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## SEPTEMBER, 1879.

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### A GLANCE ALL ROUND.

We are now in possession of all the missionary reports for the past year. The great Assemblies and Anniversaries are over, and it is fitting that we should take a brief glance all around. When brave and true men are engaged in battling against a gigantic foe it is encouraging for them to learn that successes and even "glorious victories" are reported from many portions of the far-extending field. Looking at the efforts of the Christian people in raising funds and sending forth missionaries, we note that some churches and societies have to report a falling off in receipts, while at the same time there are increasing offers of personal service. The financial decrease is not large, and is owing to the almost universal commercial depression. We find slight deficits reported by the Boards and Committees of Churches in England, Scotland, Ireland, America, Germany, Holland and Switzerland. Even the Roman Catholic Church's funds have suffered severely from the same causes. But, while there are deficits, the sum total of contributions for missions was never larger in any one year in the history of the Christian Church than it was last year. The gold and silver are the Lord's; the hearts of His children also are in His hands; and He is making His power felt in a way that encourages our hopes and dispels our fears. Our own Missions have been somewhat hampered for lack of funds; but is it not certain that in answer to our prayers God will grant the grace of liberality?—Scarcely a week passes in which we do not hear of large donations or bequests for missionary purposes in Great Britain and the United States. This beneficent "epidemic" will surely extend to the bounds of our own Church!

In Presbyterian Churches, there has been no falling back during the year. The Churches in the United States still send forth scores of men and women with the Gospel message to heathen lands, and to aid or relieve the hundreds who

have borne the burden of work for years in foreign fields. There has been no closing of stations, no recalling of agents, no cancelling of appointments. On the contrary, there has been growth, in some instances very marked and rapid growth. To this effect are recent tidings from India, Siam, China, and Japan. The Scottish, English and Irish Churches are doing even more than their wont. There is a deficiency in the receipts of the U. P. Church of about £5000; but this is owing to the English congregations sending their contributions to their own Church since the Union, and also to a decrease in donations. The Synod, however, has determined on an effort for the permanent increase of its Mission income. The English Presbyterian Church is holding its ground nobly in China. Africa, in the very heart of it, rejoices in the new missions of the Free and Established Churches. In 1843, there were in China but *six* converts to Protestant Christianity. There are now 250 missionaries, holding over 600 stations, with 325 native churches, and a Christian community of over 50,000. The famine in North China is over now, but the sympathy shewn by Christian missionaries is still bearing precious fruit. In Southern India some sixty thousand have submitted themselves to Christian teaching, and are being rapidly gathered into churches. In Burmah, in Siam, and in Persia, the good work is going on. And it is remarkable that the desolating wars which swept over the Turkish Empire, have not seriously interfered with the prosperity of Protestant missions there. The people are poorer, but they are faithful, self-sacrificing, enterprising in the work of extending the knowledge of the Redeemer. There are ninety churches, with 5000 church members connected with the American Mission; and one half of these churches are self-supporting. 500 young men are being trained in Protestant colleges in Turkey; and there are fifteen seminaries for the training of young women.

One of the great missionary societies asked for £36,618 additional, and received £36,547. One man gave £35,000 stg., in December, to assist native churches in India. The Scottish missions in India, have reached the fiftieth year of their history. The Jubilee is to be fitly celebrated by enlarged contributions for the further development of the missions. "The Bridegroom is coming: let India be prepared to meet Him," said Chunder Sen, lately in a remarkable lecture before the *elite* of Calcutta. "Christ rules British India," he added, "and not the British Government. England has sent us a tremendous moral force in the life and character of that mighty Prophet to conquer and hold this vast Empire. None but Jesus ever deserved this bright precious diadem, India: and Christ shall have it!" He goes on to say that not to the British army but to the missionaries belongs the honour of holding India—"the missionaries headed by their glorious Captain, Jesus Christ." He passes a high eulogy on the missionaries and promises to them the lasting gratitude of the nation. Wonderful utterances truly, from a mystic, pantheistic Hindu! It is very evident that Christianity is now permeating India, as it permeated the Roman Empire two centuries after the advent of the Lord Jesus.

Curious theories are sometimes broached as to the "identity" of the "Ten Tribes." Genuine and truthful news come from a Presbyterian Missionary at Hamadan, Persia, concerning the progress of God's work in one of the oldest colonies of Israelites in the world—a colony whose ancestors were carried captive by the Assyrians more than twenty-five centuries ago. "Is not Jesus the Messiah?"—is the question which agitates the colony. Four of the chief men, the heads of a thousand families, have professed their faith in Jesus and have been publicly baptized. Converts are flocking to the missionary for instruction. In Japan the Presbyterian missionaries from the United States, and from Scotland, combine in one ecclesiastical organization. This is surely wise. The time cannot be far distant when all evangelical missionaries will work hand in hand, and heart to heart in the face of the mighty hosts of heathendom. In Madagascar education is largely under missionary control. By a law just proclaimed it is made compulsory on all parents to send their children of seven years old and upwards to school "to learn wisdom."

Fifty-six societies in England received during

the year, £1,703,523 Sterling.—being an advance of about £16,000 on the previous year. The "forces of evil" are busy everywhere, and a sad column could be written regarding the triumphs of the kingdom of Satan; but we know and believe that greater and stronger is He who is with us than all that can be against us. The practical lesson of all the foregoing notes of progress is that we must not prove forgetful of our own share in the world-wide struggle.

M.

## Editorial Correspondence

EDINBURGH.

NO SEDAN CHAIRS are now to be seen at the corners of the streets; nor brawny Highland porters inviting weary pedestrians to take "a lift." This obsolete conveyance was as common in my school-days as the hackney-coach. In many other respects Edinburgh has since undergone changes—for the better. But its main features are unimpaired. The grim, quaint Old Town still looks down upon the New; and the New looks up to the old, never more charmingly than in the month of May, when its streets are crowded with visitors attracted by the annual meetings of the General Assemblies, which have for Scottish folk a higher interest than royal court or parliament. Princes Street used to be called "a poem." This latest edition of it, greatly enlarged, and beautifully embellished, is certainly worthy of the title. The public gardens between it and the Castle are admirably arranged, though we were staggered by the announcement made in "*The Scotsman*" a few days ago, that no less than twenty-eight thousand persons, by actual count, had repaired to them on a recent Sabbath; and, that, emboldened by success in this direction, the populace begin to clamour for the opening of the Botanical Gardens on the Day of Rest. And some people are asking whether opened Museums and Art Galleries, and possibly Theatres, after a while, may not be next mooted. "Such things are done in Paris!" The Scott Monument, and the statues of John Wilson, Allan Ramsay, and David Livingstone are notable among the other attractions of Princes Street—recalling names that Scotchmen the world over delight to honour.

The object of this paper, however, is not to attempt a description of Edinburgh, as it was, nor as it is, but only to notice a very few of its ecclesiastical features. Including Leith and the suburbs, the population of the City is about 350,000. The different religious denominations being represented somewhat as follows,—

CONGREGATIONS.

The Church of Scotland.....	38
Free Church of Scotland.....	43
United Presbyterian Church.....	23
Reformed Presbyterian Church of Scotland	1
Original Seceders.....	2
United Original Seceders.....	1
Remnant of Original Seceders.....	2
Episcopal Church in Scotland.....	12
Other Episcopalians.....	2
Evangelical Union and affiliated Churches	4
Congregational Union of Scotland.....	4
Baptist Union of Scotland.....	6
Wesleyan Methodists.....	2
Primitive Methodist Connexion.....	1
Roman Catholics.....	4

Presbyterianism here, as throughout Scotland, largely predominates, though episcopacy has twice as many congregations as are in Glasgow where the population is nearly double that of Edinburgh. Methodism does not thrive in Edinburgh nor indeed in any other part of Scotland. The Assembly Hall of the Established Church, which is also used as the Tolbooth parish church, occupies a commanding site on Castle Hill. Though a very fine building, adorned with a magnificent spire, and complete in its fittings, it seems to a stranger quite too small, having very limited accommodation beyond what is actually required by members of the Assembly in session. Consequently it is often uncomfortably crowded. The Assembly Hall of the Free Church, on the other side of High Street, appears to have been expressly designed *pro bono publico*. Besides the ample area for members, it has room for an audience of between two and three thousand persons, and upon "field days," it is filled to the door. It has no architectural beauty, but its acoustic properties are unequalled by any building of its size. Immediately in front of this Hall—facing "the mound" is the "New College," and Offices of the Free Church which present a handsome appearance from Princes Street.

