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VOLUME XXVII.

NUMBER IX.

—THE—  
**MONTHLY RECORD,**

—OF THE—  
CHURCH OF SCOTLAND,  
—IN—  
NOVA SCOTIA, NEW BRUNSWICK  
—AND—  
ADJOINING PROVINCES.

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SEPTEMBER



1881.

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PICTOU, N. S..

PRINTED AT THE "COLONIAL STANDARD OFFICE,  
1881

## Notes of the Month.

The Temporalities case which was argued before the judicial committee of the Privy Council will not be decided till next November. The old Kirk party in Ontario are sanguine of success.

The Governor General has gone on an excursion to the North West. Several friends accompany him, the Rev. Dr. McGregor one of the foremost of Scottish preachers is among the number. The press generally has severely condemned the noble Marquis for travelling from Halifax to Quebec on Sunday. There can be no doubt that the feelings of all right thinking people have been deeply hurt; but apart from the religious side of the question our viceroy by this little piece of snobbery has gained more unpopularity than he can easily ever get rid of.

President Garfield seems to be slowly recovering from the pistol-shot wound by which his assassin sought to take his life. Giteau seems to be a disappointed office seeker with an ill regulated brain, partly a knave and altogether a fool.

The French are creating a good deal of discussion by their action in Northern Africa. They landed a strong military force there to punish some marauding Arabs; and are not in any hurry to take their leave again.

The Emperor of Russia is still living notwithstanding the plots of his Nihilist friends.

The tribes in Afghanistan are

still at war with one another. The British forces have left them to their fate. Peace prevails within the territories under the English crown in all parts of the world

We had no space in our last issue to give any account of the proceedings of the general assembly of the church of Scotland. A matter of some interest was the McFarlane heresy case. A minister of that name in the Presbytery of Glasgow wrote two of the Sermons in the book known as "Scottish Sermons." For doubtful statements therein he was called to account; and without very much ado, he confessed his error before the assembly; and was cautioned to mind his doctrines for the future. The modern heretic makes a poor martyr. Dr. Cunningham another contributor to that book was refused an opportunity to lecture to the Divinity Students in Aberdeen. The theological faculty quietly shut down on him, and after the matter was humourously discussed in the assembly that venerable court dismissed the whole business. The various Mission schemes were discussed at length and signs of progress were shown. Dr. Rankin of Muthit was sent last summer to inquire into the Mission in Africa under the Rev. Duff McDonald. He found that gentleman was ill qualified for the task of managing men in general, and the children of Ham in particular. The committee accordingly recalled Mr. McDonald, and a successor has been appointed. The Home Mission scheme is making great progress and many new parishes are being constantly endowed.

# THE MONTHLY RECORD,

—OF THE—

## Church of Scotland

—IN—

NOVA SCOTIA, NEW BRUNSWICK AND ADJOINING PROVINCES.

VOLUME XXVI.

SEPTEMBER, 1881.

NUMBER IX.

*"If I forget thee, O Jerusalem, let my right hand forget her cunning."—Psalm 137, 4-5.*

### Are We The Ten Tribes?

BY THE REV. HORATIUS BONAR, D. D.

That the inhabitants of Great Britain are Israelites is a modern theory which has been widely propagated. Its defenders have invented a large number of resemblances or "identifications," on which, in the absence of authentic history or national tradition they rest their proof. The languages of our country, Saxon, English, Welsh, Celtic, have no affinity with the Hebrew, but that is made of no account. The history of the many tribes of which our nation is composed, whether Teutonic, or Saxon, or Caledonian, or Latin, or Scandinavian, is totally distinct from that of any of the ten tribes of Israel; but history is in this case set aside. The manners and customs of our nation, both religious and social, have not the slightest resemblance to those of Israel; but this is all ignored. The physiognomy of our countrymen, be they English, or Welsh, or Scotch, or Celtic, or Norwegian, or Norman, is the very op-

posite of Eastern, the Israelite face being a marked contrast to the British; but this is reckoned of no consequence. The names of men, women and places in our land are not Hebrew and Shemitic at all, but are traceable to another class of languages altogether; yet this weighs nothing. The occupation of our Island by certain tribes whom we now call the original Caledonians or Britons (long before the ten tribes were carried captive into Assyria) and who, therefore, could not be Israelites, is passed by. The grand story of an Israelitish emigration from Assyria in Great Britain—whether by sea or land we are not told—a century or two before Cæsar landed, is got up for the occasion, with history or tradition or local monuments to confirm it; yet when was there ever an emigration in which the emigrants did not carry their language, their religion, their manners, their dress, and their national traditions with them? This the identifiers of Israel with England have not considered. The ten tribes in their dispersion over wide Europe carried their

