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THE MONTHLY RECORD

OF THE

Church of Scotland

IN

NOVA SCOTIA, NEW BRUNSWICK, & ADJOINING PROVINCES.

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No. 10.

"IF I FORGET THEE, O JERUSALEM: LET MY RIGHT HAND FORGET ITS CUNNING."—Ps. 137: 5.

OUR FOREIGN MISSION.

There can be but one feeling in our church, and that feeling one of deep gratitude to God, who has prospered so far our feeble efforts in the cause of Missions that we are permitted to look forward for the departure in a few days of another beloved missionary and his devoted partner, for the dark and miserable, but most interesting field, which, under the guiding of His Hand, we were led to select as our sphere of labour. The interest awakened throughout our congregations by the labours and addresses of our missionary is truly gratifying, and strengthens the assurance that our gracious Master will confer on us the glorious honour of aiding to bring from the bondage of Satan multitudes of precious souls, to shine as the stars in the firmament for ever and ever. A few years ago we felt excluded from the Foreign Mission field. The means and the men were both wanting. To-day our position is very different indeed. God has provided. Two, I may say four, devoted labourers, will, we trust, ere long, be employed as our missionaries in the far distant islands of the South

Seas, and we will not allow any mis-giving to darken the gladdening prospect that through their labours we shall hear, from multitudes of the poor death-shrouded hovels, the voice of prayer and the songs of deliverance and thanksgiving, ascending as sweet incense before the Throne. We believe it will be so, and we anticipate with joy the tidings which will tell us that in these same hovels the brightness of Heaven has been seen, and the joys of Heaven have been felt, by the dying, removing the terrors of death and ravishing the departing spirit with foretastes of the coming glory.

It is no presumption to believe and confidently to expect this. It is the will, it is the desire of our risen Lord. From His own gracious mouth we have the assurance that "there is joy in the presence of the angels of God over one sinner that repenteth," and this refers to the dark and perishing savages of the islands of the Pacific, as surely as to any other of our fallen race. If we believe that the heart of the now glorified Jesus is set on this great work, and that we can trust the assurance that all power

in Heaven and on earth is placed in His hands, we cannot doubt that His blessing will prosper the means which we employ in obedience to His own certain command. This is enough to encourage every heart and to stimulate the zeal of all who can truly pray, "Thy Kingdom come," and are longing for the happy hour when the voice from Heaven shall proclaim, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever." We have entered on this work feebly and faintly, it is true, but it is a step onward to the help of the Lord against the mighty. We surely would not wish, and should we even wish it, we dare not draw back, nor rest satisfied and stand still, in the position which this step has given. If already we have felt that as a church of Christ we must not stand any longer idly looking on while His name is being dishonored and precious souls are being dragged into perdition, the feeling, if a real and sincere feeling, will lead to the earnest prayer that God may deepen and strengthen it, and so increase our sense of responsibility that we shall come to regard this work and its progress as one of the chief objects of our lives. While we would thank God for what we have already been enabled to do, it must be stated that throughout our congregations a great want of interest has been painfully manifest. In our last year's report of collections the name of more than one congregation failed to appear. Is it possible that within the bounds of our Synod there can be found any section, consisting of from 50 to 100 families, and among them large numbers who, year after year, have been seen taking their place at the Table of the Lord, whose hearts are so cold, aye, whose profession of love, made at that Table, is so entirely a falsehood, that not one of

their number could find it in his soul to give a shilling to aid our Mission? We will not believe this. We believe that, from some strange neglect, the opportunity to contribute was not given. It is hoped for, and so far as the true friends of Christ in such congregations are concerned, the hope *will* be realized, that this year the deficiency will be fully made up for. The man or the woman whose heart does not warmly respond to this call, is certainly where he or she should not be, when sitting at the feast which Christ ordained for those who love and labour for Him. We confidently anticipate, then, in the collections of this year, a return which will prove that it was not a grudging spirit, but the want of thought or opportunity, that caused the gap of which last year we had reason to be ashamed; and we as confidently hope that the congregations who did something, who did best, will feel it to be a privilege, as well as find it to be their duty, to advance largely on their liberality. Surely none of the real friends of Christ require to be told that it is a great privilege and the highest honour to be invited to take their place as fellow-workers with God. But, in contributing to forward the work of Missions, and giving from love to Christ and the desire to save immortal souls from death, as God, in his providence, gives the means, however little that may be, is as surely working with Him, as of sharing in the labours of the most renowned of His Ambassadors. The Lord of Glory condescends to tell the humblest of His followers that He will accept the labour of their hands. He asks for it, and gives the promise that He will remember and reward it. Myriads of glorious angels surround His Throne. He needs not our services, and yet He asks us to come to His help. It is in love. It is because He wishes to honor

us that He calls to the work which angels would glory in being asked to engage. Well may the thought of this open every hand, were it naturally ever so tight and grasping, and bring up the question, not how little can I decently give, but how much can I possibly afford to contribute to this noble object, for which not man, but my own Saviour, solicits my help? But, in addition to this, we have to remind all the friends of Christ, throughout our churches, that unless their liberality be enlarged our Funds will not be sufficient to meet the outlay to which now we are pledged. The collections of last year were far short of the expenditure of the present one. The amount was \$1500, that is, about £282 sterling, while the mere salaries of our missionaries will amount to £300. Besides this, a considerable amount will be required as an outfit and for the passage money of our missionary and his wife. The plain statement of this fact will shew, that without a more generous effort, our Foreign Mission Scheme must certainly soon become embarrassed; and as there is no standing still in anything in this world, there is danger, almost a certainty, that if our zeal and liberality do not go on expanding, the opposite tendency will shew itself. Should this happen and make its influence felt, even for a year or two, our mission must collapse and perish, and leave us under a stigma and a reproach which can never be wiped away. For our own sake, for the sake of the perishing thousands who are stretching out their feeble hands and crying to us for help, but above all, for the sake of Him who died for us, while we were His enemies, and sent the glorious light of the Gospel to our Fatherland, when sunk and deep in darkness and misery, let us resolve to uphold and advance this work with all our heart and strength. Minis-

ters will not require to be reminded that the Synod enjoined on them to give this matter a greater prominence in their Sabbath exhortations. Every individual comprising our congregations, if honest in his profession, is a servant of Christ, and pledged to do His work—in other words, is a missionary to convey to all ignorant of it, the glorious tidings of the love of Christ. If he cannot travel with these tidings himself, surely he will cheerfully give what his means will allow to enable others to go. This is the least and the easiest service that can be asked for, and he is not a servant of Christ, and his profession is false, that will not from his very heart be thankful that even this service will be accepted.

I need further add only this, that it is exceedingly desirable, in the case of all congregations, to make their collections as near as may be convenient to the time recommended by the Synod, viz., before the end of October. Some returns last year were so long delayed that they could not appear in the report. This shews indifference, and creates confusion. Let it not be forgotten that the Synod also recommended the service of collectors to go from house to house in scattered country congregations.

A. MACLEAN, *Convener.*

Articles Contributed.

Notes of a Tour through the United States and Canada.

MR. EDITOR,—

I have tried again and again to prepare some notes of my tour through the United States and Canada. But really I do not know well how to begin. One feels confused and bewildered in attempting to give any adequate sketch of the great Western world. But perhaps your good readers will bear with me while I briefly give them such crude-thoughts as come uppermost.

Boston is itself a little world, and has drawn away more people from our Provinces than are left perhaps in Halifax and Fredericton put together. After preaching in the Rev. Mr. Dunn's church there, behold I found myself in the midst of my countrymen and dear old schoolmates. Glad indeed we feel when we meet a Nova Scotian or a New Brunswicker abroad, and we learn to value them there and love them more than ever. Think you if I was not thankful and proud too, almost unlawfully proud, to see that they were doing worthily and well, looking fresh and healthy—better indeed than the generality of the Yankees,—and maintaining their character for faithfulness, honesty, and industry, and keeping their allegiance to the GOD of their fathers above all?

I need not begin to write about the excellent schools and institutes of Boston, its churches and its public buildings, its common and its commerce. These would require a volume. But one old relic I may name: the Washington Elm, under which General Washington first took command of the American army, still stands in good old Cambridge, near to the famous Harvard University. It is a huge tree, verdant with abundant foliage, and venerable with age, but inwardly decayed, and "tottering on the brink of Eternity," for it must soon pass away from the things of time. We hope it is not an ominous type of the great Republic!

New York is the London of America, and is gradually approaching the British London in wealth, in commerce, and in population, but exceeding it in violence, in enormous frauds, and in unnatural sins and crimes. Its population are so constantly fluctuating and changing place, that half the city seems to be a mixed mass of mere strangers, intermingling and coalescing at random, like the seething medley in Macbeth's witches' cauldron. No marvel that it gives forth the vilest scum, since it is replenished with the scum of every land. The family homes are far too few, but its lodging houses and hotels are a miserable substitute for sacred and happy homes. To these causes, and more especially to its prevalent contempt of marriage, belong largely those hideous

vices which are now eating out the heart and vitals of the Republic in New York, like a virulent cancer festering in the very breast!

But the better citizens of New York strive earnestly to save it. Great and noble philanthropists have devoted their lives and their fortunes to reform and save their country. The Churches, the Schools, the Asylums, the Public Libraries, and other charitable Institutions of New York, are unsurpassed. Its University is famous, and its Central Park is a marvel both in size and in splendour. I have seen nothing of the kind equal to it in England.

Philadelphia is larger in area than New York itself, but its population is less, as the houses are much higher in New York. Philadelphia is about twenty-eight miles long by about eight miles broad, and is said to be the greatest city of manufacture in the world, except London. It is indeed a lovely city and a great centre of Presbyterianism. Its homes are much more numerous, and its people much more steady and constant than those of New York. It is still the city of Penn and of brotherly love, but the Quakers are not now numerous there. It contains the famous Hall of Independence where the Declaration of Independence was originally signed and proclaimed. But of this and its hundred other splendid Public Institutions we must forbear to speak at present. Nor shall we begin to describe the beautiful scenery of the Delaware and the Susquehanna; but we must say a word about the far-famed Falls of Niagara. I have seen them at last, as we must all behold the long-expected wonders of the world to come at last. Nearing the Falls, I first caught sight of the Rapids where the mighty waters begin to rush down violently over rugged slopes and to foam up into snowy spray like the flames of the Sun. This reminded me of the reckless enthusiasm of fast young men who are hurried headlong along the downward slopes of sinful pleasures and passions. At first they see no danger; but very soon they find that they cannot stop; as there is no escape from these Rapids when once entered. Still, however, the slope grows less and the waters more smooth before they reach the fearful Falls, and this reminded me of the

false peace and formal morality that often close a wicked life. Standing by the very brink of the Falls, I shuddered to think how a slight slip or a playful push might hurl us headlong into sin and dreadful death. And, alas! how many young people, by rash and wanton words or deeds, do actually push their wavering companions over their last grounds of faith and virtue, into the abyss of dissipation and debauchery! "Woe to the world because of offences!"

Yet the mighty river glides over the awful Falls as smoothly and serenely as the lethargic death of the wicked. But in falling it breaks out into desperate activity, and in raging foam it plunges down deep beneath the surface, for fathoms on fathoms out of human sight. And although the surface of waters above it is smooth and still like the silence of the grave, so that a little ferry boat crosses to and fro beneath the Falls, yet far beneath that silent surface the raging torrent rushes wildly on like the undying soul that has sunk lower than the grave; and two miles adown the river it breaks out again, as it sunk, raging and foaming like a guilty conscience breaking forth from concealment at last; and thence it hurries on to the whirlpool below.

