

throughout those weary weeks and months of lingering death the poor creature was perfectly conscious, and able, even to the end, feebly to ask and answer questions. I need not say that the task of attending and nursing one in this state was abhorrent even to his fellow-lepers. Still it was done, and I have reason to believe not unfaithfully. It was this perhaps that touched his heart; for he soon began to thirst for the consolations of the gospel, the only medicine that *can* heal such misery."

Before his death, at his own request, in the presence of several Christian lepers he was baptized on a profession of his faith in the Lord Jesus.

A few things may be briefly noted as the result of the past twenty years' work: (1) More converts have been made during all the rest of the time since the origin of modern missions. (2) The great body of Christian missionaries recognise as never before, that no agency which has for its aim the elevation and evangelisation of our race is insignificant, but that each has its place in the one great work, and should be encouraged and supported. (3) That there is a very marked difference between the present religious conditions of the southern and more northern sections of South India; and rules and systems which work well in one section ought not to be applied to others.—*Northern Christian (Advocate American)*.

NOTES OF THE MONTH.

We are indebted to our excellent correspondent, the Rev. Charles McEachern, minister of the Gaelic Parish Church of Inverness for late Scotch papers.

The business before the Assembly of the Church of Scotland was largely routine. Reports on the different schemes showed that they are in a flourishing condition. Some discussion took place on the matter of elders subscribing the Confession of Faith. It is maintained by some that upon their admission to the eldership, the laity should not be requir-

ed to profess their acceptance of all the doctrines laid down in the Confession of Faith—that the church loses the services of some of her ablest men on account of the narrowness of the door through which they must enter the office of the elder. A committee was appointed to consider the whole question.

The Free Church Assembly, which during the past few years has been afflicted with the "Smith case" has at last (to use the beautiful language of church jurisprudence) compelled it to "take end." Professor Smith, one of the Free Church professors in the Divinity Hall, in Aberdeen, had some time ago published an article on the first books of Moses, wherein he promulgated views and notions maintained by some to be at variance with the Confession of Faith. Mr. Smith after enduring for many years a sort of ecclesiastical hunt was run down at last by his pursuers, who seized him and cut off the heretical brush, and having admonished him to be more careful for the future drew off their pack, and then suffered him to go on his way, a sadder and wiser man.

The usual annual filibustering resolutions were passed in favour of disestablishment. It appears that the Free and U. P. Churches are anxious to make union of all the Scotch Churches. To this end they would first disestablish the Kirk and then start fair all round, but the National Church fails to see the advantage of such a course, and prefers the meantime to remain established and endowed.

The Synod of the Church of Scotland in Ontario and Quebec, held their annual meeting in Beaverton, Ontario. Usual reports were given in, and committees were appointed. It appears that the question of the Temporalities