worship, their language, their manners into every European city, and synagogues exist to this day which were set up centuries before Christ, and every European Jew can tell his pedigree, and lives apart from the Gentiles around; yet if the Anglo-Israelite theory be true, the ten tribes poured into Great Britain and settled themselves there, drove back the aborigines, but left their religion, their books, their priesthood, their language, their names behind them, like cast-off clothes, in order to prevent themselves from being identified, as if ashamed of their ancestry. It must have been with Israelites that Julius Cæsar fought—their Queen Boadicea, not a Hebrew name, and their general Caractacus, not a Hebrew name—these Israelites must have set up the Druid religion in the island, and to whom we must owe Stonehenge, and similar relics of antiquity.

There is no evidence in the Bible, or in history, or in tradition, for any such Israelitish emigration. Such a flood could never have passed over Europe, either north or south, without leaving some trace, or being mentioned in history. If some two or three millions of Israelites did pour into this remote and barbarous island of ours, it must have been before the Romans came, and such a flood of easterns must have made it a populous land, which certainly it was not. These cultivated easterns—for the Israelites even in their apostacy were a highly educated and cultivated people—flowed in upon an island of barbarians, yet produced no impression, taught them no arts;

gave them no language, brought no civilization to the barbarous Britains and Caledonians; whereas the Romans, who followed, carried language, arts, manners, names with them (though theirs was but a brief military occupation) traces of their Latin footsteps which remain to us after nineteen centuries. Traverse our island and you will find in every country names and traditions and ruins that will tell you that Rome was once here; but no names or traditions to say that Israel was here.

Are such things credible or possible ?

Prophecy, moreover, intimates that Israel is to remain scattered, lost, under the curse, till the Redeemer comes out of Zion, and turns away ungodliness from Jacob. The whole twelve tribes are under the curse till the great day of national deliverance comes for Judah and Israel.

Let the eleventh chapter of the Romans be studied in connection with this.

The "identifications" gravely announced in some of the many pamphlets of Anglo-Israelitish literature are somewhat peculiar, and do not carry any extraordinary amount of weight with them to counterbalance the above arguments. Here are a few of them :

1. "Isles and Islands" are spoken of by the prophets. These must be the British Islands, and therefore their inhabitants are the ten tribes.

2. "Israel loveth to oppress," the prophet says; the identifier says "England loveth to oppress; therefore England is Israel."

3. "I believe," says one of these Anglo-Israelitish authors, "that Sunday Schools have been raised up purposely for the event of our identity."

4. Israel is to occupy the ends of the earth. Britain does so; therefore Britain is Israel.

5. Israel is to "possess the gates of his enemies." We possess Gibraltar, Malta, the Cape, &c., therefore we are Israel; for these are "the gates" of our enemies.

6. The smoke and fire coming up from the cities and furnaces of our land are like the pillar-cloud of Israel.

7. The people in the South of Ireland trouble us, just as the Canaanites troubled Israel; therefore we are Israel, for the south of Ireland is peopled by the descendants of the Canaanites.

8. Jacob's stone is still in our possession. It is that on which Jacob slept; that which was the chief corner stone of the temple, saved by Jeremiah, and taken by him to Ireland, and then placed in Westminster Abbey under the coronation choir. Therefore the English are Israelites.

9. "Jacob's glory is like the firstling of a bullock" (Deut. xxxiii. 17). The identifiers comment on this as follows: "The ox being oftentimes applied to Israel, may fairly be said to emblemize the world-famed power of John Bull."

No evidence, historical, ethnological, linguistic, or traditional, is produced; we get nothing but conjectures and fanciful allusions as the proofs of this singular theory.

Some of the defenders boast that since this theory was started, the

income of our Jewish societies have fallen of by \$15,000. Whether this is true or not we cannot say; but the boast, whatever be its foundation, shows the spirit of the writers and the tendency of the new doctrine.

Noah's prophecy stands out clear and sharp, with its threefold ethnology. Shem, Ham and Japheth are the roots of the nations; and God has kept them distinct. Let us beware of confounding them. History tells us that our pedigree is to be traced to Japheth. The modern discoveries in ethnology confirm this beyond a doubt. Eastern monuments, whether of Assyria or Egypt, tell the same story.

