



# AUGUST, 1878.

## STANDING COMMITTEES.

The report as amended and adopted is as follows:—

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II. Senate—Principal Caven (Chairman) Dr Gregg, Prof McLaren, Dr Proudfoot, Dr Topp, Dr Reid, Dr Robb, Dr James, D J Macdonnell, W B McMurich.—10.

III. Examiners—J M King (Convener), Dr Pell Dr Wardrop, R Torrance, J Gray, (Orillia), J Laing, D H Fletcher, J Breckenridge, G Bruce, J Somerville, Dr Robb, E D McLaren, together with the Principal, professors and lecturers.—12.

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I. Board of Management—D Morrice (Chairman), Dr McVicar, Prof Campbell, Prof Murray, Dr McNish, J Scrimger, R H Warden, F W Farries, Dr Baxter, Jas Whyte, Don Ross (Lachine), W J Dey, R Campbell, Montreal, P Wright, J S Black, J Fleck, J B Muir, J Nicholls, J McCaul, Judge Torrance, J Mackay, J Stirling, A McPherson, J M Smith, Jas Croil, H Watson, G S Spence, J S Archibald, Iir Dawson, J G Ross, G Hay, Warden King, W Yule, A C Hutchison, J Hodgson.—5.

II. Senate—Principal McVicar (Chairman), Prof Campbell, Dr Jenkins, J Scrimger, Dr Baxter, J S Black, B Ouriere, Principal Dawson, Judge Torrance, P Redpath.—10.

III. Examiners—Prof Campbell (Convener), Principal McVicar, Dr McNish, J Scrimger, P Wright, Don Ross (Lachine), J Wellwood, M Mackenzie, B Ouriere, C A Doudiet, James Watson, D H McLennan.—12.

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## PRESBYTERIAN RECORD.

Dr Jenkins, convener, Prof Campbell, R Campbell, Dr Baxter, J S Black, with the editor.—5.

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## WIDOWS' AND ORPHANS' FUND OF THE LATE PRESBYTERIAN CHURCH OF THE LOWER PROVINCES.

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## WIDOWS' AND ORPHANS' FUND OF THE LATE PRESBYTERIAN CHURCH IN THE MARITIME PROVINCES IN CONNECTION WITH THE CHURCH OF SCOTLAND.

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## Luther's Argument with Satan.

Luther says: "Once upon a time, the devil said to me, "Martin Luther, you are a great sinner, and you will be damned!" "Stop! stop!" said I, "one thing at a time! I am a great sinner, it is true, though you have no right to tell me of it. I confess it. What next?" "Therefore you will be damned." "That is not good reasoning. It is true I am a great sinner, but it is written, 'Jesus Christ came to save sinners,' therefore *I shall be saved!* Now, go your way." So I cut the devil off with his own sword, and he went away mourning, because he could not cast me down by calling me a sinner."

"If all the sins which men have done,

In thought or will, in word or deed,

Since worlds were made, or time begun,

Were laid on one poor sinner's head,

The stream of Jesus' precious blood

Could wash away the dreadful load."

I remember an anecdote of a certain preacher who thus apostrophised Virtue in his sermon:—"O Virtue! would'st thou but appear on the earth in all thy beauty and loveliness, surely all men would love thee." To this an Orthodox minister replied:—"Virtue did once appear bodily on the earth, in all its beauty and loveliness, and its possessor was condemned and crucified." Can you tell me who these preachers were?

## No Sect in Heaven.

(Republished by Request.)

Talking of sects till late one eve,  
Of the various doctrines the saints believe,  
That night I stood in a troubled dream,  
By the side of a darkly flowing stream.

And a "Churchman" down to the river came:  
When I heard a strange voice call his name,  
"Good father, stop; when you cross this tide,  
You must leave your robes on the other side."

But the aged father did not mind,  
And his long gown floated out behind,  
As down to the stream his way he took,  
His pale hands clasping a gilt-edged book.

"I'm bound for heaven, and when I'm there,  
I shall want my book of Common Prayer;  
And though I put on a starry crown,  
I should feel quite lost without my gown."

Then he fixed his eye on the shining track,  
But his gown was heavy, and held him back,  
And the poor old father tried in vain,  
A single step in the flood to gain.

I saw him again on the other side,  
But his silk gown floated on the tide;  
And no one asked in that blissful spot,  
Whether he belonged to "the Church" or not.

Then down to the river a Quaker strayed,  
His dress of a sober hue was made;  
"My coat and hat must be all of gray.  
I cannot go any other way."

Then he buttoned his coat straight up to his chin,  
And staidly, solemnly waded in,  
And his broad-brimmed hat he pulled down tight,  
Over his forehead so cold and white.

But a strong wind carried away his hat;  
A moment he silently sighed over that,  
And then as he gazed to the farther shore,  
The coat slipped off and was seen no more.

As he entered heaven his suit of gray  
Went quietly sailing—away—away,  
And none of the angels questioned him  
About the width of his beaver's brim.

Next came Dr. Watts with a bundle of Psalms  
Tied nicely up in his aged arms,  
And hymns as many, a very wise thing,  
That the people in heaven, "all round" might sing.

But I thought that he heaved an anxious sigh,  
As he saw that the river ran broad and high,  
And looked rather surprised as, one by one,  
The Psalms and Hymns in the wave went down.

And after him, with his MSS.,  
Came Wesley, the pattern of godliness,  
But he cried, "Dear me what shall I do?  
The water has soaked them through and through."

And there on the river, far and wide,  
Away they went down the swollen tide,  
And the saint, astonished, passed thro' alone,  
Without his manuscripts, up to the throne.

Then gravely walking, two saints by name,  
Down to the stream together came,  
But as they stopped at the river's brink,  
I saw one saint from the other shrink.

"Sprinkled or plunged, may I ask you, friend,  
How you attained to life's great end?"  
"Thou, with a few drops on my brow,"  
"But I have been dipped, as you'll see me now—"

"And I really think it will hardly do,  
As I'm 'close communion,' to cross with you;  
You're bound, I know, to the realms of bliss,  
But you must go that way, and I'll go this."

Then straightway plunging with all his might,  
Away to the left—his friend at the right,  
Apart they went from this world of sin,  
But at last they entered together in.

And now, when the river was rolling on,  
A Presbyterian Church went down;  
Of women there seemed an innumerable throng,  
But the men I could count as they passed along.

And concerning the road, they could never agree,  
The *old* or the *new* way, which it could be,  
Nor ever a moment paused to think  
That both would lead to the river's brink.

And a sound of murmuring long and loud  
Came ever up from the moving crowd,  
"You're in the old way, and I'm in the new,  
That is the false, and this is the true;"  
Or, "I'm in the old way, and you're in the new,  
That is the false, and *This* is true."

But the brethren only seemed to speak,  
Modest the sisters walked, and meek,  
And if ever one of them chanced to say  
What troubles she met with on the way,  
How she longed to pass to the other side,  
Nor feared to cross the swelling tide,  
A voice arose from the brethren then:  
"Let no one speak but the 'holy men';  
For have ye not heard the words of Paul,  
'Oh, let the women keep silence all?'"

I watched them long in my curious dream,  
Till they stood by the borders of the stream,  
Then, just as I thought, the two ways met,  
But all the brethren were talking yet.  
And would talk on, till the heaving tide  
Carried them over, side by side;  
Side by side, for the way was one.  
The toilsome journey of life was done,  
And Priest and Quaker, and all who died,  
Came out alike on the other side.  
No forms, or crosses, or books had they,  
No gowns of silk, or suits of gray,  
No creeds to guide them, or MSS.  
For all had put on Christ's righteousness.

## The Sabbath School.

### INTERNATIONAL LESSONS.

#### THE CENTURION'S FAITH.

August 11th.] A. D. 31. [Luke 7: 1-10.]

**GOLDEN TEXT:**—According to your faith be it unto you.—Matt. 9: 29.

The same miracle is recorded in Matt. 8: 5-13. Though in some respects similar, that in John 4: 46-52 is not the same.

The sermon on the mount is ended, and the Lord returns to the Capernaum, where so many mighty works were wrought. Here he heals by His word the servant of a Roman centurion. The servant was "ready to die;" Matthew says, "sick of the palsy;" "grievously tormented." "The disease may have been tetanus, which the ancient physicians included under paralysis." The centurion loved his servant, and had faith to approach the Great Healer on his behalf. We learn not whether he was a proselyte; but he favoured the Jewish religion, and stood well with the people. The Jewish "Elders" or "Presbyters" were very willing to serve one who "loved their nation and built them a synagogue," and went to Jesus in the name of him whose deep humility forbade his going in person. They plead his case with the earnestness of grateful affection. (We should suppose from Matthew that the centurion went himself. But there is no contradiction; "for he who does a thing by another does it himself.") The Lord, probably to mark His approval of the centurion's faith, proceeds to his house; but the miracle is wrought before he comes to it; v. 10 1; so in Jer. 4: 50-52. As Jesus is coming, a second deputation is sent, this time "friends;" "a very delicate and thoroughly natural touch." Their words attest a deep humility and strong faith of the Roman soldier. He felt himself unworthy to go to Christ, much more to have the Lord enter his house and contract perhaps ceremonial defilement. He was only a heathen: out of God's fold: a sinner too in the truest sense. Besides his confidence in the Lord's power assured him that He needed not to come under his roof in order to heal his servant. His own experience, illuminated by his faith, supplies the illustration. He, "a man set under authority"—a subordinate officer—was obeyed immediately when he merely gave the word to his soldiers and servants; how much more surely would all agonies—would disease—obey Him who was truly Lord! His faith assures him that a "word" only of this Master was needed.

When the message is delivered, the Lord "marvelled at him," which must not be explained away as inconsistent with His divinity. "The mysteries of the Lord's humanity are too precious to be thus sacrificed." Once besides (only) we read of Christ *marveling*, viz: at the unbelief of Nazareth (Mark 6: 6). The Lord bears witness, that faith equal to that of this Gentile He had not found even among the covenant people. A most interesting addition to Luke's account is given, in Matt. 8: 11-12: which is found in Luke in another connection; chap. 13: 28-29. God's sovereign grace should be seen in classing Gentiles with Jews; nay, in giving them the place left vacant by Jewish unbelief.

The returning messengers find the servant not in process of recovery, but entirely well. "Virtue has gone forth" from Christ.

This pious centurion is to be classed with that other centurion (Acts 10) in whose case Peter first completely opened the door of the Christian Church to the Gentiles. The simplicity of the faith of pious soldiers has often been remarked on. The Lord seems to use their habits of obedience in developing this grace.

#### THE WIDOW OF NAIN.

August 18th.] A. D. 31.] [Luke 7: 11-17.]

**GOLDEN TEXT:**—And when the Lord saw her, He had compassion on her, and said unto her, Weep not.—v. 13.

This miracle is recorded by Luke only. It is one of three instances in which we read that Christ raised the dead. "He raised one, Jairus daughter, when just dead; one (as here) on the way to burial; one (Lazarus) who had been buried four days;" see Matt. 9: 18, Mark 5: 22, John 11. He who will finally raise all the dead, (John 5: 28) has already shown His absolute power over death.

Nain was a small town in the tribe of Issachar, a few miles South of Mount Tabor, on the road to Jerusalem, on the northern slope of little Hermon. Not by accident the Lord approached the gate of Nain, when the only son of a widowed mother was being carried forth, (for the Jews interred outside their towns) for burial. The sympathetic sorrow of the Lord was testified by the "much people" who were with her to whom bereavement proverbially bitter had come (Jer. 6: 26, Zech. 12: 10, Amos 8: 10.) The compassionate Saviour will first allay her grief: "weep not." The word is not vain, but is followed by a mighty act, (see Rev. 21: 4.) As at Lazarus grave, the conqueror of death knows what He will do. "He came and touched the bier," or open coffin; there being, doubtless, something in His manner which caused the bearers "to stand still." In raising Lazarus He stands before the grave; here He touches the coffin; Jairus' daughter He took by the hand. In His own name—not looking for higher aid as prophets did when they raised the dead (1 Kings 17: 21, 2 Kings 4: 33.)—He says "young man arise." Immediately life and health return. "Christ arouses from the bier as easily as another would arouse from the bed."

The raised youth is "delivered to his mother." Now to be hers, we may hope, in a truer sense than before: for little doubt there is a deeper reason for the miracle than the mere consoling of the widow, though this is not a trifle to the compassionate Lord.

The effect of this miracle is that "a fear came on all." The hand of omnipotence was seen, and men cannot have God come near without awe. Even the holiest and loftiest veil their faces before Him. Those conscious of guilt are filled with alarm, chap. 1: 65. But the people also "glorify God" whose power was revealed, declaring that "a great prophet is risen," and that God hath visited His people, (chap. 1: 68.) None, but the greatest prophets have raised the dead. Though the multitude might not know that this was "the Prophet" (Deut. 18: 15) they will at least class Him with Elijah and Elisha. Though hundreds of years had elapsed since the death of Malachi, the last of the old prophets, God had visited His people again in sending this messenger from His self.

The "rumour of Him" i.e., the report not merely of what the people said of Him, but the report of the miracle wrought pervaded all Judæa,—to which he was on his way,—and all the region round about the city of Nain. Thus whilst he did not "cause His voice to be heard in the streets," men were everywhere prepared for His coming and eager to hear Him.

## THE FRIEND OF SINNERS.

August 25th.] A. D. 31. [Luke 7: 40-50.

GOLDEN TEXT:—*This man receiveth sinners.*—  
Luke 15: 2.

The anointing of our Lord related in the preceding verses cannot be that recorded in Matt. 26: 6, Mark 14: 3, and Jn. 12: 3. The time, the woman who anoints, the objections to the anointing, and the Lord's utterances are all different; and though the host here is called Simon we need not identify him with "Simon the Leper." Nor is there any reason for supposing that the woman "which was a sinner" was Mary Magdalene.

