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THE MONTHLY RECORD

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IN NOVA SCOTIA AND THE ADJOINING PROVINCES.

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"IF I FORGET THEE, O JERUSALEM! LET MY RIGHT HAND FORGET ITS CUNNING."—*I's* 137, v. 5.

SERMON.

By the Rev. William Snodgrass, Minister of St. Paul's Church, Montreal.

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."—*MATTHEW* vii. 24—27.

These words are in the form of a parable—a favourite mode of teaching with our Lord, simple, engaging and impressive—a similitude borrowed from a combination of realities in the natural world and human conduct, peculiarly suited to the minds of its original hearers, yet wonderfully adapted to the instruction of all men, remarkably fitted to touch and stir the heart and to hold its place in the memory.

The relation of the parable, in the text to the whole Sermon on the Mount is obvious and important. It is the great winding up, the grand practical conclusion, of that marvellous production. It is the final requirement of all the requirements urged by the mighty word—*hear and do*. It is the crowning promise of all the promises addressed to the Christian's faith—of strength, steadfastness, peace, salvation, to the wise. It is the solemn climax of all the warnings from the lips of Jesus—of weakness, trouble, confusion, destruction, to the foolish.

The distinction drawn in the parable is be-

tween two men, the one wise and the other foolish. In human estimation and in regard to ordinary affairs, wisdom is a first-rate quality: foolishness excites contempt, and sometimes pity. It is considered the part of the former to reject what is evil, and to choose and follow what is good; of the latter to do the very reverse of this. He is a wise man who seeks the best things in the most approved way, and by the most suitable means; he is a foolish man who is reckless in his aims and conduct. Soundness of judgment, promptitude of resolution, and diligence of action are found with the first; inconsiderateness, rashness, and negligence, with the second.

The Lord does not change the meaning of these terms from their common acceptation, unless in the respect, that he applies them to the most momentous of all concerns. The qualities they express are with him the highest of the kind. A man is most eminently wise or most eminently foolish, according as he turns a willing or a deaf ear to the wisdom which Christ reveals by his word. The course of the one is assuredly justified by the magnitude of the personal interest which he perceives to be at stake—the true nobility of character, the substantial peace of mind, the exalted position of safety, the unending duration of purest happiness, which are involved in his acceptance of the teaching of Jesus: the course of the other is utterly unjustifiable, because he prefers worthlessness to dignity, misery to felicity, death to life. It is agreed to be the dictate of wisdom which leads a man to build his house upon a good foundation: we unhesitatingly condemn, as outrageous folly, the erection of a dwelling-place upon a bank of shifting sand. What a pity,

to be sure, that the instinctiveness, accuracy, and certainty of this judgment are not extended to spiritual interests and relations, and promptly acted upon in regard to them! Men may be very wise or very foolish with respect to this world: they are all supremely wise or supremely foolish with respect to the world to come. The choice of objects makes all the difference. And the transposition of objects makes a wonderful inversion of personal qualities. That which is accounted, and justly, the greatest wisdom according to the human standard, is, in and by itself, the greatest foolishness. They whom the world frequently condemns as foolish, become, through the hearing and doing of the word, the approved servants of the Allwise One. The wisdom, which thus brings to naught the wisdom of this world, will one day be openly justified of all her holy and happy children.

But let us look more narrowly into the parable of the wise and foolish ones. Observe the exact point and line of action ascribed to each, the particular manifestation of wisdom and foolishness respectively. Out of the many ways and departments in which mankind exhibit these qualities in a worldly sense, one is chosen to embody the moral, and simplify its application. The Lord pictures their representatives in this instance as builders. Both propose for their ultimate object a good work, that is, if they have the means of carrying it through. The end of their plan is the same. Each would have a house of his own—a homestead for himself and family. The execution of the laudable project would have many advantages, such as necessary shelter and comfort, with an increase of independence. The inconveniences of being a mere tenant would be at an end. And it would be worth much to think that if sickness come, the father cannot be served with an ejection, or if death remove him from his wife and children, they will have a roof over their heads at any rate.

Each is further represented as *having built* his house, and nothing is said in either case as to the wisdom or foolishness shown in the plan, in the style of construction, in the internal arrangements, in the amount and utility of accommodation, or in the general appearance when finished. In all these respects the measure of wisdom may have been displayed. Perhaps there was a prevailing standard of taste and utility, as is sometimes the case in particular localities, and the builders conformed thereto; or, it is even supposable that the foolish man excelled the wise one in these particulars, and had the satisfaction of entering into a finer and grander house than his neighbour's. In reference to all these points the Lord is silent. His silence is significant and instructive. Doubtless his design is to rivet our attention upon what he does notice. Yet we need to learn that the best things may not only cease to be for our good, but may become positively hurtful and ruinous through improper hand-

ling. That which is right in all particulars save one may be entirely wrong because of that one. The best of materials may be misplaced. The greatest talents may be misapplied. The Gospel of peace becomes the savour of death to the unprofitable hearer. The superstructure of the foolish man, as well as that of the wise, may be without a flaw. Everything may indicate the very perfection of architectural design and sufficient workmanship, until the assailing elements discover its fundamental weakness; just as the hearing of the word may produce in two different persons the same appearance of the fruits of profession, until the day of trial discloses the reality of the one and the unsoundness of the other.

There is at least one particular in which the situation of the houses was the same. That particular is exposure to the elements of nature. Foolishness as well as wisdom may build a house to look secure in the calm, and beautiful in the sunshine; but wisdom takes the occurrence of storms into account. The very same causes played upon each building—the rain descended and the floods came, and the winds blew, and beat upon that house.

Here is a combination of assailing elements resulting in a commotion not uncommon under the peculiar physical character of eastern countries. There storms frequently burst forth with great suddenness and violence; and no doubt many who listened to our Lord recognized the force of the natural similitude he employed. The attack is made from every quarter—from above by the rain beneath by the winds. The strain is upon the roof, walls, and foundation all at once. If there be weakness any where it will surely be discovered. If the foundation is good, well; if not, the greatest strength of materials and the wisest application of skilled labour will not give a sufficient resistance, to oppose the confederate elements.

In both cases the house is exposed to the operation of physical causes, natural ordinances,—falling rains, rising floods, beating winds—and these verily, cannot be altered from their course. Wisdom equally with foolishness is impotent to prevent them. Nevertheless, wisdom is distinguished from foolishness in this respect, that it takes what precautions it may to resist what it cannot remove. It is the same in the moral world. There are appointments and dispensations as inevitable as the phenomena of nature. The day of judgment is one of these; it is fixed and certain. The hour of death is another; it is sure to befall all men sooner or later; and it oftentimes cometh like a whirlwind, with startling and overwhelming suddenness. The happening of such dispensations cannot be arrested, cannot be evaded by any amount of skill or power. "It is appointed unto men once to die, but after this the judgment." The only mitigation of their fearfulness, which is possible to mortals, is a timely and

diligent preparation for them. It is the part of christian wisdom to foresee by faith the certainty of their approach, and take shelter in the refuge which the word of God reveals. They may not, or they may, be calamities to overwhelm us, according as we use or do not use the precautions divinely prescribed and placed within our reach, to meet them. When death and judgment come we will fall amid surrounding ruin, or rise to yet greater security, just as we improve or misimprove the day of mercy and salvation. The wise builder will escape the storm of fiery indignation which will overtake the wicked; and the Lord, with the breath of his nostrils, will scatter the foolish and all their devices, as chaff is driven before the wind.

But now we come to the one great distinction between the conduct of the wise man and that of the foolish. The exposure to wind and weather is taken notice of by one, but overlooked by the other. The wise man's observation teaches him the necessity of a good foundation, as the one prime condition of security, without which the best materials and the most excellent workmanship are of no avail. The fool will not be taught. The example which he sees and the instruction which he hears are unheeded. The one founds his house upon a rock; the other builds upon the sand. In the first case the right beginning is made, and the superstructure is likely to be sound: in the second, the initiative, the most important step is neglected, and every stone and timber which is laid increases the hazard of a downfall. Here is the essential difference between folly and wisdom. There are many things in which the one may mimic the other. The out-works of folly may seem to be substantial. The proportions of its building may be faultless. There may be an air of finish without and a look of comfort within, to attract the spectator's eye and elicit the visitor's commendation. But a radical mistake has been committed, and that mistake endangers at every moment the lives of the inmates.

In religion, progress in which is *edification* or the process of spiritual building, the general principle thus inculcated is an important one. In the school of Jesus we must humble ourselves to the status of intrants, before we can advance to the higher ranks of discipleship. We must be content to begin at the beginning. The rudiments of the Gospel must be acquired. We have to go down upon our knees; we have to sit patiently at the feet of the Great Teacher, that we may receive his words and imbibe the principles of his holy doctrine. It is not the building, but the building erected upon a good foundation, which is to afford a comfortable habitation and a sure dwelling. In like manner it is not the word, but the ingrafted word received with meekness, which is able to save our souls.

The root of the matter on its human side is

a willing mind, a teachable spirit, and a believing heart. If that be not in us, we may yield the showy leaves, but not the good fruits, of profession.

Nor is the firm footing in religion attained but by expenditure of effort, energy, and labour. Without these the beginning may be easier, and the work may advance more rapidly; and herein may be the inducement of the foolish one to build his house on the sand. He saves time and trouble, at least so he thinks. But the truly wise, who with much toil digs deep and cuts his foundation into the rock, is far more effectually redeeming time and averting trouble. This is the very point at which a man's religion costs him most, when it is sincere and real. It is no easy thing to divest the soul of its natural pride, to make it give up its inclination to self trust and its love of selfrighteousness, to wear it from its corrupt affections and lusts. It is easy to abstain from some sins, but not to die unto sin; easy to think of God betimes, but not to preserve always a sense of his fatherly presence; easy to commend religion by our words, but not to maintain the spirit of religion in our souls. It may take the whole of a most trying effort, and it may be the very hardest kind of religious work to begin to follow Christ, in that way of daily crossbearing and rigid self denial whither he leads. But the progress which results from such a commencement is the only real and healthful progress in the divine life. The religion which is thus rooted in the affections of the heart, like the house which is built on a rock, will stand. By the grace of God it will yield the calm of untroubled peace and the security of a comfortable hope, when the worst afflictions arise and the greatest dangers threaten.

To such spiritual building two things are represented as necessary; and he only is a wise builder who makes them the beginning of his religious career, the means of acquiring fitness for eternal life. These things are first,—*hearing*, and second,—*doing*, the sayings of Christ. Hearing *and* doing are likened by our Lord to the wise course of building upon a rock; hearing *and not* doing, to the foolish course of building upon the sand. The object in building at all, is most desirable, most commendable. It is the enjoyment of shelter, protection, safety, and comfort. This corresponds, no doubt, to what the Lord has already, in various ways expressed—laying up treasure in heaven, seeking first the kingdom of God and his righteousness, keeping to the narrow way, which leadeth unto life. It is a course which is the dictate of the highest wisdom, and the object of it is the greatest good which can be attained or conceived. The words of Jesus reveal the excellence of the object to be gained. These words the Lord addresses to the faith of his followers, and the true reception and faithful keeping of them at once determine the certainty of success, and

constitute the distinguishing difference between wisdom and foolishness.

Now observe:—

1st. The Lord says nothing, at least, expressly, of those who have no concern about this matter; who are utterly regardless how they build, who, in fact, do not build at all. Their fate is left to be inferred. And the unmistakable inference is, that it is the fate of all who remain in the broad and open way which leads to eternal destruction.

2nd. The end of those who may be said to begin the work of building on the good foundation, but do not proceed with the superstructure, is not directly declared. This too, is left to be inferred. The extreme folly of imagining, that hearing without doing is a sufficient building, amply justifies the condemnation of such as begin well, but, through lack of faithfulness and perseverance, leave the work undone. They enter the narrow way, but diverge into the broad path before the straight gate is reached. They may have got the length of asking, of seeking even; but the door remains closed to them, because they do not knock.