The above theory treats on a misreading of prophetic truth; such a misreading robs it of all its Divine spirituality. Outward national prosperity and greatness, not righteousness nor truth, are made the characteristics of the Israel of prophecy. England, full of crime, infidelity, immorality, ungodliness, is said to be now enjoying the favor of God, which is destined for Israel in the latter day. The knowledge of the glory of the Lord is to be the privilege of these tribes; and by that knowledge they are to be exalted. But this theory gives us another standard of a nation's greatness; a standard which no part of Scripture recognizes, least of all the sure word of prophecy, the light in the dark place. This theory darkens the whole prophetic word, perverting events and inverting times and seasons. It denies Israel's present guilt, and lowers our ideas of Israel's coming glory. It puts a Gentile king or queen in the place

of the nation's own Messiah, under whose sceptre alone it is to enjoy peace, blessedness and holy greatness. It rejects the apostle's symbol of the olive tree, in the eleventh of the Romans, not merely confounding Jew and Gentile dispensation, denying that the once good olive tree has, for a season, become evil, and its branches cut off to make room for the grafts of the wild olive tree. This is emphatically and preeminently the time of the wild olive tree, whereas this theory not only confuses the wild olive with the good, but denies that it is the grafted branches of wild olive tree that are now bearing fruit and receiving a blessing. When the dispensation of the wild olive, or Gentile shall end, then, but not till then, shall the blessing and the glory return to the good olive, that is, to "all Israel."

To esteem external national prosperity as God's special mark of favor, is to carnalize all the prophets, and to degrade, not only the glory of the latter day, but present privilege in Christ; for what a poor thing these privileges and the glory must be, if this sinful nation of ours, that seems ripe for judgment and rejection, be the exhibition of these, the fulfilment of Jehovah's promises to the beloved people.—*Sunday at Home.*

**HOME PIETY.**—Enjoyment in religion depends on observing little home duties—or fireside piety. An occasional effort to do some great thing may ease the conscience a little while: but it is only the spirit of Christ carried into the family, and into every day life,

softening the temper, and rendering the heart affectionate which can impart an habitual elevation and serenity of mind.

### MISSION WORK AT GOVINDPUR.

A NEW STATION IN MAUN CHOOM, BENGAL.—REPORT ON A VISIT BY ONE OF OUR CONVERTS.

GENERAL ASSEMBLY'S INSTITUTION, CALCUTTA, *June, 1881.*

The following account of mission work at Govindpur is from the pen of our distinguished student-convert, Nitya Gopal Mukerji, M. A., who was baptised somewhat more than a year ago. After passing the last M. A. examination, in which he took the highest place in the university, he required change and rest and I encouraged him to visit Govindpur. While there he joined heartily in the work of our mission agents, Babu Wooma Charn Banerjee and Kangali convert, Bissonath our second convert, and Ram our Santal preacher, who form the staff of the station at present. I gave a short account of the opening of this station in my report for 1880, which appears in the annual volume of Reports for that year. The following letter gives a vivid and accurate description of the work we are now prosecuting in that region. That work has been even more successful and encouraging than I had ventured to hope, and requires to be only faithfully supported to make rapid progress.\* Another important Hindu convert has been baptised since this letter was written. The writer, I may remark, is just entering upon regular courses of study

in theology and medicine, to qualify him more fully for all the departments of missionary work.

W. HASTIE.

"I have already made sufficient observation with regard to the people of Govindpur and the places round about, and the effect which our evangelistic work produces on them, to enable me to give you some account of these things.

"According to the recent census, the whole village of Govindpur contains about 2000 inhabitants, including the Government officers as well as the permanent settlers. Of the permanent inhabitants, most of whom dwell at Govindpur proper, a little way off from the Grand Trunk Road there is only one *Brahmin* family, the least respectable family in the village owing to the character of its head, and there are no *Kayastas*. The bulk of the population consists of *Bantias*, *Mudis*, and other trading or labouring people. There are a few Mohammedan families at Govindpur, although these people are very scarce in this district of Maun Choom. Govindpur being a *serai*, or stage for travellers along the Grand Trunk Road, there are many shopkeepers among its people, whose houses are mostly on that road. Some of these people are tolerably rich, and have brickbuilt houses. The cultivators of the soil, living in the village proper, form an important element in the population. Hired labourers can also be got for building huts, excavating tanks and wells, carrying men in *dulis* or *palkis*, and for like purposes. They do not subsist mainly on rice, as the people of lower Bengal do. For about six months in the year they live upon *Mahul*, a flower with a very sweet taste and a strong smell. It is used in various ways, and an intoxicating beverage is prepared out of it, which is very commonly drunk, both by the Bengalis of Govindpur and the Santals of the

adjoining villages. The lowest classes of the people are habitual drunkards. This drink, however, is not considered injurious to health. All classes here, as well as in the adjoining villages, speak the Bengali language, with differences in pronunciations and dialect from our Calcutta language. These differences, however, are very slight, and the Bengalis as well as the Santals round about Govindpur understand our discourses.

