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"IF I FORGOT THEE, O JERUSALEM! LET MY RIGHT HAND FORGET ITS CUNNING."—Ps. 137, 4-5.

The Benefits of the Protestant Reformation.

A DISCOURSE

PREACHED BY THE REV. A. W. HEEDMAN,

In *St. Andrew's Church, Pictou, on the 20th December, 1860, being the day of Tricentenary, and now published by desire.*

"The time of reformation."—*HER. IX. 10.*

THE PROTESTANT REFORMATION may be compared to the Banyan tree of India, whose roots are so many, and whose branches are so large, and under whose shadow a whole regiment of soldiers may be sheltered; or to the vine from Egypt, whose boughs shot out by the river, and whose branches extended to the sea, and whose shadow covered the land—shelter and nourishment both proceeded from her. And now that for three hundred years we and our fathers have sat under her venerable shade, shall we be unmindful of her labour, or ungrateful for her refreshment? Before the Reformation was there a tree, but it was the poisonous nightshade, whose deadly influence tainted the atmosphere; "hew her down," was the command given to the watchers, and they did cleave her,—howbeit her root was to remain "for a time and times and half a time." In her stead was planted another tree of goodly proportions, whose seed was small as the mustard, but whose trunk waxed great, and the birds lodged in its branches.

Apart from metaphor: Before the Reformation, there was a Church, but it was corrupt—a system of Christianity, but it was a distortion—a Bible, but it was in the Latin

language—and a little preaching, though it has been proved that many of the clergy knew not the Scriptures, and few of them could tell "whose son David was"—a species of literature no doubt existed, but it was locked up in a dead tongue, and the mass of the people dwelt in darkness. Then, gross darkness covered our fatherland, the doctrines of salvation were almost unknown, the subject of a sinner's justification by faith was shrouded or lost, and what the pulpit maintained was, "by the offerings of the saints is a place in heaven procured, and Christ's merits are open to those only that pay into the treasury of the Church." In doctrine corrupt, in practice she was no better. Indulgences were sold for money, and the lives of the clergy were impure. When Luther, in his zeal for Catholicism, went to Rome expecting to see purity and perfection, he found only corruption and immorality. The Court of Rome he compared to a cage of unclean birds, and bewailed its immoral condition. If such was the state of things in headquarters, the kingdoms and provinces then subject to Rome (and her influence extended everywhere,) could not be expected to be in a better condition; and thus, in short, in doctrine and in morals, corruption and abomination prevailed. Then there was need of a reform, of a reformation from ignorance and from immorality, of a purer faith and of a holier life. This reform took place upwards of three centuries ago, under Luther in Germany, Calvin in Switzerland, Latimer in England, and Knox in Scotland, and is properly a reformation, and neither a revolution nor a destruction. The times mentioned in the text

are called times of reformation, because Judaism then yielded to Christianity, and religion was remodelled; the old scaffolding, temporarily employed, was removed, and forth came the new religion, as a temple bright and beautiful to behold. In like manner was Protestantism a remodelling of the Church, her restoration to primitive times and usages, and her re-casting into the mould of Paul's Epistle to the Romans in preference to the Church of Rome. This it is needful to keep in view, as sometimes you are asked: "Where was your Church before the Reformation? Was it not Romanist then?" And your reply should be: "By the reformation was the Church brought back to primitive doctrine and worship; but she is older than that event—as old as the New Testament itself. The reformation only restored her; she had been foul, and was then cleansed; the coin was obliterated, and had then to be re-impresed; the document illegible, and had then to be re-written; the building decayed, and had then to be repaired. There was a reformation of primitive doctrine and of worship, so that the Church of Christ and every true branch of it, is older than what the Church of Rome would allow, yea, older than what that Church herself is, as old as the Epistle to the Romans and the Acts of the Apostles. Next, this Reformation was a *revival of religion*. It was not a political affair, although it upset States and changed civil politics; it was not the achievement of human learning, although the Reformers were learned men; nor was it the triumph of the sword, although kings and princes took up arms in its behalf; nor yet the purchase of money nor the fruit of power, although these were ranked on its side: but it was *the triumph of the truth*. By the preaching of the Reformers and the publication of the Scriptures, was the victory won whose fruits we and our children now enjoy. Luther's preaching shook Germany, and his theses alarmed the Colleges, while his addresses before the Emperor drew off a great part of his fatherland; Knox, again, lightened Scotland, and Queen Mary and her nobles trembled before the rough Reformer, and our mother country was in a blaze; England, too, received the light, and her nobles and commons, not without a struggle, joined the cause. Thus was the Reformation accomplished, which, like a goodly tree, has increased, and whose roots are struck deeper year by year into the minds and hearts of people and nations, for, unlike the Upas, this tree is bound to propagate and to extend.

Now it was no policy of the Reformers to proceed at once to extremities. What Luther desired, was, reform *within* the Church herself. The doctrines of grace and the right of private judgment he insisted upon; but when these were denied, then he went the whole length of freedom from the Pope's supremacy and the Church's infallibility, a confession of faith was adopted, and the name Protest-

ant assumed by the followers of the new religion, because they protested against the errors and the power of the Church of Rome. The following are a sample of these errors: "Masses, images, adoration of the Virgin, invocation of saints, purgatory, tradition, the Bible and prayers in an unknown tongue, and the infallibility of the head of that Church." Against those you protest if you belong to the Reformed Church, and you declare these to be so deadly and so fundamental errors that you can hold no communion with her, therefore have you come out and reformed. But some would call our separation a "schism," and our belief a "heresy." Now, to take an analogous case: If the tribes of Israel and of Judah could not hold together because of idolatry (and that is a deadly and contagious vice), and if the Almighty declared to Rehoboam, "this revolt is of me," then their separation was clearly lawful. So I think that when there could be no inward reform, then there must be outward separation. The errors that divided were of so deadly a nature that they could not be healed; all attempts at reform within had failed;—then, no other course was open but to "come out and be separate." Clearly, on the ground of the protest, separation was lawful. "Come out of Babylon, or partake of her plagues." Hence this is a *warrantable separation*, but no *sinful schism*; nor are we "heretics" by remaining Protestants and abandoning "mother Church." On the contrary, we but protest against her corruptions, but adopt the Apostles' creed and the inspired Scriptures, and we adhere to no other truth but what Churches purer and older than that of Rome have followed, viz.: "the pure and whole doctrine of God's word, and the right of examining and interpreting for ourselves the Word,"—things which were and are denied within the pale of that Church. Bear these things in mind, then, when you are challenged for continuing Protestants.

Now, on this occasion it would be unparadonable of me not to direct your attention to the benefits accruing from the Reformation, for there is a coldness in the heart of the country, and an insensibility to our obligations to that event. But verily this should not be, for it is the magna charta of liberty, the battle-field of freedom, and the birthright of hope. Does a Briton forget Waterloo? or an American the year of Independence? And should Protestants forget the Reformation, or the year 1560, when our Church, like an ark, was floated on the waters, to brave the battle and the breeze—as goodly a vessel as ever was launched, and which, in the language of the present Dr. McCrie, "may yet be destined to lead the van among the Churches of the Reformation"? It were ungrateful so to do;—therefore let me call your attention, in the sequel, to the benefits flowing from that memorable event, in the hope, on the one hand, of exciting your minds to gratitude to that God whose hand was so strikingly

displayed on that occasion, and, on the other, to a due improvement of your privileges and responsibilities, for you are the children of the Reformation and members of a Reformed Church, and where much is given, shall much be required.

(To be continued.)

War and its Gains.

BY THE REV. NORMAN MCLEOD, D. D.

"THE horrors of war" is a theme on which it is easy to descend, and one which it is impossible adequately to realize or to exaggerate. No event can more thoroughly absorb and terribly excite every faculty in man than a great battle; nor can any spectacle be more frightful or depressing than a vast battle-field when the combat is ended. We do not wonder, therefore, that Christian men, or those possessed of even the most ordinary philanthropy, should unite together and make every effort in their power for the purpose of imbruing society with a wholesome aversion to war. There are times, also, when it may be peculiarly necessary to quicken a nation's sense of the awful responsibility which it incurs, if it proclaims war before every possible means of saving mankind from so great a sacrifice have been exhausted. At all times, indeed, it is necessary to put down that light and unbecoming spirit, with which a duty so very solemn as that of sacrificing our own lives or the lives of our fellow-men is accepted by ourselves or delegated to others.

But while we do not underrate the moral and social evils among a people which a passion for war at once evidences and increases, we must not be driven to the opposite extreme of denouncing war as being itself a great crime. Such an opinion not only involves the condemnation of some of the noblest achievements of the greatest nations, but the entire lives of their noblest men, while it makes God's providential government over the world a profounder mystery, and a more inextinguishable riddle.

Let us offer a few observations upon the lawfulness of war and its gains, not, indeed, with the desire of stimulating any feelings of enmity between man and man, but of diminishing, in some degree, the weight of the burden which oppresses many a good and loving heart in contemplating war with all its losses and accompanying horrors.

Now it is our firm conviction that war, in its truest form, may be opposed neither to the letter nor spirit of Christianity; while "peace at any price" is unprincipled selfishness and opposed to both. A national war is lawful when it is resorted to as the only means left of defending the right by might; and then it is one of the noblest forms of self-sacrifice; for it is the sacrifice by the nation

of its wealth and people, and by the soldier of a thousand blessings, and of life itself, rather than part with liberty, which is essential to a nation's existence, or with righteousness which is essential to the world's progress. On the other hand, the man, who rather than fight would purchase earthly blessings by the sacrifice of the right, manifests the spirit of an animalized and degraded slave, who prefers life to duty, and shrinks from the vindication, at all hazards, of truth and honour.

It is, of course, admitted that war, if inconsistent with the exercise of Christian love towards our "enemies," is indefensible, inasmuch as love is the very spirit of Christianity, and is that eternal bond which, in no case, and in no circumstances whatever, can be broken with impunity. It is however, not only possible to fight until death, and to sacrifice the lives of our enemies, as well as our own, without hating the one more than the other, but the absence of all personal hate is one of the very characteristics of national warfare, as distinguished from personal animosity or family feuds. War, when lawful, ought to be, and may be, as free from any personal dislike of the enemy, as the condemnation or execution of a criminal is free from all private or personal hate to the criminal himself on the part of the judge or the executioner.

This is evidenced by many a fact that could be gathered from the annals of war. How often, for example, have commanders been obliged to forbid the too friendly and familiar intercourse in which the outposts of the contending armies indulged, sometimes in the exchange of mere civilities, and at other times of soldiers' luxuries. What displays of finest generosity have been witnessed on the part of the strong towards the weak, even in the very "current of the heady fight;" as when the French cavalry officer in the charge was about to cut down the wounded Napier, until, suddenly perceiving his disabled arm, he lowered his weapon, saluted him, and passed on in the *mêlée*? And should the white flag of peace be raised above the smoke of the sternest fight, and the message fly from rank to rank that the war is over, in a moment foe will meet with foe, to embrace as friend with friend. Men who an hour before were ready to seek each other's death, would in the next moment clasp each other's hands with the warmth of a common brotherhood; and veterans, whose eyes would never quail before the storm of shot and shell, will not be ashamed to drop a tear of thanksgiving when hearing the trumpet-note of peace. We thus believe that there may be less of the spirit of personal dislike in the bloodiest battle ever fought between soldiers, than in many a "religious" combat between divines; and that a tract of a Peace Society may be written by a pen guided by a more bitter personal dislike than any sword ever wielded by the hero of a hundred fights.

