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THE MONTHLY RECORD

OF THE
CHURCH OF SCOTLAND

IN

Nova Scotia, New Brunswick, and Adjoining Provinces.

DECEMBER, 1868.



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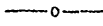
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IN

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NO. 12.

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

Extracts from Address on Christian Missions to India by Norman McLeod, D. D.

WHAT HAVE MISSIONS ACCOMPLISHED?

What, then, it may be asked, have missions done generally for India? What measure of success have they had, or are they likely to have? Or such questions may be summed up in the more general and inclusive one, What is the state and what are the prospects of Christianity in India?

In attempting, in the most general manner, to deal with questions which demand volumes instead of a speech, however long, to reply to them, I shall assume for the moment that I am addressing here, or through the reporters, those only who have not thought or inquired much on the subject.

I am sorry to be compelled, accordingly, to adduce more preliminary matter, but I cannot help doing so in order to give just impressions of what missions have done and are likely to do.

DIFFICULTIES.

Recollect, then, that we are speaking of a country of enormous extent, with a population of at least 180,000,000, the Bengal Presidency alone numbering more than the whole empire of Austria—that this great country is occupied by various races from the most savage to the most cultivated, having various religious beliefs, and speaking languages which differ from each other as much as Gaelic does from Italian, most of them broken up by dialects so numerous as practi-

cally to form probably twenty separate languages. Remember that the vast majority of this people have inherited a religion and a civilisation, of which I shall have to speak afterwards, from a vast antiquity. Recollect, further, that the attempt to impart the truth and life of Christianity to this great mass has been systematically begun by the Protestant Church in British India within the memory of living men; so that the age of our Scottish missions is represented by Dr. Duff, who commenced them, and still lives to aid them in connection with the Free Church. Realise, if you can, the difficulties which the missionaries engaged in such a tremendous enterprise have had to overcome in the ignorance and indifference, even the opposition, of professing Christians at home, and of timid European officials abroad; their want, for a time, of the very tools and instruments with which to conduct their operations; their ignorance of the language, of the religious systems, of the mental habits and national idiosyncrasies of the people; their want of a Bible which could be used, and of an educated people who could read it, and of any Christian native able and willing to interpret it to their countrymen.

THE WEAKNESS OF MISSION AGENCIES.

Remember, finally, the agencies which are at present labouring in India before asking the question as to results. There are in India, say, a round numbers, five hundred European and American missionaries.

You will notice that the members of this General Assembly, with those of the Assembly of the Free Church meeting in our neigh-

bourhood, number more than the whole mission staff in British India. Yet these Assemblies represent two churches only in all Scotland; while all Scotland's inhabitants would hardly be missed out of one district of Bengal alone! Or, let us put the proportion of missionaries to the population in another way: There are in England and Scotland about thirty-six thousand ordained Protestant clergy of every denomination, supported at a cost of several millions annually. These clergy have, moreover, connected with them a vast agency, amounting to hundreds of thousands of Sunday-school teachers, local missionaries, Scripture readers, elders, and deacons, teachers of Christian schools, and pious members of churches, who are engaged in diffusing a knowledge of Christianity, and in dispensing its practical blessings in ways and forms innumerable. Now, suppose all this great agency taken across the ocean and located in the Presidency of Bengal alone, leaving all the rest of India as it is, giving not one missionary to the Presidency of Madras with a population of twenty-two millions; none to Bombay or Scindh with twelve millions; none to the North-West Provinces with thirty millions; none to the Punjab with fourteen millions; none to Oudh with eight millions; none to the Central Provinces with six millions; none to other districts with five millions—but giving all to Bengal, and confining their ministrations there to a population equal to that which they left behind in England and Scotland, there would still remain in that Presidency a surplus population of fourteen millions without a single missionary! Without presuming to solve the problem when that blessed period is to arrive in which, having no more to do at home, we may be set free to do more for India, I wish you at present to understand what is being done by us, *along with other countries*, for the diffusion of Christianity in the Eastern, as compared with this, the Northern, portion of our great empire. Now, assuming as I do that the missionaries abroad are equal to our missionaries—or, what is the same thing, our ministers at home—yet, deducting from their small band of five hundred men those who are advanced in years, and whose day is well nigh gone—those who are young and inexperienced, and whose day is hardly begun—those who have not the gifts, or the knowledge, or the mental habits, or the spiritual power which is required for thoroughly effective work—and deducting also, as I presume we must do, a few who are unfit from other causes, such as sloth or mere professionalism, then we necessarily reduce the number of such men as are able to cope with the gigantic evils and errors of India—men able by the power of their teaching and of their character to impress the observant and thinking natives with a sense of the truth and glory of Christianity.

CHARACTER OF THE MISSIONARIES.

In regard, however, to the moral character of all those missionaries, I rejoice to say that our information, derived from every quarter, fully realises our hopes that they were worthy of the Churches which had sent them forth. Hindoos and Christians, natives and Europeans of every rank and class, were unanimous in their hearty testimony upon this point, and fully appreciate the unselfishness of their motives, the sincerity of their convictions, their intimate knowledge of and interest in the natives, and the wholesomeness of their influence upon the whole body of Indian society. Among these missionaries, too, there are some everywhere who, as regards mental power, learning, and earnestness, would do honor to any Church, and who have largely contributed to advance the interests of social science, Oriental literature and history, as well as of Christianity, and who have a right to deepest respect, sympathy, and gratitude, from all who have at heart the conversion of India. It is gratifying and assuring to know, also, that the number of missionaries and of their stations is steadily on the increase, while conversions increase in a still greater ratio.

MISSION STATISTICS.

In so far as the results of missions in India can be given by mere statistics, these have been collected with remarkable care, and published in 1864 by Dr. Mullins, himself an able and distinguished missionary. From these we gather that there are in round numbers about 140,000 natives in Hindostan professing Christianity; 28,000 in communion; with upwards of 900 native churches, which contribute £10,000 annually for the support of the Gospel. About 100 natives have been ordained to the ministry, while 1300 labour as catechists. Upwards of 33,000 boys and 8000 girls receive a Christian education at mission schools. As a means as well as a result of mission work, I may state that the whole Bible has been translated into fourteen of the languages of India, including all the principal tongues of the empire; the New Testament into five more; and twenty separate books of the Old and New Testament into seven more. These mission agencies are scattered over all India, and shine as sources of intellectual, moral, and Christian light amidst the surrounding darkness of heathenism. Now, surely some good and lasting work has been thus done, and seed sown by these means, which may yet spring up in the hearts of men.

But I will by no means peril the results of missions on any mere statistics. Not that I have any doubt as to the care and honesty with which these have been furnished or collected; but because of the impossibility of obtaining by this method a just impression of what has been actually accomplished by Christian missions. To some they would seem to prove too much, unless the races, the

districts, the beliefs out of which the conversions have come are taken into account, along with the intelligence and character of the converts. The most that they might prove less than they are capable of proving, as they afford no evidence of the indirect results of missions, or of what is being more and more effected by them on the whole tone and spirit of Hindoo society, as preparatory to deeper and more extensive ultimate results. Nevertheless, the more the real value of the work which has been accomplished is judged of by the individual history of those returned as converts, making every deduction which can with fairness be demanded for want of knowledge, want of moral strength, or want of influence, there yet remains such a number of native converts of intelligence and thorough sincerity, such a number of native Christian clergy of acquirements, mental power, and eloquence, and of strength of convictions and practical piety, as commands the respect of even educated and high-caste Hindoos. Such facts disprove, at least, the bold assertions of those who allege that missions have done nothing in India. One fact, most creditable to native Christians, ought not to be forgotten by us—that of the two thousand involved in the troubles of the Mutiny, all proved loyal, six only apostatized, and even they afterwards returned.

GENERAL RESULTS.

But in estimating the present condition of India, with reference to the probable overthrow of its false religions, and the substitution for them of a living Christianity, we must look at India as a whole. Now, we are all aware of the vast changes which have taken place during a comparatively recent period in most of those customs, which, though strictly religious according to the views of the Brahmans, are now prohibited by law, and have passed, or are rapidly passing, away in practice—such as Suttee, infanticide, the self-tortures and deaths of fanatics at great idol-festivals, &c. We know, too, of other reforms which must be in the end successful, such as those affecting the marriage of widows, polygamy, the education of females, &c. Such facts indicate great changes in public opinion, and that the tide of thought has turned, and is slowly but surely rising, soon to float off or immerse all the idols of India. In truth, the whole intelligent and informed mind of India, native and European, is convinced, and multitudes within a wider circle more than suspect, that, come what may in its place, idolatry is doomed. The poor and ignorant millions will be the last to perceive any such revolution. They will continue to visit and bathe in their old muddy stream, as their ancestors have done during vast ages, wondering at first why those whom they have been taught to follow as their religious guides have left its banks, and drink no more of its waters, wondering most of all when at last

they discover these waters to be dried up. Others of a higher intelligence may endeavour for a while to purify them, or to give a symbolic and spiritual meaning to the very mud and filth which cannot be separated from them. Men of greater learning and finer spiritual mould will seek to drink from those purer fountains that bubble up in the distant heights of their own Vedas, at the watershed of so many holy streams, and ere these have become contaminated with the more earthly mixtures of the lower valleys. But all are doomed. For neither the filthy and symbolic stream of the Puranas, nor the purer fountain of the Vedas alone, can satisfy the thirst of the heart of man, more especially when it has once tasted the waters of life as brought to us by Jesus Christ: or, to change the simile, although the transition between the old and new may be a wide expanse of desert filled up with strange mirages, fantastic forms, and barren wastes, yet whether this generation or another may reach the Land of Promise flowing with milk and honey, the people must now leave Egypt with its idols, and in spite of murmurings, regrets, and rebellions, can return to it no more.

THE BRAHMO SOMAJ.

