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SEPTEMBER, 1876.

GO FORWARD!—It is said that when the late Bishop Cummins was near his end, and was asked what message he had to send to the church over which he was the senior officer and of which he was the founder, he answered,—“TELL THEM TO GO FORWARD AND DO A GRAND WORK!” “Sublime and devout words are these !,” says *the Christian at work*. And so they are. Would God that every minister, and every Elder, and Deacon, and every other office-bearer of the Presbyterian Church in Canada might take up the battle-cry, and wave the answer back to Heaven “By Thy Grace we will! Ob, for more enthusiasm and earnestness, in the pulpit and in the pew, in the lecture room and at the prayer meeting, at the family altar, and in the closet! Religion is either every thing or it is nothing,” said Robert Haldane, when he first gave himself to the Lord. “If it is every thing, then surely no sacrifice I can make for it *can* be too great: if it is nothing, then, let me have done with it.” How is it with those of us who have made “a profession” of religion. We say “Lord, Lord!” What have we done for our Lord and Master?

“I gave my life for thee,
My precious blood I shed,
That thou might'st ransomed be,
And quickened from the dead.
I gave, I gave my life for thee:
What has thou given for me?”

Oh! let thy life be given,
Thy tears that yet remain,
World fetters all be riven,
Give me thy joy and pain;
Give, thou, give thou thyself to me,
And I will welcome thee!”

GRAND GIVING.—Generous giving ought to be ranked among “the graces.” It is sufficiently rare to be remarkable, and, when it does appear, it is beautiful to look upon. The Presbyterian Board of Missions in the United States was lately in need of money, and, in the pressure of “hard times,” did not know where to get it, when one day a gentleman unexpectedly walked into the Secretary's office and handed him a check for ten thousand dollars. He explained, by saying that he had intended to make a bequest of that amount to the Board, and had indeed mentioned it in his will: but, on reflection, and in view of the fact that the money was badly wanted, he had concluded to try the pleasure of being his own executor to that extent.

We would be afraid to name the exact amount that Dr. McCosh has received towards the maintenance and endowment of Princeton College since he became President, eight years ago; but we are quite safe in saying that it has not fallen short of \$1,500,000. The Presbyterian Church of England is reaping the fruits of the interest excited by the late Union, in large donations of money given to forward the work of the church. Among those already announced is the gift of \$50,000 from Mr. Robert Barbour, of Manchester, to found a professorship in the Presbyterian College, Queen's Square, London.

A fine illustration of how this sort of thing becomes contagious came to light the other day in Toronto, during the sittings of the Young Men's Christian Association. A sum of \$20,000 was wanted to prosecute a certain department of christian work. On the question being asked how much of that sum had already been subscribed, the answer was \$5,095. Mr. Hall, of New York, then said his

city would add \$3,000 to that amount. Mr. John McDonald, of Toronto said he would be one of ten to subscribe \$1 000, provided that nine others would do the same within ten minutes. The amount was subscribed on the spot, in five minutes. By this we are reminded of the saying attributed to the late Dr. Cooke, of Belfast. A missionary meeting had been held in his church. On the following morning, as he was pacing down the street, he was met by a parishioner to whom he gave a glowing description of the interest awakened at the meeting and instanced the case of an individual, hitherto notorious for his parsimony in regard to such matters, who had actually been influenced by the eloquence of the speakers to contribute a larger amount than any other in the assemblage. His friend at first appeared incredulous. On second thoughts he exclaimed,—“Why, the man must be mad.” “If such be the case replied the Doctor,” all I have to say about it is, that I hope he will bite every member of my congregation.”

TO WHOM IT MAY CONCERN.—Occasionally it falls to us to take up “the collection.” On a recent Sabbath we noticed an envelope on the plate with this inscription.—“D. J. C.’s usual contribution for six weeks in the country. \$3.00.” We think the best thing we can do in the circumstances is to “pass it round.” It is a seasonable suggestion to a numerous class of church goers who, while enjoying a time of refreshing at the sea-coast, or elsewhere forget, sometimes, that the expenses of their own congregation are all the while running on. A very large sum is annually lost to the church, simply because very few take so conscientious a view of the matter as this D. J. C. Do our friends see the point quite clearly?

THE ELDER’S OFFER, to be one of ten to give \$1 000 each to the Home Mission fund of the church, is still open. We are now advised that the subscription book will remain open to the first of

October. The anecdote related of Lean Swift may bear repetition in this connection. He had been asked to preach a “charity sermon.” He gave out for his text, Proverbs 19th and 17th.—“He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again.” “Gentlemen,” said he, “you have heard the terms of this transaction; if you are satisfied with your security, *down with the dust.*” And so ended the sermon.

Supposing that Montreal and Toronto would, between them, take up this new stock, it would be a small thing after all: but the influence of such an example would be simply incalculable. “Bring ye all the tithes into the store house, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it.”—*Mal. III. 10.*

REV. ALEXANDER N. SOMMERVILLE.

“Was na that a sermon? you’s a workman that needeth not be ashamed!” So said a venerable lady who had seen four-score summers and listened to many excellent sermons, as she was leaving the door of St. Paul’s Church, Montreal, one of these terribly hot sabbaths in July last. The subject of this well-deserved encomium was the Rev. Alex. Sommerville, minister of Anderston Free Church, Glasgow, one of the most remarkable preachers of the day, whose reputation as a laborious and successful evangelist is known in many lands. Since the rising of our General Assembly, to which he came as a delegate from the Free Church of Scotland, Mr. S. has visited many of the towns and villages of Western Canada—everywhere preaching the Gospel of the Kingdom with a power and eloquence seldom to be met with. The

snow-white locks falling upon his shoulders give Mr. Sommerville a venerable appearance. But his years are only sixty two and a half. On the pulpit stool he seems a giant. When he descends into the common arena, he is like other men, of medium height, with a benignant countenance and a soft tranquil eye. But, when warmed with his subject, the countenance glows with enthusiasm, the eye flashes fire, every muscle of the body does duty; he speaks from the heart, and every word he utters, goes to the heart. So soon as it was known that he intended to visit Montreal, arrangements were made to give him a fitting reception. A prayer meeting was announced in Knox Church on the Saturday evening of his arrival; this was well attended, and earnest supplication was made that the blessing of God might attend his ministrations in this city. He officiated three times on the Sabbath to large audiences, and twice on the four succeeding days. Every appearance which he made served to increase the interest occasioned by his visit, and to swell the numbers who flocked to listen to him. At the farewell meeting held in the American Presbyterian Church the admission was by ticket and so great was the press that the large edifice could not nearly contain the multitude who came to hear him. The lecture on this occasion was specially intended for young men. The subject of discourse was, "the fiery furnace," described in the third chapter of Daniel, which was portrayed in a manner never to be forgotten by those who were present. If we were to express a preference for any one of Mr. Sommerville's addresses in Montreal, though it is difficult to do so, we would name the discourse delivered by him in the Coté Street Church on the Wednesday evening, from these words,—

Verily, verily, I say unto you, he that believeth on me hath everlasting life. John VI. 47.

We do not profess to report what was said on that occasion, but only to jot down one or two leading thoughts which may help to preserve the recollection of an

admirable address in the minds of some of our readers who had the privilege of listening to it.

Everlasting life! Is such a thing to be had? How and where is it to be obtained? These are questions of transcendent importance, and such as a large class of people, who are in a state of anxiety regarding their spiritual condition in the sight of God, are constantly asking themselves. The text, when carefully considered and properly understood, supplies a satisfactory answer.

Here are two subjects of self examination (1) "He that believeth on me." Do you believe on Jesus Christ? "Oh, yes!" you say; "at least I hope I do. Indeed, I am persuaded that I do. I would not for all I possess say aught to the contrary." Very well; are you prepared to take the next step in this transaction? (2) "Hath everlasting life." Have you the assurance that you possess everlasting life? "Ah! that is another thing," I fancy I hear you say." If I could say *that*, my happiness would indeed be complete, but, that is just the point upon which I am perplexed. I do wish I could claim for myself this great boon of everlasting life, but I do not see how I can do so without being chargeable with great presumption." But, dont you perceive, the two things are indissolubly connected in the text." What therefore God hath joined together, let not man put a-under." Believe in me, Jesus says, and you *have* everlasting life. If you do not consciously possess everlasting life, why then, you do not believe in Jesus Christ. There is no possibility of explaining away that logic. Belief in Christ, and everlasting life, are two golden links welded together by God, and just because men try to separate these links, and to place between them something of their own, arises the chief difficulty in coming to a right conclusion on this matter. Their Christian experience, their feelings, their good works, their faith, most needs be made connecting links between God's arrangement and that which would satisfy them.

Your salvation is not made dependent upon your experiences, your feelings, your doings; no, not even upon your faith. What! does not the text say that everlasting life comes of believing in Christ? Granted. But, here is the point of the argument,—you are not to be saved *on account of* your faith in Christ, but it is CHRIST on whom you believe that saves you. By way of illustration, suppose a man taken ill with a grievous malady. Call it neuralgia. He is nearly distracted with pain. A friend comes to see him; asks what is the matter?

"I'm like to go out of my judgment," says the man, "with this dreadful neuralgia." His friend procures for him a bottle of extract; if he will only take a little, it may cure him. He takes the prescribed quantity; he repeats the dose: by and by, to his great relief, and astonishment, he finds a complete cure has been effected. Now, don't you see, it was not *the taking* of the extract that cured the man, *it was the extract which was taken*. And so we come to understand a little more clearly what faith is, and what it can do for us. My faith, be it the very best kind of faith, is, after all a poor weak thing, and, just because it is *my* faith, it can never save me. If I am to be saved it must be by something that is not my own. So then faith is the hand that takes hold of the atoning sacrifice. By the blood of Jesus Christ alone is the remission of sins.

But when should a man begin to realize the possession of everlasting life. At the moment of his conversion: instantly. He that believeth *hath*—it is not said that he shall have, or that he may have, but he has it already. And why? manifestly, because to believe in Jesus Christ is to have Him in you the hope of glory, and, to have him is to have everlasting life, for, Christ *is*, himself, *the Everlasting Life*.

Some of our readers remember the beautiful illustration with which the discourse was closed. "Sometimes as I have been walking from my own church to my house in a distant part of the city, of a bright starry night, gazing with admiring wonder upon that innumerable host which studs the galaxy in our northern skies, and which are familiarly known to us as the fixed stars, I have given full rein to my imagination, and, as I looked at Sirius and Orion and Aldebaran and Arcturus, and the Pleiades with their sweet influence, the thought has often occurred to me,—What, if God saw fit so to change the relative positions of these shining orbs as that they should be grouped together in the form of letters and words. And suppose this sentence thus written across the sky in resplendant letters of stars so that every eye could see them,—"*VERILY. VERILY. I SAY. UNTO YOU. HE THAT BELIEVETH IN ME. HATH. EVERLASTING LIFE.*" What a commotion it would make! All the astronomers in the world would be at their wits' end, and people every where would be struck with amazement. But, astounding though it may seem, God has written that sentence in infinitely grander characters than in letters of stars. Where are they to found? Here, in His word. What do I read? These Heavens and this earth shall pass away, but **THE WORD OF THE LORD ENDURETH FOR EVER,**

CHURCH MEMBERSHIP. DOES IT MEAN ANYTHING?

It once did. It meant not words but deeds, God-ward and man-ward. Now, it means with not a few, much less than a Benefit Club, or Free Masonry. Look at that congregation of two, three, four, or five hundred members, many of them rich in this world's goods, many of them with time hanging heavily on their hands: all of them well-dressed. Theoretically, that is a company of Christ's labourers, and the field is the world. What is the net result of their work? Theoretically, that is one of Christ's regiments, and the enemy is attacking at every point. How many of these enlisted and sworn soldiers get wounded in the fight? Theoretically, that is the body of Christ, and every one members one of another. In practice, how many of them give, even on Communion Sabbath, the price of a bonnet or the cost of a dinner party for their brothers and sisters who have become poor?

My friends, we do not mean to be inconsistent. It must be that we do not think about it. But, whatever the cause, there is something radically wrong in the way we have degraded church membership into an empty form. According to the mind of Christ it means business. According to our practice, it means something so paltry that we might as well call it nothing.

Our Church has about 650 ministers and at least 100,000 members—now what does a church exist for? Internally, to foster christian life, to refine christian character and develop it to all its rightful issues; to cultivate the communion of saints, to care for the poor and the bereaved, to bear the burdens of the weak, and reclaim the erring. Externally, to seek and save souls, by preaching the good news, to send the message to those who have not heard it; to build up the Kingdom of Christ at home, and to extend it abroad. How some of those objects are being carried out, we cannot judge. No statistics can measure the highest spiritual work. But, as to others, we can judge. The results are tabulated,

and the Lord has said "by their fruits ye shall know them."

Look then on this picture and on that. On the one side is an army with 600 regiments, boasting illustrious memories, an invincible general, good officers, soldiers from the first races of earth, and a complete equipment. What a brave army! And it knows it! you can hear talk of its ancestors, of its glorious blue flag, of its present strength, and of the loud call now made upon it to show the mettle of its pastors. On the other side is a picture of what it has done during the past year. To this latter picture I would call attention in three or four articles; not that the canvass is so large, but that the RECORD is small.