3rd. The foolishness of the foolish builder consists in hearing and not doing the sayings of Christ. He has the privilege of hearing, and he makes a profession of doing; but in the Lord's estimation, his religion amounts to nothing but supreme foolishness. He shows the appearance of obedience. He raises a superstructure of formal observances and outward proprieties. He enters it with pride, and looks out from its window with cheerful satisfaction. He gives proof of design, talent, zeal, and persistency. He says, Lord, Lord! In the name of Jesus he speaks good words, and in the name of Jesus does many wonderful works. He adheres to a creed which is orthodox; he belongs to a Church which is evangelical; he makes munificent donations to support the ordinances of religion, and to feed and clothe the poor. To the eye of his fellowmen, his house is as finely proportioned, as securely built, as handsomely furnished, as beautifully situated, as that of any christian. He is a most foolish man nevertheless. His house is built on the sand, and must finally fall. In his heart and practice hearing and doing are disjointed. What he receives by the ear may produce some measure of both faith and feeling; but there is notwithstanding, somewhere, a fatal defectiveness in the keeping of the requirements.

4th. The distinguishing characteristic of the wise builder lies in this, that he hears and does the word of Christ. He begins at the beginning of true religion, and he perseveres in it to the end. He lays or finds the right foundation, and erects thereon a structure which is firm and fast. The connection between hearing and doing is all-important. It is that of the germinating seed with the green fresh stalk shooting vigorously up towards maturity; that of the sound tree with the

good fruit which it yields; that of the inward with the outer life, when the latter is the holy and truthful exponent of a sanctified man. Both have respect to the word of Christ, and, through that word, to Christ himself. The wise builder's experience is that of unfeigned love and trust towards his blessed Redeemer. His character is carefully modelled after that of his gracious Master. His conduct is a cheerful and ready obedience to the will of his Father in heaven. The word of Christ is addressed to his faith. That great spiritual principle first brings him into alliance with the Saviour, and then produces in him the lineaments of likeness to the Saviour. Faith is the essential link of connection between hearing and doing; the effect of the first, and the cause of the second. The ear is the avenue to the heart with which the true Christian believes unto righteousness; and the actions of the life are the out-comings of the heart, which testify that he is righteous. Not the word of Christ by itself; not the hearing or doing of the word of Christ by itself; but the word of Christ heard, believed, and obeyed—this threefold cord binding the disciple to his Master—this is true religion, spiritual edification, the building of an indestructible house upon the right foundation. To hear Christ's word and do it is to make the believing of his word the active principle of the new life of holiness; it is to form a real and fruitful union with Christ; it is to grow up in him to the measure of the stature of a perfect man. It is to receive edification from him; on him, to rest our peace and stay our hopes. And Christ, the living impersonation of his own word which gives spirit and life to his people, is the Rock of Salvation, against which the gates of hell shall not prevail. Religion separated from the word of Christ will come to naught. The word of Christ apart from Christ himself cannot be truly believed and kept.

It only remains now to notice, that the two builders having finished their undertakings, in circumstances both present and prospective, which were the same inasmuch as they were external to themselves—the local surroundings of the district in which they built, and the commotions of nature to which they were exposed—but, having at the outset taken very different precautions in regard to the foundation, came together with their work to a very different end. When the rain descended, and the floods came, and the winds blew and beat upon the wise man's house, it fell not; because it was founded upon a rock; when the rain descended, and the floods came, and the winds blew and beat upon the foolish man's house, it fell; because it was built upon the sand. The same dispensations, death and judgment, overtake the wise disciple and the foolish professor. The one remains secure through the trying ordeal; the other is overwhelmed in the ruins of his own building. The one reaches the consummation and crown

of his faith, the great salvation from sin and misery published by the word of Christ; the other receives the reward of his extreme foolishness, everlasting destruction from the presence of the Lord. "Salvation is in the tabernacles of the righteous;" but, "the hope of the hypocrite shall perish." They that hate knowledge, and do not choose the fear of the Lord, "shall eat of the fruit of their own way, and shall be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them: but who so hearkeneth unto Me shall dwell safely, and shall be quiet from the fear of evil."

We are left to picture to ourselves the blessedness of the wise man's confidence in view of the gathering storm, and the peacefulness of his security while the deluging torrents fall, and the angry floods lash his dwelling place, and the wild winds howl around it their violent blasts. No shock alarms him, no fear disturbs him. The earth on fire reels and quakes, the rending heavens pass away with a great noise, the elements melt with fervent heat; but he feels unspeakably calm and even joyful throughout the terrible commotion. He knows that so long as the Rock of Ages endures, his foundation and structure will also stand.

But there is a notice of the extent of the catastrophe which removes the foolish builder and his house from their place—*great was the fall of it*. Every vestige of the once smiling homestead is obliterated. The tide carries away all the materials of which it was constructed, and the surging waters smooth the sandy bank on which it stood. As for the builder himself he perishes in the wreck of his own handiwork. Great is the ruin. Property and life are alike destroyed. There is no loss which can befall a man equal to the loss of his soul. And that loss is tremendously aggravated when it happens through foolish trifling with the means of salvation.

Learn from all this the stupendous folly of formality in religion and the awful perdition which is the decreed and righteous doom of the hypocrite and the self-deceiver. The sin of insincerity in the service of God is as destructive to the heartless professor as it is dishonouring to the Searcher of hearts.

And learn wherein lies your safety as professing followers of Christ. It is in the exercise of the wisdom which builds up the right foundation—the wisdom not of hearing merely, not of doing merely, but of both hearing and doing the word of Christ. These two the Lord hath joined together by the wedding ring of faith, to form an indispensable condition of meetness for His heavenly kingdom. "Let no man put them asunder." Let every one take heed whereon he buildeth and how he buildeth. "The secret of the Lord is with them that fear him," and, "the fear of the Lord is the beginning of wisdom." Wise

unto salvation is the man who hears the sayings of the blessed Redeemer and keeps them. If ye know these things happy are ye if ye do them. Let the testimonies of the Lord be the men of your council, for only such council as cometh of them can stand in the day of trial. "Let us hear the conclusion of the whole matter: Fear God and keep his commandments; for this is the whole duty of man."

A feature of many other verses of the Sermon on the Mount is especially discernible in these. The Great Teacher gives to his word a distinguishing function and dividing power. With the one unchangeable instrument—the sword of his spirit, always sharp, always powerful, always cleaving asunder—he has open by broad characteristics respectively discriminating, two ways, two courses, two characters, two classes of men, two issues of life. The truest wisdom is partitioned off from the greatest foolishness; the faithful doer is determinately separated from the unprofitable hearer; the path of life is clearly marked out in contradistinction to the way of death.

This office and effect of Christ's word are not confined to the multitudes who first heard it, as they stood around the eminence from which the Divine Speaker addressed it to them. They extend, in the fulness of their reality, to all the ages of the New Testament dispensation, to all the localities, organizations, and audiences of Christendom. They everywhere and always establish the most important and enduring distinction, between the church and the world, between the members of a congregation, between the children of a family. They fulfil that saying of Christ, himself the living and eternal Word—*I came not to send peace but a sword*. True, he sends peace to his people and confusion to his enemies; but the progress in this world of his kingdom, which is not of this world, is necessarily marked by the occurrence of collisions, the evolution of differences, the establishment of permanent divisions, caused by the mutually repelling contact of light with darkness, and truth with error; and these, ever happening, though not always visible to human eye, unavoidably produce the greatest dissimilarity that can possibly exist between one individual and another. They set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. Aye, aye, my brethren, peacefully as we live together amid all the distinctions of wealth and poverty, learning and ignorance, success and adversity, which characterize our present temporal state, and underneath all the differences of opinion, temper, and character, which belong to us as individuals, there is a great and glorious work of separation ever advancing amongst us—secretly, silently, steadily advancing,—more radical, more irreconcilable, more permanently disuniting, than the feuda

which keep hostile tribes apart, or the wars from which new nations spring! As our present mortal existence goes out, day by day, upon the ebbing tide of time, Divine Truth, like a rock in the midway of waters, cleaves in twain the current of our spiritual life, and the two streams of human souls, thus parted, flow on, each to its own ocean of eternal destiny—Heaven or Hell!

O thou blessed word of might and grace, seed incorruptible from the source of life, irrevocable mandate of happiness and woe, discerners of the thoughts and intents of the heart. How long shall they dare to deal with thee as if thou wert a word of man, and not of God? How long shall it be deemed a matter of indifference or mere custom to wait upon thy ministrations? Awake, awake, put on strength, that the careless daughter of Zion may cease to be at ease, that the dwellers in the dust may be lifted up, that the nations of the earth may be converted to the Lord! Amen.

Gleanings

FROM THE "HOME AND FOREIGN MISSIONARY RECORD OF THE CHURCH OF SCOTLAND."

A QUESTION of very great interest is now engaging the attention of those interested in Indian Missions, namely the comparative usefulness of preaching a direct evangelization in the usual way, and educational missionary Institutions. The evangelization of India has hitherto been attempted in both methods, but, as appears from the influential testimonies cited in the *Home Record*, with much greater success on the part of the educational Institutions. Such Institutions, it is well known, are maintained by our own and other Christian Churches in the capitals of the three Indian Presidencies, Bombay, Madras and Calcutta. The arguments in favor of institutions are these. (1). What converts there are in Bombay are mainly due, directly, or indirectly to the Institutions and not to bazaar preaching. (2). The great missionary society, the American Board of Missions, has been laboring by means of preaching, in Bombay since 1814, and been obliged to abandon the work there for want of an Institution. (3). Only in such institutions can the missionary obtain a regular audience. The *three* Institutions in Bombay are giving daily instruction to about a thousand boys. (4). More actual instruction in the truths of Christianity, will be made by the missionary, who teaches a Bible Class only an hour a day, than by the preacher, who goes forth to the streets or villages for double that time daily. (5). "Add to all this," says one eloquent writer, "that only thus can a native ministry be raised such as the Hindoo Church if the future will respect. They mistake, who think India will be

converted by white men. These are but fore-runners, the preparers of the way for the natives themselves. Hindooism has had its reformers from Gautama to Nanuk, and, for one, look to the spread of the Church in India by a Christian Nanuk, a native apostle with the spirit and power of Elias. Hindoo Christianity will in its forms and feelings be no more like Scotch Christianity than the tradition, habits and modes of thought of the Hindoos and Scotch are alike. A time will come, when the native Church must so grow as to deliver itself from the tutelage of the Western missionary and assume its own natural independence and God-given mode of development. What shape that development will take depends on the present."

Such is the argument in favor of *institutions* in India; and the question is one of deep interest to every rightly informed Christian mind, that contemplates such a colossal framework of filthy idolatry as India presents. But has the argument no force as regards our Church in Nova Scotia, New Brunswick and Prince Edward Island? Shall we ever succeed without a training institution for a native colony, growing out of the country and reciprocating the feelings of the people, feeling all the ties of a *colonial* home and burning with patriotism, not to Scotland, but to *this* country and with the Christian ambition of spreading the gospel in the land that gave them birth? Should the "let-well-alone-people" the numerous well-as-we-are class answer this in the affirmative; then we would simply ask them to point out any Church that has succeeded without means, however small, of training a native agency. What Church but our own would have even existed without it? With what misery and destitution, with what suffering and discouragement to the lay leaders of the Church and the few laborers left upon the field, and with what shameful and almost irreparable neglect of a whole rising generation has this standing miracle of our existence been associated! Our experience tells powerfully in favor of the above argument: and may our experience, that of our Indian missionaries and of all the Churches that ever existed in the world teach this lesson to the minds and hearts of our people in these Lower Provinces; that, whatever may be our difficulties and weakness, we must set about the formation of a training institution for a native ministry to supply the pupils of our churches and stations, and furnish laborers for foreign duty.

MADRAS MISSION.

Recently, the annual examination of the Church of Scotland's Mission School at Madras took place, at which the pupils acquitted themselves remarkably well. The following cheering items are gleaned from the report of the Rev. Mr. Wright, temporary superintendent. The late superintendent has been transferred to Bombay, and a permanent successor

has not yet been appointed. Mr. Turton has been appointed assistant-superintendent of the institution, and Mr. James Corner, head master. Three catechists conduct alternately, divine service every Sunday morning and evening, and Wednesday evening, at the back gate of the mission house, where the attendance on Sunday averages 50 Christians and 140 heathens. Three branch schools are maintained throughout Madras, attended by 172 boys. At St. Andrew's native Church, the Rev. Jacob J. David is assisted by three elders, one deacon and two catechists. The number of communicants is 119, and the average attendance on Sunday morning between 160 and 200. At *Vellore* station, the Rev. Joseph J. David is assisted by one catechist and four teachers. He has two places of worship and an encouraging attendance. The Rev. Daniel Jacob, another licentiate of the institution, is labouring at Siaunderabad, and the Tamil mission there is in a prosperous condition.