The Edinburgh churches are somewhat disappointing. Of the newer ones, the two St.

George's are the largest and perhaps the finest. Internally, neither is beautiful. On the whole, the protestant churches in Montreal contrast favourably. At the same time there is nothing in Canada to compare with old St. Giles' or with the new St. Mary's Episcopal Cathedral—the finest ecclesiastical edifice built in Scotland since the Reformation. ST. GILES' is worthy of notice, chiefly on account of its intrinsic value, arising out of its intimate connection with the history of Scotland. It is the original parish church of the City—tracing its origin to the twelfth century, when it superseded a church of much older date. Occupying a prominent site on High Street, its fine spire, surmounted by a sculptured crown, is seen from a great distance. This Cathedral is revered by all classes of the community as a national relic. But no ecclesiastical structure in Scotland has been so sadly neglected and mutilated. Its external features were almost entirely obliterated in the "restoration" begun in 1829 which left it in its present form. In Knox's time—Cathedral-like—it was open from end to end, and had room for a congregation of at least 3000 people. Soon after the Reformation it was divided into four parish churches. Moreover, there was rowded into this unfortunate building, the Grammar-school, the courts of Justice, the weaver's work shop, and the machinery of the gallows, while beneath, it was full of dead men's bones, and saturated with pestilential odours.\* Centuries rolled on before the literati of Edinburgh bestowed a thought upon the subject. Not till 1872, at the instance of Provost Chambers, of the celebrated publishing firm, did the work of opening up and repairing the interior of St. Giles' commence. But little would have been accomplished, had not Dr. Chambers himself become responsible for the amount of money that might be found necessary to restore the whole of the interior as nearly as possible to its original condition. Already the East end has been renewed and presents a very fine appearance. In a year or two more the entire edifice will be brought back to something like what it was in the olden times, when the floor will have a clear sweep of two hundred feet in

\*Story of St. Giles' by W. Chambers, L.L.D.,

length, with a mean breadth of about eighty feet.

In St. Giles' was held, in 1560, the first General Assembly of the Church of Scotland, consisting of forty members, of whom only six were ministers. And here the opening sermon of the General Assembly of the Church of Scotland is annually delivered by the retiring Moderator. Small wonder if one's thoughts on such an occasion do occasionally wander, even under the commanding tones of such a voice as Principal Tulloch's. One cannot help thinking of how often John Knox made these lofty arches to ring again with *perfervidum ingenium scotorum*; and of others who preached here—Henderson, and Gillespie, and Mc. Knight, and Dr. Blair—not to speak of Jenny Geddes' striking sermon, who threw her cutty stool at the head of the Dean of Edinburgh as he began to read from the new service-book, and of the tumult that followed. For twelve years the great Reformer "who never feared the face of man" preached twice every Sabbath within these walls. The house in which he lived still remains pretty much as when he occupied it. There he died, near midnight, on the 24th November, 1572, at the age of sixty-seven—"worn out and exhausted by his extraordinary labours of body and anxiety of mind."

The only other church worth mentioning in this connection is that of THE GREYFRIARS which, under one roof, covers two parish churches—the Old and New. It is neither very old nor comely, and is chiefly interesting as the place in which the national League and Covenant of 1638, was signed after sermon by the celebrated Alexander Henderson. Among its ministers have been the foremost preachers of Scotland, such men as Robert Rollock, the first Principal, and for some years the only Professor of Humanity in the Edinburgh University; Principal Carstares; Principal Robertson, the historian; that Dr. John Erskine who in his day was likened to another Ambrose; Dr. John Inglis; and, more recently, Dr. Guthrie and Dr. Lee. In this church-yard the Regent Morton was buried, and George Buchanan, and most of the great Reformers whose names have been mentioned, save Knox, who lies beneath the pavement of High Street, near St. Giles'. In one corner is the place to which twelve

hundred prisoners, taken after the battle of Bothwell bridge, were driven like a flock of sheep, and kept for five months, day and night, exposed to all weathers, and guarded by sentries placed at the gate and along the walls.\* In another place is the flat grave-stone on which the parchment containing the Covenant was spread, that the multitude outside the church might also sign it, amid such enthusiasm as was never seen before nor since—"Many weeping aloud; some shouting for joy; some adding to their names, "till death"; others opening a vein and signing the solemn document with their blood." In the North-east corner of the church-yard, you find one of those monuments, of which there are so many in Scotland, and before which it is impossible to stand unmoved, recalling vividly to mind as they do memories of brave men who purchased religious and civil liberty for Scotland with their lives, and to whom Presbyterianism the world over owes the maintenance of its distinctive principles of faith and order. The inscription on this monument partakes of the rugged simplicity and determination of character which marked the heroes of the time, which led reflecting minds to enquire *why* such punishments were inflicted, and eventually led many to espouse the persecuted cause. It runs thus:—

Halt, passenger, take heed what do you see—  
This tomb doth show for what some men did die:  
Here lies interred the dust of those who stood  
'Gainst perjury, resisting unto blood;  
Adhering to the Covenants and laws;  
Establishing the same; which was the cause  
Their lives were sacrific'd unto the lust  
Of Prelatists abjured: though here their dust  
Lies mixt with murderers and other crew,  
Whom justice justly did to death pursue.  
But as for them no cause was to be found  
Worthy of death: but only they were found  
Constant and steadfast, zealous, witnessing  
For the Prerogatives of CHRIST their KING;  
Which Truths were seal'd by famous Guthrie's head,  
And all along to Mr. Renwick's blood:  
They did endure the wrath of enemies:  
Reproaches, torments, deaths, and injuries.  
But yet they're those, who from such troubles came,  
And now triumph in glory with the LAMB.

From May 27, 1661, that the most noble Marquis of Argyll was beheaded, to the 17th February 1688, that Mr. James Renwick suffered, were one way or other murdered and destroyed for the same cause about eighteen thousand, of whom were executed at Edinburgh about an hundred of noblemen, gentlemen, ministers, and others, noble martyrs for JESUS-CHRIST. The most of them lie here.

I may say something about the High street and Holyrood at another time.

C.

\* Cunningham's Church History of Scotland.

## Will the Jews return to Palestine?

**T**HIS is not a possibility of the far future. They are going back now, and what is more interesting to the Christian is the fact that the land of their promised inheritance is rapidly becoming their own in fee. If we compare the present time with eighty-three years ago,—when the sublime Porte permitted only three hundred to live within the walls of the Holy City, the change is remarkable. Forty years since, the Porte modified this original order so that a large number could abide there; but they were shut up in narrow and filthy quarters, next to the dog and leper quarters, the objects of contempt and cruel oppression. But even from this quarter, restriction was removed ten years ago. And now the ruling power is in the hands of Great Britain, and the sceptre itself is in the hands of an Israelite, and Baron Rothschild holds a mortgage on Palestine as security for 200,000, 000, francs loaned to the Sultan of Turkey. It looks very much as if accomplished fact had put itself in the place of prophecy. The Jews, after the quarter restrictions were removed, bought all the land which could be obtained within the gates, and have built entire streets of houses without the gates. With the improvements inevitable from liberty and possession of homes have come kindred progressions in provision of charity for the destitute and afflicted. The German Jews have sixteen of these. Two journals have been started, and in the Rothschild and other Jewish hospitals, 6000 patients are under constant treatment. The Venetian Jews have given 60,000 francs to found schools of agriculture; and, in evidence of a progress that shows divine care and intervention, the number of Jews has doubled in about ten years. In 1869, there were not more than even thousand Jews, shut up in their quarters, and though a vast improvement on the past, still they appear to us wretched enough to make the most careless sigh over the mighty fallen. But in the five succeeding years they increased to more than 13,000. We do not believe all the Jews will return, even under the most favourable circumstances, any more than all returned from the Babylonish captivity; but God will yet have representative remnants from every nation, kindred, and tongue under the whole heavens. Jerusalem will yet be the joy of the whole earth. *Free Church Record.*

THE MISSIONARIES OF THE AMERICAN BOARD in Japan have established a new mission in Okayama, a city of 35,000 inhabitants. Seventy-five natives attended the first service.