CHAPTER I. Concerning the Poor. Those who joined the church at first had all things common. They sold their possessions and goods and parted them to all as every man had need. Neither was there any among them that lacked. Distribution was made by the church unto every man according as he had need. When the disciples of Antioch heard that there was going to be a great dearth throughout all the world, they sent relief—every man according to his (real) ability, unto the brethren which dwelt in Judea. When the church was nearly split into two by one of Paul's innovations, the General Assembly at Jerusalem after much debate agreed to overlook the heresy, but they would not overlook the cause of the poor; deciding only, testifies Paul, that we should remember the poor, the same, he adds, which I also was forward to do. Yes, indeed; no one who reads your letters to the Romans and Corinthians, and the history you have given us by Luke will doubt that. While the poor were thus cared for, the bereaved were made a special charge, widows' were sustained at the expense of the church, and out of the body a certain number were enrolled either to act as deaconesses, or to be made a permanent charge on the funds, and to enjoy certain privileges by reason of their long previous services.

How is it now? Look at the statistics

of the church. I shall not quote cases. Some congregations "have no poor." They have got quite beyond the prophecy of Jesus who said, the poor ye shall always have with you, the poor shall never cease out of the land. Other congregations, with hundreds of members, give us such as would sustain a widow and her three or four orphans. Persons in good circumstances once sat in the pews. Hard times came, or the breadwinner was taken away. For a time, the family struggled to keep up their connection with the church. Perhaps the session helped once or twice to pay the quarter's rent, but the help was not given very freely nor very tenderly; and so, after a little, widows and orphans fell away to swell the number of "the lapsed," and gladly the pew was let to some others to be kept by them as long as they happen to be in good circumstances. Fancy any one now selling his possessions and goods that the church might give to those that lack! He would be considered a lunatic. How many congregations have built little cottages to house their "decayed" members! How many of the rich give a thousand dollars a year for the support of poor widows and orphans! No, for is it not better that a christian should spend the money on a carriage, or otherwise on self, pleading perhaps that it is all done to encourage carriage-building. "Given to hospitality," "be not forgetful to entertain strangers," thus apostles speak. "Entertaining" of course means not a share of your ordinary fare, and a room in your magnificent mansion; but a dinner that fatigues host and guest.

The church elects elders and deacons, and it gives them from fifty to five hundred dollars (very seldom so much) to spend on the poor of the flock. As far as the poor are concerned, that's what church-membership means.

CHURCHMAN.

YE ARE MY WITNESSES.

(From *Christian Worker*, Augusta, U. S.)

Where am I in the sight of God? What I am doing? Is my life as it should be where I am living? Now,

Christ says, "Ye are my witnesses." Christ was the light of the world, and the world would not have the true light, but rose up and put it out; and now Christ says, I leave you down here to testify here of me—to be my witnesses. Christians are to be living epistles, known and read of all men. Paul tells us we must be ready to give a reason for the hope that is within us. I do not have much hope of a reformation until we get a division between the church and the world. If a man is for God, let him come out and be on God's side; and if he be for the world, let him be in the world. This serving God and the world at the same time—this being on both sides at the same time—hinders religion more than any one thing.

Few now cry, "Here am I, Lord; send me." The cry is, "Send some one else; send the minister, or the elder, or the church officers. Don't send me: I have not got the ability—the gifts." Ah, say honestly you have not got the heart. If the heart is loyal, God can use you. "No man can serve two masters. Ye cannot serve God and Mammon." Professed child of God, where are you? Don't hunt up the church records; God won't do that. Your life tells the story.

You are ashamed of Him, and unless you change He will be ashamed of you.

"If any man will be my disciple, let him take up his cross and come after Me" "Let him take up his cross daily, and follow Me."

Stand up, stand up for Jesus,
Ye soldiers of the cross;
Lift high His royal banner—
It must not suffer loss.

Stand up, stand up for Jesus,
The strife will not be long;
This day, the noise of battle;
The next, the victor's song.

To Him that overcometh
A crown of life shall be;
He with the King of glory
Shall reign eternally.

CORRESPONDENCE.

The following extract of a letter from Rev. P. Melville, to the Agent of the church in the Maritime Provinces, shews the position of the New Kincardine colony to be somewhat critical. At such a time, they should have all the moral support which they can derive from "assembling together" on the Lord's day, and the enjoyment of all the ordinances and supports of christianity. Christian sympathy and prayer should be cheerfully given.

New Kincardine, July 27.

"The work goes on steadily and surely, although this is the most trying part of the year to the colonists. We are building our schools without funds and with sore effort. No loan can be had as yet. The people look to me to lead them out safe in every extremity. Really I cannot see them in distress, if I can at all help. I believe I will yet have to risk my salary to get the school houses ready for use. We must vacate the old schools, as they are private log-barns, needed for harvest. We cannot let the schools sink altogether. Just now they are the key to success. Till they are built, a church is out of the question. You can scarcely realize my almost despairing labour, to eke out the patience and enterprise of the colonists, in their present extremity. If the crops should escape frost, the colony will be saved, but if not, it will probably be scattered.

Yet a good work is going on. There are anxious enquirers. The meetings are full and fervent; the congregations willing and obedient; and the four schools in active operation. Pray for us as we for you."

P. MELVILLE.

CHILDREN'S MEMORIAL FUND— LOWER PROVINCES.

EDITOR RECORD:—I acknowledge receipt in this month's Record of \$337.23, being the contributions of fifteen Sabbath Schools, and a class, in response to the Montreal circular to commemorate the Union by a special contribution to missions. In other words "God has done something special for us" say these Sabbath Schools, "and we would express our gratitude by doing something special for his cause."

Evidently those who have given intend it as a contribution over and above their usual gifts. They are not the ones to give

less for support of "the Dayspring" and of Trinidad Mission Teachers.

Better still, the money given was *their own*. The second contribution I received was from the Fort Massey Sabbath School, and a note, from Mr. J. McIntosh, the acting superintendent, informed me that the contributions, with scarcely an exception, had been earned by *special efforts of the children themselves*, and many ingenious and interesting ways of *making and saving* money by the sabbath scholars were mentioned. We learned the same of the St. Matthew's and other collections, so that we know that this feature is common to nearly all of them. Now, if this spirit and style of giving goes round the whole circle, whether the sum raised be great or small a blessing will go with it.

And why should it not go round? The object is good, the money is very much needed, for our Missionary Treasuries are empty, both East and West, and why should not the willing cooperation of our sabbath scholars be encouraged? It must be admitted it did not originate with the General Assembly! It commenced with warm hearts and earnest workers in Montreal, and your last number shows how they are following up their circular by sending in their cash, and why should not other cities, towns and villages carry on the enterprise? If only a few congregations here and there move, and five times the number decline, the effect will be injurious in many ways which I shall not particularize. On the other hand, a little promptitude and push on the part of Pastors, Superintendents and Teachers, might put this matter through during September and October, and thus the way would be left clear for other efforts.

If the 15 or 16 heard from have given over \$300, (I speak of the Maritime Provinces) what would the unreported 140 give? Those reporting themselves gave at an average of over \$20 each. If others give at an average of half that sum, the result will be over \$1700 as a whole, out of which, a handsome gift might be imparted to some necessitous districts in the Dominion, and another to meet some clamant demand from our Foreign Missionaries.

P. G. McGRIGOR.

SABBATH DESECRATION.

Halifax, N. S., August 9, 1876.

EDITOR OF THE PRESBYTERIAN RECORD:

In your August number of the Record, remarks are made about the running of Trains, daily from Quebec to Halifax, stating that it is a "very great event in our his-

tory," which no one will deny; but what about the violation of the Lord's day—that day on which was completed a work greater than the Creation—and the sanctity of which every Christian should earnestly contend for? Railroad and postal officials are debarred from the holy enjoyment and relaxation to soul and body, for which the day was appointed—the quiet valley and peaceful village are disturbed by the snorting of the Iron Horse and the rushing of the Trains; the former fully representing the world (at all events in this case), in its "go-a-head" style, regardless of the end.

The innovations on the Lord's day, which have been gradually going on within these few years, will ultimately lead to a disregard of the day altogether, and will prove a *very bad* event in our history.

A SUBSCRIBER.

KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.

This Society consists of all the Students connected with Knox College, Toronto, who are studying with a view to the ministry of the Presbyterian Church in Canada. Its object is to support the means of grace to some of the more neglected outlying districts of Canada. The expenses of the Society are defrayed by means of voluntary contributions, obtained by the members of the Society from its many friends. The Society is encouraged by the fact, that, almost every year, some of its fields reach such a position as to take their place among the regular mission stations of the Church. Most of the reports from the fields for the past year are very satisfactory, though some, owing chiefly to the continued depression in the lumber trade, are not up to former years, financially. There were not wanting, however, in all the fields, indications that the efforts of the Society were blessed for good. Last year nine Missionaries were employed, and occupied as many separate fields. The fields are as follows:—(1.) Waubaushene, Port Severn, and Sturgeon Bay; (2.) Parry Sound; (3.) Manitoulin Island, (two fields); (5.) Muskoka; (6.) North Hastings, (two fields); (8.) Blytheswood and Leamington; (9.) Manitoba. In these nine fields the Gospel was preached at upwards of forty regular stations, and occasionally at others, to an average attendance of 1,600. Bible Classes, Sabbath Schools, and Prayer Meetings, were also conducted wherever practicable. During the Christmas vacation, services were supplied to three of the fields, and during the Session of College, preaching was given at two or three points in the city of Toronto. Monthly meetings of the

Society are held during the Session for devotional exercises, missionary intelligence, and the transaction of business. The Revenue for the past year was over \$1,000. The following fields are occupied this summer:—(1.) North Hastings; (2.) Waubanshene, etc.; (3.) Manitoulin Island, (two); (5.) Muskoka, (two); (7.) Blytheswood, etc.

The members of the Society desire to express their sincere thanks to its many friends who, by their liberality, have enabled the Society to carry on its work, and they would hope and pray that the great Head of the Church may still continue to bless and prosper it in advancing His cause and kingdom in our beloved land.

F. R. BEATTIE, M.A.,
Secretary.

LADIES' FRENCH EVANGELIZATION SOCIETY.

The Ladies' French Evangelization Society, of Montreal, was formed last year, to co-operate with the Board of the General Assembly, of the Presbyterian Church in Canada, in the work of French Canadian Missions. It has already rendered efficient service to the cause, by aiding in the relief of the poor, and in the performance of a large amount of visitation among the families of the converts, as well as in conducting classes for religious instruction. The Society now proposes largely to extend its sphere of benevolent exertion; and as its members are unable of themselves to provide the means necessary for its enlarged operations, they call upon all who have at heart the temporal and spiritual interests of the many converts under the care of the Church, to aid them in this good work. The Society has already engaged a house in a central locality, which is to be known as the "French Presbyterian Mission House." A suitable matron and a guardian are about to be engaged, who, together with a bible-woman, will live on the premises and receive all applications for aid in cases of poverty or sickness, and furnish all necessary information in regard to churches, schools, etc. They will also keep a register of persons in need of employment, and recommend the employment on the premises, where practicable, of deserving applicants.

The Mission House will be visited by the members of the Society in rotation, who will personally inquire into the circumstances of every applicant, and superintend the distribution of articles of food, fuel and clothing. Others will take charge of bible classes, and sewing meetings, or whatever other means may be desired, for benefiting those among whom the Society labours. It is hoped that the "Reading Room" may be opened, and a Circulating Library of instructive and religious French books be established in connection with the Mission.

The necessity for such a work has been made abundantly plain during the past winter, when but for timely relief many families would have been left entirely destitute, or have been driven to make their peace with Rome. While among the converts, there are many whose Christianity will compare favorably with that of our English-speaking Church members; there are also very many whose creed is largely negative, consisting in a conviction of the errors of the Popish system, and whom it is most desirable to attract by all legitimate means to the circle of genuine religious influence. A great deal of want arising from the social position of some of the converts, and also from the impossibility of their obtaining work from French employers, on account of their religion,—still continues to exist, and may be expected to continue. The Mission Churches are not able to take care of their poor; nor can the pastors of these churches, with their utmost exertions overtake a tithe of the cases that are presented to them.

No individual effort could accomplish the task which the Society has set before it; and nothing but an organization bearing intimate relations to the Church could accomplish that task satisfactorily.

In view of these circumstances, the Ladies' French Evangelization Society invites the co-operation of similar associations in other localities of the Missionary and Dorcas Societies of the Presbyterian Church throughout the Dominion, and of all who are interested in the great work of evangelization now in progress in the city of Montreal and its vicinity. Money is needed to defray the expenses of the Mission House and its employées,—to purchase fuel, provisions, and material, to be made up by women in want of employment in the Industrial rooms, or at their homes, as well as medicine for the sick, and other necessities. Contributions of clothing, boots and shoes, blankets, quilts, bedding, pieces of

cotton or stuff, thread, needles, and other working materials, will be acceptable. From friends residing in or near Montreal, donations of fuel, flour, bread, vegetables, meat, with other provisions, and medical comforts, are earnestly desired. An appeal is also made for French books and papers for the Library and Reading Room. Finally, any aid that may be given in furnishing the Mission House will be gratefully acknowledged.