"The Santals as well as the Bengalis (except the Mohammedans) call themselves Hindus, although their Hinduism is not exactly the same as the Hinduism of Calcutta.

"The Bengalis of this whole region marry their children very early. I have not yet discovered a single girl old enough to walk about, without the red paint on her forehead, the mark of a married girl. It is quite common to marry their girls when they are only six months of age. Boys are married when they are six or seven years of age. This evil custom is not prevalent among the Santals. I asked a Santal of about fourteen years of age if he was married. He said he was not. At what age, I asked, was it their custom to marry. Now these savage people have no idea whatever of age; so he pointed out, by means of his stick, that when he would attain to such a height he would be married. I inferred that they are married at twenty. Their girls are married at about fourteen and even later. There is a curious custom amongst the Santals. Whoever touches the head of an unmarried Santal girl—be he a Hindu or a Mohammedan, a Santal or a Bengali—must marry her, unless he spends so much, and goes through certain ceremonies restoring her to her caste. So that intermarriage is with them possible, although the girl so intermarried would never again be received in their community. Among themselves the Santals observe no caste distinction—they are quite free to eat with any other Santals but being Hindus, they do not eat with men of a different religion.

"On Monday last, at the request of the head-master, I visited the Government school. There are only about thirty pupils in the school, and they teach a very low standard of books. There



were four. Mohammedan pupils present that day, and there are six of our own Christian boys attending the school, so that there are only about 20 Hindu pupils. I asked the teachers the reason of this paucity in the number of Hindu pupils. The reply was, that the Bengalis of the neighbourhood are averse to education, and especially to English education, because they think that would make them Christians. The parents of some of the pupils that are already attending the school have actually allowed the children to go to school on this condition—they must not be taught English. So that there are pupils in the higher classes that do not read English with their class-fellows.

"In the afternoon of the same day I accompanied Wooma Charn Babu and Kangali Babu to a Santal village called Amaghata, about two miles to the south of Govindpur. Bissonath, Gopal, and Ram, the Santal preacher, were also with us. The villagers gave us seats, and themselves sat round us on the ground. The head-man of the village, the only man there that knows the alphabet, was not at home. The people that were gathered round us were very attentive all the time we were speaking to them. Ram, the Santal preacher, produced most effect by speaking to them in their native Santhali. When our discourse to them was finished they asked us a few questions; but they never interrupted us in our speech, and never spoke more than one at a time. Our own people might learn manners from the Santals. They referred more than once to their ignorance and the poverty of their religion. With the greatest simplicity they acknowledged that although they had been worshipping *bongas* or ghosts, and making sacrifices to them, yet none of them ever obtained the slightest indication of

their existence. The Hindu Bengalis, although they worship no ghosts have thousands of foolish stories regarding the appearance of ghosts, which are superstitiously believed by them. But these people indulge in no story-telling. They are really far less superstitious than the Hindu Babus. They acknowledged the superiority of our religion at Amaghata, for they never called in question the facts of the Bible; but they could decide upon nothing without the presence of the head-man. Places like these ought to be visited frequently, always to keep the grand object in their view, which they are so apt to forget.

"The Santals submit to the discipline of the head-man of their own accord. Anything that relates to the general interest of their village they refer to the head-man, and they implicitly obey his decisions. They never allow a stranger to enter their village without the permission of the head-man. We were allowed entrance to Amaghata in the absence of their head-man simply because he had allowed Wooma Charn Babu to enter their village before. But notwithstanding their submission to discipline, their idea of independence is of a high order. They consider it degrading to ask the help of other people while they have hands to toil with. This is unlike the practice of the Bengalis. There are no 'eating' members in families among the Santals. They even consider themselves dishonored if they are offered money without any good reason being shown for so doing. And if any respectable man were to offer them money, they would submit the matter for the consideration of the head-man, that the man might not be unnecessarily offended.

"The Santals at Amaghata were not a little surprised when I told them that the civilized nations of Europe were in a far worse condition before the introduction of Christianity than they themselves now were, and that the light that dispelled the darkness of their spirit served also as an impetus to other reforms. They were amused at the idea of Englishmen ignorant of building houses like themselves; and they exulted in the thought that they could become as much

civilized as the Englishmen it they would only do what is right, without respecting what their neighbors do, or what has been established by mere traditional custom. While we were leaving this village, an old man made this remark, 'If it be the will of God that we should all be equal by virtue of your religion, His will be done.'

'I was surprised to hear the tradition regarding the first man and the first woman among the Santals. The first man they called Pabu Haram, and the first woman Pileba Buri, which two phrases in their language mean 'the first old man' and 'the first old woman.' The phrases 'old man' and 'old woman' they apply to their parents; so that those phrases mean nothing less than our first parents, who, they believe were the ancestors of all people that lived on this earth.