In endeavouring to sketch, however rapidly and imperfectly, the general results of all the combined forces I have alluded to, I must not omit to notice the religious school of the *Brahmo Somaj*. The educated and more enlightened Hindoos occupy almost every position of religious belief between that of a little less than pure Brahmanism and a little less than pure Christianity. Some defend idolatry as being a mere outward symbolic worship of the one God everywhere the same, and also as a national custom; and, without opposing Christianity, they would have it remain as one of many other religions, asking, as has been done indignantly and in the name of "Christianity, which preaches love to one's enemies," "Why should the God of Jesus Christ be at daggers-drawing with the gods of heathendom?" Others are more enlightened and more sincere. Of these the greatest undoubtedly was the late Rajah Rammohun Roy, one of the most learned and accomplished men in India. In order to obtain a religion at once true and national, he fell back on the Vedas as embodying a pure monotheism, rejecting at the same time the authority of all later Hindoo books, however venerable, from the heroic Mahabharat and Ramayana down to the Puranas. He did not, however, despise or reject the New Testament, but gathered from it and published "The Precepts of Jesus the Guide to Happiness." He called his Church—for his followers were organized into a society which met for worship—"The Brahmo (the neuter-impersonal name for the Supreme) Shabha," now changed into "Somaj," or assembly. The position

thus occupied by the Rajah is yet to a large extent maintained by the representatives of the old Hindoo Conservative party, whether their Church is called the "Veda Somaj" or "Prathana Somaj." But the Vedas having been found untenable by others, as tending necessarily to pure Pantheism, a religious system with better foundations was accordingly sought for, and after in vain endeavouring to discover it in "Nature," or to envelope it from "Intuition," the new movement has, under the guidance of Keshub Chunder Ser., approached Christianity. After having heard that distinguished man preach, and having seen the response given to his teaching by his splendid audience, numbering the most enlightened natives as well as Europeans in Calcutta; and after having had a very pleasant conversation with him, I cannot but indulge the hope, from his sincerity, his earnestness, as well as from his logic, that in the end he will be led to accept the whole truth as it is in Jesus. But of one thing I feel profoundly convinced, that the Brahma Somaj, which numbers thousands of adherents, is to be attributed indirectly to the teaching and labors of Christian missionaries; and its existence, in spite of all I have read and heard against it, brightens my hope of India's future.

AN INDIAN CHURCH NEEDED.

Before closing this part of my subject and proceeding to offer to the Assembly a few practical suggestions as to present duties with reference to our Missions, permit me to repeat a conviction which I took the liberty of stating at our great missionary meeting at Calcutta as to our keeping steadily before the mind of the Churches at home and abroad the vast importance of a native Church being organised in India. But a native Church I do not certainly mean—what, in present circumstances, we thankfully accept—native Churches in ecclesiastical connection with the different European and American missions. It surely cannot be desired by any intelligent Christian—I might use stronger language, and assert that it ought not to be tolerated by any reasonable man, unless proved to be unavoidable—that our several Churches should reproduce, in order to perpetuate in the new world of a Christianised India, those forms or symbols which in the old world have become marks, not of our union as Christians but of our disunion as sects. We may not, indeed, be responsible for these divisions in the Church which have come down to us from the past. We did not make them, nor can we now, perhaps, unmake them. We find ourselves born into some one of them, and so we accept of it and make the most of it as the best we can get in the whole circumstances in which we are placed. But must we establish these different organisations in India? Is each part to be made to represent the whole? Is the grand army to remain broken up into separate divisions, each to recruit to

its own standard, and to invite the Hindoos to wear our respective uniforms, adopt our respective shibboleths, learn and repeat our respective war-cries, and even make castemarks of our wounds and scars, which to us are but the sad mementoes of old battles? Or, to drop all metaphors, shall Christian converts in India be necessarily grouped and stereotyped into Episcopal Churches, Presbyterian Churches, Lutheran Churches, Methodist Churches, Baptist Churches, or Independent Churches, and adopt as their respective creeds the Confession of Faith, the Thirty-nine Articles, or some other formula approved of by our forefathers, and the separating sign of some British or American sect? Whether any Church seriously entertains this design I know not, though I suspect it of some, and I feel assured that it will be realised in part, as conversions increase by means of foreign missions, and be at last perpetuated, unless it is now carefully guarded against by every opportunity being watched and taken advantage of to propagate a different idea, and to rear up an independent and all-inclusive native Indian Church. By such a Church I mean one which shall be organised and governed by the natives themselves, as far as possible, independently of us. We could of course claim, as Christians and fellow-subjects, to be recognised as brethren, and to be received among its members, or, if it should so please both parties, serve among its ministers, and rejoice always to be its best friends and generous supporters. In all this we would only have them to do to us as we should feel bound to do to them. Such a Church might, as taught by experience, mould its outward form of government and worship according to its inner wants and outward circumstances, guided by history and by the teaching and spirit of Christianity. Its creeds—for no Christian society can exist without some known and professed beliefs—would include those truths which had been confessed by the catholic Church of Christ since the first; and, as necessary to its very existence as a Church, it would recognise the supreme authority of Jesus Christ and his Apostles. It would also have, like the whole Church, its Lord's day for public worship, and the sacraments of Baptism and the Lord's Supper. Thus might a new temple be reared on the plains of India unlike perhaps any to be seen in our Western lands, yet with all our goodly stones built up in its fabric, and with all our spiritual worship within its walls of the one living and true God—Father, Son, and Holy Spirit. A Church like this would, from its very nationality, attract many a man who does not wish to be ranked among the adherents of mission Churches. It would dispose, also, of many difficulties inseparable from our position, whether regarding baptism or the selection and support of a native ministry. And, finally, it would give ample scope, for many a year to come, for all the

aid and efforts which our home Churches and missionaries could afford by schools and colleges, personal labour, and also by money contributions, to establish, strengthen, and extend.

Moreover, it seems to me that India affords varied and remarkable elements for contributing many varied gifts and talents to such a Church as this. The simple peasant and scholarly pundit, the speculative mystic or self-torturing devotee, the peaceful Southman and the manly Northman; the weak Hindoo who clings to others of his caste for strength, and the strong aborigines who love their individuality and independence;—one and all possess a power which could find its place of rest and blessing in the faith of Christ and in fellowship with one another through Him. The incarnate but unseen Christ, the Divine yet human brother, would dethrone every idol; God's Word be substituted for the Puranas; Christian brotherhood for caste; and the peace of God, instead of these and every weary rite and empty ceremony, would satisfy the heart. Such is my ideal which I hope and believe will one day become real in India. The day indeed seems to be far off when the "Church of India," worthy of the country, shall occupy its place within what may then be the Christendom of the world. A period of chaos may intervene ere it is created; and after that, how many days full of change and of strange revolutions, with their "evenings" and "mornings," may succeed ere it enjoys a Sabbath rest of holiness and peace! But yet that Church must be, if India is ever to become *one*, or a nation in any true sense of the word. For union, strength, and real progress can never henceforth in this world's history either result from or coalesce with Mohammedanism or Hindooism, far less with the cold and heartless abstractions of an atheistic philosophy. Hence English government, by physical force and moral power, *must*, with a firm and unswerving grasp, hold the broken fragments of the Indian races together until they are united from within by Christianity into a living organism, which can then, and then only, dispense with the force without. The wild olive must be grafted into the "root and fatness" of the good olive-tree of the Church of Christ; and while the living union is being formed, and until the living sap begins to flow from the root to every branch, English power must firmly bind and hold the parts together. Our hopes of an Indian nation are bound up with our hopes of an Indian Church; and it is a high privilege for us to be able to help on this consummation. The West thus gives back to the East the riches which it has from the East received, to be returned again, I doubt not, with interest to ourselves.

PRACTICAL SUGGESTIONS FOR THE CHURCH AT HOME.

(1), Earnest convictions. The first thing

which we need is *a deep and earnest conviction* that a mission to the heathen is the *will of God*. It is not indeed required of us to judge the world, or to determine such questions, for example, as What will become after death of the heathen who have never heard the Gospel? or in what precise relation heathendom stands to the kingdom of God? or, What benefits may be bestowed through Jesus Christ upon the heathen who know not, any more than infants can know, the source through which these blessings came? or, What response any heathen may be giving to the light of conscience within, in the form of morality, though unable to connect that light in the form of religion with Him from whom it comes? These and many other similar questions we may safely put aside as in no way affecting our clear and palpable duties.

But neither need we fall back on the mere command, as if it were arbitrary, to preach the Gospel to all nations. He who calls us not "servants, but friends," lifts us up as such from the lower platform of knowing the command, to understanding its reason or reasonableness; from knowing the "acts" to knowing "the ways" of the Lord; from knowing the will to knowing the "mind" of Christ Jesus. For it is one thing, however right and noble, to be a worker from "blind" obedience to the law, and another and higher thing to be "a fellow-worker" from intelligent sympathy with the Lawgiver. The Apostle Paul spoke indeed with authority when he said, "We are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." But he spoke also as one having strong deep personal sympathy with the invitation which he communicated, and with the Lord who had commissioned him: "We then as *workers together* with Him, beseech you that ye receive not the grace of God in vain." In no other spirit ought we, as ministers or missionaries, to address those, whether at home or abroad, who as yet know not God. If we engage in mission work, it must be with the conviction that we are *workers together* with God, and not, therefore, expressing our own wishes only, but in very truth the wishes of God; not "workers" in what interests the Church only, but as "fellow-workers" in what, if I dare so speak, has inconceivable interest to the Lord—an interest greater than tongue can utter, or heart feel, or spirit apprehend.

God, as the only living and true God, must desire that all men, whom He has made "to glorify Him and enjoy Him for ever," should fulfil the end of their very being. His hatred of idolatry witnessed to by His long, varied, and profoundly interesting dealings with the Jews and the old idolatrous nations of the world, is unchangeable. His condemnation must ever rest on that vile and ruinous system of man's wicked invention, which at once

prevents and prevents all right ideas of Him who seeks men to worship Him in spirit and in truth. From his very nature and character He must desire men to be like Himself, and must ever hate wrong in them and love the right. As the Father, whose "name is Love," He must desire that all his prodigal children should know Him, and respond to His Love, and return to the Lord. He has, moreover, declared that "as He liveth He has no pleasure in the death of a sinner, but rather that he would return from his wickedness and live;" that "He will eth not that any should perish;" "that he willeth all men to be saved, and to come to the knowledge of the truth;" and "that He is no respecter of persons," and consequently invites "all the ends of the earth" to look to Him and be saved. As sure as Jesus Christ came to the earth, "to seek and save sinners," and "not to condemn the world, but that the world through Him might be saved;" and as "the Saviour of all men, specially of them who believe"—He too must desire all men to believe in Him and be saved, even as He desires all men to be good and not wicked; to enjoy peace, and not to be miserable; to be recovered to his Father's love, and not to be his enemies; to be His own gain and reward; and, as His lost treasure, His lost sheep, His lost brethren, to be recovered to His treasury, His fold, and His Father's home. And the Spirit of God, also, one in mind and character with the Father and the Son, must desire to glorify Christ in raising up men to preach Him; in convincing the world of sin, "because it believes not in Him;" and in blessing the proclamation of Christ and Him crucified, by opening men's eyes to see the truth revealed, and softening their hearts to feel it; by strengthening their wills to accept it, and their power to obey it; and by giving them the comfort which ever accompanies truth and obedience alone.