We do not allege that the spirit which we have described is that which imbues every soldier; but we maintain that it is the genuine soldier's spirit, and essential to that chivalry which, in every age, has united the brave with the gentle—the true hero with the true “gentle-man.” Unless a soldier could thus love his enemies whom he nevertheless kills, and that more truly than the judge can love the criminal whom he nevertheless hangs, it would be impossible for a Christian to enter the ranks of the army. And what could be said of the many illustrious champions of the Cross who have been as illustrious champions in many a bloody battle? They must have lived and died under a gross delusion, or been condemned by God for hating and murdering their fellow-men,—and this no man but a fanatic or a fool believes. We admit—what, alas! is too well known for us to be able to deny—that every war has given birth to dreadful deeds of cruelty and revenge; for every army, as armies are at present constituted, has some in its ranks recruited from the most ignorant and degraded of our population. But we believe, and it is more to our purpose, that in the vast majority of cases in which lawful war becomes lawless hate, it will be found that personal injury, as in India, or party passion, as in America, have actuated, those in whom the war has originated. It is thus, too, that the fiercest wars, and the most unjustifiable, have been civil wars, for these have been mixed up with personal and party questions. For the same reason, a riotous mob manifests hatred to volunteers or yeomanry raised from among themselves, who may be called out to quell the riot—a hatred which is not felt towards regular troops who are recognised as those who do their duty officially, without the possibility of having any *personal* feeling in the matter.

The lawfulness of the wars recorded in the *Old Testament* waged against idolaters, requires no justification from us. These were but the carrying out of the sentence of execution justly passed by God upon great criminals, and with heavy personal sacrifices also on the part of the executioners. Hence those heroes of the olden time who fought so bravely for Israel are commemorated by the apostle as men of faith who “subdued kingdoms,” “waxed valiant in fight, turning to fight the armies of the aliens.” Nor do we believe that the hatred expressed in the *Psalms* and elsewhere was in the least degree of a personal kind, but a holy and solemn condemnation of the enemies of all righteousness. David himself, from his very temperament, apart from his principles, was naturally and habitually a generous-hearted, chivalrous man—as witness his conduct towards Saul. It is impossible to conceive such a man embodying feelings of private or personal hate and revenge in his devotions before his God. But he could, nevertheless “give thanks unto

the Lord, for he is good,” and “to him which smote great kings,” for “His mercy endureth for ever!”

The following is a beautiful illustration from the *Old Testament* of the true spirit which should actuate soldiers in war, and a grand protest against the spirit of revenge:—

“And the children of Israel carried away captives of their brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria. But a prophet of the Lord was there, whose name was Oded: and he went out before the host that came to Samaria, and said unto them, Behold, because the Lord God of your fathers was wroth with Judah, he hath delivered them into your hand and ye have slain them in a rage that reacheth up unto heaven. And now ye purpose to keep under the children of Judah and Jerusalem for bondmen and bondwomen unto you: but are there not with you, even with you, sins against the Lord your God? . . . So the armed men left the captives and the spoil before the princes and all the congregation. And the men which were expressed by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, the city of palm trees, to their brethren: then they returned to Samaria.”

But we may look at war from another point of view, and as affording a remarkable illustration of what seems to be a law affecting the progress of the race. For it would appear in this portion at least, of the kingdom of God, that no life can exist except through death. We see this exemplified in the history of the world. When new life was promised to Adam, it was preceded by the sentence of death. When life came to the world in the preservation of Noah, death also came in the destruction of its former inhabitants. The emancipation of Israel from bondage was the preservation of the world's life; but this was accomplished only after plagues had desolated Egypt, and Pharaoh and his host were overthrown in the Red Sea. The possession of Canaan, which became the centre of life to the world, was acquired through war and the extinction of the abominable Canaanites. The establishment upon earth of the Christian Church, as the life of humanity, required the death of the old Jewish Church and nation; while the life of the whole body of the Church in heaven must be preceded by the death of all its members. The same principle holds true in the individual soul. We must die in order to live. The resurrection of the new man is possible only through the crucifixion and burial of the old man. Thus we see that the grand fact in the world's history of the death of Christ in order that life should come to the world, is an embodiment of a great law

in God's kingdom, and interprets, rather than is interpreted by, all the other workings of the same law.

Accordingly, no great benefit has ever come to the world, or to nations, without the death and desolation of famine, pestilence, persecution or war. In looking back along the centuries of history, we can remember none! It may seem to us strange and mysterious that so it should be, but so it has been. In every case the light has come out of darkness—the happiness through suffering—the life through death. Mankind reach God's kingdom of good only through "much tribulation." The death may indeed belong to sin or its wages; but the life is of God, and his gift. Granting that every war is caused by evil somewhere, and that it is at once its effect and punishment, yet we believe that in the merciful as well as the just providence of God, it becomes to a large extent its cure; and though, like every form of chastisement, it is not "for the present joyous but grievous," yet "afterwards it yields the peaceable fruits of righteousness." God thus makes man's wrath to praise him; and the awful power of evil which has not originated in him is yet so controlled and directed by him as to help on the good. "O the depths of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!"

And if the life thus never comes without the death, so may we feel assured that the death is never in vain, or never fails to issue in life, or in some way or other to contribute to its existence or growth. Let us not then be crushed by the thought that losses in war have been losses only, without any corresponding gains, and nothing more than huge hecatombs offered up to the ambition or pride of monarchies or republics, or results of the diplomatic blunders and selfish policy of ignorant wicked men. We have too much confidence in the justice and love of Christ's reign to believe this. Never would he permit the blood of many noble hearts to be shed, nor so many sacrifices to be made by Christian families, unless, through this same death, he was to give life more abundantly to the world. The loss from war have been tremendous in our own day in Europe, India, and America; but we may surely be permitted to believe, to believe that the gain to human liberty, to religion, and to the spread of the gospel, will be proportionate. The funeral has been large. The civilized world has followed the biers of the warriors who fell, and millions have dropped tears to their graves; but the civilized world will enjoy the legacy which they have left behind. The benefits that are to accrue to mankind from war may possibly, and for a time, be unseen, but our faith in God's government, and the experience gathered from the history of the world, assure us, that though a winter of bitter cold and wild storm-blast may intervene before the harvest, yet that a

harvest *must* come, when what is now sown in tears in the bloody battle-field will, by us or by our posterity, be reaped with joy. The present death of thousands, though occasioned by the great sin of the world, is, nevertheless a prelude to a resurrection to the world of future life, social, political, and religious.

The last ten years have witnessed several great and important wars; as in the Crimea, India, Italy, and America. It would be difficult and presumptuous in us to attempt to specify the particular evils which occasioned those wars; although we might hazard the conjectures that the ambition—ecclesiastical as well as civil—and despotism of Russia, which threatened to overturn the balance of power in Europe, had no small share in causing the Crimean campaign; that our own covetousness and rapacity in India, along with the chronic hatred of the heathen to a Christian government, had something to do with the rebellion in India; that the tyranny of Austria and of the Pope stirred up Italy, while slavery is confessedly the grand cause of the war raging at present in America.

Those great moments in history which were recently so very present to us, are already stealing away into the dimness of the past. Yet they must ever remain fresh in the memory of the present generation, who once read with "bated breath" the telegrams which told the progress of the deadly struggle. We like to pause and recall that Crimean time of anxiety and sorrow. We cannot forget those accounts which we read with such intense interest of that long struggle sustained by 400,000 men around the beleaguered fortress, and within a space hardly ten miles square;—artillery roaring night and day for months; shells in ceaseless showers hissing and rushing through the sky; trenches digging; attacking, and defending; nightly sorties, with firing, shouts, and death-struggles in the darkness; men perishing daily in hundreds from cold, disease, agonizing wounds, or the sudden crash of shot or shell. We remember the days of more than ordinary peril and more wide-spread calamity—days of hurricane, when navies were sunk, or of fierce onset against the fortress, when armies seemed to march forward for hours, amidst the hell of turmoil and carnage, into some unseen and unknown dread bourne from whence no soldier returned. Who can forget the crowds of sufferers who streamed from the shores of the Crimea to add to the horrors of the already overcrowded hospitals or the graves which were ever digging round their walls? Or who can forget the messengers of woe which every day left the seat of war and visited Europe, knocking at the doors of ten thousand homes, telling children that they were orphans, wives that they were widows, parents that the pride of their heart was laid low, sisters that their brothers were killed, and a large circle of friends and neighbours that old familiar faces should be seen no more!

Now the Crimea has long been deserted, and left to the gentle influences of nature, and the peaceful occupations of man. The green grass grows in luxuriance over the heights so long trodden by embattled hosts; the harbor of Balaklava is silent as a mountain tarn; cattle browse along the line of the once busy railway; the bee hums among the wild flowers on the graves of our countrymen; the lark sings over the fields drenched by blood; the husbandman pauses to examine records of battle turned up by his plough; strangers, year after year, visit the memorable scene, and trace out the spots consecrated by patient suffering or heroic valour; and many an unlettered wanderer in vain attempts to decipher the inscriptions over our English dead,—inscriptions which will be read through tears by pilgrims from afar who visit their graves, and to whom the names on those humble tablets are records of the history of a life.

But what have we gained by that war? Our losses have been great; * have there been adequate returns of good? We think there have. One result has been that Russia, which, like a second Babylon, threatened to be a hammer to break the nations of the earth, has been broken—driven back from her advance towards Europe and the East, and compelled to accept a peace, with the loss of fortresses, fleets, armies, influence, and the glory of being invincible, which charmed nations to become her slaves; while she herself has been mercifully compelled to direct her energies to the development of her own rich and almost inexhaustible resources, and to the improvement of her people. Besides this, additional security has been obtained for the permanence of the British rule in India, which we think is now identical with the best interests of that great country.

But perhaps the greatest gain to humanity from the Crimean War has been the freedom thereby secured throughout the Turkish dominions, not only for Christians so called, but for Mahometans who embrace the Christian faith. This is a great gain to humanity. For twelve hundred years it has been death to a Mahometan to believe in Christ as the only Saviour. For twelve hundred years Mahometanism, numbering at present its more than one hundred million souls, has been shut out from all the light and life of the Gospel. Now, Islam is practically destroyed! It has been permitted, in the calm and patient government of God, to do its best or its worst—to be, if it could the life of an empire—the life of the race. Twelve centuries have been given it to

* It has been computed, by the best authority, after careful examination of details, that the Crimean War, directly or indirectly, caused the loss of upwards of 800,000 to Russia, 120,000 to Turkey, 85,000 to France, 60,000 to Austria—by disease, in her army of observation—and 26,000 to Great Britain. It is not generally known how small our loss has been in comparison with other nations, who are not in the habit of revealing, but of concealing their calamities.

make the experiment, with the fairest and holiest portion of the earth to make it in, and with unlimited power to back its efforts. The experiment has failed; failed utterly deplorably. Mahometanism has given birth to no permanent literature, philosophy, science, or hardly even to works of art, except some noble buildings in India. It has triumphed cruelly, reigned despotically, indulged itself sensually, until it has become effete, degraded, sunk. But now a new era has come, and Christianity, ever fresh and ever young, steps in to save Turkey from being blotted out from the map of nations, and to conquer her as an enemy by making her a friend. The fact of the Prince of Wales having been the first Christian who was ever admitted into the Mosque of Hebron, is itself a proof of the change which has come over Turkey since the war. The wedge has got in its edge, and those Mahometan fanatics who think that it must end in destroying Islam, are not mistaken.

