any other cause refusing it, that the charge be given to Mr. Cameron. On Mr. Colville objecting, it was put to the vote, when it was carried by a majority of 18. Mr. D. Corkindale, of Crookhaan, proposed a vote of thanks to Mr. Russell for filling the pulpit during the vacancy, which was heartily

responded to; and after a vote of thanks to the chairman for the able manner in which he conducted the business of the meeting, the proceedings were closed by Mr. Russell pronouncing the benediction. The committee having met the Presbytery, they kindly consented to write Mr. M'Pherson, and offer him the charge.

GAELIC PARISH CHURCH—ELECTION OF A MINISTER.—At a meeting of the members of the Gaelic Parish Church here on Friday evening last—Provost Grieve presiding—The Rev. Mr. Macpherson, assistant to the Rev. Mr. Bain, of Kilfinan, was elected to be the future pastor of the congregation, in room of the Rev. Mr. Macfarlane, lately translated. The following clergymen were nominated a leet, from which a selection was to be made:—Rev. John Cameron, M. A., Dundee, Canada West; Rev. Donald Cameron, Rothesay; Rev. Mr. Macpherson, missionary, Kilfinan; Rev. Mr. Macfarlane, missionary, St. Columba's, Glasgow; and Rev. Neil Macintyre, Rothiemurchus, Inverness-shire. The choice eventually lay betwixt Mr. Macpherson and Mr. Cameron. Upon the vote being taken, 78 voted for the former and 51 for the latter.

AN EXCITED HIGHLANDER.—Last Sunday afternoon, upon the close of the service in the Gaelic Parish Church here, conducted by the Rev. Mr. Cameron of Canada, the gentleman read in English an intimation which had been put into his hand bearing upon the election of a new minister for this present vacant charge, when a person suddenly rose from amongst the congregation, and in an excited tone desired that the intimation should be made in Gaelic. The officiating clergyman at once did so, and the somewhat startled congregation were thereafter dismissed.

DEATH OF THE REV. MR. PORTEOUS.—We regret to have to announce the death of the Rev. William Porteous, presently to Bellahouston Church. This sad event occurred on Monday at Inellan, after an illness of some weeks. The mother and sister of this talented young divine returned but recently, we believe, from America, for the purpose of attending to his domestic affairs, when he should have been formally inducted to that charge upon the duties of which he was fated never to enter.

CALL TO THE OLD WEST PARISH CHURCH.—At a meeting of the subscribers to the restoration of the Old West Parish Church, on Monday, the Rev. James Rankin, presently assistant to the Rev. Dr. McCulloch here, was unanimously elected minister. Mr. McCulloch was instructed to present the minute of election at the first meeting of Presbytery, along with a draft of the constitution of the chapel, and to request that steps be taken for the ordination of Mr. Rankin.

THE CHURCH IN NOVA SCOTIA.

St. Matthew's Church Working Society, Halifax.

We have much pleasure in publishing the following Report, and would be happy to be able to lay before our readers any information forwarded to us respecting the operations of similar societies that may exist in other sections of the Church:—

"The Committee of the St. Matthew's Working Society have much pleasure in being able to thank those of the congregation who assisted them last year, for the large increase to the subscription list. The total amount at the Treasurer's credit for 1864 was \$379 71 against \$232 96 for 1863. They were enabled thereby not only to give the usual kind of employment to 18 families, but also to purchase records of wood, which was distributed in 42 portions among the poor. This year they desire to buy a larger quantity of fuel, and to procure some groceries, also, at the wholesale price, for necessitous cases. The chief object of the society still is to supply the industrious female poor of the congregation with work during the winter.

"The committee implores for this year larger contributions and an increased interest in their work."

The office-bearers of this society are—

Treasurer and Secretary:

MISS M. IRONS.

Committee and Collectors:

MRS. SUTHERLAND,	MRS. MURDOCH,
MRS. ESSON,	MISSES HOSTERMAN
MRS. O'BRIEN,	MISS E. MITCHELL,
MISSSES MCEWAN,	MISS WILSON.

