

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
						✓					

AUGUST, 1876.

A VOICE FROM BROOKLYN.

Accustomed to think of Brooklyn as a suburb of New York, we woke up one fine morning, not long ago, to discover our mistake, in finding ourselves in a beautiful city of five hundred thousand inhabitants.

We found the General Assembly of the Presbyterian Church in the United States convened in the Tabernacle Church, of which the well known Dr. Talmage is the pastor. It is the largest protestant church in America, being seated for 4200 persons, and its internal arrangements leave nothing to be desired on the score of comfort and convenience. Its acoustic properties are remarkably perfect. The members of the Assembly, numbering from five to six hundred, occupied a semi-circular area immediately in front of the platform: the remainder of the floor of the church was filled with spectators. A grand sight it was, the first look we got of such a sea of faces, and a solemn spectacle was that presented on the evening of the first day, when full three thousand communicants joined together in the sacrament of the Lord's Supper.

Dr. Morris of Cincinnati, in relinquishing the Moderator's chair, and investing Dr. Vandyke with the insignia of office remarked that this Assembly, from long experience, had learned to govern itself. However that may be, it was an orderly Assembly from beginning to end. Its whole tone and temper was eminently conservative. There could be no mistake about its holding firmly by the Westminster Confession. Its recognition of the sanctity of the Sabbath was equally emphatic. It was very much a Missionary Assembly—the most of its time being devoted to the consideration of its Home and Foreign Missionary Reports. Some of the addresses delivered in connection with

these were master-pieces of eloquence, worth going a long way to hear: especially that of Dr. Dickson who spoke at great length on the Home Mission work of the Church, and that of the venerable Dr. Calhoun, from Mount Lebanon, Syria, to whom the Moderator referred happily, when he spoke of "the old weather-beaten missionary with the glory of Lebanon on his head, and the excellency of Carmel and Sharon on his lips, and who seemed as though the glory of the Transfiguration Mount would soon break through his skin." And when the relations of this church with the General Assembly, South, came to be discussed it was plain to be seen how desirous the Northmen were, not only for the establishment of fraternal relations but for complete reconciliation and re-union. Into this question Dr. Talmage, threw his whole soul, and rose to the full height of his eloquence. Respecting this, the *Christian at Work* says truly,—“there have been few grander scenes in the country than when the Rev. Dr. Prime stood up amid a consecrated and excited audience of six hundred ministers, saying: The Southern breezes this morning blow sweetly. The long looked-for day seems to have come. I read a telegram announcing that the South cordially enters with us upon fraternal relations.” It was received as glorious news, and with rapturous applause.

There were no doctrinal difficulties to settle in this Assembly. There was no dirty linen washed in our presence at least. If there were any cases of discipline dealt with, that thing must have been done in a corner. We never heard of it. Any “protests” that we had cognizance of were directed against such things as those,—against Chinese proscription on the Pacific Coasts, against Sabbath-breaking under the ægis of Cen-

ennial Celebrations, and against retrenchment in expenditure for the missionary purposes of the Church.

Upon the whole, we came away favourably impressed with what we had seen and heard. The speaking was good. Except in special cases, it was limited to five minutes at a time. The Moderator by his promptness, impartiality and courtesy, proved himself the right man in the right place.

A TALMAGEAN WELCOME.—We presume Dr. Talmage was perfectly sincere when he said *ex Cathedra*,—

“Brooklyn sets her front door of welcome open to the General Assembly of the Presbyterian Church of the United States. (Applause.) Come in, and sit in our best arm chairs, and sleep in our best apartments, and stay till you are weary of us! There is room in Brooklyn for all. Come in!—Oregon and Pennsylvania, Vermont and Alabama, Maine and California. We believe in God, the Father Almighty, and in the Communion of Saints.”

Had Dr. Talmage only thought of it, in the overflowing goodness of his big heart, he would have added,—“Come in, too, ye Northmen from Canada; be ye warmed and fed,” and the Canadians would have counted themselves happy to have gone in and admired the interior of some of those beautiful brown-stone-front Brooklyn-houses, and made the acquaintance of brother and sister Jonathan. We regret the omission the more that we feel pretty certain we shall never again have a like opportunity of telling our American cousins how warmly our hearts beat toward them.

BROTHER JONATHAN'S OPINION OF THE CANADIAN GENERAL ASSEMBLY.—We are glad to find the few words of comment we ventured to make last month on the *toute ensemble* of our gathering at Toronto corroborated by the testimony of one of the leading members of the American Assembly, who was present with us at Toronto, and who delighted

us all with his elquence and geniality: We refer to Dr. Mutchmore, the well-known editor of the Philadelphia “Presbyterian,” who thus records the impressions left upon his mind by the all-absorbing debate on “the Macdonnell case.”—

“There were many things about this debate that were calculated to impress a Presbyterian from the States:

1. The faithfulness of this Assembly to their convictions of the truth. We have never witnessed anything like it. Here is an Assembly trying perhaps its most popular minister in his own city—with multitudes of friends and members present, intensely interested—not only not swerving in the presence of popular sympathy for a favourite, and one who is beloved by the brethren throughout the Church, for Mr. Macdonnell had no enemies that we could discover in the Assembly. But while this was apparent, the fearlessness of the argument against his position was at times like the delivery of burning shot from well-charged batteries. There was no regard for the man when he seemed to stand between the soul and the truth.

2. There was the best spirit prevailing in the Assembly that we have ever witnessed. From what we have known of religious controversies we feared the result; but no bitterness appeared. The spirit of Mr. Macdonnell was Christianlike in his trying ordeal, and that of his brethren, as he admitted, was not only fair from their convictions, but fraternal.

3. There was a wonderful unity in sentiment throughout the trial, although one could see sympathy for a friend and brother bubbling to the surface; yet underneath were the still waters, where devotion to God's truth was clear as crystal. In only one or two instances, in the special pleading which love makes, were any sentiments uttered that betrayed the slightest sympathy in his doctrinal views. In our judgment, no body of Presbyterians live on the earth of sounder doctrinal views, or of more fearless courage in their defence.

Finally, we are happy to say, in honour of our common Church, that we have never heard so many able speeches delivered within the compass of four days.”

FRENCH EVANGELIZATION.—It is in order at this time to remind the congregations that the General Assembly appointed the third Sabbath of July for taking up the annual collection for the

French Mission work of the Church. The minutes of the Assembly will be "out" immediately, and will embody doubtless, the Convener's report, to which the special attention of all the members of the Church ought to be directed either from the pulpits on the Sabbath day, or at a week-day meeting called for the purpose. Our American friend, Dr. Mutchmore, who listened to the report as read in the Assembly, came to the conclusion, that "this work among the Canadian Catholics is beyond anything he had been hitherto willing, from newspaper accounts, to believe. If half the number reported are coming out from the soul-slavery of Rome, it is the greatest movement in this direction of the age."

THE MEMORIAL FUND.—We are sorry to say that the contemplated "Memorial Fund" has "gone up." In their report, the Committee to whom the consideration of this matter was entrusted state that, "they do not recommend to the Assembly the prosecution of the object referred to, but rather that it should be urged upon all our congregations that the true memorial of the Union, in which we rejoice, would be in the quickening of the Church's life, and in the intensifying of its interest, and enlargement of its liberality, in regard to all the schemes of the Church." For ourselves, we always thought that *this* might be done, without leaving the other undone; but we must allow that the Committee are the best judges of the situation.

A THOUSAND DOLLARS BID.—An enthusiastic Elder who feels disappointed with the decision arrived at, authorizes us to say, that he is willing to be *one of ten*, to give one thousand dollars each, to the Home Mission Fund, on or before the 1st September next, as a private thank-offering for the consummation of the Union. We shall be very happy to be the medium of communication be-

tween parties disposed to negotiate on the terms specified. Here is a splendid opportunity of making a *profitable* investment!

THE LATE MR. JAMES BAIRD, OF CAMBUSDOON.

"The rich and poor meet together: the Lord is the maker of them all." A short time since a leading topic with American journalists was the death of Mr. A. T. Stewart, of New York, whose wealth was computed at something over one hundred millions of dollars. His income was probably between five and six millions annually. He was the architect of his own fortune; he amassed his enormous wealth by honest trading, and, humanly speaking, he had a right to do what he pleased with it. But it does not seem to have occurred to him, that he was under obligations to dedicate any considerable portion of his substance to the Lord. Excepting three or four mammoth white marble palaces, in one of which he lived while on the earth, he has left no monument to perpetuate his name.

Mr. James Baird, who died lately in Ayrshire, was believed to be one of the wealthiest Commoners in Britain. At the time of his death, by his prudence and success in business, he had come to occupy a prominent position in society, and passed away crowned by many works of philanthropy. Mr. Baird was for many years the head of the great Gartsherrie Iron Company, which extended its operations into various parts of the country, until they had some forty-two furnaces in full blast, giving employment to more than 10,000 men and boys, and producing a fabulous amount of pig iron. Mr. Baird sat for some years in Parliament, though he seldom spoke in the House. Of late years he gave most of his time and attention to the promotion of religious education. He was liberal in his contributions in aid of schools and churches. In 1871, he founded the Baird Lectureship in Glasgow University "for the defence of orthodox teaching, and the exposure and refutation of error and

unbelief." Two years later, he founded "the Baird Trust," to administer a fund of \$2,500,000 bestowed by him to promote the interests of the Church of Scotland—probably the largest monetary gift ever made to the cause of Christianity. And it is commonly believed, that at the time of his death, Mr. Baird had it in contemplation to add to this princely gift another half million of pounds sterling.

Here, then, we have the last chapters in the lives of two of earth's millionaires. The one inevitable event happened to both, at about the same time. The one was summoned to give an account of his stewardship at sixty-five; the other at seventy-four years of age. We do not mention their names together, for the purpose of invidious comparison. It is altogether likely, that Mr. Stewart, at sixty-five years of age intended to give a portion of his vast means for philanthropic purposes. Mr. Baird had not begun to give largely till he was advanced in life, and his career was arrested while he was in the very act of devising liberal things. For aught we know, Mr. Stewart, had he only lived nine years longer, might have eclipsed even Mr. Baird's generosity. What we have most to do with, is the lesson which such considerations is fitted to convey, and that is, to do *all* that we intend to do, for the cause of Christ and the good of men, BEFORE WE DIE."

CORRESPONDENCE.

POLAND, June 9th, 1876.

DEAR SIR,—A glorious work of grace is going on in this place now. We commenced Evangelistic meetings here last Monday night, and about sixty have been converted already; and the work seems to be only commenced. The spirit is working mightily. The whole place is moved. Infidels and all opposed to the work, know not what to say or think. They are dumb with astonishment. Oh, it is a glorious work! Wonderful beyond description! It is truly the Lord's work. There is no excitement whatever—all is calm and quiet. The meetings consist of brief prayers, singing of hymns, and short Gospel addresses. After which, anxious meetings are held. Prayer

meetings half-an-hour before the large meetings, attended by all the young converts. Requests for prayers for friends, etc., are made by the converts. We have had some very remarkable answers to prayer. Some whole families have been converted. We are going to continue the meetings here all next week; then we are going to start the same kind of work at Darling, (Nelson's Station), Monday 19th, for two weeks also,—that place is ripe unto harvest. We are looking for great work to be done there—many earnest prayers are going up to God for this work. Let all Christians who read this, pray for this work of the Lord.—“Praise ye the Lord.”

JOHN K. BAILLIE,
THOMAS A. NELSON,
Students.

NORTHERN NEW BRUNSWICK.

Editor Record.—The Province of N. B. is comparatively weak, so far as our Church is concerned. Much of it corresponds to the western part of Nova Scotia, for it is in the eastern part of the sister Province that our strength is found, the counties of Pictou and Colchester being pre-eminent. In this Province we have not more than forty-five pastoral charges all told. These are under the care of two Presbyteries, viz: St. John and Miramichi. It is an extensive territory that the former occupies,—it stretches up the St. John River to Grand Falls, some 225 miles from the city at its mouth, and from Buctouche on the north to St. Andrews on the south east, the distance is not much less. The territory of the latter, of which we are to speak in this letter, is not quite so large, at least so far as this Province is concerned; but, when the portion of the Province of Quebec under its care is estimated, it is probably larger.

In N. B., the Presbytery of Miramichi extends along the Intercolonial Railway, in round numbers, 150 miles. In the Province of Quebec, there is perhaps a greater stretch in length, viz.: from New Carlisle on the north side of the Bay of Chaleur to Matapeña, where a student Catechist from Kingston is to labour for the summer.

In all this extensive region, not counting two whose position with reference to the United Church is as yet doubtful, there are only fifteen pastoral charges and two Mission Circuits, which are this summer to be occupied by catechists. One of these mission circuits is in Quebec; the other, in the County of Gloucester, is largely inhabited by French Canadians. The catechist in the former field will have two principal stations, one at Escuminac, between which and Dalhousie, there is a breadth of

6 or 7 miles of water, and one at Matapedia some 30 miles distant. The catechist in the latter field will have two principal stations also, New Bandon and Caraquette. The Presbyterians in either are few, but they are pretty well to do, and are exceedingly nice people in a social point of view.

Just a word as to another part of the Presbytery's territory, and the progress that is apparent. For the last four years, Redbank and Black River were an united charge, each paying to the minister \$200 annually. At the beginning of the year both petitioned to be made separate charges. At a meeting of Presbytery held a short time ago, both asked for moderation in a call to the same brother, and now the one puts on the table a subscription list of \$637; and the other, one of over \$550.