This woman, up till this time of evil life, touched with deep penitence, follows the Lord into the Pharisee's house, and pours out her penitence and affection as recorded in vs. 37, 38. The Pharisaical host is offended and concludes against the prophetic character of Him who allows the touch of such a person. Simon's countenance may have manifested his feelings; but He who reads the heart replies to him in the touching passage before us. Addressing him by name, the Lord claims his attention: he offers it (v. 40). The "creditor" and the "two debtors" represent the Lord Himself, the woman and Simon. The representation is from the Pharisee's own point of view, according to which the woman's sins were many—his few. Suppose, then, both "forgiven," the Lord asks which debtor—the greater or the less—will love most, i. e., will have most of the *love of gratitude*. Simon cannot but answer—"he to whom he forgave most." By this answer the Lord vindicates both the woman and Himself; the woman in what she did; Himself in what He allowed her to do. Simon's meagre courtesy to his guest (the withholding of water, oil, the kiss, was not necessarily a violation of courtesy) is contrasted with the profusion of grateful affection shown by the penitent. The contrast is closed by the declaration that her many sins are forgiven, because she loved much; i. e., her much love is evidence that her sins are forgiven. The Scriptures do not teach that love, or any virtue, merits, pardon. Only for Christ's sake is pardon bestowed, and love is fruit and evidence of pardon.

The last clause of v. 47 is general in form, but yet refers too surely to Simon. His little love showed little sense of pardon. Not obscurely is it hinted that his being pardoned at all was very doubtful. And now He in whose hand all judgment is (Jn. 5: 22), He against whom sin is directed, He whose eye detects true penitence: says directly to the woman, as He did to the sick of the palsy, (Matt. 9: 2) "thy sins are forgiven thee." It was something that her penitential homage was not spurned; but what joy these words must have brought her! "With celestial love the Lord ascends a yet more and more exalted climax in His language."

It was natural that men who did not know Christ nor believe in Him should say, as they had done before, (chap. 5: 21), "who is this that forgiveth sins also?" They hide their unbelief under the mark of zeal for God's prerogative. Another gracious word to the woman ends the scene. She is assured of her salvation: and her salvation is ascribed to her "faith." Faith had made her one with Him whose "blood cleanseth from all sin." (1 Jn. 1: 7, Rom. 3: 26). As in Mark 5: 34 the final word is "go in peace," not "go before thy peace is disturbed by the tumult around thee;" but "go to enjoy evermore in my service, the peace which you have now received.

## RETURN OF THE SEVENTY.

September 1.] A. D. 32. [Luke 10: 17-24.

GOLDEN TEXT:—*Blessed are the eyes which see the things which ye see.*—v. 25.

The mission of the seventy is recorded by Luke only. The instructions given them correspond in many particulars with those given the twelve, Matt. 10: 1-42; Mark 6: 7-11. Their mission was temporary: they were to prepare places for receiving the Lord Himself, (v. 1). It has been said, but without authority, that Luke himself was of this number.

Having accomplished their mission, the seventy return, (not necessarily all at the very same time), joyful because the "demons" were subject to them in their Lord's name. (The plural—devils—is never applied in the original Greek to evil spirits: there is only one "devil"). Their triumph over the demons seems to bulk before everything in their mind; perhaps the more so as they had not been taught to expect it. The disciples, too, had lately failed to cast out an evil spirit (chap. 9: 40). The Lord does not forbid their joy; but He shews them still higher ground for it. The whole dominion of Satan should be destroyed by His gospel; and as typical of this, He "beheld" or "was beholding" this once bright spirit fall, swift as lightning, from heaven. From eternity indeed He had seen the expulsion of Satan from heaven, and his ever-deepening descent, but the reference rather is to something *recently seen*. He, as Lord, had absolute power over Satan (or the devil) and all his agents and instruments, and He gives the 70 power or authority to triumph over all his forces too, (See Ps. 91: 13; Mark 16: 17-18, Acts 28: 5). This is an investiture with miraculous power; but, further it means their complete victory in Him over the whole corporation of evil. Satan, whose emblem the serpent is, should be "bruised under their feet," Rom. 16: 20; Gen. 3: 15. Pride and self-seeking might, however, accompany their ascendancy over the spirits: let them rather rejoice in their personal relations to His Father and to Him,—rejoice that "their names" (reference to His—"thy name,"—in v. 17), were in the list of heavenly citizens. (On this list see Ex. 32: 32, Ps. 69: 28, Dan. 12: 1, Phil. 4: 3, Heb. 12: 23, Rev. 3: 5.)

The Lord Himself in that hour rejoiced "in spirit" in the Holy Spirit given to Him without measure—when He contemplated the sovereign goodness and mercy of His Father, and the glorious mediatorial dominion given to Himself. He who does all things according to the counsel of His will, had revealed to child-like faith what the proud philosopher could not see, 1 Cor. 1: 18-31. It is not the "hiding" in itself for which the Lord gives thanks; but that in God's sight it seemed good to reveal to "babes" what the wise failed to see.

The Lord rejoices in His dominion, which embraces all (v. 22). See Matt. 28: 18, Jn. 3: 35, 17: 2. No one knew the son or can reveal Him but the Father; and no one knows the Father and can reveal Him but the Son. He and His Father are one; the Father is in Him and He in the Father.

With affection he privately tells the disciples how great the privileges under the gospel were. Pious men of old, of the greatest eminence ("kings and prophets") had wistfully looked forward to the times of the New Dispensation, ("there may be an affecting reference to the last words of David," 2 Jam. 23: 1-5. See Jn. 8: 54.)

To live in this better dispensation is our privilege too. How great the responsibility: how great should be our joy!

## Our own Church.

THE Rev. Dr. Reid, Toronto, has received, under the will of the late Mr. John McBea, five thousand dollars for sundry schemes of the Church, viz.: for Home Missions, \$2000; for Foreign Missions, \$1000; for Widow's and Orphan's Fund, \$1000; and for Aged and Infirm Minister's Fund, \$1000. During his life time, Mr. McBea was a most liberal contributor to these and all the other missionary and benevolent schemes of the church.

Our attention has been directed to an omission and an error in the brief editorial reference made last month on page 183, to the Foreign Mission Report and the discussion to which it gave rise. We said that—

"Principal Grant, taking exception to a passage in the Report reflecting on the Juvenile Mission Committee, moved in amendment that the report be recommitted to the Committee, with instructions to strike out the reference."

It should have been added that this amendment was lost by a vote of 36 to 76. The error into which we unintentionally fell, was in the sentence:

"The latter was finally adjusted by the addition of a few clauses embodying a resolution of the Committee on the occasion of Dr. Fraser's return from China."

The resolution in question was not adopted on the occasion of Dr. Fraser's return from China, but six months afterwards. It was adopted at a meeting of the Foreign Mission Committee, held during the Sessions of the General Assembly at Hamilton, as was explained by the Convener to the Assembly, and consequently was not in existence at the time the report was adopted by the Committee, and could not therefore be embodied in the report. The precise facts, as indicated by these corrections, escaped our notice at the time of writing, and we are glad to have the opportunity of making this explanation.

**CHURCH FINANCE.**—The ministers and elders of Halifax and Dartmouth at a recent conference, discussed at some length the subject of Church Finance, and at the close adopted the following resolution:

"This meeting is deeply impressed with the importance of all our members and adherents exemplifying the principles of systematic beneficence, and would strongly recommend more frequent preaching on the subject, circulating tracts, and personal visitation, so that all may be reached and none evade or escape the duty and privilege of giving."

It appears that the pew-rent system is nearly out of use in the Presbytery of Halifax, the system of weekly contributions,— "free will offerings,"—taking its place. All who have made the change report very favorably of it.

### ORDINATIONS AND INDUCTIONS.

**STANLEY AND NASHWAAK:** *St. John Pres.*—The Rev. Peter Melville was inducted on the 3rd June; New Kincardine is thus deprived of an indefatigable worker.

**KINGARDINE, Bruce.** The Rev. J. L. Murray, formerly of Woodville, Ont., was inducted to Knox Church on the —.

**PIGOU, N.S.:** *Prince Street Church.*—The Rev. William Donald, late of Port Hope, Ont., was inducted on 23rd July. This is the congregation left vacant by the death of Rev. James Bayne, D.D.

**KITLEY, Brockville:** The Rev. George Porteous, formerly of Matilda, was here inducted on the 7th of May last.

**COLDSTREAM: Truro.**—Mr. Carruthers was ordained and inducted to this charge on the 2nd July.

**WELLAND AND CROWLAND.**—The Rev. James McEwen, formerly of Westminster, having accepted a call, his induction was appointed to take place on the 13th August.

The Rev. S. Boyd was to be inducted to Knox Church, Wallace, N. S., on the 9th July.

**CALLS.**—The Rev. A. V. Millingen, formerly of Constantinople, has declined a call to Yarmouth, and is now called by St. Paul's congregation, Fredericton, N. B. The Rev. M. McKenzie, formerly of Inverness, Presbytery of Quebec, has received a call to Richibucto, N. S. The Rev. A. W. McLeod has received a call from Parrsboro, in the Presbytery of Truro.

Rev. A. Stewart, has accepted a call to Clinton, Presbytery of Huron.

**DEMISSIONS.**—The Rev. W. Wilson has resigned the charge of St. Andrew's Church, Chatham, N. B., and returned to Scotland after a useful and successful ministry of twelve years in the Presbytery of Miramichi. The Rev. John Wallace's resignation of Lunenburg, N. S., has been accepted by the Presbytery with regret. His health had given way under the influence of Atlantic fogs. The Rev. J. A. F. Sutherland has given in his resignation of his charge at St.

Croix, Presbytery of Halifax. The Rev. W. Caven has demitted his charge in Fredericton, N.B., much to the regret of the Presbytery of St. John.

**CONGREGATIONAL REPORTS.—LANCASTER: Knox Church.**—In two years this union congregation has contributed \$10,804. They have built a very fine church and manse, and have added 172 to the Communion roll. The Sabbath School has 125 scholars; \$700 was given for Foreign Missions, the Women's Board contributing \$140.

**STRATFORD, Ont.: St. Andrew's Church.**—During the past year, this congregation has increased from seventy families to one hundred and thirty-nine. The *Presbyterian Record* is supplied to each family by the Kirk Session. The Ladies' Missionary Association collects for the Schemes of the Church monthly. The prayer meetings are well attended. The Sabbath School has outgrown its school room. The total contributions for the year were \$4,121.

#### NEW CHURCHES.

A church was opened at Egansville in the new presbytery of Lanark and Renfrew, on the twentieth of June last. The officiating ministers were, the Revs. R. Campbell, of Renfrew, T. Muir, of Metcalfe, and W. D. Ballantyne, of Pembroke. The church, which is erected for three hundred, was filled to overflowing by members of all denominations in the village. It was a day of general rejoicing, that, at length, after many discouragements, the persevering efforts of a handful of Presbyterians had thus been crowned with success.

**STRATEROY, Ont.**—A handsome church was opened for divine service in this rising town, on sabbath the 14th July, by Rev. G. M. Milligan, of old St. Andrew's Toronto.

**LESLIEVILLE, Toronto.**—A new church was opened for worship here on 13th July. This is the second congregation organized under the auspices of the Toronto Church Extension Association since the union. Other cities and towns will do well to take note of the wisdom and forethought displayed by the Toronto people.

**MATILDA, Ont.**—Arrangements have been made for the opening of a new church in this township on the first sabbath of August. The Rev. Robert Campbell, of Montreal, to officiate.

**DUNDALK, Ont.**—A neat, gothic church was opened at this place on the 7th July, by Rev. Duncan McDonald, of Creemore, who preached in the morning. Rev. Dr. Fraser, late of Formosa, preached in the afternoon, and Mr. Williams, Methodist,

in the evening. At a "social," held on the Tuesday evening following, Dr. Fraser delivered a lecture on "China and the Chinese."

**NEWFOUNDLAND.**—The corner stone of a fine new church was laid at St. John's, on the 18th June, with masonic honors. A very large assemblage of people attended the ceremony. The weather was propitious, and everything passed off satisfactorily. It may be remembered that the union of the two congregations in St. John's hung fire, for a considerable length of time. There seemed to be a difficulty as to which of the churches should be abandoned. Pending the negotiations, both churches seem to have been destroyed by fire, and so the way was made clear for a union which has been effected in a very harmonious manner. The Provincial Grand Master, A. M. McKay, opened the proceedings. Prayer was then offered by the Rev. M. Harvey, the Grand Chaplain. The stone having been pronounced "truly and correctly laid," Rev. Dr. Muir, of Edinburgh, delivered a suitable address, after which the Rev. J. D. Patterson closed the proceedings. The event marks a very important and interesting era in the history of Presbyterianism in this island. Respecting the union thus effected we have only to say we rejoice to hear of it: *esto perpetua.*

#### Meetings of Presbyteries.

**PARIS, 2nd July.**—Dr. Cochrane intimated his resignation of the office of the clerkship, which he had held for the past fourteen years. The duties imposed upon him by the General Assembly, in connection with the Home Mission work, added to the charge of his large congregation, made it desirable that he should be relieved. The Presbytery expressed deep regret that this course should be judged necessary, and requested that the application be allowed to lie on the table till next meeting. Minutes of the Assembly were read, granting the Presbytery leave to receive Rev. Robert Scinger as a minister of the Church, and to take Mr. William Rothwell on trial for licence. Mr. McEwen gave in the Report on Sabbath Schools.

**PICTOU, N.S., 2nd July.**—Rev. Alex. McLean, of Hopewell, was appointed Moderator for the current year. Arrangements were made for Mr. Donald's inunction, at Pictou, on 23rd July. A minute of the General Assembly was read, confirming the action of the Presbytery in according to the Rev. Geo. Walker, late minister of Prince

Street Church, the *status of Pastor Emeritus*. Instructions were issued to congregations who had not yet contributed to the Foreign Mission Fund, to do so without delay, and those that have already contributed were recommended to supplement their contributions, in view of the present deficit of \$5,000 reported by the Board. Application for moderation in a call from the "United Church," New Glasgow, was granted. Stipend offered, \$1,200 with a manse. Mr. Archibald Gunn was licensed to preach the Gospel. A petition, numerously signed by members connected with the congregations of Sutherland's River and Vale Colliery, praying for a union of these congregations, was considered and further action delayed till next meeting. The Rev. H. McD. Scott tendered his resignation of the charge of Merigomish, of which notice was directed to be given to parties interested.