Presentation.

The ladies of St. Andrew's congregation, New Glasgow, have presented their esteemed pastor, the Rev. Allan Pollok, with a handsome silk pulpit gown, as a small token of their regard for him as a man, and respect as their christian teacher.

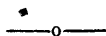
—o—

Halifax Young Men's Christian Association.

THE Rev. Simon McGregor's lecture on "James Montgomery and Religious Poetry," before the Young Men's Christian Association on Tuesday evening, was listened to with great interest by a very respectable audience. Both "the manner and the matter" of the lecturer, on this his first public appearance in Halifax, prepossessed in his favor all who heard him, and we predict for him a much fuller house should he come among us again. After sketching the life of James

Montgomery—dwelling especially on those incidents which had told on his poetry—he took up the general part of his subject, and treated it with a fervor and breadth of view that indicated sound knowledge and a generous appreciation of everything akin to Religious Poetry. But, throughout, he skilfully illustrated his general by his special subject, and thus imparted a human interest to the whole. After speaking of the division of Poetry into Objective and Subjective, illustrated respectively by Scott and Coleridge, and showing that Religious Poetry must, in the main, be subjective, as dealing with the inner man, he proceeded to draw a further distinction between “Evangelical” Poets, such as Herbert, Cowper, and Montgomery, who took up positive Revealed Truth, and others, such as Wordsworth and Tennyson, whose writings might also be called Religious and Christian, as they could not have been written by any but Christian men, nor understood except in a Christian age or country. He drew an interesting parallel between Montgomery and Cowper, as Poets; and a still more interesting contrast between the closing scenes of Montgomery’s life and Byron’s,—the fire of the former purer and stronger to the last; that of the latter sinking into dust and ashes.

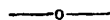
We cordially thank Mr. McGregor for his excellent lecture.—*L. Witness of 17th ult.*



Church Patronage in the Olden Time

THE late venerable minister of Inverury—whose widow died a few weeks ago—used to tell in his family the way in which he was presented to his living by Antony, the then Earl of Kintore; and as the proceedings are in marked contrast to those which in similar circumstances would probably have taken place in our day, they seem not unworthy of record as a memorial of past times. Mr. Lessel had for some years acted as assistant to the minister of the parish, and was deservedly much esteemed by the people, for never was there a man fuller of Christian integrity, humility, and fervent love put in charge of the Gospel in any Church. When the vacancy occurred, a petition was set on foot by the congregation, and also by the Town Council of the burgh, praying the patron to present him to the vacant living. When the petitions were fully signed, the Provost, to whom they were committed, sent a messenger to Keith Hall, praying his Lordship to receive on an early day a deputation of the Council on matters of great importance to the parish of Inverury. The following morning at nine o’clock was named for the interview. When the messenger was dismissed, His Lordship despatched a note to Mr. Lessel, begging him to be at Keith Hall next morning by half-past eight, and to come

by a private road. On his arrival, Lord Kintore said:—“Well, Lessel, you are to be minister of Inverury. Certain petitioners are, I suspect, soon to be here, but I’ll not give the living to them; why, you would have no life among them; every fellow would think you were indebted to him, and that you could not do enough for him. Do your duty, Sir, to God and man, and all will be well; a minister should not be dependent on those whom he is sent to instruct and guide. Meanwhile, Lady Kintore expects you in the dining-room to ‘breakfast.’” Immediately after Mr. Lessel’s withdrawing, the Magistrates were introduced, and formally presented their petitions. His Lordship, on glancing them over, said—“I regret that I cannot comply with your request, for the living is already given.” “Oh, my Lord, that will be a sad disappointment, for these petitions, as you may see, are signed by almost everyone within the parish.” “That may be; but I have selected for your minister one of whom I have formed a favorable opinion, and who is highly spoken of by two neighboring clergymen, who are *really judges* that a minister ought to be.” “Well, my Lord, may we ask who our new minister is to be?” “It is Mr. Lessel.” “Oh, my Lord, we are so much obliged to you.” “Not at all; you are not the least obliged to me, nor is Mr. Lessel to you; notwithstanding, I believe he will do his duty faithfully by you, and I hope you will do what you can to make his situation comfortable to him. I shall be happy that you now join my breakfast-table.”