ALEXANDRIAN MISSION.

Mr. McGregor, one of our ministers, who has lately visited Alexandria, writes to the *Home Record*, strongly in favour of our Jewish Mission in that large city. He says: "I was thankful to God, that the Church of Scotland had such missions in the east. A well-equipped and firmly established Christian Mission in a great Jewish centre, which seeks the good of all, and more especially of our own expatriated fellow countrymen, and which opens its schools to others besides Jewish children will, I humbly think, be found on trial to be the most successful Jewish Mission. On some such principle is our Jewish Mission based and carried on. The success of the mission in Alexandria, under Mr. Yule, has been unwontedly great. A flourishing congregation of British residents have been gathered. Mission schools afford a sound and cheap education. The late Said Pacha, a *Mussulman* Prince, presented the mission with a floating chapel, fitted up with library, reading room, place of worship, and a grant of land worth £3000. The land has been sold, a site for a Church purchased, and £1000 remains, as the nucleus of a building fund. To make up the remainder, Mr. McGregor makes to the Church an appeal, which ought to find a response in every parish in the land.

THE GLASGOW SABBATH SCHOOL ASSOCIATION

Held their sixteenth annual meeting in the City Hall, on the 4th of March, when the following statistics were read:—

In the city, 106 schools, 1356 teachers, 11,443 scholars.

In the suburbs, 19 schools, 262 teachers, 1,921 scholars.

The Gospel in Italy.

IN few countries has the progress of missionary effort in the cause of the Gospel been more remarkable within recent years than in Italy. In order duly to appreciate the present state of things, we must remember that only a few years ago—certainly less than twenty years ago—the whole peninsula was closed against evangelical efforts. The Church of Rome had undisputed sway, and tolerated no movement of a Protestant kind. The only exception was, that in two valleys of Piedmont the faithful Church of the Vaudois maintained its integrity—holding fast the scriptural faith of its fathers, and only differing from Protestants in the fact that it had never received the corruptions of Rome, and therefore had never required to *protest* against them. But the Vaudois, although left in the enjoyment of liberty amongst themselves, were so hampered by restrictions as to be virtually a persecuted people. They lay under various disabilities; they could not carry their native liberties with them beyond the confines of their own valleys; they dared not proclaim their evangelical faith to their own Italian countrymen. Their singular history had attracted the interest of all branches of the Protestant Church, and, especially through the exertions of the late Dr. Gilly of Norham and the late General Beckwith, they had been supplied with means for the proper equipment of their churches and schools, so as to preserve their sixteen parishes, with pastors and school masters, in a proper state of efficiency. It seemed to Christian observers as if that little church must surely have been preserved in its purity, in the midst of such darkness and corruption, and through such fiery trials of suffering, for some great purpose in the religious history of Italy—and accordingly it was helped not only for what it was at the time, but for what in the providence of God it might one day become.

Such expectations have not been disappointed. Upon ampler liberty being granted to the Vaudois in 1848, they immediately availed themselves of it to proclaim to the Italians, as opportunities were granted them, the glad tidings of salvation, through faith in Christ. And now, after less than twenty years of labor, what have they been able to accomplish? Their staff in the valleys remains complete as before. Their churches and schools there are all supplied. Their theological school is removed to Florence; but in the valleys they have their college or grammar school, with 70 students; their normal school for training schoolmasters and lay-missionaries, with 30 pupils; and a boarding-seminary, for the training of female teachers, with 65 pupils. Beyond the valleys they have 37 missionary labourers. These are stationed in different parts of Italy—from Courmayeur, at the base of the Alps, and Erescia in the north, to Palermo and Naples in the south.

Into Venetia and the Papal territory, they dare not go, but they find their way to all other parts of the country. Of the 37 agents, 15 are pastors, 7 are lay-missionaries and 15 are school-teachers. Of the theological school in Florence, Dr Revel, President of the Mission Board, reports:—"Our school is no doubt of modest dimensions, but, if I mistake not, it is precisely such as suits a church and a work like ours; and it sufficiently answers the end we have in view. You know that our principle is to look not so much to the quantity as to the quality of the students whom we would prepare for the solemn functions of the holy ministry and the preaching of the Gospel. Last year (1862) we had 12 students, 3 of whom (ex-priests) disappointed us. All of them gave satisfaction in their examinations, but 3 of them have some private studies to complete during the first part of this year. The other 2 received ordination on 25th of September last in our church at Turin, and are now employed, on one of them in the Island of Elba, and the other at Lucca. We commence this year of 1863 with 7 regular students, who give us every satisfaction.

What a light does the present position of this missionary church cast upon its past history and its wonderful preservation!

Nor is the work of making known the Gospel in Italy confined to the Vaudois Church. Dr De Sanctis, and many others who have left the Romish communion and embraced the Protestant faith, have preserved a separate position from the Vaudois. This is not to be wondered at. It is not surprising that those who have come out of Rome should have a certain amount of prejudice against church organization of any kind. They have so suffered at the hands of a church system, and have known Christian truth and liberty to be so sacrificed by it, that they are apt to rush to the conclusion--the less church system the better. But there is room enough and work enough in Italy for all that love the Gospel, and we may wish them all God-speed, whatever be their present views as to church order or government. The great matter is for all to seek simply to publish the Gospel. As was said by the minister at the ordination service of the two Vaudois students referred to above—"What is wanted for Italy is not that it be made Lutheran, nor Anglican, nor yet Vaudois—but that it again be made Christian."

In the single city of Milan there are no fewer than five places (smaller or greater) now open for evangelical preaching in Italian.

An interesting movement has commenced in the city of Naples—about the last place on the Continent where one, judging from its condition a few years ago, would have looked for anything like an evangelical or even an educational interest. A evangelisation has been in operation there for the last two

years. Its report, recently issued, states:—"This society, since its formation in the spring of 1861, has hired three places for public worship, paid or assisted three evangelists, founded two large schools for boys, and supplied a portion of the funds for a girls school. It provides a colporteur, and offers for sale or free distribution a large number of Bibles and religious tracts, and has itself printed in Naples more than 10,000 copies of such tracts. At the present time it gives the use of a large room in San Tommaso' Aquino to the pastor G. Appia, and to two evangelists, the Marquis Crer' and Sig. Peccenini, who there preach and give religious instruction to large congregations several times a-week. Five teachers, of whom three are reformed priests, teach in the schools. By offering the inducement of elementary education to the young, by evening classes for adults, and by conferences and sermons for all classes, the society has been enabled, with God's blessing, to bring together, in so important a stronghold of Romanism as Naples, the essential elements of an evangelical Italian Church, which is daily advancing, both prudently and in earnestness, in the work of its organization. This reappearance of Gospel truth, after the lapse of three centuries, in a land where Valdesso, Bernardo Ochino, and so many others had introduced it at the reformation, cannot but be hailed with joy by the sincere friends of Protestantism of all religious denominations." The president of the society, Dr Strange, a highly respected Scotch physician, who has been a resident of Naples for many years, says in a private letter, "Our great desire at present is to establish as many schools as our funds will permit, upon strictly Protestant principles, in which reading the Word of God and sound religious instruction will form the principal objects; and we have therefore kept aloof from all compromise with Roman Catholic teaching on the one side, and merely secular teaching without any religion on the other. We have every reason to be thankful to God for prospering our work as He has done hitherto, and we trust that we are now sowing seed which will produce a rich harvest to eternal life to many souls hereafter."

Another important and most hopeful fact in the present condition of Italy is the desire of the people to possess copies of the holy scriptures. The British and Foreign Bible Society has disposed of a very large number of Italian Bibles during the past few years. Many of our readers may be aware that the National Bible Society of Scotland also has given its attention to this field of Christian usefulness. Through their much esteemed correspondent, the Rev. Dr Stewart of Leghorn, they employed last year 13 colporteurs, whose united sales for the year amounted to 4628 Bibles and Testaments. The same agents sold 38,104 religious books and tracts.—*H. & F. Record.*

THE following lines have been sent to us for publication in the *Record*. The subject of them—for many years an Elder of St. Matthew's Church, Halifax—has been lately removed to the Better Land, full of years, yet in the midst of his usefulness,—a pattern to us all in life and practice. His active but unostentatious benevolence, his sincere and practical piety, his kindness of heart and manner, will keep his name remembered and revered for many a long year by a very large circle of attached friends. In him we mourn the loss of a father and a friend with whom we have often taken sweet counsel, and whose long friendship will remain the greenest spot on our memory:—

HE is but sleeping—do not call this death,
So calm, so placid, with his wonted smile;
Those eyes which yielded up his fleeting breath;
And left the body but to rest awhile.

'Tis only sleep—that form will wake again,
Those lips now mute will join the angels' song,
Those eyes with bright intelligence will beam,
In greeting to his loved ones 'mid the throng.

'Tis only sleep—the trumpet's awful sound,
Will bid the slumberers in the tomb arise;
The dead in Christ shall wake with joyous bound,
And haste to meet their Saviour in the skies.

'Tis only sleep—the type of heavenly rest,
Where tears shall be forever wiped away,
Where cares and trials shall no more perplex
God's chosen ones through an eternal day.

HE'S but asleep, and we must soon resign,
These fading bodies to the silent tomb;
There we must rest till one and all appear
Before Jehovah's throne, to hear their doom.

But when from sleep these forms to life shall wake,
They shall be changed by Heaven's high decree.
The earthly shall be spiritually clothed,
The Mortal robed in Immortality.

HALIFAX, APRIL 7TH.

Colenso—Mosaic Narrative True.

THE readers of the *Record* are already aware of this heretical Bishop's extraordinary work, a work in which he assaults the genuineness of the Pentateuch, and declares the narrative of the flood, Exodus, and laws of Moses fictitious. The sight of a Bishop fetching arguments against the writings he was sworn (and that voluntarily too) to defend, is not instructive. It is to be regretted that the dignitaries of the Church of England have shown themselves powerless to execute what the humblest Presbyterian body in the land would have at once enforced, and thus failed thereby both to vindicate their own soundness in the faith and cut off the corrupt branch. This weakness may yet lead to still worse results. The consequence is, Colenso has published a

work on the Epistle to the Romans, and it faith, the apostle says as to men corrupt in the way, waxing worse, deceiving and being deceived, be taken as a guide, we may look for an undermining as well as destroying the buttresses of our faith. Meanwhile, let us attempt to show the truthfulness of Moses, by an examination of his writings,—one of the best ways of disposing of the claims of an author, and endeavor more especially to answer the objections drawn from the Flood, Exodus, and laws of Moses.

As to the first of these points, "How so many animals could be disposed of in the Ark," is the Bishop's great difficulty, and what led indeed to his scepticism. Now, there are two ways of solving that knot: one by the ancients, and another by the modern savans. Buffon held that 300 was the largest number of pairs of animals that required to be confined, and a vessel of upwards of 40,000 tons could safely accommodate these. Hugh Miller, again, asserts that the deluge was but local, and that all terrestrial animals would not require to be lodged. Either way you have the whole disposed of, and yet Moses not impugned. Why should this trifling difficulty, then, be made an insuperable objection against the Ark, and in consequence, against Moses who describes it?

II. As to the Exodus. "How Jacob's 75 souls could have multiplied in so short a time to so many millions," is sufficiently answered by your correspondent in the *March Record*. It may be hard for us now-a-days to answer this question in detail, but then our opponents cannot show that the answers given in that number are not true; and this is much. In other words, Colenso's numbers do not refute Moses' census; they only serve to show how hard it is to account for the increase in the children of Israel. But, now, at what are we to estimate this objection? Suppose that instead of hundreds, Haliburton had made thousands of Acadians expelled the Province a century ago; would that have overthrown the fact of their expulsion? Account for the largeness of the numbers as you may—suppose, even, that the exact figures could not now be realized—what then? Is the fact of their expulsion, and the circumstances thereof, to be doubted? Impossible. Modern names and remembrances show these to be too true; and as little is Moses, when he speaks of the large increase of the Israelites, to be discredited. Rationalize as we may as to the rate of increase, the fact remains that they became a very large host.