Upon this, *the will of God*, the will of the Holy Trinity, we must, as Christians, take our stand, and upon no lower ground. God is working before us, and with us, and we must be "fellow-workers" with Him. This is the secret of our strength, the security of our victory. Let us not be moved by the difficulty of reconciling actual facts in history with such facts in God's character and will. Whatever man wills cannot affect what God wills. Man, as a free and responsible being, may act according to his character, but this cannot affect the character and consequent will of God. "Let God be true, and every man a liar." Whatever mystery of sin may have determined Jerusalem to reject and crucify Jesus, there is no mystery, but clearest light, in the reality of His grief for Jerusalem's unbelief. The sincerity of Christ's character, the certainty of Christ's will, the sin of man, and the hope of the regeneration of the world, are all bound up in the truth of these words, which reveal His infinite love

to sinners, and which were spoken with many tears, "O Jerusalem, Jerusalem! thou that killest the prophets, and stonest them which are sent to thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

You must, indeed, pardon me if I seem, by impressing this upon you, to doubt your faith in so evident a truth. I speak not for you only, but chiefly for the sake of others I desire them to see and feel, for their strength and comfort, how it *must* be that God, in the simplest and most direct meaning of the words, *wishes* me, and every creature whom He has made, to know Him, so that we may not, in sending missions to the heathen, fall down to the low level of being merely fellow-workers with other Churches, but rise up to be conscious fellow-workers with God. As to *when* and *where* these wishes are to be carried out, we shall easily learn if we intelligently study God's providence. The honest inquirer will have no difficulty, when asking us to the right field, or the right road to it, in finding a sufficiently clear reply for all practical purposes, though given, possibly, in a still small voice, "This is the way, walk ye in it." There are ways by which men of Christian common-sense, and with a thoughtful, observant, prayerful, and reverential spirit, may know even now, that while the Spirit may forbid them to go to one spot of heathendom, He may yet invite them to another, as if a voice from a heathen land said, "Come over and help us." Upon the other hand, let the hard thought, from any process of reasoning, however false in its grounds or conclusions, once possess the heart, that our Lord is indifferent to the state of the heathen, and we also shall necessarily become indifferent. We cannot attempt to go before him in benevolence, in the hope that He may follow, and be a fellow-worker with us! We must therefore be convinced deeply and earnestly that God wills us to make the gospel of His grace known to all men. We must sympathise with the last expression of His will:—"All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world."

John Knox.

JOHN KNOX the great Scottish reformer, was born in the year 1505, in a suburb of Haddington called Gifford Gate, where a small field still goes by the name of 'Knox's Croft.' The social position of his parents is not very clearly ascertained. His own statement is, that his great grandfather, Gudesehir, and

father served under the Earls of Bothwell. He is supposed to have come of an old and respectable family, the Knox's of Ranfurly in Renfrewshire. He received his early education at the Grammar School of Haddington, and in the year 1521 went to the University of Glasgow. He was there a pupil under Major, and soon proved himself an apt and distinguished disputant in the scholastic theology. He was considered as likely to rival his master, in the subtleties of the dialectic art. From the same teacher he no doubt derived his first impulse to that freedom of political opinion and independence of thought that afterwards characterized him. He is said to have been ordained before the year 1530, about which time, or shortly afterwards, he went to St. Andrew's, and began to teach there. There is, however, at this stage of his life a gap of twelve years, or nearly so, which the most careful search has hitherto failed to fill up. His attachment to the Romish Church is supposed to have been shaken chiefly by the study of the fathers, about 1535, but he did not openly profess himself a Protestant till about 1543. He was degraded from his orders, and being even in danger of assassination, took refuge with Douglas of Longniddry and there remained till the end of 1545. Cardinal Beaton was at this time in the height of his power; after seizing George Wishart at Ormiston, he had him brought to St. Andrew's and burned there, in front of his castle, March, 1546. K. first clearly appears upon the scene of the reformation as the companion of Wishart. While the latter prosecuted his career as a preacher in Lotham, K. waited upon him bearing before him he tells us, a "two-handled sword." He already coveted the post of danger, and full of enthusiasm, was ready to defend her zealous friend at the peril of his own life. After Wishart's seizure and death, he withdrew for a while again into retirement. He would fain have clung to the martyr, and shared his fate, but the latter would not have it so, "Nay," he said, "return to your bairnes and God bless you; one is sufficient for a sacrifice." Knox's 'bairnes' were his pupils, the sons of the Lairds of Longniddry and Ormiston. He continued in charge of them for some years, till the great event which ere long followed the martyrdom of Wishart, opened up a more prominent career for him. On the morning of the 29th May, 1546, Cardinal Beaton was murdered in his castle, from the windows of which he had contemplated the sufferings of the martyr. Taken possession of by the bands of nobles, and others who had so successfully accomplished so audacious a design, the castle of St. Andrew's became the temporary stronghold of the reforming interest. K. took refuge in it with his two pupils. Here his great gifts as a preacher were first discovered; and having found the secret of his influence, the parish church of St. Andrew's soon resounded with

his indignant voice, denouncing the errors of Popery. His career at this time, however, was soon cut short by the surrender of the fortress, and his imprisonment in the French galleys.

For two years he remained a prisoner, and underwent in the course of this time, many privations. He was then liberated and allowed to depart to England, where he resided for four years, from 1549, to the beginning of 1554, a time of great and fruitful activity to him. He was appointed one of Edward VI's Chaplains, and lived on terms of intimate intercourse with Crammer, and and others of the English reformers. He is supposed to have had considerable influence on the course of the English Reformation, especially in regard to the liberal changes introduced into the Service and Prayer Book of the Church of England in the close of Edward's reign. He was much engaged in preaching, especially in the North, in Newcastle and Berwick; and at the latter place he fell in love and married.

The accession of Mary drove him and others to the continent. He was reluctant to flee, but "partly by advice and partly by tears," he was compelled to consult his safety. He settled temporarily at Dieppe, whence we hear of him writing an *Admonition to the Professors of God's Faith in England*. He then went into Switzerland, and returning, settled for some time at Frankfort on the Maine, where he is notable in connection with what are known as the "Frankfort troubles," certain disputes as to the use of King Edward's Service Book in the congregation of English Protestants there. Towards the end of 1555, he made a rapid visit to Scotland, where he did much to encourage the cause of the Reformation, convinced, however, that the time of deliverance was not yet come for his country, he retired once more to Geneva, where he settled as pastor of a congregation for nearly three years, which were among the quietest, and probably the happiest years of his life.

Recalled to Scotland in May 1559, he then entered upon his triumphant course as a reformer. Political necessities had driven the Queen regent to temporize with the "Lords of the congregation," or the reforming nobles. Having somewhat re-established her power, she wished to withdraw her concessions; but the reforming impulse had gathered a strength that could no longer be resisted. The heads of the party assembling at Dundee, under Erskine of Dun, proceeded to Perth. There the pent up enthusiasm, which had been long collecting, was roused into furious action by a sermon of K's on the idolatry of the Mass and of image worship. A riot ensued. The "rascal multitude," as K himself called them, broke all bounds; and destroyed the churches and monasteries. Similar disturbances followed at Stirling, Lindores St. Andrew's and elsewhere. The flame of religious revolution was kindled throughout the

country, aggravating the civil war already raging. At length the assistance of Elizabeth, and the death of the Queen regent, brought matters to a crisis; a truce was proclaimed, and a free parliament summoned to settle differences. The result of the parliament which met in August, 1560, was the overthrow of the old religion and the establishment of the Reformed Kirk in Scotland. In all this K was not only an active agent, but the agent above all others. The original Confession of Faith of the reformed Kirk, and the first Book of Discipline bear the impress of his mind. He was far from attaining all his wishes especially as to the provision for the support of the Church and of education throughout the country; he soon found that many of the nobles, were far more zealous for destruction than reformation; still he accomplished a great and radical work, which was only destined to be consolidated after many years.

The arrival of the youthful Queen, Mary in the course of 1561, brought many forebodings to the reformers; he apprehended great danger to the Reformed cause, from her character, and her well known devotion to the Romish Church. The Reformer's apprehensions scarcely permitted him to be a fair, certainly not a tolerant judge of Mary's conduct. Misunderstandings very soon sprung up between them, and he relates, with a somewhat harsh bitterness, his several interviews with her. At length he came to an open rupture with the Queen's party, including Murray and Maitland, and many of his former friends: He took up an attitude of unyielding opposition to the Court, and in his sermons and prayers, indulged freely in the expression of his feelings. The result was his temporary alienation from the more moderate Protestant party, who tried to govern the Country in the Queen's name. For a while, from 1563 till 1565, he retired into comparative privacy.

The rapid series of events which followed Mary's marriage with Darnley,—the revolt of the dissatisfied nobles, with Murray at their head, the murder of Rizzio, and then the murder of Darnley (1567,) the Queen's marriage with Bothwell, her defeat and imprisonment, served once more to bring Knox into the field. He was reconciled with Murray and strongly abetted him in all his schemes of policy during his regency. Further reforms were effected by the parliament, which convened under his sway in the close of 1567. The sovereign was taken bound to be a Protestant, and some provision, although still an imperfect one, was made for the support of the Protestant clergy.

Knox seemed at length to see his great work accomplished, and is said to have entertained the idea of retiring to Geneva. But the bright prospect on which he gazed for a little was soon overcast,—Murray's assassination and the confusion and discord which sprung

out of it, plunged the Reformer into profound grief. He once more became an object of suspicion and hostility to the dominant nobles, and misunderstandings even sprung up between him and some of his brethren in the General Assembly. He retired to St. Andrew's for a while, to escape the danger of assassination with which, he had been threatened. There, although suffering from extreme debility, he roused himself to preach once more, and in the parish Church where he had begun his ministry, made his voice to be heard again, with something of its old power. Assisted by his servant the "good, godly, Richard Ballanden," into the pulpit, he behoved to lean upon it at his first entry; but ere he was done with his sermon, he was so active and vigorous, that *he was luke to ding the pulpit in blads and flie out of it.*

In the end of 1572 he returned to Edinburgh to die; his strength was exhausted; he was "weary of the world" he said; and on the 24th of November he quietly fell asleep.