Focal Mun a Bhliadhna ur.

A LEUGHADAIR IONMHUINN:

Bliadhna Mhaith ur dhuit! Maith a thaobh gnothuichean aimsireil, agus maith gu sonruichte a thaobh nithe Spioradail.

Ach coid an doigh tha na’d bheachd a bhliadhna ur so thoir a stigh? An ann le misg is aighear, le cridhealas is damhsa? Ar leam gum beil thu ag’radh ‘gur e sin bha na chleachdadh sa choimhearsnachd san d-fhuar thu d’aireach, s’nach eil thu faicean aobhar sam bi a leigal as; gur am e airson Subhachais? Ach cait, no co aig a thoiseach an cleachdadh so tha cho measail agad, agus a tha cho duillich dhuit a thoir tharis? An ann aig criosduighean a thoiseach e, no, am beil e cuir gloir air Criosd, no a maiseachadh a thengasq?

‘Ach is coma leam’ deir thu, bhi tighinn cho teann so oirm, cha neil la a bhliadhna ur tighinn ach aon uair sa bhliadhna, agus tha a chuis cruaidh mar fhaod mi mo shaorsa a ghabhail air an la sin’.

Tha mi deanamh dheth gum beil thu fodh ainm Criosduigh, agus an innis thu dhomh cait am beil Criosd toir an t’saorsa sin dhuit, ma bhithis thu dileas dha-san air a ehuid eil

dheth na bhliadhna, gum faod thu air an la sin bhi ga aicheadh, s'ga bhrath agus ga chuir as ur gu "naire follaiseach."

Giulain leam, agus nochdidh mi dhuith "doigh as ro-fhearr."

(a). Toiseachamid a bhliadhna so le ath smaonachadh solemichte. Agus ag'radh le Job, "An uair a thig beagan do bhliadhnaibh, an sin san t'slighe air nach pile mi siubhlaidh mi." A smaonachadh cait am bi sinn mus teirig a bhliadhna so: co dhiu mas beo dhuinn an ne sin Criosd, no, mas bas dhuinn an ne sin buannachd?

(b). Toiseachamid e le fein ceasnaichidh, agus ag'radh le aird bhuidealair Pharaoh, "An diugh tha mise cuimhneachadh mo lochdan." Oir, nach e lochdan agus faillinnan ar coimhearsnach agus ar cohereutairean bu mho air an robh sinn beachdachadh agus a cuimhneachadh s'na bliadhnaibh a dh'fhalbh, agus a smaonachadh le feintlachd o'n a bha sinn saor uaithe sin, gun robh sinn neo-lochdach! Ach air a bhliadhna so buanidhmid an "t-sail as ar suil fein, agus an sin as leir dhuinn ni's fear an smuirnean a bhuaintinn a suil ar brathair."

(c). Toiseachamid e le run gun toir sinn thairis na huile ni air am beil coslas a pheacaidh, agus a radh le Elihu, "Mo rinn mi aingidheachd, cha dean mi sin ni's mo." S'iomad innleachd a chleachdas namhaid ar n'annama ruinn gus an run so a thilgal, ach mo chumas sinn ar siul air "Ceanaird ar slainte," le greim dhiongmhalta air gairdean "Fear ar Graidh" a spionadh as, s'a tilgal air falbh suil, lamh no cos a bheir oilbheum, gheibh sinn tuilleadh agus buaidh sa bheath so, agus annsa bheatha ra teachd "crun na gloir."

(d). Toiseachamid e le run eudmhor a bhi nis fheumail air a bhliadhna so, agus a radh le Saul o' Tharsus, "A Thighearna, coid bu mhaith leat mi a dheanamh." Smaonichidhmid coid an doigh is fhear airson Dia a ghloireachadh agus buannachd annama neo bhasmhor a chuir air aghairt.