WHITBY, 2nd July.—The Presbytery, after hearing parties, declined to accept Mr. Kennedy's resignation of Dunbarton and Duffin's Creek. A report of the Presbytery's Sabbath School Convention was read and committed to a committee to suggest further action in the interest of the Sabbath Schools within the bounds. Mr. T. Atkinson was licenced to preach the Gospel. A committee was appointed to prepare a scheme on Presbyterial visitation.

PETERBOROUGH, 2nd July.—Rev. F. Andrews was elected Moderator. The Presbytery passed very cordial resolutions respecting the translation of the Rev. Mr. McKay, late of Baltimore and Coldsprings, and that of the Rev. William Donald, of Port Hope. The question of Sabbath Schools was deliberated on at considerable length. Owing to very strong expressions of attachment to Mr. Hodnett on the part of the people of his charge, and in view of his great usefulness, the Presbytery declined to entertain his resignation.

TORONTO, 2nd July.—Dr. Robb was appointed Moderator. Revs. Dr. J. Collins and S. R. Warrander were received as ministers of the Church. Messrs. John Wilkie, Joseph McCoy, Francis R. Beattie and John Johnstone were, after satisfactory examinations, licenced to preach the Gospel in the usual solemn manner. It was noted that the Rev. Prof. Gregg had received the degree of Doctor of Divinity from the Senate of Hanover College, in the State of Indiana. The other items of business pertained chiefly to matters of local interest.

STRATFORD, 9th July.—Rev. E. W. Waits was appointed moderator. The committee

appointed to take steps for the erection of a second congregation at St. Mary's, reported their procedure which was sustained; the names of 62 persons having been handed in as the nucleus of the new congregation. A call from Milverton and N. Mornington to Mr. McKay, of Grindstone City, Michigan, was presented, and commissioners heard in reference thereto. It was agreed to remit the call to the congregation for a further expression of their mind, as it was signed by 109 members out of 255, together with 40 adherents; and the clerk was instructed to communicate with the Presbytery of Saginaw, as to Mr. McKay's ecclesiastical standing. Leave of absence was granted to Rev. Peter Scott for three months.

LUNENBURGH and YARMOUTH, 9th July.—The first of a series of meetings for the promotion of sabbath school work, was arranged to take place at Bridgewater, on the 20th August, at 7 p.m. The Rev. E. Roberts was, in accordance with permission from the General Assembly, received as a minister of the church. Rev. D. McMillan having reported his attendance at the General Assembly in Hamilton, his travelling charges were ordered to be paid,—we hope other Presbyteries will note this item of business. Rev. T. H. Murray was appointed moderator.

HALIFAX, 9th July.—Dr. Sedgwick was appointed moderator. St. Andrew's Church, Hamilton, Bermuda, having heard the Rev. Wm. Richardson, of St. Andrew's, in the Presbytery of St. John, called him without the usual preliminary of a moderation. The document, which was signed by 2 elders, 2 deacons, 34 communicants, and 22 adherents, was read. Dr. McGregor, who is personally acquainted with the congregation, believed it to be a very general and hearty call, and moved that, considering the delay that would be caused by insisting on the regular steps being taken, the Presbytery waive the irregularity of the want of a moderation, and sustain it as a Gospel call. This was unanimously agreed to, and the papers were ordered to be transmitted to the clerk of the St. John Presbytery. The salary promised is £150 stg.

## Obit.

JUST as we are going to press, in intelligence has we reached us of the death of Rev. James Whyte, of Manotick, Ont., who died at the residence of his sister in Ottawa on the 17th July.

### Queen's College Building and Endowment Fund.

THE success of the movement for putting the University of Queen's College on a safe basis, and in a still more efficient condition than it is in at present, is altogether unprecedented in the history of our ecclesiastical institutions. The meeting in Montreal was held when many of the leading friends of the College were out of town, but these will do their duty when the matter is placed before them; and Montreal may safely be counted on for the \$20,000 or \$25,000 for the Arts Faculty that Principal Grant asked for. A general movement of the friends of the College ought now to be made to complete the work this year; for it is clearly impossible that every place can be visited by the Principal. So far as we have learned, the following represents pretty accurately the financial position of the movement, in the middle of July:—

Kingston.....	\$41,000
Toronto.....	16,000
Late R. Sutherland, Walkerton	15,000
A. Gilmour, Ottawa, and friend.	10,000
Montreal.....	12,000
Whitby.....	16,000
Pictou.....	650
Eldon.....	350
Scarborough.....	2,000
	\$98,600

While we go to press, the Principal is visiting Markham and other of our old, well-established rural congregations, that supported Queen's College vigorously in former days, and we have no doubt that the amount by this time exceeds \$100,000; that is, two-thirds of the amount required in two months from the time that the first subscription was promised.

### Ladies' Colleges.

BRANTFORD YOUNG LADIES' COLLEGE.—The Presbyterian Church in Canada is true to its history and principles, when it gives its influence in support of education in every form in which it can do so. Hence the affiliation of the Brantford

College with the General Assembly. At the recent meeting of the Assembly, Dr. Cochrane, the President of the Institution, gave in the annual report, which was of a highly satisfactory nature.

The College is beautifully situated in the neighbourhood of the town of Brantford, and presents the attractions of a comfortable and refined home. The situation is reputed to be the most healthful in all Canada, and there is attached to the College a large staff of competent teachers. An analysis of the attendance during the year shews that, of the 100 students, 72 were Presbyterians; and of the 23 in the present graduating class, 21 also belong to our Church. Dr. MacIntyre, Head Master of the Inger-oll High School, has just been appointed Principal of the College.

OTTAWA LADIES' COLLEGE.—This institution, though not formally connected with the Church, is largely under Presbyterian control, and, we have reason to believe, is in a high state of efficiency. The recent appointment of the Rev. A. F. Kemp as Principal is a guarantee that the good name the College has already acquired will be maintained.

OTHER SCHOOLS.—We might make particular mention of other Schools, but shall here only refer those who, at this season of the year, may be desirous of further information, to the educational notices in our advertising columns. Having some personal knowledge of the *morale* of these several institutions and of the kind of education imparted in them, we can confidently recommend them to the attention of parents who are solicitous about the education of their boys and girls.

### Ecclesiastical News.

DR. R. CHAS. HODGE, of Princeton, died on the 19th of June last, in the 87th year of his age. He was a native of Philadelphia, and was appointed professor of Oriental languages in Princeton when twenty-five years of age, and continued his professional duties to the end of his life. To say that he was the greatest theologian America has produced, is not to say enough. No theologian of the age was better known or more universally respected. His great work on *Systematic Theology* is a text book in many lands. The Presbyterian Church of England has also lost one of its shining ornaments by the death of Dr. McKerrow, of Manchester; and the death is announced of Rev. Dr. Stirling, minister of the parish of Galston, Ayrshire, in the 88th year of his age. He was the oldest minister of the Established Church, his ministerial career covering the long period of sixty-three years.

The Rev. Richard Waterston, of the Union Free Church, Glasgow, has received a call to be colleague and successor to Dr. Wilson, in the pastorate of St. Paul's Church, Dundee. Dr. Wilson has been appointed secretary of the Sustentation Fund.

A discussion arose at a recent meeting of the Presbytery of Edinburgh on the desecration of Churches by using them for social entertainments, soirees and other secular purposes held to be inconsistent with the sacredness that ought to be associated with buildings set apart for religious worship.

The question of *Disestablishment* came in for a share of discussion in all the three Supreme Courts of the Scottish Churches. In the Established Church Assembly, an indirect reference was made to it in discussing the appointment of a committee on Union with other churches. The Committee was re-appointed, but rather as a matter of courtesy than with the hope of any immediate practical results. But if nothing more than a friendly correspondence should be maintained, even this is a matter for congratulation. The Moderator, in his closing address made pointed reference to the question:—"Of all the vain pretences" he says, "under which the agitation has been promoted, the most vain of all is the dream of a united Presbyterianism springing from the ruins of the National Church of Scotland. Whatever constructions may come in the future, this will certainly not be one of them. The exasperations of conflict would prevent such a result for generations: and of all associations, those which have most care for the quiet and culture and regulated earnestness of the Established Church,—the last they would be disposed to seek would be the company of those who wrought such a ruin, or found their consolation in promoting it." In both the other Churches, the attitude is becoming more and more that of a confident looking for the coming of the day of *Disestablishment*, not professedly as the precursor of union with the Establishment, but rather as the redress of a political grievance, which is alleged to be inimical to the religious interests of the realm. The question has lately engaged the attention of the British Parliament. A resolution was offered recently in the House of Commons to appoint a committee "to inquire into the operation of the Patronage Act of 1874, and its effect on the reciprocal relations of the various religious denominations in Scotland, and to ascertain how far the people of Scotland are in favour of maintaining the connection between Church and State in that country," the debate on which brought out an eloquent speech from Mr. Gladstone. The question of patronage, i. e., the right of imposing a minister upon a congregation without their assent, was, it will be remembered, the one upon which the Presbyterian Church in Scotland split in 1843, and out of which the Free Church grew. In 1874, however, an act was passed abolishing patronage and placing the establishment in this respect on an equal footing with the seceders. In his address Mr. Gladstone maintained that there was an acquiescence by a very large majority before 1874, in the existence of the Established Church,

"In my very decided opinion," he continued, "expressed at the time, it would have been the wisdom of the Church of Scotland to be contented with that state of things, but others, who perhaps took a larger view of the question, pressed the passing of the Patronage Act, and the consequence of the passing of that Act has been that the other Presbyterian Churches accepted that Patronage Act as a distinct challenge on the subject of Establishment. They answered that challenge by saying that, in their deliberate conviction, the Establishment which existed in Scotland ought not to continue in the possession of the public property. I do not understand myself that any great change has taken place since then. The question up to 1844 slumbered, but is now a living question, and brought forward at every election in Scotland, and the large proportion of the people urge that the mode of obtaining religious union in Scotland between the three great bodies, which jointly number five-sixths of the people of the country, is to remove from one of them those funds which they enjoy, so as to allow all to be brought together. I can hardly understand that a church can be a national church which is a church of the minority, and nothing has been said to show upon what principle it is that the Establishment is to be maintained, which is an Establishment only of a minority of the people. It was said in the case of the Disestablishment of the Irish Church, that we were bound to maintain the Protestant Church, that it might uphold its testimony fully against the errors of the Church of Rome; but would any man rise in his place and say that the Church of Scotland must be maintained for the purpose of guarding against the errors of the Free Church and the U. P. Church?"

The motion to institute the enquiry was not pressed, neither party, as it seems, being sure that the result of such an enquiry would be favorable to its side of the question.

THE GREAT ANNIVERSARIES for 1878 have now been held, both in Europe and America. Tidings have also reached us from the leading Mission fields in Africa and Asia. Let us summarize the facts of the situation, at home and abroad, as these appear at this moment.

1. *The British Churches*, without exception, report progress in their Mission work. More missionaries are sent forth, and increased liberality is exhibited. This is true not only of the Presbyterian Churches, but of other Evangelical bodies as well. The British Churches and Societies are free from debt in their foreign operations, and their incomes show no falling away.

2. *In the United States*, the Churches and Societies complain of debt and reduced income for missionary purposes. The pressure of hard times has been severely felt, and retrenchment has commenced at, or at least it has extended to, the Lord's house. Hence the number of new stations opened during the past year is smaller than usual, and greater caution is exercised in occupying fields that are peculiarly inviting. Last year, there were 2,354 Presbyterian congregations in the United States that gave nothing for the conversion of the heathen! There are "dead heads" and cold hearts in every communion. Let us hope that there may not be many such in the Presbyterian Church in Canada.

3. *The news from foreign fields* is, with few exceptions, most cheering. The awful famine in China has led to the removal of many prejudices and the opening of many doors by which free access

can be had to persons and places hitherto fenced around by impassible barriers of pride, hatred and superstition. In India, there is one community where the candidates for admission to the Christian Church number not less than 15,000. This is unprecedented in the history of that vast country. Throughout the regions devastated by the famine, the beneficent results of missionary charities are witnessed on every hand. Tens of thousands of lives have been saved by hard-working, loving, self-sacrificing men and women, who had come from far-off lands to declare the Gospel of Christ. Japan is still the scene of a rapid movement towards what, we trust, will prove to be Christian civilization. Missionaries to that country are increasing in numbers, and we are glad to note that the Presbyterian Churches are not behind in their efforts. Africa continues to attract almost universal attention; but recent disasters teach missionary societies and their agents that great caution is required in entering upon untried fields. The light is slowly gaining from stations south, west, north and east; and it is hoped that the vast centre will soon be efficiently occupied. As British power advances, Christian missionaries will find protection and increased facilities for work.

4. *One of the most hopeful features of mission work in Pagan and Pagan lands is the spirit of friendly co-operation prevailing among the agents of different Churches and Societies. The only exceptions appear to be extreme Ritualists of the Church of England and Plymouth Brethren.*

The Rev. W. F. Stevenson, a distinguished minister of the Presbyterian Church in Ireland, has made a tour of inspection of missionary stations "around the world." He gave to the General Assembly, which met lately at Belfast, a glowing account of his tour. He realized fully, and enabled his hearers (and readers) to realize the grandeur of the missionary enterprise, and the stupendous obstacles it has to overcome. On the whole, missionary operations never appeared more hopeful, never were really more prosperous, than they are now. What encouragement for us to strengthen by our contributions, our sympathies, our prayers, the missionary enterprises of our own Church!