Not less vivid are our recollections of the last Indian war, nor less bright our hopes of its good results. We remember, but as yesterday, how the tidings of a mutinous regiment here and there were at first received without any alarm, but how, when the whole army was infected, our confidence at home well nigh yielded to despair. The unparalleled drama passes before our eyes in tragic scenes, repeated across the wide plains of India: the sudden treachery of the Sepoys, the massacre of their officers, the hurried flight of terrified residents and their families, the marvellous escapes of some, and the cruel destruction of others. Cawnpore, Delhi, Lucknow!—when shall these scenes or names be forgotten? Our losses were great indeed during that dreadful time. Many a family lost its fairest, bravest, and best. Tens of thousands perished in battle, by massacre, or by disease, and hatred to the British rule was intensified in many a native breast. But what have been our gains? The Government of Great Britain has been established stronger than ever over the whole peninsula of India with its 170 millions of inhabitants! That is a gain to humanity which cannot be too highly estimated, provided always that Christian Britain realizes the grandeur of her duties towards her Eastern dominions. And this, by God's help, she has been doing of late more than ever, and will, we believe and hope, continue to do more and more. The interests of the people of India can never now be what they have often been—objects of indifference to the people of England. The end of the mutiny marked the beginning of a new era in Indian history, which promises the rise of such just government, political freedom, commercial enterprise, enlightened education, and wise missionary effort, as will a thousand-fold recompense us for all the sacrifice of the war by which such results have been secured.

Now, in reckoning up those results, can

we overlook one which is apt to escape our notice; and that is, the influence which the courage of our countrymen in India must exercise upon future generations. It appears to us that the hand of God was never seen more clearly revealed in history than in those men whom he raised up to preserve our rule in India; in the power, wisdom, and bravery with which he endowed them; and in the deliverances which he vouchsafed to them. And should the day ever come when a degenerate people are disposed from enervating sloth to succumb before difficulties, from selfish fear to fly from danger, or in despair to give up their national power and privileges, —then may the story of the march of Havelock to Cawnpore, or the defence and relief of Lucknow, with the memories of the indomitable few who everywhere battled against the fearful odds, stir up the last drop of blood in their hearts, and nerve them to act worthy of such an ancestry, and to quit themselves like men! No war is in vain which thus strengthens the self-reliance, the self-respect, and the independence of a great nation, consecrated by God for high and holy purposes on earth.

It is premature, perhaps, for us to calculate the gains to mankind from the Italian campaign, or from the civil conflict now raging so fiercely in America. But as regards Italy, the creation of a free nation out of small states, crushed by civil and ecclesiastical tyranny, and the check given to the Papal power, are results already visible, and more than sufficient to repay the losses of Solferino or Mentana. As to America, there seems to be but one opinion, that whatever be the issue of the war on the union of the North and South, the institution of slavery, which occasioned that war, is doomed to perish as its certain result. The fearful losses in this most fierce and bloody conflict will thus in some degree measure the magnitude of the evil which, as its proximate cause, and of the good which will be its ultimate effect.

“The Lord reigneth; let the people tremble:
The Lord reigneth; let the earth rejoice.”

OR THE MONTHLY RECORD.

Sir John Inglis.

DIED AT HEBURG, ON THE 27TH SEPT., 1862.

From Asia's hills of purple light,
Where Lucknow wailing lies,
Over long leagues of landscape bright,
Up through those glowing skies;
On—from the fair Ionian Isles,
Across the broad, blue Rhine,
Over the wild sea's lengthening miles,
To England's household shrine;
As echo of the funeral drums,
Struck by Fame's mighty hand,
A long, low wail of sorrow comes
To Nova Scotia's land.

For him, our Hero, lying low,
Where sweeps the German Sea,
Beside whose calm, eternal flow,
Hot tears drop silently;
Where green turf wraps the soldier dead,
In life's full moon-day sun,
Tears for the great and silent dead,
Whose battle day is done,
Low sweeps the wild and mournful wail,
Where stately pine-trees stand,
And yellow leaves chant Autumn's tale,
Adown his boyhood's land,
Here, where his free, exulting youth,
Passed like a Summer's day,
Here, where in sight of manhood's ruth,
He put those dreams away;
We see him first in soldier guise,
The strippling of the fold,
Sunning himself in beauty's eyes,
As knight in days of old.
Anon—the call to battle comes,
Long leagues beyond the sea,
Rolled up the sound of martial drums,
From Affghans tented lea;
Among the brave, he bore him well,
His Maiden spurs were won,
Where his full crown of glory fell,
Beneath an Indian sun.

What lips are dumb, what hearts are calm,
When Lucknow's name is heard?
Where victor's crown and martyr's palm,
Blent, while the trumpets stirred;
Strange, savage hordes, around, beneath,
Within—life's worst despair,
Through siege and famine, fear and death,
He stood a hero there;
Strengthening the fainting and the weak,
Rousing the brave and strong,
With dauntless heart, but pallid cheek,
As rescue tarried long;
The free, brave spirit, nurtured here,
Upon our Mayflower sod,
The first to strike, the last to fear,
Firm in its trust to God;
Came forth the victor in the strife,
That made earth's pulses quail,
Giving to glory's volumned life,
Immortal Lucknow's tale;
He came, but not as conquerors greet,
The cup with crested brim,
He bore the burden and the heat,
The rest was not for him;
The suffering soul shrank from the strain,
As bow too harshly bent,
Sunset met noonday on life's plain,
And left a silent tent;
Beside his post, obedient found,
To do his Master's will,
But when the morning watch came round,
The guard slept on the hill;
The snow-white banner in his hand,
The Cross upon his breast,
Far from his boyhood's happy land,
Our hero went to rest;
The good fight fought—the battle won,
He laid his weapons down,
Passed from the shadow to the sun,
And took the eternal crown.

HALIFAX, NOVEMBER 1862. M. J. K.

Dan Spioradail.

Is mor an t'abhair th'againne aoradh
A thabhairt dhasan tha chomnuidh suas,
Aisron a ghrasan rin e chomhpairteachadh
Anns gach aite san rohb sinne rianh
Mar chum e suas sinne 'measg iomadh cruaidh-
chas
S'mar ghabh e truas rinne air dhuinne bhi'n sae

S'mar thug e buaidh air gach bas is uaigh,
Is choisinn suaimhneas dha phobull fein.

Oh ! gloir gu siorruidh gun robh do Chriosd,
Airson mar dh'ìobair e a chorp fein
Air a chrann-ceusidh 'an run s'an eirig
Gach uile chreutar th'air an t-soghal
Mar chrom e cheann ann am pian sa ghlaodh e,
Mo Dhia ! mo Dhia ! cuim a threig thu mi ?
'Sa shaltair na anonar, an t'amar fionna
Do chorruidh Dhe n'aite chlann nan daoine.

Na h'Ìudhaich chruaidh-chridhach bha mun cuairt
da,
Sa ghlaodh, beir uaiinne e, oir thoil e'm bas.
Sa chrun a cheann leis an droigheann gheugach.
'Sle fochaid sgeudaich e, le truagan Rìgh
Le cuillee dhireach na lamhan rioghal
Sa faotinn *urram* nam bilean breig
Bha a 'aridhe a dortadh ri Dia na trocair
Gun cron no eucor a dheanamh dhoibh.

Ged chaidh a dhiteadh le Pontius Pilat
Gun cionta air fhaotinn na annam noomh
Bha toiltean tair no idir bas dha
No bhi air aireamh 'neusg ghaduiche thruaigh
Oir bha e ghnath deanamh maith is trocair
Air bodhar 's balbh, is air lobhar thruaigh
Oir bha e eolach air gul is bron
Chum slainte chosnadh air son gach sluagh.

Nuair a chaidh na tarrungean a chur na lamhan
Sa thogadh ard e fa chomhair an t'-sluaigh
Air cran ceusidh a 'measg luch eucor
'San sluagh toirt beum da gun charaid dluth
'S uile innleachd Shatan fodh uile spairn
Chum bas ro chraiteach theirt do Chriosd
Sann bha e g'uirnaigh le uile dhurachd
Gun cionta as ur chuir as leth an t'-sluaigh.

Nuar bha na h'Ìudhaich gun truas gu naimhdeil
An duil gu h'aingidh gun d' fhuair iad buaidh
Le'n dean a dunadh gu teann an suilean
'S' le 'n uile dhurachd ga'n dalladh fein
Gur nach bu leir dhoibh co e a cheus iad.
Ann mhic an Dia bheo tha chomhnuidh shuas :
Ach san gu diomban a bha an gnìomhanean
Oir dheirich Criosd mar gheall e fein.

O annam uabhrich, dean stad is smuanich
Mu dheibhinn an uair san d' fhuar e bas
Mar theich a ghrian air ais le uamhas
Is thuit tiugh dhorchadas air an aite.
Le lamhan truailidh bha Criosd an cruaidh-chas
Air fad tri uairean s'e air a chrann.
San uair a ghlaodh e gun robh e crìochnichte
N'sin chrom e cheann: s thug e suas an deo.

N'sin sgòilt an *roim bhvat* o' cheann gu ceann
Is dhuisg na mairbh as an codal trom
Is chaidh iad suas ann an carbad b' uadhach
A dhìonsuidh suaimhneas 's a dh' ionsuidh sith
Oir chunig moran, is thug iad fianuis
Gur ann gu diomhain bha naimhdeas dhaòine
Se Criosd da rìreadh rin sibh cheusadh
Ach eiridh e mar thairt e fein.

Ged bha daoine s' Satan an co-lamh cheile
Chum an slanfhear siorruidh chuir gu bas
S'ged fhuair iad buaidh air car beagan uairean
S'gun luidh e sìos dhuibh chum fois san uir.
San chum 's gun cho-lionadh am focal siorruidh
A labhair Dia anns a chumhnant nuadh.
S'chum eiridh suas dh' ionsuidh cathair rioghail
Co-ionnan an gloir ra Athair fein.

Oh ! coid an gradh leis an do ghradhich Dia sinne
Gun d'thug e Criosd mar ar n' iobairt reite,
O'n nach robh neach ann ri fhaotinn
A b' uirrin ar saoradh ach eis a mhaoin.

Oir thug e dìoghaltas do cheartas Dhe
Agus rin e veite dha phobull fein
Is tha e n' trahas aig deus lamh na morachd
A'guidh gu durachd as leth gach sluagh.

Och thig an vair anns an d'thig a ris
A thoirt breth is binn air gach uile fheoil
Sa chidh gach siul e s' gun eluinn gach cluais e
A reir s' mar ghluais e a faotinn binn
S' oh' e'aite am bi sibh a rinn a dhiteadh
Sa chuir an di-meas a shaothair s'a ghradh
Sa chuir gu bas e le inneal craiteach
Air son gun ghradhach e clann nan daoine.

San latha mhor anns am feume sinne cuntas
A thoirt gu poncail gun cothrom breug
Oir tha gach smuain agus gnìomh a rinn sinne
Gu soilleir agriobta na leabhar chuimhne
Bhithis fogsailte farsuing gun doigh air a sheach-
nadh
No comas leth-bhreth a dheanamh dhuinn
S'on bhreitheamh naomh gheibh sinne duais gun
chlaon-bhreth
S' cha n ath'raich siorruidhachd fein ar binn

O sibhe tha beo air an t'soghal gun churam
Tha trial air ionsuidh bhur dallaidh bhuan
Sa tha ceusadh Chriosd mar rinn na h'Ìudhaich
Le bhì ga dhuiltadh s'ga chuir gu tair
O deanidh sith ris l'er n'uile dlìochall
An fhad sa tha e stri ruibh le spiorad ghraidh
An sin bheir a suas sibh a dhìonsuidh suaimh-
neas
A bhithis bibhuain an aros De.

— o —

Church Union in Canada.

It is not surprising that the desirableness of union between the various Presbyterian bodies should be a matter of discussion in Canada as well as at home. The subject was brought under the consideration of the Synod at two successive meetings; but, at the last meeting in Toronto, the subject, by tacit consent, was allowed to drop. It was felt to be unwise, in present circumstances, to push the matter further. The reasons for abandoning the project are readily understood.

