

"cultivating and embellishing their minds if they wished to advance with the progress of the times."

As a lecturer she is said to be fluent and perfectly self-possessed. At the conclusion of her lecture the native ladies present were asked to express their thoughts on the subject she had treated. At first they did not seem inclined, but when one had ventured to express herself, others rose and spoke gracefully in praise of Ramabai, discussing her opinions.

One of those who responded to the invitation was an educated Marathi Brahmin, Mrs. Ranade. She called the attention of the meeting to the fact that "In the Marathi country women were allowed almost as much liberty as in Europe. They held meetings, had their own way, and went about freely in the public streets unveiled and without restraint. In former times it was not unusual for noble ladies to attend Durbars (court of the reigning sovereign), traverse the country on horseback, and even command armies."

The lady Ramabai visited England, arriving there in June of last year. In her wanderings she had come under the influence of Christian missionaries at Ahmednagar and Poona, and on her arrival in England she was baptized and professed herself a true believer in our Christ the Redeemer. She is now a member of the Church of England, and we understand has entered herself as a student of medicine.

#### AMENDMENT OF THE SABBATH LAW.

Representatives of the various churches are making a combined effort to obtain such amendments to the present civil law of the Sabbath, as may be deemed necessary to correct existing evils, so that open desecration of the Lord's Day, by excursions or otherwise, may not be carried on under the protection of the law, and to secure to all classes of the people the undisturbed and peaceful enjoyment of the Lord's Day and its inestimable privileges. Petitions are being circulated for signature. All who value Christian privileges and moral advancement, all who love their country and desire its prosperity ought to append their names to these petitions. If the Christian people of Canada act with promptness and vigour their representations, it may be reasonably expected, will be instrumental in securing a satisfactory amendment to the present law, and thus checking the determined efforts opponents of Sabbath quiet have of late years been making. The following communication from the Rev. W. T. McMullen will be helpful to all who wish to aid in this important work:—

##### THE PETITIONS TO PARLIAMENT.

MR. EDITOR,—Permit me for the information and guidance of all concerned to say that:—

1. The petitions can be presented at any time during the session of Parliament. They do not come under the rule which applies to private petitions, but the sooner they are presented the better.

2. Both copies of the petition should not be sent to a member of the Commons. The petition to the Senate, should be sent to a member of the Senate to present it. It is desirable that a very large number of members of Senate be asked to present petitions, but I am at liberty to say that any petitions to the Senate sent to Hon. Senator Vidal will be duly presented.

3. It is better to have ten petitions from the same county, with fifty names to each, than one petition with five hundred names.

4. All postal matter to any member of the Commons or of the Senate during the session of Parliament is free.

W. T. MCMULLEN,

Joint Convener of Com. on Sabbath Observance.  
Woodstock, Feb. 18th, 1884.

#### ARE MEMBERS OF CHURCH COURTS REPRESENTATIVES?

MR. EDITOR,—Would you allow me very respectfully to express my entire dissent from the views presented in your leading article of this week, entitled, "Who should pay for Representation?" According to my understanding of the Church of Christ, and of the Word of God, ministers and elders in church courts, are not simply representatives of the people, nor mainly so, but are there as servants of Christ, perhaps to advocate views of duty totally opposed to the views of the people from among whom they come. They are there to legislate wholly according to the mind of Christ, and not to represent the people as they might do in a mere human assembly. They may be representatives for the people in a sense; but not as they

are in the common assemblies which meet for mere worldly business. To my mind this view of regarding Church courts as composed of mere representatives of the people is lowering to the Church of Christ. To compare such courts with township or county councils to me seems simply profanity. Such low views of the Church of our Lord Jesus Christ are fitted to encourage a mean spirit toward the Church. Far sooner will Christians bear our expenses when they consider that we go to the various courts to consult for the honour and glory of our Saviour, irrespective of popular opinion, than when we ask it on the low unscriptural ground of going to represent the people, as a man goes to his little earthly council. The only reason appears to me why our expenses should be paid is, that our salaries are not adequate to meet this outlay which is required of us. To attend the courts of the Church is part of our duty as the servants of Jesus Christ, not as the servants of the people. When the people know that owing to the smallness of the stipend, and the exceptional expense of travelling to these courts we cannot well meet it, they will as a rule make it up. But for us to demand it as representatives of the people is a theory of the Church very far beneath anything I have ever learned from Scripture on the subject. And for an elder to demand reimbursement for loss of time in attending a church court, shows how unfit he is for his position, how unworthy his views of the dignity of his office, how the glorious Church of Jesus Christ purchased by His blood, to be His witness on the earth, is sinking in the minds of the people to the level of the little earthly councils that meet to wrangle over the digging of a ditch.

Perhaps I am in error on this subject, and I will be most thankful to receive light upon it from the Word of God, and I know many others will also. And as it is very important that we should not secure the paltry price of our attendance on church courts at the expense of the honour of our Lord and Master, and the dignity of his Church, perhaps some one better informed will enlighten us on the subject.