## Our Home Missions.

HE returns to the Remits having brought out the fact that the Church as a whole does not in the meantime favour the appointment of an Agent for the management of its Home Mission work, the Committee to whom this elaborate report was sent for consideration, submitted a number of recommendations which were considered seriatim and discussed at considerable length by the

General Assembly. Dr. Cochrane, the indefatigable Convener, having stated to the Assembly that it was simply impossible for him to continue the management of this work and at the same time to discharge satisfactorily the duties pertaining to his own large congregation, requested to be relieved from the Convener'ship, and threw out the suggestion that some one might be found, perhaps one of the Professors in the Colleges, who having more time at his disposal, might undertake this duty. The feeling of the Assembly, however, was markedly in favour of retaining Dr. Cochrane's services; accordingly, the recommendation of the Committee that Dr. Cochrane be re-appointed, with an allowance of \$600 per annum for such clerical assistance as he may require, was unanimously adopted. The discussion on this report turned chiefly on the direction and management of Home Mission operations in Manitobas and the North-West. It is becoming every day more evident that this must soon become, if it is not already, by far the most important of our mission fields. The rapidity with which settlers from the old countries, and from the older settlements in our own country, are repairing to the far-west, make it imperative upon our Church to put forth strenuous efforts to make the supply of ordinances commensurate with the rapid increase of population.

We are glad to notice that the parent Churches are impressed with the magnitude of this work, and feel that they also have a very direct interest in it, as the following quotations from the report of the Colonial Committee of the Free Church of Scotland, just received, very plainly indicate:—

"The history of the British Colonies during this nineteenth century has been a remarkable one indeed. Some of them, such as Canada and South Africa, have within that period received a vast accession of territory and population, while others in the southern hemisphere have, Minerva-like, sprung into existence fully equipped, with laws and parliaments of their own. Looking at the wide extent of this Colonial empire, the variety of its climate, its mineral riches, its indefinite capabilities of production, and above all, the energy of its people,

we cannot doubt that it has a great future before it. These colonies must one day become great nations—confederated, let us hope, with the mother country, yet independent of it—exercising a powerful influence on the destinies of the human race.

If this be so, how loud and urgent is the call addressed in Providence to the Home Churches to see that these great countries are impregnated from the very outset with the seeds of gospel truth! We do not grudge to send forth missionaries of the cross to win souls to Christ from among the members of some feeble and rapidly decaying race. How much more earnest should we be in seeking to awaken and increase spiritual life among the colonies of our own kinsmen in the West and in the South, which are so full of intense vitality, and so sure to prove important factors in the history of the world. Now, the first years of a colony are for this purpose the most important, upon the principle implied in the words—“Train up a child in the way he should go, and when he is old he will not depart from it.” Let the Church but seize the propitious moment, and she will gain for herself a place in that young community which she will ever afterward retain. Let her neglect to follow her expatriated children promptly with the means of grace, and she will lose an opportunity that may never again arise. Of this we have an illustration in the position of Puritanism in New England and Presbyterianism in Otago, where the first emigrants went forth with their respected pastors at their head, as compared with the state of religion in some other colonies that were too tardily cared for by the Church at home.

It is true, that in most of the larger colonies the Presbyterian Churches, having consolidated their strength by happily consummated unions, are organising schools of theology, and doing everything in their power to provide a native ministry for themselves. But with so vast a home mission field to overtake, and so many emigrants from the mother country pouring in upon them every year, they must still look to us in great measure for the men and the means to enable them to accomplish the work which God in His providence has given them to do. It has been the aim and endeavour of the Committee to give them this assistance, and at the same time to maintain a number of isolated but most important stations in Europe, in the East and West Indies, and elsewhere, which are not in connection with any colonial Church. So far as pecuniary support is concerned, they are thankful to say that the liberality of the Church has enabled them to render

some material help in various parts of the field, especially to the Canadian Church in connection with the territory of Manitoba, and to the small but energetic Church of Queensland.”

“Mr. Campbell of Geelong, who visited Canada last autumn, and who has had experience of the effects of union, has expressed his conviction that the beneficial results of union in Canada, though not so marked as in Victoria, have been very great indeed. It only needs that the records of the third General Assembly of the United Church, held in June last, be examined, to be assured of this. That Assembly was presided over by Dr. Hugh Macleod, of Sydney, C. B., a Disruption minister. Its reports on the extensive Home Mission operations of the Church, amid its wide outlying districts; to the lumbermen among the forests; and to the French Canadians, who are Roman Catholics, give abundant proof of the Church's increased vitality and vigour, and of the resolution to spare no pains to take its full share in the evangelisation of the advancing population of the country. In Manitoba and Saskatchewan there will be, by and by, a vast Home Mission field opened up. Already the immigration exceeds the Church's efforts to meet it, and there can be no doubt, that the tide of population into these vast and most attractive regions will in future years exceed anything the past has seen; and the Church has plainly her eyes open to her responsibilities in connection with these regions. It will be the duty and privilege of our Church to help its Canadian sister in this great work with men and means.”

We have always maintained that the Canadian Church is now in a position to divest itself of “leading strings.” The time has come in her history when she should cease to ask for aid *ab extra* for the prosecution of her Home Mission work, and the churches in the old land must henceforth be left free to act upon their own impulses which are sure to be governed by wise and statesmanlike views in regard to their Colonial policy.

#### FROM REPORT OF MR. T. C. JACK TO THE PRESBYTERY OF PICTOU.

I beg leave to report twenty-five weeks service under the Home Mission Board within the bounds. For two weeks I supplied S. Salem Church, Green Hill. For the remaining twenty-three weeks I was engaged on the Guysborough Atlantic shore.

Rev. Messrs. Quinn and Forbes were my bishops.

By carriage, by boat, or on foot, I visited every harbour from Liscomb to Seal Harbour. Liscomb is cared for by the "Church Society," and needs no services of us. Seal and Coddell's Harbours should be cared for by the Baptists, but, though the whole people belong to them, mine was the first preaching they had for three years. No roads yet reach them. Our Mission field lies between Wine Harbour to the West and Isaac's Harbour to the East. Neglected, never regularly cultivated, it is only a wonder that prospects are as bright as they are. True, the ministers of Sherbrooke and Union Centre have been doing what they could, but it is altogether impossible for them to give it the attention which it requires. Amongst these people I have laboured as best I could. They are already encouraged. The erection of Presbyterian Churches has begun in Country and Isaac's Harbour. These new churches will be finished next year. Wine Harbour has a meeting house. But our Church owes more attention to these harbours than can be given under the present system of supply. An ordained missionary should be without further delay stationed on the Guysborough shore. Of his services, Goldenville too would demand a share. It should be occupied every Sabbath. Its population, largely of young men, is almost totally Presbyterian. The Sherbrooke minister, can, as he does, give services to it every other Sabbath. He cannot do more. For these extra services, Goldenville, Wine Harbour, Country Harbour and Isaac's Harbour would together raise at once \$400 a year in support of an ordained missionary. Fisherman's and Indian Harbours would at length fall into the parish of such a missionary.

I have conducted services forty-five times on Sabbaths, and thirteen times on week days, and have made two hundred and sixty-seven calls. I did what I could in connection with Sabbath-School and Bible Class work, and visited all the common schools of the districts in which I laboured.

Financially, I have not been a success. Church building has, of course, been taking up the attention of our people in Country and Isaac's Harbours, but I am of opinion that this has only brightened matters. The slackness in the mining operations at Wine Harbour and the poor harvestings of the fishermen this year have been the real drawbacks. But I am glad to know that the mining prospects are becoming brighter. I have reason to believe that my services have not been altogether in vain, and hope that more attention may be given to these stations

on the shore in the future than they have received in the past.

T. C. JACK.

## French Evangelization.

ST. JOHN'S CHURCH, (RUSSELL HALL)  
MONTREAL.

THE following extracts are taken from the Annual Report of the Rev. C. A. Doudiet, to the Board of French Evangelization:—

It is with great satisfaction that I present at this time the following Report of Mission work in St. John's Church and Parish, to your rev. Board, for notwithstanding many discouragements and difficulties during the past ecclesiastical year, we can truly raise this day a new Ebenezer—The Lord having helped us until now. Yet, to a superficial observer, it would appear from the decrease in the numbers that attend the sabbath services of the church, that the congregation is weaker than it was a year ago. The reverse, however, is the truth. When the great awakening took place two years ago among the the French Canadians here, many joined us who had no idea of the petty yet constant persecutions and of the daily crosses that awaited them, from the moment that their abjuration of Roman Catholic errors became known. They found it hard, and often impossible to obtain work from Roman Catholic employers, and not seldom were discharged for no other cause than the profession of their new faith. This might not have been a very great evil, if the terrible depression which has existed in every branch of business had not prevented English-speaking Protestants from availing themselves of their services in any considerable degree. I have not the least doubt that temporal difficulties of this kind have caused some to return to Rome. There can also be no doubt that the bountiful way in which Protestant Churches care for the destitute of their flocks attracted numbers who, for the sake of a piece of bread, were ready to profess any religion which might be offered to them. But as people of that description are generally degraded and vicious, loving their sins too well to forsake them, they could not impose upon our charity very long, without their true motives and mode of life being discovered, and as fast as they were thus detected and cut off from our relieving agencies, they sank back to former associations and habits from which the Gospel would have

lifted them. The most regrettable cause of decrease for us, has been the emigration of many of our best families. Being industrious and hard-working people, they had no great difficulty in raising means sufficient to take themselves away to places where the Gospel could be followed without the perpetual annoyances to which they were subject here. Letters which I constantly receive from some of them, show that in their distant homes, in France, the United States, or Ontario, they hold fast to the truth, and still retain their love for their church and Pastor. Lately, one of these converts, accompanied by his wife, came a long distance over bad roads, at one o'clock in the morning, to a way-station on the Grand Trunk, to be able to exchange a few greetings with me, as the train went past. Another, now in Wisconsin, laments over the want of French ordinances, although understanding English perfectly, he has connected himself with the Presbyterian Church of the village he resides in. Families from old France, who came to the knowledge of the truth here, and have now returned to Paris, write to inform me that they have joined the Reformed Church of France, and have been welcomed by such men as Pastor Fische and Monod. We cannot, however, lament over the loss of such families, unless we sought our own glory more than the glory of God. They are not lost to the Church of the Firstborn, which is named in heaven and upon earth; they become, each in his own sphere, centres from which the light of the Gospel radiates for the salvation of many. I would not be understood to say that because there has been a decrease in numbers, there has not been a real increase in the strength of the congregation. Immediately after my induction, last October, I inaugurated measures which had the desired effect of pruning off most of the dead and useless branches of the church tree. One of these was the general rule "that no person would be entitled to ask the assistance of the church during the winter, that had not been a member of some Protestant church for at least six months before the first of November." This effectually kept away the large class known to every mission work as "winter Protestants." Another rule, also strictly enforced, has been "that all applications for aid from church members, would be received, not by the Pastor alone, but by a board of managers, selected from the best members of the congregation, and that such applications would only be entertained upon the unanimous recommendation of this board of managers." This acted as an efficient check against imposi-

tion on the part of those, who although on the list of the membership, might be found to lead an idle or disorderly life. In consequence of these rules, we lost some thirty or forty adherents, but as they were invariably those who neither did or would never do anything for the Church, and who looked upon it as a source of temporal profit alone, we considered it was a good riddance.

The number of families now in connection with St. John's Church, is one hundred and twenty; most of these being day-laborers or mechanics. The sabbath evening service is largely attended by Roman Catholics, who generally behave very respectfully, although they seldom remain after the sermon is ended. The weekly prayer-meeting has from thirty to sixty people present, a number that speaks well for the earnestness of the present membership. I have just made a careful revision of the communion roll, with the following results:

Communicants in good standing now on roll	165
Do temporarily absent from town	4
[These 14 are included in the 165.]	
Communicants suspended during the year for	3
Do drunkenness and immorality	1
Do expelled for apostasy to Rome	1
Do lost by emigration	1
Do died	0
New Communicants admitted during the year	39
Do by profession	2
Do from other churches	2
Total loss from all causes	39
Total gain	5
Gain from laity	11

Since June 1, 1877, I have officiated at thirteen marriages, thirty baptisms, and nine burials. I have had a great deal of sick visiting to attend to during the past year. In connection with this, I desire to record the unailing generosity and kindness of the late Dr. Bell, who at my request repeatedly visited professionally poor sick people in the congregation. As may be inferred from the statistics of the communion roll, several new families of converts have joined us, and utterly renounced Romanism. As a rule, they are of a good class of people, two of them indeed being highly educated, and in moderately good circumstances. The sabbath-school, I have superintended myself since my induction. The highest attendance of scholars has been forty-six, the lowest fifteen. The young people of the congregation have volunteered in sufficient numbers as teachers. The numbers on the roll are at present fifty one. Through the winter they had reached seventy-four, although very poor families, not having the means to clothe their children warmly, refused to send them. Our thanks are due to the Presbyterian S. S. Association for the grant of three dozen copies of an illustrated French S. S. paper,

monthly. The managers of the Church have hitherto been able to meet the current expenses of the Church, according to the agreement entered into with your board at my induction. The congregation has contributed about \$200 by subscriptions and sabbath collections. They have taken up as many of the special collections ordered by the General Assembly as their poverty allowed. The ladies of the Church have done good service by organizing and successfully carrying through several concerts and socials, the proceeds of which have enabled them to relieve occasional cases of destitution among church members, and to provide shoes for poor S. S. scholars. The Protestant House of Refuge and Board of Out door Relief, has given help to an average of fourteen families out of the hundred and twenty which form the congregation. With great goodwill and generosity, this benevolent institution has often afforded relief to families which our managers could not recommend according to our "six month" rule. Having felt the necessity of judicious relief in the way of clothing for Sunday-school children especially, the ladies of Russell Hall are about forming a Dorcas Society, which will also hold weekly mothers' meetings through the winter. The need of such an organization was very much felt last winter. The Ladies' Auxiliary Society has indeed done something in this direction; but I think the work will be more effectually and judiciously done by being subject to the control and inspection of the Pastor of the church, and by having the benefactions dispensed by the united advice of a board of lady managers, themselves members of the church.

I give no report of the day-school, as this is also under separate control, only I must bear witness to the devotion and efficiency of the Misses Cousineau in the discharge of their duties.