'The next day, that is Tuesday, I accompanied Wooma Charn Babu to another Santal village, about a mile and a half to the north-east of Govindpur, known as Jiramudi. I was there struck with the natural intelligence of a Santal woman. We were talking about sin and death to the people that gathered round us, some of whom were women. One of the women understood us quite well, and remarked that we were all sinners, although her own people were not such great sinners as the Bengalis. Somehow or other (not by reading McCaulay, I dare say) the Santals have the idea that the Bengalis are, as a nation, very deceitful; and they are, as a rule, afraid of us.

'Very early on the next morning, Kangali Babu and I started for Telkupi, a place about fourteen miles to the south-east of Govindpur. They had a *mela* or fair at Telkupi, in connection with a Hindu religious ceremony. Telkupi is on the river Damudar, which river is to the Santals as sacred as the Ganges to the Bengalis. The Santals come to bathe in that river once every year, when they throw in a bit of bone of their deceased friends, if any, or else acquire a great amount of sanctity, and return home taking with them some trinkets from the fair. The Bengalis, too, regard it as a sacred duty to go and bathe in that river. So that we saw a

large concourse of men and women, both Bengalis and Santals at the fair. There are a good many very ancient temples, all built of stone, at Telkupi. The architecture is rather ingenious, and the carvings not very uncount. Some of these temples contain the image of Siva, but others of some deity very much resembling the representation of Buddha as found elsewhere. But the image of Ganesh, a Hindu god, is carved at the entrance of each of the temples, thus showing an admixture of the Hindu element in them, if they are at all Buddhist. The priests know nothing about the origin of these temples. The Hindu Rajas of the neighborhood, one of whom keeps up the worship in them, do not profess that they were erected by their own ancestors. The vicinity of the Parashnath Hill, with its well-known Jaina temple, together with the fact that the religion of the Jainas is a strange mixture of Buddhism and Hinduism, leaves very little doubt about these being Jaina temples.

'We reached Telkupi at about 12 o'clock, and it took us about two hours to prepare our breakfast and get ourselves refreshed. We took our station a little way off from the din of the festival, and sat down under the shade of a mango tree. The first batch that came to talk with us was a *Chhetri* family. They said they had never heard of such a religion as Christianity. They were all respectable looking men, and were decently dressed, but they could scarcely read a sentence of the Bengal Gospel I asked them to read. I explained to them the folly of their religion, which they came to understand, and then spoke about Christ and the meaning of his religion. They called nothing in question; but they were amazed to hear an account of His life—taking for granted the facts recorded, simply because they were contained in a printed book. I offered them a few biscuits, which they made no hesitation of accepting; but they would not partake of our water, just because they saw it had been brought by a Santal—and besides, the female members of their

family were present there, before whom they would hardly dare to commit such an offence. They admitted, however, the vanity of the distinction of caste. These people came from a respectable village called Salonchi, about eight miles south from Telkupi. They gladly took away with them a copy of the Gospel of St. Matthew in Bengali, which, although they could not very well read themselves they said they would hear read by a few of their village people who could read better. There were at the same time present three Santals, who heard most attentively the latter part of our discourse. When we finished our talk, the eldest of these Santals came forward, and wanted to see one of our *Siastras*. I handed over to him another copy of the Gospel of St. Matthew, which he read almost as fluently as any of us. I took him for a Bengali: but on asking his name, he said it was Charan Manji, the latter of which appellations is the ordinary title of a Santal. His village was Mohishara. I asked him if he could pay for the book, he said he could not. But as he took some interest in our discourse, and as he could read so well—a rare accomplishment in this region—I asked him to take the book away with him. About two hours after, the same man came back again and wanted to know something more about Jesus. I told him he would learn everything about Him in that book I gave him. I went over, however, the history of the life of Jesus, taking the heads from his own book. While I was yet speaking with him, two weavers remained standing beside us, with burdens of coarse silken cloth on their heads. I told them that I would not buy any of their cloth; but one of them, who was probably the father of the other man, said that he was not standing there for the purpose of selling anything to us, but that he liked to hear what we were talking about. He heard me most attentively for about an hour, when his son asked him to come away.

He refused to go. I took the opportunity of speaking to the young man of the uncertainty of death, and the necessity of all men to attend to those important matters. The old man was very much impressed with what he heard. We met him again, while bathing in a tank the next day, and he promised to see us that day after breakfast. But as we came back to Govindpur that very day, I fear he missed us. This man was from Raghunathpur, about six miles from Telkupi. All these men made a most favorable impression upon me, and if they are well looked after, they may yet bend their knees to Jesus as Lord of all.