## POLYCARP'S PRAYER.

As they were about to fasten Polycarp to the stake, he said: "Leave me as I am; He that has given me strength to meet the flames will also enable me to stand firm at the stake." When the fire was about to be lighted, he knelt and prayed: O Lord God Almighty, the Father of thy well-beloved Son, Jesus-Christ, through whom we have received knowledge of Thyself; God of the angels, powers, and every other creature, and of the whole race of the holy ones who live before Thee, I bless Thee that Thou has deigned to hold me worthy of this day and this hour, that I may receive a place among the number of Thy witnesses, and drink of Christ's cup for the resurrection to eternal life, both of body and soul: among whom may I be admitted this day as a fitting and acceptable sacrifice, as thou, O true and faithful God, hast ordained and foreshown, and accomplished. Wherefore I laud Thee for thy mercies; I bless Thee; I glorify Thee, with the eternal and heavenly Jesus, Thy well-beloved Son, to whom, with Thee and the Holy Ghost, be glory now and for ever."

"BLESSED be God," said Dr. Preston, when dying, "though I change my place, I shall not change my company, for I have walked with God while living, and now I go to rest with God."

SIR WALTER SCOTT, in his final sickness, said to Lockhart, "Bring me the Book." "What book?" Can you ask?" said the ex-piring genius." There is but one—*The Bible.*"

A CHRISTIAN CHURCH has lately been built on a hill near Jabra, India, by native Christian masons, carpenters, and other artisans, and these workmen were originally thieves by profession. In consequence of having become Christians, they have not only forsaken their evil ways, but learned their various trades. This good work is mainly the fruit of Mr. Narayan Sheshadri's labours.

THE SPREAD OF CHRISTIANITY in Japan during the last seven years has been remarkable. There are now forty-three protestant churches in that country, with a membership of 1,500. There are fifty-four sunday-schools, with 2000 scholars; three theological schools, with 175 students; eighty-one missionaries, ninety-three native assistant preachers, ten native pastors, and 150 preaching places. In addition to the distinctively religious work, a large number of secular schools are carried on by Christian teachers.

## The Sabbath School.

## INTERNATIONAL LESSONS.

## THE COMING OF THE LORD.

September 7th.] A. D. 52. [1 Thess iv. 13-18.

GOLDEN TEXT:—*And so shall we ever be with the Lord.*—1 Thess. 4: 17.

HOME READINGS:—M. Mat. 24: 29-42. T. Mat. 25: 31-46. W. Acts 1: 1-11. Th. 1 Thess. 1: 1-12. F. 1 Thess. 4: 13-18. S. John 14: 1-13. S. 1 John 3: 1-8.

THESSALONICA, the capital of Macedonia, was always and still is, under its modern name, *Salonica*, a place of considerable commerce. The church of Thessalonica was a pattern to all Christian churches, Ch. : 7. It had endured persecutions for Christ's sake, ch 2: 13-16. This was written for their encouragement and ours—from Corinth where Paul remained a year and a half, Acts 18: 1-11. A joint letter, ch : 1 hence characterized by the frequent use of "*we*," and supposed to be the earliest of St. Paul's Epistles.

The Thessalonian converts seem to have belonged chiefly to the working classes, v. 11. V. 13. *I could not—should be we*—my fellow labourers and myself *Ignorant*—There are many things about the future state, respecting which we are, and must continue, ignorant. Death is itself a great mystery. The life beyond is very imperfectly understood. But God has revealed *some consolatory truths* which we ought to know—*concerning them which are asleep*. The cemetery is, literally, a sleeping place. Beautiful idea! Death does not annihilate. The dead only *rest* from their labours. *Sorrow not as others*—Many had perverted Paul's preaching into a cause of fear concerning their deceased friends as if they could not be sharers in the glory that should follow, and which they thought must be reserved for those who should be found alive at Christ's coming. The sorrow here forbidden: is not instinctive expression of grief at the loss of dear friends, but immoderate, excessive grieving. *As others*—the heathen, who had no hope beyond the grave. V. 14. *If we believe*—This is the test of our religion at the grave. The fact of Christ's resurrection is the pledge of ours. Believing the one, we are sure of the other—though we know not how it is to be. 1 Cor. 15: 20, 35. V. 15. *By the word of the Lord*—by divine revelation. The old Tes'. references to the resurrection are few and faint. In the New, it is clearly revealed, 1 Cor. 15: 51-52. *We which remain*—i. e. those of us who may live to witness this event. Believers are taught to live in continued expectation of their Lord's coming, Luke 12: 40. *Shall not prevent*—anticipate, or enter glory, before, the righteous dead. V. 16. *With a shout*—the shout of a King. *Voice of Archangel*—attended by an innumerable company of angels, Matt 25: 31. *The trump of God*—proclaiming His advent, and summoning the dead from their graves—as the Israelites were summoned to their solemn convocations—Numbers 10: 2-10. *Shall rise first*—i. e. before the living are "changed" *Then we*—Christ's people who remain alive, after having been changed "in a moment," shall join those who have been raised. *So shall we*—the raised and changed—all who love the Saviour—meet Him in the air, and together pass with Him into GLORY. *Ever with the Lord*—Precious thought! No more partings, no more sorrow, no more tears. Rev. 21: 4.

THE DOCTRINE OF THE RESURRECTION is the Christian's sheet anchor of hope. The glory and chief hope of the Church are to be realized at the Lord's coming. These glorious events will be simultaneous, Col 3: 4. *Wherefore comfort one another with these words*—support one another in seasons of bereavement and sorrow by reflecting on the glory of the Resurrection Day.

## THE CHRISTIAN IN THE WORLD.

September 14th.] A. D. 64. [1 Timothy vi: 6-16

GOLDEN TEXT:—*They are not of the world, even as I am not of the world.* John 17: 16.

HOME READINGS:—M. 1 Tim. 4: 1-16. T. Luke 12: 13-21. W. Luke 12: 22-34. Th. Matt. 6: 19-34. F. 1 Tim. 6: 6-16, S. John 17: 9-26, S. 1 John 2: 15-29.

TIMOTHY—one of Paul's converts—called his own son in the faith. For his family and conversion see Acts 16: 1-3 and 2 Tim. 1: 5. These epistles are for his guidance, as overseer of the church at Ephesus, respecting the orderly conduct of worship, the qualifications of bishop-elders and deacons, with rules for government and discipline—a Directory, and short for the use of ministers, evangelists, and teachers in all time to come.

Verse 6. *But*—contrasts the mistaken notions mentioned in previous verses as to what is gain, with contentment in this. *Godliness*—good living, holiness. *Great gain*—having the promise of the life that now is, and of that which is to come, *godliness* renders the christian contented with his lot—rees him from anxiety as to the future. All godly people can say with Paul "I have learned in whatsoever state I am to be content," Phil. 4: 11. V. 7. *For, we brought nothing in*—appeals to the reasonableness of contentment. *Beggars should not be choosers*. God will provide what is needful for His own. Ps. 37: 25 and 34: 11. V. 8. *Having food and raiment*—taken for granted that believers shall have these at any rate. Isa. 33: 15-16. V. 9. *They that will be—* who covet riches at all hazards—who will sacrifice truth and honour for wealth—there are such even now. *Fall*—not merely are in danger of falling, they do fall. Hence the Lord's prayer, teaches us to say, "Lead us not into temptation"—But notice, they themselves fall. James 1: 13-14 V. 10. *The love of—* money itself is not an evil, but inordinate love of it is one of the roots of all evil. It makes men covetous, envious, selfish, niggardly; eats religion out of their souls, 2 Tim. 4: 10. V. 11. *Thou man of God*—contrasted with some in v. 10. *Thou thyself in v. 20*—"Timothy,"—thou art a minister, and therefore no longer a man of the world—*see these things*. Had Paul suspected Timothy of worldly-mindedness? Ministers and teachers should be examples in such things, Rom 2: 21. V. 12. *Fight*—The christian life is one of continuous warfare against all unrighteousness. *Lay hold*—Eternal life is the crown of glory within your reach: seize it! Hold it fast. Rev. 3: 11. V. 13. *In the sight of God, and before Christ*—adds solemnity to the charge. We are always in God's presence. Ps. 139: 7-12. *Witnessed a good confession*—Christ died not only as a Sacrifice but also as a Martyr—a witness-bearer. John 18: 37. V. 14. *This Commandment*—this charge aforesaid. *Without spot*—so as not to lay himself open to any blame. V. 15. *In his times*—The Lord Jesus will certainly come again, but it is not for us to speculate as to the time of His coming, Matt. 24 36. KING OF KINGS &c.—Christ's peculiar title, Rev. 19: 16. V. 16. *Hath immortality*—not only is He immortal in His essence: He is the fountain of immortality for others. *Light unapproachable*, on account of its dazzling brightness. *No man hath seen God*—Exo. 33: 20 but saints in glory shall—1 Cor. 13: 12. 1 John 3: 2. Rev. 1: 7.