SAMUEL HOUSTON.

OUR OWN CHURCH.

ONTARIO AND QUEBEC.

HOME MISSION FUND.

The following Circular has been addressed to the Clerks of Presbyteries in Ontario and Quebec, and to the Conventions of Presbytery's Home Mission Committees:—

DEAR SIR,—At the recent meeting of the General Assembly, it was agreed that the debt resting on the Home Mission Fund, amounting to nearly \$10,000, should be apportioned to the several Presbyteries of the Church, according to their respective membership. The Committee entrusted with this work, have found, on a careful calculation, that the sum of fifteen cents per member will be required to discharge the indebtedness. The amount allocated to the Presbytery of _____ is \$ _____; and it is earnestly requested that your Presbytery have the amount forwarded to the Rev. Dr. Reid, if possible not later than the 1st September.

Upon the success of the present effort to wipe out the existing indebtedness must depend to a great extent the entertaining of new applications that may come before the meeting of the Committee in October next.

Yours truly,
WM. COCHRANE, D.D.

Brantford, July 7, 1876.

The following are the several amounts allotted to Presbyteries:—Quebec \$206.10; Montreal \$847.05; Glengarry \$198; Brockville \$426.75; Ottawa \$647.10; Kingston \$325.05; Peterboro' \$576.90; Whitby \$266.55; Lindsay \$170; Toronto \$1,057.80; Barrie \$361.35; Owen Sound \$213.90; Saugeen \$357.75; Hamilton \$776.40; Guolph \$885; Paris \$571.95; London \$566.55; Chatham \$254.25; Stratford \$423.45; Bruce \$316.50; and Huron \$655.20.

[The above statement requires neither comment nor explanation. We do trust that each Presbytery will take the earliest possible opportunity of providing its quota. It will not do to allow a small sum like this to act as a brake upon the wheels, or in any way to interfere with the ordinary working of the machinery of the Church. It is just one of the "weights" that must be laid aside, so that we may go on our way rejoicing. Which will be the first to respond?]—ED.

We have to thank Rev. J. B. Fraser, M.D., of Tamsui, Formosa, for a copy of his medical Mission Hospital report for 1875, neatly printed in English, at the office of the "China Mail," Hong Kong. Dr. Fraser arrived in Formosa in the beginning of 1875 and has remained at his post steadily since that time. The number of new patients entered on the Hospital registrar during 1875 was 1489, of whom 1289 were males, and 208 females. These people followed 36 different occupations, the largest number being either farmers, labourers, sailors or traders. They also represented diverse mechanical occupations, including 16 carpenters, 12 masons, 4 blacksmiths, 3 tailors, one *idol maker*, one "professional gambler" and a Buddhist priest. Dr. Fraser sums up his report as follows:—

"On the whole, we cannot but conclude, and we do that with devout gratitude to the GREAT PHYSICIAN, that during the year the Hospital has done much to relieve human suffering, to give the Chinese a better opinion of the skill and generosity of the foreigner whom they so universally despise and

hate, and to pave the way for the reception of the "Truth as it is in Jesus" which is able to save the soul. Religious services are held and the Gospel is preached every morning and evening, so that those who will hear, may. In this way the missionary character of the work is fully maintained. The good seed is sown from day to day; the results will be known when the wheat is gathered into the garner."

The Hospital derives its chief support from the Canadian Church. The annual expenditure for medicines and instruments is about \$550.

NEW CHURCH.—The opening of the new Church at Claremont, on the 28th May last, was a very important event in that neighborhood. The Rev. Dr. James of Albany, preached no less than three times to crowded congregations. It was a day that will be long remembered by those who took part in its solemnities. The church itself is said to be a gem of architecture, and cost about \$7000. On the afternoon and evening of the Monday following there was a congregational Soiree, at which Hon. John McWurrieh of Toronto presided. The next evening, the Sabbath school people held high festival. The pastor of this happy congregation is the Rev. Wm. Peattie.

NEWMARKET.—A correspondent informs us that the ladies of this congregation have presented the Rev. J. R. Battisby with a purse of money. He adds, that there has been a very large increase made to the membership of the church during the past year.

BOGUS CALLS.—Some young ministers and some, even, old enough to know better, seem to have formed the idea, either that they have a special propriety in the Church RECORD, or that we have nothing else to do than to keep their names before the public, as ministers who have been "called." There is such a thing as trafficking in calls. This we hold to be quite *infra dig*, and we cannot countenance it. The minister who puts himself in the way of obtaining a call from a congregation and who at the same time has not the remotest intention of accepting it,—well,

we shall not say how he should be characterized; we only throw out the hint that we don't want to become his accomplice, and we beg to be excused from informing the public "that Mr. So and so has declined the call unanimously tendered to him, &c. &c." Don't let any one misunderstand us in this thing. We refer wholly and solely to the *bogus call*.

INDUCTIONS, &c.—Rev. G. M. Clark was inducted to the pastoral charge of Kemptville, on 6th June. The congregation promised \$900 as stipend with a manse. Rev. James Hastie, late of Prescott was inducted into the St. Andrew's congregation, Lindsay on the 22nd June. Rev. D. McDonald, late of Arthur, was inducted to Cambray and Fenelon on 27th June. The Rev. Robert Chambers, of Nairn, has resigned that charge and accepted a call to St. Andrew's Church, Whitby. On the eve of his departure from Nairn, Mr. Chambers was presented with a gold watch as a parting token of esteem from his people.

MEETINGS OF PRESBYTERIES.

MONTREAL: 11th July.—The attendance was comparatively small and the business mostly of a routine character. The Rev. Joseph Elliot was elected Moderator for the ensuing year. Mr. Campbell, Convener, read the Home Mission report which after having been considered clause by clause was adopted. Among its recommendations there was a hint thrown out to the newly formed Church Extension Association that they might find useful employment in securing the site for a church in the East end of the city. If this should meet the Chairman's eye, perhaps he will give it a thought as he strolls along the beach at his summer retreat, so that when our people forgather again this matter may be attended to.

Attention was drawn to the delapidated condition of the church and graveyard in the village of Rawdon, and a committee was appointed to look after the interests of the Presbytery generally in this quarter.

The names of Messrs. Thomas Muir, J. Nicholls, and W. Hawthorne were referred to the distributing committee. Mr. B. Uurier was also placed on the list of probationers with a view to his labouring among the French population. Mr. Tanner's re-

signation of the pastorate of St. John's Church was accepted and Professor Campbell was appointed *interim* moderator of that Kirk-session. Mr. Tanner, it should be mentioned, continues his labours as travelling agent for the French Evangelization Committee.

Application was made on behalf of St. Mark's Church, Montreal, for moderation in a call in favour of the Rev. John Nicholls with the understanding that the stipend to be offered would be \$1000 to begin with. The request was granted, and the 25th July, appointed for giving it effect. Rev. Mr. Jones and a deputation of three members appeared before the Presbytery to ask that East End Mission be constituted a congregation, which on the motion of Dr. Taylor, was agreed to. Messrs. John A. Stuart, A. C. Clark and James Walker were appointed *interim* Elders.

The Presbytery remitted to its Home Mission Committee to take the necessary steps for raising the amount required to defray the indebtedness of the General Assembly's Home Mission Fund.

Messrs. Bennett and Haney, students, were examined and duly licenced to preach the Gospel, after which the Presbytery adjourned.

WHITBY: 4th July. There was a fair attendance of members and a good deal of business transacted. *Inter alia*, provisional arrangements were made for the induction of Rev. Robert Chambers of Nairn, to St. Andrew's Church, Whitby, on 25th July. Mr. Little to preach and preside. Mr. Hogg and Mr. Edmondson to address the minister and the people respectively. At the request of Mr. Calder, the Presbytery agreed to meet in the church in Orono to hold a Presbyterial visitation there. Messrs. W. M. Henry and John H. Ratcliffe presented themselves as applicants for licensure. After having been examined in the subjects prescribed and having delivered their "trial discourses" and answered the usual questions, to the satisfaction of the Presbytery, the Moderator addressed them in suitable terms and, in the name of the Lord Jesus Christ, admitted them to the office of the Holy Ministry.

Leave was granted to the congregation of Whitby to sell the manse and to purchase another more suitable.

PARIS: 4th July.—This Presbytery met in Zion Church, Brantford. Rev. R. N. Grant, of Ingersoll, was elected Moderator for the ensuing year. Mr. A. M. Hamilton was taken on trial for license, and examined in the various branches prescribed, and, the Presbytery having expressed its satisfaction with Mr. Hamilton's attainments, he was,

after solemn prayer, duly licenced to preach the Gospel.

A request was made by certain parties asking the Presbytery to give its consent to their selling, on behalf of Wellington Street Church, so much of the property in the East Ward, formerly belonging to the Church of Scotland, as they were equitably entitled to. After deliberation, a Committee was appointed, with power to call for parties and papers connected with the case, in order to present a full statement for next meeting.

Messrs. Anderson and McLeod, of Paris, with their elders, were appointed a committee to apportion to the different congregations within the bounds, the amount allocated to this Presbytery by the General Assembly of the Home Mission indebtedness; congregations to transmit their respective proportions to Rev. Dr. Reid, Toronto, by the 1st of September next.

STRATFORD: 4th July.—Being the first meeting after the General Assembly, Elder's Commissions were called for, and seven names were placed upon the roll. Mr. John W. Bell, of Listowel, was appointed Moderator for the year.

The resignation of Mr. Wilkins' charge of the congregation of St. Andrew's church, Stratford, was taken up. The congregation having been duly cited, Messrs. Henry and Rutherford appeared as commissioners, and were heard. They presented the request of the congregation that the matter be deferred to next ordinary meeting of Presbytery. Mr. Wilkins was also heard and acquiesced in the delay. The Presbytery agreed to grant the request and resume the subject next meeting. The commissioners also presented a petition from the congregation, asking the sanction of Presbytery to the mortgaging of their church property to the extent of \$1,000, and its sanction was granted.

Mr. Hall was re-appointed to moderate in a call to a minister, at Biddulph, as also to carry out a former appointment in relation to the separation of Biddulph and Fraser church.

A call addressed to Mr. A. A. Drummond, from Newcastle, was presented to him, and he having signified his willingness to accept of the same, the Presbytery agreed to release him from his present charge, and appointed Mr. Fotheringham to preach and declare the vacancy on the 20th August.

An interesting letter from Rev. Allan Findlay was read, setting forth the state of the cause at Bracebridge and neighborhood, and asking the Presbytery to recommend its congregations to make a contribution to assist in completing a church building there.

The Presbytery cordially agreed to make the recommendation desired.

TORONTO:—This Presbytery met on the 4th and 5th July, and transacted a large amount of business. Mr. Carmichael of King, was appointed Moderator for the next twelve months. Mr. Fraser, Dr. Robb, and Mr. Makintosh obtained leave of absence from their pulpits for two months. An application for a moderation was granted to the associated congregations of Alton and Melville church, Caledon. Messrs. Thomas T. Johnstone, John Dobbin West, Wm. Frizzell, and James Ballantine were received as ministers of our church. Also Mr Arch'd. Henderson, in whose behalf a commission in due form was read from the Mission Board of the Irish Presbyterian Church. Dr. Robb, for a Committee previously appointed, read a report anent a proposed re-arrangement of congregations and mission stations in Scarborough and Markham. the Presbytery approved of the recommendations of the report as suggesting the arrangement of the field which should be sought by the Presbytery, and appointed a Committee to visit Highland Creek, meeting at the same time with parties from Cedar Grove, and commended to these congregations the propriety of falling in with the suggestions contained in the Committee's report. On application made, leave was granted to the managers of Central Church congregation, Toronto, to mortgage for some time the property they have recently purchased for their church buildings, on the understanding that the application made by the managers receive the sanction of the congregation. Messrs. Colin Fletcher, M. A., John A. Gilchrist, B. A., and Walter Amos were taken on public trials for license; and after examination and the hearing of their discourses, they were duly and solemnly licensed to preach the gospel. Mr. Carrick reported having moderated in a call from the congregations of Shelburne and Primrose to Mr. J. R. Gilchrist, now a licentiate. The call was unanimous, and a promise was given of \$600 as an annual salary, with the likelihood of a free house ere long. The Presbytery, while noticing the irregularity in bringing out a call to one who was not licensed at the time, agreed in the circumstances to sustain the call, as Mr. Gilchrist was licensed now, and put it into his hands accordingly. He announced that he would take it into careful consideration, and give his decision in due time. An application was handed in from certain persons in and about Brockton, praying to be congregated. The matter was delayed till next ordinary meeting. Till then also another matter was laid over. The present relations of

Malton and Knox church, Brampton, were agreed to be continued in the meantime.

THE MARITIME PROVINCES.

The best news we have heard from this quarter for a long time is, that the Intercolonial Railway has at length been opened from Quebec to Halifax. Passenger trains with Pulman cars now leave Point Levi daily, at 7.50, reaching Halifax the following morning at 10.40. This is really a very great event in our history, and whether it shall pay, commercially, or not, it will be of immense service to the country at large. We shall no longer be dependent on Fortland for access to the sea in winter time. We shall not have to wait a week for letters from Nova Scotia, as we have been used to do. We shall be able to get a sniff of the sea without having the custom house officer poking his nose into our innocent carpet-bags, and, what is better than all, we shall have Prince Edward Island, and the North Shore, with its beautiful bays, and Halifax with its matchless harbour, and the Bay of Fundy with its numerous attractions—all, within easy reach for summer quarters.