Knox's character is distinguished by firmness and decision, and a plain, somewhat harsh sense of reality. He was a man of strong, even stern convictions, and he felt no scruple and recognized no dangers, in carrying out his convictions. He was shrewd, penetrating, inevitable in his perceptions and purposes; no outward show or conventional pretence deceived him; he went straight to the heart of everything; and consistently with this clear and rough shrewdness of perception his language is always plain, homely, and many will say, harsh. He had learned, he himself says, 'to call wickedness by its own terms—a fig, a fig; a spade, a spade.' Above all, he was fearless; nothing daunted him; his spirit rose high in the midst of danger. The Earl of Morton said of him truly, as they laid him in the old churchyard of St. Giles. "He never feared the face of man." In Scotland, Knox, no doubt, accomplished a great work. Whether the work would not have been better, if less violently done, if the spirit of love and moderation, as well as the spirit of power, had presided over it, is a question, regarding which there may be much division. But, even if we should take exception to some things he did, or encouraged, we may admire the consistent boldness, the deep earnestness, and the self-denying, unflinching zeal of the great Reformer.—*Selected.*

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The Wrong and the Right Way.

A STORY FOR THE YOUNG.

Theodore Evans was an "awful boy." At least, so everybody said. If you had listened in every house on the street just for one day you would have heard many bitter charges against poor Theodore.

"There! that's another pane of glass bro-

ken! it's Theodore Evans of course; yes, there go his heels around the corner. I declare that boy ought to be locked up!" "Now see that boy! right over the fence on our grass, tramping it down. Just open the door and tell him to go hunt butterflies in his own garden!" who pulled down that branch of honeysuckle? Theodore Evans, I'll warrant! that boy is the pest of the neighborhood!"

Such were the complaints uttered all through the town, day after day. Yes, Theodore Evans was "an awful boy" in everybody's opinion. Why did not some one teach him to be better? Well, Theodore had no mother; that was the beginning of it all. Such boys need mothers so much; fathers do not seem to understand how to take care of them. Theodore had a good father; everybody told him so; especially his aunt Martha, who kept house for them, and who said to him, at least once every day, "Theodore, it's a dreadful thing for a boy to go on as you do when he has such a good father. I declare! I do think boys—" and then Theodore would run off and hear no more, saying to himself, when he was well out of the way, "I am an awful fellow, I s'pose, but I can't help it." Then he would wonder if his good father had ever been a boy like himself and tormented people so.

Poor Theodore had a hard time of it; his father punished, and Aunt Martha scolded, but he only seemed to grow worse.

At last a happy event took place. Theodore's sister, who had been away at boarding-school for some years, came home. She was only fifteen years old; but she had written to her father for permission to finish her studies at home. The truth was that Alice was anxious to see "that boy," that brother of hers, of whom her father and aunt complained so much in their letters.

Theodore did not rejoice much at the prospect of having his sister at home. "Some one else to plague a body's life out!" he grumbled to himself. "A fussy school-girl, with curls, and ribbons, and stuff! pshaw! But she'll soon find out what awful things boys are!"

Sure enough, when the day came, there was Miss Alice with a head covered with brown curls, and the daintiest of blue ribbons fluttering at the neck of her dress! Poor Theodore stood in dismay at the door. But the young lady ran toward him with a smiling face, and put her arms about his neck, until the gay ribbons were pressed close against his old school jacket. Then she said, "How he has altered in three years, and grown! why he is almost as tall as I am!" and she stood up by his side, and looked as if she were really quite proud that "that awful boy" was her brother. And he, why he glanced slyly up into her face, and had a dim idea that she must be a sort of angel.

"Take care, Alice!" called Aunt Martha,

"your dress is rubbing right against those dirty boots! I have often told you, Theodore, to change them before coming into dinner."

Theodore looked half-ashamed and half-angry. But Alice said gayly, "Oh, it's only dust; it will brush off. He was in a hurry to see me, you know, to-day. Have you any slippers, Theodore? I have been making you a pretty pair, and I hope they'll fit. You must help me unpack my trunk after dinner." Theodore slipped quietly out of the room soon after and took off the dusty boots. He even stopped to brush his hair, feeling a little ashamed at such an unusual proceeding, and afraid that Aunt Martha might possibly think he had done it to please her.

Theodore had usually lived on a very haughty kind of principle, which I once heard a little boy express in this way: "I care for nobody, and nobody cares for me." But somehow, just then, he began to feel as if, perhaps, somebody did care for him after all, and he thought of the blue ribbons which had been pressed against his jacket, and of the smiling face which had looked so kindly in his own. How delightful it was to have that pleasant face by his side all dinner-time! And when he upset a glass of water, and his father told him "if he could not behave better he need not come to the table with the others," Alice quietly spread a dry napkin over the cloth, saying, "Accidents will happen sometimes; and then went on to tell of some things which used to occur at meals in boarding-school, making everyone and especially Theodore, feel more comfortable.

"That boy" did not break any windows, in the neighborhood, nor trample any flowers that afternoon, for he was busily and pleasantly engaged helping Alice to unpack her trunk, hanging up her pictures, carrying her books to the library, and thinking all the while that he had never had such a nice time nor been so useful before.

Suddenly he asked, as he stood looking down at the slippers Alice had given him, "Don't you hate boys?"

"Hate boys! why no; what do you mean?"

"Oh, they're awful fellows, I tell you! nobody likes 'em."

"Yes I do; and I'm glad I have a brother," said Alice, looking up at the young rogue, who stood there with his hands thrust in his pockets.

"You won't be when you find out what a plague he is. You'll hate the sound of his boots just as Aunt Martha does; and you'll get half-crazy with his noise. She says she don't know what boys are made for; and I don't either, unless they're, like mosquitoes, to torment the people."

"Oh no, Theodore, they were made to grow up wise and noble men, and do a great many useful things in the world. You know Aunt Martha is getting old, and has some queer ways, but we musn't mind that; let us try and do what she likes, even if it is hard."

sometimes. And you will have to help me, because you know her better than I do."

Now that was the very best thing Alice could have said. She did not tell him how she should behave; but she said, "let us try." And then he felt that Alice understood his troubles,—that they were her troubles too, and that she wanted him to work with her to try and overcome them.

After tea that evening, as they sat together, Aunt Martha looked up from her knitting, and asked, "Where are your lessons, Theodore?"

"In the books," he answered carelessly.

"Well, then, you had better get them, and go to studying."

Theodore began whistling saucily, as if he meant to do what he pleased. His aunt looked indignant. Alice was silent for a few moments, and then asked, "What do you study, Theodore?"

He told her; and then, as she wanted to see his books, he went to get them, taking great pains to tread on the tail of Aunt Martha's favorite cat on the way.

Alice seemed so interested in his studies that he felt quite important; especially when she told him that he was "ahead of her in geometry, and that the boys always could learn such things quicker than girls." Then she asked him about his lessons for the next day; and, as if taking it for granted that he was going to study, said, "Now I'll promise not to speak more than once in five minutes while you are studying. And by to-morrow evening I hope I will have my own lessons ready, so that we can have a study hour together; it will be so pleasant."

And Theodore somehow forgot to scrape his feet on the carpet, or to whistle, or to plague the cat as he usually did, to vex Aunt Martha, but began studying in good earnest.

Now that one half-day was only the beginning of Alice's efforts in behalf of "that boy," that only brother of hers, who had been left without a mother's care and tenderness. It was not so easy as it sounds when I tell you of it. Oh no! it required so much patience, so much care, so many little sacrifices, and such forgetfulness of self. But she persevered, and Theodore soon began to show the worth of her loving interest. People did not talk so much about "that boy;" there was less mischief done in the neighborhood; and Aunt Martha even, did not scold so much.

Theodore himself began to feel that he was worth something in the world, that somebody cared for him, and certainly he cared for somebody. How could he help it? Didn't somebody do every thing for him? mend all his clothes when he tore them, without saying, "You careless boy!" and looking cross; help him in his lessons, and even hunt up rags for him to make kite-tails of? Didn't somebody praise him when he came from school with a certificate of merit? and

didn't she quietly remind him of the door-mat when his boots were muddy, without calling him a dirty, heedless fellow? I think Theodore will make a good noble man if he lives; and I know he will always look back with affection and gratitude to the time when there came to him in his need a sister with "curls and ribbons."—*Observer.*

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Prescott the Historian.

William Prescott was a rich man's son. He was a Boston boy. With every comfort and advantage in life, he never had to rough it. He was a delicate lad, and quite likely, on that account, was more carefully brought up. But he loved his books, and studied hard.

In the college dining-room at Cambridge, one of the boys in play threw a crust of bread at him. It hit one of his eyes, and the blow cost poor Prescott its sight. Of course, more work was thrown on his other eye, and in consequence of it, the well eye became inflamed, and he was shut up in a dark room for many months.

Was it not hard for a boy who had so many means of enjoyment and improvement within his reach? Study seemed out of the question, and he gave up all thoughts of the law, which he had chosen for his profession. When he got better, his father sent him to Europe. Perhaps Paris or London doctors could do something for him. But they could not cure him.

"It was not so bad for him as for a poor boy; he could lie on his oars and not suffer for it." But he did not lie on his oars. He longed to work. God had given him a mind to improve and use, and he could not lie still. A life of ease and idleness did not suit him. "Up and doing!" was his motto. But what could he do.

In London, he found a machine used by the blind to write with, and he learned to write with it. He could not see what he wrote, or correct, or cross out or alter; so of course he had to take the utmost pains to write right the first time. That made writing a pretty painstaking work. Besides that, he had to take great care of his health. He rose early, and often in the coldest weather was out riding or walking before sunrise. Of course, somebody had to read to him.

Yet, with all these hindrances, he determined to write a history; about the last piece of work one would have thought of his doing. To this he gave ten years of labour, and brought out "The Life of Ferdinand and Isabella, King and Queen of Spain," in three large volumes. It proved to be one of the best and most successful books of our time, and made him famous immediately, both in this country and Europe. After that, he

wrote other histories, and well earned the name of Prescott the historian.