Ami beil neach mi-churamach, no mi-naomh nar teughlach no n'ar coimhearsnachd air an uirinn duinn comhairl a thoir? Am beil neach aineolach, do'n uirinn duinn eolas a chompairteachadh? Am beil bochdian no uireasbhuch air an uirinn duinn fuasgladh a dheanamh? Am beil bantracha is dileachdain air an uirinn duinn fiosrachadh nan trioblaid? Deanamid maith do na huile a reir 's mar bheir Dia cothrom dhuinn, toir beagan ni's mo air son aobhar Chriosd; agus ar leam gu meas sinn gum bi lan dhuais again aig ceann na bliadhna, le Criosd a bhi toir fianais mu 'r tiomchall "Rinn e na dh'fheudadh e."

Tha tim cho goirread, mi-chinnteach agus cudthromach, s gum bu choir dhuinn na "Nuille fuigheal a chruinneachadh chum nach caillear a bheag," oir tha ar cor airson siorruidhachd an crochadh air an fheum a ni sinn dheth.

Runaichidhmid gum tuilleadh agus ni's leor dheth ar tim air an d'rinn sinn a cheanna ana-caitheamh le "draosdach, comhradh amaideach, bao-shugradh," agus iomad ni eile nach bu choir bhi uiread s'air ainmeachadh ameasg Chriosduighean, nithe nach eil iomchuidh. Deanamhid a so suas an aimsir athcheannach; oir mo tha e sgriobhta aig Dia mu'r tiomchall, air a bhliadhna so fein gheibh thu bas "an uirinn sinn le Pol a radh," oir tha mi air mo theannachadh eadar dha ni, air dhomh bhi togarrach air siubhal agus a bhi maille ra Criosd; oir is e so is ro-fhearr."

Coisrigidhmid sinn fein do Dhi ag'radh le Daibhidh "Is leatsa mi, Saor mi" a cuir romhan "air ar son sa, agus air son ar tighe, ni sinne seirbheis do'n Tighearna," agus se tha Dia ag'radh. "O'n la so mach bean-naichidh mise." U.

BAILE NAM BEANN, }
Dec. 15th, 1864. }

Miscellany.

IN THE LONG RUN.

Honesty is the best policy;
Temperance is the best life-preserver;
Rest is the best physic;
Carefulness is the best health protector;
Perseverance is the surest victor;
Kindness is the completest conqueror;
Difficulty is the best schoolmaster;
Experience is the best teacher;
Trouble is the best man maker;
Frankness is the best friend;
Piety is the best practice.

THE December No. of the *Home Record* announces the decease of three distinguished clergymen of the Church of Scotland. The Rev. Adam D. Tait, of Kirkliston, died on the 10th November, after an illness of some months. He had faithfully discharged the duties of that parish for nearly forty years. The Rev. William Liston, of Redgorton, the father of the Presbytery of Perth, died suddenly on the evening of Sabbath, Nov. 6, in the 84th year of his age, and 53rd of his ministry. In the morning, he rose and partook of breakfast as usual, and in the afternoon was seized with a shivering fit, which continued till about 9 o'clock, when he expired. The Rev. Dr. Wallace, of Dumfries, also departed this life on Sabbath, Nov. 20th, after a long service in the ministry of 48 years, and in the 76th year of his age.

THERE are 15 students attending the Theological classes of Queen's College, Canada, this season, 3 of the third; seven of the second; and five of the first year. This number is considered very encouraging, when it is remembered that no less than eight passed out of the Hall last spring.

THE handsome bequest of £500 has been announced to the Secretary of the Home Mission Committee, by the executors of Miss Ann Cranstoun Fryer, formerly of the Co-

ders, Hammeramith, and late of Reading, Berks.—*H. & F. Record of Ch. of Scotland.*

AT a private meeting of the Commission of the Free Church Assembly, held recently, Dr. J. Buchanan, Edinburgh, was nominated as Moderator of the next General Assembly of the Free Church.

WE understand that the Rev. Dr. James Macfarlane, minister of Duddingston, will be proposed as Moderator of the next General Assembly of the Church of Scotland.