Our maritime friends have been leaving us in the dark since Assembly time, and and we shall have to fall back upon *old news*. In this category may be placed the departure of Rev. R. J. Cameron, the pastor of St. Andrew's Church, St. John, for Scotland. Nearly the whole congregation met in the "old Kirk" to bid their minister adieu, and many regretful words were spoken in reference to his departure. The Elders and Trustees presented Mr. Cameron with an address engrossed on vellum, and handed him a purse of gold, and a golden Chronometer, with chain and pendants of gold: and his own, and his wife's likeness set in gold. Next came a golden gift from the Bible Class, numbering twenty-five or thirty "in token of esteem which time nor distance cannot change." From all this we learn, that Mr. Cameron has earned "the golden opinion" of his con-

gation during the six years he has ministered to them, and that the Church at large suffers loss by his leaving. We wish dear brother Cameron long life and happiness in the good land to which he has gone, and hope that his late congregation will not wear the widow's weeds too long.

And it has come to be an old story, too, about the call from old St. Andrew's, Toronto, to Dr. Waters, of St. John, at a stipend of \$2,500 a year. It was a tempting offer: in itself highly creditable to those from whom it came, and, in the circumstances, equal credit is due to Dr. Waters for his conscientious decision to remain where he is.

The Clerk of the Presbytery of Pietou requests us to publish the following abbreviated synopsis of the statistics of that Presbytery:—

There are in the Pbt'y... 21 Congregations.
 " " " 2,676 Families.
 " " " 16,000 Persons.
 " " " 5,692 Communicants
 " " " 195 Elders.

90 Weekly prayer meetings.
 3,232 Young persons attending Sab. Schools.
 1,007 " " " Bible Class.
 335 Sabbath School Teachers.
 6,027 Vols. in Sab. School Libraries.
 1,391 were added during the year to the membership of the Church, averaging 60 members to each Congregation.
 466 Children and 54 Adults were baptized during the year.

The average over all to each Congregation is 123 families, 700 persons, and 271 communicants. The average stipend per Congregation promised for the year, is \$817.00; and the average paid is \$880.00. The whole amount contributed for the Schemes of the Church during the year, is \$4,106.30, averaging \$228.00 per Congregation. And the total for all religious purposes is \$34,237.38, averaging \$13.00 per family, and \$6.00 per member.

DEATHS.

REV. JOHN MCCOLL, late pastor of the Central Church, Hamilton, departed this life in that city, on the seventh of June last. Mr. McColl had been in delicate health for a considerable length of time, and had only returned about a week from California, where he had spent the winter, when he was

taken away from us. He was one of the brightest ornaments of the Canadian Church—an excellent preacher, a most interesting platform speaker, a man of refined tastes and polished manner, of a loving, genial disposition. We have had no obituary notice sent to us, and therefore can give no details, but respect for his memory prompts this brief tribute. We sympathize sincerely with his bereaved friends, and with the large congregation who will find it not easy to fill his place.

Died, at Goose River, N. S., May 20th, at the residence of her son, Rev. W. S. Darragh, in the 83rd year of her age, Mrs. Jenny Darragh. She was born near Ballymoney, in the County of Antrim, Ireland, in the year 1793. She was the eldest daughter of Mr. Adam Warnock, of that place, and in 1822 she was married to Mr. Darragh. In 1854, she came with her husband and the younger members of the family, to the County of Cumberland, Nova Scotia, where she has since resided. She leaves her husband with whom she lived 54 years, her eldest son, Rev. W. S. Darragh, and a daughter, Mrs. Mitchell. She was a member of the Reformed Presbyterian Church for more than half a century; and since the re-union of 1861, she has been in the Communion of our own Church. Her end was peace.

MR. J. W. HAUGH, an esteemed Elder of the Church at Fairfield, Ont., departed this life on the 17th May last, in the 76th year of his age. He was a good man, active and zealous for the cause of Christ, and beloved by a large circle of friends.

THE SABBATH SCHOOL.

INTERNATIONAL LESSONS, AUGUST.

6th.—SOLOMON'S PROSPERITY: I Kings, 10, 1-10.

Golden Text: Matthew, 12, 42.

13th.—THE CALL OF WISDOM: Proverbs I, 20-33.

Golden Text: Revelations, III, 20.

20th.—THE VALUE OF WISDOM: Proverbs III, 1-19.

Golden Text: Job, XXVIII, 15.

37th.—HONEST INDUSTRY: Proverbs VI, 6-22.

Golden Text: Romans XII, 11.

A SUCCESSFUL SABBATH SCHOOL.

The largest, and, so far as could be judge from a cursory visit, the most successful sabbath school we have met with

in our editorial travels, is that of the St. James' Episcopal Cathedral Church, Toronto. The whole number of scholars upon the roll was stated to be 1,100, of whom 250 constituted the Infant Class. This was accommodated in a large upper, airy, room, and, on the occasion of our visit, presented a most attractive appearance. The scholars, ranged in tiers rising one above the other, were remarkable for their tidy appearance, their close attention, and good behaviour generally. They were just like a dear little regiment of well disciplined soldiers, yielding implicit obedience to the officer in command. The teacher was an elderly gentleman, kind, thoroughly in earnest, a capital story-teller, and a good singer. The lesson taught this infant brigade on that 11th of June was the International Lesson for the day—with special reference to the memorable answer of Peter and the other apostles when brought before the council,—“we ought to obey God rather than men.” This was aptly illustrated by anecdotes suited to the capacities of the small people, whose eyes fairly twinkled with intelligence and interest. The exercise was frequently varied by singing two or three verses of a hymn given out line by line and repeated by the class. On the slightest symptom of drowsiness appearing among the little dots, the whole class was made to rise by the lifting of a finger, and put through a miniature platoon exercise which they evidently relished, and accomplished with the utmost precision. A few words from the visitors followed. Then a short extempore prayer by the superintendent, taken up and repeated, word by word, by the scholars with folded hands and eyes reverently closed. A concluding hymn, and then, such an orderly dismissal! We asked brother Harcourt wherein lay the secret of his success. His reply was suggestive. “I am an old hand at this work, and have learned the necessity of *thoroughly preparing myself for it during the week.*”

In the other room, the classes were arranged and taught in the usual way. But there seemed to be more than usual order

and earnestness. Among the teachers were Vice-Chancellor Blake, and Professor Daniel Wilson, and Miss Wilson, and many others, high in station, who account it a privilege to be thus engaged for an hour and a half every sabbath morning before public worship begins. The secret of their success, too, was devotion to their work, a careful study of the lesson, and a warm personal interest in each individual scholar.

Mr. Gillespie is the superintendent of this model sabbath school.

A delightful meeting of the Sabbath Schools of Montreal, was held in St. Paul's Church there on the last Sabbath of June. It was called a *Praise-meeting*, because chiefly occupied by the children in singing a number of familiar Hymns,—the 23rd psalm to begin with: “The old, old story”; “Safe in the Arms of Jesus”; “Hold the Fort.” &c. There were present over fifteen hundred children from fifteen schools belonging to the Presbyterian Sabbath School Association of Montreal. They brought with them their “thank offerings,” for the Union of our Churches and sabbath schools, amounting in all to about \$250, to be divided between the Home and Foreign Missions of the Church. After having spent a good time together, and listened to several short address, they parted with these words on their lips,—

Blest be the tie that binds
Our hearts in Christian love;
The fellowship of Christian minds
Is like to that above.

We are unable to state how much has been contributed for the Sabbath School thank-offering Fund altogether. Part of it was sent to Toronto, part to Halifax, part of it to Montreal, and part of it is yet to come. Among the list of acknowledgements will be found the names of a number of contributing schools and we shall be glad if we can print a very much larger list next month.

It is a good thing to give thanks unto the Lord. And remember what David says in the 96th Psalm.—“Give unto the Lord the glory due unto His name: *bring an offering, and come into His Courts.*”

“Boys! which is the right side of a public-house for you?” asked a gentleman at a large meeting of children in Hull. “The outside, sir,” instantly answered a thousand voices.

“What became of Noah's carpenters?” asked Dr. Spencer of Brooklyn. He had just

stopped the librarian of his Sunday-school, as they were passing on the street. This question followed their greeting. The librarian was a young man who had grown up in Dr. Spencer's congregation, but had never united with the church. He was very active in all work that was not especially religious, and was really of great assistance to his pastor; but he had thus far neglected his own soul. Dr. Spencer knew him very well; and with that ready wit which appears on every page of the "Pastor's Sketches," he shot this question into his heart. The young man looked up into the doctor's face then smiled, and then answered slowly—"I suppose, sir, that they were drowned." "That's all," said Dr. Spencer. "Good-bye." And so they parted. The question, however, was remembered; it made its own application. The young man began to realize his position and danger. He became anxious, and very soon he sought and found.

IN THE ROUGH.

The marble was pure and white
 Though only a block at best,
 But the artist, with inward sight,
 Looked further than all the rest,
 And saw in the hard, rough stone,
 The loviest statue the sun shone on.

So he set to work with care
 And chiselled a form of grace—
 A figure divinely fair,
 With a tender, beautiful face;
 But the blows were hard and fast
 That brought from the marble that work
 [at last.

So I think that human lives
 Must bear to God's chisel keen,
 If the spirit yearns and strives
 For the better life unseen.
 For men are only blocks at best,
 Till the chiselling brings out all the rest.

A YOUTHFUL MARTYR.

In the first ages of the Church of Christ, in the city of Antioch, a believer was carried forth to die as a martyr. "Ask any little child," said he, "whether it were better to worship one God, the Maker of heaven and earth, and one Saviour, who is able to save us, or to worship the many false gods whom the heathen serve?"

Now, it was so that a Christian mother had come to the spot, holding in her hand a little son, of about nine or ten years old, named Cyril. The heathen judge no sooner heard the martyr's words than his eyes

rested on the child, and he desired the question to be put to him.

The question was asked; and, to the surprise of those who heard it, the boy replied, "God is one, and Jesus Christ is one with the Father."

The judge was filled with rage. "Oh, base Christian!" he cried, "thou hast taught that child to answer thus." Then turning to the boy, he said more mildly, "Tell me, child, how did you learn this faith?"

The boy looked lovingly in his mother's face, and replied, "It was God's grace that taught it to my dear mother, and she taught it to me."

"Let us now see what the love of Christ can do for you," cried the cruel judge; and at a sign from him, the officers who stood ready with their wooden rods, of the fashion of the Romans, instantly seized the boy. Gladly would the mother have saved her timid dove, even at the cost of her own life, but she could not do so; yet she did whisper to him to trust in the love of Christ, and to speak the truth.

"What can the love of Christ do for him now?" asked the judge.

"It enables him to endure what his Master endured for him and for us all," was the reply. And again they smote the child.

"What can the love of Christ do for him?" And tears fell even from the eyes of the heathen, as that mother, as much tortured as her son, answered, "It teaches him to forgive his persecutors."

The boy watched his mother's eyes as they rose up to heaven for him; and when his tormentors asked whether he would not now acknowledge the gods they served, and deny Christ, he still said, "No; there is no other God but one; and Jesus Christ is the Redeemer of the world. He loved me, and I love Him for his love."

The poor boy now fainted beneath the repeated strokes, and they cast the bruised body into the mother's arms, crying, "See what the love of your Christ can do for him now!"

As the mother pressed her child gently to her own crushed heart, she answered, "that love will take him from the wrath of man to the rest of heaven."

"Mother," cried the dying boy, "give me a drop of water from our cool well upon my tongue."

The mother said, "Already, dearest, hast thou tasted of the well that springeth up to everlasting life—the grace which Christ gives to his little ones. Thou hast spoken the truth in love; arise now, for thy Saviour calleth for thee. May He grant thy prayer."

mother grace to follow in the bright path!"

The little martyr faintly raised his eyes, and said again, "There is but one God, and Jesus Christ whom He has sent;" and so saying he gave up his life.—*Golden Sayings for the Young.*

DON'T ASK ANYBODY TO TAKE HIS FIRST GLASS.

Good people despise the man who leads men astray; the man who, in the strength of a noble manhood, might have blest mankind, been the support and pride of some effectuate family circle, a living illustration of what God designed when he made man, "in our image." Even if a moderate drinker, he knows that he is wasting his money and hurting his own home. He knows how one glass may start a soul on the wrong track, and make of a beautiful boy a blear-eyed sot. He knows how he may blacken a soul for all eternity; yet misery loves company, and he draws his fellows into the same maelstrom.

FOREIGN MISSIONS.

NEW HEBRIDES MISSION.

ERROMANGA.

HOPEFUL PROSPECTS.

Upon the principle that it is good for us "to see ourselves as others see us," we make room for a few sentences of a letter from the Rev. John Inglis, lately a missionary of the Reformed Pre-byterian Church of Scotland, and for many years a fellow-laborer with our own devoted missionaries in the South Sea Islands. We quote from a letter published in the *Presbyterian Witness*, Halifax, addressed to the Rev. Alex. McLean, of Belfast, late Secretary of the Board of Foreign Missions of the Church of Scotland in the Lower Provinces.

"Unless we make up our minds for difficulties, disappointments, and even disasters, we ought never to enter the mission field. And if ever we arrive at the conclusion that our particular field of labour is the most difficult, and the most hopeless on the face of the earth, we may leave it at once: for we shall accomplish nothing more there. But there are in reality no such things as "Missions to wrong races," or "Missions

to wrong places," except when these Missions are in the hands of the "Wrong Men." Your Church has no cause to despond.