The municipal authorities of Montreal certainly deserve credit for the efficient way in which they have protected St. John's Church during the past year, a constable being stationed in the immediate neighborhood, so that church members have been nearly free of the constant annoyances, caused by fanatical passers-by in previous years, who insulted them as they went in. I have been occasionally insulted in the streets, and on one occasion had the offender arrested and fined at the Recorder's Court. Twice it was attempted to decoy me, under pretence of going to see dying people, to lonely and unoccupied dwellings, but in each instance, through the good providence of God, these plots fell through.

In conclusion, let me acknowledge the

willing and efficient help of Rev. Prof. Ouriere, whenever illness or absence prevented my officiating, and also the kindness of the young ladies and young men of the congregation, who volunteered their gratuitous services for the musical part of the worship, both vocal and instrumental.

C. A. DOUDIET.

#### PROTESTANTISM IN FRANCE.

Our beloved brethren in Canada who have recently left the Church of Rome, will be gratified to learn that the Roman Catholics of Old France are following their example. A Theological Professor, writing from Paris, says:—

"It is not a movement of some choice minds moved, by prolonged reflections, towards Protestantism. The movement has taken shape among the popular classes. All the missionary agents confess that they are unequal to the demand which it makes upon them.

"In the departments of the Nievre, of the Yonne, of the Orne, entire communities have decided formally to hear the pastor or the evangelist. They take the theatre, the market-house, a concert saloon; and a preacher, who formerly spoke in a back shop to a dozen abashed Protestants, finds around him to-day from 600 to 1,000 auditors.

"At Guérot, the chief place in the department of the Creuse, M. Fische reports that he has held in the theatre two meetings which were attended by nearly the whole population; and in the department itself, where, twenty years ago, there was not a Protestant, Evangelical services are held in thirty-four communes.

The Professor adds: "I do not know whether, as M. Pilatte has said, we are touching 'a moment historic' in the religious destinies of France; but there are phenomena that deserve to be signalized."

M. Réveillaud, an eminent lawyer, educated a Romanist, but now a "free-thinker," has published a remarkable brochure, entitled "La Question Religieuse et la Solution Protestante," in which, on moral and political grounds, he urges the people to renounce the Romish Church and adopt the principles of Protestantism. It is a forcible and persuasive discussion, and is producing an effect. It has already reached a 3rd edition. In order to encourage the movement in view, M. Pilatte, editor of the *Free Church*, has proposed the establishment of a daily paper devoted to its interests, and has nominated M. Réveillaud as editor. Of

the 200,000 francs required to accomplish this design, about 80,000 are already subscribed.

## Our Foreign Missions.

### WESTERN SECTION.

REV. J. B. FRASER, M.D.

**I**n the summary of the Proceedings of the General Assembly in last month's RECORD, reference was made to a resolution of the Foreign Mission Committee, defining Dr. Fraser's present relations to the Church. The resolution, with the introductory statement accompanying it, is given below, as it is desirable that Dr. Fraser's position should be clearly understood. His withdrawal from the work in Formosa will be to many matter of deep regret, and our readers will join us in the hope that he may soon again be engaged in a field where his acquirements and experience may be turned to good account.

Rev. Prof. McLAREN presented the following addition to the report of the Foreign Mission Committee (Western section), in accordance with the instructions of the Assembly:—

Your Committee, in obedience to the instructions of the General Assembly, have to state that, owing to circumstances which it is unnecessary to detail in this report, Dr. Fraser, while his relation to the Committee has not definitely terminated, is no longer in their employment or in the receipt of salary from them. It may suffice to say that a letter was received from Rev. G. L. Mackay, dated Tamsui, 28th February, 1878, setting forth at length reasons why Dr. Fraser should not return to labour in Formosa. This document was supported by a translation of a letter from the native helpers and students. These documents having been placed in Dr. Fraser's hands, he gave into your Committee a detailed reply. It is due to Dr. Fraser to say that the reasons advanced against his return are not of a kind affecting his moral character or ministerial standing. It was found to be impossible to arrive at an entirely satisfactory judgment upon the matter without entering upon a lengthened correspondence with parties in China, which was not likely in the end to remove the obstacles to Dr. Fraser's return to Formosa, and your Committee, after careful deliberation, agreed to the following resolution, which sets forth the relation in which Dr. Fraser now stands to the mission work of the Church:—

"That the Committee having respect to Dr. Fraser's views, as expressed to them, and the apparent improbability that he and Mr. Mackay can work harmoniously in the future, do, without expressing any judgment upon the reasons assigned by Mr. Mackay, and the counter statement by Dr. Fraser, find that it is inexpedient to send Dr. Fraser back to labour in Formosa; but, in coming to this resolution, the Committee desire to state expressly that they do not withdraw their confidence from Dr. Fraser as a Christian gentleman or as an efficient missionary."

"And, further, considering that Dr. Fraser has already such a knowledge of the language and experience in mission work as to fit him for immediate usefulness, and considering that this Committee does not see its way to commence a new mission in

China, resolved to recommend him to the Boards of Missions of the English Presbyterian Church and of the Reformed Church of America, and that the Convener be instructed to make application on his behalf in terms of this resolution."

### EASTERN SECTION.

The outline of the report of the Foreign Mission Board, Eastern Section, given last month, did not contain a statement of the receipts for the year. In justice to our friends in the Maritime Provinces, it should be stated that the receipts were \$11,850 from that section. This, added to the Western Section receipts, makes the whole amount \$33,496, as the contributions of the Church for Foreign Missions, 1877-'78.

## Our New Hebrides Mission.

### ERROMANGA.

**I**N a recent letter, Rev. Mr. Robertson, (who has been on a brief furlough to Australia), states that he has secured an admirable boat for the use of the Erromanga mission at a cost of £46 stg. Mr. and Mrs. R. greatly enjoyed the change and rest of their Australian visit, after five and a half years of steady work on Erromanga. During the past five years, the island had been visited by three terrible hurricanes, one of which destroyed the mission premises. Floods and tidal waves also injured the Church and school oftener than once. Scenes such as these are trying to mind and body. Mr. Robertson's children needed a change of climate for the benefit of their health. Mr. R. expects to take the Acts back with him, printed in the language of Erromanga, and also a reprint of the Catechism prepared by the late Mr. Gordon. The year 1877 has been the most successful yet in Erromanga. The missionary sees much to encourage him, but he is desirous of assistance as the field is large and the work arduous. Mr. R's third child, a daughter, was born shortly after the arrival of the parents in Australia. Mr. R. expected to spend a month in visiting congregations of the Presbyterian Church in order to quicken their interest in missions.

### AS TO THE WORK.

Now and then we find in the letters of our missionaries statements of a disponding and even of a discouraging nature. But this is only what we should expect, that is if our missionaries tell us the truth, and the whole truth. Our own experiences are full of just such discouragements as we refer to, and it would be strange indeed to hear that there were no backsliders among the converts

from heathenism. The re-action spoken of in a recent letter from Aneityum was fully anticipated by Rev. Dr. Geddie, the apostle of that island. A similar re-action has been experienced on the Hawaii and in many, perhaps most, other fields. It is only temporary, and by the blessing of God, the lovely isle which was redeemed from the darkest heathenism by the labours of Dr. Geddie and his true yoke-fellow, Rev. John Inglis, will soon rejoice in the receiving showers of divine grace. The New Hebrides are a very important group of islands, and their ultimate evangelization may be most hopefully anticipated. The venerable Dr. Duff called the attention of the Presbyterian Council to their claims, and the Free Church is now in hearty co-operation with our own Church, and our brethren in Australia and New Zealand. The prospect of the New Hebrides Mission is in reality very bright and hopeful.

#### A MEMORIAL CHURCH.

We learn from Rev. Dr. Steel that it is proposed to erect a memorial Church to commemorate the martyrdom of the missionaries of our own Church, and others, who hazarded their lives for the cause of Christ in these distant Isles of the Sea, and who sealed their testimony with their blood. We regret that the printed circular sent to us has been mislaid, but we feel sure that the very mention of this proposal will be enough to commend it to many of our readers who are acquainted with the history of this, the oldest, and one of the most interesting mission fields of our Church. It was on the island of Erromanga that JOHN WILLIAMS, the proto-missionary-martyr of the South Seas met a cruel death many years ago, and here, too, our own beloved missionaries, the elder and the younger GORDONS of Prince Edward Island, shared a similar fate. We doubt not there are those among us who would like to have a stone in the Memorial Church. All such are cordially invited to give their contributions either to this office or the Rev. Dr. McGregor, of Halifax, who will forward them to Dr. Steel.

EVERY ray of true comfort cometh from the Eternal Comforter.

We are not called upon to explain difficulties, but to believe verities.

#### Our Trinidad Mission.

THE following, addressed to Rev. Dr. McGregor, Halifax, is the most recent intelligence that we have from Trinidad. It will be found interesting.

COUVA, 7th May, 1878.

“When I wrote to you last, I mentioned that we were about beginning the erection of a small church for Coolies in Couva, and I am glad to be able to inform you that we have succeeded in carrying out our intention. The Couva Coolie Church was opened last Sabbath, May 5th. It was erected on a lot of land given by Gregor Turnbull, Esq., on Brechin Castle Estate, very near the centre of the whole Couva Mission field. I suppose there are over one thousand Coolies within a mile of it, and it is in the immediate neighbourhood of one of the largest estates and one of the largest villages in the island. The lot of land is 80 feet in front with a depth of 200 feet. The Church is 40 ft. long by 22 ft. wide, and 15 ft. high in the posts—ceiled over head. The roof is of galvaniz'd iron. It is painted outside and in. The windows are all of glass and are swung on pivots, thus giving plenty of ventilation. It is seated for about 150 people, but the building is so framed that it can be enlarged to seat 300 at an expenditure of not more than one-third of the original cost. The whole expense of the building is about £175 stg., but the worth of the building may be put at £200 stg., as I received in a gift from Mr. Falconer's Church a number of window sashes and a pitch pine railing for the platform which together have been a saving to me of, at least, £25 stg. Some of the seats have been fitted with desks as I expect to use it also as a school room for the Brechin Castle Estate and Village children in connection with the Sevilla School. The opening services were held on last Sabbath. Mr. Morton and Mr. Grant very kindly left their work for the day and came over to take part. There were about 200 people present, including 175 Coolies and a number of the leading planters. Mr. Turnbull, who is at present in the Island, intended to come but he was detained in town on account of the non-arrival of the English packet. All seemed much interested in the services which were chiefly in Hindustani. The Coolies paid very strict attention. Mr. Morton preached in Hindustani. Mr. Grant gave a short address in English, for the benefit of the planters, and one in Hindustani to the Coolies. The collection amounted to \$30 with the promise of something more

from some of the planters who forgot to bring their purses with them.

I feel sure that the opening of the Church will have a good effect on the progress of our mission in Couva. Outsiders will look with more respect on our work, as it has hitherto gone on so quietly that they had very little idea of how much was being done. It will also be a token of substantial progress to the Coolies themselves. I expect to hold a service every Sabbath from 12 to 1, at which both adults and children will be present. This is to be followed by Sabbath School for the children, taught by some of the teachers or the catechists, and a Bible Class of the older ones taught by myself. In this way I will be able to give more systematic instruction than I have ever been able to do as yet.

I have also put up on the same lot of land a house for the teacher and monitor. It is 9 ft. by 18 ft. and has two rooms. The cost of this is about £25 stg., so that the whole expenditure has been £200 stg. Of this, about one-half has still to be raised. I hope that the chief portion of this will be raised in the island and perhaps the whole of it, but I will know more certainly by next month.

The work in the schools so far this year has been going on very favourably. The attendance is larger than ever before. I have opened a branch school in connection with one of the other schools, and I hope next month to open three more. These are needed on account of the large proportion there is of small children who cannot walk far to school, and if we do not get hold of them before they get large enough to go to work we may miss them altogether. We are all having very good health, except that Mrs. C. has had a few touches of fever lately.

THOS. M. CHRISTIE.

### India.

MRS. HARVIE, Secretary of the Women's Foreign Missionary Society, Toronto, has kindly sent us the following very interesting letter from Miss FORRESTER, one of our missionaries stationed at Mhow, the headquarters of our friend, Rev. J. Fraser Campbell.

From Miss Rodger and from other sources you have heard of the village work. In this letter I intend telling you of visits paid to a village two miles from here and which have resulted in what we trust will

add much to our influence. Our first visit to this place, called the Rajah's village, was paid between two and three weeks ago. On entering it we noticed it was different in appearance from those we had previously been to. In the centre was a large building with stone foundations and top of brick. While looking about for a suitable place to take a seat, some one who seemed to be the man of authority in the place, invited us to follow him. He took us through the entrance of the building just mentioned, which was guarded by armed men, into an open court. Here, sitting on a verandah were a number of women—one of them, we soon learned, was Holkar's mother, another Holkar's youngest son's wife. As Marathi is the language they understand best, Miss Rodger read to them from the Marathi Testament, a copy of which fortunately we had with us, they all seemed somewhat interested. The old lady, or Ma Sahiba—she is called, presented us with a coin, an Indian rupee, (one of our number afterwards said this was the first contribution to our mission here from a native and a heathen.) Both the royal personages were very friendly and, on leaving, invited us to come again, you may be sure we were only too glad of such an opportunity to make known the Gospel, and accordingly a day or two after we went again. This time they were engaged in some religious ceremonies, so we did not get a hearing, but the next day we tried it again and were warmly received. Miss Rodger read and explained to them the parable of the King who made a marriage for his son, (see Matt. 22.) The young prince's wife who can read Marathi, wished to read the parable for herself, so Miss Rodger handed her the Book and she read, not only the parable, but on to the close of the chapter. She appears thoughtful and intelligent. I should have mentioned that as far as we could make out this village is the home of Holkar's mother and that the young Prince's wife had come there to have her child's head shaven. We have since heard that it is to be her home too. However, this may not be correct.

A great attraction this time was some fancy work we had taken out with us to show them. The old lady at once requested that the daughter-in-law should be taught.