The first reason is, that the Church of Scotland in Canada is an endowed Church. It was formerly endowed by the State out of the Clergy Reserves. It is now endowed by the munificence of the clergy. The clergy, when the reserves were commuted, did not, as they might, pocket the money, but formed a fund, out of which the future ministers should be endowed. The endowment is, no doubt, small; but the laity have resolved not to be behind the clergy, and they have liberally contributed to increase the endowment fund. It has been the great aim of the members of the Church to make it the counterpart of the Church at home, and to raise the status of the clergy by giving them a liberal endowment. Any proposal for union would be met by the great difficulty, that the body with which it is proposed to unite has a large element of Voluntaryism. The U. P. Church is already united to the Free Church. The former body almost universally holds Voluntary views:

the latter, to a certain extent, sympathizes with these views. In the Voluntary controversy it was endowment *ab extra*, or by the State, that was chiefly objected to; but Voluntarism, both at home and in the colonies, now objects to endowment *ab intra*, or by the Church itself. The difficulty would not then be removed by holding out to the Voluntaries that, in Canada, the endowment is not by the State, but from the resources of the Church itself; and no one within the Church would contemplate the idea of giving up the endowment as a condition of union. The endowment element constitutes an essential point of difference between the case of Canada and that of Australia, where the Presbyterian Churches have united. In the latter country the Church of Scotland stood, as to endowment, precisely on the same footing as the other Presbyterian bodies, and, consequently, no difficulty was felt on this ground.

Another reason arises from the circumstance, that the status of the ministers of the Church of Scotland is very different from that of the body with which it is proposed to unite. In the latter, no literary training at any academic institution is required previous to entering the Hall. It was found impossible to occupy the land without dispensing with this essential qualification, and, consequently, a large proportion of the ministers drawn from Canada are without any college training. In the Church of Scotland, on the other hand, a training equivalent to that at home is rigidly required. The students must pass through the arts curriculum at Queen's College before they can enter the Divinity Hall. This also forms an important point of difference between Canada and Australia. Though strongly tempted to relax in its requirements, the Church in Canada was resolved to keep up the status of the clergy, so that it should not sink beneath the requirements of the Church at home. It would be a great blow to the cause of religion in Canada if she did so. She is the only Church there that demands a high standard; all the other bodies, including the Church of England, dispense with a preliminary college education. No doubt, all the religious bodies would prefer such an education, but the Church of Scotland is the only one that requires it as a *sine qua non*.

Another reason for not entering into the projected union is that of politics. The Church of Scotland, as a whole, is strongly Conservative, while the other Presbyterian bodies are, as a whole, strongly Liberal. The latter almost universally belong to what is termed the *clear grit* party, which is of a very extreme character. This antagonism is at present strongly brought out on the university question, in which the Church of Scotland joins with the Church of England, while the united body of Presbyterians is violently opposed.

The last reason we shall specify is, that the

proposed union requires a severance of the Church of Scotland in Canada from the Church at home. This would be regarded by the warmest friends of the Church in Canada as an irreparable injury. It is the connection with the Mother Church that has led the Canadian Church to maintain her high position in Canada, by aiming at a high standard of education and a permanent endowment. This, too, is the secret of the successful career of the Church of England in Canada. The esteem in which that Church is held by her members is not due so much to the fact that she is an Episcopal Church as that she is the Church of England: for the Church at home and the Church in Canada are not merely connected, but ecclesiastically identical. It is true there is not so close a union in the case of the Church of Scotland and her branch in Canada. Still, in the case of a great many adherents of the latter, the bond of attachment is not that the Church polity is Presbyterian, but that the Church is the Church of their fathers, and an established Church of the empire. Were a fusion of the two bodies effected, so that the distinctive characters of the Church of Scotland were merged in those of the other party, it is highly probable that a large proportion of the more influential laity, and some of the clergy, would prefer joining the Church of England—just as many Scotchmen, in going to reside in England, prefer the ministrations of the Church of England to those of Dissenters, even though the Dissenting form be Presbyterian. Mere ecclesiastical polity is not always the strongest bond of union. Two Churches identical in polity may be so opposed in their aims and character that a real union is impossible.

The above considerations have apparently led the Synod of Canada to abandon all official action for the furtherance of the union; and certainly, at present, a mere amalgamation of the two Churches would be the very reverse of union. It would be only a mechanical uniformity with vital elements of discord.

Is, then, all hope of union to be abandoned? Is all discussion of the subject to be quashed as adverse to the welfare of the Church? By no means. The freer the discussion the sooner will the nature of the most desirable union be understood. The subject of Presbyterian union at home is freely discussed. Even the Moderator of the General Assembly ventured, in his closing address, to moot the subject, and he would not likely have done so unless it were regarded as an open question by the warmest friends of the Church. But it is important to consider the nature of the union that is always meant. When such proposals are made at home, no one ever dreams of disestablishing the Church of Scotland, so that she may stand on the same level with Dissent, and thus effect a harmonious union. Nothing more is meant than that a door should be opened by which

those who have seceded may return. Nothing more is ever thought of than a slight concession in reference to the settlement of ministers. In every scheme the Church of Scotland makes no abatement of her position as an established Church. At home, all movements of this character have met with but little encouragement, but in Canada the project is by no means so hopeless. The Secession there was of a very different character from that at home. Here it was the result of a chronic agitation, of which separation was almost the necessary result. In Canada, the Secession was brought about by a sudden torrent of eloquence from parties sent out by the Free Church. The natural consequence is, that the strong feeling has subsided as rapidly as it was excited. Ministers freely exchange pulpits; the warmth and cordiality of social intercourse is rarely interfered with by sectarian feelings; and when convenience requires, the members freely join the communion of one another's Churches. A significant fact is brought out by the last census in reference to Toronto. By that return, the adherents of the Church of Scotland greatly outnumber those of the other Presbyterian bodies; and yet, the Church of Scotland has only one Church in that city, while the other Presbyterian bodies have numerous Churches scattered throughout the city. It is plain that the larger proportion of the adherents of the Church of Scotland there worship in Dissenting Churches, but are apparently glad of the opportunity of explaining their position. Church extension is only wanted to gather in vast numbers throughout Canada that properly belong to the fold of the Church of Scotland. The Secession in Canada is apparently great, but not really so if we take into account the warm feeling of attachment to the Church of their fathers, which is found so largely to exist among Seceding congregations. All this augurs well for a union at no very remote period. But complete organic union with the Seceding Presbyterian body of Canada is hardly to be hoped or wished for. There will be, necessarily, an extreme outstanding Voluntary element, needed perhaps in Canada, but such as would never assimilate with the Church of Scotland. There is, however, in the same body a large number whose sympathies are with a highly educated and adequately endowed clergy. And where the elements of a real union exist, we may reasonably expect that God, in His providence, will somehow bring it about. The Synod of Canada is apparently resolved to adopt the wise plan of pursuing its own course, in closer connection, if possible, than ever with the Church of Scotland, and to abstain from any undignified overtures which might only postpone the desired consummation, trusting that the object will be gained by a spontaneous, not a forced, movement. May we not hope that Canada is to lead the way in bringing about a union at home? At

the extremities in Canada there is not the same antagonism as at the centre in this country, and we may therefore expect that a union may be more readily effected, but it is reasonable to hope that the movement may spread from without inwards. The union in Canada may yet be far off, but when it comes it will not be, if we may judge from the temper of the Synod, a severance from, but an extension of, the Church of Scotland. The Church in Canada is now working out a problem which it is hoped will not be disturbed by the projects of union. It is to determine whether, in the extension of the Church of Christ, the Establishment principle can be anything more than a theory, or whether it can be practically maintained in all its essential characters. In the altered condition of society, a State endowment is impossible to Canada: but may not an endowment *ab intra*, or by the Church itself, be a satisfactory substitute? The Church of Scotland has now fallen back upon this original form of endowment, and is partially dependent upon it. May not a whole Church in Canada be maintained in the same way? The other element of an Establishment, the national recognition of her judicatories, is one in regard to which there is no difficulty. It would be a matter deeply to be deplored if theoretical schemes of union turn aside the Church of Canada from the great practical problem assigned to her by Providence.—*H. & F. M. Record.*

Dr. Cumming's Church, London.

THE Church of Scotland Home and Foreign Record says:—

“The congregation of the Scotch National Church, under the ministry of the Rev. Dr. Cumming, is situated in a densely populated neighborhood. Drury Lane Theatre stands on the south side, and Convent Garden Theatre on the west. The congregation is drawn from the west end of London, there being scarcely fifty persons from the locality. The church holds 1700 persons. The morning congregation consists of at least two-thirds Scotchmen and one-third English. The income from seat-rents amounts to about £1300 a year.

“A considerable number both of Scotch and English nobility and gentry attend. The congregation supports an ordained missionary of the Church of Scotland, who receives £200 a year. He preaches every Sunday in the Ragged Church, which was opened in a very debased neighborhood a quarter of a mile east of the church. He also superintends with great efficiency the various schools.

“There is, first, the ragged school, with its various agencies, costing about £300 a year. The day-schools, with upwards of 600 children, many of them children of Jews, Roman Catholics, and heathens, supported by

the congregation also, and costing about £700 a year. The congregation built the Ragged Church at an expense of £1200, and the day-schools attached to the church for £4000.

"The congregation gives a collection every Christmas Day, after a sermon, amounting to £25 or £30, which is distributed among poor Scottish ministers in the north of England. On every Good Friday they give a collection, amounting to £40 or £50, for our India Missions, which we pay over once in two years.

"There are also incidental collections for the Caledonian Asylum, the last amounting to £595; for the Portsmouth Mission, amounting to £60. The Sunday evening congregation is as crowded as the morning, but it consists chiefly of Episcopalianism from all parts.

"There is a Friday evening short service, lasting one hour, and occasionally the actors and actresses attend and hear the gospel.

"A monthly prayer-meeting, conducted by the elders, is held in the middle school-room, and is attended by 100 to 150 persons. There is a district visiting society restricted to the neighborhood, and the minister of the Ragged Church is authorized to allow 2s. 6d. a week to every sick person he visits.

"The examination of the schools took place recently in the presence of influential members of the congregation. The *Times* newspaper had an article on it, as follows:—"A very interesting examination of the three schools belonging to the Scottish Church, Crown Court, Covent Garden, took place on Friday. There were upwards of 600 children, some the children of actors, and numbers the children of poor porters and fruit-sellers about the market. The Duchess of Sutherland, the patroness of the schools, personally gave away the prizes, in the presence of the Marchioness of the Abercorn, the Marquis of Stafford, Lord M'Leod, Lady Alberta Hamilton, the Hon. Admiral Gordon, and other supporters of the schools. The poor children showed the first effect of a good plain education in the tidiness and cleanliness of their appearance. An exemplary feature in the girls' school was the rare one of presenting shirts made or mended, and stockings knit—ornamental work being strictly interdicted. Many of the infants used to be kept at home under the influence of opiates while their mothers attended to their work in the market. They are now taken care of, and admirably taught. At the close of the proceedings, Dr Cumming expressed the great satisfaction felt by the noble visitors, and especially by the Duchess of Sutherland and Countess of Cromarty, who visits the schools every week, and rewards in various ways the children that excel. Here is a dark nook lighted up. If every congregation attended to its own doorsteps, London would be clean."

Vancouver's Island—The Indian Tribes.

THE Rev. J. B. Good, of the Society for the Propagation of the Gospel, writes:—

The Bishop, in company with Mr Garrett, started for the Frazer and Cayoosh the other day. The journey to the mines the Bishop has postponed until a later month in the year, and, in the meantime, two of the British Colonial clergy have been sent on to Cariboo—a distance of nearly 500 miles—that they may institute a series of services amongst the miners, and so clear the way for the Bishop's intended visit at the close of the summer season.

I must confess that a closer acquaintance with them, and especially with the Northern tribes, has most effectually scattered to the winds any romantic and sentimental conceptions I had entertained of their superior and exalted character over their red brothers of the forest on the other side of the Rocky Mountains.

The scenes that are weekly enacted on the Indian reserve, within a stone's throw of the school, would appal the stoutest heart and make the most philanthropical nature almost despair.

To begin with the extreme Northern Indians, the Hydahs and Stickeens, from Queen Charlotte's Island.