“Kangali Babu introduced me to the Raja of Jheria, whom we visited both the days we were at Telkupi. Notwithstanding his hospitality and attention towards us, I fear we spent our breath in vain in speaking to him about religion.

“Ram, the Santal preacher whom Wooma Charn Babu has recently engaged, was speaking at the same time to the Santals in their native Santhali. His simplicity and good behavior, added to his diligence and zeal in the sacred cause, never fail to win for him the admiration of his hearers. In one case I asked him to explain to me what he was speaking about, and his explanation satisfied me as to his ability in preaching to those simple people. Just before we were leaving Telkupi we had a good number of Karmis as an audience. They came from Chelema, a respectable village about four miles from Telkupi. All these people paid devout attention to what we said. We never get such attentive hearers and well behaved people in Lower Bengal. The one reason that I can assign for this difference is the difference of ideas regarding Christianity with which they first start. Whatever be its cause, and whatever party may be blamed for it, the people of Lower Bengal start with a horrible notion respecting our holy faith. The mass of men who have heard about Christianity at all, take it to be an insti-

**The Monthly Record.**

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*SEPTEMBER, 1881.*

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tution which allows drinking, eating all sorts of strong meat, overturning all the social customs of the land, and perpetrating all kinds of abominations—such as dishonoring parents, expelling beggars from one's house, and treating all people with violence. It is a great blessing, however, that such ideas are not prevalent here. They are to a certain extent prevalent among the people of Govindpur village, because of their connection with the Bengali Babus. But such ideas are not known among the Santals, or among the Bengalis of the interior. It is always encouraging to work among such people, if the workers are 'men of good report.' The Santals deserve special attention from all Christian missionaries. They have some special characteristics which distinguishes them most favorably from our own people (the Bengalis). Their spirit of independence, more genuine than any poured forth in the form of mere elocution from the platform of the Calcutta Town Hall by Hindu Babus, yet at the same time their submission to order and discipline, their want of duplicity and cunning—by no means a characteristic of our own nation—will always operate as a natural preparation, and as a help to the formation of Christian character. Some might think that these Santals are a savage people. Yes, they are savage so far as the exterior of their persons is concerned, but in natural intelligence and want of foolish pride and superstition they are more civilized than our own people. From what I have seen of the Santals, well might I hope to say one day with our Saviour, 'I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight.'

NITYA GOPAL MUKERJI.

"Govindpur, April 1881.

At last quarterly meeting the Presbytery of Pictou agreed to visit the several congregations in the following order. St. Andrews Pictou 17th Oct., at 11 a. m., Rev. J. W. Fraser to preach. Salt Springs 18th Oct., Rev. R. Burnet to preach. Scotsburn 19th Oct., Rev. R. McCunn to preach. Cape John 24th Oct., Rev. R. Burnet to preach. River John 24th Oct., at 7 p. m., Rev. D. McKenzie to preach. Earlton 25th Oct., Rev. J. Fitzpatrick to preach.

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**HOME MISSION BOARD CASE**

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On page 106 of July RECORD, an account is given of my appeal against a decision of the Home Mission Board. It is there stated: "Rev. Mr. McKichan was heard in support of his appeal against the decision of the Board at last meeting, granting forty dollars (\$40) to the congregation of Earlton, the Falls and W. B., River John. After full discussion it was moved, seconded and agreed to, that the appeal be dismissed."

Now the chief idea conveyed to the mind by reading the quotation is that I was strongly opposed to the interests of this congregation. But there is often a very considerable difference between a truth and the whole truth. It is the case that I opposed this particular grant of forty dollars (\$40). But why? Because it was an application from that congregation requesting the

Home Mission Board to pay their stipend arrears; because it was the introduction of an altogether new and pernicious principle; and because it was in the most direct antagonism to a plain rule laid down by the Synod for the guidance of the Home Mission Board in making grants. At the same time while objecting to the Home Mission Board paying their stipend arrears, my desire was to help this congregation. Accordingly I advocated their fulfilling the usual conditions, that is, making the usual collections for the three church schemes, which in this case would entitle them to a supplementing grant of eighty dollars (\$80). I was their best friend, if they would only see it. My object in opposing the grant of \$40 was two-fold. One was to prevent the H. M. Board from entering upon an inconsistent and perilous course. The other was to get this congregation to act like our other congregations, and thereby become entitled to whatever assistance was necessary in order to place their minister's stipend on the same level with other stipends.

ALEX. J. MACKICHAN.