You see what resolution can accomplish, with a purpose and *steady work* to back it up; and no noble life can be lived without it—*Child's Paper*.

Golden Opportunities.

Less than one hour, once in a week, constitutes the golden opportunity of the Sabbath-school teacher. Some of our pupils receive little or no other religious instruction beside that which we give them. Six days of the week, at all hours, they are in the school of sin. One hour of the seventh they come to the Sabbath-school for Christian teaching. What careful preparation should be made for that hour! What earnestness and faith and love should characterize its teachings!

Even these brief opportunities will be few at best. Our teaching days may soon be cut short. Death is busy, and to-day may be the only golden opportunity that we shall ever enjoy with that one pupil. Fidelity now may save a soul.

Dora was a little waif, born in sin, forsaken by her father, and surrounded by evil influences. About two years ago she was brought into the Sabbath-school. Last winter the Spirit of God, with regenerating power, visited that school, and Dora, then twelve years old, thought that she gave her heart to Jesus. She was happy in the Lord. This spring scarlet-fever came into that school, and proved the messenger of death to several of the little ones. One Sabbath after the Sabbath-school, Dora attended a little prayer-meeting, and there gave in once more her loving testimony for Jesus. The next Sabbath she was buried. In her sickness she sat for her Sabbath-School teacher and superintendent, and assured them of her attachment to the blessed Saviour, and of her willingness to go home to live with him in glory.

Golden opportunities were those enjoyed by the teacher of that child thus snatched by the Sabbath school from the depths of sin, but now, as we believe, a redeemed one around the throne of God in Heaven.

The excellent superintendent who furnished me this incident desires that it may reach the Sabbath-school teachers who read the *Times* as an encouragement to *fidelity* on every Sabbath by every teacher. The golden opportunities once lost can never be recovered.—*Sunday School Times*.

Iceland.

There are no hotels in Iceland, always excepting the miserable pot-house which does duty at the capital. The churches are the

hostelries, and the clergy, miserably poor though they be, are the public exponents of a hospitality which is a national virtue. You sleep and eat, and may even smoke at your ease, in the churches. The clergy join you, if you wish it, at such festivity, and frequently the meal, or its choicest portion, is their contribution. The churches are ridiculously small buildings. The one which formerly stood at Tingvalla,—one of the great sights of the island, from being the seat of the old Athling or open-air Parliament,—was only twenty-five feet by ten, and when the clergyman was in the pulpit his head was above the rafters! The new church at the place mentioned is on a somewhat larger scale than its predecessor, but many sacred edifices, I was informed, still exist in the island, not larger than the old church referred to. The people are so widely scattered, that it is difficult in stormy weather to fill even these diminutive native buildings.

The clergy possess incomes varying generally from £6 to £10 a year, exclusive of a few trifling fees, and they have a house and farm besides. They work at their farms as hard as the meanest of their parishioners; and as a rule, are not very much elevated above them in intelligence or learning. To this remark, however, there have been, and still are many notable exceptions. It is not an uncommon thing for the traveller to find an entertainment set out for his acceptance on the altar of the church in which he resides, and in the dark evenings to have the large candles on the altar lit for his use. We did not stand in need of such aid, as we carried our own tent and commissariat, but for those who trust to church accommodation and clergy entertainers, it is a common, but at first a somewhat startling event. The Icelanders are Lutherans, and very strict and somewhat bigoted they are. I believe that there is one solitary Romanist in the island, and for his benefit, as well as for the good of the French fishermen who annually frequent the coast for a few months, there are two Roman Catholic priests at Reykjavik all the year round, and a very agreeable gentleman whom we met, and who is designated by the ambitious title of "Prefet Apostolique de Pole Nord," visits them yearly to see that their duty is rightly performed. The solitary Catholic must be well cared for in the long nights of winter, when his two ghostly advisers have nought else to exercise their energy upon! At present the Roman Catholic religion is proscribed in Iceland, and the service of that Church cannot be publicly performed.

There are no tradesmen, properly so called, in Iceland, and there are no village schools. The distance between the farms makes both impossible. "In the nights of winter," however, "when the cold north winds blow and the long howling of the wolves is heard amidst the snow," the farmer acts in turn the part of a tailor, shoemaker, smith, and car-

penyer; and so carefully instructs his children that the whole population are said to be very efficiently educated.

The Icelanders are true Scandinavians of the unmixed "sangre-bleu." They speak the pure Norse, from which some 60 per cent. of our own language is derived. In their honesty, truthfulness, hospitality, maritime enterprise, courage, and humble piety, we British are fain to trace some of our most cherished national traits, and from them undoubtedly we obtained our ideas of representative parliaments, trial by jury, and other honoured institutions.—*Good Words.*

British Columbia.

From Victoria, Vancouver Island, we have the following account of the laying the foundation stone of St. Andrew's Church in the month of August last:—

The different Masonic Lodges, preceded by the Volunteers as a guard of honour, proceeded to the site in Courtney Street, where a halt was made, and the Provincial Grand Master, I. W. Powell, accompanied by the Grand Chaplain, the Rev. T. Somerville; the Grand Architect, T. S. Allatt; the Grand Treasurer, J. Robertson Stewart; the Grand Clerk, H. F. Heisterman; the Grand Master of the District Lodge, R. Burnaby; and the Managers of St. Andrew's Church, took their place on the platform. The National Anthem was then played by the band, and prayer offered by the Grand Chaplain. The current coins, the colonial papers, an account of the ceremony, and a history of St. Andrew's Church, were placed within the cavity prepared for them, and the foundation-stone was slowly lowered. The plumb, the level, and the square were then applied by the proper officers; and the Grand Master gave it three knocks, saying, "May the Almighty Architect of the universe look down with benignity upon our present undertaking, and crown the edifice with success." Wine, corn, and oil were then poured upon it, and the hundredth Psalm sung.

The Provincial Grand Master, I. W. Powell, addressing the members of St. Andrew's Church, said that it had afforded him much pleasure to lay the foundation-stone of their new church, and that from the history and prestige of the Church of Scotland, he had little doubt of its future success. It was not long since a mere handful of their members had found it difficult to secure a place for their worship, and now they had a large congregation and a flourishing Sabbath-school. They had already a creditable building in sight, and the erection of this would be a monument of energy in a time of depression, and reflect great credit on the architect whose plans they had chosen. He begged to offer the fervent hope that nothing would ever occur to mar their Christian fellowship. After tendering thanks to the distinguished brother, R. W. District Grand Master Burnaby, and the brethren of the English jurisdiction who had assisted their Scottish brethren on the occasion, and to the Volunteers, he handed back the plans to the Architect, with the hope that the Great Architect would bring the undertaking so happily inaugurated to a successful issue.

R. Wallace, Esq., the chairman of managers, in returning thanks to the Masonic fraternity for their beneficent labours, remarked that the civilization of Scotland had been chiefly influenced

by its churches and its schools—that it was a maxim of Knox that wherever he planted a church there to place a school; that one of their distinguished countrymen had said, "Educate or hang;" that certainly education was the cheaper as well as the best instrumentality, and he hoped that their congregation, which was both united and strong would ever take an active part in promoting the cause of Education in the colony. He concluded by presenting to Dr. Powell the silver trowel used in the ceremony, which had this inscription: "Presented to I. W. Powell, Esq., M. D., Provincial Grand Master of British Columbia, by the Minister and Managers of St. Andrew's Church, on the occasion of laying its foundation-stone.—Victoria, V I., Aug 20th. A. L., 1868."

The Rev. Mr. Somerville then said that often before had Masonry marshalled her processions and stretched forth her hands in the service of religion, that it was at the building of a temple she had first come forth in her full strength and beauty, and that once more she had applied the consecrating elements—the corn to symbolise the teeming goodness of the great and good God, the wine and the oil to remind them of their duties to the distressed, to express their desire that peace and prosperity might adorn the temple—that there was a special interest attached to a church on a distant shore, where its pinnacles would gladden the eye of the stranger, where the weary would pause to seek rest and the pilgrim supplicate protection from on high. As they were aware, their Church was one of the Established Churches at home, with equal rights and privileges as secured by the treaty of Union, but that recent decisions of the House of Lords and Privy Council had wisely placed all churches, Methodist, Presbyterian, and Episcopal, in an equal position in the colonies—that he for one rejoiced in this, as it tended to dissipate the love of strife and promote the holy strife of love. He stated that they had been put in a position to build after much patient effort; he was sure that the structure about to be erected would give no occasion for his countrymen to be ashamed of it, and hoped that if any had forgotten the Church of their fathers they would now return as doves to their window.

The Honourable Chief Justice Needham remarked that they could not fail to have been impressed by the ceremonies of the occasion, and by the expressive symbols brought forth to signify the flowing goodness of their common Father; that although he could not boast of belonging either to the Masonic fraternity or the Church to which they had rendered such interesting service, yet he rejoiced to be present with so many of his fellow-colonists, and wish the minister, managers, and congregation of the Scottish Church, "God speed." They were all the better for meeting each other in this way. People talked gloomily of depression. He had been three years in the colony, and during that time he had been present on three such occasions. If these, then, were the manifestations of decay, the more of them the better.

Departure of Rev. C. M. Grant.

On Sabbath 15th Nov., Rev. C. M. Grant, late pastor of St. Andrew's Church, preached in the morning from Heb. xi: 8, and after explaining the nature of Abraham's call, he narrated the steps that had led him to accept the call to Mission work in India. He urged his hearers to hear God's call to give their hearts and lives to God's work. In the even-

ing he preached his farewell sermon from Gal. v: 20. After a clear and forcible exposition of the union of Christ and the believer, he urged his hearers to illustrate practically the true rule of Christian life—the sacrifice of self for Christ. The church was filled to its utmost capacity and many sought admission in vain. In the afternoon Mr. Grant had a most affecting farewell meeting with the Sabbath School. The Superintendent read an Address and presented to Mr. Grant in the name of the school a gold chain of native gold and workmanship, worth \$38. Mr. Grant made a very touching reply and then shook hands with all the scholars.—On Wednesday afternoon he was waited upon at the Manse by the members of Session and presented with an Address. In the evening a meeting was held in St. Matthew's the exercises at which had special reference to Mr. Grant's approaching departure. At the close of this meeting the Sabbath School Teachers' Association presented him with an Address. On Thursday evening he was waited upon by his Young Men's Class who presented him with an Address and a fine photographic group of the class. On the same evening Miss Grant, who has been a most useful and esteemed teacher of the Sabbath School, and who accompanies her brother to Scotland, was presented with a handsome neck guard by the St. Andrew's School.—In his replies to all the Addresses presented to him Mr. Grant expressed his fervent wishes for the future welfare of St. Andrew's Church and assured them that nothing but a sense of duty and the conviction that he had a call from God would induce him to break the happy connection that has subsisted between them. He hoped and prayed that lasting good and not disaster would result from this step.—On Thursday evening a number of the city ministers met sociably with Mr. Grant at the residence of an Elder of Poplar Grove Church.