The most sublime sight is the middle portion of the Canadian Fall, where the water is too deep to break into foam even when it begins its tremendous leap. With a terrible hue of greenish-blue it gleams over the brink, and thunders down like Fate itself into the abyss, and the smoke of its snowy foam ascends to Heaven forever. A beautiful rainbow shines amidst the spray that falls far and wide like gentle rain.

Crossing by the Suspension Bridge, we stood once more on British ground, and visited dear kindred in Canada West. And truly Canada is a great country, though by no means so great as the United States as yet. It is only a younger giant, and its day of glory is coming, if we can only preserve true virtue and piety among its people, and keep its rulers from ambition and bribery.

The St. Lawrence river, with its vast lakes containing half the fresh water on the globe, its mighty Falls, its "Thousand Islands," its navigable Rapids, its great Firth and Gulf, and its splendid rising

cities,—is really one of the wonders of the world. Toronto, Hamilton, and London, in the West, bid fair to rival Montreal, Ottawa, and Kingston in the middle; while Quebec and its Eastern towns seem rather dull and stationary, as if waiting patiently for some invasion of enterprise, whether British or American, to rouse them from their tedious inactivity. But it would take up an entire letter to give any adequate sketch of Canada and its dependencies.

I remain yours, sincerely,

P. MELVILLE.

Georgetown, P. E. I., Oct., 1871.

Trip to Pictou Island.

Through Mr. Robertson's kindness in occupying my pulpit on the last Sabbath of September, I was enabled to spend that day on Pictou Island; the Island I had visited repeatedly before, but never on a Sabbath. I had resolved to spend this one. It may be here mentioned that the arrangements with the Island are as follow:—It is now under the care of the Presbytery of Pictou, and enjoys services on two Sabbath days in the summer months by its ministers. This is Home Mission work, and the pecuniary proceeds, \$8 a Sabbath, go to the Presbytery Fund. A number of our Highland ministers have spent a Sabbath in this Patmos, some of them preaching thrice a Sabbath to its inhabitants, and it is but right to state that not only have these latter attended to a man, but they have fully discharged their pecuniary obligations, the eight dollars being regularly paid to the officiating minister ere he left the island. This is creditable, and shows an appreciation on the part of the Islanders.

My Sabbath was a free-will offering to the people, and therefore not charged with any condition on the part of Presbytery; however, mindful of the apostolic precept: "Upon the first day of the week let every one of you lay by him in store as God hath prospered him," and believing that when people invest money in a cause they think more of that cause, we resolved on a collection, and that as liberal an one as though the Presbytery had enjoined, only for a different object. As Mr. Robertson, our missionary, was preaching in Pictou, and

is about to proceed as an ordained missionary to the South Sea Islands, we resolved that the collection should be made at all the diets for the Heathen, an object that none but could and did approve of, and to which the people heartily responded. There were three diets of public worship, one in the middle of the day for the children, who were suitably addressed from Eccl. xii: 1., and other two for the adults,—and the proceeds of the whole amounted to \$12.50 (twelve dollars and fifty cents.) a liberal sum, showing how heartily the people had gone into the measure. I felt that my mission for that day had well succeeded.

I may mention that there are 25 families on the Island, 22 of whom belong to the Church of Scotland; however, they welcome a minister from any christian body and aid his cause. Ministers from P. E. Island have laboured here as well as from the mainland. The Islanders have now advanced materially in prosperity. When, twenty-two years ago, the writer first visited them, there were but 4 horses, now there are five times that number, and every year finds the people becoming more comfortable, so that they can easily afford to pay for the missionary service they get, which, it is well seen, they do willingly. In fact, one proposed making a yearly collection for the Heathen Mission—as, said he, at the year's end we would not miss it. I wish the rest of our sections would hear this and be animated with this spirit! Now that country people get far greater prices for their produce, and if thrifty, can become independent, it is avarice to withhold from God what he enables them to raise; and when a call is made for a mission collection or for any benevolent scheme, instead of absenting themselves or grudging their means, they should regard it as an honour to contribute of their substance and to give to His cause who gives so plentifully to them. Until our people shall regard liberality as a means of grace as well as a healthy sign of piety, they will never come up to the mark; and hence those ministers do a favor who stir up the people to give as the Lord has prospered them. I would that church members would learn to lay by for God's cause when they have, then would giving

be felt to be no burden. In the Magdalen Islands, Protestants have hitherto contributed nothing to the ministry or to any religious cause, and so know nothing of the luxury of benevolence. In Pictou Island, they do differently, and I trust it may be fairly said that the latter place is spiritually in a more prosperous condition, and likely to continue longer so than the Magdalenes. Those people that do nothing for the cause of God cannot be said to have profited by religion. Ministers are expected to be liberal, and we expect our people, country and town, to show that liberality to the cause of Christ, as well as attendance upon ordinances, is part of their religion; in fact, unless a man sows bountifully, he is as yet a stranger to the grace of Christ. But to return from this not uncalled for digression, Pictou Island has revived its Sabbath School under an efficient teacher, who, having both languages, will, I trust, prove a stimulus and an example. Its Sabbath readings it has not yet revived. I brought over a quantity of reading matter, such as may both interest and instruct, and were some one to translate to the aged one of Spurgeon's sermons, or Brook's Unsearchable Riches, there would be stores of knowledge, profitable to direct and comfort for many days hence. We were largely assisted by good men and true, who read, sung, and prayed in Gaelic, while the writer delivered plain and appropriate messages from John iv. and Rom. xiii.; altogether our visit was a pleasant and profitable one. May this isle yet send its quota of God-fearing men to join the ransomed throng that out of every kindred and language and people shall worship and sing: "Blessing and glory and honour and praise be unto Him that sitteth upon the throne and to the Lamb for ever"—Amen.

A. W. H.

Labour.

AMBITION occasionally has its victims among the poorest, though they are far from being the most degraded. There must be a good deal of native nobleness resident in the breasts of those who, surrounded on all sides by squalid poverty, not only manage to escape the squalor, but are found making a brave effort to rise in the social scale. Perhaps such people aim too high. It might be

better for them if they would content themselves with striving to rise more gradually from the state where depressing poverty weighs down the soaring spirit, keeping it from any but a very limited rising; but it would not be better if they had any less hopeful spirit, if they were any less discontented with their present surroundings, any more content to live on surrounded by dirt, disease and misery, where every breath that blows may almost be said to be laden with disease and scarcely less unwholesome than the atmosphere of close rooms.

Well, I knew a family, respectable it is true, but belonging to the labouring class, who, having lost their head, found it no light task to keep the wolf from the door. All had to do something towards the common support, but they had an aversion to going out to service,—the girls leading a harder and less comfortable life working in some factories. Insufficiently clad, and obliged in all weathers to go to and from their employment, one of them had caught a cold which could not be got rid of, and then, with the imperfect remedies supplied, and the want of those luxuries which to the sick are only necessities, added to the confined air of the room, fever was caught and burned away her life. She had borne all her sufferings in the most patient manner, and only towards the very last did a word signifying her desire for a speedy termination of them escape her lips. Calling one evening at the house to ask how she was, I found her dead, released from all her sufferings—from the weariness incident to a protracted illness, and which forced from her the exclamation on the morning of the day she breathed her last, “Oh, mother, how am I to put through another night?” She had been speaking the day before with a joy which the lassitude of disease could not just then restrain, and which for a moment lit up her wan face, of soon being with the angels; and her mother, when the despairing words broke from her, reminded her, “Perhaps you’ll be where you were speaking of yesterday.” This was the case, for on that evening the angels for whom she had been—as it seemed to her intensely longing to depart—so long waiting till they should take her hence, hovered so near as to bear her quite away from all of earth

that made the thought of leaving it at all regretful. And the mother who told me she had often painfully looked forward to the time when the child should be no longer with her,—who seemed more a part of herself from their being constantly together and ministering to her wants, and who, by reason of her helplessness, was more endeared to her than her other and healthier children,—said she had passed away so peacefully and with such evident content that she, the mother, did not feel so now; but that all regrets were swallowed up in satisfaction at the peaceful close of sufferings which it would have been selfish to protract, if a wish could have done so. To look round the room about which a few of the decent neighbours were seated, you could have perceived from the manner of the occupants that they had caught up the mother’s mood, and that their bearing was governed by the way she bore her loss,—not weeping nor loudly talking, but so that while it was plain she felt it deeply and keenly, as a kind good mother must, still it was foreign to her sensible nature to make a parade of grief.

I went away much impressed by what I had seen and noticed. It was a pretty sight I had looked upon: the fair young girl lying in her coffin, her breast covered with the first fresh flowers of spring. The flowers reminded me of what I was conscious, the refinement and superiority to those about them of this bereaved family. The mother’s admirable behaviour under the circumstances, and the perfect decorum observed by every one in the room, combined with the good taste displayed in their tribute of affection and esteem for her whom, now that she was no more, they felt they never knew how much they loved—all tended to rob death of almost everything repulsive.

As I walked at her funeral on a charming afternoon of the opening summer, I couldn’t help feeling that the foolish notions which prevail regarding the greater degree of respectability of those who serve in shops and factories over domestic servants, had caused the illness which had terminated fatally in the case of this poor girl. We cannot expect ambitious young people to forego the opportunity of taking situations

which they consider the most advantageous, and in which there seems to be a prospect that they may rise to higher things, nor ought we to be surprised that they should not search closely for counterbalancing disadvantages; but it is high time for society to awake to the consciousness of the absurdity of placing distinctions upon occupations where there is no great cause for such distinctions existing in such marked degree. Why should the man or the maid who hands me a pair of slippers in my own house be considered of lower caste than he or she who hands me the same article in a shop? Domestic servants, it is true, may have different work to do than attendants in shops and factories, but that cannot be the cause of their degradation; for many who are considered the equals and superiors of shop-men and women perform the same offices for themselves in their own houses and about their own premises. I know a lawyer who, up to the time he became a Judge, never kept a groom or other servant man, but used to attend to his own horse, and keep his own grounds and premises in order. Since his elevation to the Bench, he is up too high for me to overlook him, and I cannot say for certain whether he is still his own servant, as he has for many years been the devoted one of the public. But, did His Lordship suffer in social standing for performing these offices? No, it would have been strange and absurd if he had; for in what he did he shewed much good sense. He was hard worked and required relaxation, which he got by riding, grooming his horse and taking care of his premises. In addition to all the wholesome exertion obtained by these self-imposed duties, their performance necessitated early rising, itself a most requisite habit to the preservation of sound health. Clearly he did not consider labour to be degrading, nor was he lowered in the public estimation by what he chose to do.

The cause of the low social standing of domestic servants must be sought elsewhere than in the kind of labour they engage in. Society, no doubt, is chiefly at fault, for it is the stamp society gives to an occupation which determines the majority of the aspiring engaging in it or not. Thanks to society, too many of them, it must be admitted, are ignorant;

too many lack respectability, and, owing to the consequent slight esteem in which as a class they are held, but few can possess that amount of self-respect which there is no reason why all should not feel who add their quota to the comfort and convenience of their fellows. If more were required of individuals seeking situations as domestics, it would be better. It would elevate them as a class. It is acknowledged that one efficient, conscientious servant, is worth three whose characters are the opposite. Well, such an one should receive three times the wages of one such worth-little servant. At present, sufficient is not demanded of them. It is considered that a very one, however ignorant or unintelligent, may engage as a servant, and expect to receive the same wages as the most experienced and intelligent. Of course the more ignorant and stupid any class has a reputation for being, just in that ratio will society hold them in light esteem. And how can it be expected that a high-spirited woman should, without the most absolute necessity for doing so, place herself in the ranks of such a class? But were there no degradation in the position, and the rate of wages proportioned to the services rendered, how many superior women might perhaps be found ready to undertake duties lighter, freer, better paid, than those in which they feel they can engage without forfeiting position, but in which the yoke is often by no means so easy, nor the burden so light, as in domestic service.