MRS. REDPATH, *President*,
Terrace Bank, Sherbrooke St.

MISS H. M. GORDON,
Kildonan, Sherbrooke St.

OUR OWN CHURCH.

ONTARIO AND QUEBEC.

INDUCTIONS.—The Rev. Dugald McGregor having accepted a call to North Mara and Camden, was inducted thereto on 31st July. Mr. McGregor is the first fixed pastor of this congregation, which has been in existence more than quarter of a century. He speaks Gaelic as fluently as English, and ought therefore to be accounted worthy of double honour, and we doubt not that will be accorded him by the warm-hearted Highland members of his congregation who are to be congratulated in having thus obtained a man after their own heart.

After a somewhat protracted vacancy, we are glad to notice that a harmonious settlement has also been effected at Whitby, where the Rev. Robert Chambers, formerly of East Williams, was inducted on 25th July. We understand that the congregations formerly existing in this town, are now by this settlement merged into one. Our hope and trust is, that they may discover in their happy experience "how good and how pleasant a thing it is for brethren to dwell together in unity." In other spheres of labour, Mr. Chambers has left behind him a good record, and we feel sure that his zeal and diligence will commend him to the people of Whitby. The induction was followed by a very successful soirée, of which advantage was taken to present the Rev. Walter R. Ross, Clerk of the Presbytery, with a purse of money, in ac-

knowledgment of important services rendered to the congregation in his capacity of Moderator of the Kirk-session during the vacancy. The gift, as it seems to us, was greatly enhanced in value by the tenor of the address which accompanied it, in which grateful mention is made of Mr. Ross' disinterested efforts to harmonize and conciliate the two elements, of which this now large and influential congregation is composed. "Blessed are the peace-makers."

VACANT CONGREGATIONS.—Of these there at present a considerable number in both the Eastern and Western sections of the Church. Several of them are large congregations that will be looking for the "highest talent," and are prepared to offer what, in ordinary *parlance*, is called "handsome salaries." But, really, when we look over the statistical returns and run our eye down the column devoted to **STIPEND**, we hardly know what to say about it. Out of 600 ministers, there are not seemingly more than about 55 who receive more than \$1,000 a year as remuneration for their services.—Eighteen receive stipends varying from two to three thousand dollars per annum. Five receive from three to four thousand, and *only one* receives \$4,000 a year. Owing to the imperfect nature of the returns, it is difficult to ascertain what the average stipend of Canadian ministers really is. It must be a good deal less than \$1,000; and, this being the case, it must follow that a great many ministers are very poorly paid indeed. If the largest, standing alone in its glory in this list, is a small thing to offer to a man of the "highest talent," we ought to be ashamed to look at some of the pitiful sums that are dignified with the name of Stipend.

Knox Church, Hamilton; Old St. Andrews', Toronto; St. Matthew's and St. Marks, Montreal; St. Andrew's, Lachine; St. Andrew's Church, St. John N.B.; and no doubt a number more, are in the process of "calling" ministers. Coté Street Church, Montreal, has scarcely

reached that point, though it has been a good while vacant. But they have little to complain of in the meantime, having for some months past enjoyed the ministrations of the Rev. Richard Waterston, of the Union Church, Glasgow, than whom are few better preachers.

MINISTERIAL HOLIDAYS.—Every year increases the number of ministers who obtain leave of absence from their pulpits for a month or more during the hot summer months, in order that mind and body may be re-tuned and better fitted for the efficient discharge of duty. Some have gone to the Atlantic sea-board; some have come to anchor in the Gulf Ports; Lake Superior has attracted some; others have ventured across the sea. We don't know how many of the congregations pay their minister's holiday expenses. Now and then we have a notice sent us like the following:—"At the close of regular weekly meeting, July 28th, the John Street, Presbyterian Church, of Belleville, placed in their pastor's hands a sum of money more than sufficient for the purpose, with the request that he would visit the Centennial and enjoy a full vacation." That congregation has read with practical eye James ii. 16, and determined *not* to do likewise. We believe it pays a congregation to do this sort of thing, and to do it handsomely.

MEETINGS OF PRESBYTERIES.

QUEBEC.—This Presbytery met within Morris College, on the 4th of July last. The attendance was small; no representative elders having put in an appearance at all.

Two resignations of Pastoral charges were given in; one by Rev. John McKay, of Richmond, the other by Rev. T. Brouillette, of Valcartier. The chief reason stated by Mr. McKay for this step was the design of affording an opportunity of making a better arrangement of the field, the relations of which have been modified by the Union. Mr. Brouillette's reasons were: 1st. Inadequacy of support, in a great measure caused by the leaving of many families for other localities, and 2nd, his desire of better facilities for engaging in French Mission

Work. It was agreed to cite both congregations to appear for their interests.

A petition was read from the congregation of Lingwick, praying the Presbytery to appoint one of their number to moderate in a call there at an early day, stating that they were prepared to pay a stipend of four hundred dollars to the minister to be called. The sum offered now being less than that offered at the last settlement, and the diminution being accounted for as due to want of unanimity in the congregation, the Presbytery refused to grant the request.

The Session Records of congregations were ordered to be produced for examination at the next meeting.

OTTAWA.—1st and 2nd August. Mr. Bremner was elected Moderator for the next six months. A minute was adopted in reference to the death of Rev. William McKenzie, of St. John's Church, Almonte, of which the following are extracts,—

"We have reason to thank God for giving him to us and retaining him among us so long. Nearly eighteen years he continued in the one field in which the Lord called him to labour. It was his first and only field as an ordained minister, and, during that whole time, he exhibited the character of a workman not needing to be ashamed. For one thing he was exceedingly careful in the preparation of his sermons, taking the utmost pains to express clearly and attractively the Gospel of Jesus Christ. He especially sought to present a personal and loving saviour to perishing sinners. This he did, not only in the pulpit, but wherever an opportunity presented itself. Indeed few excelled him in the close, kindly, and personal dealing by which he generally succeeded in bringing the undecided and wavering to an acceptance of the saviour. With the young he was peculiarly winning, both in the family and the sabbath school.

On the platform, he was always happy.

Another thing which must not be omitted is the prominent part he took in Evangelistic work—a work in which he felt unbounded delight, and in the prosecution of which he appears to have sacrificed his health and shortened his days. Principally through his instrumentality, the plan of special Evangelistic services was formed and put in operation which has wrought so successfully in this Presbytery as well as in other sections of our church."

Nor can we forget the active part he took in the work of the Presbytery. His frank, genial, manly bearing endeared him to all, while his administrative ability and

experience made him a most useful member."

A committee was appointed to prepare a circular anent the debt resting on the Home Mission fund. The supply of St. John's church Almonte was left in the hands of the session till the middle of October. Mr. Hughes was examined and his trial discourses heard and these being sustained he was licensed to preach the Gospel and arrangements were made for his ordination as a missionary to Alice and Pettawawa.

A scheme for conducting missionary meetings was adopted. Power to moderate in a call was granted in favour of St. John's church, Almonte and Metcalf. The various mission stations within the bounds were put under the care of the minister residing nearest to them, and he along with his elder was appointed to organize them when necessary and dispense sealing ordinances.

KINGSTON: 11th and 12th July.—Rev. A. Wilson was appointed Moderator for the year. An encouraging report was received from Mr. Gray, in regard to his health. Mr. W. A. Lang, M.A., was, after due examination licensed. Session records were enjoined to be produced at next meeting. A call from Glenvale, Harrowsmith and Wilton, in favour of Mr. Jas. Cormack, was presented and accepted. After due examination, he was ordained, and inducted into this charge. A salary of \$500 is promised by the people, and a supplement of \$200 is sought.

A Committee was appointed to take into consideration the whole matter of Ministerial support within the bounds. This Committee recommended that an effort be made to have the salary of the minister at Storrington and Pittsburgh augmented, and, to this end, that a deputation be appointed to visit these congregations.

Mr. Donald Kelso, designated to the Presbyterian Church in Canada by the Colonial Committee of the Free Church of Scotland, was received as a Licentiate.

A motion submitted by Mr. Wilson in relation to Sabbath funerals was adopted. Ministers and people were urged to discontinue the practice frequently followed of holding unnecessary funerals on the Lord's day.

The Clerk was instructed to correspond with the Managers of congregations anent the deficiency in the Home Mission Fund, and urge them to remit their respective amounts.

A call from the congregations of Roslin and Thurlow, in favour of Mr. Donald Kelso, Licentiate, was sustained. The people promise \$500, with a Mause.

SAUGEEN: 11th and 12th July.—There was presented a call from Tara, Allanford and Esinore congregations, in the Presbytery of Bruce, to Mr. Wm. Blain, Carrick. Mr. Blain having intimated his acceptance of the call, the Presbytery resolved accordingly:

On petition, Clifford and Carrick congregation was formed into two separate charges, namely: Clifford and Balaklava, and Mackintosh and Belmore, to take effect after the 7th August, when Mr. Blain's connection with the congregation would cease.

A special meeting was appointed to be held at Clifford, on the first Thursday in September, at 4 o'clock, p.m.

WHITBY: 25th July.—In common with the other Presbyteries, that of Whitby took prompt action in reference to Dr. Cochrane's circular anent the deficiency in the Home Mission Fund, and communicated with its Kirk-Sessions in reference thereto. The Presbytery then proceeded to the induction of the Rev. Robert Chambers to the charge of the United congregation at Whitby. Mr. Little, of Bowmanville, preached and presided. At the conclusion of the solemn service, the congregation gave their new minister a most cordial welcome.

The Presbytery agreed to accept Mr. Calder's resignation of the charge of Kendal, and Mr. Little was appointed to preach at Orono and Kendal, and declare the charge vacant.

The Presbytery met again, 23rd August, for the induction of Rev. A. A. Drummond, of Shakspeare, to the charge of Newcastle.

GUELPH: 11th July.—The Rev. George Smellie, of Fergus, was elected Moderator for the ensuing year. A motion was proposed for the appointment of a Committee to prepare a programme of missionary meetings in congregations throughout the bounds, but it was defeated by an amendment that each congregation be instructed to hold such a meeting, and to report to the Presbytery in March.

A Committee was appointed to consider the best way of carrying on missionary work in the Presbytery, and to report to next meeting. An extract was read from the minutes of the General Assembly, disjoining Calvin Church, Rothesay, from the Presbytery of Saugeen, and uniting it with Guelph. Mr. Bently reported on behalf of the Committee on German Missions that progress was being made towards the erection of a new church in Preston. Some time was spent in discussion about the opening of a preaching station at Conestoga, and the separation of Hawkville from Wintbourne. It was agreed that in the event

of Principal Cavan or Professor Maclaren visiting the Presbytery with a view of stating the claims of Knox College, that they would be received gladly, and that opportunity for a conference would be given them. A number of other matters, chiefly of local interest, engaged the attention of the Court.

LONDON.—At its last regular meeting, this Presbytery set a good example to other Presbyteries in the appointment of one of its number as MISSION AGENT for the Presbytery, at a salary of \$1,000 per annum. This is what every Presbytery should have. Just such a man as Mr. Cuthbertson, who will go out and in among the congregations, saying, "This one thing I do"—giving information—organizing missionary associations—encouraging the weak to do what they can, and the strong to appreciate their privileges.

Dr. Proudfoot, after a quarter of a century's service as Convener of the Presbytery's Home Mission Committee, tendered his resignation of office which, in view of the appointment referred to, was accepted, not however, without paying a just compliment to that gentleman for the invaluable services which he has rendered to the Presbytery and the Church during these long years of unceasing activity in their interests.

Mr. Atchison was licensed to preach the Gospel in due form. A number of other matters of local interest were also discussed and issued.

BARRIE: 25th July.—A call from Cookstown and First Essa, in favour of Mr. Stuart Achison, Probationer, was sustained. Stipend \$700.

Mr. Burnett resigned the charge of Dunroon and Nottawa, for reasons to be stated at next ordinary meeting, to which the congregations are summoned to appear for their interests.

It was agreed to hold a Sabbath-school Convention at Barrie during the last week of September, and a Committee was appointed to make the necessary arrangements. Attention was given to the Mission affairs of the Presbytery. It was agreed to ask the Assembly's Home Mission for grants, as follows:—Willis Church \$25; Townline and Ivy, \$150, for present use; and for the expenses of the ordained missionary, now in Muskoka, \$50.

The Clerk was directed to correspond with the congregations whose financial statements showed them to be in arrears of stipend.

Huron.—At last stated meeting of this Court, Mr. Barr was elected Moderator for

next six months. A call was sustained from the congregations of Rodgerville and Exeter, in favour of Mr. Hartley, of Dunganon, and a special meeting appointed to dispose of the same on 1st August. Mr. Mann, late of Walton, was formally received as a minister of this Church. Arrangements were made for holding missionary meetings in the congregations within the bounds.