TRUE ENJOYMENT consists not in *having* but in *giving*, Acts 20: 35. It is not good *policy*, even, to be parsimonious—Prov. 11: 24. It *pays*, even in a worldly sense, to be liberal, Luke 6: 38. To be a poor rich man is to be miserable, James 5: 1. The love of money is deceptive—it lures men and women to "destruction and perdition"—1 Tim. 6: 9. Youth should specially shun the fatal snare of covetousness—and acquire the habit of systematically consecrating a portion of their earnings to good purposes,

## THE CHRISTIAN CITIZEN.

September 21st.] A. D. 66. [Titus iii: 1-9.

**GOLDEN TEXT:**—Render therefore unto *Cæsar* the thing which are *Cæsar's*: and unto *God* the things that are *God's*. Matt. 22: 21.

**HOME READINGS:**—M. Rom. 13: 1-7. T. 1 Peter 2: 1-17. W. Titus 3: 1-9. Th. Matt. 22: 15-22. F. Matt. 17: 22-27. S. Titus 4: 1-25. S. Heb. 10: 14-25.

TITUS was another of Paul's Gentile converts, ch. 1: 4; a Greek, Gal. 2: 3; a fellow labourer and helper, 2 Cor. 8: 23; was with him at Rome and thence went to Dalmatia, 2 Tim. 4: 10. This written to him while in charge of the mission stations in Crete—now Candia; partly for himself, that he might speak with authority, but chiefly for the benefit of the Cretians—some of whom had come under the influence of Peter's preaching at Pentecost, Acts 2: 1, but whose general character was far from good, ch. 1: 12.

Verse 1. *Put them*—these Cretians, in mind they had known their duty but were in danger of forgetting that profession of religion implies good citizenship—submission to constituted authorities—sobriety and fidelity. They they should shew by seeking occasion for doing good. V. 2. *Speak evil of no man*—not even of bad men. If we cannot speak good of others, better to say nothing about them. Slanderous and foul-mouthed speech are denounced by James, Ch. 3: 10. *Brawlers*—contentious, quarrelsome, arguing for argument's sake, 2 Tim. 2: 23 24. "The servant of the Lord must not strive:" on the contrary be gentle, shew meekness, Luke 6: 27-29. V. 3. *For us ourselves*—the remembrance of our own sins and shortcomings should make us lenient and charitable towards others. Do we not pray,—"forgive us our debts as we forgive?" The penitent thief understood this when he said to his companion, "Do I thou not fear God seeing thou art in the same condemnation?" Luke 23: 40. *Here sometimes*—before our conversion. V. 4. *But after*—a strong contrast betwixt a past natural state and a present deliverance from sin. V. 5. *Not by works*—These are the results—the fruits of our election—the evidence of faith, James 2: 18—but in no sense the grounds of our salvation. We are saved by the free, unmerited, Grace of God, 2 Tim. 1: 9. Eph. 2: 9. *Washing of regeneration*—This term occurs only once more in Scripture. Matt. 19: 28—affords no warrant for "baptismal regeneration," so called. Only believers are regenerated—born again of the Spirit John 3: 5. Baptism the sign and seal of regeneration. S. Catechism, Q. 94. V. 6. *Which He*—the Holy Spirit—*shed on us abundantly*—richly. God is a bountiful giver, "where sin abounded, Grace did much more abound Rom 5: 20, see also 2 Pet. 1: 11. *Through Jesus Christ*—the channel through which we receive the Holy Ghost. V. 7. *Justified by Grace*—as opposed to works in v. 5. *Made heirs according to the hope*—we do not now enter fully on the inheritance. Though even now "the sons of God," the crown of righteousness—eternal life—is laid up for us, 2 Tim. 4: 8. This blessed hope inspires practical holiness. V. 8. 9. *This is a faithful saying*—therefore one which all ministers and teachers should constantly affirm, namely, that foolish talking, boasting, contentions, and strivings about nice points of law and order, are unprofitable. *They which have believed in God*—Gr. believed God—will necessarily be more careful to maintain good works than to make a display of their abilities, or to indulge in hollow professions. 1 John 3: 17. "Pure religion and undefiled before God and the Father is this"—James 1: 27.

LEARN that as Christianity is the only true source of patriotism and national prosperity, so it is the only solid ground work for integrity in the individual. Prov. 14: 34 and Heb. 12: 14. The evils which Paul refers to in Ch. 2 are not extinct at the present time. The good advice here offered should be pressed upon the attention of youth,—that shewing good fidelity,—"denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." Titus 2: 12.

## OUR GREAT HIGH PRIEST.

October 5th.] A. D. 64. [Heb. iv: 14-16: v: 1-6.

**GOLDEN TEXT:**—Seeing he ever liveth to make intercession for them. Hebrews 7: 25.

**HOME READINGS:**—M. Exo. 28: 1-12. T. Ps. 110: 1-7. W. Heb. 3: 1-19. Th. Heb. 4: 1-16. F. Heb. 5: 1-14. S. Heb. 7: 1-28. S. Heb. 8: 1-13.

THIS EPISTLE is supposed to have been written by St. Paul at Rome, during his first imprisonment there, shortly before the destruction of Jerusalem. The reference to Timothy at the end of the book makes him the bearer of the dispatch. "The Hebrews," supposed to be the Christian Jews in Jerus: as well as those who had left the City and so called in Asia Minor. St. Peter, writing to the latter, says that Paul had already written them—2 Pet. 3: 15. THE DESIGN of the epistle is to show the superiority of Christianity over Judaism, inasmuch as its author was greater than Moses, Ch. 3: 3. The lesson confines attention to the priestly attributes of Christ, which had a special significance to the Jews, so long familiar with the Messianic economy. See references to the priestly office in Lev. ch. 4: to the High Priest, Lev. 16: and how Christ executeth the office, S. Catechism, Q. 25.

VERSES 14-15: OUR GREAT HIGH PRIEST is greater than Aaron, (1) because he has passed into, or through, the heavens, into the immediate presence of God. The Jewish high priest went once a year, and every year within the veil, but Christ, once for all, has passed and taken his seat upon His intercessory throne. His sacrificial work was "finished" by His death on the cross, but the work of redemption still goes on—will go on till the end of the world—"He ever liveth to make intercession for us," Heb. 7: 25. (2) Our High Priest is DIVINE, *Jesus the Son of God*—so called because he saves his people from their sins, Matt. 1: 21. (3) Our High Priest is sinless—free from original and actual sin, though tempted, he never yielded to temptation; this could not be said of Aaron. *Touched with the feeling of our infirmities*—He is gracious and sympathetic—not only able but willing to save to the uttermost. *Let us hold fast*—It is not enough to accept Christ, we must hold fast our profession of faith in Him—must never deny Him, nor be ashamed of Him before men. Only he that endureth to the end shall be saved, Matt. 10: 22. Those who fall away, impossible for them, Heb. 6: 4-6. V. 16. *Let us therefore come boldly*—nothing doubting. *To the throne of grace*—because it is a throne of grace, not of inflexible justice, and because we have a Mediator there—an advocate with the Father to plead our cause, 1 John 2: 1. *That we may obtain mercy, and grace*—mercy to pardon our sins, grace to purify our souls and keep us from falling. *In time*—every time is a time of need, so we should pray without ceasing—pray in advance, that when temptations assail we may find grace to resist. *Specialty for mercy* at "that day" when we shall most need it—our dying day, 2 Tim. 1: 12, 18. Chap. V: 1. *From among men*—not from angels, who could not have a fellow-feeling for as men. Christ answers this description, Gal. 4: 4. *Ordained*—consecrated, set apart. Vs. 2-3. Christ by taking upon Himself our sinless infirmities could compassionate the ignorant, and reclaim those enticed out of the way by the wiles of Satan. Unlike Aaron, He had no sins of His own to expiate. V. 4. *No man taketh this honour*—no man has a right to assume the priestly office at his own hand, He must be duly qualified and appointed. Aaron was so. Exo. 28: 1-3. Paul was called to be an apostle—separated unto the Gospel, Rom. 1: 1. Uzziah was signally punished for presuming to officiate, 2 Chron. 26: 19-20. Vs. 5, 6. *Christ glorified not himself*—In virtue of his Son-ship. He received His commission direct from the Father, 1 John 4: 9-10. *Sat in another place*—Ps. 110: 4 and Ch. 7: 17, 21. *Melchisedek*—a contemporary of Abraham—King of Salem, i. e. Jerusalem, and "a priest of the most high God"—the first Priest named in Scripture.