I am happy to say that even were your church disposed, which she is not, to walk by sight and not by faith, the success which the Lord has vouchsafed to your Mission on Erromanga, would fully justify you in going forward. I am well acquainted with the Erromanga mission. It is nearly twenty-six years since I first landed on Erromanga. So far as I know, I was the first missionary that landed there after the murder of Williams and Jarris; although I take no credit to myself for any special merits, or any special courage, in doing so; as I landed in a Man-of-war's boat, both at Dillon's Bay and Bunkill. I was present at the settlement of Mr. G. N. Gordon and his wife. I was present with Mr. J. D. Gordon, when he first landed on Erromanga. And it was through my influence that Mr. and Mrs. Robertson were settled there in 1871. I felt certain that the door was opened for the settlement of a missionary at that time and that Mr. Robertson was the man suitable for the place. And I am glad to think, that my expectations have been more than realized in the results of that settlement, and in the present state of the island. Dillon's Bay and the whole island are in a far more encouraging state than they have ever been.

In July last my wife and I spent two nights at Dillon's Bay, one in going north and one in returning south: and we were both extremely gratified with all that we saw. We arrived first on a Monday evening, and stayed over Tuesday. The Lord's Supper had been dispensed on the previous Sabbath; the natives from Cook's Bay and other distant places had not returned home; and we had a short service with them all on Tuesday morning. I have seen the heathen on both ends of Erromanga—men, women, and children: and, in their heathen state, more revolting and disgusting specimens of humanity, I have nowhere seen in the South Seas; but when dressed in European clothing, and their countenance lighted up with something of the intelligence and benevolence of Christianity, as we saw them that Tuesday morning, they looked as if they belonged to a different race.

Then, the mission House, and the whole Mission premises, bear unmistakable evidence to a vast amount of arduous, but well directed labour. Mr. Robertson has done his part well; and his gentle and heroic wife has proved herself in every way a help meet for him. Our only regret was to see them struggling on alone. Erromanga would require at least *three* missionaries.

I beg to congratulate you on the auspicious Union, that, in the good providence of God, has been consummated among the Presbyterian Churches of the Dominion; and I sincerely hope that one of the first fruits of that Union, will be a revived interest in the New Hebrides Mission. Erromanga is an island especially yours. As near as can be ascertained the population is about 2500. Of these above 500 have placed themselves under Christian instruction; and never since I know Erromanga, were the prospects so encouraging as at present, and were other two good missionaries settled on the island immediately, the whole population might soon be professedly Christian. If 1000 are as many as a parish minister is supposed to be able to attend to in Scotland, surely 2500 are sufficient for three missionaries on Erromanga, every one of whom, in order to live, not to say work, must be "Jack of all trades" without, and his wife must be "Maid of all work within. While he must build his own house, and superintend and direct the building of his own Church: acquire a new language; be a minister, a teacher, a doctor, a translator of the Bible, and twenty other things besides. In addition to this he is expected to write letters and reports, that will arouse a sleeping church, and sustain among the most indifferent an unflinching interest in the work of his mission. Send us none of your transcendental men, who are afraid of hiding their light under a bushel, or tying up their talents in a napkin, by coming out here; although should you by mistake send us out a man who should rival John Williams, John Hunt, John Patterson, or David Livingstone, there is no fear but the world will in due time recognize his merits, as certainly as if he sat in the chair of Dr. McCosh, in Princeton, or stood in the pulpit of Dr. Talmage in New York, or were *primarius* professor of Theology to the now united Presbyterian Church in the Dominion."

TRINIDAD MISSION.

Letter from Rev. Thomas Christie.

DEAR MR. MCGREGOR,

I would like to write an interesting letter for the readers of the RECORD, and perhaps an account of almost anything out here would interest them, but most of the novelty has worn off. During the past few weeks we have had a prevalence of westerly winds which brings the miasma from the Mangrove swamps, so that there has been a great deal of sickness in this quarter. We ourselves have not suffered much, but our teachers have suffered considerably.

I had four sick ones on my hands yesterday. Three are better to-day, but I am afraid we will lose one, and he one of our best. For the past three weeks he has been confined to his bed. The doctor has pronounced his disease Pneumonia and says he cannot recover. His name is Madhoo Sooden. He and his wife were the last two I baptized. I married them on January 15th, and baptized them on the 16th. He had been under instruction for several months previous and had always impressed me with his serious interest. His progress in acquiring the English languages was so rapid that, when, in December, I was in need of a teacher for Exchange school, I gave him the position, and he has proved to be a very successful teacher. He kept the school up well, brought the children together on Sabbath for Sabbath School, and went regularly to the Hospital to read to the sick. When he was first taken sick I brought him up to my house, and he has been living in a room in my yard, so that I am able to give him more attention than I would if he were on the estate. The situation of many of the free coolies here when they get sick is very pitiful. Whilst they are on the estate, everything in the shape of medicine and attendance has to be provided for them, but when they leave the estate, they, in many cases, have no one to help them in a difficulty. As they are gathered together from different parts of India, few of them have any relations in the Island. This man seems very grateful for anything we do for him, and all our teachers are very kind to him. He is only a young christian and he feels this a very hard trial to his faith. He was much interested in the story of the poor man who cried "Lord I believe, help thou my unbelief," and often he makes this prayer his own. Whilst we are very sorry to think of losing him, we try to leave it all in the hands of our All-wise Master, and our prayer is that the death of this one may be the means of leading the others to look more closely into their own hearts; that their piety may be deepened and their usefulness increased by death and eternity being brought so close to them.

The other teachers seem to be working faithfully and often under many discouragements. Madhoo Sooden was in the first instance brought to consider the subject of christianity by conversation with Juraman, the teacher in the Esperanza school, and the conviction grows upon me that much of our most fruitful work will be done by our teachers working among the people privately.

The services on Sabbath are usually well

attended and although we do not see much fruit; yet the leaven is working among the people and we hope soon may leaven the whole mass. But it is only Almighty Power that can accomplish this. The country here in many parts seems to be becoming Indianized. Already nearly one third of the whole population of the Island are Hindus, and their number is rapidly increasing. Wherever you go you meet large numbers of them, whilst there are several settlements entirely composed of Coolies who are living almost exactly in the same way that they do in India.

But, extensive as is the field, it is a hopeful one. There is the same evil in the heart which hinders the work in India, but many of the most formidable outward obstacles to the work there do not exist here. The crossing of the ocean, and the mingling among people of other nations, have aroused in these Hindoos a sense of freedom and an enquiring spirit which, rightly directed, will render them a noble people and which must in the end re-act powerfully on India.

THOS. M. CHRISTIE.

Couva Trinidad, April 7, 1876.

REV. K. J. GRANT'S ADDRESS AT GALT ON THE TRINIDAD MISSION.

At the regular weekly meeting of the Young People's Christian Association of Knox Church, Galt, held 30th June last, Rev. J. K. Smith in the chair; there was a large attendance. The ordinary course of proceedings was suspended for the purpose of hearing an address from Rev. K. J. Grant, missionary to the Hindoos of Trinidad. The audience listened with profound attention and deepest interest, to an address of more than an hour's length, the substance of which was the following:—

“Nine years ago the Church in the Lower Provinces, undertook to send the Gospel to the Hindoos of Trinidad. At present, three ordained missionaries, Messrs. Morton, Grant and Christie, with their families, and one lay agent, Mr. McDonald, are engaged in the work. After the emancipation of the slaves in Trinidad, 30 years ago, it was found necessary to obtain labourers from abroad. A few cargoes of immigrants were brought from China, but in a short time immigration was confined almost entirely to the valley of the Ganges and the central provinces of India, so that the body of the people now found there speak the Hindustani language, and it is in this tongue that

the missionaries make known the Gospel. These people come indentured for five years. The minimum pay for a task, which may be performed by an able-bodied man in four or five hours, is 25c. In sickness they are provided with Hospital accommodation and medicine. At the expiration of five years they obtain their free papers; if they remain five years longer in the colony they are entitled to a free passage back to India. Six years ago an ordinance was passed offering the labourers, in lieu of a return passage, 10 acres of crown lands or 5 acres and £5 *steg*. About 2000 of these lots have been already taken up, indicating the tendency of the Hindoo to make Trinidad his home. At the close of 1874, 3000 arrived from India, and at the end of 1875, 1500 more; of these a considerable number were old labourers who had gone home the previous year, having seen their friends they re-enlisted, voluntarily returned to Trinidad, and are now serving another five years indenture, which indicates that the Hindoo regards his situation in Trinidad as more desirable than that in his own country. *Immigration in Trinidad is not slavery.* As only one tenth of the island is yet under cultivation it is probable that at no distant day 100,000 of these people may be found in the sugar-cane plantations of that flourishing island. About one tenth of those on the island are Mahometans, haughty in bearing; rigidly bigoted, hating even the name of Jesus. The other portion are worshippers of idols, generally greatly degraded, yet more teachable than the followers of the false Prophet.

Mr. Grant then went on to show that caste—that almost insuperable barrier to the prosecution of mission work in India, is partially relaxed in Trinidad, nevertheless, it is so strong, as to render it exceedingly difficult for men of the higher castes to embrace Christianity. In connection with this he cited a number of illustrations which gave a clear view of the degraded condition of the female sex among heathen people. He also spoke of the religious literature found amongst the people in Trinidad and gave a graphic and eloquent description of the contents of one book named the Ramayan which treats of Rama the seventh incarnation of their god Vishnu. In listening to these remarks the auditor was compelled to feel that there must have been some early traditional knowledge, though vague and obscure, of our grand gospel story. He stated that 15 schools are in operation in which nearly 500 children are under instruction; that these children are taught in English, and that the salaries of teachers are largely paid by the proprietors of estates, who show great cordiality in

the work. During the past year these gentlemen paid above \$3000 to our mission. The children are apt to learn; about 100 can now read the word of God. Religious instruction is given daily in the schools; several Sabbath schools are taught and the work amongst the young appears to be in a most prosperous condition.

In India, whilst the children of mission schools are largely gathered into orphanages and supported at the expense of the Church, here they live with their parents, and daily carry home the lessons of the cleanliness, truthfulness and kindness taught them, thus exercising a humanizing if not a christianizing influence at home, and preparing the way for the missionary to reach the parent. He here spoke of Mr. Jacob Crosby, a young Chinaman, 19 years of age, five years under instruction, a respectable English scholar, a teacher in one of the mission schools, as a young man of piety, and earnestly desirous of becoming a missionary to his countrymen in China. He recommended his case to the meeting, asking that he be taken to Galt and placed under instruction for two years at the Collegiate Institute, when the foreign mission board might then engage him. He went on to say that while the young were instructed in English, the Gospel was preached to the adults in Hindustani. He pointed out difficulties and discouragements, and indicated the need of prayer on our part for a people who know not how to pray for themselves; and yet spoke most hopefully, telling of souls converted who a few years ago had never heard the name of Jesus; spoke especially of the conversion of four catechists belonging to the highest castes—two Brahmin's and two Kshatriyas. The circumstances under which they embraced the truth, all indicate their thorough devotion to the cause of Christ.

In conclusion, Mr. Grant, spoke of the soul-yearning of many for something that they did not possess; true, it was a blind longing, yet the craving was a reality, and urged Christians to do their utmost to put them in possession of the only gift that can truly meet their wants.

At the close of the address, the practical question submitted, viz:—the education of the young Chinaman—was taken up, and after a few earnest remarks from the pastor of the congregation and several members of the Association, on motion of Mr. A. Henderson, seconded by Mr. E. Brown the following resolution was unanimously adopted—“That this Association take charge of Mr. Jacob Crosby and become responsible for the necessary expenses incurred in bringing him here and educating him for two years.

A subscription list was then prepared and a number of the fathers in the church, as well as members of the Association subscribed liberally to the object in view. And thus terminated an excellent meeting, from which Mr. Grant himself took great encouragement, and which was pre-*ved* with a missionary spirit of the right kind, that is of a *practical* kind.

6 JUVENILE MISSION TO INDIA.

Recent tidings from India tell of various changes among the children supported by our schools. Jessie Vancouver had been removed by her mother who is a sick nurse, and is now able to support her. Let us hope that the Christian instruction she has received will remain with her and bless her mother also. Another orphan is learning to be an Ayah, in which calling she will have the means of teaching little children the blessed truths she has herself learned. Jane Urquhart has also been removed by her relatives. We may hope that the kind words and good advice not long ago sent her by her Cornwall friends will be a comfort and help to her in her new circumstances. Of several of the children, Pharos, Anna, Malted, Elizabeth, Bessie and others, good accounts have been received. Here is the translation of a letter recently sent by Elizabeth to her supporters who had sent her a letter and a present of money.

Sealkote, April 25, 1876.

My dear Supporters

The letter and present of money you sent me through Miss Sanders, my mistress read to me, which made me feel very happy. From the money my mistress has promised to get me a Bible and work-box. My mistress teaches me the Bible very nicely. For the money you have sent me, please accept my best thanks. My mistress is very kind to me and always treats me with great love and forbearance. Every Tuesday she hears us repeat texts, hymns and psalms. I always pray to God to bless you and to give you long life. This is the routine of our life. During the hot weather our school hours have been changed, so that the Moonshree takes from six to nine, a.m., and after breakfast we assemble again in the school-room by ten for work, but before the work is given out, our mistress has worship, which we always open with a hymn. Then she teaches us our catechism. We

close school for the day at half past one, and at half past five we go for a walk and return home at seven, when we have dinner at half-past, and then we have prayers and go to bed. I feel very thankful to Almighty God and yourselves, for all your kindness to me and I pray that I may meet you all in heaven.