STRATFORD: 2nd August.—Fourteen ministers and nine elders were present. Mr. W. C. Armstrong, by authority from the General Assembly, was received as a Licentiate. The Committee appointed to prepare a minute in reference to the translation of Mr. Drummond to the Presbytery of Whitby, with a view to his induction at Newcastle, reported, and the Presbytery adopted their draft minute. Had Mr. Drummond been dead, his name could not have been mentioned in more flattering terms. The Presbytery, however, may console themselves that their loss will prove a gain to the Presbytery of Whitby. A Committee reported in regard to proposed changes in the relations of congregations in N. Easthope and neighbourhood, where it appeared matters were not quite ripe for a satisfactory adjustment.

Fraser church was separated from Biddulph, and a call from Biddulph to Revd. David Mann, signed by 66 members and 60 adherents, was sustained, presented to Mr. Mann, and accepted by him. His induction was appointed to take place on the 15th August.

MARITIME PROVINCES.

The Rev. John Campbell, of St. Andrew's Church, Halifax, has accepted a call to a congregation in the neighbourhood of Glasgow, and departed for his destination on the 22nd ultimo. We need hardly say Mr. Campbell's departure is deeply regretted by his brethren of the Presbytery, as well as by the members of his late congregation, who have good cause to remember his active labours among them during these seven years past. In his time the beautiful new Church and manse of St. Andrew's were erected at a cost of some \$40,000, and he leaves the property without a dollar of debt upon it. Besides building up his own congregation, Mr. Campbell has always been a public spirited man,—taking his share of outside work along with his brother ministers. For some years, he

edited the Church of Scotland RECORD in the Maritime Provinces, which finished under his administration.

Mr. Campbell is a native of Pictou County, and received his education at Glasgow University, where he also officiated for a time as the City Missionary of the Students' Society; so that he does not go to Scotland a stranger.

While we do regret the departure of such men from our shores, we feel in a sense proud to think that so many of the sons of Canada have attained to positions of honour and usefulness in the old land. There are now a considerable number of ministers in Scotland who are either natives of this country or have dwelt among us and acquired here their first and most valuable experience of parochial work, and, so far as we know, none of them have brought any discredit upon us, while we could point to not a few who have come to occupy very important positions. We shall expect to hear of a Scottish Canadian Association being organized shortly, which, besides affording occasion of pleasant re-union to its members, may also be attended with advantageous results to the Canadian Church.

Rumour has it that another leading minister of Halifax has been telegraphed for by one of the City Churches in Glasgow, but we must say we are glad also to learn, that in this instance, the tempting offer has been declined. We cannot afford to part with the minister of St. Matthew's Church just yet.

By the kindness of the Colonial Committee of the General Assembly of the Presbyterian Church of Ireland, the Revd. Andrew Burrows, of Waterford, was lately sent as a missionary to the Maritime Provinces. He landed in Halifax in the last week in May, and was employed in the Presbytery of Truro. Having received two calls, one from "Fawleigh" and the other from the third Congregation in Truro town, the latter call was preferred, and the induction took place in less than two months after Mr. Burrows' arrival. One quarter's salary was paid in the presence of the Presbytery, at the rate of \$1,200 per annum; and a manse

has been commenced, which is to be finished with the out-going year, and occupied January 1, 1877. The induction service, presided over by Dr. McCulloch, was specially solemn and interesting.

MEETINGS OF PRESBYTERIES.

St. JOHN.—July 11th: the Rev. James Bennet was chosen Moderator for the ensuing year, and Dr. Brooke on leaving the Chair addressed the Court in appropriate terms.

A letter was read from Rev. Dr. Wilson, Limerick, Ireland, containing a proposition to send out a minister for Glassville and Florenceville with a grant of fifty pounds sterling for two years. The Presbytery agreed to accept the offer and to state that four hundred dollars and upwards would probably be raised by the people. Dr. McLise was appointed to declare the pulpit of St. Andrew's Church, St. John, vacant. The Rev. W. P. Begg of St. Stephen was appointed to dispense the communion to the congregations at Harvey. The Rev. J. K. Bearistont in his resignation of the charge of Hammond River and Saltsprings. The letter of demission was allowed to lie on the table and a deputation was appointed to visit these congregations and cite them to appear in their interests at next meeting.

The Rev. J. F. Campbell, missionary to India, addressed the Court on the work of foreign missions, after which prayer was offered up that the divine blessing might rest upon his undertaking.

PICTOU.—18 July. The Presbytery met in the Hall of United Church, New Glasgow, with a large number of ministers and elders present. Commissions from seven elders were produced, authorising them to represent their respective Kirk-Sessions in the higher Church Courts during the current year. (This looks like business). Revs. Dr. McGregor, Halifax; J. G. Cameron, P. E. I.; William Fraser, Bond Head, Ontario; R. D. Fraser, Toronto; Donald Ross, Lancaster; John Mackay, Quebec; and K. J. Grant of Trinidad, being present, were invited to sit as corresponding members.

The Rev. E. A. McCurdy was appointed to preach at the Vale Colliery and moderate in a call to a minister. Arrangements were made for supplying vacant congregations until the next meeting. The remaining business transacted was chief of local interest. The Court adjourned to meet in the same place on the 15th August.

PRINCE EDWARD ISLAND.—25th July. There were seventeen ministers and four elders present. Commissions were read and sustained from six Kirk-Sessions appointing elders to represent them in the Church Courts. The Rev. Isaac Murray was elected moderator for the current year.

Rev. Mr. Frame reported his having visited Caledonia Cross and adjacent stations where he found 125 families anxious to be organized into a congregation, and to have a church built, and a minister placed over them. The Presbytery approved Mr. Frame's diligence, and agreed to sanction and recommend the building of a church, and that a catechist be in the meantime appointed to labour among the people in this settlement. Rev. Mr. Laird reported that the reconstruction committee had held meetings at Sumnerfield, Granville, and in the two New Londons, and that while the two former places were unwilling to be disjoined, the two others were unanimously in favour of being united into one congregation. The report was received, and preliminary steps taken in accordance therewith.

On motion to that effect, the Presbytery resolved to affirm their conviction, "in the strongest terms, that the maintenance of the present Free School System is essential to the best interests of this Colony." Appointments having been then made for the supply of vacant congregations, the Presbytery adjourned to meet again on the 1st August.

WALLAOE: August 1.—The Rev. J. Watson was appointed Moderator, and Mr. Sedgwick was continued as Clerk for the current year.

It was agreed to intimate to the congregation of Amherst, in terms of the Assembly's deliverance, that they were at liberty to use instrumental music in public worship. Revds. J. Munro, W. S. Darragh, H. B. McKay, and W. Grant; and Messrs. J. McKenzie, G. Langille, and J. M. Burns, dissented from this decision.

Rev. S. Boyd, a minister of the Reformed Presbyterian Church of U. S., applied to be admitted as a minister of this Church, and presented his credentials, which were held to be satisfactory. On motion, his application was granted, and he received the right hand of fellowship from the Moderator and the other members of Presbytery.

Appointments were made for Wentworth and Springhill; and other business was transacted.

TRURO: 25th July.—Mr. Layton tendered his resignation of the Clerkship, which the Presbytery accepted, at the same time recording their appreciation of the able and faithful manner in which Mr. Layton had

discharged the duties of his office. Mr. John McMillan was then appointed Clerk. The Committee on Sabbath observance reported that the order received by the Postmaster to make up mails on Sabbath evenings had, on the petition of the Presbytery, been cancelled. The Committee was continued and directed to prepare a petition to the Government against the desecration of the Sabbath in connection with the railway, in order that the same may be circulated among the congregations for signature. At the evening sederunt, the Presbytery proceeded to the induction of Rev. Andrew Burrows to the charge of West Truro, as elsewhere noticed. Rev. Mr. Baxter formerly resigned his connection with Onslow congregation.

MIRANICHI: 1st August.—There were nine ministers and four elders present. Rev. James Anderson was appointed Clerk in room of Mr. Fowler, resigned; salary, \$100. Rev. Wm. McCulloch had been inducted at Redbank, on the 8th of June. The brethren appointed to hold visitations in several of the congregations, reported at length, and the Presbytery, after full consideration, appointed a deputation of its number to deal with the matter in hand, and to devise such plans for the more efficient working of the congregations as may seem best. Rev. Mr. McMaster asked leave to retire from the active duties of his charge at New Mills.

DEATHS.

Died, at New Glasgow, Nova Scotia, on the 15th July. JAMES MCGREGOR, aged 76, the eldest son of the late Rev. Dr. McGregor, and the senior Elder of Union Church, New Glasgow. He died at his home, and in peace, surrounded by his family and friends, having come down to the grave like a shock of corn fully ripe.

Our late brother was no common-place man, but truly a man of marked individuality of character. He was a man of education, of sterling integrity, of high religious principle, and of Christian liberality and effort. He was one of the first and strongest pillars of Temperance in the community, and, it is believed, the first Sabbath-school teacher in New Glasgow. From some departments of usefulness, he was constrained from ill-health to retire, years ago; but the main duties of his Eldership he discharged till the last week of his life, in the enjoyment of the fullest confidence of his brother elders, while his Pastor ever felt that in him he had a wise counsellor and a true friend.

His time and talents, however, were cheerfully devoted, as occasion demanded, to the whole Church, in whose progress he shewed

the deepest interest; and it may be asserted, that when his health and capabilities were at their best, for about 20 years, he was not only among the leading laymen of the body, but the most active elder in the service of the Presbyterian Church of Nova Scotia.

—*Communicated.*

MISS JEAN ARMOUR, a native of Kilmarnock, Scotland, and for three & fifty years a resident of Montreal, died on the first of August, at the advanced age of ninety years. Miss Armour, on her arrival in Montreal, joined the St. Gabriel Church under the pastoral charge of the Rev. Mr. Eason. When this congregation was divided, she united herself with St. Paul's church, under Dr. Edward Black, and of this church she remained a member until her death. Our Church in this country has had many excellent and devoted members. It may be doubted whether among them all, we have had a more earnest consistent member within the entire Presbyterian communion, than Miss Armour. Certainly, as was well stated at her funeral by Dr. Jenkins, she has left behind her no one member of the Church who could be said to excel her in generous & loving devotion to the cause of Scottish Presbyterianism in this land. As she lived, she died; a firm, and peace-giving trust in Christ characterized her life, and was her joy and the joy of her friends in her last moments.

English papers announce the death of the Hon. John Robertson, for many years a prominent citizen of Saint John, N.B., and a leading member of St. Andrew's Congregation there. He was a warm advocate of Presbyterian Union, and a liberal supporter of the Church. He amassed a large fortune. His death, resulting from gastric fever, was sudden, but he had reached the patriarchal age of 77.

BEQUESTS.

To Knox College.—The Rev. Dr. Reid has received from R. Nicholls, Esq., Peterboro', Executor, the sum of forty thousand dollars. It will be remembered that Mr. Hall intended to leave a large amount to Knox College, as also to the Montreal College, and to other objects connected with the Church; but died before his will was executed. The heirs-at-law, however, generously agreed to give the above sum to Knox College, and liberal amounts to the other objects specified

by Mr. Hall. To the heirs-at-law, and to Mr. Nicholls, through whom the arrangements have been made, our warmest thanks are due. The amount has been paid over in the following way:—

Debentures.....	\$36,549 37
Cash.....	3,450 63
	<hr/>
	\$40,000 00

To Queen's College.—The late Mr. John Watkins, of Kingston, was a munificent giver,—contributing liberally to all the religious and benevolent institutions in the city of his habitation. The Kingston News enumerates thirteen different objects towards which Mr. Watkins bequeathed in the aggregate \$31,500. Amongst these we find a legacy to Queen's College, of \$4,000, and a further sum of \$1,300, to perpetuate a Scholarship, instituted by him some years ago for pupils from the Collegiate Institute. The General Hospital, Kingston, falls heir to one-fourth of the residue of his real estate.

THE SABBATH SCHOOL.

INTERNATIONAL LESSONS—SEPTEMBER.

3rd. INTemperance.—Proverbs 23, 29-35. Golden Text: Eph. 5, 18.

10th. THE EXCELLENT WOMAN.—Prov. 31, 10-31. Golden Text: Acts 9, 36.

17th. A GODLY LIFE.—Eccles. 12, 1-14. Golden Text: 1 Tim. 4, 8.

24th. REVIEW; or, A LESSON SELECTED BY THE SCHOOL. Golden Text: Prov. 4, 23.

In reply to several letters we have received on the subject, we beg to say that we have it in contemplation to furnish a brief exposition of the International S. School Lessons from month to month, commencing with October.

A DISORDERLY SCHOOL.

Let it be understood at the outset, that a disorderly Sabbath School is practically no Sabbath School at all. A superintendent ought not to begin his school, or go on with his school, until he has order. First, there must be quiet. He cannot have quiet by ringing his bell, by calling for order, by

stamping his feet. He must be quiet himself, and then wait for others to be quiet. Example is contagious. If the superintendent tries to make more noise than his scholars, he has a hard task before him. They are largely in the majority, and he has a small chance of winning in such a struggle with them. If, on the other hand, he tries to be more quiet than they are, he has the advantage; for even if they do better than he can in this direction, he will not feel badly about it. The superintendent who will never begin school until the room is quiet, and who will promptly stop at any point in any exercise where there is a sound of noise or disorder, will soon have a quiet and orderly Sunday School. At the teachers' meeting the superintendent can ask the co-operation of his teachers in his efforts at good order on Sabbaths; but, with or without their co-work, he ought never to go on with his school exercises until silence and order prevail.—*Free Barner.*

THE STAINED WINDOW.