The necessity of greater efficiency, and of marking, by the rate of wages and by the certificates of character given them, the distinctions between good and bad, seems to be apparent if their social standing is to be raised. Some perhaps will sneer at the idea of elevating the social standing of servants, but let such ask themselves what injury will thereby be done, and then let them reflect what good. And now when occupations which formerly were considered beneath the dignity of a gentleman are unhesitatingly engaged in by them, it is time that no occupation nor employment by which an honest livelihood can be gained by man or woman should be despised. It is a duty which society owes to itself to see that nothing is done to degrade any section. The petty pride and unreason-

able looking down of one class upon another is at the root of much of the degradation and misery to be found among the most useful and hard working classes. Dignify work, and you will give the labourer self-respect—the surest safeguard against dishonesty, unfaithfulness, and incapacity to perform what he undertakes. Proper self-respect does not imply presumption. It would not be found, but their manners were worse than at present. Is it the case that those young women who attend in shops, or that women in any grade of life above them, have more repulsive manners than servants? If not, why fear that dignifying their occupation, which implies superior intelligence and fitness for discharging their duties than at present, is going to render them more boorish?

Articles Selected.

How to Build up Churches.

A statement some time since made, and reported through the public prints and in private conversation, as to the manner in which a certain church, in one of our large cities, obtained a very unusual degree of prosperity, is quite worthy of a more serious consideration, as forcibly illustrating a vital element in all real successful church activity.

The statement is substantially to this effect—(I believe the facts are well attested, and doubtless many other similar and perhaps quite as striking illustrations might be found): the church was a good church as to its spirit and harmony, but not very strong and not very prosperous. The minister was a good preacher, and a good pastor; but he did not fill the house—he did not draw the public, and crowd the pews, as a few of the more brilliant and dashy ministerial neighbors did. Finance dragged heavily, expenses were hard to meet. The people became gradually discouraged. What should be done? They began to debate real difficulties and possible remedies. What *could* they do? When is ever that question answered by a dependant church, except in one way, namely, “Get another pastor who can draw the people, and fill the house.”

That is the specific, the well nigh universal resort, and first proposed remedy. It was suggested—cautiously, for the pastor was greatly esteemed. Suggested—of course only out of love for the cause, as a resort certainly unpleasant, but possibly needful. While affairs were in this condition, it so chanced that an earnest, practical, common-sense business man, a member of the church, met one of his associates, with whom he entered into conversation on the state of affairs. Now, said this gentleman, I have come to this conclusion, that instead of looking for another minister, we ourselves must take hold of this church work, and make it a success. Our pastor is a good man, a good preacher, a pious and sincere Christian, a safe man too, and respected by all. On the whole, he has quite as many good qualities as we could expect to find in any man. Suppose we should obtain a brilliant preacher who would crowd the house, might we not be losers rather than gainers by the change? Might he not lack some other even more important quality, which our present pastor possesses? On the whole, I am quite satisfied our present difficulties are not the fault of the pastor. Now, instead of yielding to discouragement, and disheartening the people by complaints, let us go to work and “talk up” both the church and pastor, and make this enterprise a success.

Such, in substance is reported to have been this business man's view of the case. It was business-like and sensible. His companion felt the force of the statement, and agreed to co-operate with him. Others felt their influence, and united with them. Strangers were invited to their meetings. The church and the pastor were spoken of to all they met in terms of the most decided approbation. Both were placed in the market at their full value, and these members were resolved to stand by them, and see that no one depreciated them. No over-estimate was indulged in; no mere empty boast that should arrest expectation only to disappoint it. The result was what might have been expected. They created a public sentiment in their own favor. The congregation began to fill up. The pastor, not feeling obliged to direct all his energies to draw an audience and fill the house, gave himself to

the real object of the ministry—the conversion of sinners and the edification of the saints. The church, as well as the congregation, was enlarged, and became strong and efficient. The pastor also became known, honored and influential, among the foremost men in the community. And I am told that both pastor and church now hold the very first rank in all that region for strength and efficiency in all good Christian activities.

The moral of all this is plain. Those practical business men detected the true philosophy of successful church-building. By the blessing of God, they made both the church and the pastor, to a great extent, what they are in public estimation, and in working power. They did not commit the folly—shall I call it crime—of sacrificing a good man, and their own self-respect, in order to find some preacher whose genius or pedantry might make both himself and the church famous. Now observe :

1. It is sad to consider to what extent the true purpose of the gospel ministry is misunderstood. The ministry, as appointed of Christ and given to the churches, was not designed for the special purpose of crowding houses, renting pews, paying debts, and replenishing an exhausted treasury. It has other and nobler uses. If these things can be legitimately done, it is most gratifying. But to make a pastor responsible for these is a gross perversion of the Divine purpose. Nor is that end more commendable which seeks to gratify the pride or vanity of worldly minded members, whose only ambition is to see *their* place of worship the thronged centre of public resort, and *their* pulpit outstripping all competition in the mad rivalry for public favor. Such a degradation of the gospel ministry is fraught with certain disaster in the end. Let the preacher fill his divinely appointed sphere, and the preaching do its divinely appointed work; but do not harness them to thoughts of a worldly pride or a financial venture. Then will they be approved for doing their legitimate work, and not be blamed for failure to do what was no part of it.

2. There are many churches that are despondent in the midst of difficulties, and pastorless. They have not realized the success they desired and hoped for.

The future perplexes them. They are all, with one consent, looking for a pastor who shall lift them out of their misfortunes, and realize their most sanguine expectations. Each of them all believes that its case is peculiar, and it must have a very peculiar man; that no ordinary talent will answer in *that* place, and for *that* people. They have tried and failed; next time they must reach their goal and get the right man; a man who will overtop all others in the proportions of his attractive power. And so with fifty—or five hundred—pastorless churches, this search goes on, for a peculiar and remarkable man to secure their success. Occasionally they light upon men whom they will venture to call; but it often happens that such men do not venture to accept; and so they are pastorless still. Now, why does not such a church see that instead of this tireless search for the one remarkable man of their imagination, there are probably within their reach fifty men, good, able, pious, capable men, any one of whom *they could* make successful, in their pulpit and pastorate, if they would. And any one of those fifty men would be an honor and a blessing to them, if they would unite all their possible capabilities to make him successful. Suppose he be not now a great man enough to satisfy their ambition, he would grow to be a greater man under their culture and encouragement. Let the church make the man, and not wait for the man to make the church. I do not say that in every instance these results would surely follow; but in many—more than we dream of—indeed, in most cases where ordinary discretion is used. Let the members of the discouraged churches resolve, by the blessing of God, that their work must succeed, and with united endeavors and consecrated energies they can make it succeed, whoever may be their pastor.

3. The influence of one single prudent and resolute man, and his importance in prosecuting the church's work, can scarcely be estimated, and is not easily overvalued. It is the great good fortune of some churches to have leaders: not vain and ambitious men, coveting pre-eminence, but wise, discreet and capable men, who know how to organize endeavor, and are able to execute judicious plans. It is the misfortune of other

churches that they lack such leaders, or at least, if they exist, their capabilities are undeveloped, or possibly their modesty holds them back. True, no church should rely on any one man to do all its planning and executing. But it is a benediction sent of God, when the man is found who, seeing work waiting to be done, and no hand ready to do it, with equal wisdom, piety and decision, steps forward resolved that it must be done. He will not want helpers, if he but only leads the way. In all the weak or discouraged churches, who can be found to organize effort, and lead the way on to success? Especially in the more secular departments of the church's work, leaving the minister to his ministry of the word, and not laying on him the burden of them all.—*Exchange*.

Importance and Hopefulness of India Missions.

It is impossible for us to conceive responsibilities more serious than those which the possession of India lay on the Christians of this country. There are there about 180 millions of human beings, our fellow-subjects, whose destinies God has willed to lie in a great measure in our hands. They are bowing down before countless idols, and without God in the world, because ignorant of the sanctifying grace which has been revealed only in Jesus Christ; without hope in the world, which they came to in darkness and leave in darkness, and soon every soul of these millions will have passed away from this earth for ever, as generations of their fathers have done before. The torch which can alone dispel the spiritual darkness which surrounds them is in our hands. It is our duty to pass it to them in a way that it is our duty to no other people on the face of the earth. Our close and peculiar relation to them, and the long series of most special and solemn providences of God both to them and to us, have made it so, and those to whom we are thus bound are passing away daily by thousands and thousands to where the eye seeks in vain to follow them and learn their destiny—into the impenetrable darkness—the “night when no man can work.” Some of us, willing to excuse ourselves from labouring while it is day,

say that the Hindoos are a hopelessly unimpressible people, that their hearts are so firmly rooted in heathen ideas that it is in vain to try to win them to Christian truth; and that there lives are such that no consistent Christian lives need ever be looked for from them; but surely such want of faith is perfectly without excuse. Has God grown old or feeble, or is His Word no longer to be relied on? Christianity has never bowed before the enemy yet, and why should it before the monstrous gods of India? Many centuries ago their lived a Hindoo of royal race, who meditated on Divine things, and the thought came into his mind that Brahminism was false, and that the principle of caste was false; and after the thought had worked long in his own soul, he came forth in the strength of it, and proclaimed it far and wide, and thousands and thousands believed in him. He had no army like Mohammed, but his doctrine gained contests still greater. Now, I cannot understand that what yielded before the partial truth of Buddhism would not yield before Christianity. In India, thought moves more slowly than in Europe, but those who say it does not move at all are greatly mistaken. I have read a considerable number of books, not only about Hindoo philosophy and religion, but a considerable number of native works translated separately, or in the collections of those learned societies in France, Germany, St. Petersburg, and elsewhere, which laboured so recently to bring these to the Western mind; and I know that however slow thought may have moved in India, it has already passed through many a revolution and assumed many a form. The evidence is conclusive that the Hindoo mind is passing through a crisis at the present time. Our Western ideas and habits have influenced it, and profoundly influenced it. Hindooism is drifting from its former moorings. Its beliefs are dying out; and our Western beliefs are taking their place. I am aware that unfortunately many beliefs received from us—belief in Jesus Christ, for example—are seldom inculcated. Positivism and Deism are spreading very rapidly, and many say that the conversion of the Hindoos to Positivism or Deism is no advantage. I cannot agree with them. The advantage seems to me enormous,

not so much indeed in itself or in relation to the individual, as because the national mind is thereby brought nearer to the acceptance of Christianity. There is too much imagination and feeling in that mind to allow it to remain long satisfied with such cold abstractions as Positivism or Deism; and if it cannot do so, neither can it go back to the religion which has been discredited, but must seek one which European science cannot discredit. I am not aware that there is any in the world but one—that religion which no human science can discredit or falsify, because it is the wisdom and truth of God, which no human force can destroy, because it is the power of God unto salvation. Shall we have it, and yet withhold it from a nation united to us by so many ties—a nation which must be in earnest quest of a religion? Take into consideration the fact I allude to—a general change going over India—and take also into consideration the effects produced by native leaders; and I think the inference is that India, far from being a hopeless, is really the most hopeful, field for missionary enterprise.—*Professor Flint.*

The God of Holiness.

The Brahma Somaj has done great service to the cause of Indian religion by revivifying the idea of Divine purity as conceived by the Upanishads, and introducing an altogether new and essential element into that idea. In the present condition of our hearts, perhaps God's holiness is to us the most unapproachable attribute of His nature. We may indeed by straining the mind arrive at an ascetic idea of abstract virtue, but to realize the All-holy God, the positive righteousness of the Eternal, baffles us completely. The blazing light of Heaven's purity confounds our sin-stricken hearts, and creates darkness by its very excess. Instead of attempting to gaze at the Sun of Righteousness, whose glory we cannot bear, we hide our heads, and, in the imbecility of our moral instincts, are content to declare, without actual vision, that God is all-holy. But there is no blessedness where there is no purity, towards which conscious progress is impossible so long as the sense of Divine holiness in the heart is feeble and lifeless.