On leaving this time we were asked to say when we would come again as they would have Khana (a meal) prepared for us. We promised to come in two days. I wish I could describe this Khana as it appeared to us. We had it just inside the entrance. The table was a common four-legged stool with a board across it. Two large leaves were placed on this to answer for table

cloths and plates, &c. Then the eatables were brought, which consisted of chapatas, (unleavened cake made of coarse flour), puris, dal and rice, jalebas (sweet meat), and vegetables done up in round balls. The dal was in cups made of leaves sewed together; these cups were kept steady on this unsustaining table by lumps of the cold boiled rice. The servants in attendance had put their fingers in and taken these lumps of rice from what we were supposed to eat. We tried to do justice to the repast, but it was anything but agreeable to my taste. I am afraid I must have shown something of this as one of them asked Miss Rodger if I had any teeth, I seemed to be eating so slowly. Besides we had to eat with our fingers as there were no knives, forks or spoons. It was considered by them a very rich Khana. As it became too dark to see without a light, a high candlestick was brought at the top of which was a small basin filled with oil, from which were six outlets with wicks in them. The wicks were all lighted and you can fancy it was rather a primitive style of light. Servants accompanied us the greater part of the way home, one carrying a lighted torch, the other the remainder of our khana. We visited them twice more before they left for Indore to be present at a marriage in Holkar's family. Before going the last time I had copied and enlarged from the Marathi Bible the 16th verse of the 3rd chap of John's gospel. This I gave to the daughter-in-law.

Last Saturday, to our surprise, a servant made her appearance saying she had been sent from Indore to call us to the marriage, (does not this remind you of Scripture.) The great ceremony was to take place the next day (Sunday) in the palace. We told the servant that of course we would not go that day, but as the performance continues for some days we said we would go the following day, (Monday) So Monday morning we took the train to Indore. We could not call at the Douglas's owing to the children having small-pox, but we saw Mrs Douglas, Miss McGregor, and Robbie Douglas at a short distance, and had a little talk with them. The children were recovering we were glad to learn. We went to the city and called first at Narayan Rao's (Cashier in the Bank of Bombay), whose wife Miss Rodger had formerly taught. We were warmly welcomed by them, Mrs. Narayan showed us some very nice fancy work she had nearly completed. She reads a little English and in her own language she reads quite fluently.

The instructions we had received from the servant who had bidden us were on our arrival to ask for the Dada Sahib with whom

the Ma Sahib is supposed to stay while in Indore. The Dada Sahib is Holkar's elder brother; and has lately being knighted by the British Government. Accordingly, Mr. Campbell asked for the Dada Sahib, and we were for the Ma Sahib. The latter had gone to the palace, but we were all kindly received by the Dada Sahib himself. Mr. Campbell explained to him who we were and why we had come out here. He must have been pleased at our visit for he gave us each pan (the betel leaf) filled with various spices, put around our necks a wreath of tube and other roses, and sprinkled us with rose water. We were now prepared to enter the palace. The Dada Sahib sent his Anakiel (a sort of clerk) and a servant with us to the palace. I should have mentioned before that the bride is the daughter of the Dada Sahib, but has been adopted by Holkar. Who the bridegroom is, I do not know. The first room we entered in the palace was gorgeously decorated in honour of the occasion. After admiring it for a while, Miss Rodger and I were ushered into the room where the bridal party were assembled. Such a crowd of young girls and older ones too, and such a clattering? We were met by the Ma Sahib, who shook hands and brought us to an intelligent looking person, who Miss Rodger feels certain was one of Holkar's wives. The centre of this room was roofless and was three or four feet lower than the surrounding part of it. The bride and groom, who both appeared about twelve years of age, were sitting in this lower part surrounded by a crowd of girls. Over them was an artificial viney. They were sitting according to custom, with their feet crossed, with a large brass basin between them filled with some dark fluid which may have been juice of the betel nut. The part we witnessed seemed rather silly. The bridegroom had a piece of sugar cane in his mouth and the bride was teasing him, trying to bite off a piece of this sugar cane. When she succeeded she ate what she got. Then she took a piece in her mouth and the groom tried the same with her. Another thing they did was filling their mouths with rice, blowing it in each others faces. But we could only stay a short time as we wished to take the return train to Mhow. So we took farewell of the Ma Sahib and the Rani, shaking hands according to English custom which they seem rather fond of. I might say that the taste displayed in the decorations was very good.

The weather is now becoming very hot, the thermometer in one of the coolest places in our Bungalow being 89½°. We are threatened too with a water famine. For several hours in the day it seems almost

impossible to do anything. I began this morning teaching the girls in Miss Rodger's school sewing. Miss Van Heythuysen and I have our Hindustani lesson together at half past seven in the morning. You have probably heard of her desire to become a Zenana teacher. She is a very earnest Christian young lady and we are thankful for her resolve. With kind love to all the ladies in your society.

MARY FORRESTER.

### Zenana Visitation.

**A** LADY writes from Calcutta to *Word and Work*: "There is something very fascinating in the sound of these two words, 'Zenana Visitation,' and it is truly a work replete with interest, yet in its practical details the romance is soon forgotten in the stern reality of the work. Going forth, in the hottest part of the day, in a burning sun, and making your way through narrow lanes where walking is a necessity, for no wheeled conveyance can proceed, a young and zealous labourer is taught the meaning of 'bearing the burden and heat of the day;' and she soon finds that, unless constrained by the love of Christ, and upheld by His grace day by day, she would be ready to relinquish what appeared in prospect such an inviting sphere of labour.

I have just returned from personal visitation to the Zenana, in company with one of our Eurasian teachers, a persevering, valuable young woman, who was trained in our Calcutta Institution. As we walked together through a sunny lane, she gave me some of her experiences, and from what I had just seen and heard, I could well understand them. We had been sitting together with two sweet-looking young women, one a widow, and the lesson was interrupted by a request, not one that gladdened our hearts. It was to beg we would contrive a plan to get them taken to see a very celebrated idol-shrine not far from our Mission-house. And for the moment that seemed the one desire of their hearts, instead of, as we so ardently wished, that they might learn to know and love our Lord and Saviour. In another house it was rather more encouraging; our pupil desired instruction, that she might become a Christian, as her husband was one, but his mother held her back, and I fear she has no real desire for the thing for its own sake. That, however, may come as the lessons proceed, and as prayer for her true conversion is offered.

A few days ago we had an assemblage of some of our schools to distribute the doll-prizes, so much valued by little Hindu girls. Lady Lytton came to give them away, to the great delight of three very polite native gentlemen, who had lent us the central court of their house, in which they are accustomed to hold their idol festivals. The recess on which the gods and goddesses stand was concealed by screens, and the sides of the court were ornamented by festoons of flowers tastefully arranged. The floor was carpeted, and the steps that led up to the court were covered with bright red cloth. The children and their teachers were seated in circles round the court, and the dolls were arranged on tables in the centre, which were richly ornamented with bright bouquets of flowers. The effect was imposing, and when we arrived we were courteously received by the gentlemen, whose four handsome young sons, splendidly clad, stood in a row behind the little girls. Lady Lytton was very kind, and expressed great interest. We were all invited to the secluded apartment, where the ladies of the family had assembled. They were nice-looking women, dressed in embroidered saris, and literally covered with the most costly jewellery, waist, neck, arms, feet, ears, etc. It was a real Indian display. But these kind-hearted people were not and did not wish to be Christians. It was simply courtesy, and their way of showing their appreciation of our efforts, and of Lady Lytton's kindness.

### China.

**T**HE Church of Scotland having resolved to enter upon the mission work in China, a public meeting was recently held in Edinburgh for the purpose of bidding the first band of missionaries God-speed. Dr J. Elder Cumming, of Glasgow, gave the history of the inception of this mission as follows:—

"About a year ago, a member of the Church of Scotland, neither a minister nor an office-bearer of any kind, who had never done any work for the Church, but had been a simple member, was one Sunday evening reading some of Dr. Williamson's writings as to the great need of China for, and the marvellous eagerness of the Chinese to receive, the Scriptures and other holy books; and as he read, there formed in his mind a desire that the Church of Scotland should take up this great field as well as others. He communicated with the Foreign

Mission Committee, and stating that he was an unknown man, and did not want his name mentioned, offered to present £500 if the Church of Scotland would take up the scheme. He (Dr Cumming) was present at the committee, and to him the letter was handed, with a request to see if anything could be made of it. He said he did not think that the Church was likely to take it up, but he communicated with the gentleman, suggesting that, if he could, besides his own donation of £500, raise an equal sum among his friends, it would be like a lever in the hands of the Committee. He got a letter from the donor, saying he would be most willing to place £1000 at their disposal. The scheme was put before the Church, and a sufficient sum having been raised to warrant further action, the result has been the sending forth of four pioneer missionaries."

Dr. Scott, of Greenside, made reference to the claims of China as a mission field—its ancient history and civilization, and its vast population. "When Cyrus was King of Persia, Confucius arose in China. He had his whole heart set on the elevation of his people, and succeeded in raising them to, if not what we should call a high standard of religion, at least a standard of virtue and morality. There was a vast deal in his system that was erroneous: much of it was dangerous, and as a whole it was imperfect; but there was one thing in it which even we should require to take home to ourselves, for the first principle of his system was reverence for parents: and just because he trained the Chinese to honour their father and mother, the days of China in the history of the world had been long."

Dr Scott then spoke of the work which had been going on unseen since 1833 as having prepared China for the reception of the Gospel. Dr. Herdman, of Melrose, addressing the missionaries, reminded them that already more than 200 missionaries are working in China. The number of Protestant converts is estimated at 13,000. But what is that number compared with the teeming millions of China! They should go to their work "having Faith in God." The question had been asked of Mr. Morrison many years ago: "Do you really expect to make any impression on the idolatry of the Chinese Empire?" "No, sir," was the reply, "but I expect God will." Mr. Muir, of Dalmeny, then commended the party in prayer to the grace and guidance of God.

I CAN wonder at no man's salvation when I realise my own.

## The Second Coming of Christ.

FROM A SERMON PREACHED BY D. L. MOODY  
AT THE TABERNACLE, BOSTON,  
APRIL 29, 1877.

HE came just the way the prophets said he would come, and once, as I said the other morning, He had to ride into Jerusalem on the foal of an ass, because it was prophesied that He should enter the city in that manner. Everything was fulfilled. Now, in regard to this prophecy in the New Testament about His coming, in my mind, my friends, I have not the slightest doubt but that it is going to be fulfilled. The same Jesus that was crucified at Mount Calvary we shall see at Mount Calvary again—see His hands and His feet pierced with the nails, and it is a question to my mind whether the Jews will not receive Him when He comes back. They will receive Him as the true Messiah, and take up the glorious news of the coming Messiah and spread it around the world. Now, a great many say, 'This doctrine of the second coming of Christ cannot affect me. He cannot come in my day. A great many things have got to take place before He comes. The one thousand years of the millennium have got to come before He does.' That is just the way I used to talk. 'Why,' I used to say, 'He cannot come in my day. Do you not know there is to be one thousand years of the millennium; that righteousness must increase and wickedness must decrease before He comes?' But, my friends, since I got a little better acquainted with the Word of God, I find that is not God's plan; that is not what is taught here. Why, just see what He says: 'This know also, that in the last days perilous times shall come.' That does not sound like the millennium; does it? 'For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy.' 'Boasters.' There is some boasting done here in Boston. 'Without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good. Traitors, heady, high-minded, lovers of pleasure more than lovers of God.' I think we are coming pretty near those days now. 'Having a form of godliness, but denying the power thereof; from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sin, led away with diverse lusts: But evil men and seducers shall wax worse and worse, deceiving and being deceived.' The fact is, my friends, the world is going to destruction, and what God wants is to have us come out of it.

'Wherefore, come out from them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.' And He is now redeeming His children, taking them out from the world, and the sons of light ought to grow stronger and stronger; but the wicked men are waxing worse and worse. Then we read over here about the coming of the Son of God, that it shall be as in the days of Noah. How was it then? Were men then praising God, living for God's glory? Just see what it says: 'But as the days of Noah were, so shall also the coming of the Son of Man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be.'

There will be drunkenness in the world when He comes. Do not flatter yourselves, my dear friends, that the world is going to be the better and better. The world has not got better. It may be that the children of God are getting stronger and stronger; but this world is like a wrecked vessel. It is going to pieces on the rocks, and God wants you to do everything you can to rescue your souls. Now, some people say, 'Oh, do not preach that! You will drive away people by preaching that doctrine.' I do not know of anything that will quicken the Church so much as that, and that will take men out of stocks and bonds as quick as that doctrine that the Lord may come at any time. If I thought this world might be destroyed at any time, do you think I would not be anxious to get every friend I have out of it. The way it looks to me is this, here is a vessel, it is going to pieces on the rocks, God puts a life boat into my hands and says: 'Rescue every man you can. Get them out of this wrecked vessel.' So God wants us to get our family out of the wrecked world into the ark of safety, as Noah did his family, and have them in Christ, and if they are in Christ they are safe. The word of God is very plain, it seems to me, in relation to that. Let me call your attention to second Peter, third chapter, third and fourth verses: 'Knowing this first, that there shall come in the last days, scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were

from the beginning of the creation.' Are we not just living in those days? Just look at the scoffer saying, 'Where is the promise of His coming?' Everything is moving on. The sun, moon and stars are shining just the same as they have been from the creation. Where is the promise of His coming? Why, we are going on to perfection! Everything is growing better and better.' But that is not what this word teaches. It teaches that the heavens shall roll up like a scroll. He wants us to get into Christ, and if we are in Him we shall be saved. Just turn to the forty-fourth chapter of Matthew: 'But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth.' There is another warning. I have only time to just touch on this wonderful subject. The bible is full of them. I want to urge these young converts to begin and study the whole Word of God. I do not want them to be hoggish, and take up one part only, but the whole Word of God, so that at these times you may know just what you are to receive and what you are to reject, and that you have got a reason for the hope that is within you. Now I want to call your attention to another thing; that is, that every time you go to the Lord's table, you will go there not only to shew forth his death, but what else? 'For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come.' How many that go to the Lord's table ever think of His return? Now, I will tell you where men make a great mistake. They go to the Lord's table with dread. I used to dread communion Sundays—a week from this Sunday, I am told, so communion Sunday. I used to dread it. We used to have it once in three months. Now it is once a month, and I hope we will have it every sabbath. I used to go there thinking of my own sins and the shortcomings of the committee, and it was most unpleasant. But I found out that I was to go there to remember Him, and now it is a place of rejoicing; I try to think just as little of myself when I go to the Lord's table as I can. There is not any place in the scripture where you are told to examine yourselves when you go there, but you are to go there to remember the Lord and that He is coming back again, that is what we are to think about. We are to think of His

death until He comes. But then I can imagine that some of you will say, that if I preach this doctrine, that the world is going to be destroyed, that grace has been a failure. Now, let me say right here that grace has not been a failure. Mar has failed to lay hold of it, and the world has spurned the Word of God just as the Jews did Christ, years ago. They would not receive Him. Now, the grace of God is over all the world, and the world has rejected it. Thank God, here and there is one that will lay hold of it, and if men will not take hold of it they ought not to complain that God is going to punish them for it, because when He sent His prophets they killed them, they crucified His Son and would not receive the Holy Ghost, and they trampled His Word under their feet. Why, you cannot say He is unjust. If a man says, 'I hate the grace of God, the gift of God; I do not want the salvation of God through Jesus Christ;' if a man wants to be excused from the marriage feast of the Lamb, why, do not go off and say that grace has been a failure, but they have failed to lay hold of it. Now, there is another thing, that when Christ comes we are going to be re-united with our loved ones. There are a good many here in this congregation that have got more friends in heaven than on earth. Some of you mothers have got more children up there than down here. That was a blessed morning when Christ came up out of the sepulchre.