But, III. We come to graver matters.

The laws of Moses are pronounced a fiction, on similar grounds. Now we think that the statutes given to Israel can be satisfactorily demonstrated to any reflective mind. Their proof is to be found in the history, character and customs of the Jews to this day. Take a single fact: the rite of Circumcision. Whence did the modern Jews receive that custom? From progenitors, who handed it down from

Abraham as Moses wrote. In consequence, the nation has all along practiced the rite to this day. This is enough. It proves Moses' account of the Circumcision, and therefore of the cause of the distinction of the Jews, to be correct: To appreciate this argument, let us suppose Haliburton to have written some singular fictions as to the inhabitants of this province being descendants of people of color, accustomed to sacrifice their children, and, in consequence, so many infants yet yearly immolated. How easy for a Nova Scotian to refute the slander: "I never heard of such a custom from my fathers, nor does it anywhere prevail in the province." The historian would be instantly covered with shame. But, now, Moses tells of a whole people's peculiarities and customs; yet verified; of statutes and rites that to this day mould and control the scattered Jews; foretells their banishment and tells its cause. What Jew but is in himself a witness of the truth of Deuteronomy? The whole people, in their rites and manners, are witnesses to it. Monuments to its accuracy you have in Circumcision and the yearly Passover. Let an infidel try to upset the authority of Moses as a Lawgiver, and the whole race of Israel in their present exclusiveness of religion, manners and rites, would rise up to testify against his impracticable attempt. No; Moses and the present Jews stand or fall together. An argument against which neither Bishop nor Deist can urge an objection, is here presented. And who believes not Moses, let him account for the modern Jew, if he can. A. W. H.

Two easy Lessons on Great Subjects.

THE friend of a blind man was very anxious to give him an idea of colours, and had a long discussion with him. It was however unsatisfactory and fruitless; he tried in vain to frame an intelligible definition. The blind man, unable to attach any meaning to the words he uttered, became at last impatient and irritated, and exclaimed: "Stop, I beseech you, to torment me with empty words, which convey no meaning. There you go on, saying red, white, white, red—mere vocables, in which there is no sense. I want a regular mathematical definition, something that I can comprehend, and if I may so say, hear distinctly. Then I will credit that there are such things in the world as different colours."

Is not the poor obstinate blind man to be pitied? And is not his friend likewise to be pitied, who undertakes to give him a definition of colours, so that he shall comprehend them and perceive them by the sense of hearing? Would not the honest and kind way of treating him be to say: "So long as you are blind it is impossible for you to understand this; in order to know the meaning of red and white, it is necessary to see? Come

to the skilful surgeon and be cured of your blindness. Then you will see what I see, and not stand in need of any definition. The argument is valid and without flaw; the fault is in your eye."

But suppose the blind man should reply: "What do you mean by seeing? I do not see; but you are dreaming. It is dark all round me, and dark round every one. For I am as much a human being as you are. And as for your assertion, that I was born blind, different from other people, it is contrary to all my knowledge and experience. I have no doubt the people who talk about light and colours are possessed of a fixed idea, which fills their imagination with these conceptions. There is no such thing as light; I have heard many things, I have listened carefully to all kinds of sounds, and never was able to discover such a thing. And as for your surgeon and the painful operation you propose, why should I subject myself to certain pain? I know you are only mocking me, and would fain deprive me of the inward, true, and real clearness of thought which I possess."

Such blind men cannot of course exist in the natural world, and why not? Because there are thousands of men who see against a few who are blind. But supposing there was only one seeing man among a thousand blind, would they not be tempted to speak in this manner, and would they not be equally foolish and wrong? It is thus that so many who are spiritually blind say with the Pharisees, "Are we also blind? How is this possible?" The natural man says "There is no Spirit of God, because I have not experienced his existence and influence." We do not deny the latter fact, but we cannot admit that the former statement is a logical inference. And we must add, that there is with the spiritually blind a glimmer, which would fail to allure them to the light and the Physician.

II.

"But, friend, this is really too bad! In your obstinacy you isolate yourself completely, and will not allow the light to penetrate into your cell. You reject everything without examination, and adhere to your opinions with the most unjustifiable pertinacity and confidence. You ought to read and examine the learned works of all deep thinkers, ere you presume to give your opinion. You sit here in perfect ignorance of the wonderful activity of thought, which now characterises the world of thinkers in their search after truth. You have not even read the most important work of —, which contains so many new disclosures; you condemn it without having seen it. Do you call this reasonable? Why do you cleave to traditionalism in such an indolent and slavish manner? Excuse my warmth, but I am concerned for you. We must progress with the times and hear every opinion, for it may possibly contain the truth."

Thus one theologian addressed the other, when he was interrupted. "Possibly contain the truth! Do you perceive what you have conceded? You admit that you do not yet know the truth and are only guessing at it, and still profess to be a theologian!"

"What do you mean? We all know that we are imperfect and liable to err, and that no person should have such confidence in himself as to exclude the views of the whole brotherhood of thinkers, and not allow them to modify and correct his opinions."

"You are quite right," replied the true theologian, "so long as it concerns mere opinions, and I do not object in that case to your plan, only take care that you really consult all thinkers. But when we possess something more than an opinion, when we have a conviction, we do not look out so eagerly for novelties and are indifferent to the variety of views expressed by people; and when we have more than conviction, again, when we have heart-experience, and faith, a gift of God,—when we have found the truth, the real living truth, it is not unnatural, nor is it presumptuous to say, 'No man can give me another truth.' I do not wish to be like the heathen, who asked 'What is truth?' while Truth Personified stood all the time before him. How few stand before the quiet countenance of Him whose silence taught the proud Roman; how few enter into solitude with Him! They admit with Pilate 'I find no fault in the man,' but they allow Him to be crucified, and prefer continuing asking questions."

"I don't understand you, and instead of your mystic witticisms and allegorising—please speak distinctly."

"You understand me, I dare say, very well. I cannot help speaking in parables, and must take leave to add another, but one which shall give you no cause to complain of obscurity. You have seen several maps of Africa, and you have noticed that there are various and contradictory pictures of the interior country. In a society of geographers, a new map of Africa was examined and discussed. They compared it eagerly with former maps, and the greatest interest and excitement prevailed. Only one man appeared quite indifferent, and showed no desire to see the new map. Blamed on account of his apathy, he replied: 'I have just arrived from Cadiz; I have lived and travelled several years in the interior of Africa.' Was this man's indifference foolish? And was it not clear that the geographers had no other knowledge of Central Africa than that derived from maps?"

The friend replied, not without annoyance, "I see what you mean; but this is the unpardonable and irrational presumption of your party. You say, 'We alone know the truth, we have been in the land of truth, while you others are merely guessing about it, and know only maps!'"

"Just the reverse," was the reply. "The irrational and presumptuous conduct is on the part of those who deny and oppose the testimony and experience of men, who have been in the land of truth—oppose them solely because their testimony does not harmonise with the imaginary and erroneous maps."

During this explanation the friend had become serious, and instead of thinking about a reply, listened sincerely and earnestly. The true theologian perceiving this, took his hand with a warm, affectionate grasp, and laying hold of a Bible, opened it and read John vii. 17: "If any man will do the will of God, he shall know of this doctrine that it is of God." "This rule refers," he added, "to an understanding of the Old Testament, in which Jesus speaks, and of the New, which is based on the Old. The centre of all is God's will to redeem and renew us. The way: Humility of the sinner, and sincere prayer for grace and illumination."—*Good Words.*

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THE CHURCH IN NOVA SCOTIA.

HALIFAX, NOVA SCOTIA,
Session Room St. Matthew's Church,
7th May, 1863.

At which time and place the Presbytery of Halifax in connection with the Church of Scotland met, according to appointment, and was constituted with prayer.

Present: Rev. G. W. Stewart, Moderator; Rev. Messrs. Martin and Scott, ministers; Messrs. Watt and Taylor, elders.

The minutes of last ordinary meeting were read, sustained, and ordered to be engrossed.

Mr. Stewart reported that he had fulfilled all his appointments at Musquodoboit and Truro, and received his usual appointments at these places for the ensuing quarter.

The Moderator reported that he had furnished Mr. Boyd, on his leaving the Province for Great Britain, with a Presbyterian certificate, as requested.

The Records of Sessions of the Churches of St. Matthew's, St. Andrew's, and St. Andrew's, Musquodoboit, were presented and ordered to be examined at an adjourned meeting.

The minute of a *pro-re-nata* meeting was read, sustained, and ordered to be engrossed.

Mr. Scott's resignation, tendered at the *pro re nata* meeting, was accepted,—the Presbytery expressing their sentiments of affection and regard.

And Mr. Grant having intimated his acceptance of the call to become Pastor of St. Matthew's congregation, and his edict having been sorted, as ordered by the Presbytery, the Presbytery then proceeded to appoint an adjourned meeting for his induction, to be held in St. Matthew's Church on Wednesday the 13th, at 2 o'clock,—public worship to commence at 3 o'clock, Mr. Stewart to preach

and preside, and intimation of the same to be given from the pulpit on Sabbath next.

Mr. Stewart reported that he preached in St. Matthew's Church yesterday, according to appointment.

Meeting closed with prayer.

JOHN SCOTT, *Clerk pro. tem.*

HALIFAX, NOVA SCOTIA,
St. Matthew's Church Session Room,
13th May, 1863.

At which time and place, the Presbytery met according to adjournment, and was constituted.

Sederunt: Rev. G. W. Stewart, Moderator; Rev. Messrs. Scott and Martin, Ministers; Messrs. Watt and Taylor, Elders.

The minutes of former meeting having been read and approved, the Presbytery proceeded to examine the session-books of St. Matthew's, St. Andrew's, and St. Andrew's, Musquodoboit. The Presbytery found that in the cases of all three, meetings of Session had been regularly held, that the minutes were properly engrossed, and that nothing censurable appeared in the Records, and they ordered the Clerk to attest this finding in the various session-books.

The hour appointed for divine service having struck, the Presbytery resolved to proceed with the induction of the Rev. G. M. Grant to the charge of St. Matthew's Church, in terms of last Sederunt. The Moderator having announced to the congregation assembled, the intention of the Presbytery, and having summoned objectors to appear, if any such were present, then proceeded to the pulpit, and preached from Isaiah xix. 20. After public worship was concluded, the Moderator narrated the steps that had been taken anent the induction, and put the questions prescribed in the formula, to Mr. Grant. Mr. Grant having satisfactorily answered the same, was then, after the usual form, admitted to the pastoral charge of the congregation of St. Matthew's, Halifax, and the right hand of fellowship was given to him by the members of Presbytery who were present. The Rev. Mr. Stewart thereafter suitably addressed ministers and people on their relation and respective duties. At the conclusion of the service, Mr. Grant proceeded to the entrance of the Church, and there received the cordial greetings of his people.

The Presbytery again retired to the Session Room, and the name of Mr. Grant was added to the roll of Presbytery, and on motion of Mr. Watt, he was appointed Clerk, pro tem.

On motion by the Clerk, it was unanimously and cordially agreed to leave the name of the Rev. John Scott on the roll of the Presbytery, a precedent having been established in the case of Mr. Martin, and the state of the Court being such as not to permit it to dispense

with the presence and counsel of Mr. Scott, without serious inconvenience.

This being the last ordinary meeting previous to the Synod, the Clerk was ordered to prepare and forward to the Synod Clerk, the roll of Presbytery. The Clerk was also instructed to open communications with the Rev. D. MacRae, Newfoundland, inquiring into the state of his congregation, and sympathising with him, in his isolated position.

Mr. Martin brought before the Presbytery the necessity of recommending to the Colonial Committee, the Truro petition for grant in aid. Action was deferred until next meeting.

Closed with prayer.