### PRESBYTERIAN ALLIANCE OF INDIA.

The triennial meeting and second Council of the Presbyterian Alliance of India was held in Allahabad on the 15th and 16th of December. Representatives were appointed by almost all the twelve Presbyterian Churches labouring in India. Some of these could not be present, chiefly on account of the great distance to be travelled,

but they conveyed to the Council the sympathy of their respective bodies with the aims of the Alliance.

The moderator chosen was the venerable Dr. Morrison of the American Presbyterian Church, who for the past fifteen years has zealously laboured for the formation, and then for the objects of the Alliance. The Rev. K. S. McDonald, of the free Church of Scotland, was appointed *clerk*, and Mr. J. Clark of the Established Church of Scotland, *stated clerk* of Council.

The leading Presbyterian Churches of both Great Britain and America were well represented; and the complete harmony of the proceedings throughout, as well as the absolute unanimity with which the various resolutions were adopted, indicated how general was the desire to refrain from perpetuating in India the divisions in the Presbyterian family, and to further the chief end of the Alliance—the consolidation of the various native Christian communities, in connection with the Presbyterian bodies all over India, into one united native church, under one General Assembly. Four chief resolutions towards the accomplishment of this end were come to after full discussion:—

1. It was resolved to ask several Supreme Judicatories at home for judicial powers to settle finally all cases of appeal in connection with the the native Church on matters of discipline. It was urged that this was in effect asking for power to do only what these Supreme Courts could not, for many reasons, do themselves, and that it

would give to the native Church a privilege which, on the practical difficulties of carrying an appeal to Europe or America, it cannot be said at present to possess.

2. It was further resolved to send the "Revised draft of proposed question to be put to Licentiates and Ruling Elders connected with Native Churches in India, prepared by the Joint Sub-Committee, appointed by the Foreign Missions Committees of the Church of Scotland, the Free Church of Scotland, and the Irish Presbyterian Church," to the proper authorities of the several Churches which were not joined in the compilation of the questions referred to, and to request them to adopt these or similar questions.

3. It was also resolved that the various Presbyteries in India should be communicated with, for the purpose of forming themselves into Provincial Synods, to watch over the interests of the native Church within their bounds, and to consider appeals that might come before them from the Presbyteries.

4. It was finally resolved that the Supreme Judicatories at home be asked to sanction a scheme for the establishment at Allahabad of a college, with not less than three ordained professors, in which complete theological training would be given through the medium of English and Hindo—the college to be under the control of the managing Committee of the Council, and to be supported by the various churches proportionately, according to their respective outlays in India. Several delegates have been instructed

by their Presbyteries to urge the formation of such a college, as being a felt want, which no one denomination could hope at present to supply for itself, except by an extravagant annual expenditure; and because, under the present irregular system of instruction, candidate for the ministry were not receiving the careful training which their position demanded.

Whatever be the ultimate outcome of these resolutions for the organic union of the Presbyterian Churches in India, no one who was present at the harmonious meetings of this Council could fail to perceive that at least such an object of the Alliance as the promotion of mutual sympathy and the sense of unity was being fulfilled. The next meeting was fixed for the third Wednesday of December 1883.

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#### LECTURE ON PLATFORM AND PERSONAL EXPERIENCES.

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Mr. Gough related some experience he had had in connection with clergymen here and across the Atlantic. Among these he described an interview to which he had listened in a child's sick room at the Stockwell Orphanage. Standing by the bed of a child hopelessly ill was

REV. C. H. SPURGEON.

Holding the boy's hand, the great preacher said: "You have some precious promise in sight all around the room. Now, my dear boy, you are going to die, and you are very tired of lying here, but soon you will be free from pain, and will enjoy rest. Nurse, did he rest last night?"

"Yes; but he coughed very much!"

"Ah, my dear boy, it seems very hard for you to lie here all day in pain, and cough all night but remember Jesus loves you. He

bought you with His precious blood, and He knows what is best for you. It seems hard for you to lie here and listen to the shouts of the healthy boys outside at play; but soon Jesus will take you home, and then He will tell you the reason, and you will be glad."

Then laying his hand on the boy, he said:

"O Jesus, Master, this dear child is reaching out his thin hand to find thine. Touch him dear Saviour, with thy loving, warm clasp. Lift him as he passes the cold river that his feet be not chilled by the water of death; take him home in thine own good time. Comfort and cherish him till that good time comes, shew him thyself as he lays here, and let him see thee more and more as his loving Saviour."

After a moment's pause, Mr. Spurgeon added, "Now, dear boy, is there anything you would like? If you would like a canary in a cage to hear him sing in the morning, you shall have one. Good-bye my dear boy you will see the Saviour perhaps before I shall." In relating this Mr. Gough added: I had seen Mr. Spurgeon holding by his power 5000 persons in a breathless interest I knew him as a great man universally esteemed and beloved but as he sat by the bedside of this dying child whom his beneficence had rescued, he was to me a greater and grander man than when swaying the multitude of his will.