Nor is this all. However deep in evil our hearts may lie, we can rarely suppress within us that instinct which perpetually craves for a purer life, and unconsciously admires that which it conceives as holy. Here lies the profound and peculiar relation that inviolably binds our sinful souls to the God of holiness, a relation without which there is no distinction between human and brutal life.

But it has been customary with men to carve out their conceptions of the Divinity from their own tastes and condition. Nothing therefore is so little progressive as the idea of God. Then again, amidst every difference of individual or national predilections, the sense of His holiness has been almost uniformly lost sight of. Or if it is not altogether missed, it is supplemented by imaginary attributes which are not only foreign, but quite hostile to the perfect nature of the Supreme Being. The greatest and the most popular mistake committed in this respect lies perhaps in the accepted idea of Divine justice. Justice forms only one element and not the whole of God's holiness. It forms the forbidding and retributive element with which the sinner and the law-breaker is concerned, and as every man has more or less broken the law, every one must come under its operation. It disjoins the sinner from his Saviour, and brings home punishment to his heart. But who will say that the perfect righteousness of our Father in heaven is only for the sake of His alienation from His erring child, that His glory is only for the misery and shame of the world? No, it would be rank blasphemy to make that assertion. There is positive attraction for the sinner's heart in the fact of God's holiness. There is light and beauty, glory and grace, side by side, to relieve the gloom of His severe and corrective justice. Put forth in glowing words the deep realities of Divine righteousness, the ineffable blessedness of His nature, the unclouded effulgence of His purity, the saving and magnetizing effect of His holy presence, and there exists no penitent man of sin who will not be strangely affected. There is a deep rest for the sinner in the contemplation of supreme sinlessness, in his darkling and benighted heart what untold yearning may there not be to be-

hold the Sun of Righteousness! The sick and self-condemned soul craves to be cured by the healing touch of the All-holy Saviour. In fact the most sublime and beautiful trait of God's holiness is its intrinsic and unavoidable virtue to save the fallen, and fascinate them, as it were, out of their accustomed courses of evil. The vilest heart, should it but try to conceive Him, nay only to approach Him with humility, is sanctified. It may be difficult to hold and maintain this sanctity for any length of time, but nothing is more certain than that even in the midst of our worst transgressions, the intimate affinity between the frail human soul and its perfect Prototype remains unbroken. The blessed purity of our Father's nature charms us by the power of spiritual instincts which can never be extinguished by any amount of evil-doing.

The abstract conception of purity is of course the opposite pole of conscious sinfulness. Holiness and unholiness can not exist together. The infinitely pure God as an Ultimate Idea, can not, in the limited view of human morality, be accessible to the impure heart of man. Divinity and humanity repel each other. God is by the limitation of nature removed out of the circuit of human attainment and hope. The mighty conflagration of His eternal purity would consume our offending manhood, did we dare approach the Altar of the Holy of holies. Between heaven and earth the infinite gulf yawns unbridged. So argues the sad moralist, and the sadder theologian. But our untaught human nature is perhaps more hopeful, and better provided for. If God was as abstract, impersonal, and one-sided as our theories of morals and religion, he might dwell in selfish seclusion from the world, amidst the blazing glory of His own nature; if He had been possessed of that loveless ascetic holiness in which some unnatural minds seem to take delight, humanity might contemplate Him with despair, and the world lie in degradation for ever. But what is the reality of the case? He is not righteous who remains content with what is commonly called virtue, and does not try to win other souls which lie in vice. He is righteous who scruples not to mix with unrighteous men, but delights in their company, not that his

own righteousness may be compromised, but that their unrighteousness may be removed by the contact. He is truly righteous who consents even to suffer and to be persecuted in the hands of sinful and desperate men, that their persecution may lay bare the true beauty of suffering, loving, unselfish righteousness, and awaken the latent sorrow and tenderness of their nature. How many hard-hearted evil-doers have thus been shamed out of their vice and impenitence! If so much can be said of the righteousness of man, what language shall describe the depths of that attribute in God? All the alienation of which we complain lies with us and not with him. We fear to approach Him even when we know He calls us, and then say that communion with Him is impossible. We prefer our own disgrace to the glory which we are aware may be obtained in His presence. But bad as we are, we still cannot help being captivated when His loving, sanctifying holiness is laid by some devout man before our unrighteous souls, and we are constrained to believe, in spite of ourselves, that the hope of salvation is still left to us. The God of holiness is accessible to the grasp of the faintest soul, according to its capacity, and the vilest sinner need not despair to catch an occasional glimpse of the glories of heaven. The God of holiness is not an austere, unforgiving, hateful God, but a merciful Father, ever conscious of our weakness and always ready to remedy it, and allow us a share of the bounties and blessedness of His perfect nature. The God of holiness is never distant, but always with us and within us, even when we transgress, giving us good aspirations and renewed encouragement in the performance of the arduous duties of life, ever watchful of His children's salvation. In the dazzling disc of the sun, in the mild magnificence of the moon, and in the stainless azure of the etherial sky, the God of holiness shines evermore. In the pure breath of the morning air, in the gentle fragrance of the opening bud, in the diamond drops of the falling dew, in all the smiling grandeur and sacred beauties of nature, the loving God of holiness reigns evermore. In all the purity and touching holiness of human example, in all the struggles, sacrifices and triumphs of the suffering

saint, He is manifest. Nay, amidst the deep gloom and night of sorrow which His penitent and forlorn children often bear in solitude, He is present, exciting hope in despair, and faith in darkness. The God of holiness saves us and sanctifies us by the very virtue of His nature, and makes us holy by abiding in the constitution of our being through time and through eternity.—*From the Indian Mirror.*

Presbytery Minutes.

Presbytery of Halifax.

*St. Matthew's Church, Halifax, }
13th Sept., 3 p. m., 1871. }*

Which place and time the Presbytery met and was constituted. Sederunt—Reverends George M. Grant, moderator, John MacMillan, John Campbell, and W. T. Wilkins, ministers; and Murdoch Lindsay, elder. The minutes of last regular meeting of June 14th, and of *pro re nata* meeting in St. Andrew's Church, Halifax, August 11th, were read, approved, and ordered to be engrossed. Mr. Murdoch Lindsay presented his commission as representative elder from the Kirk Session of St. Matthew's, and Rev. Mr. Wilkins, a commission as representative elder, for Mr. William McLeod, from the Kirk Session of St. Paul's, Truro, for the ensuing year.

Rev. Charles M. Grant, recently returned from India, being present, it was moved by Mr. MacMillan, seconded by Mr. Wilkins, with mingled feelings of pain and pleasure on the occasion of his return to this country, that he be invited to sit and deliberate.

Rev. George M. Grant having resigned his office as Moderator, it was moved by Mr. Campbell, seconded by Mr. Wilkins, that Mr. MacMillan be appointed Moderator for the current year. Mr. MacMillan, owing to his residing so far distant from the seat of Presbytery, strongly declined being put in nomination for this office. It was moved in amendment by Mr. MacMillan, seconded by Mr. Lindsay, that Mr. Campbell be appointed Moderator for the ensuing

year. The amendment was accepted, and Mr. Campbell accordingly took the chair.

In pursuance of an injunction at a former meeting, the Sessional records were called for. As it had not occurred to the Clerk that notices, other than the published minute of said injunction, were required, it was agreed, on motion, to defer the production of Sessional records for the past and present years, to the meeting of Presbytery preceding the next meeting of Synod.

At this stage of proceedings, Rev. Hugh MacMillan being present, was invited to sit and deliberate. Mr. MacMillan having, by request, reported verbally from the stations of Richmond and North-West Arm, it was moved by Mr. Wilkins, seconded by Mr. George M. Grant, that the Presbytery regret to learn that a considerable amount of arrearages are due for services at Richmond and N. W. Arm; and that the members of Presbytery residing in Halifax be a committee to see to these matters, and also use means and diligence for obtaining, if possible, the services of a resident minister for those stations.

Rev. John MacMillan reported that he had dispensed the Lord's Supper at Richmond, as appointed, on Sabbath the 10th inst.; and that some twenty-eight members partook of the communion.—The general attendance was all that could be expected; but at the N. W. Arm, where he preached the same evening, the attendance was small.

The Clerk reported that, in terms of his instructions, he had written to George Maclean, Esq., late Treasurer and Secretary of the Presbytery Home Mission, conveying to him the thanks of the Presbytery, with an extract minute thereof, for his very valuable services while in office.

Mr. James Fraser Campbell's application for license was taken up. After some conversation touching certain difficulties as to parts of the Confession of Faith set forth in his letter of application laid on the table at last meeting, Mr. Campbell being heard in explanation of his views, the following deliverance was given.—The Presbytery, finding that Mr. Campbell gave a hearty assent to the scheme of truth, or sum of doctrine, contained in the Confession, and considering

that that is all that is required by the Formula, agreed that he was entitled to be taken on trials for license. The Presbytery then adjourned to meet at the same place, at half-past eight o'clock in the evening.

In St. Matthew's Church, the 13th September, 8.30 p.m., the Presbytery met as adjourned. Sederunt as before, with the addition of Mr. W. G. Pender, elder. After prayer by the Moderator, Mr. J. F. Campbell was called on for his trial discourses and other exercises prescribed. He read a popular sermon on 2 Cor. v. 20, "Now then we are ambassadors for Christ," &c.; a lecture on Mark v. 25-34; a Greek Exercise on 1 Tim. iii. 14-16; exercise in Hebrew, Psalm xvi. He was also examined in Hebrew and the Greek Gospels *ad aperturam libri*, and in Divinity; in all which exercises he acquitted himself very much to the satisfaction of the Presbytery.—Mr. Campbell having withdrawn from the Court, on motion of Mr. John MacMillan, seconded by Mr. Wilkins, it was agreed that his trials for license be sustained, and that he be licensed forthwith. The questions of the formula being then put to Mr. Campbell by the Moderator, they were satisfactorily answered; and he was accordingly licensed, in the name of the Great Head of the Church, to preach the everlasting Gospel. Mr. Campbell then signed the prescribed formula contained in the minute book of this Presbytery.

The Moderator was instructed to give the Clerk an order on the Treasurer of Presbytery Home Mission for Fifty dollars (\$50.00), being the amount of his yearly salary in advance for the year ending 1st June, 1872.

Adjourned to meet in St. Andrew's Church, Halifax, on the second Wednesday (being the 13th day) of December next, at 3 o'clock, p.m. Closed with prayer.

DANIEL McCURDY, *Pres. Clerk.*

Presbytery of Miramichi.

NEWCASTLE, Aug. 2, 1871.

And within St. James' Church there, the Presbytery of Miramichi met according to adjournment. Sederunt:

Rev. Messrs Macdonald and Wilson, and Messrs. Scott and Edgar, Elders.

Being constituted with prayer by the Moderator, Mr. Macdonald, the minutes of last meeting were read and sustained.