Lord Macaulay tells us that in an English Cathedral there is an exquisite stained window, which was made by an apprentice out of the pieces of glass which had been rejected by his master, and it was so far superior to every other in the church, that, according to tradition, the envious artist killed himself with vexation.

All the builders of society had neglected the "sinners," and made the painted window of the "righteous." Jesus Christ took this neglected and rejected material, and out of it made the fairest and best specimens of manhood, the brightest star in the moral galaxy—the most exquisite window in the heavenly temple.

Earth's outcasts become God's noblemen and heaven's heirs through redeeming grace.

THE LITTLE HAND.

One of our Sunday scholars had died. His body was laid out in a darkened, retired room, waiting to be laid away in the lone, cold grave. His afflicted mother and bereaved little sister went in to look at the sweet face of the precious sleeper, for his face was beautiful even in death.

As they stood gazing upon the form of one so cherished and beloved, the little girl asked to take his hand.

The mother at first did not think it best; but as her child repeated the request, she took the cold hand of her sleeping boy and placed it in that of his weeping sister. The dear child looked at it a moment, caressed it fondly, and then looked up to her mother

through her tears—the tears of affection and love—and said, "Mother, this little hand never struck me!"

What could be more touching and lovely? Young readers, have you always been so gentle to your brothers and sisters, that were you to die, such a tribute as this could be paid to your memory? Could a brother or sister take your hand, when it is cold in death, and say, "This hand never struck me!"

THE SUNDAY-SCHOOL PARLIAMENT.

(From the Christian Union.)

What is a Sunday-school Parliament?

In some respects the title is a misnomer. For this parliament makes no laws, has no authority, represents no constituency. It is simply a congregation of Sunday-school workers, who choose a pleasant resting-place for the summer, far and free from fashion, where simplicity of dress favours health of soul, no less than fresh air and simple food favour health of body. There they combine their rest, not truly with work, but with spiritual and intellectual communion, with attrition of mind, and with that peculiar sort of commingled zest and inspiration which comes from the interchange of views and experiences by earnest, diverse, yet accordant co-workers. For ten days, men and women consecrated to Sabbath-school work, some professional teachers and preachers, some who make this sacred labour their recreation, some grown gray in an honored and honorable life, some in the flush of vigorous and expectant youth, have been engaged in those conferences. Canada, New England, New York, the far West, have all commingled here. Some solid topics have been solidly discussed.

But the *entremets* have been quite as nutritive, and certainly not less palatable. Of these we may certainly put first the oriental lectures of A. G. Van Lennep. By birth a Turk, by blood an American, by parentage and by personal faith an earnest Christian, by temperament singularly broad-minded, his interpretations of oriental life and character are marvelous, both in interest and instructiveness. He has a wardrobe which ought to make his fortune, if oriental scenes were popular

on the stage. He picks up volunteers, whom he trains with rare facility. Every afternoon he gives a new scene from oriental life—to-day, social customs; to-morrow, an Eastern meal, with turbaned and loose-robed guests partaking of it; the next day, the forms of worship, Turkish prayer. Turkish dervishes, the Turkish muezzin calling to prayers. Neither the sermon by Dr. Newton to the children nor the stereopticon pictures attracts or holds a greater or more interested throng than Mr. Van Lennep enacting oriental life and character.

I speak only of single features, but the indescribable influence of the social and Christian comingling has been the chief charm; and when the meetings closed last night we all joined with utmost heartiness in the tribute, well earned, to the leader and organizer, Rev. W. F. Crafts, whose engineering and organizing skill has been both tested and approved by this ten days' undenominational conference. I write, too, only of what I have seen and heard during these last two days of the conference. But from what I learn of others I judge that the interest culminated when, one evening last week, Mr. Beecher spoke to an audience of 1,200 or 1,500 in the great tent, on the training of children.

So much for the Parliament; what is the Parliament House?

Wellesley or Wells Island is one of the largest of the famous Thousand Islands of the St. Lawrence River. Here an association, organized for the purpose, have purchased a thousand acres, and begun the work of preparation for camp meetings. "Everything is new," they tell me apologetically. That is, in truth, its highest commendation. We are in the midst of nature, most beautiful when unadorned. There is a dock where the river steamers land, and where at any time you can get a row-boat for a day's fishing, or a party can get a steam yacht for an hour's sail. There is a dining hall where you can get plain and simple fare, but good enough for plain livers, for \$1 a day. There are half a dozen cottages scattered through the grounds; in some

one of these you can get a room at 50 cents a day. The floors are without carpets, the walls are unplastered, the chairs wooden, the beds are straw, but the prices are low; everything is as yet neat and clean, and the company is of the most genial and attractive description. Or you can rent or purchase a lot and put up a tent. And this is evidently the favourite way. These tents are scattered in every direction through the trees. There are no roads but grass roads; no paths but such as the feet have made. Some of the tents have board floors; a few aristocratic ones are carpeted. More have no floor but the earth, and no carpet but the grass. Croquet before the door; the hammock by its side; the fishing poles leaning up against a neighboring tree, indicate the favorite occupations. The village is one of the utmost simplicity; the life is one of primitive fashion. And the great tent, a little removed from the centre of the village, if so amorphous a community can be called a village, gives by its exercises, morning, afternoon and evening, a gathering place, and furnishes the temporary town with a substitute for library, school, church and Sabbath-school.

The Parliament has adjourned; the village remains. It furnishes an audience, but does not depend on the audience for its inhabitants. Fresh air, cool weather, simple habits, plain fare, low prices, and an out-of-door life are the real attractions to the camp ground.

Well, I said to my companion, as I came away, if I lived in New York, which happily I do not, I should be strongly tempted to buy a couple of lots with two hundred dollars, build the shell of a house with a thousand more, put up a tent or two for the older boys, and come to Thousand Island Park for my summer rest.

THEOPHILUS.

There's many a trouble,
Would break like a bubble,
And into the waters of Lethe depart,
Did we not rehearse it,
And tenderly nurse it,
And give it a prominent place in the heart.

FOREIGN MISSIONS.

CHINA.

LETTER FROM MR. MCKAY.

Formosa, Kelung, May 8th, 1876.

To the Rev. Wm. McLaren, Convener.

MY DEAR BROTHER,—Thursday, 27th ult., I left Tamsui with four helpers, seven students, and my servant. We went on board a small Chinese Junk bound for this port. With fair wind and a calm sea, we would enter about noon the same day. We had neither, however, and after six attempts to clear the mouth of the harbour, we found ourselves at mid-day about where we started. The boatmen thereupon set to row, and by desperate efforts succeeded in getting out to sea. We were all very soon sea-sick, for we were tossed about like a tub. The boatmen beat against the strong current and contrary winds manfully, and about dark entered a Junk harbour where we had to remain over night. We all went ashore, and walked about a mile to the market town Kim-pau-li, where we stood near a large temple. The people procured a torch-light, and as I had my torceps with me, I extracted 25 teeth, and then we sung and preached the Gospel of our risen Saviour to upwards of 400 people, who listened attentively. When leaving, the headman of the village sent a man with a lantern to guide us back to the boat. As we had no desire to eat, we crept into our old Junk and tried to sleep until break of day, when we again set sail against a strong head wind, and towards evening entered this harbour.

Those with me were glad enough, as we ate no food during the two days at sea. Saturday morning the helpers returned to their respective stations, whilst the students remained to receive instruction. I have been here since, preaching every morning and evening, teaching the students every day—and healing poor suffering natives as occasion would permit. In one day I attended to 60 patients. As I teach by the wayside, I took the students with me on Thursday, 4th instant, to a place called Paeh-tau-a', a few miles away. The scenery was surpassingly grand. Here by the path was a meandering stream murmuring along; there the sloping banks with waving tree-ferns, and ever-green firs; and yonder, too, the heavy clouds hung over the green-clad peaks, whilst the lark's sweet notes aloft added greatly to the enchantment of the scene. Fresh, ever-fresh green hills, clap your hands and extol your Maker's praise,—for I cannot describe your beauty! We were not long reaching our destined place, which

is very interesting. There, English miners will sink the first shaft ever sunk in Formosa, for coal. The houses of the miners are nearly finished, and I observed a large Chinese Yamen in course of erection. I understand the miners came by the last steamer to Tamsui. If they were earnest Christians what good they could accomplish—no man on earth could tell. As there was a small village there, we entered it, and I extracted very many teeth; then we sung, preached and distributed tracts; then walked back by the sea-shore, which was nearly covered with sweet clover in blossom.

Saturday 6th, we went to another village, six miles from here; it is called Ma-soh. Pursuing the same plan, I began by extracting teeth, and in a short time had a good audience, so we sang, "I'm not ashamed to own my Lord." Then told of the love of Jesus; after which we left, and by the way distributed tracts. Yesterday 100 hearers sat in this chapel and listened to the gospel attentively; still I have not baptized a single individual here yet, so you must not judge of the work in Northern Formosa by the number admitted by baptism; if you do, you will have a very inaccurate conception of the work hitherto accomplished. The Roman Catholic priests admitted immense numbers years ago, but to my mind it was only blasphemy. There should be no exaggeration—no desire to be called great by man, in carrying on work in this benighted land. All, all should be done solely to please our Master. I think it is pleasing to Him if we watch Zion carefully.

There are men who have been regular worshippers for nearly four years, and who have renounced idolatry and all its abominations, and they are not baptized yet.

When my bones are mingled with the dust, my successors will never have to say, that I planted a Church in Northern Formosa, and paid no attention to the *foundation*. 'Tis all of God! still we must do our part. I appeal to my worthy colleague, Rev. Dr. Fraser, (after a year's residence here), whether the foundation of the Church in Northern Formosa has been laid with care or no! I write thus, because I might have admitted 200 into communion—but I did not; and on that account you *must not* judge of the work by the number of communicants. Perhaps some dear aged Christian in Canada will say, "Extracting teeth is not preaching the Gospel." I reply, *it is!* It is relieving human misery, and thus it is "doing good." I recognise only Christ Jesus as my Master; so that if I can in some humble means endeavour to follow His steps who went about "healing all manner of diseases," I will rejoice and care little

about the world and its judgment. It is a glorious thought that we have only to labour to please Jesus—not men.

Dr. Fraser is carrying on an hospital work in Tamsui faithfully and successfully, and is busy studying the Chinese language. Mrs. Fraser is busy and well; the dear little girls were well when I saw them last. Give my kindest regards to Mrs. McLaren and family, and all associated with you in Knox College.

I am ever yours, sincerely,

G. L. MacKAY.

SINCE January we have been sending copies of the RECORD to all our Missionaries in foreign countries, and we have endeavoured to make our readers in some measure acquainted with their fields of labour and the nature of their work. We do not wish in any way to interfere with official correspondence, but we just take the opportunity of hinting to our distant friends that an occasional line from them, addressed to the Editor of the *Presbyterian Record*, Montreal, Canada, would be very acceptable. Meanwhile we thank Dr. Reid for the following EXTRACT FROM LETTER FROM MISS FAIRWEATHER, INDIA:—

“As to our own work, I think it is prospering fairly. Three of my girls, at their own request, professed Christ, and were baptized, a few weeks ago; and I feel sure they acted with a true sense of the importance of the step they were taking, and that they are true followers of Jesus. Three others are enquiring, and I hope they will follow at our next communion. Of the three who have been baptized, one was the daughter of a religious beggar, or fekhir; the other two were Hindoo girls, sent to us by the magistrates. The first was sold by her father for a life of shame, but escaped, and claimed the protection of the government official in charge of that ward of the city, and so came here. Three little people I have had baptized, and one was married at Christmas to a young catechist, and has gone to live in a heathen village, about twenty miles from this place. She will be taken on as a bible-woman very soon. I hope. . . . I have now twenty-eight resident children, and fifty one attending school. They are learning nicely. I expect the Government Inspector to-morrow. I have had one or two severe cases of illness, especially a girl of fourteen, who had sometimes to undergo very severe surgical opera-

tions. She is recovering slowly, but her life hangs as by a thread.”

The public designation of Rev. James Douglas as missionary to India, will take place at Cobourg, on the 26th instant. He will leave almost immediately thereafter. Miss Mary Forrester, daughter of the late Rev. Dr. Forrester, of Halifax, has offered herself as a missionary to India. She will not, however, be prepared to go before next year. Similar offers of service from other ladies are now under consideration by the Committee of the Western Division.

FOREIGN MISSION NOTES.

The Teacher in Couva, represented by Rev. T. M. Christie, in his letter published in last RECORD, as sick and probably dying, has been restored, and the Trinidad Missionaries are glad and thankful. The doctor felt persuaded that he would die; but many prayers were offered for his recovery, and they have been graciously answered; and Mr Christie adds in a letter of July 7th: “We hope there are many years of christian usefulness before him.”

Mr. Morton's new house at Mission Village is finished, and now occupied. The rainy season has been long and discouraging, travelling impeded, and some departments of the mission work greatly hindered.