But there is a better day for us, my friends. Glory and honour to God. Christ is coming back. I am just waiting and watching for the hour when I shall hear that trump sound, and I shall be released to meet those loved ones; and those that are with me that are in Christ shall go up together and we shall be forever with the Lord. Oh, how we ought to hail that day, and how the Church ought to be watching! Oh! that God would wean us from the world, that we should not have our hearts set on things down here, but on things above where Christ sitteth on the right hand of God. Now, I want to call your attention to a few passages of Scripture. I have not time to go on any longer, but will give you a few passages which you can study. When we eat the Lord's supper we are to show forth His death until He comes, 1 Corinthians, xi. 26. We are to use our talents, until He comes, Luke xix. 13. We are to fight the good fight of faith until He comes, 2 Timothy, vi. 12, 14. We are to endure tribulation until He comes, 2 Thessalonians, i. 7. We are to be patient until He comes, James, v. 8. We are to wait for the crown of glory until He comes, 1 Peter, v. 4. We

are to wait for the re-union of our friends until He comes, 1 Thessalonians, iv. 13, 18. And then we are to wait for Satan to be bound until He comes. He is going to be bound by and by, he is going to be cast out of this world, and Christ, who has the right to take the throne of David, is going to take it. Let us pray that He may come quickly.

### Every Eye shall see Him.

When first to this polluted earth  
The holy Saviour came,  
So humble was his place of birth,  
Few cared to know His name.

His lowly form no comeliness  
To mortal eye possessed;  
No beauty in His grief-marred face  
Revealed the heavenly Guest.

But lo! with clouds He comes again,  
The crown upon His brow;  
And every eye shall see Him then,  
And every knee shall bow.

Thine eye, O thou with soldier's spear,  
Or with more cruel dart  
Of unbelief, reproach or sneer,  
Who pierced the Saviour's heart.

Thine eye, O thou in pride who dost  
His great salvation scorn,  
Or by neglect thy soul hath lost,  
Shall look on Him and mourn.

Thine eye, O weak and trembling saint,  
Whom sin makes often sad,  
Who, though pursuing, oft are faint,  
Shall see Him and be glad.

Thine eye, O thou whose faith is bright  
With joy in one unseen,  
Shall see thine Everlasting Light,  
Without a cloud between.

Oh! blessed hope, oh! joyful thought,  
For those who know His grace,  
That when the fight of faith is fought  
They shall behold His face!

To work and wait, to watch and pray,  
With lamps kept burning clear,  
Be this our service day by day,  
Until the Lord appear.

### WHOLLY FOR CHRIST.

BY THEODORE L. OUYLER, D. D.

We never like to find fault with our 'authorized version' of Scriptures unless we are compelled to do so. But the common rendering of the twelfth verse of the third of Philipians gives a very weak idea of a very strong passage. Paul really means to

say 'I press on' (for the prize) if I may seize that for which I was seized on by Christ Jesus.' Dean Alford's rendering is: 'If I may lay hold on that for which I was laid hold of by Christ Jesus.' Paul realized that the crucified Saviour grasped him on the road to Damascus and appropriated him to his glorious service. When we contemplate the prodigious vigour and the splendid didactic skill of the man, we do not wonder that Christ coveted him for the apostolate and 'seized on' him by his converting grace.

Bearing this in mind, we understand better why Paul's motto should have been 'this one thing I do.' He lived for one great purpose, and to that he bent all his powers and concentrated all his faculties. In the best sense of the term, Paul was a man of one idea. The 'hold' of his intellect (if he may use a nautical simile) was abundantly etched with resources of learning, argument, and rich mental gifts; but a single holy purpose trod the quarter deck and fluted its ensign from the peak. 'Go a little deeper,' said a wounded French soldier at Austerlitz to the surgeon who was probing his left side for the bullet—'go a little deeper, and you will find the emperor.' So the great apostle might say: 'Go deeper, go to the inmost core of my heart, and you will find the crucified Jesus. Other feelings I am possessed of, but this one possesses me. Other affections lie near the surface; but this master passion lurks and lives in the inmost centre of my soul. For me to live is Christ. This one thing I do: forgetting these things which are behind and reaching forth unto those which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.

### Literature.

**THE FAMILY GOD'S APPOINTED INSTITUTION:** By the Rev. John Laing, M.A., of Dundas. This is an excellent discourse upon a theme of great importance, delivered before the Synod of Hamilton and London at its last meeting and published by request. Mr. Laing rightly holds that it is the duty of the parent to provide for and educate the child, and opposes the idea, that is becoming too prevalent, that the Church or the State, or the Sabbath School, or any other association, *ab extra*, should put itself *in loco parentis*. We hope this pamphlet may have a large circulation, and

that it may be the means of inciting many to consider the responsibilities attached to the family relationship as designed by God for the establishment and maintenance of religion pure and undefiled.

**THE ENDLESS DURATION OF FUTURE PUNISHMENT:** Three sermons by the Rev. J. R. Battsby, of St. Andrew's Church, Chatham, Ont. These discourses preached in the ordinary course of ministerial duty, are now published in pamphlet form in accordance with the urgent request of members of the congregation and others. Copies may be had from Messrs. JAMES BAIN & SON, Bookseller, Toronto. They do not present any new aspect of this now hackneyed theme. But they present the plain teachings of Christ and his apostles in a form convenient for reference. Those who hold contrary opinions would do well to consider in how far their wish is father to the thought.

## The Presbyterian Record.

MONTREAL: 4 AUGUST, 1878.

JAMES CROIL,  
ROBERT MURRAY, } Editors.

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ARTICLES intended for insertion, must be sent to the Office of Publication by the tenth of the month at the latest.

CORRESPONDENTS in the Maritime Provinces will address their Communications to Mr. Robert Murray, Halifax.

We hope that Ministers and Kirk-Sessions have not over-looked that part of the report of the Proceedings of the General Assembly in which reference is made to the RECORD and its circulation. Mr. Middlemiss estimates the number of families claiming connection with the Church at 75,000. At that rate, the RECORD does not reach one-half of our people. It is easier for us to manage a circulation of 33,000 than double the number; but we feel sure that congregations who are really desirous of doing their duty by the Schemes of the Church, will find it to their advantage to have the RECORD

placed in the hands of every family; and, where little or no interest is as yet manifested in our Home and Foreign Missions, in our work of French Evangelization, in our Colleges, and our benevolent funds, the most likely means of awakening interest is surely the diffusion of information respecting them. We are confident that every effort made in this direction by a congregation will tend to its own benefit in the long run. At least it is worth trying as an experiment. It is not a very costly one.

#### AGED AND INFIRM MINISTERS' FUND.

The collection for this Fund should be made, according to appointment of the General Assembly, on the *third Sabbath of August*. There are twenty annuitants on the Aged and Infirm Ministers' Fund, the usual amount granted being \$250 per annum. The number is likely to be increased from year to year, while the Fund is, as yet, insufficient for the annual charges upon it. It is earnestly hoped that a greatly increased amount will be contributed this year. The number of annuitants on the Widows' and Orphans' Fund is already large, and will be increased every year. Although the capital is now considerable, it should be noted that the annuities are also increased, requiring a considerably increased expenditure. This is a fund which, from its very nature, commends itself to the heartfelt sympathies of the Church at large, and we feel sure it will continue to be generously supported.

It was reported to the General Assembly that there had been an annual deficit of \$1300 for the past three years, which made it necessary to encroach on the limited capital. The Assembly resolved that there must be no more reduction of the capital, so that unless the congregations of the Church contribute much more liberally than hitherto, the annuities must be reduced. We cannot think our people will allow this, seeing the highest is \$250.

JAMES MIDDLEMISS,  
*Convener.*

#### MEETINGS OF PRESBYTERIES.

Paris—Tuesday, 17th September, 2 p.m.  
P. E. Island—Wednesday, 7th August.  
Ottawa—Tuesday, 6th August, 2 p.m.  
Barrie,—Tuesday, 6th August, 11 a.m.  
Lanark and Renfrew—20th August, 1 p.m.  
Peterborough—Tuesday, 24th Sept., 11 a.m.

Toronto—Tuesday, 3rd Sept., 11 a.m.  
Whitby—Tuesday, 3rd Sept., 11 a.m.  
Lunenburg and Yarmouth—Tuesday, 20th August, 1.30 p.m.  
Montreal—Tuesday, 1st Oct., 11 a.m.

#### GILLIAN MACLEAN BEQUEST BURSARIES.

We invite attention to the following notice which has been sent to us for publication. While the sum mentioned for this year is £50 stg., it is expected in future that the annual value of each of the Bursaries will be £100. It will be noticed they are to be competed for by Gaelic-speaking students only.

*"Gillian Maclean Bequest" Bursaries.*

These Bursaries—one for the Arts and one for the Divinity course—of not less than £50 each for this year, and of considerably more afterwards, will be assigned, in accordance with regulations of Synod of Argyle, after competition, to be conducted before a Committee of Synod, at Ardrishaig, on Tuesday, 3rd September.

Competition open to Gaelic speakers, of Scotland and B. North America, studying for the Ministry of the Church of Scotland.

For Syllabus of Examination and for further particulars, apply to the Convener of Committee, with whom names of competitors must be lodged in due time.

P. N. MACKICHAN,  
*Convener.*

INVERARY, SCOTLAND, }  
June, 1878. }

#### PROVINCIAL SABBATH SCHOOL ASSOCIATION.

The next Provincial Sabbath School Association will be held in Peterborough, Ont., on the 8th, 9th and 10th of October. Delegates and others intending to be present should communicate with the General Secretary, Rev. William Millard, Toronto, who, we understand, will furnish certificates for securing reduced rates of fare for travelling.

#### QUEEN'S UNIVERSITY AND COLLEGE.

THE 33th Session will be opened in the Faculty of Arts on the 2nd October, and in the Faculty of Theology on 4th November next. The Calendar for the Session, containing full information as to Entrance Examinations, Ordinary Courses of Study, Courses for Honours, Graduation in Science, Arts, Medicine and Theology, Scholarships, Bursaries, University Prizes, Fees, &c. &c. also Examination Papers for Session 1877-'78, and List of Students and Graduates, may be obtained on application to the Registrar.

J. B. MOWAT, Registrar.  
Queen's College, Kingston, Aug., 1878.

## A Page for the Young.

### IDLE WORDS.

Words are things of little cost,  
Quickly spoken, quickly lost;  
We forget them, but they stand,  
Witnesses at God's right hand;  
And their testimony bear  
For us or against us there.

Oh, how often ours have been  
Idle words and words of sin;  
Words of anger, scorn, or pride,  
Or deceit our faults to hide;  
Envious tales or strife unkind,  
Leaving bitter thoughts behind.

Grant us, Lord, from day to day,  
Strength to watch and grace to pray;  
May our lips, from sin kept free,  
Love to speak and sing of Thee;  
Till in heaven we learn to raise  
Hymns of everlasting praise.

### A BOY'S INFLUENCE.

The following incident, related by the Dr. Neal, of England, beautifully illustrates the power of example.

Dr. Neal says that he was visiting a large school, and among other places he was shown a room where as many as eighty boys slept. It is at present a rule of the school, that before they retire silence shall be kept for a certain length of time, so that all the boys may kneel and pray undisturbed. Now, twenty years ago, of all the eighty boys that were there then, not one ever knelt in prayer, and it may be interesting to you to know how such a radical change was effected. A boy entered the school about that time, not more than eleven or twelve years of age; he was not strong in health, and was rather backward in learning. The first night he was surprised to see all the boys get into bed without praying. It occurred to him that if he only prayed from the heart, that was all that was necessary, and that he might say his prayers after he went to bed. Then he remembered what our Lord says, "Whosoever, therefore, shall deny me before men, him will I also deny before my father which is in heaven." And after a great struggle, he knelt; but he had no sooner done so than there arose such an outcry, such a hooting, as might well have frightened a brave man, much more a poor weak boy. Night after night this was repeated; day after day he was mocked and ridiculed. But by and by some of the better boys grew ashamed of their conduct, and began to defend, and take his part, and

finally followed his example in kneeling and praying. And so it came to pass by degrees that they all knelt in prayer. Thus we see how the truth in this one boy overcame a school full of iniquity. And this one thing I am sure of, that of all things that are called glorious now, great victories, great conquests, great overcoming of difficulties, this is one of the most truly glorious. And something of this kind any of you may be called on to do at some future time.