## Our own Church.

### THE HOME MISSION FUND.

**T**HE Reports of the Committees charged with the oversight of our Home Missions, having informed the General Assembly at last meeting, that the funds hitherto placed at their disposal have proved inadequate to meet the necessary expenditure, the Assembly took the whole subject of its Home Missions, and supplements to weak congregations, into consideration, and, after long and anxious reasoning, adopted certain resolutions which have been printed and circulated among the various Presbyteries, *Inter alia*,—a committee was appointed to prepare a short appeal to the members and adherents of the Church, setting forth the condition and requirements of the Fund—to be signed by the Moderator,—and to be read by every minister from the pulpit, on some Lord's Day, on or before the last Sabbath of September; and enjoining that an opportunity be afforded to every individual to contribute, by subscription or otherwise, as Kirk-sessions, and Deacon's Court may resolve upon. We shall not anticipate this appeal by any words of ours. All we have to say about it at present is, that the subject matter of the circular is of the highest possible importance to the being and well-being of the Church. If our Home Mission operations are not founded on a proper basis, and supported systematically and generously, we need not expect to prosper in our congregational work nor, indeed, in any other department of our church work. "If any provide not for his own... he is worse than an infidel." We do not anticipate that there is a single minister or missionary in the Church who will disregard the deliverance of the Assembly in this matter. To do so would be to incur a very grave responsibility. But there is an unfortunate tendency in human nature towards *procrastination*. There is nothing like a well-timed, concentrated movement *all along the line*, in an emergency of this kind. It should not be allowed to interfere with any of the other missionary or benevolent schemes of the Church.

The collection for the Assembly Fund falls to be taken on the first Sabbath of September.

If only *all* would give the *very small amount* that is asked for this purpose the fund would be out of debt; but....

PERHAPS few take the trouble to read attentively that portion of the RECORD intitled "MEETINGS OF PRESBYTERIES." Nevertheless it costs more labour than might be supposed. If any one will just try their hand at "boiling down" the reports of twenty Presbyteries into a couple of pages—as in this number—they will be in a better position to appreciate the difficulties connected with the process. But brief as our notices of this kind must necessarily be, we attach no small importance to them. For, after all, it is in the Presbytery that the administrative work of the Church is done. In the notices for this month there is presented, a bird's eye view, as it were, of the whole Church—from Newfoundland to Manitoba; and you seem to feel the pulse of the various congregations throbbing with life. It is especially gratifying to find so very general and hearty an expression of loyalty to the Supreme Court as is evidenced in the action already taken by nearly all the Presbyteries in the matter of the Home Mission Fund. Our simple aim in preparing these notices is to seize upon any thing we find recorded in the meeting of a given Presbytery that we think may be of benefit to some other Presbytery. This will explain to Presbytery Clerks why it is found necessary to exclude all matters of purely local interest.

REV. G. W. SPROTT, the delegate of the Church of Scotland to our Assembly, left for home in the R.M.S. *Nova Scotian* which sailed from Halifax on the 5th ult. He made a brief visit to Newfoundland,—the *Nova Scotian* having called at St. John's. Thus Mr. Sprott returns with a fair idea of the vast field occupied by our Church.

THE REV. D. M. GORDON, of Ottawa, who left home some four or five months ago, on account of his health, is expected to return shortly from the Pacific Coast, via the Rocky Mountains, and Saskatchewan Valley. THE REV. DONALD ROSS, of Lancaster, has gone forth from us on his long journey to PRINCE ALBERT in the North West Territories in true Patriarchal fashion, taking with him his wife and children, and household stuff, and of other goods and chattels very much. We sincerely wish them a prosperous journey, and great

usefulness in the goodly land to which they are going.

THE REV. ROBERT CHAMBERS, formerly of Whitby, has accepted an appointment from the American Board of Commissioners for Foreign Missions, to go as a missionary to Erzurum, Eastern Turkey. Mr. Chambers expects to sail for his destination in about a month, taking with him his wife and little boy of two years. One of his brothers also accompanies him to the same field. Our dear brother is going to "classic ground" truly! He will be very near the spot where a celebrated Missionary stepped ashore some four thousand and odd years ago, after a voyage of a year and ten days across a much broader sea than the Atlantic. We heartily wish him *Godspeed*.

THE REV. DUNCAN MORRISON, of Owen Sound, at present on leave of absence, has been making good use of his time in Scotland. For some months he supplied the pulpit of the Rev. Mr. Maclean, of Penninghame, where he is said to have stolen the hearts of the people, and since then he has stolen the heart of a Dumfriesshire lady to whom he was married last month. It is too late now to cry "stop thief." Our friend is evidently incorrigible.

#### SUPPLEMENTING FUND : MARITIME PROVINCES.

The debt remaining on this Fund in May was \$1,084. Congregations had fallen off in their contributions, \$587. The semi-annual payments fell due on the 1st July, and the Committee according to the Assembly's direction borrowed enough to pay *one half*,—the second instalment to remain unpaid until congregations provide funds. The Committee find it necessary to reduce expenditures at least *one-third*. This is because the grant received for some time from the Church of Scotland is about to be withdrawn, and congregational contributions are at a rate that compels the Committee to stretch. The following resolution was adopted by the Committee at its meeting on the 7th July :

That the list now to be prepared shall be for six months only, from July 1st, 1879, to January 1st, and that payments shall be made *pro rata* from funds in the treasurer's hands, after the loan for July 1879 payments has been repaid—the present debt of \$1,084.28 to remain.

That as a preparation to reducing grants, especially to the larger congregations on the list, a circular be prepared and issued by the secretary, embracing the various regulations of the General Assembly respecting congregations on supplemented lists; and that a copy be sent to clerks of Presbyteries, and to all ministers of each Presbytery, and to all supplemented congregations in the Maritime Provinces.

This circular has been some weeks in the hands of Presbyteries, and it is hoped that the facts it contains have received due attention. The Committee "urgent" entreat Presbyteries to abate their demands to the lowest possible figure." Congregations that have long been

receiving grants are urged to do without any further aid, or to do with greatly reduced grants. A readjustment of boundaries in some quarters is suggested as a means of relieving the Fund. Another meeting of the Committee will be held early in January. Presbyteries are to send in their reports to Dr. MacGregor before the end of December. Every member of the Church, whether in a poor or a rich congregation, should aid in the good work of helping the weak, and extending the bounds of the Church.

#### ORDINATIONS AND INDUCTIONS.

OSNABRUCK : *Glengarry Pres.*—Mr. D. L. McCrac, a graduate of Montreal Presbyterian College, was inducted to St. Matthew's Church on 29th July.

MANDAUMIN : *London.*—Rev. Mr. McLintock, was inducted on 5th August.

GRAND BEND : *Huron.*—Rev. A. Glendinning, late of Glenmorris, was inducted on 26th June.

MATTAWA : *Lanark and Renfrew.*—Mr. S. J. Taylor, of Montreal College, was ordained and designated as missionary on the 23rd July.