The resignation of his position and office as a Missionary in Aneityum, by Rev. J. D. Murray, has been accepted. Mr. Murray withdraws from the mission field in consequence of Mrs. Murray's illness, and decided medical advice. It is probable that hereafter, one missionary with native aid, will suffice for that Island. Mr. Murray has accepted a call in New South Wales. He proved himself a faithful and laborious missionary.

The Teacher for the San Fernando Mission School has not yet been decided. The Maritime Province Section of the Committee will meet at New Glasgow on the 15th of August, when the choice will be made. Applications have been received from young ladies in Ontario and Nova Scotia.

Rev. J. Grant expected to sail from Halifax for San Fernando on the 4th of August, and Rev. J. F. Campbell from the same port for India *via* Great Britain, on the next day. These brethren will value the prayers of the Lord's people.

The congregation of Rev. J. K. Smith, Galt, has resolved to support a converted young Chinaman now in Trinidad, while preparing himself at the Collegiate Institute for mission work.

We notice the death of the Rev. Dr. Nisbet, Missionary of Samoa. Having commenced his missionary labours on Tanna, from which he was compelled to retire, he ever took the deepest interest in the New Hebrides Mission, and was a warm friend of Dr. and Mrs. Geddie, and of their family.

Rev. J. D. Murray, lately of Aneityum, one of our new Hebrides Missionaries, having been compelled by the state of his wife's health to retire from the Mission, has been inducted as pastor of the Presbyterian congregation of Parramatta, New South Wales. The manse was being put in a state of repair for Mr. Murray and family, and a pulpit gown presented at the induction from the ladies. The *Australian Witness* says:—"The people have every confidence in their new pastor, and entertain a very kindly feeling toward him, and he has before him a very compact, inviting, and important field of labour."

NOTICE.

Boxes of Mission Goods will, if sent in, be forwarded in October, directed to each of the New Hebridean Missionaries, supported by this Church. Individuals, Congregations, or Missionary Societies are invited to send cations, calicoes, home manufactured cloth, women's wear, thread, and small articles of hardware, marked for one or other of the Missionaries, Messrs. Robertson, McKenzie, and Annand, and to Rev. P. G. McGregor, D.D., Halifax, by whom they will be received, packed, and sent away. While none are excluded, this notice is intended specially for the Lower Provinces.

A friend in the Maritime Provinces sends us the following references to Missions:—

ZEAL OF THE MORAVIAN BRETHERN.

One of the most remarkable instances afforded us of zeal for Christ's Kingdom on earth is that of the Moravians. Though not a very numerous sect, nor possessing a large amount of means to carry on their work, yet they have prosperous missions to-day in Africa, the West Indies, Australia, Thibet, Greenland, and on the Coast of Labrador. They have carried the Gospel to tribes of the earth visited by no other Missionaries, and so great is the missionary spirit poured out on this Church, that one member in forty-five, it is said, becomes a Missionary to the heathen. If a zeal like that pervaded the Presbyterian Church in Canada, what a noble work might be done for the cause of Christ. Fields white to the harvest are presented on every hand. Our French, Home, and Foreign Missions are straitened for the want of men and means,

and yet many are indifferent to the Church's clamant cry. The world around us is busy. Our scientific and literary men are fired with zeal, and the devil is unceasing in his efforts to destroy souls. Look at a large portion of the Christian church, however, and what do you witness? inactivity, sloth and apathy. Nay, when wondrous movements are reported, and instances are given when God seems to be working in a remarkable manner, how many are doubting and unbelieving, and asking, "Can this be so." Oh, if all would imitate the noble example set by the little flock of Moravians, how much might be done for the advancement of Christ's kingdom on the earth. May the time soon come, when it shall be said of many within the pale of our Zion, "the zeal of Thine house hath eaten me up."

CHINA.—At as early a period as the seventh or eighth century, the missionary spirit of the Christian Church was directed toward this vast and interesting field. Much has been done toward the evangelization of China, yet how much remains to be accomplished before the millions of perishing within her borders shall have received the Gospel. In this land, we, as a Church, are now interested, and a few solemn facts in reference to this country may serve to increase our interest. In China, there are eighteen provinces, nine of which have on an average one missionary to a million of people. The other nine are without a single Protestant missionary. It is further estimated that every day thirty-three thousand of persons throughout the Chinese Empire pass into eternity, and every month not less than one million die, of whom few, very few, can ever have heard the Gospel. What a field is here presented before us demanding our prayers and contributions! Surely, when we reflect upon China's millions who are going down to destruction without hearing the gospel, our hearts should be moved and our purse-strings unloosed to aid our Foreign Mission Committees to send the glad tidings to these souls perishing for lack of knowledge.

A. B. D.

NEW HEBRIDES MISSION.

(From the *Australian Witness*.)

MONUMENT TO THE MARTYRS OF EROMANGA.

A tablet is being prepared in the language of the Island of Eromanga, in memory of the missionary martyrs there, at the expense of a few friends, including a collection made at a lecture by the Rev. Dr. Steel, delivered on his return from the New He-

bridee. The following is the inscription in English :—

Sacred to the Memory
Of Christian Missionaries who died on this
Island,

JOHN WILLIAMS,

JAMES HARRIS.

Killed at Dillon's Bay by the Natives,
30th November, 1839,

GEORGE N. GORDON,

ELLEN C. GORDON.

Killed on 20th May, 1861,

JAMES MACNAIR,

Who died at Dillon's Bay, 16th July, 1870;
and

JAMES D. GORDON,

Killed at Portinia Bay, March 7th, 1872.

"They hazarded their lives for the name
of the Lord Jesus."—*Acts* xv. 26.

"It is a faithful saying, and worthy of all
acceptation, that Christ Jesus came into the
world to save sinners."—1 *Tim.* i. 15.

This inscription was sent to the Rev.
Hugh A. Robertson, of Eromanga, and was
by him translated into the native language.
It is to be printed on a tablet of wood to be
placed in the Church at Dillon's Bay, so
that all the natives, who are taught, may be
able to read it as they meet there from time
to time. The monuments to the mis-
sionaries in the New Hebrides have hitherto
been at their graves, and the inscriptions in
English. The rapid growth of tropical
plants soon hides the stones, and the natives
cannot read the inscription. Dr. Steel, when
visiting the Islands observed this, and re-
solved to place a memorial tablet in the
Church at Eromanga.

JUVENILE MISSION TO INDIA.

The following letter is written by *Leah*,
formerly a pupil trained in the Calcutta Or-
phanage, now the teacher of the senior divi-
sion of the Dhoba Parah School, supported
by the Montreal Juvenile Association. It
is written to that Association to inform them
of the progress of their School. Leah is
still quite a young girl. Her letter is writ-
ten in an excellent hand :—

SCOTTISH ORPHANAGE,

17th March, 1876.

MY DEAR FRIENDS,—Alladie tells me she
sent you a little letter about my School last
quarter. I had been very ill all through
the rains, and was away at home. My father

thought the change might do me good. By
the blessing of God, I am happy to be able
to say that I am quite well again, and have
been teaching my classes ever since the
Christmas holidays.

We have opened our school this year
with seventy children, but I have just lost
one little girl from the second class; her
name is Kanee; she is only ten years old,
and has married a man of thirty; this is
his second wife. She is still to live with her
mother, but cannot attend school any more,
as her house is on the road side, and she
must not be seen walking. I always feel
very sorry to lose them like this. Kanee's
mother is very anxious that a lady should
go to the house to teach her there; but the
husband won't give his consent to Kanee's
learning.

I was so pleased to show my school to
Mr. John Steel, when he went one day; and
I think he was pleased too. He heard them
read and sing, and looked at their fancy
work. He also wished very much to see
them on the day that their dolls were to be
given them. The distribution took place at
the Orphanage on the same day that we re-
ceived our prizes. We brought the children
to the school in carriages, and I was so glad
to find that they had put on their nice
bright *sarees*, and ever so much jewellery—
just what I wanted Mr. Steel so very much
to see. After they received their dolls, they
sang, "There is a happy land" in Bengali,
and went home all looking so bright and
happy. I was also made very happy that
day—a beautiful English Bible was given to
me as a prize.

Dear friends, I am,

Yours gratefully,

LEAH.

BOX TO INDIA.

A tolerably large box of work, etc., has
been despatched to Halifax, to go with Mr.
Fraser Campbell, to Madras. It contains
fancy work, for sale, for the benefit of the
Mission. Some thirty print suits to be given
as prizes to the children of the Zenana
schools, (the pattern being sent from Ma-
dras); and last, not least, a small regiment
of dolls, many of them dressed by little fin-
gers, also to be given as prizes at the Zena-
na schools next Christmas. We think that
the contributors, large and small, will think
with pleasure next Christmas, of the happi-
ness which the contents of this box will
give when it arrives, (as we hope it will),
safely at its destination.

ECCLESIASTICAL NEWS.

SCOTLAND

It is proposed by members of the Church of Scotland to erect a monument to the late Mr. James Baird, in the General Assembly Hall.

NEW FREE CHURCH.—The foundation stone of a new Free Church for Dunoon has just been laid. The building is estimated to cost about £10,000, and will seat nearly 1000 persons.

It is announced that the Rev. Dr. Wallace, of Old Geyfriars, Edinburgh, has succeeded the late Mr. Russel as editor of the Edinburgh *Scotsman*, at a salary of £2,000 per annum. Dr. Wallace has resigned his pastoral charge, and also his professorship, in order to devote his entire time to the important duties of his new office.

LEAVE OF ABSENCE.—The Kirkcaldy Established Presbytery have agreed to allow the Rev. Mr. Runciman, Leslie, leave of absence from his parish for a period of two years. It is Mr. Runciman's intention to proceed to New Zealand for the benefit of his health.

CALLS.—The Free Church congregation, Kelty, have given a call to Rev. William Stephen (formerly of Bombay).—The United Presbyterian Church, Ecclefechan, has given a call to Mr. Archibald Smith, preacher.

INDUCTIONS.—The Rev. Thomas Fraser, late of Seafeld Church, Portknockie, Banffshire, has been inducted by the Presbytery of Nairn as assistant and successor to the Rev. Mr. Macpherson, Cawdor.—The Rev. George F. Dewar, lately of Cobinshaw, Lanarkshire, has been inducted to the pastorate of Bridge Street U. P. Church, Musselburgh.

REV. BUCHANAN BLAKE, B. D., has been ordained to labour in Bombay as a missionary, in connection with the late Dr. Wilson's institution there, and will leave Scotland for India in the autumn.

ANGLO-INDIAN CHRISTIAN UNION.—This association has given an invitation to the Rev. Dr. H. Sinclair Paterson, Belgrave Church, to labour for the forthcoming six winter months in India, and to follow the evangelising work of the Rev. A. Somerville, of Glasgow. The rev. doctor has, however, felt it necessary to decline the invitation.

EDINBURGH.—At a meeting of the Established Presbytery, there was submitted the minute of the private meeting held in connection with the question of the proclamation of banns, but the matter was reserved for further consideration.—On the

motion of rev. Dr. Stevenson, a resolution was passed for the appointment of an assistant and successor to Mr. Fraser, of St. John's Church, at a stipend of £300 per annum.

SOIREE AND PRESENTATION.—A soiree took place in Meadowfield Church, for the purpose of presenting the Rev. A. Walker, pastor of the congregation, with a pulpit gown and cassock, also a Bible and psalm book for the Church. The Rev. R. S. Horne, Slamannan, in a very appropriate speech, made the presentation.

REV. DR. BEITH, STIRLING.—The resignation of the Rev. Dr. Beith, minister of the Free North congregation of Stirling, has been accepted by his Presbytery. Dr. Beith has now been fifty-five years an ordained minister, and has earned as an impressive preacher a reputation extending far beyond the boundaries of Stirling, where he has long had an attached flock. He purposes residing in Edinburgh.

CHURCH OF SCOTLAND JEWISH MISSION.—An interesting missionary meeting was held in St. Andrew's Church, Edinburgh, in connection with the recent ordination of the Rev. William Francis Scott as missionary to the Jews at Beyrout. There was a large congregation. The Rev. Dr. Stuart, minister of the church, presided, and conducted the opening service. Addresses were afterwards delivered by the Rev. W. Smith, of Kirknewton, convener of the Jewish Mission Committee of the Church of Scotland, on "The Church's Duty to her Missionary; by the Rev. James Robertson, of Mayfield, and late of Beyrout, on "Our work at Beyrout;" and by the Rev. George Wilson, on "Our New Missionary." The Rev. Mr. Gunn, on behalf of a deputation from the Edinburgh University Missionary Association, of which Mr. Scott is now the President, presented him with an address from the members.

PROCLAMATION OF BANNS IN GOVAN PARISH CHURCH.—One sabbath lately, ninety-three couples were proclaimed for marriage in this church, the great majority being three times named. After the bells began to ring the preacher used to begin his work of proclamation, but now the accompanist "cries" the intending Benevolents, beginning his task, as was the case on Sabbath, when only six persons were inside the church. The gentleman, who is an Englishman, although a capital conductor and musician, is a very poor "crier" and the manner in which he gets through the Scotch names is amusing in the extreme. Fancy an Englishman delivering himself of parishes such as Ecclefechan, Auchterarder, Auchtermuchty, &c.

