

and not a little cheered by the sight of an unusually large party of native gentlemen going into the school-room. The sermon was specially adapted to their needs, but we were rather startled in the midst of it by twice hearing them applaud the speaker. There cannot be much, in fact any stress laid on expressions of interest on the part of natives, as from good will or politeness they will make a remark that is not otherwise of the least value. After the discourse these men remained to have a little discussion on some points. It was rather amusing to hear one of them, with equal earnestness and simplicity, inquire, "Why does not God kill the devil?" He thought that it was a wrong done to the human race. A gentleman who visits the mission house regularly said during his last interview that "he wished to be a Christian." This might indeed be taken as great encouragement, but it is not safe to rely too much, even in such a case—time alone can tell whether the words were only from the lips or not. Baptism would be a terrible ordeal for any native to endure, especially one in high position as this man is.

I have requested Vano to write you a few lines herself, so that I shall not, in this letter, say anything about the women we visit. She will tell you something of them, and I am sure you would like to hear from her personally. Perhaps next time, Yimunna, our other native girl, will write you. They are both good girls, and Vano especially is a very sweet Christian. They are good Marathi scholars, and Vano can sew, and knit—these are most important parts of our work, for the mothers will listen to our reading for the sake of learning other things. I see that Vano has written a very short letter, but she is timid, and will tell you more next time. Yours truly,

Simro, Jan. 21st, 1878. M. MCGREGOR.

MY DEAR MADAM,—I am glad to have this opportunity of writing to you about my new mission field at Indore which I like very much indeed; and it gives me great pleasure to be able to speak of the love of Jesus to my own country-people. And I pray earnestly to my Heavenly Father to give me courage and strength to speak for Him boldly.

Miss McGregor kindly takes me with her. We have many houses to visit, and some of them belong to rich people. They allow us to read the Bible, and also to sing the hymns which are set to Marathi tunes. I hope that you will pray for us that our work will prosper and will bring these heathen women and children to love and serve Him. The ladies are very kind to me, and I hope God will bless them for it, because I am far from my parents and friends. Nothing more to say that will interest you; so with my best compliments, I remain, your faithful

January 23rd. RACHEL VANO.

CONTRIBUTIONS FOR KNOX COLLEGE DEBT, PER REV. J. M. KING.

Embro.—James Smith, \$5; John Munro, \$4; Alexander McCorquodale, \$4; J. A. McKay, \$4; J. Mann, \$4; Rev. G. Munro, \$5; David Shaw, \$4; smaller sums, \$91.66. In all \$121.66.

Gould Street, Toronto.—\$450 on account. Names of contributors will be given in a future issue.

APPEAL OF THE SABBATH SCHOOL ASSOCIATION OF CANADA ON BEHALF OF NEW SABBATH SCHOOLS IN THE NEW SETTLEMENTS OF ONTARIO.

The district which is now appointed for the missionary and agent of this Association is the country lying to the north of Muskoka. A great many families have gone there within the past few years, and it is desired to aid them in the establishment of Sabbath Schools wherever practicable, so that there shall be the means, as far as it can be supplied, of stated religious instruction. It is desired, not only to give the necessary books, the Bible and Sabbath School melodies, for use, but to furnish each school that shall be planted by the missionary with a library of suitable reading matter.

This Association has not the means at its disposal to purchase such libraries, but it is believed that many of the older and well-to-do Sabbath Schools in Ontario could spare their used libraries, which would be thankfully received and read by the youth of these new settlements.

Any such contributions will be gratefully acknowledged on behalf of this Association, by WILLIAM MIL-LARD, General Secretary.
26 Carlton St., Toronto.

LADIES' FRENCH EVANGELIZATION SOCIETY.

The Ladies' French Evangelization Society acknowledge with sincere thanks the following contributions in aid of their work: Two Friends, Toronto, \$1; A Wellwisher, Rond Eau, \$2; James Laird, jr., New Glasgow Mills, \$10; per Mrs. D. McCraney, Bothwell, Ont.: D. McCraney, M.P.P., \$5; W. Laughton, \$5; Capt. Taylor, \$5; C. Reid, \$4; A. McLean, \$1; R. Marcus, \$1; Rev. D. L. Mackechnie, \$1; A. Pennycook, \$1; S. N. Boughner, \$1; J. B. Scott, 50 cents; W. M. Glover, 50 cents; P. S. Graham, 50 cents; Dr. Tait, 50 cents. Further contributions are urgently needed and are respectfully solicited. These should be addressed to the Treasurer, Miss H. M. Gordon, care of Joseph Mackay, Esq., 1,059 Sherbrooke street, Montreal.

MINISTERS AND CHURCHES.

REV. J. ANDERSON, of River St. Church, Paris, left last Tuesday on a visit to Scotland, to be absent about two months.

THE Rev. A. C. Gillies, formerly of Ontario, but for some time back minister of the Presbyterian Church, Virginia City, Nevada, has resigned.

THE Rev. A. B. McKay, of Brighton, has declined the call from Crescent street Church, Montreal. Dr. Donald Fraser appeared on behalf of the Montreal congregation.

THE Rev. Solomon Mylne, of Smith's Falls, conducted communion services in Knox Church, Perth, last Sabbath morning, preaching in the evening as well. The illness of the pastor, the Rev. Mr. Burns, prevented his officiating.

REV. MR. WHIMSTER having accepted the call to English Settlement and Proof Line, in the London Presbytery, Rev. J. Somerville, M.A., Owen Sound, has been appointed Clerk of that Presbytery. All communications therefore to the Presbytery of Owen Sound are to be addressed to Rev. Mr. Somerville.