The evening was spent in delightful converse with regard to the interests of the Kingdom of Christ. Rev. P. G. McGregor gave some account of the Presbyterian Missions; Rev. Mr. Sanders, of Baptist Missions; Rev. Mr. Elliot, of Congregationalist Missions; Rev. Mr. Milligan, of Wesleyan Missions; Rev. Messrs. Almon and Hill, of Church of England Missions; and Rev. G. M. Grant of Church of Scotland Missions. Rev. Charles M. Grant then spoke with much pathos of the motives and views that led him to offer for Mission work in India. The hymn "All hail the power of Jesus' Name" was sung and a passage of Scripture was read; after which the Rev. G. W. Hill, Rector of St. Paul's, offered prayer particularly commending the young missionary to the keeping of the Head of the Church. Thus passed one of the most delightful evenings we ever enjoyed.—Mr. Grant left for Scotland, on his way to India, in the *Etna* on Friday about noon.—Pres. Witness.

A Leughadar ionmhuin,

Tha thu creidsin gum beil da sheorsa sluaigh a deanamh suas luchd aiteachidh an talmhain. gum buih a ti zon do Chrìosd, agus an uon eile do mhammon. Tha thu creidsin gum bith luchd leanmhuin Chrìosd beannuichte an so, agus sonna triomhe an tsiorruidhaehd; agus gum bith luchd aoridh mhammon air am mealladh an so, agus for nach tabhair airgid no an taitneas an deigh so.—Do non dheth n da Sheorsa, buinidh thusa, co dhìu? An le Crìosd thu? Mu tha do eiride ag'radh "is e Crìosd na huile anns na huile dhomsa," is beannuichte do chor!, agus cha chuirear gu nrae do dhòchas. Ach thig amean ort, anns an b'ìdh "comhraig o'n leth muih, agus feagalean o'n leth stigh" agaid; ach tha guth nach meall ag'radh ruit, "oir tha mise an Tighearna do Dhia ga'd chumail suas air do laimh dheis, tha mi ag'radh ruit na biodh eagail oirt, ni mise cabhair oirt." Is fear turus thu; tha thu air an Shlighe "o'bhaille an leir agrios" gu tìr a gheallaidh; d'fhag thu tigh na daorsa, bha na h'Ephtich air do thoir, ach dhun uisge a Mhuir Ruaidh òra agus chan abair iad tuillidh ruibh "rachaidh a chum bhur n'eallach, cha leigar sios a bheaga d'or n'obair" Ach tha do slighe troimhe an fhasach agus fiodhich thu a chuir ra do chuntas gum coinnich trioblaiden thu fodh iomadh cruth. Bithidh Szios ort, ach tha guth ag'radh ruit, "thig air m'ionsuidhsa agus gheibh thufois do'd annam." Bithidh "aras ort, agus tart, ach tha'n guth ceudna ag'radh "Esan a dh'itheax m'foculsa, agus a dh'olas m'fhuilsa a ta a bheatha shiorruidh aige; agus togaidd mi suas e air an la dheirannach. oir is biadh gu firinneach m'fheoil, agus is deegh gu firinneach m'fhuil." Cojnuchidh tobraichean searbh thu air an Shlighe, ach gabh le creidimh "craobh na deatha" air a ghearradh sios, tilg anna e, agus fasaibh na huigichibh millis air ball.—Agus a nis an uair tha thu'n duil gum beil na huile cunnairt seachd tha *Amles* ga do choinnichadh agus a cogadh ruit, ach na biodh eagail oirt, cath gu duineil ann an neirt gras Chrìosd, agus gheibh thu buaidh, oir tha laimhean togtas do leth nach fas agth, agus nach tuit, gum am faigh thu lan bhuaidh Bithidh an ratnad ann an aitean, corrach agus garbh, ach deir do Dhia sa, "ni thear an cam dìreach, agus na hionada garbh nan comhnard reidh." Cojnuchidh aite sleamhuin thu, ach "cha leig do'd chois air choir air bith, gur sleamhuich i gu brath." Tha do Shlighe gathail seachd aig bun bein Shinai, agus a theaghamh gum cluinn thu fuaim tairneanich, ach eisd! agus fiodhich thu guth bho Chalbhar a chluinntinn a bathadh guth Shinai, agus ag'radh, "Tha e crìochanichte," tha ceartais air a riar achadh, tha n lagh air airdeachadh, tha peacadh air a dhiteadh san fheoil, agus Slainte iomlan air obreachadh amach. Bheir cuid droch sgeul dhuit air an duthaich gus am beil thu dol, ni deichnar an du-san e, ach is iadsan aig an bheil na "dearcan figa," is fhia creidas, agus cha ne na gealaran a phill falanb. Tha amhuin dhomhain bhraos romhad; eadar thu s'an tìr, agus tha cuir moir thrioblaid oirt cia mar gheibh thu tharis, na biedh do chride fodh thrioblaid, cha luath a bheanas do chois ris na huigichibh no bhithis iad air an sgoltadh, agus treoraichidh aird "Shaggairt a chunaint nuadh" thu stigh do mor bheatha is aoibhneas; an sin gheibh thu "duaise airde ghairme Dia," an sin gheibh thu "erun na beatha," an sin bithidh thu air do "Sgeudachadh le trusan fada geala, le palma, na'd laimh," "gheibh thu gairdeachas is aoibhneas, agus teidhidh bron agus oasach air falbh."

"Buidheachas do Dhia airson a thòrlas do labhairt."

F. S.

U.

Notes of the Month.

The result of the late elections in Britain show a Liberal majority, which was at first claimed to be 150, but has sunk to 117 and may sink lower still. Gladstone has lost S. Lancashire—a seat which he sought for glory more than for use; as he was elected for another which he meant to have bestowed upon John S. Mill, who has lost Westminster, being more intent upon recommending others to distant constituencies than recommending himself to his own. Like many other officious people in the world, he has suffered by not keeping his own vineyard. The philosopher shone more in his study than in the House of Commons, where he was given to nostrums, bad to offer and advice. Bright has been eloquently declaiming in sundry places and diverse manners, that all the good legislation of the past forty years has been effected by Liberals, and all the bad by Tories, and that when the Liberals did any thing good the Tories opposed them, and when anything bad the Tories helped them. This profound political creed was soothing to himself and satisfactory to his hearers. His throat became very hoarse at Edinburgh and no wonder,—considering the novelties that passed solid and square out of it. Our friend, the Rev. Robert Thomson, in his address at Port Glasgow, expected to go in at the head of the poll. “He was not going to be ground in a Mill; or sharpened on a Gladstone or polished by a Bright.” “He was for Robert Thomson. He hoped to see the day when the rose the thistle and the shamrock would be all tied together with a Welsh leak.” The result of the elections is creditable to the people on the whole. The movements of the people have not been revolutionary, and the class who sit in the new Parliament are very much the same as before. None of the working classes have obtained seats. If they did, they would be insignificant. The lower classes can be most effectually served by men of birth education and position. Thus it must be in Britain for many a long day.

The late Queen of Spain takes up her abode in Paris. Religious liberty has been proclaimed in Spain, which measure has been denounced by the Pope, who denies in one country what he virtually claims in another. Like the rats from a sinking ship, the Jesuits

have fled to the number of 2,000 from the country, where their founder Loyola was born and lived—where their deadly order was first established, and where they have undermined public and private happiness. France is become their present abode till they are detailed off for work in other countries—especially England and America. We shall have some of them in this dominion, where we have too many already. They will soon be our rulers if they are not so now. It is too bad that when the most Romish countries dread, hate and expel them, our institutions shelter persons whose presence has ever been a sure omen of misery and degradation. A legion of 30,000 British soldiers, of whom only 5,000 returned in 1835, fought and bled to place Isabella on the throne, and now see the miserable result. She has been living a profligate life, and yet the Pope has sent her a golden rose as a symbol of purity and devotion to Rome, and her saintly confessor has regularly absolved her. Spain is now freer than Rome. A site has been given for a Protestant Church in Madrid, and the B. & F. Bible Society are preparing to establish agencies. We must not expect great and rapid religious and moral improvement among a people who have sunk so low. The elements of national recovery are manifold and they do not exist in Spain. The hand of God has been manifest in the commencement, and let us hope that he will show the triumphs of his grace even in such a dark region in the end.

The obituary of the past month records the death of two very opposite characters. The youthful Marquis of Hastings has died, broken in body, mind and spirits. The heir of a great name, and estates worth £100,000 a year, he has destroyed all in about six years by horse-racing, gambling, and all kinds of dissipation. Such things are more injurious to the permanence of the aristocratic order than reform bills. They also exhibit the rewards which Satan bestows upon his servants. The late Archbishop of Canterbury upon his death-bed uttered this noble confession of faith: “A poor and guilty sinner. I know myself to be; but I believe that those who kneel at the foot of the cross with this confession will never be cast out, if they look to the cleansing blood of Christ for their sole ground of pardon and acceptance.” These

is no ritualism here—no “profane and old wives fables.” Archbishops, Kings, Ministers and degraded and vile creatures must be saved upon principles that level all distinctions among men.