My mistress and my salaams to you all.

Your loving sister,

Elizabeth.

Nothing to give! And he sometimes attends the monthly concert, and prays that God will send the gospel to the ends of the earth. If dollars were as cheap as words the treasury of benevolence would be full.

Nothing to give! That means the missionaries may starve, and the heathen may perish, before I part with any of my money for their relief.

Nothing to give! And he wears decent apparel, lives in a comfortable house, sets a plentiful table, and seems to want for nothing necessary to the comfort of his family.

Nothing to give! And yet he indulges freely in little luxuries, gathers his friends sometimes around a well-stored board, in convivial enjoyment, and can well afford the expense.

Nothing to give! Yet God, in His providence is constant and munificent in His benefactions. God never answers to the claims of His creatures upon his daily benevolence "I have nothing to give."

ECCLESIASTICAL NEWS.

SCOTLAND.

MEETINGS OF THE ECCLESIASTICAL COURTS.

ESTABLISHED CHURCH.—The discussions which usually follow the reading of the Colonial Committee's annual report, are always interesting to Colonists. They have been especially so to Canadians for some years past, owing to the projected union of Presbyterians in the Dominion. It had been understood for some time, that negotiations of a tender kind had been going on. Then it was announced that an "engagement" had actually transpired. Would the old Mother Churches give their consent? Well,

they said to us at that time, "you are of age, judge for yourselves; we have implicit confidence in your prudence; you know we never sought to dictate to you: do what you think will best promote the glory of God, and the welfare of Presbyterians in Canada, and may God bless you." Finally, this year, our ambassadors went over to tell them that we were married on the 15th of June that was a year. And now we have the Assembly's deliverance,—in effect, that the Assembly learns with much interest that the long-expected union of the Presbyterian Churches in Canada has been consummated, and cherishes the hope that before very long it may become unanimous. This is as much as, in the circumstances, could reasonably have been expected. We learn that Mr. Grant made a noble speech at Edinburgh, where he carried the House with him unmistakably in regard to this matter. Dr. Jenkins also spoke effectively, dwelling more particularly on the great work being carried on in Canada among the French Roman Catholics by Father Chiniquy and those associated with him in "French Evangelization." Mr. McCunn, who appeared in the interests of the Presbytery of Pictou, explained the difficult position in which the ministers whom he represented were placed. He said there were some sixteen congregations in that part of Nova Scotia who declined to enter into the Union at present, and who would have been broken up into fragments had any attempt been made to coerce them. The duty of their ministers, therefore, seemed to be plain, that they should stand by their people. They had done so; and all they now asked from the General Assembly was, that their relations with the Parent Church might remain as they had ever been. Of this they also received a distinct assurance. Dr. Stevenson of St. George's, moved the adoption of the report, with thanks to the delegates who had addressed the Court. His motion also expressed the hope that the Canadian Union might be blessed by God, and made the means of promoting the interests of the people.

The Report on Christian life and work, was read by Mr. McMurtrie, in the absence of Dr. Charteris, who, we regret to learn, was prevented by ill-health from being present at the Assembly. The recognition of the usefulness of "lay preachers" in a large number of the returns, called forth a strong disclaimer from Dr. Wallace, who deprecated the expounding of Scripture by men who were not duly qualified by previous education.

The Home Mission report, presented by Dr. Phin, was full of encouragement. The

receipts were some \$59,000—an increase of \$5,000 as compared with the previous year. The Foreign Mission report gave interesting details of the Church's work in India, and the expedition recently despatched to establish a Station in Eastern Africa.

An overture on the admission of ministers of other Presbyterian churches was, after a debate, agreed to be sent down to Presbyteries.

FREE CHURCH—Dr. Gregg, of Toronto, Dr. Jenkins, Montreal, and Mr. Grant, Halifax, appeared as a deputation from Canada, and each addressed the Assembly. Happy references were made to the Union in Canada, and the venerable Mr. Somerville, of Glasgow, was appointed a delegate to visit this country, and convey the salutations of the Free Church to the Presbyterian Church in Canada.

Dr. Duff submitted the report on Foreign Missions, which narrated the operations that are being carried on in all parts of the world by the Church. The income for the year had been over \$278,000. The most remarkable event in connection with the work, had been the sending forth of the Mission to Central Africa. This had already proved a source of great gratification. The liberality of the Church in support of its Foreign Missions had been exceedingly cheering.

The debate on "the Principles of the Free Church" and her present duty in reference to the Establishment, gave rise to a "field day." Dr. Begg's opening speech was admitted to be a failure. Indeed, it seems that he has lost much of the influence he formerly wielded, owing doubtless to the "fast and loose" policy he has pursued of late. Sir Henry Moncreiff had, of course, to say some strong things about Erastianism and the Civil Courts; and Mr. Nixon made himself conspicuous by the extravagance of his sentiments and language; but, on the whole, the debate was pervaded by a kindly feeling, from which the best things are to be expected: so says the *Weekly Review*.

The Sustentation Fund amounts this year to very nearly \$832,000—being an increase over last year of \$13,500. Out of this fund, 553 ministers received about \$950 each, and 125 received \$850. Ministers whose congregations do not contribute at the annual rate of 7s. 6d. per member get no surplus, but only the "equal dividend," pure and simple, of about \$775.

The union of the Cameronians with the Free Church was the great event in this Assembly, and was accompanied by most enthusiastic demonstrations. The number of Ministers in the Reformed Presbyterian Church was thirty-seven, of whom thirty-six have adhered to the Union. Thirty-five

of those, accompanied by thirty-four Elders, marched into the Assembly Hall on the 24th May, and were received with the utmost respect and cordiality, and thus another link was welded on the chain of Christian brotherhood that will ere long bind the whole Presbyterian family in one. But the disappearance of this band of stern heroic men from the roll of churches has about it something of the kind of regret with which one hears of the removal of some old historic land-mark. There has been a grand history, and one that will be remembered as long as Scottish Moor and Glen shall last.

UNITED PRESBYTERIAN.—This Synod closed a busy Session on the 23rd May. "The unfermented wine question," which has been disquieting several of the lower Courts for some time past, seems to have provoked lengthened discussion in the Synod, arising out of protests and appeals of certain members having conscientious scruples against the use of ordinary wine in the celebration of the Communion. "Giving no judgment" on the Appeal before it, the Synod by a very close vote of 108 to 106, recommended to the Kirk-Session "to consider whether there is any way by which such conscientious scruples might be met." One way, of course, would be to provide two sets of cups. But would that look like Christian Communion? And yet what else would appease unruly ruling Elders who go so far as to characterize the ordinary Communion cup as "the cup of devils." Dr. Peddie characterized the perversity exhibited in this matter as "weak fanaticism." A proposal to constitute a representative Assembly, instead of the Synod, having been sent down to Presbyteries and very generally disapproved, it was agreed to suspend further consideration of the subject. An overture anent imposition of hands by ruling Elders in the ordination of Ministers formed the subject of a lengthened report, which, regarding the *impossibility* of a whole Presbytery simultaneously laying their hands on the head of one man, recommended the performance of the rite by the Moderator alone, as the representative of the others. A very sensible way, it seems to us, of getting rid of a manifest anomaly in the usual procedure of Presbytery at ordination. The disestablishment and disendowment by the Churches of England and Scotland received a share of attention—Dr. Cairns moving that the report of the Committee be approved of, etc. In regard to "the Gillespie monument dispute" the Synod resolved that "they heard with surprise and regret, that Her Majesty's Board of Works had refused permission to a Com-

mittee of the Presbytery of Dunfermline to erect a tablet in memory of Thomas Gillespie, the founder of the Relief Church, in Dunfermline Abbey, with the words in the inscription—"Deposed by the General Assembly." The Synod regarded that attempt to prevent a historical fact in the history of Mr. Gillespie from being recorded on the tablet as an act of intolerance unworthy the Government.

The Election of Professors for the College resulted as follows:—for the Hebrew Chair, Mr. James A. Patterson, of Pembroke College, Oxford; for the Chair of Church History, Dr. Duff, of Helensburgh; Dr. John Ker, of Glasgow, was unanimously elected to the Chair of Practical Training.

The Missionary Revenue of the Synod for 1875, amounted to the large sum of \$458,800—an increase of \$118,625 over the income of the preceding year.

This Church has sustained a great loss in the death of the Rev. Dr. Eadie, of Glasgow, who had attained world-wide fame by his invaluable writings. He was never a platform man, and seldom spoke in Church Courts; but few men have done more to advance the interests of true religion. Dr. Eadie was born in Stirlingshire, in 1813, so that he may be said to have gone to an early grave, and covered with honour.

The union of the English Presbyterian Church with the United Presbyterian Church in England, was formally consummated at Liverpool, on the 14th June. Dr. Anderson, of Morpeth, was chosen first Moderator. It was resolved to establish a memorial thanksgiving fund.

IRELAND.

The General Assembly met in Belfast, on the 14th of June, in the May Street Church, which has now become almost historically associated with its deliberations. Dr. Porter, the retiring Moderator, preached the annual sermon, and afterwards delivered an interesting address, in which allusions were made to the prosperity of the Church. He was able to lay upon the table a subscription list for one-third the entire sum required to build sixty or seventy new manses for his brethren. Since 1840, the Church had established no less than 138 new Congregations. Besides ten missionaries in India, she has two in China, one in Spain, one in Belgium, and six labouring in different countries among the Jews. She has also sent forth during the last thirty-five years nearly a hundred ministers to the Colonies of the Empire.

Dr. Meneely was unanimously elected Moderator. Among the staples of debate, Temperance had a prominent place, and

found an eloquent advocate in the person of Professor Smyth, a Presbyterian minister, who has a seat in the British House of Commons. The report on "the state of Religion," elicited an animated discussion. Mr. Macaulay, in a powerful speech came down upon "professionalism" and "sensationalism, or the irreligion of the emotions," which some others are also beginning to discover is not the religion of the Gospel of Jesus Christ—pure and undefiled.

The Report on Sabbath Schools stated that there were 16,798 schools, 8,563 teachers, and 68,741 scholars, under the care of the Assembly. The Temporalities Fund, derived from the Commutation of the Regium Donum, exceeds half a million pounds sterling, a sum large enough to pay each Commuting minister some \$340 a year. The Sustentation Fund had yielded about \$128,700—the voluntary contributions of 547 congregations—but this was considered far from sufficient. The average income of Irish Presbyterian ministers from all sources, is only about \$900. Partial endowment and voluntary assessment, somehow, don't seem to agree overly well together.

Dr. Jenkins, of Montreal, and Professor Gregg, of Toronto, each addressed the Assembly in very impressive terms, and received the thanks of the Moderator, along with an expression of deep sympathy in the work of the Presbyterian Church in Canada.

The Report on Foreign Missions was the most satisfactory ever made to the Assembly. Instrumental music in churches created a stormy debate, which ended in the Assembly requesting "for peace's sake" that the offending harmoniums should be removed. \$50,000 is to be added to the endowment of Belfast College.

MISSIONARY ITEMS.

JALNA—BETHEL.—When Mr. Narayan Sheshadri was in Scotland, he pleaded earnestly on behalf of a Christian village which he was desirous of forming in connection with the mission at Jalna. It was to be Bethel, and to be, if possible, a model settlement. Many were deeply interested in the proposal, and considerable sums were subscribed to enable Mr. Narayan to carry out his plans. The following statement will show that he has prosecuted the scheme with very encouraging success:—

"We have gone on steadily with laying out our Christian settlement. The great works in which our people are engaged at present are the church and six model houses. As our people don't mean to occupy the latter before the house of God is ready, we

hope that it and their dwelling houses will be completed simultaneously; which will be, I trust, about the close of this or beginning of next year. The site on which the church is being erected is the most conspicuous spot in the village. It is a gradual rising slope, and is to be seen from more than fifty villages all around; and when the belfry-tower is completed, it will have a most imposing appearance in the whole district around Jalna.

"We may inform our friends in distant countries that the church is not to be an ornamental one; but we hope to make it a plain, neat and substantial building. We are not to have stained windows, or doors, or any such things.

"You will be gratified to hear that the whole property and Bethel Fund are now placed under trustees. All the Free Church of Scotland missionaries in Bombay, with myself, are the present trustees; and after we pass away, our successors are to be trustees after us.

"The trees I planted at Bethel more than a year ago, are coming up with all tropical luxuriance, and will begin to bear fruit in due season.

"I hope to send several plans of the village and the church to different parties who are interested in our scheme as soon as they are ready."—*Free Church Record.*

THE SUCCESS OF FOREIGN MISSIONS.

Those who have been crying out so loudly concerning the want of success in Foreign Missions, do not know what they are talking about. The progress of the last fifty years should be sufficient to silence completely all such persons.