Spurgeons education, said Mr. Gough, consisted of four years attendance in a common school, and a few months in an agricultural college. He preached his first sermon at sixteen years of age, under peculiar circumstances, and without five minutes consideration. To me personally he is fascinating. In personal appearance he is not attractive but he is full of wit and humor, with rollicking laughter and fun, and yet with all no unbecoming levity. I cannot imitate Mr. Spurgeon—he is imitable. He has no pulpit tricks. Standing sometimes perfectly still he will utter wonderful sentences. Take him for all in all, we shall not see his like again.

As a gladiator trained the body, so must we train the mind to self-sacrifice "to endure all things," to meet and overcome difficulty and danger. We must take the rough and thorny road, as well as the smooth and pleasant; and a portion at least of our daily duty must be hard and disagreeable, for the mind cannot be strong and healthy in perpetual sunshine only, and the most dangerous of all states is that of constantly recurring pleasures, ease and prosperity. Most persons will find difficulties and hardships enough without seeking them; let them not repine, but take them as a part of that educational discipline necessary to arrive at its highest good.

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## Acknowledgments.

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RECORD, 1881.

The Editor of RECORD has received from Rev. Robert Burnet on account \$30.00.

The following additional persons have paid 25cts.—viz;

Miss Christie Munro; Malcolm Campbell; Daniel McDonald; Miss Jessie McKenzie, Carriboo; Angus Smith.

Thomas Watson,	\$1.00
Robert Munro, Gairloch	\$ 1.37
J. Ross Dalhousie	.25
R. A. McKenzie W. B., R. John	3.25
A. Sutherland Scotch Hill	1.00
J. Cameron three Mile House	2.75
A. McIntosh Scotsburn	.25
M. McKenzie three Brooks	.75
Rev. W. Stewart, McL. Mt.	\$14.95

The Monthly Record of the Church of Scotland

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HOME MISSION.

MCLELLAN'S MOUNTAIN.

Collected by Miss Cassy McDonald, Brookville.

Dan. McGregor	\$ 1.00
Wm. McDonald	1.00
Simon McGregor	0.25
Jessie A. McDonald	0.25
Daniel McDonald	0.25
Wm. McDonald	0.50
Dan. McDonald	0.55
Mrs. D. McDonald	0.25

\$ 4.05

Collected by John Fraser, Elder.

Daniel McPherson	\$ 0.50
Alex. Fraser	0.50
Mrs. A. Fraser	0.25
Dan. G. Fraser	0.75
John S. Fraser	0.50
John Fraser	0.50
Donald Fraser	0.25
J. J. Naismith	0.25
J. W. McDonald	0.25
Mrs. John McPherson	0.25

\$ 4.00

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Finlay McDonald	\$ 1.00
Donald McDonald	0.50
Wm. McIntosh	1.00
Donald McPherson	1.00
Murdoch McLeod	0.30
Mr. J. Lamont	0.25
Widow Lamont	0.10
Alex. McGillivray	1.00
Dan. Cameron	0.50
Angus Cameron	0.25
John Robertson	0.50
Mrs. Robertson	0.25
Mrs. Stewart	1.00
Mrs. H. McPherson	0.25
Mrs. D. McGregor	0.25
Daniel Cameron	0.50
John McPherson	1.00

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Mrs. John McDonald	0.50
Mrs. D. McDonald	0.50

Finlay McDonald	1.00
Mrs. F. McDonald	0.50
Mrs. H. Cameron	0.50
Annie P. Cameron	\$ 0.50
John Cameron	0.50
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Ellen McDonald	0.50
Annie Cameron	0.50
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Wm. McGillivray	\$ 0.50
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Donald Fraser	0.25
Mrs. K. McKenzie	1.00
Mrs. W. Fraser	0.40
Cath. Fraser	0.25
Maggie Cameron	0.25
Mrs. Alex. Cameron	0.25
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W. Fraser, Esq.	\$ 1.00
Thomas Fraser	0.50
Mrs. T. Fraser	0.25
Alex. Fraser	0.25
Alex. Campbell	0.25
Robert McPherson	0.50

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W. McPherson	\$ 1.00
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Alex. L. Campbell	0.25
Mrs. D. Campbell	0.20
Donald Fraser	0.30
Wm. McDonald	0.50
Alex. McKenzie	0.50
Christy Sutherland	0.20
Simon Fraser	0.50
Murdoch McPherson	0.50
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