GEORGE MONRO GRANT, *Pres. Clerk.*

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INDUCTION OF REV. G. M. GRANT.—We had the opportunity of attending a very pleasing service on the afternoon of Wednesday last at the induction of Rev. George M. Grant to the pastoral charge of St. Matthew's Congregation. All the preliminary arrangements having been regularly gone through,—Rev. Mr. Scott having resigned the pastorate of the congregation—a call having been moderated, sustained by the Presbytery, and accepted by Mr. Grant,—and no objections having been offered to his induction, the Presbytery proceeded on that day to complete the pastoral relation between him and his people.—Rev. George Stewart, Moderator of the Presbytery, presided on the occasion and preached an excellent evangelical discourse from Isaiah xix. 20—"A Saviour and a great one." After narrating the steps that had been taken to forward Mr. Grant's settlement, the questions of the formula were put to Mr. Grant and satisfactorily answered; and he was then and there by the Presbytery solemnly inducted pastor of the congregation. Appropriate and affectionate addresses were then given by the Moderator to the pastor and congregation which appeared to afford much satisfaction to all present; and the congregation was dismissed with the usual devotional exercises. Mr. Grant received at the close of the services a very hearty welcome from the elders, members and friends of the church. His settlement is an exceedingly harmonious and promising one; and from his distinguished talents as a student and preacher, high expectations may be entertained of his future usefulness and success amongst the Presbyterians of this city.—*Presbyterian Witness.*

PRESENTATION TO THE REV. MR. McCURDY.—Mr. McCurdy takes leave to thank his friends at Folly Mountain and the Acadian Iron Mines, for a handsome and substantial gift Harness lately presented. He accepts this valuable help to his locomotive power, as a token of their profiting by his ministry, and as a motive to continued and increasing effort on his part, to make his vi-

sits to these localities, much more than mere matters of mileage. It is but a few years since the name of the Church of Scotland became known to the people of the Mountain and Mines. They now enjoy the stated ordinances of that section of the Presbyterian Church at regular intervals of alternate Sabbaths, and are not behind their neighbors in honest efforts to make the visits of their ministers easy and useful. May God bless the donors and recipient together, and make them a mutual and permanent blessing.—*Col. Standard.*

PRESENTATION.—At the St. James' Church Bible Class, on Friday week, Mr. Kennedy presented the Rev. Mr. Duncan with a purse containing £6, in the name of one section of his Bible class; and on Saturday last another substantial gift was sent by the other members of the class, amounting to about £9. These presentations must be very gratifying to the minister of St. James, as showing that his services are appreciated by the young people under his care.—*P. E. I. Protestant.*

COLLEGE HONORS.—We are glad to see by the Kingston Papers, that Mr. John R. Thomson, one of our Island students, appears very favorably on the list of Honors at Queen's College. In Latin and Greek he is first in the order of Merit. In Mathematics he is third in the list of Honors; and at a public competition, he has obtained the "Montreal Scholarship." We are glad to see the Island taking its place at the Canadian Colleges, and hope we may soon hear good news from other quarters also. Mr. Thomson is a son of Isaac Thomson, Esq., Suffolk Road, and was educated first by Mr. Monk, and then by Dr. Inglis.—*Id.*

Honors gained by Students from the Provinces of Nova Scotia and New Brunswick attending Glasgow University.

WE copy from the *Glasgow Daily Mail*, the names of the following students who have gained distinction during the session closed on the 1st May, at the above ancient seat of learning:

Degree of M. D., with honors—William Fraser, New Glasgow, Nova Scotia.

Master in Surgery—Alex. Cameron, East River of Pictou, Nova Scotia.

First Class Medical Certificate—J. K. McAlmon, New Brunswick.

Degree of M. D.—Reuben Gross, New Brunswick.

Master of Arts—Daniel M. Gordon, Pictou, Nova Scotia.

Master of Arts—J. W. Fraser, Pictou, Nova Scotia.

PRIZES.

Natural Philosophy—Daniel M. Gordon, Pictou, Nova Scotia.

Natural Philosophy—Charles M. Grant, Pictou, Nova Scotia.

Natural Philosophy—J. W. Fraser, Pictou, Nova Scotia.

Special Examinations—Daniel M. Gordon, Pictou, Nova Scotia.

Senior Mathematics Examination in—Daniel M. Gordon, Pictou, Nova Scotia.

Junior Mathematics—J. F. Campbell, Victoria, Nova Scotia.

It will be seen from the foregoing that the Colonial students in connection with our Church continue to maintain the standard of former years. We have not seen the return from Queen's College, Canada, but have little doubt that there, too, they keep their ground well and honorably.

PRESENTATION.—St Andrew's Parish congregation met on Wednesday, being for the purpose of presenting their missionary the Rev. William M. Philip, with token of esteem, expressive of their high appreciation of his labours, on occasion of his leaving this country to take a pastoral charge in Nova Scotia. The Rev. Dr. Runciman, who occupied the chair, in presenting the rev. gentlemen—with a purse of sovereigns and superb dressing-case, complimented him on the faithful, devoted and successful manner in which he had performed his onerous duties. Mr. Philip's departure is deeply regretted by the congregation, and he carries with him their best wishes for his future welfare and success.

ESTABLISHED PRESBYTERY OF GLASGOW.

—This Presbytery met yesterday in Park Church, for the purpose of moderating in a cail in favour of the Rev. Mr. Charteris of New Abbey, near Dumfries, to the pastoral charge vacant by the appointment of Dr. Caird to the Divinity Chair in the University of Glasgow. The Rev. Mr. Rogers of Shetleston presided on the occasion, and preached from Hebrews xiii. 16;—"To do good and to communicate forget not; for with such sacrifices God is well pleased. The Presbytery at the same meeting ordained the Rev. Messrs. Philip and M'Cann, who are about to leave for Nova Scotia, in connection with the Colonial Church. The following gentlemen were licenced;—Messrs. Alex. Kennedy, Bruce Begg, John M'Gaan, James M'Nab, and James

BLAIRATHOLE.—*Ordination.*—On Thursday last, the Presbytery of Dunkeld met at Piloehry, and ordained the Rev. William Stewart, for some years missionary at Strowan, in the parish of Blairathole, to the ministry in Nova Scotia, where he has recently accepted an appointment.

THE CHURCH AT HOME.

The Sabbath-schools of the Church of Scotland.

By the last Annual Report there are in connection with our 1215 churches and chapels, 1746 Sabbath-schools in active operation. These schools were taught by 11,450 teachers. the average attendance for the year was 115,427. The number on the roll, when the reports were given in, was 130,478, and total number on the roll, when the reports were given in, was 140,478 and the total number entered during the preceeding year was 149,751. Those conversant with schools, whether day-schools or Sabbath-schools, are aware that the number upon the roll is the best test of the attendance and so we have the very satisfactory fact upon this point that, in 1852, 140,478 children were receiving religious instruction in the Sabbath-schools of the Church. Further, it is stated by the Committee that it is their conviction that there are not more than 40 congregations belonging to their communion that have not availed themselves of this the best of all the agencies of the Church for the planting and rearing up in its members the seeds of Christian truth. . . .

The Church has during the last eleven years had an increase of attendance upon its Sabbath-schools of nearly 5000 a year.

It is interesting to compare these returns with the returns of other Churches in Scotland engaged in this work. From the census statistics of 1851 we learn that the number upon the roll of the Free Church Sabbath-schools was 91,428. The United Presbyterian Church had at that time upon its roll 54,324. There was no detailed report to the Free Church Assembly last year upon this subject but a committee was instructed to report to the Assembly of 1863. The last return of which we have evidence in regard to the Free Church Sabbath-schools is in 1857, when the average attendance was 50,820. For that year the average attendance upon our schools was 95,824. The returns to the United Presbyterian Synod last year gave the attendance upon our schools as 71,535, and at ministers' Bibles-classes 20,614—total, 92,249. It is not stated in the report whether these are the numbers of average attendance the numbers on the roll, or the whole entered for the year. This, it will be seen from our own reports, will make a difference of several thousand. We may assume, however that they are the number on the roll. From the number reported there falls to be deducted the proportion for their schools in England and Ireland. In the United Presbyterian denomination there are 542 charges; of these 80 are not in Scotland. If we make, then the required deduction for them, there remain 78,633 receiving Sabbath-school instruction from the United Presbyterian

Church. It is thus gratifying to know that, while other Churches are doing their part in this eminently Christian educational enterprise, the Church of Scotland—as is due from its numbers, its influence—is taking the lead in our country in this great work.

The first feature of Sabbath-schools for which we claim, from all who can give them sympathy and support, is that they are and should be within each congregation a model Christian organization. They combine at once advantages and characteristics of the Christian family and the Christian Church. They have the personal instruction and the pastoral supervision and ministration of the other. A rightly-organized, well-taught Sabbath-school is at once an enlarged Christian family and a miniature Christian Church. There is an opportunity presented by it, such as is afforded by no other part of congregational work, of showing what a social Christian organization should be. The kindly influence of minister and teacher, the precious vital truths of the divine Spirit, the discipline of affection that rules in a Sabbath-school—all these—the best and highest characteristics of a true Christian organization—may be exemplified in a Sabbath-school as is scarcely now to be seen in any other of our modern institutions. From every one who desires to see Christian hearts succeed in the effort to diffuse, in our social system, Christian intelligence—to bind the community by the sweet and blissful ties of Christian sympathy, and centre youthful aspiration upon heaven and Christ and God—Sabbath-schools should receive countenance and help. They possess all the best characteristics of what is good and true in our times; and every one who loves his country and his God, and desires the success of what will advance amongst us national piety and Christian truth, may, with fervour and with faith, raise to the throne of grace the prayer—May God bless and prosper our Sabbath-schools!

But further, we claim support for our Sabbath-schools as the true nurseries of the Church. It is now a fact confirmed beyond dispute, that from our Sabbath-schools we draw our best ministers' classes; from our minister' classes we draw our best Sabbath-school teachers; and from our Sabbath-school teachers' and ministers' classes there come those whom every minister has most pleasure and confidence in admitting to the membership of the Church. Further, there are none in any congregation whom a minister finds more ready to co-operate with him in the achievement of any good Christian work than his Sabbath-school teachers, and those whom he has trained and helped and taught on through the advancing stages of a Sabbath Christian education. If, then the membership of our Church is to be supplied with tributary streams, we must guard and guide the fountains that shall feed it.—*H. & F. Record.*

(From the *Home and Foreign Record*.)

Life of Dr. Robertson.

MR. CHARTERIS'S expected Memoir of Dr. Robertson is at length before us. It has been to him, as he himself says, and as every page shows, a "labour of love," and our readers will find it full of interest. We commend it to their perusal as a most impressive record of "the public career and the inner life" of a thoroughly earnest and devoted Christian man, whose heart was large in Christian sympathies, and whose hands never ceased in his Master's work. The picture, from beginning to end, is that of a modest, simple, yet truly heroic spirit, all the pulses of which beat in harmony with the spirit of the Gospel, and all whose aspirations were towards the highest. The Church of Scotland may well cherish, with reverence and affection the memory of such a man. May the hearts of many be encouraged, and their thoughts enlarged and spiritualized in contemplating it! We hope to be able to recur to the volume, and in the mean time present our readers with the following extracts from its pages:—

VISIT OF DR. DUFF TO THE MANSIE OF ELLON.

To one visit he always looked back with much pleasure. It was that of Dr. Duff, then returned for the first time from India, and full of the wonders and the necessities of Britain's Eastern Empire. Several friends have given me concurrent testimony, that from this time his views on many subjects manifested a change. Not that we would attempt to date his conversion at this period. Indeed, he was wont to say that he owed his serious impressions, under God, to his mother's training, and their continuance to frequent perusals of Doddridge's 'Rise and Progress of Religion in the Soul.' But the conversation of the great missionary, so full of ardent zeal and philosophical knowledge, kindled the kindred spirit of the country minister into that burning desire to spread the Gospel, which grew with every day of his life, and brought him prematurely to his grave. "I remember," says one, "his saying to me on that occasion, that he was so much impressed with the necessity and importance of missions, that he had been brought seriously to consider whether he ought not to demit his charge at Ellon, and go out to India as a missionary." God had work for him at home; but he never lost his warm regard for Indian missions, nor his affectionate interest in the labours of Dr. Duff. 'A brief Exposition of the Principles, Operation, and Prospects of the Church of Scotland's India Mission, drawn up by the Presbytery of Ellon, and addressed to the Members of the Established Church within their Bounds,' was written by Mr. Robertson, and is perhaps better adapted for its purpose of inform-

ing the Church than any which has ever been printed. In the parish of Ellon he made a warm appeal to his people, and had a warm response in a large contribution to the funds of the scheme.