CALLS :—Mr. John Johnstone has declined a call to Amos, Orchardville, and Middle Station, *Saugeen*. Mr. C. E. Amaron, is called to St. Hyacinthe, *Quebec*. Mr. John Monroe, also of Montreal College, to Manotick and Gloucester, *Ottawa*. The Rev. J. A. McAlmon, formerly of Markdale, *Saugeen*, to Watford, and also to Burns' Church and Moorline, *London*. Rev. John Abraham, late of Watford, Ont., to Whitby. The Rev. Alexander Russell to Inverness, *Quebec*. The Rev. E. D. Maclaren, of Cheltenham, to Knox Church, Lancaster, *Glengarry*. The Rev. Peter McDiarmid to Martintown and Williamstown, *Glengarry*, declined.

DEMISSIONS :—Rev. John Ferguson of Lobo and Coradoc, *London*. The Rev. Alexander Young, having accepted the appointment as Agent in the interest of the Building Fund of Knox College, has demitted his charge at Napanee. The Rev. Matthew Barr, has resigned the charge of McKillop and Tucker-Smith, to facilitate the union of that charge with Seaford.

#### NEW CHURCHES.

TORONTO—A beautiful new church, known as Erskine Church, was opened for worship on Sabbath 17th July. Rev. Dr. Mutchmore, the able editor of "The Presbyterian," Philadelphia, officiated with great acceptance in the morning, and the Rev. Professor Gregg, of Knox College in the afternoon. This handsome edifice which takes the place of the old "Bay Street Church," is in every respect

admirably adapted to meet the modern requirements—special attention having been bestowed on the accommodation for the Sabbath-school and Bible-classes which are, as they ought to be, *above ground*.

**LEKBURN, Ont.:**—The new church erected here to replace the one destroyed by fire last November, was opened for worship on 27th July. The Rev. James Sieveright, the pastor, officiated at the morning service, and the Rev. William Graham, of Egmondville, in the evening.

**SHEMOGUE, N. S.,** A new church was opened here on the 15th June. Rev. T. Talloch presided, and was assisted by Rev. W. S. Darragh. It is a neat and comfortable church 52 x 32, seated to accommodate nearly 300 people. The congregation is a new one, and deserves credit for the energy with which its work is being done.

**BOYNE RIVER : Manitoba :**—The first Presbyterian church built in South Western Manitoba, was opened on Sabbath, 6th June. Rev. W. R. Ross, pastor, preached in the morning, and Rev. James Douglas, Morris, in the afternoon. A soiree was held next day in honour of the occasion at the Church. On all occasions the attendance was good, and would have been better had the roads admitted. The receipts from Sabbath collections and soiree, amounted to \$52.55.

## Meetings of Presbyteries

**NEWFOUNDLAND :** July 9th:—This Presbytery met at St. John's. All the ministers and one elder were present. Rev. L. G. Macneill was appointed Moderator for the ensuing year. Rev. D. Creelman reported concerning his work at Bay of Islands, which is now organized into a congregation with a full staff of officers. A church and a manse have been erected which are nearly free from debt. Sabbath-schools, Bible classes, and Prayer Meetings, are regularly conducted. Two schoolhouses have been erected, and the excellent teachers are supported by all denominations there. But no grant from the public funds has been received. The Presbytery was much gratified with this report from a field which was occupied for the first time only three years ago.—Rev. A. Gunn reported progress among the miners of Bett's Cove and Little Bay. There are now 200 Presbyterians at Little Bay, and about 50 at Bett's Cove. They contribute \$400 a year towards the support of the missionary, and they have secured a suitable site for a church building, and subscribed \$1000 towards such a building. This sum, with aid from St. John's, secures a total of \$1250. The Presbytery was much

gratified with Mr. Gunn's report, requested him to continue his labours, and authorized him to organize the people into a regular congregation, to form a communion roll, have officers appointed, and celebrate the Lord's Supper.

**LUNENBURG AND YARMOUTH :** 22nd July:—The demission of Rev. D. McGregor, of the congregation of New Dublin, was accepted. The Presbytery did not see its way clear to proceed further in re-arranging New Dulin and neighbouring stations. Leave was given to moderate in a call at Lunenburg. A call from Bridgewater, to Rev. John Cameron was sustained, and provisional arrangements made for induction.

**HALIFAX :** 5th August:—The Presbytery of Halifax met in Poplar Grove Church, and attended to numerous matters of routine. A special committee was appointed to consider the proposed allocation of Funds to be collected by the congregations. An application for moderation in a call from Elmsdale and Nine Mile River, was allowed to lie on the table till next meeting, which will be held at Elmsdale.

**QUEBEC :** 17th July:—In accordance with the instructions of the General Assembly, deputations were appointed to visit the supplemented congregations and mission stations, within the bounds. An application from Knox Church, Brampton Gore, to be recognised as a congregation was favourably entertained. Arrangements were made for holding missionary meetings. Mr. James T. Patterson, a student of Morrin College, Quebec, was, licensed to preach the Gospel.

**LANARK AND RENFREW :** 15th July:—Considerable interest was attached to this meeting in connection with the appeal before the last General Assembly in the "organ case." The matter was happily settled by compromise—All parties agreeing to the use of the organ *only* at the evening service, and the Presbytery binding the congregation not to take a vote, or agitate the question in any public way, for the next three years. Deputations were appointed to visit all the supplemented congregations and mission stations, in connection with the resolutions of last Assembly: and this Presbytery, of a year old, promises to be as thoroughly organized in its Home Mission work as any in the Church, through the energy and zeal of its Convener, Mr. Campbell of Renfrew.

At an adjourned meeting, held on 23rd July, Mr. M. H. Scott was licensed to preach the Gospel, and Mr. Taylor was ordained as missionary at Mattawa.

**GLENGARRY :** 1st and 17th July:—Rev. Neil MacNish L.L.D., was appointed Moderator. The report of the committee on statistics was ordered to be forthcoming at next ordinary meeting, and other business of local interest was transacted. At the meeting held on the

18th, arrangements were made for the ordination and induction of Mr. McCrae at Osnabruck, elsewhere noticed.

**BROCKVILLE :** 8th July :—Rev. Elias Mullan, of N. Augusta was elected Moderator. Mr. Burnfield, Convener, presented and read the Home Mission Report of the Presbytery's committee, which was received and action taken thereon. Committees were named to visit supplemented congregations in relation to their connection with Assembly's Home Mission Fund. Reports were received from commissioners to the General Assembly. A suitable minute was adopted, in reference to the resignation by Rev. G. M. Clark of his charge at Kemptville. Mr. Leishman gave notice that at next meeting, he intended to introduce a motion respecting the action of members who absent themselves, perhaps for years, from the Lord's table, and yet continue to claim the rights of membership.

**KINGSTON :** 8th July :—Rev. Walter Coulthard was appointed Moderator. Messrs. John Ferguson, B. D., and George McMillan, B. A., were duly licensed to preach the Gospel. A Conference on Sabbath-school work was held in the evening, when addresses were delivered, by Messrs. Gallagher and Wilson. Mr. T. G. Smith, Convener, presented the report of the Presbytery's Home Mission Committee, *inter alia*, recommending the appointment of deputations to visit all the supplemented congregations and mission stations, for the purpose of securing increased liberality on their part, and, as far as possible, relieving the Home Mission Fund from the burden of their support. The report was adopted, and it was announced that the congregations of Pietou, and of Roslin and Thurlow, have both resolved in future to dispense with any further aid.

**WHITBY :** 15th July :—The Home Mission report was read and considered, and a committee appointed to visit supplemented congregations, with a view to lessening their drafts on the Home Mission Fund. A minute was adopted in reference to the retirement of the Rev. Alexander Kennedy, of Dunbarton, from the active duties of the ministry, recognising his devoted and successful labours during the long period of forty-five years. A suitable minute was also adopted in reference to the translation of Rev. John Hogg, from Oshawa to Charles Street Congregation, Toronto.

**TORONTO :** 15th July :—Commissioners to the General Assembly reported their attendance at said Court. An application was read from Rev. Christopher Smith, of the Free Church Presbytery of Brechin, Scotland, to be received as a minister of this Church, and it was agreed to apply to the next General Assembly in his favour. The erection of a new congregation at Dixie, Toronto Township, was announced. Various extract minutes of the General Assem-

bly were read, and action taken thereon; specially in reference to the deliverance on Home Missions, requiring each Presbytery to shew that the grants have been revised since meeting of Assembly, and that deputies have visited the congregations and mission stations within the bounds with a view to the reduction of the grants. This matter was remitted to the Presbytery's Home Mission Committee.

