

to devote to the visitation of the Churches they may not be able to overtake the entire circuit, and in these circumstances recommends that they apportion their labours and visits according to the following arrangement:

Professor Weir to visit Goderich, Sept. 17  
 Stafford, ————19  
 Williams, ————21  
 Dorchester, ————23  
 and London, ————24

Professor George to visit  
 Simcoe, ————16&17  
 Fergus, ————20  
 and Niagara, ————23&24

The Rev. Mr. Herdman, of Nova Scotia, being present, was invited to sit with the Presbytery, and at the request of the Presbytery made a statement, which was listened to with much interest, regarding the state of our Church in that Province.

An application was read from the congregation at Westminster, requesting the Presbytery to moderate in a call from them to the Rev. James McEwen, Preacher of the Gospel. Mr. Burnet was accordingly appointed to visit Westminster for that purpose on the first Wednesday of October.

The Rev. G. D. Ferguson, an alumnus of Queen's College, recently licensed by the Presbytery of Montreal, was received as a Probationer within the bounds, and was instructed to preach in Beamsville, Grimsby, and other places.

A Report was read from the Rev. James Gordon of his missionary labours since he was engaged by this Presbytery, and at his own request he was permitted to transfer his services to the Presbytery of Toronto, within whose bounds he has the prospect of a speedy settlement.

The Committee on Church Property gave in their Report; the Presbytery approved of their great diligence, and requested them to take such further action as they might deem expedient.

A Committee was appointed to prepare a Circular Letter to be read to each congregation in reference to the duty of increasing the stipend of ministers in consequence of the increased expense of living.

The Ministers were successively interrogated whether they had adopted the suggestions made to them by the visitors and sanctioned by the Presbytery.

A Memorial was read from the Rev. Kenneth MacLennan anent the separation of Ancaster from Dundas, now united under one charge. There being no representatives present from Dundas, the Presbytery deferred the further consideration of the matter till next meeting, and ordered the Kirk-session and both congregations to be cited to appear by their representatives at next meeting.

After some routine business the Presbytery adjourned to meet in Hamilton on the second Wednesday of October.

## THE CHURCH OF SCOTLAND.

### FEMALE EDUCATION IN INDIA.

[Concluded from page 141.]

The Rev. W. SHAW, of Ayr, moved the first resolution:—

"That the Report be adopted as the 16th Annual Report of the Association: that it be printed with an abstract of the accounts and a list of contributors: that the office-bearers per list now submitted be approved of as office-bearers for the ensuing year: and that thanks are due to the various auxiliary associations; to the clergy of the Church; and to the ladies' committees, corresponding boards, and others, of Calcutta, Madras, Bombay and Ceylon, for the support which has been extended to the Association during the past year."

He said—My Lord, to say nothing of the success of the Society's operations, a subject which will no doubt be brought forward in a subsequent motion, it is a gratifying thing in itself that we have such a numerous and, for all good purposes, powerful staff of office-bearers and supporters as that indicated in the motion which I have now had the honour to submit. In the field of labour we have our teachers, few in number, alas! but imbued with the right spirit and labouring unweariedly. There, also, we have ministers and private Christians taking an active interest in the schools and orphan refuges of the Society, encouraging and aiding the missionaries in their work, and conducting correspondence not only with your Metropolitan Board but, as I and others in the provinces can gratefully testify, with the auxiliary associations throughout the country, so as to refresh our hearts and to strengthen our hands in the good work. And at Home we have the express sanction of the Church and the support of the people. We have all ranks and classes and professions co-operating heartily. We have a network of auxiliary associations throughout the length and breadth of the land, in which the ladies of the Church of Scotland are gracefully leagued together for the truly feminine, the truly Christian purpose of elevating the most debased and down-trodden of their human sisters to the same level with themselves in physical and intellectual, and moral and religious life. I have moved that the Report be adopted, and that thanks be given to these various agencies for the support which they have extended to the Association during the past year. I have no doubt this motion will be carried unanimously. It has been so, I suppose, at each of the 15 previous meetings, and the Report which has been read shows good cause for its being carried unanimously now. My Lord, I trust the large and intelligent meeting over which you preside will not think me guilty of presumption—will not charge me with an attempt to lecture them—when I ask them to reflect to what it is that they commit themselves by this vote. You adopt the Report as the Report of your Association; you elect these office-bearers as your representatives; you give thanks to all the benefactors of the Association for their work of faith and labour of love; you set the seal of your approbation to that work and labour; you adopt it as your work; you undertake, according as you have opportunity and ability given you, to engage in it yourselves. You are right to do this. It is your duty, as consistent members of Christ's Church, to do it. Christ's Church is in its very essence a missionary society—a society whose members are each and all of them instinct with love to the souls of men, and obeying the impulses of that love in the various directions suggested by country or kindred or sex, or any other condition or circumstance, for bringing men out of darkness into the marvellous light of the Gospel. For this purpose above all it is a Church, a corporation of Christians, a visible and active organisation, its members having communion with one another that they may hold forth in full effulgence the light of the Truth, and that they may do this wherever there are souls