The late Dean Milman has left a work for publication, entitled, “The annals of St. Paul’s cathedral.” Mrs. Charles, authoress of “The Schomberg Cotta Family” is out with a new work, called: “They Days of Knox.” It is strange how modern readers prefer anything in the shape of a novel to everything else. D’Aubigne’s history of the reformation is much more interesting in style and pictorial in form than any of such novels and it is historical fact. Why not read it instead of novels spun out of the facts of the period? “What is the chaff to the wheat?” or a dream to real life? Sir Roderick Murchison expects Dr. Livingstone in England by an early day, when the civilized world will welcome in their midst once more this great, modest and persevering Scotchman as the greatest traveller that has ever appeared. The eldest daughter of the Duke of Argyle is to be married to Earl Percy, the eldest son of the Duke of Northumberland—a great territorial Lord of England and heir of an ancient and noble name. The affianced young people took the communion together lately in the parish church of Inverary. The Bishop of London, Dr. Tait, a native of the small shire of Clarkmannan in Scotland, has been appointed Archbishop of Canterbury. He was master of Rugby school and has been a most energetic bishop. A colossal scheme of church extension in London was started and carried on by him. His tendencies are rather “low” than “high,” as it is falsely called. England has made a commencement in the plan of building hospitals for incurable drunkards by the erection of one at Oxford costing £15,000 sterling.

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Pictou Presbytery.

St Andrew’s Church, 23rd Sept. 1868, which time and place the Pictou Presbytery having been called together consequent upon a resolution of last meeting, in terms of the following circular, “Rev. Dear Sir, you are requested to attend *pro re nata* meeting of Presbytery in St. Andrew’s Church, Pictou, on the 23rd Sept. at 12 noon, to receive the Young Men’s Commissions.”

(Signed) W. M. PHILIP, *Ex Mod.*

Mr. Philip constituted the meeting with prayer—Sederunt, Revds. W. M. Philip, A. Pollok, A. W. Herdman, W. Stewart, J. Goodwill, N. Brodie, and W. McMillan, and John Campbell and F. R. McDonald,

missionaries. An extract of the minutes of Presbytery meeting held at Clairloch on the 8th September, containing resolutions authorizing the ex moderator to call this meeting, was read and sustained.

Messrs. Campbell and McDonald missionaries tabled their commissions from the General Assembly’s Colonial Committee, (accepted by them,) to this Presbytery.

It was Resolved unanimously, that said commissions be sustained, that this Presbytery record its deep sense of the continued liberality of the General Assembly’s Colonial Committee, as also of the goodness of the almighty and beneficent Disposer of events, in the safe return of two of our young men to labour among us in the cause of Christ. That, this Presbytery extend to the missionaries a most hearty welcome, and express the sincere hope that their labours in this part of the vineyard may be abundantly blessed, and that they may be long spared in health of body and to sow the “good seed.”

The brethren of the Presbytery gave the missionaries the right of fellowship, and welcomed them as co-labourers in the same field.

The Missionaries were then appointed to fill the several vacant stations until next meeting of Presbytery.

There were received communications from Rev. Mr. Grant, Halifax, with reference to the transference of one of the missionaries to the Presby of Halifax. Consideration thereof was deferred until the next regular meeting.

Mr. Brodie having stated that while fulfilling the instructions of a recent meeting of Presbytery he received injuries that crippled him, and rendered travelling difficult and dangerous in his present circumstances, and requested that he be released from fulfilling his appointment to Wallace on the 27th. The Presbytery agreed to relieve him of said duty, and instructed the clerk to telegraph to Wallace of the cancelling of Mr. Brodie’s appointment, and give reasons.

There was also received the following letter from the Synod Clerk:—

GEORGETOWN, 9th Sept. 1868.

DEAR SIR,—I beg to call your attention to the overture anent Kirk Sessions and Session Records, adopted at last Synod, whereby it is required that the Session Clerk be a different person from the moderator, and that the Session Records be annually examined by the Presbytery, to be communicated to your Presbytery at first meeting.

(Signed) A. McWILLIAM.

Anent which it was resolved, that the members be required to give due attention to the terms of said overture, and govern themselves accordingly.

The meeting was then closed with the benediction.

W. McMILLAN, *Pres. Clerk:*

Notes of a Sermon

By Rev. W. M. Philip, Albion Mines, on Thursday 13th November, being Annual Thanksgiving for Harvest. Text, Psalm 107th, former clause.

'O give thanks unto the Lord, for He is good.'

Peculiar propriety of a whole people meeting once a year to thank God for common mercies received—a spectacle beautiful on earth and acceptable in heaven. Reasons for such an appointment.

1. Helps to smooth down prejudices and to make us feel that we are all the children of one common Father, Who, whatever we may think of each other, feeds us all with a gracious hand. The more we feel the filial relationship the better, surely. Many causes tend to weaken the brotherly sentiment—speculative opinions in religion, the distinctions of society, intellectual disparity, jarring interests, sectarian prejudices. It may be observed that a great calamity experienced in common by those who were estranged from each other by causes like these, tends to break down the barriers of separation, and to soften their hearts towards one another. The sense of common danger acts as a solvent on the heart. Example—a sinking ship, or what we heard so much of lately, a sinking continent. "One touch of nature makes the whole world kin." Now, great blessings shared in common ought to produce a similar effect—especially blessings like these. But gratitude not so strong a sentiment as fear. We are selfish. God never seems so near to us when he gives, as when he takes away, when he heals as when he smites. To cultivate gratitude necessary. It will not spring spontaneously because of the uniformity and abundance of the supply. The stream of God's bounty flows without failing. We regard the coming of the harvest as a thing of course, and forget that it is God who conducts the procession of the seasons, makes the sun to shine, and the rain to descend, and the earth to bring forth.

2. On an occasion like this our minds are lifted above secondary causes, to the first cause of all, above the laws to the Legislator. Too apt to attribute all things to secondary causes; to drink contentedly at the stream while it flows without tracing it to its source. The error of superstition is to overlook secondary causes; of infidelity to look at nothing else. The office of religion to comprehend both. In these days we are in greater danger of falling into the error of the infidel. Science has made such wonderful progress, man so accustomed to master and overrule nature that he is apt to glorify himself and forget God. The habit of mind which scientific study induces is unfavorable to devotion, unless the heart is kept alive by religious contemplation.

Again in common life man depends for his subsistence, so much on art and labour that he is apt to look no higher than himself.

Heathen nations who have little or no knowledge of the arts of life, and who depend so much for their food on the natural bounty of the earth, have a more lively sense of the ever active agency of an unseen power than civilized nations. Though their sentiments take a wrong direction they are more lively than ours. But if God has favoured us with more knowledge, and enabled us to do more for our own comfort and happiness than the heathen, is it not strange that we should take the glory to ourselves instead of rendering it to him? that men should degenerate into working machines, and think not of him who has armed them with strength and skill to conquer the earth and make it the minister of their comforts! After all, "It is God who giveth the increase."

3. We are reminded that the God of nature and the God of grace is one. A danger of drawing too great a line of separation between the word of God and his works. An enlightened Christian studies both records, and and builds up a broad and liberal faith from the knowledge he attains of God in every direction. Head and heart exercised alike, and he is preserved from the extremes of cold intellectualism and blind fanaticism.

4. We are reminded, on every occasion like the present of our sinfulness. We have no reason to expect the return of these harvest seasons but that we have God's word of promise for it. It is of his mercy that we are permitted to live. We are prodigal children, unprofitable servants. Every time we see the rain-bow break from the cloud and span the sky our thoughts ought to be recalled to a terrible scene in the history of man, "Oh! sinful man," He seemed to say "great is the provocation I have received at thy hand, and great is the punishment inflicted, but henceforth I will exercise mercy and not judgement on the earth, and every time the cloud comes so shall the bow—a flag of truce suspended from the battlement of my palace. But let not my long suffering patience embolden thee in sin, but rather soften thee to obedience, and teach thee to be wise and grateful in the future."

—o—

Our Foreign Mission.

REV. MR. GOODWILL'S ARRIVAL AT PHILADELPHIA.

It will be gratifying to every reader of the *Record* to learn, that our devoted Missionary arrived safely at Philadelphia, and has entered on his Medical Studies. A letter received from him, by last mail, states, that he was met with much kindness from Christian brethren in that city. In referring to the position he now occupies, separated from Home and the friends of youth, and the Heathen world, with its trials and privations and dangers looming in view, he says, "I may here state, that I never felt happier,

than I have since I decided for this Mission. May the Lord make me useful in His own good cause, and instrumental, in His own hands, in saving many souls, from among the Heathen. I feel that I have the prayers of God's people and this encourages my heart and comforts me exceedingly, &c." This is the spirit in which our dear Brother speaks, and in the hope which he cherishes, God forbid that he should be disappointed.

Surely he will not be forgotten in any secret closet, where one, even of the feeblest of the disciples of Christ is accustomed to bend the knee—and should not too the christian parent, when surrounding the family altar, add to his petitions this special one, that God would watch over our beloved Missionary and richly bless him, with every needful gift and grace and make him a blessing to many thousands. He is the first from our Church in Nova Scotia, whose heart was effectually moved with compassion for the poor outcasts. By him we hope to send our first message of love to our perishing brethren—with liberal contributions for his support, let the earnest prayers of the Church be unceasing. This Mission is Christ's own express command, and all our hopes of success must entirely rest on the same promise, which He has given. He directs, He wishes his people to plead that promise. The result is not doubtful. The prayer for the success of Mission work is the expression of a soul, longing for the accomplishment of the very object most dear to Him. The Saviour's heart is set on this. To deliver our frail, dying race from death and bring them back to life, to God and to happiness, was the joy set before Him when He endured the cross and dispised the shame. This same Jesus, who wept tears of sorrow over the perishing inhabitants of Jerusalem, is unchanged in His love and in His desire to save immortal souls. Our prayers for this object, we are therefore assured will be heard and answered. "This is the confidence that we have in Him, that if we ask anything according to His will He heareth us."

It is according to His rule to send the glad tidings of His love to every creature. Before He ascended to His throne He gave this command and left it as His last solemn charge to His followers—and while only one here and there can personally go to the Heathen and labour there, the prayers of all must go with him. "Ye that make mention of the Lord keep not silence, and give Him no rest, till He establish and till He make Jerusalem a praise in the earth."

To every earnest praying friend of Missions, the certainty is given, and given in language, which cannot be misunderstood by our risen Lord's own words, that his desire will be granted and that every effort will receive a full reward. There is no fanaticism in the firm belief of this. It is the sober and sound conclusion to which every man must

be constrained, who would not be found in the class of unbelievers. Yes, there is a certainty and a glorious reward! connected with the work of Christ. "Fellow-workers with God!" What a position is this! It is offered to poor frail and erring men. "They that turn many to righteousness shall shine as the stars for ever and ever." Let our church, let all our people unite in their prayer for this—a gracious Saviour will hear and he will go before as the breaker up of the way—He will make his face to shine upon us, and while our feeble efforts are put forth to water the waste places, He will shower the blessings of his grace on our own dwellings and revive His gracious work in our midst.