They are certainly finely proportioned, many of them handsome in appearance, both mentally and physically superior to the Southern tribes; bold and wonderfully imitative, with a trace of the Japanese both in their language and features. These are the terror of all the coasts along which they sail in their plundering expeditions to the South. They are as bad as the Danes and sea-kings of old; although, occasionally, in their encounters with the various tribes lining the coasts, they come off only second best.

They seem to possess ungovernable passions; their love of poisonous and villainous drinks unquenchable, licentious beyond conception, their women, almost without exception, from the age of ten and upwards, being common prostitutes. And it is to be feared that the peace of the colony will one day be purchased only by their entire annihilation, rather than their subjugation through civilization and Christianity.

Next follows the "Chimseans," a slight improvement on the Hydahs, yet drunken, licentious, and dangerous when in intercourse with the whites.

Among them "The Hudson Bay" have a fort, called "Fort Simpson," near to the Russian territory. A mission party reside there, consisting of the brave, the undaunted, and successful Duncan, to whom appertains the honor and glory of founding a Mission in

their midst and winning several to the faith, besides acquiring a thorough knowledge of their own tongue: and Mr Tugwell and his wife.

But, alas! the Mission outpost is beyond the reach of civilisation. The Hudson Bay fort will probably be abandoned this next year. Intercourse by sea will cease. The protection the Mission party have hitherto enjoyed will be taken away; and then, without provisions, protection, or intercourse with the South, I do not see what else we can do but abandon the Mission simultaneously with the evacuation of the fort, unless Providence should raise up means for its continuance that at present are unknown.

The Indians around "Fort Rupert," at the northern end of this island, are very numerous—of several tribes; more accessible and inviting than any other further north, and it is thought a Mission party might carry on a successful work in their own homes.

The Indians to whom I feel myself more and more drawn are the Cowichans, which tribe I will speak of more at length in my next.

I should mention that a fine opening offers itself at Barclay Sound, where there is a huge establishment being erected in the lumber line of business, and numbers of Indians might be reached there who have never yet been contaminated by intercourse with white men.—*The Mission Field.*

General "Stonewall" Jackson.

It is well known that General Jackson, the most remarkable man produced by the American war, has been long conspicuous for his great earnestness of religious character. The *Times* correspondent, in mentioning the enthusiasm with which his name is received, describes his christianism bearing on the field of battle:—

"Upon one topic only did Washington show any excitement. Strong and eager was the anxiety shown to obtain a photograph of the hero of the moment, "Stonewall" Jackson. A few appeared in one of the shops, and were instantly snapped up. Thousands, and tens of thousands, could be sold in the cities of the North. The interest excited by this strange man is as curious as it is unprecedented. A classmate of McClellan's at West Point, and there considered slow and heavy, and unfavorably known in Washington as a hypochondriac and *malade imaginaire*, he has exhibited for the last ten months qualities which were little supposed to reside in his rugged and unsoldier-like frame, but which will hand his name down for many a generation in the company of those great cap-

tains whom men will not willingly let die. More apt for the execution than the conception of great movements, leaning upon General Lee as the directing brain, and furnishing the promptest hand, the most dauntless heart, the most ascetic and vigorous self-denial, the greatest rapidity and versatility of movement as his contributions towards the execution of General Lee's strategy, his recent operations in turning General Pope's right, and passing with a force believed not to exceed 30,000 men to the rear of such an army, massed close to its base of operations, and in the act of receiving daily large reinforcements, command universal wonder and admiration. It is said that, like Hannibal, he is accustomed to live among his men without distinction of dress, without greater delicacy of fare, and that it is almost impossible, on this account, for a stranger to recognise or distinguish him among them. Every despatch from his hand has, as its exordium, 'By the blessing of God.' Continual are the prayer-meetings which he holds among his men, invoking a blessing upon his arms before the battle and returning thanks for preservation and (as it has rarely failed to happen) for victory after it is over. In fact, they who have seen and heard him uplift his voice in prayer, and then have witnessed his vigor and prompt energy in the strife, say that once again Cromwell is walking the earth and leading his trusting and enraptured hosts to assured victory. It is not necessary to add that Jackson's men idolize and trust their leader enthusiastically, and have the most implicit faith in his conduct, otherwise the bold and daring steps which he has frequently taken, and from which he has never failed to come off triumphantly, would have been utter impossibilities."

THE NEW SCHOOL PRESBYTERIAN CHURCHES, AMERICA.—The minutes of the New School Presbyterian Church for 1862 have been published, from which we give the following statistics:—

"The number of synods is 22; presbyteries, 104; churches, 1466; ministers, 1555; licentiates, 151; candidates for the ministry, 224; church members, 135,454. The contribution for religious purposes were, for domestic missions, \$91,911; foreign missions, \$69,468; education cause, \$47,463; Board of Publication, \$39,162, and for the General Assembly's Fund, \$5148,06. The aggregate receipts this year, so far as reported, are \$252,143,17, which is a falling off of over forty thousand dollars from last year, and more than fifty thousand dollars from the year 1860."

MISCELLANEOUS.

DANIEL WEBSTER'S FAMILY EXTINGUISHED.—Col. Fletcher Webster, the last surviving child of Daniel Webster, was mortally wounded in one of the recent battles in Virginia. He was buried in his father's tomb at Marshfield, September 10. A younger brother was killed in the Mexican war, and a sister, Mrs. Appleton, died some years ago. At the request of several friends of the great statesman, the oaken box containing his coffin was opened, and the metallic cover of the glass removed. To the surprise of all, it was found that the lineaments and features of his noble head retained the same color and impress as at the time of his burial, ten years ago.

A VENERABLE MINISTER.—Rev. Daniel Waldo, a patriot of the Revolution, and recently chaplain of Congress, was one hundred years old September 10. His birthday was observed with appropriate public services in Syracuse, New York, the place of his residence. He spent the first Sabbath of his second century in Albany, where he preached for Rev. Dr. Sprague, performing the whole service with ease and appropriateness, many supposing him not more than 75 years of age. He is still active and vigorous, and familiar with the events of the day.

NORTHERN SUGAR.—One of the results of the war may be the independence of the North and West of the Southern States for sugar, if not for cotton. Much attention is given to the cultivation not only of the maple, but of the sorghum and beet for sugar. The sorghum, a kind of sugar cane, has already been proved in the West, and its culture will be greatly increased. It is said that 150 gallons of syrup from an acre in Illinois is a small yield, and that 300 gallons have been produced. Ohio will produce 15,000,000 gallons of sorghum syrup this year. As but from three to five million gallons of plantation molasses and refined syrup were formerly imported into Cincinnati to supply this territory, of which that city was the market, it appears that the great West is already independent of Louisiana plantations.

CHICAGO IN DIRECT COMMUNICATION WITH EUROPE.—Early in August the brig *Sleipner* arrived at Chicago direct from Bergen, Norway, after a voyage of ten weeks, with 107 passengers and a cargo of goods. Some years ago the vessel *Dean Richmond* sailed from Chicago to Europe, but the *Sleipner* is the first European passenger vessel ever navigated through the lakes.

A COMPREHENSIVE PRAYER.—At the funeral of Rev. Dr. Bethune, Rev. Mr. Willetts of Brooklyn stated in his remarks, that on the fly-leaf of the little Greek Testament which was his life-long companion, and which was buried with him, was inscribed this prayer: "Lord pardon what I have been; sanctify what I am,

order what I shall be: that thine may be the glory and mine the eternal salvation, for Christ's sake. Amen."

COMMERCE TO DISPLACE CRUELTY.—At a recent meeting in London, Mr. Craft, an African, presented an interesting paper in reference to putting an end to the cruel massacres and the slave trade at Dahomey. He showed that there was little hope of inducing the barbarous king to abandon his cruel practices, until he is convinced that he can derive a large and more permanent income from agriculture and commerce. Cotton of very good quality grows spontaneously throughout the kingdom, and could probably be obtained in exchange for the articles now procured from slave dealers. Mr. Craft intends to go to Dahomey to endeavor to spread the gospel and civilization among the people, and to induce the king and prominent natives to send their sons to England to be educated.

SUNDAY RAILROADS UNPROFITABLE.—Captain Huish, for eighteen years chief manager of the London and North-west Railway, gives the following testimony in regard to Sunday excursion trains, which is peculiarly valuable from his large experience. Though during that time no Sunday excursion trains ever ran on that great railway, he says, "I am satisfied that while the interests of the proprietors did not suffer, the discipline and character of the company were promoted. I have had a large experience of excursion traffic, and was very favorable to its development, but I believe no company ultimately benefits by working its system to the extent of seven days a week, and that by a well-arranged system of Saturday trains, returning on Monday, an equal pecuniary return at a much less cost is produced. Putting the question therefore on the lowest ground of argument, I have no hesitation in saying that a railway company consults its true interests in restraining Sunday work within as narrow limits as possible. The Scotch railways as a whole, pay better than the English ones, and there the work on Sunday is reduced to a minimum."

STALE BREAD.—Among the ruins of Pompeii, which was destroyed 1800 years ago, a mill has recently been discovered, with a great quantity of corn in excellent preservation, and an oven with eighty-one loaves of bread, which were but slightly affected by the heat of the lava, having been protected by the ashes which covered the door of the oven. The loaves were all got out entire. A large iron shovel used for introducing the loaves into the oven was found, with a remnant of its wooden handle.

IMMENSE TRAVELLING IN GREAT BRITAIN.—In 1861, 163,435,678 casual travellers, besides 47,894 season and periodical ticket holders, and 300,000 horses and 400,000 dogs, were conveyed over the railways in

Great Britain. The trains travelled over 102,000,000 miles. There were over 10,000 miles of railway open in the United Kingdom at the close of the year, employing over 5,000 locomotives, 15,000 passenger carriages, and 180,000 freight cars. More than 10,000 trains ran every day during the year. The receipts from all sources were nearly £28,000,000, of which £13,000,000 were from passengers and the mails. The expenditure was over £13,000,000, or 47 per cent., and the compensation for losses and accidents was only £181,170.

NEWSPAPERS IN GREAT BRITAIN.—In January 1862, there were 1,165 newspapers published in the United Kingdom, of which 845 were published in England, 139 in Scotland, 134 in Ireland, 33 in Wales, and 14 in the British Isles. In 1851 the whole number was only 563.

TEMPERANCE PROFITABLE.—Mr. Benjamin Scott, the excellent Chamberlain of London, states that of 10,266 adult members of temperance societies in that city, of whom 7,839 were artisans or laborers, not more than a score were known to have applied for parochial relief; and not only have they abstained from such application, but almost without exception they keep up their periodical payments to their societies. He truly says, "Improvidence is the offspring of intemperance, and the prolific parent of pauperism."

PRINCIPLE COMMANDS RESPECT.—Dr. Goodell states that during his missionary journey to Aleppo, he and his companions were obliged to spend a night at a Turkish *cafe*, where they were surrounded by a noisy set of natives. In the morning, when the question arose whether it was best to have prayers together, Dr. Goodell said that a Mussulman never hesitates to say his prayers in public, and why should they? He accordingly opened his Bible, read a chapter, and knelt to pray. He had hardly begun when he noticed that the Turks had ceased their talking, and were intently watching their proceedings. He at once passed from the English to the Turkish language, in which he continued his prayer, till, when he closed, his "Amen" was echoed from Mussulmen on all sides of the *cafe*. When they rose from their knees, the Turks clustered around them, inquiring who and what they were. "Are you Protestants?" said they. Yankee-like, Dr. Goodell asked, "What are Protestants?" "Those who do not tell lies," said one. "Those who do not cheat," said another. "Those who believe only in the Bible, and try to live as it tells them," said another. "Yes," said Dr. Goodell, "we are Protestants."