D. D. M.

#### EVANGELISTIC WORK AT LAKEFIELD.

MR. EDITOR,—Recently the people of Lakefield have been well stirred up to a sense of their awful danger in neglecting their soul's salvation, by the warnings of G. H. Marsh, an agent of the Canadian Evangelization Society, who has been labouring in our village since Jan. 15th. The meetings have been held in the P. C. A. Hall, and at first were very fairly attended, but latterly there has been a large increase which doubtless would have been still greater but for the bad state of the roads, which rendered it almost impossible for those living at a distance to attend; and we believe that the spirit of the living God has been powerfully working in our midst. About fifty-five or sixty souls profess to have found Christ as their Saviour, and besides the unsaved, the people of God have received great blessings during the revival. Out of five denominations four have come heartily forward to welcome Mr. Marsh, and the pastors of these churches have gladly assisted him in proclaiming the glad tidings of salvation. As for Mr. Marsh, he is a true-hearted, whole-hearted servant of God, whose one desire seems to be to glorify God, as well in his earnest endeavours to win souls for the Master, as in his daily walk. He is gifted with a peculiarly rich and powerful voice, both for speaking and singing. His mission seems to be chiefly to warn, which he does in a singularly earnest and impressive manner; but while speaking of the wrath of God towards those who resist the strivings of the Holy Spirit, he does not forget to mention the loving kindness of the Lord to the repentant sinner. May he who has been instrumental in converting so many souls, share in the reward of those who turn many to righteousness, who shall shine as the stars for ever and ever.

On the last Sabbath afternoon there were some 800 persons assembled in the hall. A very substantial sum was sent to the treasurer of the society as a thank-offering from those who had received a blessing during the meetings, perhaps the best proof of the reality of the work.

Lakefield, February, 1884.

THERE is said to be a Chinaman at work in Tahiti, who spends \$20 a month, out of a salary of \$25, in distributing Bibles among his countrymen.

#### MISSION NOTES.

A "WHITE CROSS SOCIETY" has been formed in India, having for its object "the promotion of purity and the protection of women and children from degradation." For the present, it is confined to the Church of England, but is likely to extend.

MISS WHATELY, who for twenty years past has been labouring in mission work in Egypt, said in a recent letter:—"The first text which I learned in Arabic and taught to my first little school of ragged girls was this, 'I am the way, the truth, and the life'; this has been the head and front of all my teaching these many years."

THE Rev. S. Macfarlane, of the London Missionary Society, reports an important advance in the New Guinea Mission in the setting apart of the first five native teachers from the Papuan Seminary at Murray Island, and the re-occupation of the first mission stations established by the Society in New Guinea, viz., Katau and Turelure.

THE mission work by the Rev. Constantine, independent missionary in Smyrna, has been quite successful in all its departments. In the Evangelical Hall, over 10,000 people, it is stated, from Smyrna and different provinces in Turkey, have heard the Gospel preached in Greek. The tract and Bible work among them is in a flourishing condition. The receipts from all sources last year were \$1,895.

FROM the annual report of the Board of Foreign Missions of the United Presbyterian Church of North America, we gather the following:—Everywhere throughout the Nile valley the preacher is welcomed and his message gladly received. Schools are being opened and supported by the people. The total congregational expenses of the native churches for 1882 were about \$7,800. Of this sum they contributed \$4,270. The total cost of the mission and native work for all purposes during 1882 was \$56,661. The natives of Egypt contributed of this sum for Church purposes, \$4,270; tuition fees, \$5,758; books sold, \$5,384; help to congregational schools and school buildings, \$2,747; a total of \$18,159. From this it appears that about a third of the total expenses is borne by the natives of the country. If this sum is regarded as having been secured by the Protestant community, and, the communicants, as representatives of the community, the average would be about \$14 per member.

ONE of the most remarkable discoveries made by Mr. Lytle, a Presbyterian missionary in India, on a tour was a house at Sabzkot in process of erection for Christian worship. This was begun and carried on by the natives themselves, without any help from the mission, or any expectation of help—perhaps the first instance of the kind in the whole Punjab! True, it is what is called a kachcha building—that is, one made of sunburned bricks—and not very large, nor very well provided with windows and doors; and the whole expense of erection will probably not reach \$40. True, also, such places of worship can answer only a temporary purpose, and, if erected at all, ought to be supplanted speedily by structures of a more suitable and permanent character. But the fact that people just out of heathenism are prompted to build even such houses—as good, in fact, as their own residences speaks largely in favour of their sincerity, and gives promise that some time in the future we shall see a self-sustaining native church.

THE last number of the *Free Church Monthly* contains an extract from a letter recently written by a daughter of Mr. Rajabgopaul, of Madras. Its representation of the state of things is very cheering and hopeful:—Two months ago I was appointed deputy-inspectress of girls' schools of the four southern districts of our presidency. I have in all over 200 schools, and my work is very interesting. My headquarters are at Madura, 344 miles south of Madras. It is very interesting to me to see how education among our girls is spreading rapidly. The American missionaries are doing much for education in Madura, the Church Mission people in Tinnevely, and the S.P.G. Mission in Tanjore and Trichinopoly. A missionary lady in Madura has 600 women, all caste Hindus, under home education. Her accounts of some of them are most encouraging. There are numbers of women who are Christians in heart, but have not the courage to come out boldly to embrace our faith. There is a glorious future for India, with her masses under education.