"In 1825, in all mission churches there were about 40,000 members; excepting those in Guiana and the West Indies, not more than 6,000 in all other mission churches; 289 mission stations, 584 missionaries, 394 native helpers, 50,000 children in mission schools. The whole amount contributed by the different missionary societies, English, Continental and American, was a little over \$1,000,000. The receipts of missionary, Bible, education and tract societies in 1825 were about \$2,400,000; and that amount includes the proceeds from the sales of Bibles and the publications of tract societies. Something had been done in the line of Bible translations. Dr. MORRISON had completed his translation of the Scriptures into Chinese. The British and Foreign Bible Society had aided directly or indirectly in the printing or distributing of

reprints in forty languages or dialects, five re-translations; and Bibles, or portions of them, in fifty-six new languages or dialects.'

"In 1875 there were in the mission churches, besides all who had gone to glory, five hundred thousand members. The number of ordained missionaries is 2,800; of native labourers 19,000. There are now in mission schools nearly five hundred thousand children. The average annual contributions for foreign Missions may be set down at \$6,000,000. In 1825, the number of copies of the Bible, or of portions of the Bible, issued by the Bible Society, was about 4,000,000; in 1875 the number reached nearly 130,000,000. The number of versions of the sacred Scriptures is now about 300, including with the dominant languages the various dialects. Fifty years ago there were only four foreign missionary societies on this continent; now there are eighteen.'

Surely the Church has the greatest encouragement to continue to pray, give, and labour in this cause, and the world has reason to rejoice also, since every advance in foreign missionary work directly increases the commerce, and adds to the knowledge of the world, and also introduces the arts and industries of civilized life, where they have been previously unknown.—PRESBY. BANNER.

MISCELLANEA.

"THE JUST SHALL LIVE BY FAITH."

This great cardinal truth of the Christian religion will for ever be associated, in a special manner, with that wonderful man who was the instrument, in the hands of God, of kindling anew the torch of revealed truth in the sixteenth century, when it had well-nigh been extinguished.

In the "Homes and haunts of Luther," by Dr. Stoughton, we read that a debate was arranged between Carlstadt (a friend of Luther's) and one Dr. Eck—a strong advocate of the popedom,—on certain propositions that had been published by the former. This dispute branched into a further dispute between Eck and Luther. After a week's controversy on Free-will between Eck and Carlstadt, a

discussion ensued between Luther and Eck. We quote the following from the volume to which we have referred:—
 “When Luther met Eck in debate they occupied two pulpits, Luther carrying a nosegay in his hand. They continued for four days debating upon the supremacy of the Pope, purgatory, indulgences, and absolution. When Eck had propounded his theses as to the Church and its visible head, Luther replied:—‘The head of the Church militant is Jesus Christ Himself, and not a man. This I hold in virtue of God’s own testimony Christ, saith the Scriptures, must reign till He hath put all enemies under his feet. Let us not listen to those who would confine Christ to the Church triumphant in Heaven. His reign is a reign of faith. We see not our Head, yet we have Him.’ With such incisive words, Luther, at one stroke, cut through sophistries touching the Pope’s headship or vice-gerency.”

Some few years before this he had visited Rome. Many of our readers are, no doubt, familiar with the story of his creeping up Pilate’s Staircase, and the results that were fraught with such blessing, not only to Luther himself, but, through him, to the Church of God in all lands and all ages to come. We give a portion of the striking narrative in which Dr. Merle d’Aubigné, in his “History of the Reformation,” relates this crisis in Luther’s life history:—

“This journey to Rome was most important to Luther, not only in regard to learning, but in another respect. At first he gave himself up to all the vain observances which the Church enjoined for the expiation of sin. One day, wishing to obtain an indulgence promised by the Pope to all who should ascend on their knees what is called Pilate’s Staircase, the poor Saxon monk was humbly creeping up those steps, which he was told had been miraculously transported from Jerusalem to Rome. But while he was performing this meritorious act, he thought he heard a voice of thunder crying from the bottom of his heart, as at Wittemberg and Bologna, ‘*The just*

shall live by faith.’ These words, that twice before had struck him like the voice of an angel from God, resounded unceasingly and powerfully within him. He rises in amazement from the steps up which he was dragging his body: he shudders at himself; he is ashamed of seeing to what a depth superstition had plunged him. He flies from the scene of his folly.

“This proverbial text had a mysterious influence on the life of Luther. It was a *creative* sentence both for the reformer and for the Reformation. It was in these words God then said, ‘Let there be light and there was light.’

“At the very moment when Luther uprose from his knees on Pilate’s Staircase, in agitation and amazement at those words which Paul had addressed fifteen centuries before to the inhabitants of that metropolis, Truth—till then a melancholy captive, and fettered in the Church—uprose also to fall no more.

“We should here listen to what Luther himself says on the matter. ‘Although I was a holy and blameless monk, my conscience was nevertheless full of trouble and anguish. I could not endure those words—the righteousness of God. I had no love for that holy and just God who punishes sinners. I was filled with secret anger against Him:—I hated Him, because, not content with frightening by the law and the miseries of life us wretched sinners, already ruined by original sin, He still further increased our tortures by the Gospel. . . .

“But when, by the Spirit of God, I understood these words.—when I learnt how the justification of the sinner proceeds from the free mercy of our Lord through faith, then I felt born again like a new man; I entered through the open door into the very paradise of God. Henceforward, also, I saw the beloved and Holy Scriptures with other eyes. I perused the Bible,—I brought together a great number of passages that taught me the nature of God’s work. And as previously I had detested with all my heart these words,—The righteousness of God,—I began from that hour to value

them and to love them, as the sweetest and most consoling words in the Bible. In very truth, this language of St Paul was to me the true gate of Paradise.'"

ONE SHEEP SHORT.

Richard Weaver, the illiterate but eloquent exhorter, in one of his addresses to his fellow-workingmen, of England, gives a piquant paraphrase of the parable of the Lost Sheep. It begins somewhat in this fashion:

"Here's a shepherd owns a hundred sheep. Well, at night he counts e'em, and he makes one short. He goes over them aguin, and makes only ninety nine. He goes in to his wife, who is sitting by the kitchen fire, waiting for him to come to supper—*Why, lass, there's one sheep short!* Poor thing! it must have got over the wall!"

We are often reminded of Weaver's homely phrase, "There's one sheep short." The pastor looks over his prayer-meeting week after week, for Brother A——, who used to be a foremost man in giving life and fervour to the meeting. Brother A——'s seat is vacant, and it leaves a great gap. He has got so immersed that he comes home "too utterly fagged out to go to meeting"—although he does manage to talk business all the evening with his neighbours, or to get out to some social gathering. His heart piety has run down below zero. That's the real trouble. When the Master looks over the flock of his blood-bought followers in their gathering for pasturage and prayer he finds one sheep short. Perhaps the reader *knows* something about such a stray sheep.

The Sunday School Superintendent has a heart-ache nearly every Sabbath when he surveys his fold. Yonder is a neglected class who sit idle, with no one to look after them, unless an extra labourer happens to be present. That class is getting demoralized, and will soon scatter. For some time there has been "one sheep short." That absent teacher might not like to be called a backslider; but it is one of the surest symptoms of something

in the *heart* when work for the Lord comes to be shirked on slight pretences. The sorest discouragements which pastors and superintendents feel are caused by the wandering sheep.

Happy the family in which there is not even one sheep short! Sometimes there is a wayward boy who never gets home to evening prayers. He is off at the billiard-saloon or at the theatre. Sometimes his breath betrays the bottle. That empty chair at family worship has caused many a heart-ache; prayers hover around it, and parental faith still hopes to see the wanderer brought back. Hold on, father! mother! don't give up! Don't be harsh, and speak roughly. Remember, that toward Jesus himself you were once just such a wanderer. He came to seek and save you; and your patient love and prayers may yet rescue your erring boy.

These are the times for going after the wanderers. Every church has too many of them. Nearly every family has some unconverted soul, or some backslider from Christ among its circle of kindred. What meaneth that *bleating* which you hear?

We know of many a home flock where there is "one lamb short." Jesus the Good Shepherd hath taken it to the fields of light. That empty crib is sacred now; for beside it faith hath seen Jesus, for the first time, through eyes washed with tears. Such bereavements do not sunder home flocks. They often unite the household in the Shepherd's everlasting fold.—*Pres. Banner.*

SABBATH OBSERVANCE.

It is hard to row against the stream. The late Mr. Gordon, a representative elder of the Church, who also represented the constituency of North Ontario in the House of Commons at Ottawa, experienced this a short time ago when he moved for a committee of the whole to consider certain resolutions pledging the government to ensure, as far as lay in their power, the strict observance of the Lord's Day throughout the length and

breadth of the land. The following is one of the resolutions :

"3. That in the opinion of this House there should be an entire closing and cessation of labour on all canals, railways and other public works which are under the control of the Dominion Government, during the twenty-four hours comprehended in the Lord's Day—save and except only such services as may be of absolute and unavoidable necessity."

Mr. Gordon supported his motion manfully, and at considerable length, but though the tide was against him, he had not reason to regret having called attention to the subject. He got a respectful hearing, and elicited from the Premier an expression of opinion favourable to his own views. The discussion will do good.

THEY pray the best who pray and watch,
They watch the best who watch and pray;
They hear Christ's fingers on the latch,
Whether he comes by night or day;
Whether they guard the gates and watch,
Or, patient, toil for him and wait,
They hear his fingers on the latch,
If early he do come or late.

Rev. Edward Hopper.

THERE is, somewhere on our coast, a fountain within high-water mark on the seashore. Twice a day the tide spreads over it, and the pure, sweet water is defiled and spoiled by the salt, bitter wave; but the tide goes down, and the fountain washes itself free from the defilement. As that troubled sea goes down, once more the fountain gushes pure and sweet beneath the pure, sweet heavens. This is the emblem of a life that is in daily conflict with the world and with adverse circumstances. Again and again it is overpowered by those perplexed circumstances and tumultuous voices; but all these subside, and the soul is left alone with God.

HYMN WRITERS.

FROM GREENLAND'S ICY MOUNTAINS; pre-eminently "the Missionary Hymn," was written nearly fifty years ago under the following circumstances:—Sermons on behalf of the Society for the propagation of the Gospel in Foreign parts were to be preached on a certain Sunday in the town of Wrexham, North Wales. The parish clerk, to whom belonged in those times the selection of the psalmody, came in very disconsolate to the Vicar and told him there was no

hymn suitable for such a subject in his collection. The son-in-law of the Vicar happened at the time to be visiting him, turning to whom the Vicar said; "you are a bit of a poet, you see the distress of my clerk: I wish you would relieve him by writing a hymn for this occasion." The young man retired to a corner of the room and in an hour and a half produced this hymn which was put into print and sung the next Sabbath. Twenty years afterwards the original manuscript was found in a lumber room of the old vicarage, bearing the author's name "REGINALD HEBER." Heber became Bishop of Calcutta in 1823. He was found dead in his bath on the 2nd April, 1826, and was then only in his forty-third year—a period too short to have developed those talents and virtues which, as one of his admirers in India remarked, rendered his course in life, from the moment he was crowned with Academical honours till the day of his death, one track of light, the admiration of Britain and India.

"JESUS OF NAZARETH PASSETH BY."

The Rev. E. Payson Hammond gives in the *Advance* the genesis of this popular hymn. It was written by a Miss Campbell who was present at a powerful revival of religion, where R. G. Pardee spoke on the answer given to blind Bartimeus as recorded in Luke 18: 37. Mr. Hammond finding they went very well to the tune "Sweet Hour of Prayer," printed them. He tells this incident as an illustration of the awakening power of the hymn:

I remember that a gambler came into a morning meeting, which crowded a Congregational church in Lockport, N. Y. While we were signing that hymn, and at the close of it, though it was the first meeting he had attended, he arose and with tears streaming down his cheeks, begged the Christians to pray for him. Earnest prayer at once ascended in his behalf, and it was answered.

THE NINETY AND NINE.—The history of the song which Mr. Sankey sings so often, "The Ninety and Nine," is curious. It originally appeared in the corner of an American newspaper, from the pen of Miss E. C. Clephane. When Mr. Sankey was among the Scottish Highlanders he tried to find some hymn peculiarly suited to the pastoral tastes of his auditors, who were mainly shepherds. He discovered these lines in the *Rock*, an English evangelical newspaper. He then adapted them to a wild plaintive air, and they soon sang themselves into the hearts, not only of rustic Highlanders, but of lords and ladies in fastidious London.

THE PALACE O' THE KING.

BY WILLIAM MITCHELL.

It's a bonnie, bonnie warl' that we're livin' in the noo,
 An' sunny is the lan' we aften travel throo ;
 But in vain we look to something to which oor herts can cling,
 For its beauty is naething to the palace o' the King.

We like the gilded simmer, wi' its merry, merry tread,
 An' we sigh when hoary winter lays it beauties wi' the dead ;
 For though bonnie are the snaw-flakes, and the down on Winter's wing,
 It's fine tae ken it daurna touch the palace o' the King.

Then, again, I've just been thinkin' that when a' thing here's sae bricht,
 The sun in a' its grandeur, an' the mune wi' quiverin' licht,
 The ocean i' the simmer, or the woodland i' the spring,
 What maun it be up yonner i' the palace o' the King ?

It's here we hae oor trials, an' its here that he prepares,
 A' his chosen for the raiment which the ransomed sinner wears:
 An' it's here that he wad hear us' mid oor tribulations sing,
 " We'll trust oor God wha reigneth i' the palace o' the King."

Though his palace is up yonner, he has kingdoms here below,
 An' we are his ambassadors, wherever we may go ;
 We've a message to deliver, an' we've lost anes hame to bring,
 To be leal and loyal heartet i' the palace o' the King.