A BLOW AT THE CELIBACY OF THE PRIESTS.—A former Roman Catholic priest in France, having abandoned the priesthood and returned to civil life, wished to marry. As two mayors to whom he applied refused

to perform the marriage ceremony for him, he went to law and prosecuted them. At his first trial he was nonsuited, the judges being equally divided in opinion. On the second trial, which excited unusual interest, the court decided that by the Code Napoleon no man loses his civil rights by entering holy orders, and of course does not lose them when he quits the sacred office and re-enters civil life; and as marriage is merely a civil contract, the church has no power over the law in this respect. This decision is one of great importance in France, as priests who had renounced the Roman Catholic church have hitherto been unable to marry unless they became Protestants. It is also hoped that many priests will now return to common and honorable life.

INTEMPERANCE IN RUSSIA.—No less than 90,600,000 of the 210,000,000 roubles, or nearly one half the annual income of the Russian government, is derived from spirituous liquors. The government has a monopoly of the traffic, but farms it out to the highest bidder in the various provinces, who has the exclusive privilege of selling liquor, and is subject to no supervision in regard to what he sells. It is not surprising, while the government encourages and protects the retailers, that the villainous practices which are often connected with this traffic are widely prosecuted. A year ago the people in many of the provinces, indignant at the deceptions on them, solemnly resolved to become teetotalers rather than pay so high for their spirits. The movement was supported by the educated classes, and the vow of abstinence was taken in the churches; but the government, seeing that if it succeeded its revenue would be seriously diminished, prohibited teetotalism by imperial ukase. The priests were forbidden to have anything to do with the matter, and the peasants were not allowed to combine for the purpose. In consequence of this, the people are relapsing, into their former habits of intemperance.

A HEATHEN'S JUDGMENT OF THE BIBLE.—A native Bengal paper, in advocating the introduction of the Bible into the government schools, says, "It is the best and most excellent of all English books, and there is not its like in the English language. As every joint of the sugar cane, from the root to the top, is full of sweetness, so every part of the Bible is fraught with the most precious instructions. A portion of that book would yield to you more of sound morality than a thousand other treatises on the same subject. In short, if any person studies the English language with a view to gain wisdom, there is not another book which is more worthy of being read than the Bible."

CALL FOR THE BIBLE.—Friends of the Bible in Burmah appeal earnestly for contributions to print 5,000 copies of the Bible in

Kesu Karen. An edition of the New Testament was printed in the language last year, but the tens of thousands of Karen Christians earnestly desire the whole word of God.

MISSIONARY INTELLIGENCE.—Rev. E. H. Gayre and wife have sailed for the Purrukhabad mission, India, of the Presbyterian Board. Rev. William Clemens of the Corisco mission, West Africa, of the same Board, died at sea June 24. Rev. C. Keith and wife, of the Episcopal mission to China have recently died—Mrs. Keith on reaching San Francisco, on their return home to restore failing health, and Mr. Keith being one of the victims who perished on the steamer Golden Gate, that was burnt on the Pacific ocean, July 27.

The two following little articles taken from Good Words are said to be the composition of a Roman Catholic priest, whose writings are very widely read in Germany and Switzerland. Is there not something here breathing very like the great doctrine of justification by faith? At all events, such writing is very remarkable for a Catholic priest, and would make us believe that he sees, and is coming towards the light.

A WORD TO MINISTERS.

DAILY you offer up the petition, "Thy kingdom come." Now, it would be great insincerity and most injurious untruthfulness, to pronounce such a prayer every day, and yet to move neither hand nor foot in this great cause. Let me give a few hints as to what we are to do in order to bring about the fulfilment of this desire. But to do this I must classify people, in order to give separate counsel to men of different position.

And who deserves the first place, when we speak of the coming of Christ's kingdom? (Ex te perditio, Israel!) Evidently the minister of the gospel. True, such a gentleman knows himself what is his duty, but as he never hears a sermon except his own, he won't object to find here something which may serve him as a mirror. Were I to leave him out, the laymen might object to it as partial. And who knows, but some minister with a right aim and a modest heart may receive my word kindly, and, by the grace of God, it may lodge in his mind, and produce fruit? This would be extremely valuable, for what a pastor receives becomes a benefit to hundreds, to whom God has appointed him a light-bearer and shepherd. I shall try to avoid all offensive and prickly words, and all uncharitable thoughts.

When a servant is intrusted with the care of two horses, and he is careless, and allows them to drink when they are heated, or instead of giving them oats, sells the oats, or

instead of attending to them, runs about for his pleasure, such a rogue is hunted away with ignominy, and it is quite right it should be so. And yet it is only about horses, which sooner or later must find their way to the tanner. But you, O pastor, have been intrusted with the care of God's children, the precious souls of men. What an awful charge it is to have a single soul to watch, and guide and feed; and perhaps you have several hundreds, and every week some are added, and every week some leave and go to that other country, and may complain if they have been neglected or badly treated. Let me lay a few things before you, and urge them on your conscience and heart.

It is no trifle to have every Sunday a congregation before you, which comes to you waiting to be roused, fed, strengthened, and comforted by the word of God, according to their various and changing circumstances. The time of preaching is a precious seed-time, a sacred hour, in which one ought to give the very best thing one can possibly produce. Well, what is your way and practice in the pulpit? Have you a good memory and a sonorous voice, and are you able also to get on extempore, and do people say, especially when you preach as a visitor in some neighbouring congregation, He is a beautiful preacher? All this does not strike me or weigh much with me; and even though a few of the women-folk apply their pocket-handkerchiefs or aprons to their eyes, I don't care much about it. A few watery women's tears are easily brought out, and are often shed more as a pleasant way of filling up the time. The great, the first question, is: Who preaches; is it you, or the Spirit of God in and through you: is your sermon your own word, or the word of the Lord? See, my brother, thou oughtest to ask and pray our Lord from day to day in thine own room, "Lord, what am I to preach? Give me the right spirit, and provide me with the right word." Press and urge this prayer with all importunity, and then, like a spiritual miner, dig long and earnestly in the holy word of God, and in your own soul, and out of the Scriptures and meditation bring out gold and precious stones, and then enter your pulpit as a man who hath authority, and leave your own self at home, and seek nothing else but God's honour and God's kingdom. And when thus you stand there in the name of your Divine Master, and the power of the Spirit is upon you, and love to God and love to human souls beam in your eyes, like two heavenly stars, and when the word of God streams, and flows out of your mouth strong as fire, strong as a hammer, that breaks the rock in pieces, and sharper than a two-edged sword, penetrates into the souls of your hearers—then people will not say, as they go out, "What a beautiful or eloquent sermon!" as they often said before, and just went home and remained unaltered; but fear comes upon

the people, and an awe as if it had thundered, or as if there had been an earthquake; they go home in quietness and in serious thought. And many on their way home avoid conversation, and would much rather walk alone, and in many a house there is one, who is silent that day at dinner, and the others do not understand the reason. And when you preach thus in the Spirit, you yourself are moved in your soul, and feel that it is not you who are speaking, but that it is given you of the Father, and you would fain fall down and worship and weep before God—is it from joy or sorrow, fear or hope?

See, O pastor, or whatever your title may be, were you to preach thus every Sunday, the Spirit would begin to kindle gradually in your congregation and to break through, and the kingdom of God would be in it as when a woman taketh leaven, and hideth it in three measures of meal till the whole is leavened. Yes, it cannot be otherwise, it must kindle and burn, and if you do not live to see it on earth, you will see it on that day when you behold your risen parish-children at the right hand of the Great Shepherd, peace and joy in their countenances. True, it is not always possible to preach in this way, and it is not given thus to every one; the gospel may come also without thunder and sound of trumpet, as a still light, and quiet word, and yet have a deep and powerful effect. But it would be a grievous sin for a man to trust to his ready utterance, and enter a pulpit without earnest prayer and meditation, or to study florid and graceful phrases, and oratorical effectiveness, to please and amuse the sentimental, and to be praised on account of his rhetoric, instead of preaching the gospel to the poor. Let it not be so with you, or if it has been so, let it be so no longer.—*Good Words.*

HOW THE OLD ARE TO BECOME YOUNG.

I PITY you, that you are getting old, and yet you would like to be young, and to live a long while. I know, however, of something—do not think I am joking, I am quite serious—something that I think you would like very much, viz., a prescription for becoming young again, and if you use it properly, you will find I have not been deceiving you. But is it in your body or your soul, that you would like to become young again? Don't be ashamed to say "in your body," if that is your feeling. Well, I have no remedy to accomplish that;—God has reserved it for a future time, and at the great resurrection, the grand Easter-feast, he will accomplish the wondrous work. But the renewal of the soul is another thing, and I have something to say about it. The soul has a mysterious nature, and it is unfathomable what may become of it, an angel or a devil, and an old soul may even become a child.

You believe the Son of God. He said once to his disciples, some of whom were ra-

ther advanced in years (Peter, I think, was already bald at the time): "Unless ye be converted, and become as little children, ye cannot enter into the kingdom of God." And if this was an utter impossibility, it is clear the Saviour would not have mentioned it. If you think of the old people in your neighbourhood, you will find a great variety among them. Some remain one of old cats. I don't mean that they are dried and withered up, but I refer to their mind. They are obstinate and envious, and deeply interested in food and ready to grumble, whether you are silent or talkative, and all the day long they look discontented, and nothing pleases them. But you know some old men and women who are quite different. After speaking to them one feels as if one had tasted old sweet wine, and one would like to be with them every day, and almost falls in love with them! And though their face is full of lines, and looks so parched, it delights you to look at them. Their mouth has no teeth, but it is beautiful when words of piety and kindness flow from it; and though their cheeks are hollow, their eyes make up for it, they beam with love, humility, meekness, and happiness in God; and this beaming look is gentle and calm, like the quiet sheen of glow-worms in a still summer night. And withal, they are so patient, and bear so much without complaining, and yield so readily to other people, and have so few claims, and are so anxious to be of no trouble to any one; they think so little of themselves, and pray so much for other people, and follow so readily what one suggests, and are always so calm, that you think their old bodies are inhabited by the soul of a dear angel-like pious child. These people are of the class whose youth has been renewed.

Do you not agree with me, that such youthfulness is a very precious thing, for, in the first place, it renders old age pleasant, and people like such an aged companion, and like to keep him among them as long as possible. Secondly, there are no old people in heaven, and never shall be. For heaven is made to suit only children. Jesus says, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." But how can a soul become young and child-like, a fragrance to God and to angels?—I will tell you something about it.

You have seen beautiful images of saints. When you look into one of those faces, do you not feel your heart moved, and forget your old annoyances and petty cares, and almost fancy you also should like being a saint? And even when the artist has not been very clever, and when very little money has been spent on it, it is the expression and memento of a God-devoted life. Now, what have the images of saints to do with my subject? Just wait a moment. Our Lord God, who can paint most beautifully, even as he is the source of all that is truly good and beautiful

has himself made some lovely images; and because you cannot be always in a church, he has placed them in your house or that of your neighbour, that you may see them daily, and learn of them. These are little children. Look at them well, and mark them carefully; you must become their pupil. When you are gloomy and depressed with thought, and sit down with care boring into your heart like a woodpecker into an old tree, then just look at a child, how merrily it jumps about and sings, and leaves all care to father and mother! Could you not do likewise, and leave your care and trouble in the hands of your Father in heaven, and be content, and make a cheerful face? And when covetousness is attacking you, and whenever any one asks of you a favour, your soul growls and barks inwardly like an ill-natured dog, and you are thinking always longingly about money; look at the child, how willingly it gives, and how little it thinks about laying up, though it has got a long life before it, while you are not far from the grave, where money and possessions are of no avail. Or if you are tempted with thoughts of impurity, look at a child, look into its clear eye, and think of its innocence and its utter unconsciousness of the existence of such evil. Or if you are tempted with vanity and self-consciousness and pride, look again at a child; it is humble, and does not know of its humility; the very angels of God who behold the Father's face, are round it, and it never knows of its value and preciousness and beauty. Or if you are passionate, and not willing to forgive your friend who has offended you, and after any one has done you wrong, your heart remains a dark blank, like a clouded sky in autumn—look at a child it is not easily provoked, it soon forgives and smiles again in a few minutes, and loves again as before, just as the brook in the rocky mountain soon becomes again clear and silvery when it has been disturbed.