The Clerk intimated that the Home Mission Board had placed Mr. Samuel Russel, Student of Divinity, at the disposal of this Presbytery, and that the Presbytery of St. John, which had had the oversight of Mr. Russel during his Divinity Hall curriculum, and had prescribed to him subjects for examination for license, had transferred him to this Presbytery to be examined and licensed, if found duly qualified. Mr. Russel being present, the Presbytery agreed to proceed with his examination for license. The first part of the examination consisted of Latin and Greek, the first book of the *Æneid* of Virgil, and the Gospel according to Luke. Twenty lines of the *Æneid* were read, translated, passed and scanned; twelve verses of Greek were read, translated and passed; both of which were performed in a most satisfactory manner indeed. Then followed a portion of the first chapter of Genesis in Hebrew, and also one of the Psalms, which were also well read and carefully and literally translated. Mr. Russel next read a Latin exercise on the following theme: "In quo sit imago Dei ad quem horro conditus sit?" For the benefit of the Elders, Mr. Russel translated part of the exercise, so that they might understand the subject. Next was read a Greek exegesis on 1 Peter iii. 18-21, then a Lecture on Hebrew x. 12-23, and a popular sermon on John i. 29: "Behold the Lamb of God which taketh away the sin of the world." At the conclusion of the examination, which lasted four hours, the Presbytery expressed themselves very much pleased and delighted to think that a young man belonging to Newcastle and St. James' congregation had so highly distinguished himself as a student during both his career in Arts and in Theology, and now before the Presbytery, after a long and severe examination, had maintained the high reputation earned at College.

The Moderator, after a suitable exhortation, licensed Mr. Samuel Russel to preach the Gospel. The members of Presbytery gave him the right hand of

fellowship, and wished him much prosperity and success in the work to which he was now solemnly dedicated.

The Presbytery appointed Mr. Russel to labour as missionary at Black River and Red Bank, and to preach and visit at each place and their adjoining districts, at the most convenient times of alternation.

A Committee of Presbytery was appointed to visit Black River and Red Bank, and make arrangements for raising the amount necessary to support Mr. Russel.

Presbytery adjourned to meet on the first Wednesday of November. Closed with prayer.

W. M. WILSON, *Pres. Clerk.*

News of our Church.

Missionaries Expected.

The Rev. Wm. P. Begg, brother of one of the India Missionaries of the Church of Scotland, whose early death was so much lamented three years ago in the *Home Record*, has offered his services to the Colonial Committee for work in our midst, and may be expected here early in December. Mr. Begg has proved himself a ripe and successful scholar all through his College Course, and will be a valuable addition to our small staff of missionaries. He will probably be sent at first to the Presbytery of St. John, N. B., to labour in Woodstock and Richmond.

The Convener of the Home Mission Board is in correspondence with two other ministers, one of them having a Gaelic charge in Scotland, both of whom, we trust, will be induced to cast in their lot with us.

Presentation.

The meeting of St. Matthew's evening Bible Class on Monday evening, Oct. 2nd, proved to be an occasion of more than ordinary interest.

The Rev. J. Fraser Campbell, during the period of his coadjutorship, had been entrusted with the principal care of this Class, and during the time so gained the

love and respect of the members that the intimation that this evening would terminate his connection, was received with an unanimous feeling of sorrow, proving more conclusively than words the reality of the hold Mr. Campbell had of the hearts of his Class. At the close of the hour devoted to Scripture study, an Address, accompanied with a valuable Scripture Commentary in 6 volumes, Hannah's Life of Christ complete in 3 volumes, Roget's Thesaurus, Millar's Leading Articles, and Pollok's Course of Time, was presented to him.

Mr. Campbell replied in hearty words, —stating the complete surprise this had been to him, thanking the Class for the kindly words of their Address, his unworthiness of their estimate of him as therein expressed, the very great source of profit and pleasure his connection with the Class had been to himself, and the very great regret he felt at ceasing his connection. The Class then joined in singing the beautiful little hymn,

"Blest be the tie that binds,"

when the meeting closed with prayer and the Benediction.

Sunday School News.

St. Andrew's Sunday School, Halifax, spent a very profitable and pleasant evening, the 14th of September. The occasion of the meeting was to present a collection of mission goods and a purse of money, the contribution of the school, to the Rev. Hugh A. Robertson, for the use of the Mission. Mr. William G. Pender, Superintendent of the school, presided. The scholars of the school occupied the seats in the middle of the basement, and the members of the congregation and other friends occupied the seats at the sides. The proceedings were commenced with praise and prayer conducted by Rev. John McMillan, of Musquodoboit. The Rev. Chas. M. Grant, who was present, addressed the scholars on India, and thereafter the address to the Missionary from the Teachers of St. Andrew's School was read, and the presentation made. In the course of his remarks, the Superintendent referred briefly to some parts of the work undertaken by the school. A boy is supported at the Industrial School of Halifax wholly by the contributions of

the scholars. Some money is given from the funds of the school towards the support of the *Dayspring*, and some other good works are about to be undertaken, and referred to a few of the disadvantages under which the school has to labour, and among others the want of male teachers. He also referred to the debt of gratitude under which the school lay to Mr. Robertson for his labour and sympathy during his stay in Halifax. Mr. Robertson's reply was in many points touching and thoroughly earnest, praying for success to follow the efforts zealously put forward by the school. The Rev. John Campbell, in a short address, asked for a collection on behalf of the Library of the school, which, he said, notwithstanding the endowment, needed occasional replenishing from the liberality of the congregation. A contribution of \$15 was the result, the collection being taken from the grown up persons present only.

It would be unfair to close this account of an hour with the young folks of St. Andrew's S. School, without making reference to the singing of the children. Under the leadership of Mr. Thomas Mitchell, who has had them under instruction in sacred music for some time past, they sang with a life and spirit truly admirable. The whole proceedings terminated by the singing of the Dismission Hymn, the National Anthem, and the Benediction.

The articles presented were of a very various character, but one gift seemed a well designed one. It consisted of an axe, pickaxe, and several gardening utensils. They were made and presented by one of the young men attending Mr. Campbell's Bible Class. It is gratifying to find the young taking an interest, and a lively one, in the success of our Foreign Mission Scheme, and, at the same time, remembering the good work to be done at home.

Monument to the late A. K. Doull, Esq.

On Monday the 18th Sept., a most interesting ceremony, the unveiling of the monument to the memory of the above, took place at the Camp Hill Cemetery, Halifax. Mr. Doull, as the readers of the *Record* will remember, perished in the ill-fated S. S. *City of*

Boston. For years he had been a leader in every good work which came in his way, and he still lives fresh in the memories of multitudes. The congregations and Sunday schools of St. Matthew's and Richmond especially had cause to lament him. In the former he had been an earnest *working* Elder, and to the latter place, for some six or seven years, Sunday after Sunday, he had walked, in rain and sunshine, and taught and superintended the school which had been established mainly through his efforts, and which had prospered chiefly because of his work. It was peculiarly fitting that the scholars and teachers who knew and loved him so well should do something to express their sense of his rare worth, and to commemorate to future times the beauty of his life and character. A monument was resolved on by the two schools, and erected at the spot where Mrs. Doull, who, after a few months weary waiting and watching, followed her husband to the unseen, lies buried. On the day above mentioned, a large number of S. S. scholars and old friends assembled to witness its unveiling. The Rev. G. M. Grant, his old friend and Pastor, conducted the services.

The ceremony was begun with the hymn beginning,

"O God, our help in ages past";

This was followed by the reading of appropriate passages of Scripture; then a prayer; then an address by Mr. Grant. He explained why the monument about to be unveiled had been erected, and by whom, dwelling on the peculiar simplicity and Christian grace of the life of him whom it commemorated, and of whom it would speak long after all of us had passed away. The monument, having been unveiled, was seen to be a massive pillar and obelisk of Nova Scotia granite faced on its four sides with polished Peterhead granite. On one facing was the following inscription:—

"Erected by
St. Matthew's & Richmond Sabbath Schools
in memory of
ALEXANDER KATH DOULL,
who left
this port Jan. 28, 1870,
in the S. S. "City of Boston,"
which was never after
heard of.

Born at Pictou, N. S.
May 29th, 1831."

On the opposite facing was an inscription in memorial of his wife, with the text, "They were lovely in their lives, and in death they were not divided." The other facings bore respectively the texts, "The memory of the just is blessed," and "He being dead yet speaketh."

Next was sung the hymn beginning, "God moves in a mysterious way,"

A short address followed by the Rev. C. M. Grant, who spoke of the deceased as one of those who ever "leaped" to good and loving deeds, and of the value to us of such pure hearts and noble lives as stepping stones to help us upward to the great Master and Example.

After the singing of the hymn,

"Come, let us join our friends above,"

the Rev. J. Fraser Campbell engaged in prayer, Mr. Grant added a few more words, and the proceedings terminated with the Benediction.

The writer of these lines knew A. K. Doull well, and a man of purer mind, of more beautiful and graceful Christian character, he never knew. He ever seemed in sympathy and harmony with everything good, true, loving; a man who was all gentleness and kindness, and who yet could frown down unsparringly anything and everything contrary to Christian goodness. Love to Christ filled his heart, work for Christ was the delight of his life. God send us more like him, and make us like him too! Amen.

C. M. G.

To the Editor of the Monthly Record.

DEAR SIR,—I hasten to transmit to you the following, as I understand it is expected to appear in first number:—

SALTSPRINGS ADVANCE LODGE.—Moved by John A. Murray, and seconded by George W. McLeod, and passed unanimously, "that the sum of \$10 from the funds of the Lodge be forwarded to the Rev. Mr. Goodwill (through Rev. A. W. Herdman) as a token of respect to him for his total abstinence principles whilst in our midst."

I understand that Mr. Goodwill founded the Saltsprings Society, and the members are anxious, by this substantial token, to show their gratitude for his services. They have deputed

me as the medium of communication with Mr. Goodwill, because my letter, it appears, was the only one for some time received, and I will see to it that Mr. Robertson receive the money, and that Mr. Goodwill be written to in time. Meanwhile, may I beg you to give this note a place in your first issue, as I wish the respected donors to know that their wishes shall be attended to.

Yours, truly,

A. W. HERDMAN.

Pictou, October.

The Rev. Geo. J. Caie

Has returned from his visit to the Old Country to his people and his work again. His holiday was, we hope, pleasantly spent as it was richly deserved.

Rev. Hugh A. Robertson

Will leave Halifax on the 24th of the present month, for his field of labour in the South Seas, instead of the 19th, as previously arranged for.

Arrival of Another Missionary.

The Rev. John Moffat arrived in Halifax per *S. S. Peruvian* on the 6th inst., and proceeds on the 10th to the Presbytery of St. John N. B., to labor between Woodstock and Richmond, or wheresoever the Presbytery of the bounds may appoint. Mr. Moffat resigned his charge of Hexham, in the North of England, to place himself at the disposal of our Home Mission Board, and we therefore extend to him a cordial greeting with the prayer that his work in our midst may be much blessed. As another Missionary—Rev. Mr. Begg—is expected to arrive next month, and as two other laborers have been licensed since the meeting of Synod by the Presbyteries of Miramichi and Halifax, our English speaking vacancies must be now almost supplied. A Gaelic Missionary now would be a great boon.

Call to the Rev. Jas. Fraser Campbell.

The Presbytery of Halifax is to meet on the 8th inst., to receive a call addressed by the Richmond and North West Arm Congregation to the Rev. J. F. Campbell. We understand that Mr. Campbell has intimated his willingness to accept the call, and his induction and

ordination will therefore follow almost immediately. Those stations have been without a settled pastor since Mr. Thompson's departure to Olympia, though they have been supplied on Sundays by the Rev. Hugh McMillan. We believe that under Mr. Campbell's ministry they will be built up into a strong and living Congregation.

Intelligence.

Conference of Committees on Union at Montreal.

The four Committees met at Montreal on Sept. 26th, but on account of the absence of the Maritime Provinces' delegates, did not proceed to the transaction of business till the next morning. Thereafter the Sessions lasted nine hours each day till the evening of Oct. 2nd. Thirty-two members were present, 11 being from the Kirk in Canada, 10 from the C. P. Church, 7 from the P. C. I. P., and 4 from our Synod. The deliberations were earnest, dignified, and thorough, and almost entire unanimity marked the conclusions on the various subjects discussed.