Oh ! it's honour heaped on honour that his courtiers should be ta'en
 Frae the wand'rin' anes he died for i' this warl' o' sin an' pain.
 An' its fu'est love an' service that the Christian aye should bring,
 To the feet of him wha reigneth i' the palace o' the King.

The time for sowin' seed, it is wearin' wearin' dune ;
 An' the time for winnin' souls will be ower verra sune.
 Then let us a' be active, if a' fruitfu' sheaf we'd bring.
 To adorn the royal table i' the palace o' the King.

An' let us trust him better than we've ever dune afore,
 For the King will feed his servants frae his ever-bounteous store :
 Let us keep a closer grip o' him, for time is on the wing,
 An' sune he'll come an' tak' us tae the palace o' the King.

Its iv'ry halls are bonnie upon which the rain-bows shine,
 And its Eden bow'rs are trellised wi' a never-fadin' Vine ;
 An' the pearly gates o' heaven do a glorious radiance fling,
 On the starry floor that shimmers i' the palace o' the King.

Nae nicht shall be in heaven, and nae desolatin' sea,
 And nae tyrant hoofs shall trample i' the city o' the free ;
 There's an everlastin' daylight, an' a never fadin' spring,
 Where the Lamb is a' the glory i' the palace o' the King.

We see oor friens await us ower yonner at his gate ;
 Then let us a' be ready, for ye ken it's gettin' late :
 Let oor lamps be brichtly burnin' ; let's raise oor voice and sing,
 Sune we'll meet, tae pairt nae mair, i' the palace o' the King !

The Presbyterian Record,

MONTREAL, 1ST AUGUST, 1876.

Our registered circulation for July was 36,000. Had we not been a few days late in coming out, on account of the General Assembly, we might never have known our own importance. But that shoal of letters! and these anxious inquiries for the being and well-being of the RECORD, have opened our eyes. We shall endeavour to profit by the discovery. If there are still any who have not received their proper numbers for July, let them please drop us a card. We have also to say to parties who have received their accounts from us, that we hope to be informed of any inaccuracies that may have been discovered. It seemed scarcely possible, just at the outset, to avoid a few mistakes, both on account of the large number of orders that came upon us suddenly, and the complicated nature of some of them. But in all such cases we shall be glad of the opportunity to correct the wrong, and to make the *amende honorable* so far as we can.

We want to get fourteen thousand more subscribers before the beginning of next year. There are congregations, not a few, some of them large congregations, who do not take a single copy of the RECORD. And there are a great many who might double or treble their orders, and yet not have a copy for each family. If the ministers and kirk-sessions of the church only say the word, the thing will be done.

We have had enough of excitement and debate. Now we must begin to work *systematically and earnestly*. The circumstances of the church demand personal consecration not only from every minister and elder, but from every man and woman who professes to belong to it. "Forgetting the things which are behind" may we be found "pressing forward to those things which are before us." Now is the time to plan the winter campaign: so that when September brings our stragglers home from sea-shore and summer glade, there

may be nothing wanting but to turn on the steam.

BRANTFORD LADIES COLLEGE.

"The commencement" exercises in connection with this Institution were initiated on Sabbath evening, June 25th, when the valedictory sermon to the graduating class was preached by the Rev. Dr. Cochrane, President of the Faculty. The concluding exercises and presentation of prizes took place on the Tuesday evening following, in presence of a large assemblage of interested spectators. There were 22 young ladies in the graduating class. Rev. Dr. Topp, Moderator of the Presbyterian Church in Canada, paid a high tribute to the promoters of the College for their exertions in the cause of female education, and expressed his admiration with the equipment of this Institution and its adaptation to carry out the purpose for which it was founded.

Principal Snodgrass of Queen's College, Kingston, Dr. Waters, of St. John, N.B., and others addressed the audience. Dr. Kemp then made the announcement that the College re-opens on Thursday 7th Sept.

We believe this to be one of the best conducted and most successful educational Institutions in the country.

MEETINGS OF PRESBYTERIES.

For Clerks names see February.

Montreal, Tuesday, 3rd October 11 a. m.
 Wallace, Tuesday, 1st August
 Ottawa, Tuesday, 1st August, 3 p. m.
 Lindsay, Tuesday, 29th August,
 Cobourg, Tuesday, 26th September 10 a. m.
 Peterboro, Tuesday, 22nd August, 2 p. m.
 Barrie, Tuesday, 29th August, 11 a. m.
 Paris, Tuesday, 19th September, 2 p. m.
 Stratford, Wednesday, 2nd August, 10 a. m.
 Toronto, Tuesday, 5th September 10 a. m.
 St. John, N.B., Tuesday, 12th September,
 10 a. m.

LITERATURE.

THE PRAIRIE PROVINCE: By J. C. Hamilton, M. A., LL.B.: Belford Brothers, Toronto.

Intending emigrants to Manitoba and the North West, will do well to provide themselves with a copy of this volume, in which Mr. Hamilton describes graphically his own experience of men and things in the Prairie Province. It is a welcome contribution to Canadian literature, and reflects credit on both writer and publisher. Price \$1.00, with maps and illustrations.

From the same Publishers we have "Thomson's Miscellaneous Readings," in

which we are glad to meet with "the Maiden Martyr" among other good pieces. Also, "the Visitor's Guide to the Centennial." Price 25 cts.

PRAYER AND ITS REMARKABLE ANSWERS:

By Wm. W. Patton, D.D., of Chicago: Burrage & Magurn, Toronto. Price \$1.50.

Everything that comes from the pen of Dr. Patton is instructive, and this book is no exception. The mechanical execution is highly creditable to the Canadian press. We make the following extract:—

"George Muller and the Bristol Orphan Houses. The wonderful story of Muller, in his connection with the Bristol Orphan Houses, is before the world. In his last annual report, we find Mr. Muller saying: "What cannot God do in answer to believing, expecting prayer? I have walked, by God's grace, in this happy road for forty-five years and six months, out of the forty-nine years and eight months during which I have been a believer; and on these principles,—Trust in the living God and prayer," this institution has been carried on for forty-one years, and without applying to any one I have received, simply in answer to believing prayer, the sum of £665,000 (\$3,325,000)." The results from the use of this money he gives as follows: 46,400 persons taught in schools wholly sustained, besides tens of thousands in other schools assisted; 96,000 Bibles, above 247,000 Testaments, and 180,000 smaller portions of the Scriptures, circulated; above 53,500,000 tracts and books, in various languages, distributed; many missionaries, of late years over 170 annually, assisted; 4,677 orphans cared for; and five large houses built, at a cost of \$575,000, able to accommodate 2,050 orphans.

THE PRESBYTERIAN QUARTERLY AND PRINCETON REVIEW for July, is an exceedingly good number, and readable, even these dog-days. "The formation of our Standards," by Dr. Bittinger, is not only opportune, it is really a valuable article, founded on "The Minutes of the Sessions of the Westminster Assembly of Divines," recently re-published, and, by the way, a most interesting volume. The Assembly of Divines appears from accurate calculations to have been engaged in their great work, which was intended to give peace and security to three kirks and kingdoms, for the long period of five years, six months, and twenty-two days. It numbered from first to last about one hundred and seventy-five members, many of whom it must be admitted were notoriously irregular in their attendance. "Scotland's predominance," says the writer, "lies on the surface of these minutes."

Rutherford, Gillespie, and Alexander Henderson, were the representative men of the Northern kingdom, if not the ruling spirits of the Assembly, and the last named, without doubt, the guiding genius of the Scottish Communion. Although we have here only a glance at the details, we are enabled to form some estimate of the labours of this body of noble, learned, courageous, and God-fearing men who, subject to differences, and, at times, to sad divisions among themselves, toiled on incessantly under grave disabilities. "Their work was a grand one in its aim and result, and yet was, in some sense, a failure. It was done on English soil, and by English hands, and yet was not an English product: nor was it ever accepted by the English people." But for all that, the Confession of Faith, and the Larger and Shorter Catechisms exert a more powerful influence in the direction of Christian teaching and belief than perhaps any other Protestant Symbol. There are other first-rate articles in the Review, such as "Calvinism and American Independence," by Mr. Balch; "Christian Apologetics," by Henry B Smith; "The Decay of the Turkish Empire"—well worth a perusal at this particular time, and "The Philosophical Method in the Study and Teaching of English," by Professor Hunt, of Princeton. *Canadians* may procure this Review through Rev. Andrew Kennedy, London. Price \$2.35 per annum.

AN OUTLINE OF THE HISTORICAL EVIDENCE OF THE TRUTH OF THE CHRISTIAN RELIGION: By Professor McKnight, Halifax: Is published by A. & W. Macinlay, Halifax Price 25 cents, post-paid. This is a learned and able treatise, compressed into a pamphlet of 77 pages, closely printed. Every Theological Student should have it.

SCOTCH PEBBLES is the name given to excerpts from the Journal, letters and addresses of Norman McLeod, D.D., printed by the Milton Publishing League, Montreal. Price 15 cents, post free.

QUERN'S UNIVERSITY, KINGSTON.

The Thirty-sixth Session will begin on 4th Oct.—Theological Classes on 6th Nov. The Calendar for 1876-7, with examination papers of last session, may be had on application to the Registrar, Professor Mowat. It contains full information as to graduation, subjects of study, scholarships, fees, &c., &c.

The Presbyterian Record,

OFFICE OF PUBLICATION, 210 ST. JAMES STREET,
MONTREAL.

Price 25 cents per annum, in parcels to one address. Single copies 60 cents per annum.

ACKNOWLEDGEMENTS.

RECEIVED BY REV. DR. MCGREGOR, THE AGENT OF THE GENERAL ASSEMBLY, IN THE MARITIME PROVINCES TO 1st JUNE.

Foreign Missions.

Rev G Patterson, from Estate of J MacDonald, Green Hill.....	1046.67
Rev K J Grant:	
A Locke, Esq, Lockeport	4.00
Mrs Grant, N Glasgow..	4.00
Union Meeting, Mr Walker's Ch.....	76.13
Vale Colliery.....	11.20
Sutherland's River.....	9.70
Barney's River.....	7.32
Antigonish.....	22.72
Dr Wm McDonald, Antigonish.....	4.00
Union Centre.....	10.25
Lochaber.....	6.88
Glenelg.....	26.40
A Lady, Glenelg.....	5.00
Goldenville.....	15.00
Sherbrooke.....	20.00
East River, St Mary's..	9.12
Garden of Eden.....	3.00
Blue Mountain.....	12.67
McPherson's Mills.....	4.62
Musquodoboit Harbour.	12.50
Jeddore.....	2.15
Clam Harbour.....	1.76
Ship Harbour.....	3.20
Tanjier.....	5.05
Spry Bay.....	7.54
Sheet Harbour.....	8.80
Cow Bay.....	3.00
Poplar Grove.....	24.00
St Matthews Ch, Halifax.	450.00

For Dayspring and Mission Schools.

2nd Cong, Sydney.....	13.25
Children of Gabarus, 2nd remittance.....	14.00
A Lady, N Glasgow, per Rev K J Grant.....	20.00
Carleton, &c, Yarmouth Co	13.50

Home Missions.

St Matthews, Halifax.....	148.00
2nd Cong, Sydney.....	5.50
Lawrencetown Cong.....	9.38
Gabarus.....	2.00
Richibucto.....	5.00
Middle Stewiacke.....	6.30

Supplementing Fund.

Lawrencetown Cong.....	4.70
Westville.....	4.71
Middle River.....	5.00

Ministerial Education.

Divid. from Building Soc.	245.25
Belfast, additional.....	8.58

St Paul's, Truro.....	14.00
Lawrencetown Cong.....	4.69
James Ch, N Y.....	20.40
Interest on \$800 for 1 year	48.00
2nd Cong, Sydney.....	3.00
Harvey.....	3.00

FRENCH EVANGELIZATION.

Lawrencetown Cong.....	19.75
------------------------	-------

AGED AND INFIRM MINISTERS FUND.

Interest for \$800 for 1 year	48.00
Rev R S Patterson.....	2.00
2nd Cong, Sydney.....	3.00
Westville.....	2.37
Middle River.....	2.00

NOTE - Dr. McGregor's Acknowledgements to 1st July and 1st August will appear next month.

RECEIVED BY REV. DR. REID, AGENT OF THE CHURCH AT TORONTO, UP TO 1st JULY.

Assembly Fund.

Nepean & Bell's Corners.	10.80
Carlton Place.....	1.50
Glenallan & Hollin.....	10.80
Dorchester.....	3.45
Oro. Knox Church.....	5.00
Orillia.....	13.86
Elora, Chalmer's Ch.....	16.00
Sydney, 2nd Cong.....	1.00
Pisarinco, N.B.....	0.50
Bedouque, P.E.I.....	6.00
St Andrews, Halifax.....	1.00
McNab & Horton.....	3.00
Amherst Island.....	6.00
Almonte, St Andrews.....	3.00
McKillop.....	4.00
Arnprior.....	1.25
Martintown, St Andrews.	2.00
Hemmingford.....	1.00
Wallace, St Mathews.....	2.00
Wallace, Free.....	1.00
Fullarton.....	10.00

\$103.16

HOME MISSION.