**BARRIE :** 29th July :—Mr. Duncan McDonald of Creemore, was elected Moderator. The report of the Committee on Session Records directed attention to some irregularities, and elicited discussions on the right of congregations to elect office bearers; on re-baptism of Roman Catholics; and private administration of the Lord's Supper. The following recommendations were adopted. (1.) That ministers give more attention to the keeping of Session Records, and read over the minutes carefully before signing. (2.) That Records be handed in to the Presbytery annually, at the first meeting after the beginning of the Calendar year. (3.) That the attention of Moderators and clerks of Sessions be called to chapter VIII of the new Book of Forms, and that each Session preserve a copy of said Book. The Home Mission committee was instructed to procure the services of two additional ordained missionaries for the Muskoka district. Messrs. M. Fitzsimmons, B. A., and Daniel M. Beattie, M.A., were licensed to preach the Gospel.

**OWEN SOUND :** 15th July :—Rev. A. Stevenson was elected Moderator. Mr. Moody read a paper on "The training of the young." In this connection the Presbytery unanimously recorded its opinion that ministers, elders, and members of the Church ought to do all they can to help forward the movement now on foot for securing the reading of the Bible in all our public schools. It transpired that most of the congregations had taken up collections for defraying the expenses of commissioners to the General Assembly. Mr. D. Bannerman, of Knox College, was licensed to preach the Gospel.

**SAUGEN :** 8th July :—The following congregations were transferred to the Presbytery of Bruce,—West Brant; North Brant and West Bentinck; St. John's, Walkerton; Balaclava; Hanover and N. Normanby. Mr. D. W. Cameron was appointed Moderator. A very satisfactory report of the Home Mission Committee of the Presbytery was read, and adopted. Deputations were appointed to visit the supplemented congregations within the bounds. A minute was recorded in reference to the translation of Rev. Hugh Crozier from Holstein to Port Perry.

**GUELPH :** 15th July :—Rev. W. S. Ball was appointed Moderator. A committee was appointed to arrange for missionary meetings. The resolutions of the General Assembly anent

Home Missions were submitted and read, and special attention called to one forbidding the Home Mission Committee to make new grants to either congregations or stations, or to continue old ones unless evidence was produced that the same had been visited and proof given that they were doing all they could of themselves for the support of ordinances. Commissioners to the General Assembly reported their diligence in attending to the duties assigned them. Arrangements were made at the request of the Foreign Mission Committee, for the ordination and designation of Mr. J. Wilkie, son of Mr. William Wilkie, of this city, as missionary to India. The ordination is to take place in Knox church on the evening of the second Tuesday of September, Mr. Ball to preach and preside, Prof. McLaren, of Knox College, Toronto, to address the missionary, and Messrs. Smellie and McCrae the people.

HAMILTON : 15th July :—Twenty-five ministers and ten elders were present. In regard to the General Assembly's deliverance, anent the Home Mission Fund and work, the the Presbytery recommended that this be made the subject of discourse at a regular Sabbath service in each congregation, that the appeal to be issued on the subject be then read, and that the Moderator of each Kirk-session report in writing as to the method adopted, and the amount received : also, that a similar statement be made to the Sabbath-schools, and that they be cordially invited to co-operate. Deputations were also appointed to visit congregations : and standing committees were appointed to arrange for missionary meetings, on Finance, Temperance, and Home Missions.

PARIS : 8th July :—The Rev. John Anderson was elected Moderator. In connection with the meeting, the first of a series of Presbyterian visitations of the pastoral charges within the bounds was held in the church, at Tilsonburgh. The affairs of the congregation were found to be satisfactory, and a deliverance was agreed to, and appointed to be read from the pulpit the following Sabbath, by the Rev. R. N. Grant. Mr. W. N. Chambers, was received as a licentiate of the church and the Rev. Robert Chambers recently of Whithy, was recognized as a minister without charge. Steps were taken for the visitation of supplemented congregations ; also, for the apportionment of the amount required for Home Mission purposes by the General Assembly's committee—families being made the basis of distribution.

LONDON : 22nd July :—Messrs. D. L. Munro, H. Cameron, and A. Smith, were duly licensed to preach the Gospel. Mr. Lawrence, catechist, was certified to the Presbytery of Manitoba. A request was made from Napier, Akrinston, Brook, and Euphemia, to be united in one charge. Steps were taken to carry out the

instructions of the General Assembly in regard to supplemented congregations,

HURON : 8th July :—Rev. John S. Lohead was appointed Moderator. It was agreed to hold a Presbyterian Sabbath-school convention at Goderich in the month of February. A union of the congregations of McKillop and Tuckersmith, and that of Scaforth was sanctioned. A minute was adopted in reference to the retirement of Rev. Matthew Barr, pastor of the above first named congregation, recognizing with thankfulness his abundant labours throughout the bounds of the Presbytery during the past twenty-six years. A similar minute was also adopted in reference to the translation of Rev. John Ferguson, of Brussels.

MITLAND : 15th July :—The Rev. S. Jones, of Brussels, presided as Moderator at this, the first meeting of this new Presbytery. The Rev. R. Leask, St. Helen's, was appointed Clerk. The Presbytery consists of seventeen settled charges, five vacancies, and two mission stations. Mr. Wilkins gave notice of motion in reference to the election of Commissioners to the General Assembly. Resolutions anent Home Missions adopted by the General Assembly were read, and it was agreed to visit all the supplemented congregations with a view to the reduction of grants. It was agreed to order a collection to be taken up in all the congregations, to defray the travelling expenses of commissioners.

MANITOBA : This Presbytery last met in Knox Church, Winnipeg. Rev. Allan Bell was elected Moderator. Standing committees were appointed on Home and Foreign Missions, Finance, and Statistics, Sabbath-schools, Temperance, State of Religion, &c. Deputations were appointed to visit the several stations. Rev. Alex. Smith gave an interesting report of his labours in the little Saskatchewan district. Mr. Goldie gave a like account of his work in the Big Plain, and Beautiful Plain District. In both, the population is large, requiring an increased supply of services. The Home Mission Committee was instructed to secure another missionary for the Canada Pacific Railway. It was agreed that all congregations and mission stations be requested to take up a collection in aid of the Home Mission, upon an early day. A minimum rate of fifteen cents per member was suggested. Mr. Patterson, a minister of the English Presbyterian Church, was furnished with letters of commendation to such members of the Presbyterian Church as he may visit on his way across the continent to the Pacific coast.

A ROUGH Yorkshire preacher discoursing on the text, 'These that have turned the world upside down are come hither also,' announced as the points of his sermon : '1. The world is wrong side up. 2. It must be turned upside down. 3. We are the chaps to do it.'

## Obituary.

**T**HE REV. WILLIAM BARRIE, D. D., of Guelph, departed this life on the 28th July, having well-nigh attained the patriarchal age of fourscore years. His native place was Gateside, Fifeshire, Scotland. After having completed his theological education at the University of St. Andrew's, Mr. Barrie went as a travelling companion with a friend to Madeira. On receiving license he officiated for some time in Scotland, and also in London, England, when he accepted a three years appointment from the United Secession Church to labour in Canada. He soon received several eligible calls, and finally accepted one from Eramosa of which he was ordained the pastor on the 4th January, 1843. A few years ago the Presbyterian College of Monmouth, U. S., conferred on him the degree of D. D., an honour to which he was well entitled. Dr. Barrie retired from the active duties of the ministry a few years ago, and had since lived in Guelph honoured and beloved by many friends and acquaintances.

MR. JOHN SUTHERLAND—an honoured Elder of the united Congregation of Guthrie Church, Melbourne and Cooke's Church, Caradoc, *London Pres.*, died on the 9th June last. Mr. Sutherland was a native of Morayshire, Scotland—born in 1809. He came to Canada in 1835, and soon afterwards settled in Caradoc where he lived ever since and was highly respected.

MR. JAMES AITKIN, a native of Kilmarnock, Scotland, died in Montreal, June 19th, 1879. He received his first communion in 1827,—came to this city some years after—was one of the first members of Coté Street Church—was diligent and successful in business—liberally supported ordinances—was a useful Elder of St. Mark's Church—beloved by his fellow-worshippers—a friend to the poor—blameless in moral character, and was brought to his grave “like as a shock of corn cometh in his season.”