The first two days were spent in discussing the basis. To all appearance it has been considerably extended, but this is only in appearance. The Larger Catechism, the Directory of Public Worship, and the Westminster Form of Chure's Government have been added, but the Confession of Faith is the only doctrinal basis, the only test of orthodoxy, the only document to be subscribed. There is a great advantage in including all the Westminster Standards. Since that great Assembly of Divines met, the church has never had an opportunity of meeting in its collective capacity and giving forth its testimony as to faith and worship. And it is well known that the Assembly aimed at compiling and did compile forms of Catechising, of Public Worship, and of Polity, as well as a Confession of doctrine;—and now that the scattered branches of the old church are re-uniting, they find on looking round that those four documents drawn up more than two centuries ago express generally and substantially their present

position. So what better can they do than thus go back to the old Standards, and hold by them until an opportunity is afforded of revising and abbreviating them? A noble testimony is thus given to our essential unity, to the steadfastness of Protestant churches to the faith, and to the history and present position of our Mother Church. On such a basis as this, what true son of the Church can decline to unite?

The question of Queen's College and of Theological Halls occupied a great deal of time. Two things were clearly seen; first, that Queen's was insufficiently equipped to keep up the two Faculties of Arts and Theology as they ought to be kept up to attract students;—and secondly, that if the United Church retained the five Halls now owned by the various contracting parties, there would only be a nominal union, as the old lines of division would be maintained, and jealousies and irritations fostered in the bosom of the Church. Hence the joint Committee proposes a scheme of concentration based on compromise and concession all round. The Kirk is to strengthen Queens as a Faculty of Arts, giving it about the same number of Professors and a similar division of subjects as in Glasgow or Edinburgh; the united Church is to have its tutorial work also done there; that is, facilities are to be afforded there for the general training of young men studying for the ministry who are unable to take the regular Academic Course; the theological department of Queens, and the Halls at Montreal and Quebec are to be united into one, (situated at Montreal, but to be the theological department of Queen's,) with Dr. Cook as its head, and with at least four Professors;—the Halls at Toronto, Montreal, and Halifax are to be affiliated to Queen's. By this arrangement, the Church will have all that it requires both in literary and in theological training.

As to other matters, it is proposed that the basis of representation to the General Assembly be one in six, that the Assembly meet once in the Lower for twice in the Upper Provinces, that Home Mission work should be left chiefly to Synods, that Foreign Missions should be adopted by the whole Church but the headquarters be in Nova Scotia, &c., &c.

The C. P. General Assembly is to

meet at Toronto on Nov. 7th, and the Kirk Synod of old Canada on Nov. 15th, at the same place to consider the findings of the joint Committees and to take action accordingly. It is expected that they will agree unanimously to unite. And shall we too not go forward? As a Church, we have sought God's guidance in the matter from the first, and He has led us in the way hitherto, and we believe that He will make the way straight before us even to the end. If it is for His glory, as we believe it is, He will cause it to come to pass. N. S.

"India and the India Missions."

We take the following account of Mr. Grant's lecture in St. Matthew's on the above subject from the *Citizen* of Sept. 21:—

Apart from the interest which the personal friends of the Rev. C. M. Grant may have in the missions of which that gentleman has lately been a member, there are few persons in Nova Scotia, who, we think, do not feel a peculiar interest in India and its institutions. The following summary of an able lecture, delivered by Mr. Grant at St. Matthew's Church, on Monday evening last, will therefore, we are sure, be read with attention. After a few introductory remarks, Mr. Grant said:—

The non-Christian world may be roughly divided into civilized and uncivilized—the distinctions being that the former had thought and obtained answers more or less satisfactory to the great questions concerning human life and history, whereas the latter have not obtained answers to these questions. They thus stand in far different positions relative to Christian truth. The one is full of preconceived beliefs; the other brings to the study of Christianity a mind void of belief of any great depth or earnestness.

The first great conflict of the church was with the civilized philosophers and mythologies of Greece and Rome. Her next conflict was with the rude barbarian tribes who had broken into the Roman Empire. These all yielded speedily, and the church became accustomed to rapid victories. Accordingly, when missionaries went to India they expected a like speedy triumph. But they were

soon undeceived. They soon learned that here was a state of society bound together in all its parts by a system of Caste, which, like an iron band, went round the nation and bound it into one mass, so as to destroy all individuality and sense of responsibility; that here was a philosophy which had been accustomed to speculation on all the profoundest questions which can interest man; that here was a religion that had penetrated into all society, entered into all life, and mapped out each and every act incumbent on every individual. To destroy this caste, to loosen this band, so as to permit the individual to breathe; to Christianize this philosophy, to overthrow this enslaving religion, and to emancipate the nation into the freedom of a Christian civilization, was the work which lay before the missionaries.

Before entering into a description of the plan pursued, the lecturer gave a sketch of the Hindoo people, tracing them from their homes, in the great Central Asiatic Table Land, in their career of conquest into India; the great works of their literature, the Vedas, or most sacred books; the Brahmanas, or commentaries; the great epics of the Ramayana and the Mahabharat, and the Puranas, or mythological fables; also the constitution of Hindoo society, with special reference to its distinguishing characteristic—the institution of Caste, showing how, by it, Hindoo society was constituted and held together as one whole. Under it the individual was nothing—he was only a part of the great whole. The caste was an unit, the individual only an integral part of his caste. The brotherhood was destroyed, and out of the destruction a crushing unity was formed. At the head stood the Brahman, and to him, as to a deity, all looked up. Then followed order after order, bound together in dependence and inter-dependence. Regarding society as a tree, the Brahman was the top—as a Pyramid, it was the base. The result was that all life, save Caste life, ceased to be. The nation was as nothing in importance to the Caste. The Hindoo felt that if his own or the national life could alone be preserved by moving out of his appointed position, he yet dare not move. There he stood—there he must stand.

Face to face with a compacted society of this kind,—against which Mahomedanism had battered itself for seven centuries, and had not succeeded in making the slightest breach, our Missionaries came; came thinking that they had only to encounter savages, whose minds were unoccupied, and whose only distinction was an extreme individualism. But they soon learned that here, in India, was a problem given to the Church of God to solve, the like of which had never been solved before; here was a battle to fight greater even than that which the Apostles, with all their gifts and valor, had fought. To fight this battle successfully, they soon perceived that a great destructive work had to be accomplished. Society was to be reduced to a chaos. A work of unsettlement was to be performed before the new Christian civilization could take the place of the old heathen civilization. Men who intelligently engaged in a work like this saw, clearly enough, that it was to be a slow, painful, crushing undertaking. The channel of thought, formed by the current of centuries, was not to be changed in days,—nor could the old habit of mind be transformed in weeks. The lecturer here dilated on the peculiar difficulty attending the conversion of individuals in India, and as an illustration of the power of Caste over the thoughts, feelings and interests of even thoroughly convinced men, he instanced the Apostle St. Peter, who, even after his mind had been liberalized by the blessed teachings of Christ himself, had loathed association with the Gentiles. He then went on to say that these difficulties were only to be overcome by the intelligent use of every weapon which could be drawn from the armory which God had placed at the disposal of His Church. Hitherto Missionaries had marched along the line of education; and they had been greatly assisted in their march by direct and simple preaching. Education was sanctified to the advancement of religious truth. Preaching and teaching had been powerful assistants in the work of converting India. All these instruments have been employed, and are still being employed, with success—success, too, of such a kind, that instead of grumbling against it because of its smallness, we

should, under the circumstances, be surprised at it because of its vastness. The whole fabric of Hindooism has been shaken, and is fast hastening to its fall.

The remaining portion of Mr. Grant's lecture was chiefly of a personal nature. To the greater number of his listeners it was doubtless the most interesting part of the discourse. The personal recollections of the lecturer, his sphere of labor, his trials, hopes, fears, and pleasures, were related in a manner which could not fail to absorb the attention of the audience. Want of space, however, prevents the insertion of this portion of the lecture. Mr. Grant's discourse occupied about an hour in delivery.

(From the H. & F. Record of the Church of Scotland.)

British Columbia.

VANCOUVER ISLAND.

Soon after there had been announced by the Report to the General Assembly of 1870 the completion of arrangements, long anxiously contemplated, for strengthening the mission in British Columbia by the arrival in Victoria of a colleague to Mr. Somerville, the unexpected intelligence reached the Committee that Mr. Somerville, with the full approbation of the managers and session of St. Andrew's, had resolved, in the interests of the mission, to visit Scotland, and was already on his way home. A debt, which the high rate of interest in the colony makes unusually oppressive, lies still upon the building, and eats in upon the revenues of the congregation. To such an extent was this felt, along with other circumstances affecting the prosecution of the work in Victoria, that it did seem to our friends there an object worth an effort as soon as possible to blot out that debt, and thus relieve the springs of congregational activity for vigorous aggressive operations in the colony, when the time for extending the mission shall have come.

Mr. Somerville's services, under difficulties and discouragements which would have daunted many a man of less earnestness and energy—services cheerfully rendered during five years, in the arduous work successfully accomplished of founding and building up a congregation that might creditably represent the

Church of Scotland in British Columbia—these services have been too great not to be highly appreciated alike by the community of Victoria and by the Colonial Committee. It was not without difficulty, therefore, that the Committee reluctantly acquiesced in an arrangement which, with whatever prospective advantage to the mission, deprived it even for a time of Mr. Somerville's personal service in the field. And now that his visit to Scotland has resulted, through the urgency of domestic circumstances, in his accepting a call to the ministry at home, our readers will readily sympathize with the regrets which the Committee feel in being obliged to announce that again the British Columbia mission is in the hands of a solitary labourer, and that at a time when labourers are so exceptionally difficult to find for any field of colonial work.

It is indeed matter of the greatest thankfulness, that in Mr. M'Gregor the Church of Scotland is represented by a minister so entirely worthy of her confidence; and that, meanwhile, till the mission can be again recruited as to the number of its agents, it will lack nothing in Mr. M'Gregor's hands of the energy and zeal, the fidelity and prudence, essential to success.

Soon after his arrival in Vancouver Island, Mr. M'Gregor explored the districts of Cowichan, Saanich, and Matchosan, preaching, and visiting the families in each place. In the district of Cowichan he found about twenty families who still are or were once Presbyterians. For the most part they are just beginning life "in the bush," and struggling with the difficulties which beset new settlers.

Many of them, Mr. M'Gregor writes, have come to the colony with little or no capital, and have a hard struggle to "make ends meet." I preached three times in the district—once near Mr. Lindsay's, again at Maple Bay, and again at Harris's Landing. Knowing the difficulties of their position and circumstances, I did not ask them to contribute in support of the mission. I can testify to their joy at seeing a minister of their own church among them, to the hearty welcome I received from them, and to the earnestness with which they asked that my visit might be repeated. Among the settlers at Cowichan are

several old communicants, who have expressed the earnest wish to commemorate the death of our Lord at least once more, and I trust (D.V.) to be able to dispense the communion among them some time in June.

Farther on, in the same letter, Mr. M'Gregor writes:—

There are many circumstances in connection with this colony which render mission work in British Columbia difficult and somewhat discouraging. First of all, there is in many instances a singular apathy to religious matters. The mining life and wandering habits of the people have tended in too many instances to beget an indifference to all religious observances. A total disregard of the Sabbath and of religious ordinances is frightfully common. I am sorry to say that our countrymen in many instances form no exception to the rule. The Sabbath in many districts is spent frequently in shooting and fishing, or in some equally frivolous amusement, and the sanctity of the day entirely disregarded. Again, out of Victoria the Presbyterian population is small and scattered. The distance to be travelled in order to reach them is so great, and the number who can meet, when the distance is travelled, so small, as to render the work discouraging. . . . It is quite true that in the course of a little time, and as population increases in the country, the attendance must increase, but such is the present state of matters. In the district of Cowichan, Mr. D. Lindsay conducts services every Sabbath in a small house on his own farm, and several of his neighbours attend regularly. In the absence of a missionary in the district, the labours of Mr. Lindsay serve a good purpose, and perhaps, were it possible to secure such an agency more generally in the weaker districts, it would be the best suited of any for the colony in its present infant state.