DR. ROBERTSON AND DR. CUNNINGHAM AS DEBATERS.

The antagonism between Robertson and Cunningham, thus vigorously begun, continued throughout the controversy, and was accompanied with well-known respect for each other's powers. Both were formidable men in debate. Robertson, never brilliant, seldom pointed, always began at first principles, and moved, slowly but unerringly, on to his mark taking everything along with him; Cunningham, pithy and decided, made many points, frequently assumed the question at issue, always hit straight out from the arm, but did not always hit the mark. In the highest and rarest qualities of a controversialist there is no comparison between them. Robertson never lost his self-command, never descended to personality, always manifested tolerant charity towards those that differed from him; and few, if any, as prominent and powerful in party conflict, so completely restrained from a harsh epithet, or even an unkind word. These, every one will allow, were not the qualities that characterised Dr. Cunningham in controversy.

As a pendant to the above, we give the following paragraph admirable alike in spirit and in literary expression:—

When we look back to that secession through the changes of intervening years, we are more inclined to think of the bereavement which the Church of Scotland suffered than of the errors or the faults which caused it; for the retrospect brings us under the shadow of death, and makes us hush the tones of strife by the silent grave. The best and greatest men whom the controversy set in opposition are not numbered with the members of any visible Church; but it is our privilege, as Christians, to believe that they are joined in the general assembly and Church of the first-born. Chalmers, and Cook, and Gordon, and Mearns, and Welsh, and Lee, and many more, are, we rejoice to think, united in that Church without spot or blemish, where King and Priest are one. And, although I anticipate, it deepens our solemnity to remember that, when a year had shed its showers and snows on the grave of James Robertson, bleak December, which carried him away, bore from his brethren William Cunningham. They were set face to face in many a fight, and now they rest together. They cherished mutual respect throughout the hard encounters, and ere their labours on earth were closed, when one had retired from public life to study the theology of past ages, and the other had sacrificed learned leisure to the great cause of the evangelisation of Scotland, they spoke of each

other as was to be expected of true men drinking at a purer source than the muddy waters of controversy. But now, when they see eye to eye, and dwell in the light of God's eternal love, how unworthy must seem to those saints every feeling that erewhile marred the fulness of their Christian brotherhood. Would that we who mourn them could anticipate that union which is the Christian's creed, and, overlooking all our differences, unite, as brethren ought, in a strong and constitutional, and thus really "free," Church of Scotland!

DR. ROBERTSON'S IDEA OF THE ENDOWMENT SCHEME.

Mere churches, parishes, were not his aim; but these, in his view, were means of a gigantic Home Mission. Thus he writes during the Assembly, in acknowledging the receipt of a parochial subscription, "Even as matters actually stand with us, we anticipate with increasing confidence that we shall be able, at a time not distant, to bring forth the headstone of the Scheme without shoutings, crying, Grace, grace unto it. And it is our highest privilege of all, that we are encouraged so to cry without ceasing. What we ourselves can effect is, at best, but the construction of a piece of mechanism. The power that is to turn this mechanism to account in the manufacture of noble-hearted men and women, lovers of their kind, lovers of their country, and lovers of their God, must come to us from above. It must be the work of God Himself to convert the very dry-bones of the valley of vision into an army of living men—as regards home service, genuine Christian patriots—as regards service abroad, heralds of the Gospel even to the ends of the earth and to them that dwell in the uttermost parts of the sea. But the cry for this help from above, if it be instant, earnest, and unceasing, will not be raised in vain, but command a blessing that shall give a name and a rank to our country, infinitely higher than it has ever yet attained. However, enough it is for us if we shall be the very humblest instruments for bringing about a consummation so devoutly to be wished."—(To Miss E. Gordon.)

HIS LAST HOURS

On Friday evening he was able to sit by the fire for nearly an hour, and asked his niece to read to him the 15th chapter of John, and the 34th Psalm, after which he spoke of the blessed truths taught in these passages—of the Christian's safety while "abiding in Christ," and of our assurance that "the Lord is nigh unto them that are of a broken heart" and "saveth such as be of a contrite spirit." The strong fervour of other days shook off the languor of disease for a few moments, while he warmly declared that the only satisfying portion of a human spirit is to be in God, being good and doing good; and when he called to mind God's mercies to himself,

his thoughts went before him, and he spoke of next summer's happiness, "if we shall be spared to return to Darnick."

He then asked what sort of night it was. Mrs. Robertson drew aside the blind to look out, and said it was cold and dark. He immediately replied: "Ah, but it is a clear night within." When he said this his countenance beamed with a very sweet smile, and he evidently referred to that light which cometh not from sun nor moon, which the Lord God giveth to His own. He seemed so much better that hopes of his recovery returned although the hiccup continued and the restlessness was not relieved. His brother arrived from Aberdeenshire, but he was not informed till next morning, when he expressed no surprise, though he evidently felt the affection which prompted the visit. His stepson Alexander Douglas, had also joined the watchers in the sick-room.

On Saturday morning his eyes and face were yellower than they had been for some days; and his eyes at the same time gleamed with a restless brilliancy most painful to see.

In the afternoon his anxiety about his class returned. He had not been able to tell where the needed lectures were; but now, with a great effort, he directed Mrs. Robertson to seek them out. Mr. Nicholson called in the afternoon and took a few with him. Towards the evening his pulse sank to great feebleness. Often through the night he spoke of being "very weary," and frequently asked the hour. His mind began again to wander, and in his wavering he spoke of recovery, but in his more collected moments he was conscious that death was near, and sent farewell messages to his father and sisters, and every member of their families—naming them in the order of their age. He gave his blessing to his brother, and bade him say to the rest, "I have not done for them all that I should have liked to do, but I have always had a real heart to every one. He blessed Alexander Douglas most affectionately, and sent his love and blessing to his young wife. With special affection Mrs. Robertson and his niece were remembered in those sad and solemn hours.

The morning of Sabbath the 2d December broke on this scene of watching and distress. About seven A. M. he asked his brother to read to him the 3d and 4th chapters of Zechariah, which had long been favourite chapters. Both professors frequently called, but they could only watch and grieve. Addressing Dr. Christison, he craved his pardon if he had ever given him offence, as any such offence must have been unintentional. When his friend assured him that no offence had ever been given, he bade him an affectionate farewell. About one P. M. Professor Miller called again, and saw that his patient was sinking fast. Dr. Robertson had expected death, but it may be that for a few moments some new expectation of life possessed him, for he said: "If I recover from this I shall never disobey

your orders again, but work just so many hours as you bid me." "My dear friend," was the faithful reply, "God seems about to call you to Himself, to do Him service in another sphere. You will rest from all these labours here, and your works will follow you." "Instantly my meaning was comprehended," says Professor Miller, and the reply came quickly, "So be it. I would have gladly remained a little longer and worked God's work here, not as I would, but as I could, had such been His blessed will; but if he sees it best to take me now, I am ready. I am a poor sinful creature; but all my hope of salvation is in the righteousness that is of God in Christ. I place no confidence whatever in anything I may have done; my alone rest for acceptance is on the righteousness of God by faith." "That is right, sir; hold fast by that now." "Yes, by God's help I do. After a pause, he continued, "And as to Free Church and Established Church, I care not. Give me the man that has such faith. Him I respect and love. We shall be together united in God in Christ—for ever. May God bless you, my dear sir." Then came some words thankful and complimentary to myself. With a strong grasp he took my hand and kissed it. I pressed my lips to his cold cheek, and saw no more."

When Professor Miller left the room, Dr. Robertson renewed his blessings on all there present, and the unforgotten friends in Aberdeenshire.

From two P. M. he had a great struggle, and could not rest for a single moment. The chest heaved with its last efforts; the eyes grew dim and fixed. Once Mrs. Robertson asked him, "Have you peace?" and unflinching as ever was his reply, "I am nothing but a poor sinner, but I am a sinner longing for Jesus, and I have peace and good hope." A few minutes afterwards he said, "I believe that this night I shall enter on everlasting rest and glory." After these words he became calm for about an hour. Then his mind (who shall call it wandering?) was it not faithful return?) went back to the work of his life; and he pleaded, in name of Christ and Him crucified, that the Gospel might be preached to the poor and needy. The words sounded terribly hollow to the watchers by his couch; and every syllable rang through the room as he charged the Christians of Scotland, and especially those of his own Church—doubly responsible in virtue of the very name she bears—with the blood of the souls of their perishing brethren. "His right hand did forget its cunning, and his tongue did cleave to the roof of his mouth, but he still remembered Zion—yea, remembered her in his sickness above all his sufferings, even as in health he had remembered her above his chiefest joy." In death, as in life, he was mindful of the "noble munificence of the Duke of Buccleuch." And once more, seeking that the outward organism might be full

of spiritual life, he cried out, "It is not the Convener, it is not the Committee that can do this, but the Spirit of the living God."

These were the last words of the faithful spirit, now speaking back to earth from the valley of the shadow of death. At 3.30, while prayer was being offered for him in almost every city church in Edinburgh, he went up to God.

Dalhousie College.

THE Dalhousie College Bill has passed through both Houses, unanimously, and without any mutilation. It was constructed on such broad principles that no political section was opposed to it; nor could the representatives of any religious body attack any of its provisions, as adverse to their rights or prejudicial to the general interests of the Province. This is well. We declared that we would not move in the matter, unless the above conditions were fulfilled; but we also became bound to act immediately and energetically, if they were. Every consideration of honor and interest impels us to go forward in the matter now, at any sacrifice of time or money, that we may be called on to make. We are in good circumstances now, to make the effort. The ministers who have just arrived from Scotland, and the students now in Canada and in Glasgow, on the Young Men's Scheme, will tide us over the six or seven years that must elapse, before we can reap any of the fruits of Dalhousie College. All our ministers are enthusiastically in favor of the proposed scheme. Every intelligent layman in Halifax and P. E. Island, that has been spoken to on the subject, hails it as a step that ought to have been taken ten years ago. And at the meeting of so many of our leading people in Pictou Presbytery, held in Pictou last year, on the return of the Committee from the negotiations in Halifax, it was unanimously agreed to go forward with might and main, whenever a Bill, such as was sketched by the Committee, was passed by the Legislature. We are thus committed to immediate action; and shame and loss will be ours, if we be found unequal to the occasion. Let us now see if our people are willing to do what every other denomination in the Province has done. Let us now see if their affection for their Church be real or not. Let every staunch Kirkman in the Synod be

prepared, with his gold and silver, for all must do their part, in order that our Church may take root and extend.

G.

Scripture Sketches.

S T. PAUL.