THE UNITED PRESBYTERIAN SYNOD.—This Synod met, *pro re nata*: the object of the meeting, which was called at the request of the Theological Education Committee, being to take into consideration the state of the Divinity Hall in consequence of the death of Dr. Eadie, lately Professor of New Testament Literature and Exegesis. Dr. Robert Johnstone, of Parliamentary Road Church, Glasgow, was unanimously elected Professor of New Testament Literature and Exegesis in the U.P. Divinity Hall in room of the late Dr. Eadie. Dr. Duff, the Professor of Church History, who e name had been sent up for the appointment by a number of Presbyteries, asked that he might not be put in nomination.

ORDINATION OF A MISSIONARY.—The Rev. John Stoddart, of Bondyrag U.P. Church, who has accepted a call from the Board of Missions as missionary to Lucea Church, Jamaica, has been ordained by the Edinburgh Presbytery of the U.P. Church, within La-swade U.P. Church. The Rev. John Young, A.M., preached from Matt. xiv., 16. The Rev. Mr. Brodie, of La-swade, then addressed Mr. Stoddart a few counsels having relation to the high and holy function to which he had dedicated himself, and concluded by bidding him God-speed.

HONORARY DEGREE.—The honorary degree of D.D. has been conferred on the Rev. Robert Anderson, U.P. Church, Milnathort, by Westminster College, Fulton, Missouri, U.S.

THE GILLESPIE MONUMENT.—An influential Scotch deputation recently waited upon Lord Henry Lennox, the chief commissioner of works, for the purpose of remonstrating with him on his refusal to permit a certain inscription to be placed upon the tablet destined to perpetuate the memory of Dr. Thomas Gillespie in the Abbey Church of Darncliffe. The inscription in question sets forth the historical fact, which nobody can deny, that Dr. Gillespie had, some one hundred and twenty five years ago, been "deposed by the General Assembly for refusing to take part in the forced settlement of a minister at Inverkeithing." Lord HENRY LENNOX has addressed a letter to the Rev. Dr. HUTTON, the leading member of the deputation, in which he explains that "his original objection to the inscription arose from an earnest desire that "strife which had so unfortunately distracted the Church in those days should "not be perpetuated." He adds, that after carefully weighing the arguments of the deputation, and consulting distinguished authorities in the Church of Scotland,

he is of opinion that his object will best be attained by the withdrawal of his opposition to the proposed inscription.

These is nothing like patience and perseverance in all the affairs of this life.

IRELAND.

A lively paper war is going on in the columns of the BELFAST WITNESS as to whether or not fraternal intercourse ought to be established betwixt the Presbyterian Church of Ireland and the Established Church of Scotland! "Oh! wad some power the giftie gie us, to see ourselves as others see us." Has the time not come for beating Ecclesiastical swords into ploughshares, and theological spears into pruning hooks?

ORDINATION.—At a meeting of the Bailieborough Presbytery held in Corlea Presbyterian Church, the Rev. J. McKee licentiate of the Carrickfergus Presbytery, was ordained to the pastoral charge of that congregation.

PRESBYTERY OF DUBLIN.—A special meeting of this Presbytery was held, in the Lecture-room of Rutland Square Church, when the Rev. James Porter resigned the pastoral charge of the congregation of Kilkenny. The Rev. Mr. Lytle submitted a call from the congregation of Warrenpoint, County Down, to the Rev. A. Halliday, A.B., T.C.D., Dublin.

DONAGHADEE.—**SUNDAY-SCHOOL EXCURSION.**—Recently one of the largest trains which ever passed along the County Down line carried the children of the Sunday-schools of Shore Street Presbyterian Church, Millisle, and Ballygrainey on an excursion to Newcastle. About twelve hundred took part in the trip.

The Irish Church has still two hundred ministers on its roll who are without a "manse." But the Irish Church does not mean that this state of things shall continue. It proposes to give every minister in the Church a house to dwell in. The Rev. Dr. Porter, of Belfast, the Moderator of the General Assembly of last year, has proposed to himself the task of raising the funds necessary. He has already secured subscriptions amounting to \$30,000, and promises of more.

LECTURE IN CORVALLEY PRESBYTERIAN CHURCH.—On 25th July Rev. Hugh Hanna, of Belfast, lectured in Corvalley Presbyterian Church, County Monaghan, on "Prophecy and the Supernatural." The chair was occupied by Evelyn Philip Shurley, Esq., J.P., D.L., Lough Fea Castle, and the audience included the neighbouring gentry. The lecturer selected a section of

the 16th chapter of the Book of the Revelation, and the exposition, as applied to recent and progressive events, was remarkable. The forcible and eloquent language of the lecturer in handling his subject excited the deepest interest, and was listened to throughout with marked attention.

The Presbyterian Record.

MONTREAL, 1st SEPTEMBER, 1876.

As we write "September," the thought flashes upon us: "Can it be possible?" Yes, truly, and nearly one quarter of another ecclesiastical year is gone! There is a deal of work to be done during the next nine months, if we are true to ourselves, and our Church. Has every congregation a full staff of Elders and Deacons? Is there a Missionary Association connected with each Church? and a "Woman's Board of Missions?" Has the "schedule system" of contributing for the schemes been adopted? or, the "envelope system?" or any system? Are we going to have rousing weekly prayer-meetings, and instructive monthly Missionary Conversations? or, are we going to drag our slow length along through the fall and winter—half dead; not half alive? Now is the time for office-bearers to be asking themselves such questions.

OFFICIAL ANNOUNCEMENTS.

COLLECTIONS FOR THE SCHEMES.

The General Assembly at its last meeting appointed the following to be the stated days for taking up collections for the schemes of the Church: It being always understood that should any circumstance prevent the carrying out of this instruction upon the day named, the earliest convenient day thereafter should be substituted. Congregations who are in the habit of raising their funds for the schemes by missionary associations, through the schedule system, or otherwise, would confer a favour by arranging to make remittances to the Treasurer, *quarterly*. Contributions from the

western section of the Church should be sent to Rev. Dr. Reid, Box 2567, Toronto. From the eastern section, to Rev. Dr. McGregor, Halifax.

FRENCH EVANGELIZATION—Third Sabbath, July.

WIDOWS' and ORPHANS' FUND—Third Sabbath, August.

ASSEMBLY FUND—Last Sabbath, September.

COLLEGE FUND—First Sabbath, December.

HOME MISSIONS—Fourth Sabbath, January.

FOREIGN MISSIONS—Third Sabbath, March.

TREASURERS OF SPECIAL FUNDS.

French Evangelization: A. B. Stewart, Official Assignee, Montreal.

Widows' and Orphans' Fund, (late Church of Scotland): Archibald Ferguson, Montreal.

Queen's College: Wm. Ireland, Kingston.

Presbyterian College: Montreal. Warden King: Montreal.

Juvenile Mission to India: Miss Machar, Kingston.

PRESBYTERIAN RECORD: James Croil, Montreal.

Temporalities Board: do do do.

MEETINGS OF PRESBYTERIES.

(For Clerks Names see February.)

Wallace—At Halifax, in October, during the Synod.

Truro—Tuesday, 5th September, 10 a.m.

St. John—Tuesday, 12th Sept., 10 a.m.

Quebec—Wednesday, 13th Sept., 10 a.m.

Montreal—Tuesday, 3rd October, 11 a.m.

Ottawa—Tuesday, 7th November, 3 p.m.

Brockville—Tuesday, 19th Sept., 2 p.m.

Kingston—Tuesday, 12th Sept., 7.30 p.m.

Whitby—Tuesday, 3rd October.

Toronto—Tuesday, 5th Sept., 11 a.m.

Barrie—Tuesday, 26th Sept., 4 p.m.

Owen Sound—Tuesday, 19th Sept.

Saugeen—Tuesday, 19th Sept., 7 p.m.

Guelph—Tuesday, 12th Sept., 10 a.m.

Hamilton—Tuesday, 26th Sept., 11 a.m.

Paris—Tuesday, 19th Sept., 2 p.m.

London—Tuesday, 5th Sept., 2 p.m.

Chatham—Tuesday, 26th Sept., 11 a.m.

Bruce—Tuesday, 26th Sept., 4 p.m.

Huron—Tuesday, 10th October, 11 a.m.

Manitoba—Wednesday, 11th October.

THE COLLEGES.

KNOX COLLEGE.—The College Session will begin on Wednesday, the 4th October. The opening Lecture will be delivered by Prof. Gregg, in the Convocation Hall, at twelve o'clock, noon. Copies of the Calendar may be had on application to the Rev. Dr. Reid, Toronto; or to the Principal of the College.

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

PRESBYTERIAN COLLEGE, MONTREAL.—The Term for 1876-'7 commences on Wednesday, 4th October. The opening Lecture will be in Erskine Church at 7.30 p.m. The Calendar, containing full particulars as to fees and curriculum, may be had on application to Professor Campbell, Montreal.

HALIFAX.—The Theological Hall in the Maritime Provinces will be opened in Halifax on the first Wednesday of November at 7 p.m. Notice of the opening Lecture will be given in a future number.

SYNOD OF THE MARITIME PROVINCES.

This Synod will meet in St. Matthew's Church, Halifax, 3rd October, at 7.30 p.m. Sermon by the Rev. R. Sedgwick, Moderator, Presbytery Clerks will please forward, Presbytery Rolls, Reports of Changes, &c., at least eight days before the meeting.

The attention of Sessions is called to the following extract from the minutes of last meeting:—

“That a collection for a Synod Fund be annually taken in all the congregations, to embrace the following objects, viz.:—(1.) Payment of travelling fares, and, if practicable, all expenses of members, so far as funds will permit. (2.) Payment of Synod officers, printing, stationary, etc.”

ALEX. FALCONER,
Clerk.

LITERATURE.

GETTING ON IN THE WORLD; or hints on success in life, by William Matthews, L.I.D., of Chicago: Belford Bros., Toronto, p.p. 340, price \$1.00. This is one of the cheapest and

best books of the season. It has a fine healthy invigorating tone, and is most readable. “The success of the English people, has been owing to physical training,” says the author, and so he has a capital chapter on that subject. Self-reliance, decision of character, manners, business habits, are each dwelt upon in turn. He has some valuable remarks on “reserved power.” When he speaks of money, he looks at both sides of the Almighty Dollar—its uses and abuses—and he is careful to remind us that there is such a thing as *unsuccessful success*.

ROMAN CATHOLICISM, OLD AND NEW; from the standpoint of the Infallibility Doctrine, by JOHN SCHULTE, D.D., Crown 8vo., Cloth, \$1.25: Belford Brothers, Toronto.—This is a series of well digested Lectures, by the Rector of Port Burwell, Ontario, who informs us at the outset that he left the Communion of the Church of Rome fifteen years ago. He is therefore in a position to speak from experience and with mature judgment upon the themes he discusses. The work is divided into three parts; the first treating generally of infallibility in regard to the Church of Christ, which is conclusively shewn to rest not in any human assumption, but in the Bible itself. In the second part, he considers the baneful consequences that have arisen from the *dogma* of infallibility as manifested in the development of Sacerdotalism and Ritualism. In the third part, he treats of the Papacy as a system which he describes as “a monstrous delusion arising before our eyes and gradually ensnaring the whole Church.” Under this division, the primacy of Peter and the assumed supremacy of the Popes of Rome are ably considered, and the gradual development of the papacy is historically set forth.

From the same publishers, we have **EDITH LYLE:** By Mrs. Mary J. Holmes; and **MUMMIES AND MOSLEMS:** By Charles Dudley Warner, —A Book of Travel, in which Egyptian Life and Manners are described graphically, and in their true colours, which, all the world knows, are not very beautiful. The author's style is racy, often brilliant, and only occasionally flippant.

OVERCOME: By Mrs. P. D. Browne, of Montreal, the Lovell Publishing Co., From the advanced sheets put into our hands, we judge this to be an admirable book. It is a story of thrilling interest the scene of which is laid in India. The aim of the writer being, to shew the great influence women have in society, and especially how much they can do to discountenance intemperance.

ACKNOWLEDGEMENTS.

RECEIVED BY REV. DR. REID,
AGENT OF THE CHURCH AT TORONTO,
TO 3RD AUGUST, 1876.

ASSEMBLY FUND.

Received to 10th July...	\$103.16
Westwood	6 04
Westminster	10 00
Markham, Melville Ch ...	4 50
Campbellsville	3 19
Moore, Burn's Church ...	6 60
	\$133.49

HOME MISSION.

Received to 10th July...	\$24.99
Oshawa Sub Sc	20 10
Perth, St Andw, for arrears	20 00
Do do	20 00
Mosa, Burn's Ch	35 00
Egmondville	15 00
Newcastle	13 60
Kemptville, for arrears ..	10 00
Campbellsville	15 00
Nassagaweya	12 00
Mudoc, St Peters	9 00
Molesworth	8 00
Troubridge	2 08
Balsover	6 00
	\$109.99

FOREIGN MISSION.