In a subsequent letter Mr. M'Gregor writes:—

I am thankful to say that church affairs in Victoria are quite as prosperous as we could expect. I think the rupture caused here in reference to the Pandora Street congregation is about healed. Almost all the parties who formerly belonged to that congregation have taken

seas in St. Andrew's. . . . My hands have been so tied up with my congregation, that since the departure of Mr. Somerville I have not been able to give much attention to the country districts. On my arrival in Victoria I commenced a prayer meeting and a Bible class in connection with the congregation. The prayer meeting has increased from an attendance of seven to forty-six, and is still slowly increasing. The Bible class for young men and women numbers thirty-two.

In a still more recent letter Mr. M'Gregor remarks:—

The unsettled state of the colony and the fluctuation of the population tell upon our congregations in Victoria. The prospect of confederation, and the opening of a railway to the Pacific, will, we trust, improve the commerce of Victoria, and bring a larger population into the country.

Through these extracts from his correspondence, the Committee would earnestly commend Mr. M'Gregor and his mission to the prayers of the Church.

Church of Scotland Jewish Mission.

SMYRNA.

We subjoin an interesting report, by Mr. G. A. Spath, of the various plans which have been followed at this station in carrying on the important work our agents are engaged in. It will be observed that, while training the young in our schools, our agents come also in contact with adults, and, by meetings with and for them, the circulation of the Scriptures, and other means, do what in them lies to make known to them the Gospel of Jesus.

“Our work in the school has been prosecuted in the same manner as hitherto—i. e., in a decidedly missionary spirit. Religious instruction has been daily given in various ways. The little ones have been taught little scripture texts and Christian hymns; the older pupils have learnt larger portions of the Old and New Testaments—such as psalms, Messianic prophecies, the Sermon on the Mount, &c. With those who are able to read, the four Gospels and the Acts of the Apostles were read. My endeavour is to make these lessons agreeable to the children, so that they may not

consider them a burden, but a delight. If they learn to like the Word of God, they will not only read it in the school but also at home, and in doing so will do missionary work among their brothers, sisters, and parents. I am happy to say that many of our pupils read to their parents at home what they have learnt at school. In this way we are able to exercise a good influence over many who cannot be reached otherwise. Every Monday the Greek children must tell me the portion of Scripture which has been read the previous Sunday in their churches. Some time ago an Italian Jew brought his two boys to my school. They had been in a Jewish school for some years, where they learnt to read Hebrew, Italian, and a little French, but they knew nothing whatever of the Bible. I began to read it with them in the Italian. They like it very much, and read in it as often as they can spare a moment. They also ask me to allow them to take it home and read it with their father.

On Sunday we have Sunday-schools.

Besides reading and writing, arithmetic and geography, no less than seven languages are taught in our schools. †

The attendance has been very good during the past year. It is still fluctuating and irregular, but not so much so as in former years, when we had only Jews. On the list we have 112 boys—viz., 32 Jews, 70 Greeks, 7 Protestants, 1 Armenian, 1 Bulgarian, and 1 Mohammedan. Girls, 80—viz., 30 Jews, 43 Greeks, 3 Protestants, and 4 Mohammedans. It is quite a new thing here that Turkish girls should go to a Christian school. The Turks have done nothing until now for the education of their daughters, and we are, therefore, very thankful that we have been able to make a small beginning in doing something for them. Our school has been the means to stir up the Jews, so that they have established schools of their own; let us, therefore, trust that it may also become a blessing for the Turks.

The removal of the boys' school to another house has proved very advantageous, and I beg you to express again our thanks to the Committee for the additional house-rent allowed us. People in this country, especially Jews, do not like to send their girls to a mixed school, and

from our own experience we find that it is better to keep boys and girls quite separate, which is not always possible if they are taught in the same house.

The Greek school also has been very well attended. Mr. Kynegos has 145 on his list—too large a number for one teacher in this warm climate, especially as the children are of different ages. Some of his pupils pay fees, but the greater part are poor and cannot pay. The sum received amounts to £10. 2s. Mr. Kynegos circulates among his own pupils and those of other schools a religious periodical for children, published at Athens by Dr. Kalopothakes of the American mission. He also gives occasional lectures on religious subjects in a literary club, founded about a year ago by some Greek teachers and merchants for the benefit of young men. It does credit to your teacher as well as to these men that he, as a Protestant, is permitted to address their meetings. There are a good many Greeks who see and acknowledge that something must be done to improve the spiritual condition of their people, and who look forward to a better time, but they have not courage enough to protest openly against the errors of their Church. Many of these men become, like the Jews, infidels, as soon as they get what they call enlightened—i. e., when they see that religion does not consist in outward forms and ceremonies. May the Lord raise up a Luther or Calvin to them out of their own nation, who will boldly hold up the standard of truth!

Meetings for the Jews.—During the year we have had forty-eight meetings in Judeo-Spanish for the Jews, with an aggregate attendance of 776. The fanatical Jews tried several times to stop these meetings, but with less success than in former years. As I have repeatedly written about the manner in which these meetings are conducted, I may be short this time. I preach to the Jews Christ and Him crucified. Some of these Jews have acquired a good knowledge of the Old as well as the New Scriptures, but the Testament Cross of Christ is still a stumbling-block to them. Some time ago an old man said to me, When I am listening to your preaching, my conscience tells me that you are right; but when I am with Jews, my old doubts

are raised again. Of this class there are a good many here. May the Spirit of God soon convince them of the truth of the Gospel, that they may accept Jesus as their Saviour, and find peace in Him!

On Saturday afternoon many Jews are in the habit of visiting us. The number of visitors throughout the year amounts in all to 860. The motives of their coming are of various characters. Some ask questions about the Protestant religion, others want an explanation of some passage of the Bible, others come out of mere curiosity to hear something new. We receive them all, and try to direct their attention to the one thing needful.

The visiting of the Jews in the bazaars and their own houses I have been obliged to intrust chiefly to our native agent, as my time has been fully taken up by other missionary work. Philippo visits them daily, converses with them, gives away tracts, and sells Bibles. I go occasionally. They receive me always very kindly, especially during their holy-days, when they are in the habit of visiting their friends.

Colportage.—Since Mr. Spence's departure I have also taken charge of this branch of our work. There are at present two colporteurs of the Bible Society under my superintendence—one a Jewish proselyte, the other a Greek Protestant. The sale of Scriptures both here and in the interior during the last six months has been as follows:—Bibles, 135; New Testaments, 506; Psalms and other parts of the Bible, 401; making a total of 1042 copies. A few copies were given away gratis—one Turkish Bible was presented to the Pasha. In some places the colporteurs found easy access to the people, and could sell many Bibles; in others they were not allowed to sell any. Ignorant Government officials and fanatical Greek priests have given us some trouble, in spite of the permission of the Government at Constantinople that the circulation of the Bible should be free throughout the Turkish empire. By the kind assistance of Mr. Crosbie, who knows our present Pasha from Salonica, and who seems to be in great favor with him, I succeeded in getting a paper from him, in which he orders all his sub-governors not to stop the colporteurs in their work, and also to protect them.

Abraham Pilo, who had been during the first part of the past year in connection with our mission, has continued his work at Mitylene. He also visited Aivali on the mainland, where he was as successful as in the former place. He sold last year 397 Bibles, 1361 New Testaments, and 510 parts, making a total of 2268 copies.

Traacts in English, Greek, Judeo-Spanish, Hebrew, Italian, French, and German, have been distributed.

May the Lord accompany our labors with His blessing, that the good seed sown in His name may spring up in due season, and bring forth abundant fruit!
—H. & F. Record.

The Secret Oath of the Jesuits.

• (From the True Catholic.)

We give the secret oath of the Jesuits, which has been found in several of the colleges from which they were expelled, and is to be seen in MS. at the end of a work of their own, published in Venice 1596, and now in the library of the British Museum. No one can read its contents without perceiving how thoroughly untrustworthy must be every word of promise given by a Jesuit when it affects the interests of the Papacy; nor can even the blindest Protestant fail to see how exactly this oath explains what Jesuits are at the present moment doing in the Church of England. We know the indignant denial which they would give to our allegations; but what is an oath to a Jesuit as against the good of his Church? What belief are we to place in their denials, when one of their writers—viz. Sanchez—advises everybody on taking his oath to say “*uro*,” I burn, instead of “*juro*,” I swear, in order that his conscience may be lighter!

THE OATH OF SECRECY.

“I, A. B., now in the presence of Almighty God, the blessed Virgin Mary, the blessed Michael the Archangel, the blessed St. John the Baptist, the holy apostles St. Peter and St. Paul, and the saints and secret host of heaven, and to you my ghostly father, do declare from my heart, *without mental reservation*, that his Holiness Pope Urban is Christ's Vicar-General, and is the true and only head of the Catholic or Universal Church

throughout the earth; and that by the virtue of the keys of binding and loosing, given to his Holiness by my Saviour Jesus Christ, he hath power to depose heretical kings, princes, states, commonwealths, and governments, *all being illegal without his sacred confirmation*, and that they may be safely destroyed; therefore, to the utmost of my power, I shall and will defend this doctrine, and his Holiness' rights and customs, against all usurpers of the heretical (or Protestant) authority whatsoever; especially against the now *pretended* authority and *Church of England* and all adherents, in regard that they and she be usurpal and heretical, opposing the sacred mother Church of Rome. I do renounce and disown any allowance as due to any heretical king, prince, or state, named Protestants, or obedience of their inferior magistrates or officers. I do further declare, that the doctrine of the *Church of England*, of the Calvinists, of the Huguenots, and of other of the name of Protestants, to be damnable, and they themselves are damned, and to be damned, that will not forsake the same. I do further declare that I will help, assist, and advise all or any of his Holiness's agents in any place wherever I may be, in England, Scotland, and Ireland, or in any other territory or kingdom I shall come to, and do my utmost to *extirpate the heretical Protestants' doctrine*, and to destroy all their pretended powers, *regal or otherwise*. I do further promise and declare, that *I am dispensed with to assume any religion heretical for the propagation of the mother Church's interests*, to keep secret and private all her agents' counsels from time to time, as they entrust me, and not to divulge, directly or indirectly, by word, writing, or circumstance whatsoever; but to execute all that shall be proposed, given in charge, or discovered unto me, by you my ghostly father, or any of this sacred convent. All which I, A. B., do swear by the blessed Trinity, and blessed Sacrament, which I am now to receive, to perform, and on my part to keep inviolably; and do call all the heavenly and glorious host of heaven to witness these my real intentions, to keep this my oath. In testimony hereof, I take this most holy and blessed Sacrament of the Eucharist; and witness the same further with my

hand and seal, in the face of this holy convent, this day of An. Dom.," &c.

Professor Jowett and Glasgow University.