WHAT pen can portray the character of the greatest of all the Apostles, so that the points may stand out clear and just, without useless accessories, but with the traits looking out of the living words, in all the grandeur of force and simplicity? None that we know of could pretend to come up to the mark. The subject is inviting, but who can hope to do it justice in the colouring! We may be able to conceive with some approach to correctness, what the picture ought to be, but to draw it is quite a different thing. What was Paul? A man among men, even when a persecutor. Intrepidity and zeal, carried almost to ferocity, marked the unconverted period of his career. We can conceive him declaiming in the temple and the synagogues of the Jews, with burning, and all but frantic eloquence against the new heresy. Fervid, impetuous and fearless, hurrying from city to city, appealing to prejudices, to laws and ceremonies, rousing the popular passions to fever heat; and overwhelming reason, and even mercy by a flood of burning words, poured forth with all the vehemence and effect of sincere fanaticism. Carried away himself, he carried others in the same course, by the very strength and vehemence of a strong will. The carnal heart was aided by a powerful intellect and a relentless and sleepless resolution to extirpate by main force, what he considered a stain upon his faith and nation. He used his wonderful eloquence, not to convince the Christian, but to incite the powerful and the unthinking to deeds of violence. Stripes, imprisonment or death were the only arguments he would use to convince or convert the humble believer in the divinity of Jesus. We can almost fancy that we see him hastening with his myrmidons towards Damascus, eager and hopeful of rooting out the new sect in that ancient city. His whole unregenerate heart is in his work—the city is in sight—he is maturing his plans in his own mind, when a stupendous miracle arrests him. Speechless terror seizes his attendants, a voice is heard, but they look in vain for any embodied form which gave it utterance. The man Paul is changed; the arrogant persecutor, the ruthless accuser becomes at once the humble and childlike believer. His zeal remains, his intrepidity is unaltered, but it is mellowed and softened and sanctified with the spirit of his new Master. All hatred has died within him, violence of temper and character have been cleansed and purified of their grosser parts. The proud

and great intellect of the man becomes enobled, now that it has been lifted to the height of the great argument which was to be the work of his future life. With a mind filled with all the knowledge of the time, carefully trained and disciplined, either to dispute or persuade, great forbearance, zeal unquenchable, courage, endurance, disinterestedness in the highest degree, a master in the school of eloquence, we see combined in Paul, the three great qualities, which are only to be found together once in a thousand years, courage, intellect and zeal, each in the highest degree. No power on earth could daunt or divert him from his purpose, no rhetorician could foil or cope with him in a war of words, no work or weariness, no disgrace or disappointment, no pain or punishment of the weak body could quench or affect his purpose. By sea and by land, sometimes in chains, sometimes in freedom, he proclaimed from city to city, from province to province, truths unpalatable to power, unpopular to the mass, unwelcome to the learned, yet wherever he went he left behind him the nucleus of a Church, and by his single voice made Christianity a power and a reality in the heathen world.

What majesty, what dignity, what unmatched vigour of thought and expression do we find in his discourses? What remarkable wisdom, what logical precision in his writings! What marvellous tact and beauty and genius in some of his expressions! What orator of ancient or modern times ever equalled or approached the sublime pathos, the wonderful aptness combined with the lofty Christian spirit of the passage, when he exclaimed in answer to the doubting pagan, "Would that thou wast not almost, but altogether such as I am, except these bonds. What a stroke of genius are the last three words!"

But the character of Paul may be said to combine more individualities of the highest cast than that of any man that ever lived. His writings stand alone in their uniqueness, clear, forcible, convincing; the art of the rhetor, logician, philosopher and man of the world stands out, each in all its power and completeness, leavened with the loving humility and all-embracing benevolence of the religion of Jesus. With wonderful skill, he could adapt his character to his circumstances or his audience, without for a moment compromising his principles or sacrificing his consistency. "He could be all things to all men," but hold fast his faith and his honor, and carry out his purpose. His life and history might be studied as affording a pattern for the perfect preacher, perfect in all its details, so far as they have come down to us. A chosen vessel, inspired by God himself, sought out and set apart for his Master's use, he was in every respect equal to the great part he had to perform. The great missionary preacher stands before us now in our mind's eye, feeble in body, mean in appearance, poor and coarse in his raiment,

but firm and undaunted in courage, a meek heart, but an eager eye and a massive brow. He speaks—his voice at first seems harsh and commonplace, but the kindling of genius is there, the scorching words, the thrilling action, the possessed look, the soul and heart beaming from the eager and intellectual face, and then the beseeching tone, the faith, the love, the earnestness of greatness in deepest earnest. Such was Paul in the Forum, and can we wonder at his success? We will not try to describe him at the fireside among his friends, or within his prison walls, or under the lash of the executioner; that is beyond our power. Glorious Apostle of the Church of the living God, in life thou didst much for thy Divine Master, in thy inspired writings thou hast done more. May thy faith, wisdom and goodness be a lesson and a pattern to the Church in all ages!

BERA.

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West Africa.

THAT Christianity is the hope of pagan Africa, and that her gradual ascent from semi-barbarism up the scale of human intelligence, to take her stand with her thousand tribes and peoples among the civilised nations of the earth, is contingent upon the unrivalled civilisation which Christianity alone can introduce among them, is a fact which every true enlightened Christian mind will at once admit, which has learnt, even by report alone, how deep is the moral darkness, and how extensive is the desolation, which have spread their united mantle of almost impenetrable gloom over her beauteous regions.—But to have a clear and adequate conception of the greatness of her moral and intellectual degradation, an enlightened and evangelised man must gaze upon her with his own eyes, and wander through her Edens of natural loveliness and grandeur, and contemplate her ignorant, pagan inhabitants in contrast; and, as he reflects on their dread superstitions, their wild and fearful orgies over the remains of deceased relatives, and the thousands of human victims vainly sacrificed to deprecate the anger and secure the approbation of an unknown God, he will drop a tear of tender pity over the scene of misery, and declare that nothing but the hand of Omnipotence can arrest the evil and effect the desired change.

Painful as are the sensations which must be experienced by the Christian philanthropist when contemplating a subject so overwhelming, their intensity is increased by the consideration, that while the ignorant and degraded pagan of every clime has a strong claim on his enlightened sympathies, the benighted African is pointed out to him by Divine Providence as the peculiar object of his care, by so much as he is a sufferer at the present moment from the cruel avarice of his

enlightened forefathers, who, instead of sending the good news of salvation to the ancestors of the present race of pagan Africans, sent slave ships, and gold, and silver to carry on an unrighteous and inhuman traffic, which spread rapine and desolation through many a wild but beautiful glen, and retarded and threw back for ages the advancement of civilisation.

It is proposed, in a series of brief papers, to exhibit the fearful reboundings of the slave-trade, and the sad consequences of the unhappy introduction of ardent spirits and gunpowder among the tribes bordering on the Gold and Slave Coasts, to show what has been done at present by the Christian Church to remedy these evils, and to offer suggestions bearing on future and more extended enterprise for the improvement of the moral and social condition of the millions of pagans existing within the above-mentioned range of observation.

It may be stated, in brief, that within the range of country referred to, there are laboring at present the following missionary societies:—Commencing westward, from the English settlement of Dixcove, and proceeding eastward, we have the Wesleyan Missionary Society, occupying numerous stations along the coast and in the interior districts; and, extending into the interior northwards as far as Kumasi, the blood-stained capital of Ashantee. That society has also stations among the Popoes; one in Whydah, the chief port of Dahomey; and others at Lagos and Abbeokuta.

Next in order is the Basle Missionary Society. Its stations extend inland from Accra to the Aguapini Mountains, Kroba, and Akim.

Farther eastward are the stations of the North German Mission, reaching inland from Quittah to the Wehge country, which extends northwards between the Volta and the kingdom of Dahomey.

Farther eastward still are the numerous stations of the Church Missionary Society, commencing at Badagry and Lagos, and stretching inland to Abbeokuta, and other states of the great Yoruba tribe; and, lastly the North American Baptist Board of Missions, whose stations commence at Lagos, and also extend inland into the same regions as those of the Church missions.

These various evangelising agencies are all laboring in harmonious concord; but, alas! they are almost lost, as it were, among the millions of our degraded fellowmen, to whom they are earnestly endeavoring to convey the gospel of our common salvation.

There are also other interesting appliances of civilisation in infant progress, consisting of model agricultural establishments, &c., all of which shall hereafter have due notice, as they stand in our order of arrangement.—*Work of the Christian Church.*

A Visit to Dahomey.

THE Abbe Borghero, Superior of the Dahomey Mission of the Church of Rome, gives an account of a recent visit to the court of Dahomey. We extract a few passages, descriptive of scenes which he witnessed. The following is a view of a grand military display, in which the 'Amazons' took a prominent part:—

'The king gave the signal for attack, and the first part of the performance began. The entire army examined the position of the town they were about to besiege; they advanced, creeping on their hands and knees, so as not to be perceived by the enemy, their arms lowered, and preserving a rigorous silence.

'In the second part of the performance, our amazons advanced with head erect. Of the three thousand women, two hundred, instead of carrying guns, were supplied with great cutlasses like razors, welded with both hands, a single blow of which is sufficient to cut a man in two; these were sheathed at the time.

'In the third act all were at their post ready for the fight, with arms shouldered and cutlasses drawn. Defiling before the king, some of the troops wished to give him special assurance of devotion and promises of success. At last they were all massed in battle array, drawn up before the point of attack. The king arose, placed himself at the head of the column, harangued the warriors, inflamed their courage, and at a given signal they threw themselves with indescribable fury on the mound of thorns, fell back as if repulsed by the enemy, and returned three times to the charge, effecting all these manœuvres with incredible precipitation.— They sprang upon the thorn-covered rampart with the ease and agility of a stage dancer, and crushed beneath their naked feet the sharp points of the cactus.

'On the first assault, when the most valiant had already gained the summit of the house, a female soldier, who was at one end of it, fell to the ground from a height of five metres. She dislocated her arm, and sat down despondingly; the other amazons were striving to excite her courage, when the king unexpectedly came up, looked at her, and uttered an expression of indignation, whereupon she jumped up as if electrified, went through the manœuvres once more, and distinguished herself so much as to carry off the first prize. It is impossible to describe the whole scene. A storm that raged at the time, and the lurid aspect of the heavens obscured by a thunder-cloud, gave a still more animated and somewhat ideal effect to the whole spectacle.

'In Dahomey, the principal posts are occupied simultaneously by two individuals: the old officer who is in possession, and his successor, who serves a sort of novitiate pre-

vious to the dismissal or the death of the former. It is the same with the generalship of the amazons. The old commander, whose thoroughly military appearance reminds one of our own veterans, made a short but impressive speech to the assembly, on the duties of the female troops, which have been more than once the safeguard of the throne. After the harangue, she addressed some flattering remarks to me, and then retired. By her side was the young general, who is already in command of the army, and, in fact, led the action during the day. She is a woman about thirty years of age. Her striking figure and the quickness of her movements might cause her to be taken for one of Virgil's huntresses, all the more for the colour of her face, which conceals beneath a deep black the outline of European features. Assuming an easy and dignified attitude, without, however, any tinge of affectation, she stepped into the semicircle left vacant between the king's hut and the ranks of her military companions, and addressing herself directly to me, offered her congratulations on my arrival, and went on speaking for more than half an hour. She chose for the subject of her discourse the excellence of the white soldiers and the valour of the Dahomean female warriors, the good relations that ought to subsist between nations equally distinguished for their bravery, and who are rich enough in glory to covet no other conquests but such as spring from mutual friendship.— In bringing the harangue to a conclusion, she proclaimed me grand cabecere of her troops, and sent me the baton of command amidst the vociferous applause of the army. The baton is about two feet long, terminating in the figure of a shark, signifying that as that fish destroys men, so likewise do these female warriors in battle.

'When the evolutions and harangues had come to an end, the women repaired to the palace, their legs all torn and bleeding, each carrying a bundle of thorns. The most distinguished among them had the thorns round their head in the form of a crown, and twined about their waist like a girdle. After these customary ceremonies, they retired to rid themselves of their thorny trophies.'

He thus describes the rude minstrelsy:—

'Some days after this grand military display, the king had me summoned once more to assist at a sort of academic assembly. One of the court poets had composed by heart (the Dahomese are ignorant of the art of writing) a long epic poem, in celebration of the exploits of the reigning sovereign and his father king Ghezo. Ten chanters had learned it according as the poet composed it, and they knew their part so well, that during the three hours they were declaiming they went on in perfect accord. These performers wore long robes, and were covered in front with the skins of wild animals; they held in their

hands horses' tails, which they flourished as they spoke, while a deafening music served as accompaniment. But it must not be supposed that the recital of their poem was gone through without interruption. As the deeds which formed the subject of the drama was fresh in the memory of the audience, it occasionally happened that the honour of the victory would be attributed to the female troops or to the male army. Whereupon, those among the spectators who thought themselves reflected upon by the remarks of the poet, would rise up in fury to appeal to the king, while the opposite party pressed forward in their turn to defend their rights thus called in question. In the midst of the uproar the chanters came to a full stop, and the scene assumed an aspect of stormy vivacity and indescribable animation; thousands of disputants raised their voices and expressed their sentiments with the liveliest gestures, without, however, stirring from their places while the prince and those about him, as well as the disinterested spectators, awaited in tranquillity the subsidence of the tumult. When the king had been sufficiently amused by this storm of words, he made a sign, and on an instant, at the sound of a drum, order was restored. If after that anyone proceeded to raise his voice, a beat of the drum was sufficient to impose silence upon him, and the chanters resumed their recital at the point where the interruption had occurred.