Received to 10th July...	711.07
Oshawa Sub Sc. China	10 00
McKillop & Tuckersmith	23.24
Toronto, Charles St Bible	
Class salary of Native	
teacher, China	28 00
St Catherine's, 1 St Sab Sc	50 00
Perth, St Andrews	11 38
Mosa, Burn's Ch	17 00
Newcastle	8 00
Brucefield	63 00
J Breunner, East Williams	100 00
Campbellville	10 00
Nassagaweya	9 90
London, 1st Cong, per Rev	
J F C	10 00
	\$1650.67

KNOX COLLEGE ORDINARY FUND.

Received to 10th July...	661 59
New Castle	5 00
Langwood, Guthrie Ch	10 00
English Settlement	39 00
Campbellsville	15 00
Nassagaweya	10 00
	\$740.50

KNOX NEW COLLEGE BUILDING FUND.

Received to 10th July	24,778.94
Scarborough, per Wm	
Clarke, son	10 00
Wm Tully, Peterborough ..	25 00
W J McCalla, St Catherine	50 00
Toronto	197 00
London	267 00
Mrs McKay, Windsor	33 33
Chatham, per Rev R H W	10 00
Inkersoll, do	10 00
Forest, do	5 00
Ivy, do	18 00
Jarvis, do	7 00

Molesworth, per Rev R H W	10 50
St George, do	2 00
Elma Centre, do	0 50
W Gwillimbury, 2nd	21 50
Glenmorris, do	38 00
Chingquicoisy, 1st	
and 2nd do	100 00
Beverley, do	42 10
Dunblane, per Robt Scott	13 00
	\$2538.77

ORPHANS OF THE LATE REV. JAS. NEARIT.

Received to 10th July ...	1579 34
W Gwillimbury 1st, add ..	3 00
	\$1582.34

SABBATH SCHOOL'S MEMORIAL FUND FOR

HOME AND FOREIGN MISSIONS.

Received to 10th July...	650 36
Dorchester	14 00
Brussels, Melville Ch	10 23
Ch Iner's Ch., Montreal,	
additional \$7.8, making	
in all	27 78
South Georgetown, by	
Miss Muir	10 00
	\$712.37

FRENCH EVANGELIZATION.

Received to 10th July...	114 36
Oshawa Sab Sc	16 59
St Catherine's, 1st Sab Sc ..	30 00
Bothwell	10 00
Doon	4 00
New Castle	6 00
Arch McNab, Rockwood ..	10 00
Plymton, Smith Ch	6 00
Carlisle	8 88,
Ailsa Craig	11 70
Nairn	2 72
North Easthope	6 00
Hastings	6 00
	\$231.45

WIDOWS' FUND.

Received to 10th July ...	82 00
Melville Ch, Markham,	
omitted last No.	0 50
Newcastle	2 00
Harwich	15 00
Campbellsville	5 10
Nassagaweya	3 00
	\$107.50

With Rates from Rev Jas Douglas, \$20; Rev A Young.

AGED AND INFIRM MINISTERS FUND.

Received to 10th July ...	\$10.00
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RECEIVED BY REV. DR. MCGREGOR, THE AGENT OF THE GENERAL ASSEMBLY, IN THE MARITIME PROVINCES, DURING JUNE AND JULY.

Foreign Missions.

Grand River, omitted on	
May Record	8 60
St James' Ch, Newcastle,	
N B	22 00
Noel per Wm O'Brien	15 00
Lawrenceton	9 38
Pisarinco, N B	10 50

St Anns, C B, India Miss.	38.45
St Paul's Puzwash	16.70
Middle Stewiacke	7.00
George Burns, per Judge	
Stevens	5.00
A friend, per J C Fulton	
Buss R Londonderry	10.00
Col at Hopewell, Albert	
Co. per Dr Bruce	4.00
Col at Chipman, Queen's	
per Dr Bruce	5.00
Bequest of John Fraser, of	
Roulerderie, per Rev K	
McKenzie	20.60
Alberton and Tignish	90.00
Brookfield, P E I	16.50
Clyde River	10.30
West River	8 69
Windsor St S S, Halifax ..	4 00
Harbour Grace, Nfld.,	
Do John Munn	20 00
Do Other friends	20 00
Richmond & Carleton	9 00

From Vale Colliery collection	
box, per Rev E A	
McCardy	0 48
Clifton	20 00
Springville, East River	
Ladies Soc.	10 75
Susan Creelman, do	2 00
Fredericton, India, per	
Rev J F C	27 77
Richmond Halifax, India,	
per Rev H McMillan	16 05
Richmond, Hfx, S Sc	12 10
Buss River	12 77
Port au pique	6 65
Castlereagh	3 40
St David's, St John	50 00

For Support of Mr. J. A. McDonald.

Riverside	12 50
Springville, Ladies	6 25

Dayspring.

Mabou	10 48
Alberton and Tignish	5 78
Brookfield, P E I	3 00
Clyde River, P E I	3 00
West River, P E I	1 00
Harbour Grace	82 68
Erskine Ch, Folly village ..	9 60
Mooseland	2 00
M C W, Alberton	2 00
Moncton	25 00
Coldstream	12 00
Tryon	15 23
St David's S S, St John	34 00

Home Missions.

Alberton and Tignish	50 00
Brookfield, P E I	10 50
Clyde River	8 00
West River	5 00
Windsor St S S, Halifax	3 25
St Paul's, Truro	25 50
St Ann's & N Shore, C B ..	28 00
Bass River, Kent Co, N B ..	6 00
Anonymous, Sheet Har-	
bour	0 50
Chalmer's Ch, Halifax	41 47
Coldstream, Ladies and R	
and B Soc	6 00
Susan Creelman, E River,	
Pictou	2 00
Leitch's Creek	5 00
Interest of half of George	
Kerr Bequest, \$500	20 00
Buss River	13 09
Port au pique	7 36
Castlereagh	3 40
St David's Ch, St John	100 00
Union Ch, New Glasgow	112 83

Supplementing Fund.

Alberton and Tignish	10.00
Brookfield	3.00
Clyde River	2.40
West River	2.00
St Paul's, Truro	35.50
St Ann's & North Shore	18.00
Clifton	16.18
Coldstream, Ladies R and B Soc	7.00
Leitch's Creek	5.00
Bass River	3.44
Pert au pique	3.28
St David's, St John	89.10

College Fund.

Alberton and Tignish	30.00
Brookfield	5.00
Clyde	3.00
West River	2.00
Interest of George Kerr Bequest of \$1000	60.00
Interest	8.75
Spry Bay, in Sheet Harbour Cong	7.00
Bass River	6.17
Port au pique	2.78
St David's, St John	50.00
Moser River, Sheet Hbr.	7.18
St Ann's & N Shore, C.B.	12.00

FRENCH EVANGELIZATION.

A friend, Sherbrooke	6.00
Alberton and Tignish	20.00
Brookfield, P E I	3.50
Clyde River, P E I	5.00
West River, P E I	5.00
A friend, E Hauts	5.00
St Matthews, Halifax	73.00
United Ch, New Glasgow	126.00
St Ann's & North Shore	16.00
Coldstream	8.00
Sub School of Lagan	6.05
Mrs David Smith, Beaver Brook, Clifton	1.00
Chalmers' Ch, Halifax	18.54
Moseland	1.45
Coldstream, Ladies R and B Soc	6.00
Rathurst	15.50
New Brandon	1.50
St John's Ch, St John	17.00
St David's, St John	40.00
Cornwallis North	7.32
Redbank, Miramichi	5.78

AGED AND INFIRM MINISTERS FUND.

A James, Dartmouth	20.00
A friend, Harbour Grace	20.00
St Ann's & North Shore	12.00

SABBATH SCHOOL MEMORIAL FUND FOR MISSIONS.

Sab Sc of Amherst	7.00
Do Fort Massey, Hix	63.12
Do St Matthews	75.00
Do Poplar Grove	20.10
Do St John's Ch	40.00
Do Sheet Harbr	12.50
Do St George's, N B	5.00
Do Tower Road Mission Station of St Matthw Hix	2.70
Do Prince St, Pictou	22.62
Miss Annie Montgomery, Cascumpeque and S S Cl	2.00
Sab Sc of Windsor	24.50
Do Tangier	2.55
Do St James, Charlottetown	26.00
Do Zion Ch, Charlottetown	15.24
Do Dalhousie, N B, per Mr. Croil	11.00
Glendyer, Mabou, do	8.00
	\$337.25

FRENCH EVANGELIZATION.

RECEIVED BY A. B. STEWART, MONTREAL, TREASURER, TO 6th AUGUST.

Colonial Committee of the Free Ch. of Scotland	£100 str
Hannover & West Bentinck	\$10.00
Chestery Congregation	7.13
Salem do	2.62
Ormistown Church, Lucan	5.00
Farren Church	1.00
St Mathws Ch, Osnabruck	11.00
Wroxeter Church	33.00
Fordwich Church	12.41
Mountain Station, Colingwood	2.45
New Glasgow, Q	4.25
North Belcque, P E I	25.00
Lyn and Youngs	20.00
Edwardsburg & Iroquois	8.50
New Edinburgh	9.00
Benbrooke & Grant	3.45
Roxborough	12.10
Manchester	12.25
Eremont	25.00
West Presb Ch, Toronto	25.25
Glenmorris	12.84
Newmarket	5.10
Zion Ch, Carleton Place	27.22
Dundalk	5.00
St Andrew's, Guelph	22.00
Lanark	15.85
St Andrew's, N E	12.25

Longwood	8.00
Rockwood	3.50
Howick	21.50
Teesswater	56.00
Wingham	12.50
Annan	4.00
Fenelon, Glenarm	10.00
Chalmers' Ch, Kingston	43.14
Knox Ch, Ayr	37.48
Chalmers' Ch, Winterbourne	10.00
Burn's Ch, Wilberton and North Mornington	38.00
Darlington	6.50
Priceville	2.22
Durham Road Church	5.54
Iversdale	4.00
Newboro & Westport	11.00
Chippewa	3.17
Sherbrooke	17.75
St Paul's Church, Fredericton, N B	20.00
Storrington	4.74
Pittsburgh	3.36
Erskine Church	4.53
Pickering	4.53
Deebank, Muskoka	0.70
Castleford Mission	4.00
Kilsyth	8.00
Ayr	19.00
Chalmers' Ch, Winterbourne	10.00
Dalhousie Mills	5.00
Robt King, Kingston	10.00
W. Dickson, do	5.00
Jas Allan, do	2.00
H Cunningham, do	2.00
T Stuart, do	1.00
East End Mission	5.00
Horaby	2.00

PRESBYTERIAN COLLEGE, MONTREAL Warden King, Treasurer.

BUILDING FUND.

Jas Richardson, Montreal \$19.00

CARD.—REV. GEO. M. GRANT, of Halifax, acknowledges with thanks the receipt of \$20.00 from Mrs. Donaldson, of Keppoch, Scotland, towards the erection of a church in the new Kincardine Colony, N.B.

SABBATH SCHOOL MEMORIAL FUND.—We have pleasure in making the following correction:—The contribution of Chalmers' Church Sabbath School, Montreal, for this fund was \$27.78 not \$30.00 as stated last month.

The Whitby High School.

WHITBY: ONTARIO.

THIS long-established and well-known School was re-opened August 23rd. The Head Master is now prepared to receive into his house a limited number of Pupils as Boarders, to whose progress in study and general behaviour the strictest attention will be paid.

For particulars, apply to

GEO. H. ROBINSON, M.A., Head Master.

High School, Whitby, Sept. 1, 1876.

NOW READY: CHURCH MEMBERSHIP OF CHILDREN (5th, 6th, and 7th Thousand.)

By REV. JOHN MUNRO, WALLACE, N.S.

"It is singularly lucid, comprehensive and exhaustive. We have never seen the argument for the baptism of children put so briefly, plainly and conclusively. We recommend it most cordially for circulation in districts where erroneous notions prevail regarding baptism, and where attempts are made to propagate what we regard as error. This tract may safely be put into the hands of young enquirers. They will not have far to seek for the 'mind' as revealed in the Scriptures."—Presbyterian Witness, Halifax.

3 cents each, or \$2.00 per Hundred.

Toronto, James Bain & Son; Montreal, W. Drysdale & Co.; St. John, N.B., McMillan & Co.; Halifax, N.S., Presbyterian Witness Office.

Educational and Book Notices.

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BRANTFORD YOUNG LADIES' COLLEGE.

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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. The College
re-opens Thursday, 7th September.

Brantford, Ontario, }
Sept., 1876. }

BUTE HOUSE.

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Established for the Board and Education of
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(NEIL) MOIKTOSH.

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the acquisition of the French language.

The Autumn Term commences on Friday,
8th September. A liberal reduction made
in the case of Clergymen's daughters.

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EDUCATION. FRENCH, GERMAN, DRAWING AND
PAINTING, AND MUSIC, are taught by accomplished
PROFESSORS. BOARDING PUPILS are
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and enjoy the comforts and kindly influences
of a refined CHRISTIAN HOME. TERMS
moderate. SEND for CIRCULAR.

Vacancies for a few Boarding Pupils.

GALT COLLEGIATE INSTITUTE.

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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.
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