A PLEASANT and successful tea-meeting was recently held in the Presbyterian church, Claude, the chair being filled by Rev. R. M. Croll, pastor of the congregation. Addresses were delivered by Rev. Messrs. Blanchard, Taylor, and McFaul. Vocal music was supplied by Mr. Oliver and Misses Smith, Oliver and Robinson; and instrumental music by the Claude Band.

ON Monday evening, 3rd inst., the teachers in the Sabbath School of Chalmers' Church, Guelph, together with several of the elders and managers, met at the manse and presented Mr. Daniel McIntosh with a handsome French alabaster mantel-piece clock, and Mrs. McIntosh with a beautiful gold brooch. An address accompanying these presents, expressed appreciation of the services rendered to the congregation by Mr. McIntosh as an elder, as clerk of the session, and as vice-superintendent of the Sabbath school. To this address Mr. McIntosh, who removes from Guelph to Toronto, where his firm, Messrs. Hill, McIntosh & Innes, now carry on business, made a feeling reply. After the company had spent some time in pleasant social intercourse, Rev. Mr. Wardrope closed the meeting with prayer.

LAST Sabbath Rev. Principal Grant preached twice to large congregations, in the morning in Old St. Andrew's, and in the evening in the Central Presbyterian Church, when his text was taken from the Epistle of Paul to the Philippians, chap. iii. verse 7: "But what things were gain to me, those I counted loss for Christ." These words were the occasion of an eloquent discourse on the Apostle Paul. The immense concessions which he had to make in becoming a Christian were first touched upon. Wealth, scholarly fame, political and ecclesiastical authority, everything he forsook when he began to run his most extraordinary career. An apostate from the religion of his forefathers, he became exposed to the scorn and derision of his fellow-countrymen, and, intelligent and learned as he was, he suffered himself to be considered a fool and a madman. He relinquished aspirations for office in the Church, which, in the case of a man of his zeal and capacity, might have been the most extravagant and pretentious. His own righteousness, in fine, he gave up as he pressed on toward the mark for the prize of the high calling of God in Christ Jesus. The rev. gentleman next pointed out the reasons

which had induced the Apostle to abandon all his earthly possessions in taking up the cross of Christ, and concluded by referring to the glorious reward which awaited him at the close of his most remarkable life.

COST OF RUNNING A CHURCH.

Says Mr. Murray: "I take this as a safe estimate, that you cannot run one of our first-class city churches for less than ten or twelve thousand dollars a year." If this is so, the sooner first-class churches become extinct, the better. Estimates like these give to such men as Colonel Robert Ingersoll their power. Only waste and extravagance can require \$12,000 per annum as the running expenses of a church under ordinary circumstances. We have twenty Baptist churches in New England, with large membership, and large audiences on the Sabbath, not one of which comes near these figures. Enormous salaries paid to second-rate ministers, enormous sums spent on singers hired from the opera, enormous extravagance in church building and general expenditure, are not signs of a first-class Church. A Church must be measured by its moral power, by the means used to reach the souls of men, by the piety and efficiency of the membership. It does not follow that because a wealthy corporation, like the Old South or Trinity, can spend hundreds of thousands of dollars on a meeting-house, that the Church is "first-class." There was a time when our unpainted, barn-like meeting-houses shamed us by their plainness; now, many of them shame us by their extravagance. Our salaries were once by far too meagre. Some Churches still are far behind and below their ability. Matthew Henry says that "a scandalous maintenance makes a scandalous ministry." Though this be true, and some pastors suffer, yet salaries in the vicinity of cities are generally sufficient. Few pastors need, and few churches ought to pay, one-half of \$12,000. Many of our best ministers are living on salaries varying from \$2,000 to \$3,000. In some cases the salary is larger than the income of any man in the congregation. An ordinary church ought not to cost over \$5,000 per annum, and it may be "first-class" at that. Churches must learn to use rigid economy. The times demand it. Merchants are taking in sail. Families are feeling the necessity of prudence. In every department of life men are cutting off useless expenses. The Church must do the same. The minister should be the last to complain, and the first to suggest retrenchment, if it is necessary. Some churches cut down the salary when there is no necessity for it, and that is inexcusable. We hope Mr. Murray will not be called upon to make figures for Baptist churches. We have extravagance enough now, and if the idea comes to prevail that the squandering of \$12,000 per annum makes a "first-class church," nobody knows what the result will be.—*Boston Watchman.*

TURKEY.—The various seminaries and Christian mission schools in Turkey are striving to raise up a native ministry; and a number so trained are already rendering faithful and efficient service in preaching the gospel to their countrymen.

THE Roman Catholics do not intend to be far behind the Protestants in establishing missions in Central Africa. They have been putting forth extraordinary efforts, through the Society of African Missions of Lyons, France, in Northern and Southern Africa, sending out many new missionaries in the past year, while founding new missions and reinforcing old ones. The Society has been entertaining the hope of soon being able to enter Central Africa. By the aid of the French Government it has been made possible to carry out this plan much sooner than was expected. The French Chambers have made an appropriation of \$20,000 for the establishment of a mission at Lakes Victoria and Tanganyika. Nine missionaries who have seen service in Northern Africa will sail for Zanzibar from Algiers, with the Abbe Debaise, who has been commissioned by the French Government to cross the continent at that point. The Abbe expects to occupy three years in the journey. It is evidently the policy of the Catholics to cover the whole continent with missions. From the North the mission area is being gradually advanced toward the interior; while in the south, missionary work, which has hitherto had the Orange and Vaal Rivers as its northern boundary, is to be extended as far north as the Zambesi.

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