The child in thy house is the saint image, which God has placed there for thy contemplations and imitation; a living sermon telling you what you are to be and do.

But looking at a child is not enough to create within you the desire of becoming like a child, nor will it give you strength to accomplish this change. You must lay the foundation not in yourself, but in Another, who himself was, once a child, and remained a child to his death, and remains so throughout eternity, the Son of God, Jesus Christ. Cleave to him, and seek in every possible way to learn from him in doctrine and life. Read his word diligently, and meditate on it day and night; go often to the Lord's Supper, but with earnest preparation as if it was the first or last time; and pray every day for a pure heart and a childlike soul, and throw thyself into God's arms, as if you had died already, and had no longer any share in the things of earth.—*Good Words.*

The Claims of the Church.

"GODLINESS" is great gain." So says a high authority, but how many are there who love gain more than godliness. To make money, we will venture much and suffer much, and sometimes scheme and speculate on the very edge of honesty. To the devotee of Mammon, therefore, the title of this article will not have many attractions. Nay—perhaps if the reader is in an unamiable mood, he will throw the periodical aside with a quiet disgust, mentally exclaiming—"the same everlasting cry, Give, Give. Money for this—money for the other thing; the thing is intolerable. Do people suppose we are fools outright—that we have no need of food or clothing or fire to warm us? First, there is the minister's salary and all the et ceteras of the Church—and collections every other Sunday almost, and subscriptions now and then—the most importunate and plausible beggar being always selected for the duty. But it wont do," and the indignant individual presses his lips and instinctively buttons up his trousers pocket. We have witnessed such a phenomenon more than once, so that our picture is by no means an imaginary one. And yet the person for the time being is really sincere, and actually for the moment looks upon himself as an ill-used personage.

The feeling is natural, more or less, to all of us. The old Adam has a strong hold even of the best, but so soon as reason and reflection gain the ascendancy, the unworthy feeling vanishes into thin air, and we are ashamed that we ever gave it a resting place.

Let us reason a little together on this subject, and see whether we cannot agree as to certain conclusions. But, first of all, we must start by granting one or two postulates. We will ask only two: 1st. That the Church *has* claims upon those who profess to belong to her; 2nd. That those who are able should consider attention to these claims a binding-duty. There will doubtless be a large margin always left open for difference of opinion, both as to the nature and extent of these claims, and with that we do not intend to quarrel. All we ask is the enunciation and acceptance of a common principle and an honest and conscientious observance of it. Give us this foundation, and we have not much fear for the details.

In the first place, then, as christians, it is an undoubted duty that we should worship together as a congregation, and for this purpose we should have a house to worship in. Certainly says Cyrillus. Well, then, the different members ought to contribute towards its erection according to their means? Right. And having a Church, we require to have a minister, an educated and godly man; and having engaged him, we ought to pay him, so that he and his family, if he have any, may be comfortable? Of course. A Church is a perishable structure, and requires to be kept

in repair, and that requires a little money every year? It does. Then the building must be kept clean—fuel must be provided, and fires looked after, and other matters which demand the occasional services of some person who cannot be expected to do them for nothing? Of course not. Then there are a few unavoidable incidental expenses, such as Communion elements, requiring the expenditure of a little money annually? I agree to all that as just and reasonable. Very well. Suppose the minister's salary is raised from pew rents or from subscription. If it should happen from some cause that the managers cannot make the two ends meet, who should suffer, you or the minister? If every man does his duty, neither; but I don't think I have any right to pay both for myself and my neighbour. No? even if your neighbour is poor, or has been unfortunate, or has nothing to give. The pew rents, collected with all possible diligence, make up at the end of the year only £120; we have promised the minister £150, and can only make out £100. Is it your duty to let him go without? I have paid my share, says Cynicus, and turns on his heel—unsatisfied with himself, though resolved to give nothing more. Here, then, is a difficulty, occurring, we are sorry to say, in Churches every day, and the misfortune too often falls on the shoulders least able to bear it. We will pass this by, as we wish to carry our friend Cynicus with us, who plumes himself upon his justice—doing what is right, and nothing more. We have now a Church and a minister, but he will not live for ever. He must pass away; and as we must have a regularly educated man as a pastor, it will be necessary to do something towards providing for the education and training for the pastoral office. Ah! I don't know, says Cynicus. We have got along so far—there are plenty of young men in Scotland. Yes, my friend, but we have little claim upon these young men. We give nothing towards their education, and even could we induce them to come, it would cost them a good deal of money simply to pay for their passage over. Where is that money to come from? Oh! that would not be a great deal among so many, provided all would go share and share alike. You are cautious, my good friend, but don't you see where our neglect to do anything for educating a Christian ministry has landed us? Nearly one-half of our pulpits are vacant, and we are crying out for men and can't get them. The more shame to those at home. No, sir. No; the shame is our own. We have not done what we could—nor what we ought.—Well then what is your Young Men's Scheme for? I was plagued last year till I gave a dollar for it. If every one had done so—you would have had a pretty sum to-day. Yes—I grant we would—and I am glad you look at it in this light, except that you had given your dollar as a duty, and not to avoid being plagued. But I see we do not differ so much

after all. You agree that the Church should be supported—that you are a unit of that Church, and you will pay by the rule of simple division—so much and not a farthing more. Exactly, that is my principle. Be it so, it is not mine, but we take it for the sake of harmony—though let me tell you it is too cold and narrow, ever to effect much in the world.

We shall suppose that we number altogether 5000 families throughout the Synod. How much think you ought each head of a family to contribute to keep the Church in a state of efficiency? Let us take your favorite system of equal division, and give each minister on an average 160 families, and we would require 30 ministers, whose salary at £150 would amount to £4500; other expenses, say £30 each Church, equal to £900. To keep up a supply of young men for the ministry, would require £500 a year. If we wish to be like other evangelical Churches, we must occupy the mission field and spend £400 a year on it. If we are ambitious to extend our borders at home, we must have a Home Mission also, and give say £300 to it. If we are Christians, we will not shut our ears to the voice of charity, and we will succour the poor and needy in our midst to the extent of £20 in each congregation, or £600.—Other calls there would be to which we should not be altogether indifferent, if we love our Church, but we will stop here. The whole we believe would amount to £6200, or a little more than one pound for each family.—Now my good friend, how much do you think you pay in the course of the year? Well, I will be perfectly frank with you—I believe, I am up to the mark, and a little beyond it. I gave three dollars for my pew. I put a quarter in the box on special collection days. I pay into the Lay Association, and I take the Record Close shaving, Cynicus. Now my friend, I know you are pretty well off. You would think it hard to be obliged to live on so small a sum as your minister. You must know that there are thousands belonging to us, who can afford to give very little indeed, and many, too many, who refuse to give, what they without any sacrifice could. Who was it that paid a tenth of all he possessed to the cause of religion? Cynicus, let me speak plainly to you. Your offering ought to be multiplied by five—your way is not the right way, it is mean, selfish, and practically dishonest. If you are a mercant making 5 or £600 a year, how can you have the face to put yourself on the level of the farmer, who makes £100 or £120? Or if you are a farmer with £120, ought you to be satisfied with paying the same as the poor laborer, who makes three shillings a day in summer, and very little indeed during winter? Your plan won't do. Give, give, as God has prospered you, and with a grateful and willing heart. Let the poorest give his mite, the rich his handful. And Cynicus, one word

more, measure yourself not by the standard of the niggard hut, rather be ambitious to imitate the generous man. Do not say, look at Gripus, who gives nothing, and has more than I, but rather look at Mr. Manly, whose praise is in the mouth of all, and range yourself under his banner.

How much might be done were every one to act in such a spirit!

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The Record.

The "*Monthly Record*" has now completed the eighth year of its existence, and taking the age of periodicals into consideration, ought how to have reached the years of discretion. Four of these years were spent under the charge of the Rev. Mr. Martin, in Halifax. Other four have now passed away under the tutelage of the Rev. Mr. Pollock, of New Glasgow, for one year, the remainder of the time, under that of the present editor. We trust that many years, and much greater prosperity are in store for us. Hitherto, we have been struggling to make the two ends meet, and not always successfully. May we not dare to hope for better things in future, and ask a larger and more earnest effort, at the hands of our various congregations, than has been made hitherto? We ask it, not for our own sake, but for the sake of the Church.

We request the active personal assistance of the ministers of the Church. We know that we already have their good wishes, and that they are glad to hear of our increased circulation. But we ask now, each individual minister, to do what he can for us, in his respective congregations. And how may he do it? It has been found that a mere general recommendation from the pulpit, does not effect a great deal. We rather like the plan mentioned by a Parish Minister, as taken by him, to introduce the *Home Record* among his flock. He recommended the *Record* strongly from his pulpit, one Sabbath, after Divine service, and said that the names and subscriptions of such as would like to have it, might be left at the Manse. He waited a fortnight, and the result was *three* names. He thought to himself, this was rather slow work, and since the people did not come to him, he would go to the people. Accordingly he called upon such members of his rural charge, as he thought likely to be induced to take the paper, and the

result was that not three, but forty-three, we think, put down their names, and that, with very little trouble on his part. He expects the best results to flow from the change, and is confident that the subscriptions of his people to the Schemes will be greatly increased, as they will understand what they are giving for. We are aware that a good many of our Clergy, either personally, or through their Sessions, have already done this, with regard to our own Organ, and with marked success. We now ask every minister of the two Synods, to imitate the example of the Scotch minister, and gather as many additional names for us as they can. And we would earnestly request Kirk Sessions and other active and influential friends of our cause, to help us practically, by their individual exertions among the respective congregations, to which they belong.

It may be asked, why so very urgent? We will answer the question: *We are in debt.* Our liabilities exceed our income, and unless we can make the two balance a little better, it will be difficult to go on. If we could add four hundred to our present circulation, we could pay all demands, and would require to ask supplement from no quarter. Surely that is not a great deal to accomplish between Nova Scotia, New Brunswick, and Prince Edward Island. A dozen or fifteen additional names from each congregation would do it all—and surely that would not be very difficult. We are aware that in a few congregations the *Record* is taken by nearly every head of a family, and we cannot expect any great increase there, but in others, scarcely one in ten! ever see it; and these are the fields we are anxious to see cultivated.

We have to thank our Agents for their labours on our behalf, and we continue to trust to their kind exertions.

We hope that a very energetic effort will be made this year to place the affairs of the *Record* on a satisfactory footing, and that measures will be taken immediately, and names and monies forwarded, for the following year.

Our advice to all who take an interest in the *Record*, is: Do not invite the people to come to you—GO TO THE PEOPLE, and a simple familiar explanation will be by far the most effectual and successful plan.

We may mention that we have in contem-

plation various improvements for the coming year. We have been promised literary assistance from the Synod of New Brunswick, and we hope to be able to secure a Scotch correspondent to tell us what is going on in the mother country. We also hope to be more generally supplied with information as to what is going on among ourselves.

THE CHURCH IN CANADA.

APPOINTMENT OF A MISSIONARY.—We are informed that the Colonial Committee of the Church of Scotland have appointed the Rev. Wm. Cochrane to be a missionary within the bounds of the Presbytery of Montreal with a special view to the St. Joseph Street mission. With their usual liberality, the Committee undertake the support of Mr. Cochrane, but expect the Presbytery to relieve them of it as much as possible.