that sit in darkness and in the region of the shadow of death. We find this broadly declared in what may be called the Church's charter of incorporation, in the commission which the Head of the Church gave to its first members, defining their duties and declaring their privileges. "Go and teach all nations,"—there is the duty of the Church; "And, lo! I am with you always,"—there is the Church's privilege. Wherever you find a body of men and women holding the Truth as it is in Jesus, and yielding a spiritual obedience to that command of His, there is the Church of Christ. For many reasons, my Lord, we love and admire and reverence among all the Churches of the saints the Church of Scotland. We love it for the sublime spirituality of its worship; we love it for the Scriptural simplicity of its Presbyterian discipline and government; we love it for the memories of the past, as the Church of our faithful forefathers for 300 years gone-by; we love it, we do not hesitate to say, for the glory and the beauty of the present, as the Church of the nation, the Church whose temples our beloved Queen has beautified, and whose doctrine and discipline and government our Legislature sanctions and maintains, the Church whose venerable Assembly has been dignified time after time by your Lordship's representation of the Royal presence and authority; but above all these things we love it for the spirit of which, now more abundantly than ever, it is bringing forth the precious fruits—the missionary spirit, the spirit according to which it goes into all the World and preaches the Gospel to every creature. More and more widely among all the Church's members and more and more mightily in each may this spirit prevail, and then with greater confidence may we count upon the Blessed Saviour's promise, "Lo! I am with you always even unto the end of the world." I believe, my Lord, the day has gone-by when such a meeting as this would have needed to be plied with arguments for foreign missions. I believe there is no Christian who will maintain that charity should end where it begins—at home; and I believe that there are not many Christians who would maintain that the Gospel should be withheld from Heathen lands until our Home missions had done their work, and we had no longer occasion to teach every man his neighbor; and every man his brother, saying, Know ye the Lord. I believe it is now pretty generally admitted that the Home and the Foreign Mission should be prosecuted simultaneously, since the Head of the Church requires and enjoins them both; and the benevolent spirit which is evolved in the prosecution of the one is the very spirit which is needed for prosecuting the other. But, my Lord, the mission to India is in one sense not a foreign mission. The 150,000,000 of unconverted men and women in India are our fellow-subjects—as much our fellow-countrymen as if it were only the Irish Sea that separated Scotland from their shores. This may sound to you ladies and gentlemen, like mere vapouring—vapouring somewhat stale and used-up into the bargain. It has been so often said that the sun never sets upon our Queen's dominions that the expression is apt simply to provoke a smile, or such a remark as made on it the other day by one of our novelists, "Ah! poor sun! what weary work he has to do!" But we must consider the fact I have mentioned a little more deeply. It is not a mere childish imagination but the plainest and most practical prose that grown man can use—that the vast Peninsula of India is one of our dependencies. Its acquisition is a vast addition to the responsibility of Britain's Christians as well as to the glory of Britain's name. Its inhabitants, four times as numerous as all our Queen's other subjects, are not only under British dominion but under British influence, and for our exercise of that influence we shall have a strict account to render. It is a well known fact that there is now among the better classes of India a great and growing desire for European science, and art, and learning—even for European civilization in some of its forms—for everything European in fact but the