### WHAT MADE A LITTLE GIRL GLAD.

A Prussian nobleman who did not believe in God nor in the Bible, once overheard a little girl singing. I was a sweet strain, and a child's voice is always irresistible. As he drew near, he saw tears upon her cheeks, as if she had been weeping.

'Why are you crying as you sing?' he kindly asked her.

'Oh! I am so happy,' said the little girl.

'But why do you weep if you are so happy?'

'I love Jesus so well that I was crying for joy,' the little girl said.

'But where is Jesus?' asked the nobleman.

'In heaven.'

'How can He do anything for you if He is in heaven? He cannot give you clothes and playthings, as your parents and friends do.'

'Oh, yes, He can do something for me. He comes to my heart, and makes me happy.'

'Nonsense!' said the nobleman; 'that is nonsense!'

'Oh, no, it is not nonsense!' answered the little evangelist. 'I know it is the truth and it makes me glad.'

The nobleman turned away; but an angel had touched his heart. He sought the little girl's Saviour, and found peace and joy.

### SAVED!

A gentleman who escaped from the wreck of the *Atlantic* telegraphed to his brother in a distant city the single word, "Saved." Brief though the message was, it was one of joy, and so did the brother value it that he had it framed and hung up in his office.

Christ said to the man whom he had healed, "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." And what joy such an announcement should bring to them who have been anxious for the souls of their kindred! They are "saved,"—saved from a worse wreck than that of the *Atlantic*, and to a better hope than that of home and country.

**ACKNOWLEDGEMENTS**

RECEIVED BY REV. DR. REID,  
AGENT OF THE CHURCH AT TO-  
BOWTO, 2nd JULY, 1878.

**ASSEMBLY FUND.**

Am't rec'd to 2nd June, '78	\$61.85
Dalhousie Mills	4.10
Landstowne	3.89
Fullarton	12.00
Avonbank	8.00
Nisoury South	4.00
West River	2.00
Port Elgin	4.00
St. John, N.B., St. Davids	20.00
Listowell	13.50
Beverley	9.00
River John	3.00
Wet Truro	8.00
Oxford	2.50
Belmont	5.30
	\$160.95

**COLLEGES.**

Am't rec'd to 2nd June, '78	\$82.70
Silver Hill	4.00
Esas first	3.00
Port Elgin	14.00
East Zorra Burns Ch.	3.00
Mimesa	1.00
Hamilton Cherry Str S Sch	20.00
Listowell	5.45
Beverley	28.10
Edmondville	10.00
Boston Ch. Esquising	3.00
Milton, Knox, Ch.	1.50
	\$175.65

**HOME MISSION.**

Am't rec'd to 2nd June, '78	\$338.05
Dalhousie Mills	8.10
Ekfrid, Knox Ch.	20.15
Silverhill	4.00
Pinkerton	5.75
Friend, B'ville, Thank Off.	5.00
Doon	16.00
Pembroke Calvin Ch, addl	4.00
Casya	9.60
Gaelph, St Andrews	50.00
Port Elgin	21.00
Do Sabbath School	4.15
East Zorra, Burns Ch.	3.00
Cannington	23.00
Fergus, St. Andrews	58.30
Bethany	14.00
Tilbury West and Camber	8.00
Hamilton Cherry Str S Sch	50.00
Listowell	19.65
Perth, St Andrews	20.00
	\$719.95

**FOREIGN MISSION.**

Am't rec'd to June 2nd, '78	\$267.31
Union Ch. Goderich, Nap.	8.00
Dalhousie Mills	8.00
Landstowne	3.00
Rev. Dr. Hannah, (Latona)	2.00
Pickering, St Andrews	4.00
Friend, B'ville, Thank Off	5.00
Doon	4.00
Pembroke, Calvin Ch, addl	4.25
Casya	9.00
Do Sabbath Sch, China	3.00
Gaelph, St Andrews	50.00

Port Elgin	21.00
Do Sabbath School	4.15
East Zorra, Burns Ch.	3.25
Bayfield, St Andrews	2.80
Cannington	20.00
Bethany	1.80
Tilbury West and Camber	4.00
Tilsonburgh Sabbath Sch.	6.50
Hamilton Cherry Str S Sch	20.00
Listowell	9.25
Bequest late Mr J Wylie,	
Wroxeter	100.00
Perth, Saint Andrews	20.00
	\$580.31

**WIDOW'S FUND.**

Am't rec'd to 2nd June, '78	\$47.94
New Westminster	10.00
Union Church, Esquising	1.25
Norv. l.	5.45
Mr Wm McIntosh, B'l'v'l.	0.75
St John's, N.B. St David's	40.00
Mimesa	1.00
	\$106.40
With Rates from Revds D H Mac-	
Vicar: A Jamieson; Wm Gregg,	
D D; R McKenzie; J A F Mc-	
Bain.	

**AGED AND INFIRM MINISTERS' FUND.**

Am't rec'd to 2nd June, '78	\$10.00
Mount Pleasant	0.50
Fullarton	9.45
Avonbank	6.55
Wm McIntosh, Belleville.	0.75
Port Elgin	11.52
Listowell	12.63
	\$51.37

Am't rec'd to June 2nd, '78	\$29.50
With Rates from Revds W M	
Christie, \$3; D McDonald, \$3.50;	
J Goarlay, omitted in Feb'y, \$4;	
W Gregg, D D, \$9.	\$19.00

**KNOX COLLEGE, ORDINARY FUND DEBT.**

Am't rec'd to 2nd June, '78	\$48.80
Fullarton & Avonbank, per	
Rev R Hamilton	25.00
Bothwell, ad'l, Rev J M King	5.00
Brussels do	4.00
Harriston, Guthrie Ch. do	11.00
Ingersoll, Knox Ch, do	64.00
Rev M Macgillivray, Scar do	5.00
Brantford, ad'l do	1.00
	\$163.80

NOTE—\$25.70 credited to Embro  
by mistake last month under this  
heading.

**KNOX COLLEGE, BUILDING FUND.**

Am't rec'd to 2nd June, '78	\$326.85
Rev J G Robb, D D, Toronto	50.00
Ivy, per Alex Arnold	11.00
Westwood, pr Rev Dr Gregg	12.00
Keene do	50.50
Malcolm McLarty, Mosa.	1.70
Duncan McKae, Grafton	2.00
Rev. E. H. Bauld, Beaverton	7.00
	\$461.05

**MANITOBA COLLEGE, BUILDING FUND DEBT.**

Presbytery of Whitby	\$16.87
Orphans of the late Rev JAMES	
NESBIT.	
Friend, Bel'ville, Thank Off	\$5.00

RECEIVED BY REV. DR. MCGREG-  
GOR, AGENT OF THE GENERAL  
ASSEMBLY, IN THE MARITIME  
PROVINCES, 20 JULY 3, 1878.

**FOREIGN MISSIONS.**

Acknowledged already	\$91.44
Mabou Miss'y Society	9.43
Spring Hill	5.69
Economy	5.00
Dalhousie, add'l	1.00
St Andrew's Ch, Chatham	7.50
West River	20.00
Summerfield Sec. of New	
London, North	15.22
New London, North	0.50
St. Anns and North Shore	20.00
East St. Peters, P. E. I.	25.00
A Friend, Chatham.	12.50
Antigonish Bible Class, for	
Native Teacher in S Seas	14.60
Youths' Miss Soc Maitland	18.30
St David's Ch, St John	50.00
St John's Ch, Chatham	10.00
Arch'd Wingood, Hamil-	
ton, Bermuda	50.00
Grove Ch, Richmond, Hali-	
fax, quarterly	10.00
Broadcove, C B, by Mrs	
Gunn, India	2.00
A Campbell, Annapolis	10.00
	\$378.18

**FOREIGN MISSION DEBT FUND.**

Acknowledged already	\$16.35
St. Paul's Ch. Truro	27.00
A Lady per Rev G Roddick	8.00
A Member	2.00
Deaf and Dumb Insti, Hfx	5.00
Antigonish & Cape George	59.59
Great Village	10.50
St Dav Is Ch, St John	30.00
St John's Ch, Chatham	18.00
Rev W Murray, New Carl.	10.00
Gay's River and Milford	49.00
Mericomish	29.40
Rev D Macgregor, N. Dub.	4.00
New Dublin S S	2.00
Riversdale Lunenburg	5.00
Rev Thos Murray, Riversd	5.00
Mahone Bay	8.24
River John	8.00
New Annon	7.00
	\$266.08

**DAY SPRING & MISSION SCHOOLS.**

Acknowledged already	\$71.53
Bay St. Ch. S.S., Toronto,	
for Mr. Grant's Trinidad	
Mission, for support of	
boy at School	40.00
East St. Peter's	3.70
Wentworth	8.00
Miss Starr, Woodstock,	
Ont., for monitor for Mr.	
Grant	36.00
Broadcove, C.B., by Annie	
McLean	1.00

Tryon and Bonshaw .....	2 00
Merigomish, for Trinidad	
Boy .....	12.00
Mahone Bay Fray. Mtg. Col.	4 39
River John .....	10.00
	<b>\$188.62</b>

**HOME MISSIONS.**

Acknowledged already ..	\$254.44
Economy .....	5 00
River Charlo .....	3.60
Carleton, N. B. ....	11.70
West River .....	10.60
St. Ann's and North Shore.	21.00
East St. Peter's .....	10 00
A Friend, Chatham .....	12.50
Antigonish & Cape George.	28.00
St. David's Ch., St. John.	50.00
St. John's Ch., Chatham.	20.00
Grove Ch., Richmond, Hfx.	
quarterly .....	3.80
Interest on \$500. ....	30.00
River John .....	25.00
	<b>\$484.34</b>

**SUPPLEMENTING FUND.**

Acknowledged already ..	\$71.18
West River .....	10.00
Summerfield Sec. of New	
London, North .....	15.00
East St. Peter's, P. E. I.	6.30
St. David's Ch., St. John.	50 00
St. John's Ch., Chatham.	10.00
Grove Ch., Richmond, Hfx.	
quarterly .....	3.70
A. Campbell, Annapolis.	10 01
Merigomish .....	8 50
River John .....	30 00
	<b>\$214.68</b>

**COLLEGE FUND.**

Acknowledged already ..	\$115.89
Carleton, N. B. ....	6 01
West River .....	5 70
St. Ann's and North Shore.	6.00
East St. Peter's .....	5.00
A Friend, Chatham .....	25 00
St. David's Ch., St. John.	50.00
St. John's Ch., Chatham.	20 00
Div. from Bank of Nfld	726.67

Merigomish .....	10.00
Interest on \$1,000. ....	60.00
Prov. Debentures, Coupons	160.60
	<b>\$1190.16</b>

**AGED AND INFIRM MINISTERS' FUND.**

Acknowledged already ..	\$153.29
Carleton, N. B. ....	2.50
St. Ann's and North Shore.	8.00
St. John's Ch., Chatham.	5.00
Coupon .....	14.60
Ministers' percentage.	
Rev J. O. Herdman .....	4.00
Rev J. MacLean .....	3.25
	<b>\$195.64</b>

**FRENCH EVANGELIZATION.**

Received by Rev. R. H. Wardem, Secretary-Treasurer of the Board of French Evangelization, 210 St. James Street, Montreal, to 1st July, 1878.

Received to 1st June .....	\$191.57
Knox Ch., Mitchell .....	20.00
United Ch., New Glasgow.	134.13
Cote des Neiges .....	18.00
Knox Ch., Scarborough ..	63 75
Murdoch McKay, Dingwall	1.00
Rev. A. Grant, Dufferin ..	8 00
Rev. R. Hamilton, Motherwell	2.00
St. Andrew's Ch., Perth ..	20.00
St. Andrew's Ch. Guelph.	30 00
Leitch's Creek, C. B. ....	5 75
Calvin Ch., Pembroke .....	35.45
Friend, Watford, p. Dr. Reid	5.00
St. And. Ch., Saugeen, ..	5 50
Friend, Hullett, ..	4.00
Oshaw's Sab. School, ..	13.43
Southampton, ..	7.00
'ro. Esson Ch., ..	1.00
Allanford, ..	4 00
Ashfield, ..	8 00
Bradford, ..	8.00
E. Cumming, per Dr	
McGregor .....	5.00
Bay Fortune, & c. ....	3.00
Chalmers' Ch, Hfx. ....	4 00

Upper Londonderry, ..	9.00
Middle Musquodoboit, ..	2.45
Little Harbor, ..	14 43
	<b>\$623.06</b>

**JUVENILE MISSION SCHEME.**

*Miss Machar, Kingston, Treas.*

St. Catherines, 1st Pres S S	\$30.80
Kingston, St. Andrew's S S	50.00
Martintown, St. Andrew's S S	20.00
Portsmouth and Barriefield	
S Schoole, Kingston .....	10.00
Montreal, St. Gabriel's S So.	60 00
Guelph, Chalmers' Ch .....	10.00
Quebec, St. And Ch Bible Cls	60.00
Sherbrooke, St. Andrew's Ch	20.00

**THEOLOGICAL HALL BUILDING AND**

**ENDOWMENT FUND, FARQUHAR FORREST & CO., TREASURERS, 173 HOLLIS ST., HALIFAX, TO JUNE 30th, 1878.**

Previously acknow'g'd.	\$28247.63
Rev Dr Burns, 2nd instal.	166.66
A McLeod .....	1600 00
Alberton, P. E. I. ....	17 00
Middle Musquodoboit .....	55 75
Malpeque .....	13.00
Shelburne .....	70.00
River Charlo, N. B. ....	5.53
Capt Thos Roy, Maitland.	100 00
Strathalbyn, P. E. I. ....	74.34
G McKay, H'dw'd H'1, Pictou	12.00
Springside, Upper Stewiacke	20.72
Hon F Thornburn, St. J. N. F.	103.00
John Turner, French River	2 00
Maitland .....	132 50
	<b>\$30017.13</b>

**WIDOWS' AND ORPHANS FUND**

*Late in connection with the Church of Scotland.*

*James Croil, Montreal, Treas.*

Mrs Hogg, Guelph .....	\$ 1 00
Arnaprior .....	16.50

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