OPENING OF THE UNIVERSITY SESSION.—The session of the University of Queen's College was formally opened on Wednesday, first of October. The proceedings were conducted in the Convocation Hall, in the presence of a full attendance of the public. The students mustered in their usual number, and a few graduates of the University in both arts and medicine were also present. The chair was taken, in the absence of the Principal, by the Rev. Professor Williamson, and the platform was occupied by the staff of the professors of the institution and by city clergymen and others. Among the gentlemen from a distance who were present may be mentioned the Rev. Mr. Touke of Nova Scotia. The proceedings were commenced by the reading of Scripture and by prayer, after which the Chairman delivered the inaugural address of the session. The subject matter was the advantages of collegiate education and training, addressed to the public, with suggestions and counsel addressed more particularly to the undergraduates in arts. The formal announcements of the two faculties were next made respectively by the Secretary of the Faculty of Arts (Prof. Weir) and by the Dean of the Faculty of Medicine (Prof. Dickson). Dr. Kennedy, the Professor of Anatomy, was then called upon to deliver his address to the medical students. This was a very comprehensive and thoughtful effort, replete with practical suggestions to the beginner in the study of medicine, and full of interest in the latter portion to the more advanced student and the practitioner. In the first part the lecturer adverted to the nature, responsibilities and duties of the medical profession, the necessity of method in the study of medicine, of thoroughness, persevering application, and other essentials to success. The second division of his address was a

comprehensive view of the science of medicine, in which he showed what constituted rational medicine, and endeavoured to point out how the boundaries of the science might be extended. The limits of a paragraph of this kind scarcely admit of a reference to the more prominent points of his argument, which might even interest the general public: suffice it to say, therefore, that the address was of a nature very favorably to impress the students with the depth of knowledge and the capacity for generalizing and communicating it which their new Professor possesses. The address was warmly characterized as an excellent one. The proceedings were concluded with prayer by the Rev. Dr. Williamson.

QUEEN'S COLLEGE.—At a meeting of the Board of Trustees, held on the 9th instant, the Rev. John C. Murray, of Paisley, in Scotland, was unanimously appointed to fill the chair of Logic and Mental and Moral Philosophy in the University of Queen's College. The new Professor was a favourite of the late Sir William Hamilton, of Edinburgh, and his testimonials are of the very highest order. Throughout his College course he distinguished himself in all the departments of study, but especially in that which he will now teach. Since leaving College, he has made Mental Philosophy his favourite study, having spent a year in Germany with that view, and having also filled the office of President of the Metaphysical Society of Edinburgh. The Rev. Mr. Murray is a son of the Provost of the Burgh of Paisley, where he is not less esteemed for his amiable disposition than for his varied accomplishments as a scholar. He is expected to reach Kingston early in November, to assume the duties of his chair. —*Kingston News.*

THE MORRIN COLLEGE, QUEBEC.—We learn with pleasure, from the Quebec newspapers, that the first session of Morrin College is to commence in the beginning of this month. The Corporation of the College have, we learn, acquired from the Government a site for the future College, and meanwhile the classes will meet in the Music Hall. The Rev. Edwin Hatch, B. A., late of Trinity College, Toronto, has been appointed Professor of Logic and Classics, and is for the present the only professor in the institution.

We wish the institution much success. Lower Canada with its sparse English-speaking population, and its overwhelming mass of Romanism, needs the leavening of sound Protestant institutions, in which the higher education can be afforded.—*Presbyterian.*

THE CHURCH IN NOVA SCOTIA.

Meeting of the Halifax Presbytery.
An ordinary meeting of this Presbytery

was held on the 25th day of November, in the vestry of St. Matthew's Church. Sederunt—Rev. G. W. Stewart, Moderator; Rev. Messrs. Martin, Scott, Boyd, ministers; Dr. Avery and Mr. John Taylor, elders. Various matters arising from the last meeting, and the reading of the minutes, were taken up and disposed of.

At the last meeting Mr. Stewart had been admitted a constituent member of court, Mr. Boyd dissenting. He was also unanimously elected Moderator for the next twelve months.

Mr. Boyd was elected Presbytery Clerk.

Mr. Stewart's term as Missionary from the Colonial Committee expiring in August last, upon application by the Presbytery to the Colonial Committee his appointment was continued for another year on the same conditions as before, that his salary be supplemented, to a certain extent, by the Home Mission Association.

Mr. Martin reported that, as opportunities offered and the state of his health permitted, he had visited and ministered at various places.

Mr. Stewart reported that he had fulfilled all the usual appointments of Presbytery. He had dispensed the Lord's Supper, as usual, in Musquodoboit, and gave gratifying statements of our religious prospects in Upper Musquodoboit and the Antrim settlement.

The petition from St. Paul's Church, Truro, for a grant of money from the Colonial Committee, in aid of the Church building there, was ordered to be forwarded in accordance with the Synod's injunction, and with this Presbytery's instructions at last meeting.

The Clerk reported that, as instructed at last meeting, he had written to the congregations in Musquodoboit and Truro on the subject of increased pecuniary aid toward missionary services.

The Rev. Mr. Scott intimated his intention of demitting his charge of St. Matthew's Church as soon as a successor is appointed. On hearing this intimation, the brethren expressed their deep regret, and gave expression to their high respect and admiration for Mr. Scott as an aged minister of the Church. The Presbytery further expressed their readiness to carry out the views of Mr. Scott and the congregation of St. Matthew's Church in this matter.

The next ordinary meeting of Presbytery was appointed for the first Thursday of February, 1863,—Mr. Stewart to preach in the basement of St. Matthew's Church on the evening preceding the meeting.

Closed with prayer.

With reference to "Correspondence" on "Our Statistics" in last number of the *Record*, it may be explained, that in the schedule as transmitted from St. Andrew's, Halifax, "credit" was not assumed for the whole sum raised in Halifax toward the "Young Men's Scheme."

It may also be observed that some confu-

sion has been fallen into about the statements in reference to schools and scholars pertaining to St. Matthew's, Halifax. G. B.

Call to St. Matthew's, Halifax.

WE observe from several of the Halifax papers that the congregation of St. Matthew's in that place, have given a call to the Rev. George M. Grant, at present labouring in the Missionary field on Prince Edward Island. It will be seen also from the Minute of the meeting of the Presbytery of Halifax, published in our present number, that the Rev. Mr. Scott, the present incumbent, has given notice of his intention to retire as soon as a successor shall be found for the charge. Mr. Scott has presided over this important and influential congregation, for, we believe, the long period of thirty years, and during all that time, if we mistake not, his pulpit has not been once left unprovided for. How few ministers are privileged to be able to say so! Retiring and studious in his habits, he never pretended to take any active or forward part in what may be called the public life of a clergyman. He has not often been seen on the platform at religious gatherings, as a public speaker, but his high principle, the purity of his life, his unostentatious but sincere piety, joined to the care and finish of his pulpit preparations, have secured for him during a somewhat lengthened course, a respect and influence in the community inferior to none of his brethren of any denomination. We trust he will be long spared to adorn the circle in which he moves, and enjoy *the otium cum dignitate*, won by a dignified and faithful discharge of the most important duties to which man can be called.

CORRESPONDENCE.

Letter from Rev. Mr. Grant.

MY DEAR MR COSTLEY,

As I know that any news from the missionaries of our Church to the heathen world is acceptable to the readers of the "*Record*," I enclose to you an extract of a private letter, which I have received from the Rev. Mr. Patterson, missionary at Sealkote, India. He and his fellow-labourer, the Rev. Mr. Taylor were sent out by the Church of Scotland to take the place of the Rev. Mr. Hunter, who was massacred along with wife and child, at the time of the Hindoo mutiny. They are evidently engaged in the work of the Lord, and on a

more extensive scale than Mr. Hunter could have attempted, single-handed. Thus, in this case, as in many others, do we see, that when "the heathen raged," it was "vain things," that they imagined, for the stead of one, there are now two, to contend in faithful witness-bearing, even unto blood, for the blessed truth, which Satan hates, and to quench whose light, he stirs up his slaves. Both Mr. Taylor and Mr. Patterson were fellow-students of ours in Glasgow university, some years ago, and we knew them to be men of the proper stamp, and when sent to the Punjab, to be "the right men in the right place." In his letter to me, Mr. Patterson, like most Scotchmen, includes Nova Scotia in Canada, but we must put up with it, until the time that we make for ourselves a more indubitable mark. He writes:—

"I trust you are enjoying good health, and are spending it happily in the service of our Master. I am anxious to hear from you soon, about yourself, and all the other Canadians, McGregor, McMillar, and Cameron. You will, no doubt, have seen something about us, and the Sealkote Mission, in the *Record* occasionally. Thank God, we all enjoy good health; though Mrs. Taylor has suffered a little from the heat. She is now at the Hills, to avoid the hot weather; Mr. Taylor has also gone there. I have acquired a fluent use of the language, and preach nearly every day. The great difficulty is that we require to be acquainted not only with the Undee or Hindustani, but also have some knowledge of the Hindee and Punjabee. The Persian and Arabic are also indispensable, if we would exert much influence upon the higher and more educated classes. The Urdee, Hindee, and Punjabee, I read daily, and have just commenced the Persian.

I doubt not, you continue to take a deep interest in our India Mission. I sometimes wonder whether you may not yet join us at Sealkote, as the representative in the mission field of the Canadian Church. Of course, there is much work to be done at home, but God blesses those most, who seek to bless others. It is as true of the Church, as of the individual. 'It is more blessed to give, than to receive.' But you will expect me to say something about our mission. In few words, here is our staff:—

2 Catechists, 3 Teachers of Bahar School, which numbers more than 90 children, 1 Teacher Orphan Boys' School, (13 orphans), 1 Teacher Girls' Orphanage, (11 girls), 1 Colporteur. All our operations, with the exception of the Girls' Orphanage, which is connected with the Ladies' Association, Edinburgh, are carried on by subscriptions, raised directly or indirectly, by our own efforts. All that the Committee have ever done for us, has been, buying Tents and a School-house. Our expenses, last month, ranged somewhere about £40 or £50. We should like much, if you

could assume the support of a Catechist. We have every prospect of extending our operations soon. We are just now forming a Mission Library. You will be glad to learn that we baptised an interesting young man the other day. He has witnessed a good confession.

Hoping to hear from you soon,

Believe me,

Yours sincerely,

ROBERT PATTERSON.

To the Editor of the Monthly Record.

MR. EDITOR:

Dear Sir,—In looking over the statistics published in the October number of our *Record*, I notice an error respecting our Sabbath Schools in Halifax. It is there stated that St. Matthew's Church has three Sabbath Schools, and St. Andrew's Church, one. Now that statement should be that each Church has a congregational school, and that there are two district or mission schools—(one at the N. W. Arm and another at Richmond)—taught and superintended over by members of the S. S. Association, formed out of the two Churches before named. This Association was organized in 1859, at the suggestion of Rev. T. Jardine, and has worked most harmoniously ever since. The teachers, or rather members, meet weekly, and the evening is spent in devotional exercises and studying the lessons for the coming Sabbath.

Again, Mr. Editor, let me notice that in the November No. of the *Record*, a statement is made by your correspondent "G" to this effect: "That St. Andrew's Church, Halifax, takes more credit to itself than it deserves, for it had certainly nothing to do with the collecting of the money for the Young Men's Scheme." Now, although he says he writes "from book," this shows that all books are not to be relied upon. For in both years, '61 and '62, two persons, one from each congregation, went round together and made collections for the scheme before alluded to; and the proceeds of both years, if not already forwarded, will in due time be transmitted to the treasurer. X. Y. Z.

Halifax, N. S., Nov., 1862.

COTTON-SPINNERS.—A sermon was preached by Mr. Duncan in St. James' Church, Charlottetown, P.E.I., on the 17th ult., in aid of the starving cotton-spinners of Great Britain. We are happy to learn that the collection taken up on the occasion amounted to £21 11s. 2d.

The Sabbath School also collected 27s. for the same purpose.—*Com.*

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