Cornwall, St John's Sab So	
thank offering.....	5.50
Glenallan.....	12.00
Hollin.....	12.00
Brighton.....	4.00
W.....	1.00
Sydenham, Knox Ch.....	15.00
Richmond.....	5.00
Oro. Knox Ch.....	10.00
J McBean, Toronto.....	50.00
Nelson & Waterdown.....	22.00
Elora, Chalmer's Ch.....	65.00
do do Bib Cl.....	4.25
Kingston, Brock Street.....	3.00
Montreal, St Paul's.....	200.00
Brooke.....	5.00
Pittsburgh, St John's.....	20.50
Ayr, Stanley Street S So.	12.30
McNab and Horton.....	1.00
Balsover.....	4.50

Gananoque.....	17.50
Brucebridge, Mission Stat	9.75
Florence and Dawn.....	37.00
Fergus, St Andrews.....	2.00
Jarvis and Walpole.....	10.00
Strathroy, St Andrews.....	5.42
Ekfrid, Knox Church.....	24.07
Prince Arthur's Landing.	16.00
Fort William.....	2.00
West Williams.....	19.00
Coto des Neiges.....	16.00
Goderich Gaelic.....	12.63
Montreal Stanley St S So.	46.00
Hibbert.....	60.00
Bathurst, Scotch line	
Centre Sab So.....	3.40
Fort Pelley.....	140.00
Smith's Falls united S So.	7.00
Avonbank.....	24.00
Fullarton.....	14.00

\$924.99

FOREIGN MISSION.

Nepean & Bell's Corners..	1.00
Cornwall, St John's Sab So	
thank offering.....	5.50
Westwood.....	4.30
Utica.....	4.00
Glenallan.....	8.00
Hollin.....	10.00
Dorchester.....	5.00
Kingston, St Andrews.....	25.00
English Settlement.....	8.25
Sydenham, Knox Ch.....	7.00
Oro, Knox Ch.....	3.00
Fergus, St Andrews Ch..	50.00
Ravenshoe.....	8.00
Friend, Milliken.....	1.00
Elora, Chalmers Ch S S,	
India.....	7.00
Do do China.....	7.00
Do do Saskn.....	7.00
Do do Bible Cl.....	3.50
Montreal, St Pauls.....	100.00
Pittsburgh, St John's.....	7.60
Ayr, Stanley Street S So.	10.00
McNab and Horton.....	40.00
King, St Andw S S, China	4.00
Blytheswood.....	2.00
Prescott S School Infant	
Class, China.....	6.25
Friend, Ephrasia.....	1.00
Norwood.....	6.00
East Williams.....	72.12
Kingston, St Andrews.....	25.00
Strathroy, St Andrews...	5.00
Miss C G.....	1.00
Mystic.....	25.00
Montreal Stanley St S So.	46.00
Ashfield.....	25.00
Hibbert.....	15.00
Melbourne Sab So.....	8.00
Friend, Hullett, China.....	2.00
Do do India.....	2.00
Do do Saskn.....	2.00
Fullarton, Rev J F C, India	10.00
Martintown, add, do.....	1.75

\$711.07

FRENCH EVANGELIZATION.

Nepean & Bell's Corners..	2.86
Seaford.....	55.00
Mitchell.....	4.00
Glenallan.....	4.00
Hollin.....	4.00

Elora, Chalmers Ch Bib Cl	4.25
Shakespeare	8.00
Hampstead	4.75
Ashfield	12.00
Ravenswood	13.50
Friend, Hullett	2.00
	\$114.36

WIDOWS' FUND.

Nepenn & Bell's Corners	2.00
Glenallan	4.00
Hollin	4.00
Sydenham, Knox Ch	6.00
Elora, Chalmers Ch	8.00
Hamilton Central Presby- terian Church	50.00
Markham, Melville Ch	6.00
	\$32.00

With Rates from Rev G G McRobbie; Rev Robt Monteath, \$16; Rev Jno Patterson; Rev John Abraham; Rev J Irvine; Rev W A McKay; Rev Thos Fenwick.

AGED AND INFIRM MINISTERS FUND.

Elora, Chalmers Ch	10.00
--------------------	-------

KNOX COLLEGE ORDINARY FUND.

R—H	6.00
Glenallan	8.00
Hollin	10.00
Dorchester	6.00
Sydenham, Knox Ch	16.00
Oro, Knox Ch	8.00
Brooke Alvingston and Euphemia	4.00
Boston Church	8.00
Milton, Knox Ch	4.00
Alexander Estate	495.50
Rev Thos Fenwick	2.30
Ashfield	40.00
Hibbert	10.00
Mitchell	30.00
R H	10.00
Fullarton	10.00
	\$661.50

KNOX COLLEGE.

NEW COLLEGE BUILDING FUND.

Received to 1st May '76	\$21347.99
Toronto	574.00
Garafraza, St John's per Rev Wm Millican	27.00
Thos McGill, Streetsville, London, per Rev R H Warden	2.50
Dungannon, per Rev R H W	468.00
Grimby, do	20.00
Beaverton, do	9.00
Ennis & Cartwright do	43.00
Ingersoll do	41.00
Chatham do	472.99
St Edward do	196.63
Windsor do	8.25
Elora, Knox Ch, per Rev A D McDonald	108.33
	120.65

Bayfield & Berne, per Rev M Danby	75.00
Lucknow, Mr W Grassick	42.00
Kilbride, Rev I Campbell	21.00
Harrington, Rev D Gordon	200.00
Jno Smillie, Hamilton	10.00
Essa Townline, per Mr Thos Scott	25.00
W D Hepburn, Guelph	20.00
Cannington, per Rev J Campbell	31.00
John Wood, Eramosa	10.00
Oshawa, per J S Steele	30.00
W Fraser, McIntosh Stat.	4.00
Elora, Chalmers Ch, per Rev J Middlemiss	61.85
Warwick, per Mr Hugh McKenzie	85.89
Stayner & Sunnidale, per Rev R Moodie	27.00
A & J McIntosh, London	50.00
G Rutherford, Hamilton	50.00
Seaforth, per Rev Thos Goldsmith	27.00
Ratho and Innerkip, per Rev J M Aull	7.67
Cookstown, per Mr G Duff	107.00
North East Hope, per Mr D Stewart	49.50
Wm Strachan, Nicholl, Zion Church	4.00
	\$24377.33

PRESBYTERIAN COLLEGE, MONTREAL

Warden King, Treasurer.

ORDINARY REVENUE.

David McFarlane, Mont- real, amount of acc.	\$23.70
Wm Drysdale & Co, do	5.13
St Gabriel Street Church, Montreal	27.56
Kennebeco road Cong, per Rev Jas Hume	6.00

BUILDING FUND.

A. A. Stevenson, Montreal	25.00
R. Craig, Cornwall	20.00

SCHOLARSHIP FUND.

R. B. Angus, Montreal	100.00
Hugh McKay, do	50.00

NEW KNOX COLLEGE BUILDING FUND.

Received to 10th June	\$24377.33
Garafraza, per Rev Wm Millican	2.75
Wm McKnight, Essa first	5.00
Angus, per Rev T McKee	15.00
Guelph, per Ths McCrao	20.00
Toronto	155.00
R Balmer, Oakville	20.00
Brooklin, per Rev J Ed- monson	37.00
St Marys, per R Horston	22.00
Harwich, per Rev A W Waddell	40.00

Proofline, per Rev R Thynne	69.00
Port Hope, per Jas Craik	253.35
North Missouri, per Rev Robt Hall	63.00
	\$24778.94

ORPHANS OF THE LATE REV. JAR. NESBIT.

Received to 10th June	\$1506.34
Hamilton	73.00
	\$1579.34

MANITOBA COLLEGE.

Ottawa	\$313.74
--------	----------

SABBATH SCHOOL'S MEMORIAL FUND FOR

HOME AND FOREIGN MISSIONS.

Bracebridge Mission Stat.	5.50
Fergus, St Andrews	19.00
Port Elgin	12.50
Colborne	6.25
Ellan Gowan	3.50
Nichol, Zion Church	6.00
North Augusta	4.00
Drummondville	6.50
Paris, River Street	15.35
Winnipeg, Knox Church	17.00
Do do bib of	20.00
Belleville, St John's	25.00
Rockwood	9.21
St Mary's Infant Class	4.50
Prince Arthur's Landing- Edwardsburg, thank offer	6.00
East Williams, St Andws	4.00
Toronto, West Church	14.00
Ancaster Village	25.00
Saint Mary's	4.05
Oncida	12.80
Peterborough, St Paul's	5.00
Clifton, St Andrews	27.00
Pembroke, Calvin Ch	11.00
Avonton	18.00
Danville, St Andrews	15.40
Kingston, Chalmers Ch	5.00
Hamilton, Central Ch	20.00
Quebec, Chalmers Ch	40.00
St Andrews Ch SS, Ottawa	25.00
Lower Town, Ottawa	
North Georgetown	
Mabou, Cape Breton	8.00
New Edinburgh	
Cornwall, St Johns	11.00
Morrisburgh	10.00
Ashburn	10.00
Dalhousie, N B	11.00
Renfrew	21.00
Stella, Amherst Island	5.00
Stratford	12.00
Montreal, Erskine Ch S S.	40.00
St Paul's	28.20
Cote Street	25.00
Unionists from	
St Andrew's	25.00
Knox Church	20.00
Chalmers Ch	20.00
St Mathew's	19.00
St Joseph Street	12.25
Nazareth Street	12.00
St Gabriel's	11.50
Victoria Mission	10.35
Cote St Antoine	10.00
Petite Cote	7.20

Educational and Book Notices.

CANADIAN COPYRIGHT EDITION.

LIFE OF NORMAN MacLEOD, D.D.

by his brother, the Rev. Donald MacLeod.

Complete in one vol., Demy 8vo. WITH
PORTRAIT. Cloth, gold and black,

\$2.50, full morrocco, \$6.00.

For sale by all Booksellers, or mailed free
of postage on receipt of price.

BELFORD BROTHERS,

Publishers, TORONTO.

BRANTFORD YOUNG LADIES' COLLEGE.

In connection with the Presbyterian
Church. President—Rev. WM. COCHRANE,
D. D. Principal—Rev. A. F. Kemp, L.L.D.

The Faculty of Instruction comprises:—

President, Principal, Head Governess, six
Assistant Governesses, Professor of Music,
Master in Painting, with Professor Melville
Bell as Lecturer in Elocution and Rhetoric.

The Calendar for the year containing full
particulars as to Studies, Fees, etc., may be
had on application to the Principal, to whom
all communications regarding the reception
of pupils should be addressed.

Brantford, Ontario, }
August, 1876.

BUTE HOUSE.

844. Sherbrooke Street, Montreal.

Established for the Board and Education of
Young Ladies.

MRS. WATSON—Successor to the MISSES
(NEIL), McINTOSH.

The aim of this Establishment is to combine
Christian and moral training with instruction
in the various branches of a superior
Education. Special advantages for
the acquisition of the French language.
A few vacancies for resident pupils.

Bute House, Montreal, 1st August, 1876.

BRAESIDE ACADEMY, COTE DES NEIGES.

Near Montreal.

Boarding School for Boys. Healthy locality.
Terms Moderate.

Prospectus sent on application.

JAMES MCGREGOR, M. A., Principal.

YOUNG LADIES' SEMINARY.

MORVYN HOUSE, 348 JARVIS ST., TORONTO.

MISS S. E. HAIGHT, PRINCIPAL,

(SUCCESSOR TO THE LATE MISS SKINNER.)

This School affords a thorough training
in all the branches of a sound ENGLISH EDU-
CATION. FRENCH, GERMAN, DRAWING AND
PAINTING, AND MUSIC, are taught by accom-
plished PROFESSORS. BOARDING PUPILS are
under the personal care of the Principal,
and enjoy the comforts and kindly influen-
ces of a refined CHRISTIAN HOME. TERMS
moderate. SEND FOR CIRCULAR.

Vacancies for a few Boarding Pupils.

GALT COLLEGIATE INSTITUTE.

Classics: Head Master, R. S. Tassie, B. A.
and assistant. English Classics and Modern
Languages: G. A. Chase, B. A., and two
assistants. Mathematics: Alex. Murray, M.
A. and two assistants. English: Jas.
McRae, Esq., Head Master, English Classi-
cal Master and two assistants. Masters for
Drawing, Music, Gymnastics, &c.

The head-master would refer to the, in very
many cases, brilliant examinations passed
by those sent out from this Institution and
to the fact that, save in one solitary instance,
no pupil has ever failed in successfully pass-
ing.

WM. TASSIE, M.A., L.L.D.

Galt, Ont., August 1st, '76. Head Master.

Royal College of Physicians & Surgeons.

IN AFFILIATION WITH QUEEN'S UNIVERSITY,
KINGSTON.

THE WINTER SESSION BEGINS ON 4TH OCTOBER, 1876.

Students attending this College may obtain either
the degree of M.D. or the License of the College.
Certificates of attendance are recognized by the
London and Edinburgh Colleges. The new College
building is commodious and convenient. Unequaled
facilities are presented for the study of Practical
Anatomy, and great advantages are afforded for
Clinical instruction at the General Hospital and Hotel
Dieu.

Information may be had on application to the Re-
gistrar. FIFE FOWLER, M.D., L.R.C.S., Edin.

Prayer and its remarkable Answers,

By WM. W. PATTON, D.D.

(late Editor in Chief of the "Advance.")

A BOOK FOR THE TIMES—Price, cloth, \$1.50.

Usual discount to Ministers. Free by mail on
receipt of price.

BURRAGE & MAGURN,

Agents Wanted.

Publishers, TORONTO.