Monthly Summary.

WE, in this Province, have many grounds for thankfulness, in the enjoyment of peace and plenty, at a time when many homes, and even large countries, on this continent, are desolated by the ravages of war. The progress of the war has been, during the past month, unfavourable to the South. Hood has suffered a decided defeat in Tennessee, and retreated south, with the loss of a great part of his artillery. Sherman is in the neighbourhood of Savannah, his dangerous scheme of leaving his base of supplies, and marching through a hostile country, having, hitherto, been attended by no disaster. The message of President Lincoln, to Congress, gives no indication of a desire to desist from war, but furnishes evidence of the pressure of financial difficulties. A committee reports in favor of the abolition of the Reciprocity Treaty—a proposal in keeping with the protective policy of the American government. Confederate raids on the Canadian frontier endanger the interests of peace between Britain and the United States.

THE Bellahouston case, in the Church at Home, has received a calamitous termination, by the death of Mr. Porteous, a native of New Brunswick, who studied at Home. This case has been unfortunate, from beginning to end. Mr. Porteous was presented to Bellahouston chapel, by a majority of the subscribers, but an influential minority initiated a charge of plagiarism against him, before the Glasgow Presbytery. The matter went up to the last Assembly, and came down again to the Presbytery. The minority then proceeded, by libel, and after the libel was considered, and for the most part cancelled, threw up the case before the Synod. The Presbytery agreed to induct, but, meantime, Mr. Porteous was seized with fever, and last mail brings the melancholy news of his death. He is very much lamented by his late congregation, having endeared himself very much to them, by his kindly manner and pastoral diligence.

A HARMONIUM has been introduced into the Tron Church, Glasgow, and an organ is being built for the Barony Parish Church.

These movements indicate that a great change has taken place in the public opinion of Scotland, on this question, for it cannot be supposed that the ministers of these congregations would adopt such measures, at the risk of offending the well-meaning prejudices of even a small moiety of their people. The experiment of improving congregational singing, by the aid of an instrument, is one of great interest in Presbyterian Churches, wherein praise is the only part of the service in which the people take part audibly.

The Confederation Scheme is still undergoing discussion. Both sides have been heard separately in the metropolis. The despatch of the Colonial Secretary is a cautious, non-committal document. It amounts to this: that the proposed constitution is nearly as good as it could be, in the circumstances. A. P.

“Trials of the Cape Breton Highlanders—No. 3,” will appear in our next.

Dalhousie College Endowment Fund.

McLENNAN'S MOUNTAIN.

NAMES OF SUBSCRIBERS.	Sub.	Paid.
	£ s. d.	£ s. d.
Alexander Gunn	1 0 0	0 6 8
John McBean	1 0 0	0 6 8
Thomas McBean	1 0 0	0 6 8
John Cameron	1 0 0	0 6 8
Alexander Fraser	0 15 0	0 5 0
James Cameron	1 0 0	0 6 8
Alexander McLean	1 0 0	0 6 8
William Cameron	1 0 0	0 6 8
Allan Cameron	0 15 0	0 5 0
Angus Cameron	1 0 0	0 6 8
Thomas Cameron	0 15 0	0 5 0
John Cameron	0 12 0	0 4 0
Charles McDougall	0 15 0	0 5 0
William Green	0 15 0	0 5 0
Total	£12 7 0	£4 2 4

Lay Association—McLennan's Mountain

CASH RECEIVED FROM 2 COLLECTIONS.

	£ s. d.
Miss Margaret Fraser	0 18 11
Miss Maggie Fraser	
Miss Margaret Fraser	2 19 6
Miss Marion Cameron	
Miss Christy Cameron	1 12 0
Miss Catherine McDonald	
Miss Ann McDonald	1 0 9
Miss Marion Fraser	
Miss Mary McRae	2 6 7
Miss Mary Hepburn	
Miss Elizabeth Kennedy	0 10 11
Miss Isabella McDonald	
Total	£9 7 11

The British and Foreign Bible Society

December 1—Collection, McLennan's Mountain, £3 4 4