The representation over, the king made presents to the poet and the chanters. Subsequently the grand cabeceras ranged themselves before the monarch, leaving between themselves and his majesty a semicircle of about ten metres' extent; and kneeling there, they addressed discourses to him during another two or three hours. At last the king broke up the assembly and retired to his palace.

He gives a minute and harrowing description of those scenes of human sacrifice, which have excited so much deep and just indignation in the civilized world:—

It so happened, one day towards the end of December, that I took a rather long afternoon excursion through the deserted part of the city. On our return, passing close by the royal palace, we found the roads blocked up by reason of a fete given by the king to the people. King Greer was having a great exhibition of his riches. Nearly fifteen thousand women, all in new dresses, carried in procession round the palace the treasures of the monarch. The procession lasted from morning till night, and the roads through which it passed were closed to the public. Having gazed for some hours at this extraordinary spectacle, we wanted to return home, but found ourselves obliged to go round the palace to gain the shortest road.

As we entered the parade ground, I perceived at a distance what appeared to be a

number of forked gibbets, from which hung bodies I supposed to be animals, never dreaming they might be men. In this uncertainty I drew nearer, and when I noticed that the legs were as long as the bodies, I comprehended that they were men who had been sacrificed. I cannot tell you what a shudder came over me at the spectacle. My first impulse was to clench my trembling hands and cry out with indignation, "Where is the vengeance of God that it slumbers so!" Then turning angrily to my guide, "Why," said I, "have you brought me here? I never thought I should see so horrible a sight!" "Nor I either," he replied, "for I knew nothing about it; but there is no other way for us to go." We continued our route, getting along as fast as we could, but the hideous spectacle was constantly recurring. Drawing near one enclosure, we were nearly suffocated by the stench of the dead bodies heaped up there, which they had not taken the trouble to bury. Vultures in thousands, dogs, pigs, and wolves, roamed around, allured by the hideous banquet prepared for them. The roofs of the houses are covered with the relics which the birds of prey have deposited on them. Strange to say, my guide, who was quite aware of the customs of Dahomey, and had nothing to do but idle about the streets all day, was not aware that these bodies, which had been killed two days ago, were still there, he was certainly ignorant of the fact, for he had positive orders not to let me go near any place wherein the dead were left exposed. And so, for the length of a week, I did not pass again before the royal palace, because decapitations were taking place every night.

"Possibly, you think I have already delayed you too long amidst this fearful charnel house; but truth compels me to lay aside all consideration for the delicacy of your feelings, and I must say one word more on the subject of human sacrifices. During the night these butcheries take place, no one is allowed to go through the streets from evening till next morning; if any one is found doing so, he is beaten with clubs. Only companies of musicians wander about singing doleful songs. Towards midnight, a discharge of artillery announces the beginning of the executions. The victims are led up to the square, twenty-four or thirty at a time. Every avenue of respiration is closed, and they are deprived of life by pressure on the breast. The termination of the slaughter is notified by cannon-shots. Some of the dead bodies are hung by the feet to the gibbets already mentioned between two sacks filled, it is said, with mangled limbs; whilst others are dressed up in symbolic costumes by parties skilled in the business, and placed on triumphal arches, standing or sitting, according to the part they have to represent. Some appear to be playing musical instruments, others are made to assume a soldier-like bearing, others are theatrical in their attitude; but all is arranged with such

accuracy of detail, that at a distance they might be taken for living beings, were it not that the vultures hovering round them too surely testify that they are nothing but corpses. At the same time, hundreds of heads are displayed before the royal palace; and the people pass by, totally indifferent to these scenes, which indeed are too common to cause either astonishment or any other strong feeling. Children may be seen amusing themselves near the victims, playing, as it were, with the dead; as for the populace, a hecatomb of human victims is so common a thing, especially since the accession of the new king, that it has ceased to attract even a passing observation.

‘However, there are executions which really do interest them, owing to their extraordinary cruelty.

‘The different modes of immolation prevalent in Dahomey vary according to the caprice and wicked ingenuity of the executioners. One of the most horrible is, certainly, the practice of nailing to a stake fixed in the ground one or more men by the feet, ordering at the same time that no food shall be given them. Exposed to the heat of the sun by day and to the dew at night, they generally die on the third day, while the curious spectators amuse themselves watching the convulsive agonies of the wretched creatures. These atrocious scenes often last several months together.’

The Tacksman.

THERE are some real gems of descriptive narrative in Dr. Macleod's "Reminiscences of a Highland Parish"—now appearing in "Good Words." Take the following:—

I only know one surviving gentleman Tacksman belonging to the period of which I write, and he is ninety years of age, though in the full enjoyment of his bodily health and mental faculties. About forty years ago, when inspecting his cattle, he was accosted by a pedestrian with a knapsack on his back, who addressed him in a language which was intended for Gaelic. The tacksman, judging him to be a foreigner, replied in French, which met no response but a shake of the head, the tacksman's French being probably as bad as the tourist's Gaelic. The Highlander then tried Latin, which kindled a smile of surprise, and drew forth an immediate reply. This was interrupted by the remark that English would probably be more convenient for both parties. The tourist, who turned out to be an Oxford student, laughing heartily at the interview, gladly accepted the invitation of the tacksman to accompany him to his thatched home, and share his hospitality. He was surprised, on entering "the room," to see a small library in the humble

apartment. "Books here!" he exclaimed, as he looked over the shelves. "Addison, Johnson, Goldsmith, Shakespeare—what! Homer, too?" The farmer, with some pride, begged him to look at the Homer. It had been given as a prize to himself when he was a student at the University. My old friend will smile as he reads these lines, and will wonder how I heard the story.

It was men like these who supplied the Highlands with clergy, physicians, lawyers, and the army and navy with many of their officers. It is not a little remarkable that the one island of Skye, for example, should have sent forth from her wild shores since the beginning of the last wars of the French revolution, 21 lieutenant-generals and major-generals; 48 lieutenant-colonels; 600 commissioned officers; 10,000 soldiers; 4 governors of colonies; 1 governor-general; 1 chief baron of England; and 1 judge of the Supreme Court of Scotland. I remember the names of 61 officers being enumerated, who, during "the war," had joined the army or navy from farms which were visible from one hill-top in "the Parish." These times have now passed away. The Highlands furnish few soldiers or officers. Even the educated clergy are becoming few.

One characteristic of these Tacksmen which more than any other forms a delightful reminiscence of them was their remarkable kindness to the poor. There was hardly a family which had not some man or woman who had seen better days, for their guest, during weeks, months, perhaps years. These forlorn ones might have been very distant relations, claiming that protection which a drop of blood never claimed in vain; or former neighbours, or the children of those who were neighbours long ago; or, as it often happened, they might have had no claim whatever upon the hospitable family, beyond the fact that they were utterly destitute, yet could not be treated as paupers, and had in God's Providence been cast on the kindness of others, like waves of the wild sea breaking at their feet. Nor was there anything "very interesting," about such objects of charity. One old gentleman beggar I remember, who used to live with friends of mine for months, was singularly stupid, often bad-tempered. A decayed old gentlewoman, again, who was an inmate for years in one house, was subject to fits of great depression, and was by no means entertaining. Another needy visitor used to be accompanied by a female servant. When they departed after a sojourn of a few weeks, the servant was generally laden with wool, clothing, and a large allowance of tea and sugar, contributed by the hostess for the use of her mistress, who thus obtained supplies from different families during summer which kept herself and her red-haired domestic comfortable in their small hut during the winter. "Weel, weel," said the worthy host, as he saw the pair depart, "it's a puir situation that

of a beggars servant, like yon woman carrying the bag and poke." Now this hospitality was never dispensed with a grudge, but with all tenderness and nicest delicacy. These "genteel beggars" were received into the family, had comfortable quarters assigned to them in the house, partook of all the family meals, and the utmost care was taken by old and young that not one word should be uttered, nor anything done, which could for a moment suggest to them the idea that they were a trouble, a bore, an intrusion, or anything save the most welcome and honoured guests. This attention according to the minutest details, was almost a religion with the old Highland "gentleman" and his family.

The poor of the parish strictly so called, were, with few exceptions, wholly provided for by the Tacksmen. Each farm, according to its size, had its old men, widows, and orphans depending on it for their support. The widow had her free house, which the farmers and the "cottiers" around him kept in repair. They drove home from "the Moss" her peats or fuel; her cow had pasturage on the green hills. She had land sufficient to raise potatoes, and a small garden for vegetables. She had hens and ducks too, with the natural results, of eggs chickens and ducklings. She had sheaves of corn supplied her, and these, along with her own gleanings, were threshed at the mill with the Tacksmans's crop. In short, she was tolerably comfortable, and very thankful, enjoying the feeling of being the object of true charity, which was returned by such labour as she could give, and by hearty gratitude.

But all this was changed when those hearty Tacksmen were swept away to make room for the large sheep farms, and when the remnants of the people flocked from their empty glens to occupy houses in wretched villages near the sea-shore, by way of becoming fishers—often where no fish could be caught. The result has been that "the Parish," for example, which once had a population of 2200 souls, and received only £11 per annum from public (Church) funds for the support of the poor, expends now under the poor-law upwards of £600 annually, with a population diminished by one-half, and with poverty increased in a greater ratio. This, by the way, is the result generally, when money awarded by law, and distributed by officials, is substituted for the true charity prompted by the heart, and dispensed systematically to known and well-ascertained cases, that draw it forth by the law of sympathy and Christian duty. I am quite aware of how poetical this doctrine is in the opinion of some political economists, but in these days of heresy in regard to older and more certain truths, it may be treated charitably.

Review of the Past Month.

OUR readers are aware that the Rev. Mr. McKay, of Saltsprings, having been instructed by the Presbytery of Pictou, proceeded to Scotland, some months since, to plead the cause of our Church, and secure, if possible, the services of missionaries for our destitute stations. It will rejoice the hearts of many, to learn that he has been entirely successful in the object of his mission, and that three young clergymen have already arrived, and other four, we have been informed, are expected by next steamer. Mr. McKay, by his zeal and energy, has placed the whole Church under deep obligations to him, and we are convinced that the very best way in which it can repay these obligations, will be by making a suitable effort to implement the arrangement made with the Colonial Committee, mentioned in our last number. This is a matter of prime importance, which can neither be trifled with nor delayed, if we have any regard at all for the future well-being and position of our Church. There is room enough, and work enough for seven active missionaries, but there will be a very imperative necessity for immediate and organized labor in all our congregations, to secure a Home Mission Fund, adequate to the requirements of the case, and such as will enable us to keep faith with our best friends, the Colonial Committee of the Church of Scotland. They have done their part, let us see to it, that we now do ours.

THE DALHOUSIE COLLEGE BILL has passed both branches of the Legislature almost without a remark, so far as we have seen. This betokens either great unanimity of feeling or supreme indifference. Let us take for granted, for the sake of human nature, that it is the former, and act accordingly. The subject will now be ripe for action, at the approaching meeting of Synod. The issue, whatever it may be, cannot fail to affect vitally—we had almost said, the future of our Church in this colony. We trust that the decision will be such as will at once recommend itself to the great body of our people, enlist their warmest sympathies, and gather their hearts around the college, as at once a great Provincial Institution, and a seat of learning, which may yet equip not a few spiritual teachers, who shall be pillars to our colonial Zion.

FROM A NOTICE in another part of the Record, it will be observed that our students in Glasgow University keep their ground well, and that on the occasion of the annual distribution of prizes in the Common Hall, the name of Nova Scotia continues to be heard with becoming honour. This is as it should be, and is one of the most cheering indications of the brightness of our future. While on the subject of students, we would take the liberty of reminding our people of the great and pressing claims of the Young Men's Scheme. Several congregations have made