At the Glasgow Scott Centenary banquet the Rev. Professor Jowett in speaking of the University of Glasgow and the Scott Bursary, said: "I have been called upon for a speech which I fear may be regarded in some sense as an interlude or interruption to the greater proceedings of this evening. The College to which I belong is united by many ties with the University of Glasgow. There is an old connection between us, and we are indebted to this for some of the best of our students. Forty years ago, or a little more, two young students came up from Glasgow University to Oxford as Snell Exhibitions—one of them is Lord President Inglis and the other the Archbishop of Canterbury. And ever since then there has not been wanting a succession of distinguished students who have taken the same road; and I hope that if I mention the names of some of them I may call up pleasant recollections in the minds of some persons here present—such as my friend Mr. Monro, of Oriol College, one of the best Homeric scholars of the day; or Professor Campbell, the learned editor of Sophocles and Plato; or Mr. Harvey, the able Head master of the Edinburgh Academy; or Principal Shairp, who has written most interesting criticisms on Wordsworth and Coleridge; or Professor Sellar, the author of an excellent work on the Roman Poets; and I must not forget to mention two others—Professor Edward Caird and Professor Nichol, teachers who would do honour to any University. And if you will allow me, there is one other whom I should like to mention, who was taken from us by an early death, and who, I think, did more for the University of Oxford than any one of his age and standing—Mr. George Hawkin Luke. And if you will allow me to go back one step further in the history of the College and of Glasgow University, I should like to draw your attention to another, Lockhart, whose name has not been mentioned to-night, the author of the second-best biography in the English

language. As we have been speaking of Scottish literature, I may perhaps remind you that the best biography in any language is written by a Scotsman—Sir William Hamilton—whose philosophy and, still more, whose character, has left an impression on his age and on all who knew him. My aged friend Mr. Christie, an eminent lawyer, still survives, taking at the age of 80 as keen an interest in literature as he ever did, and, quite lately, I found him studying a new language. Inscribed on the same roll, about 20 years earlier, is the name of Robert Southey, a good man and not a bad poet, and a most elegant prose writer. And 30 years before that there was the greatest of them all, Adam Smith. These all went by the same road, from Glasgow to Oxford. My Lord Provost, I think that Glasgow University has reason to be proud of her sons, and that Scotland has reason to be proud of her Universities. They have been popular with nations in the best sense of the word, opening their doors wide to all classes, and they have been schools as well as Universities, supplying a missing link, which I think we must admit to exist in the higher education of Scotland—I mean the want of public schools, which I hope to see supplied some day in another way. Moreover, they have never lowered the standard of education to the utilitarian temper of the age—they have always kept up its dignity and liberal spirit. But there is one point above others in which I think they have a claim to honor and gratitude—I mean in the manner in which they have assisted young men of merit, bringing them forward out of obscurity into the light of day. That I hold to be the greatest glory of the Scottish Universities. I think it is a great advantage to a nation, when its youth, deserting the more useful paths of trade and commerce—though, indeed, a great merchant has told us that "there are few things in which a man can be more innocently employed than in making money"—but still I venture to say that it is a great advantage to a country when that other ambition takes possession of the mind of youth, and they feel a desire for the higher education which they attain through the University."

The Archbishop of York Officiating in a Scottish Parish Church.

Last week we chronicled the fact that the Right Rev. the Bishop of Winchester preached and conducted service on Sabbath, the 3rd September, in Glengarry parish church, and now we have much pleasure in announcing that on Sunday last the Archbishop of York (at present visiting Mr. Ellice, M. P. at Invergarry) consented to officiate in the same church. His Grace conducted the service according to the forms of the Church of Scotland, and preached an eloquent and impressive sermon from Acts xxvi. 27-29. The distinguished preacher was listened to by a large congregation.—(*Ed. Courant.*)

The Sweeps of London.

Ragged schools are doing a good work among these juvenile outcasts. A band of Christian young men, mostly city clerks, taking advantage of the fact that the sweep sleeps from noon till his supper at six o'clock, and then takes his second nap—"t'other night-cap string," the little roughs call it—from ten till three A.M., have organized evening-schools, where these children, in sooty blankets, with all their grime, may assemble, for an hour, to be taught. There is no other such sight in all that great Babylon. In the fourteen schools nearly three hundred are regular attendants. As a rule, the sweep "redds up" only on Sundays. But, among the mirky faces that pore over terribly-soiled pages of Testaments and primers in those remote and filthy slums, may now and then be seen a scholar whose streaked countenance gives evidence of an attempt at cleanliness. The laugh, however, is always against him. The unwashed carry the day. Begrimed from head to foot, unkempt, hairless, tattered in clothing, barefooted, shirtless, with the inevitable blanket that, like a martial cloak, the sweep has ever about him, and bringing nothing untarnished that nature gives him but his eyes, the young sweep learns to read, hears of God, and feels the missing link restored that draws the lowest of our race towards the Master and Lord.—*Observer.*

Canada Mission in China.

The Canada Presbyterian Church resolved, at the last meeting of its Synod, to take a part in the great work of evangelizing China. A young man—Mr. Mackay, who studied last winter in the New College, Edinburgh—has offered his services in this connection, and they have been accepted. It is proposed to carry on the new mission in alliance with the English Presbyterian Church.

Exemplary Liberality.

In the South Seas there is an island—that of Niue—which twenty years ago was in a savage and heathenish state. Within that time it has been Christianized; and the London Missionary Society has just been acknowledging the receipt of a contribution which it has received from its people. *That contribution amounts to £578.* It was paid to a considerable extent in kind—cotton, fungus, arrow-root, &c. We question whether there is anything to match this at home.

Children's Mission Boxes.

The *Reformed Presbyterian Magazine* for August reports that a sum of £335 has this year been raised by the children of forty-two congregations, for the upholding of the *Dayspring*—the missionary ship in the New Hebrides.

ACKNOWLEDGMENTS.

FOREIGN MISSION.

Contributions of cloths, &c., during August and September, 1871.

Four Mile Brook, 1 bale N. S. Flannel, 20 yards.

Wallace and Pugwash as below—

(1) Wallace Congregation.

Wallace Village, 14 yds Calico val at..	\$2 52
Do. 32 yds Homespun val at.....	16 00
Fox Harbour, 28 yds Homespun val at.	14 00
Gulf Shore, 30 yds " val at..	15 00
Stake Road and North Shore, 25 yds Homespun val at.....	12 50
Miss Jessie McIntosh, 5½ yds do. val at	2 75
Mrs Greives, 4 yds Calico val at.....	0 80
Miss R. Canfield, 2 yds Calico val at..	0 50
Richmond, Wallace, cash.....	1 00
Mrs. Wm. McNab, 2 yds Plaid val at.	0 60

(2) Pugwash Congregation.

Victoria Settlement, 32 yards..... 16 00

\$81 67

East and West Branches of East River, Pictou, 4 webs 103 yards.

Barney's River, 2 webs cloth 68 yards.

Also—3 boxes, 2 bales, sent in without the names of senders.

The credit to Kempt Road Church in July Number should read as follows:—

Collections taken up at Campbellton, Flat Lands, and Kempt Road Churches.....	\$37 26
Col. by Mr. W. Frith.....	\$3 21
" " W. Fair.....	1 00
" " A. McKay.....	8 00
Addl. from D. K. Gordon.....	2 00
From a Friend.....	7 03
	21 24
	<hr/>
	\$58 50

JAS. J. BREMNER, *Treas.*

Collection from McLellan's Mountain congregation, for Mr. Robertson's Mission.....\$21 48

Collection from East and West Branches East Riv, Pictou, for Mr. Robertson's Mission:—

East Branch.....	\$7 69
West Branch and Hopewell.....	8 73
Fox Brook.....	3 44
Glengarry.....	6 34
Collected by Deacon Dunbar.....	4 75

\$30 95

Less 2 2-3 of Ex..... 0 83

\$30 12

Less expenses..... 0 12 30 00

JAS. J. BREMNER, *Treas.*

per ALEX. G. BREMNER.

Halifax, N. S., 2nd October, 1871.

YOUNG MEN'S BURSARY FUND.

N. S. Cy. D. Cy.

West Branch, River John, collection per Alex. Baillie.....	\$ 4 64
Wallace congregation, per Rev. Jas. Anderson.....	12 87
West Branch, East River.....	16 91
East Branch, do.....	14 00
Albion Mines and Westville, per Hugh McKenzie.....	11 59
Campbelton, Flat Lands, and Kempt Road.....	28 00
St. Matthew's, Halifax.....	72 00
Remitted to D. K. Campbell, Student, Princeton, New Jersey.....	100 00
Premium and Postage.....	0 31

JAMES HISLOP, *Treas.*

Pictou, 30th Sept., 1871.

PICOU PRESBYTERY HOME MISSION.

Rev. Jas. Anderson, from Pictou N. S. Cy. Island.....	\$8 00
Less paid for stage hire.....	5 00
Rev. J. W. Fraser for River Inhabitants, West Bay and River Dennis, C. B.....	17 45
Paid Rev. J. W. Fraser.....	37 00

ERRATUM.—In last acknowledgments for the Presbytery Home Mission Scheme, instead of "Received from late Treasurer, \$60," read "Paid Rev. Mr. McCunn, \$60"

JAMES HISLOP, *Treas.*

Pictou, 30th Sept., 1871.

Received from Rev. G. M. Grant the following sums collected by him in P. E. I. for mission goods to be purchased by me in London for the special use of Mr. Goodwill, our missionary in Santo:—

Wm. Mathieson, Esq., Rustico.....	5s 0d
Farquhar MacRae.....	6 3
Collection at DeSable.....	77 6
" at Cape Traverse.....	31 3
" at Summerside.....	50 0

P. E. I. Cy.....170s 0d \$28 50

HUGH A. ROBERTSON.

Mrs. Hugh A. Robertson very gratefully acknowledges a personal gift of \$30 Dominion Cy., from the ladies of Knox Church, Pictou, collected by Mrs. R. P. Grant and Miss McCulloch. Also, \$20 from the ladies of Rev. Alex. McLean's Church, Belfast, P. E. I.

Rev. Hugh A. Robertson with much gratitude, acknowledges a purse of \$22.50 from St. Andrew's Sabbath School, Halifax. Also, from the Rev. D. B. Blair's congregation and the Kirk congregation Barney's River, Pictou, the sum \$22, Dominion Cy., a personal gift to himself. Also, \$26 as a personal gift from Rev. N. Brodie's congregation, Gairloch, Pictou. Also, \$10 from Knox Church, Pictou. Also, \$10 from friends in Antigonish. And from Mr. David Stewart, Charlottetown, P. E. I., \$5.

Mr. Robertson acknowledges \$91.37 in cash, and a box of Homespun, value \$45, from Rev. William McMillan's congregation, Salt-springs, W. R. of Pictou, for the natives. The money to be expended in London in the purchase of mission goods for Mr. Goodwill's and Mr. R.'s natives. Mr. R. also acknowledges a box of clothing from friends at Barney's River, Pictou Co. Also, a web of Homespun and 60 Dominion Cy., from Mrs. McKay (widow), W. B. R. John, Pictou. From Rev. James W. Fraser's congregations of Cape John and Toney River, the sum of \$27.37 Dominion Cy., for purchase of mission goods. Also, a box of very useful clothing for the natives, the gift of Robert Doull, Esq., Pictou. Also, a small package for the natives from Mrs. Reid, Bedford, Halifax.

CASH RECEIVED FOR "RECORD."

John Gray, Providence, R. I.....	\$0 00
Halifax:—D. Murray.....	\$1.25
W. Kandick.....	\$1.25
Capt. Wasson, Mrs. W. Scott, Mr. Harrison, W. H. Bauld, Dr. Avery, T. Bolton, G. McLean, W. Bauld, J. Gibson, A. Burns, Mr. Headley, W. F. Knight, G. P. Mitchell, G. Mitchell, jr., Mrs. A. Mitchell, J. Gunn, W. Sutherland, W. H. Neal, 62½ cents each	

W. G. PENDER, *Sec'y.*

Employment Office,

Halifax, Oct. 6, 1871.