A. McI.

Meeting of Pictou Presbytery.

A *pro re nata* meeting of the Pictou Presbytery was held in St. Luke's Church, Salt Springs, on Tuesday the 24th inst., to consider the call from St. James's congregation, Newcastle, to the Rev. W. McMillan Salt Springs. In consequence of the great inconvenience in travelling, owing to a recent heavy snowfall, the attendance of the brethren was small. Not so, however, with the Salt Springs congregation. Although the attendance was small when intimation of the meeting was given, yet the meeting was a large and an earnest one. They met, being summoned in defence of their own interests. They are strongly, and we believe unanimously opposed to the translation of their minister to another sphere of labour.

In the absence of the delegates from Newcastle, final action in regard to the call was deferred until the next quarterly meeting of Presbytery to be held in Pictou, on Wednesday, 2nd December.

We are glad to learn that the greatest harmony exists between the members of the congregation, and the pastor and congregation of Salt Springs, and it was sufficiently evident from the unanimity and earnestness of the congregational meeting on the 24th, that they do not intend to relinquish their hold of their pastor, or give up their prior claims without a stern struggle. May the Allwise guide them to what is right and best and strengthen them both, pastor and people, "To trust in God and do the right."—COM.

A DEPUTATION of the ladies of St. John's congregation, Albion Mines, lately waited on their pastor the Rev. W. M. Philip, and presented him with a rich and elegant easy chair, as a slight token of the universal respect and esteem in which he is held. They presented Mrs. Philip at same time with a valuable assortment of blankets, which were woven by Mrs. John Murray, and form a beautiful specimen of native manufacture.

To our Agents and Subscribers.

The *Monthly Record* has been in existence now for fourteen years, having been published first in Halifax under the editorial management of the late Rev. John Martin, and for the last ten years in Pictou, with the Rev. A. Pollok, John Co. ty, Esq., and Rev. R. McCunn as successive editors. The Synod at its last meeting appointed a small committee to consider the whole business arrangements connected with its publication, and to make any improvements that might be found necessary. Something had to be done, as there was a deficit every year, and as after this month postage would have to be paid on every number, as well as for other reasons that were urged before the Synod. The Committee have gone carefully into the whole matter; they have solicited tenders for publishing from St. John, N. B., and Halifax, N. S., and compared them with the rate at present paid; and their conclusion is that on every account it will be a decided improvement to publish at Halifax hereafter. Mr. Pender who while he was in Pictou gave valuable services to the *Record* has consented to act as Secretary; and it is therefore certain that the business management will be as promptly and courteously conducted as it always has been by Mr. Jack.

We now make an appeal to agents and subscribers. Everything depends on them. We promise for the next year to do all in our power to make the periodical a credit to the Church. We have arranged for better paper, more pages, a prepayment of postage, and yet we ask subscribers only the old price. That will be quite sufficient if subscribers will pay in advance, if agents will guarantee the lists they send, and make an effort to add a few new names to them. We wish to make a fresh start, and so we propose to delay issuing the January number for a week, to give agents time to make up and send in to us their lists. Thereafter the *Record* will be issued punctually on the day specified. Could not our agents send in their lists to us before the close of the year? Let them do a little now to help, for now is the time.

WM. MONTGOMERY.
Convener Record Com.

NOTICE.

Letters on business to be addressed to Mr.

W. G. Pender, Employment Office, Halifax.

Communications intended for insertion must be on hand by the 20th of the month previous to publication, and are to be addressed Rev. R. McCunn, River John.

At the quarterly meeting of the Pictou Presbytery held this day in St. Andrew's Church, Pictou, *inter alia*; the following appointments were given to the missionaries, with permission to exchange with any of the brethren having fixed charges, on any of said days.

MR. CAMPBELL:—Sab. 6 Dec. Rogers Hill, 13th Dec. Cape John. 20th Dec. W. B. River John, 27th Dec. Earlown. Sab. Jan. 3rd Barney's River, Jan. 10, Lochaber, Jan. 17 Lochaber, Jan. 24 B. River, Jan. 31 Barney's River. Sab. Feb. 7, Roger's Hill, Feb. 14 Cape John, Feb. 21, W. Branch R. John, Feb. 28, Earltown. March 7, Roger's Hill.

MR. McDONALD:—Sab. Dec. 6, Earltown, Dec. 13 W. Branch R. John, Dec. 20, Roger's Hill, Dec. 27 Cape John. Jan. 3, Roger's Hill, Jan. 10 Barney's River, Jan. 17 Barney's River, Jan. 24, Lochaber, Jan. 31, Lochaber, Feb. 7, Barney's River, Feb. 14, Roger's Hill, Feb. 21, Cape John, Feb. 28, W. B. River John. March 7, Earltown.

In the case of West Branch and Earltown where the sister congregations occupy the churches every alternate Sabbath, the above appointments may possibly interfere with previous arrangements, they were made in the absence of information that might help to avoid collision, and the missionaries and congregations are requested should the appointments interfere, to occupy the Church in either place that would otherwise be vacant, on the days of the appointment to those places.

Mr. McMillan of Salt Springs has declined the call from St. James' Congregation, Newcastle.

The Hymn of a Protestant Exile.

(Translated from the German.)

With reference to the following hymn a word of explanation may be necessary. In Saltzburg, a District of Austria, there had existed since the sixteenth century quiet and inobtrusive communities of evangelical Christians, who had received toleration because they were industrious citizens. The Romish archbishop, however, tried to convert them by force—an attempt, which, as in every case of the kind, failed. In consequence, an order of the archbishop drove them from house

and home amid the greatest severities. Men, women and children of all ages and conditions wandered forth into other countries. Their feelings of joy under tribulation and faith in God found vent in a number of most beautiful hymns, of one of which the following is an imperfect but tolerably literal translation. A season of deep religious feeling is sure to be one of religious song. A. P.

I travel on in Jesus name,
The path of life—the path of shame.
God goes with me and stands by me,
Though darkness deep around me be,
For God's dear word am I accused,
Which I have guarded and perused,
In care and woe 'tis my relief,
My trust in trouble and in grief,
My God! I follow thy great name,
Through every scorn and every shame,
He that will thy disciple be,
From shame and suffering must not flee.
Like Jacob with my staff in hand,
I journey to a foreign strand,
And though I poor and needy be,
Yet am I rich, my God, in thee—
All for the pure and holy word,
Am I pursued. Praised be the Lord!
The followers cannot prosper more,
Than did the Master long before.
Thou art, O God, my travelling staff,
Through all my journey to the grave,
Thou bear'st me through the deathly vale,
To meet thee in the heavenly hall.
Thou bearest me upon thy hand,
Into my rightful fatherland.
Teach me with faithful eye to see,
He nothing lacks who holds to Thee.
My worldly goods may all depart,
If I in heaven have a part,
Who Jesus hath is rich the while,
Upon his journey of exile.
No house, or gold, or park, or lake,
Shall mortals from this world take,
Then are they welcome here to stay
While we poor pilgrims haste away.
Farewell! Beloved fatherland!
I turn to seek a foreign strand,
God be with thee! God be with me!
In his great hand I go from thee.

For the Monthly Record:

The Falling Leaves.

The falling leaves flit through the wood,
Their tiny forms have long withstood
The ruffling of the restless air,
Since first, in May, they looked so fair.
The falling leaves, now pale and sear,
Drop one by one and disappear.
Whilst yet the rest, of crimson hue,
Hold on a while, and then fall through.
The falling leaves lie on the ground,
Across the path and all around,
Seek shelter in each quiet nook,
Or ride along the running brook.
The falling leaves fly everywhere,
And leave the trees all bleak and bare,
Their naked limbs stretched to the sky,
Till winter's storms have all gone by.
And many a shower of drenching rain,
Drips down their sides on hill and plain,
And many a blast of wind and hail
Bends down their tops to no avail.

The wind may blow, the sea may sound,
Their roots are fastened in the ground,
Their coats of rind them all protect,
And so they stand with heads erect.

They bide their time till the next spring,
When flowers will bloom and birds will sing,
And trees get on their leaves again
From mountain top down to the plain.

So waits an everlasting spring,
The trees of righteousness that bring
Forth fruit in life, although they cast
Their mortal leaves, decayed at last.

B. C. C. B., Nov. 1868.

SCHEMES OF THE CHURCH.

1868.
Nov. 6, Collection River John Church, £0 16
" 23, paid Jas. Cummings, £3 26
" 26, paid Don. Campbell, 12 10 0
" 26, paid for P. O. Order, 0 13

1868 HOME MISSION.
Nov. 21, paid Geo. McLean, Treasurer, £1 10 10
RODERICK MCKENZIE,
Picton, Nov. 30th, 1868. Treasurer.

DALHOUSIE COLLEGE FUND.

1868.
Oct. 29, Received from John McKenzie,
Executor of the late George McKenzie,
Esq., Halifax, \$20 00
Nov. 2, Musquodoboit congregation, 4.00
\$24.00

1868. FOREIGN MISSION.
Oct. 31, Received collection, St. Matthew's
Church, Halifax, \$206 87
Nov. 6, McLennan's Mountain, 16.30
20, St. Andrew's Church, Picton, 28.82
\$245.99

JAS. J. BREMNER,
Halifax Nov. 21, 1860. Treasurer.

**LAY ASSOCIATION IN ST. ANDREW'S CHURCH,
NEW GLASGOW:**

By Miss Jessie Hunter, \$1 37 1/2
By Misses Sarah Fraser and Jessie
McKay, \$5.36
By Miss Mary Fraser, 75
\$10.48 1/2

Received for deputation expenses, &c.
River Inhabitants, \$14.00
Middle River, 14 00
Broad Cove, 20.00

Total, \$18.00
Paid members of deputation as follows:
To Rev. C. M. Grant \$16.00
Rev. Mr. Anderson, 17.60
Rev. Mr. McGregor, 10.02
Other expenses, 2.00
Paid to River Inhabitants Church, 2 48

Total, \$48.00
Subscriptions received or Church at River In-
habitants.
J Hart, Esq., Whycogomah, \$6 50
Hiram Blanchard, Esq., 20.00
JAMES W. FRASER.

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