MR. JOHN McLEOD, Elder, Glashvine, Belfast, P. E. Island, departed this life on the 20th July last at the age of 64 years. He officiated as an Elder 23 years in this congregation. He led a cheerful and consistent life, and was beloved by all who knew him. His piety was deep-toned, cheerful and zealous. He was an energetic and effective worker in the Sabbath-school and continued actively to perform his duties until the Master summoned him to his reward.

“FOR MY THOUGHTS are not your thoughts.” I have always seen God justify Himself in the long run; I am continually discovering that I misunderstood Him, and murmured when he when he was kindest.—*Lavordaire.*

## Ecclesiastical News.

**P**ROVOST MURRAY, of Paisley, is dead. He was well known, and highly esteemed by many on this side of the Atlantic as one of the most genial and hospitable of men. He had been a great many years the chief Magistrate of Paisley, and, while an active and liberal member of the Free Church, was truly catholic in his sentiments. He was the father of the Rev. John Clarke Murray, L.L. D., Professor of Moral Philosophy in the University of McGill College, Montreal. The death is announced of Rev. Peter Cairns, the venerable pastor of Stewarton U. P. Church, in the 87th year of his age, and 52nd of his ministry. The Rev. Mr. Thomson, who has been a missionary in Palestine for forty years, has returned to New York, and is preparing a new and elaborately illustrated edition of his famous work, “The Land and the Book” to be published by the Harpers. Three missionary Bishops were recently consecrated in St. Paul's Cathedral, London, (1.) The Rev. Joseph Barclay, as Bishop of the English Church, Jerusalem, in room of the late Bishop Gobat; (2.) The Rev. John Martindale, Speechly, as Bishop of Travancore; and (3.) The Rev. William Ridley, as Bishop of Caledonia, British Columbia.

At an *in hunc, effectum* meeting of the Synod of the United Presbyterian Church held in Edinburgh, on 23rd July, effect was given to the recommendation of the committee to whom Mr. McCRAE's case had been submitted in the following terms:—Whereas the answers of Mr. Macrae to the questions of the Committee show that he claims liberty as a minister of this Church to hold and teach, in general, that the doctrine of the Subordinate Standards on the subject of the future condition of the wicked contradicts the sense of Scripture and traduces the character of Almighty God; in particular, that the everlasting existence of the unsaved in a state of sin and suffering is not a Scriptural doctrine, and that he does not hold it; that it is irreconcilable with the revealed purposes of God, and, therefore, with His character, that human beings should exist for ever in such a state; that he claims liberty to hold and teach the theory of restoration, or that of conditional immortality; and whereas Mr. Macrae thus avowedly rejects, contravenes, and denounces the teaching of the Subordinate Standards regarding the punishment of the wicked, the committee find that the latitude claimed and indulged in by Mr. Macrae is inconsistent with Scriptural truth and order as maintained in this Church, and with the duty of a minister and office-bearer thereof. The Committee further find that the conduct of Mr. Macrae in the premises warrants and requires his separa-

tion from his pastoral charge, and suspension *sine die* from all ministerial functions." That decision having been appealed against, and the Synod, having carefully considered the same, carried the following motion:—"Dismiss the protest and appeal, affirm the finding of the Committee, and on the ground of that finding declare Mr. Macrae no longer a minister of this Church." The Moderator added "In their name, I have now to declare that you are no longer a minister of the Church."

The separation of a minister from his Church, and the fellowship of the brethren, is always a painful thing: when it occurs after this fashion it is doubly so. People ask why could not this matter have been settled amicably? The sentence did not come suddenly nor unexpectedly. Mr. Macrae had seen the probabilities of it deepening into certainty. If he could neither retract nor resile, one other course remained—he could voluntarily have withdrawn from his church connexion. But then he would not have attained to even the appearance of martyrdom. Mr. Macrae's congregation have publicly condemned the action of the Synod, locked the doors of the church against "supply" appointed by the Presbytery and resolved to separate from the U. P. Church, and to recall Mr. Macrae as their minister.

VERY DIFFERENT was the case of Mr. ALCOTT, a member of the Presbytery of Wooster, in the State of Ohio. He had for some time past experienced serious difficulties in preaching on the doctrine of the atonement—in short he found that his views upon this subject were more "unlimited" than those which Calvinism, as he understood the system, countenanced, or indeed would tolerate. Instead of raising a hue-and-cry, and converting the Presbytery into a bear garden, he courteously stated his difficulty and expressed a desire to be dismissed in good standing. However reasonable such a course may seem to the uninitiated, it would have been easy to have raised objections to the granting of his request. It was "a new thing"—not *strictly* in accord with Presbyterian polity—to deal thus with Arminianism. But Mr. Alcott was released from his ordination vows, and parted from his brethren in peace. Surely it was better so. Mr. Alcott states his case in these terms,—“I asked if I could preach an unlimited atonement for sins; namely, that God designs the atonement for all men. The answer, both by the committee and the Presbytery, was, ‘No:’ and the reason assigned was that ‘the Standards,’ set forth the doctrine of an atonement definite in its design, and his ordination vows limit a Presbyterian minister to teach the doctrine of the Confession of Faith.”

The declinature of the Professorship of Apologetics in the College of the Presbyterian

Church in England by Professor Patton, of Chicago, has occasioned great disappointment on the other side. There are many also on this side of the Atlantic who regret it, and for two reasons, first, because they believe that a man of Dr. Patton's stamp was greatly needed in the present circumstances of the English Presbyterian Church: secondly, because they do not see much force in the objection which proved insuperable, namely, that the Seminary of the North West might shut its doors if Professor Patton were to go away. Some well-informed Americans, think that at least half a dozen Theological Colleges might be advantageously dispensed with in the United States at present, without very serious consequences to the Presbyterian Church.

THE COMMITTEE appointed by the Pan-Presbyterian Council as to creeds, held its final meeting for Scotland lately in Edinburgh. That body, at its meeting next year, will thus be able to compare the formulæ of the Churches on both sides of the Atlantic. They are not the same. The American Presbyterian Church accepts the Confession as certaining the "system of doctrine" of Scripture. The Scotch U. P. Church accepts it as "exhibiting the sense" in which the Church understands Scripture. Both thus leave a little margin to the Church to tolerate a man who differs from the Confession in minute details. But on the question whether Restorationism is left open by the Confession, or whether (if not) it is a minute detail, the Northern American Church came to a decision only last year, in a very similar case to that of Gonrock. They found that it not only was a serious deviation from the Confession, but a deviation from the "system of doctrine," which the Confession holds.

Old Lord Jerviswoode is gone, and with him a well-known Edinburgh figure.

## A Sustentation Fund.

AS reference has again and again been made to the fact that a Sustentation Fund has been tried in Canada and failed, it will interest your readers to learn some particulars of the great scheme which was born in 1844, nursed and cherished by a board of guardians until 1849, and was then buried out of sight. And first of all, it is useful for us to know something of the Church for which this scheme was intended. In 1844, there were 23 ministers on the roll of the Synod, and in 1848, the number had increased to 58, and it was not until that year that any thing like correct statistics of the general state of the Church were obtained. These few ministers were scattered over upper and lower Canada, many of them having vast regions of the

newly settled districts to supply with Gospel ordinances, and receiving for their self-denying labours, the merest pittance from a people who seldom possessing ready money, when they did receive it, seemed to keep it in their souls instead of in their pockets, so hard was it for them to part with any of it for the support of the Gospel. In these circumstances it will not be wondered at, that meetings of presbytery were few and far between, and that even meetings of Synod were but poorly attended. At the Synod of 1844, 19 ministers and 5 elders were present, and at the Synod of 1847, 27 ministers and 13 elders, and when it is remembered that up to that date, the brethren had to pay their own travelling expenses, it is a wonder that any were present at all. Dr. Bayne, of Galt, brought forward his scheme for the support of the ministry; and for a church so small, so unorganized, and so poor, even to attempt such a task as launching a great scheme of this kind was simply heroic. Now, in justice to Dr. Bayne it ought to be said that he never believed it a practicable scheme himself, and doubted the advisability of attempting to put in force. Its peculiarities were, first, its comprehensiveness, it meant to draw into a central fund all monies raised by congregations for the support of the ministry, and to re-distribute these funds according to a rule of arithmetical progression. Congregations were really to have no direct voice as to the amount to be paid their ministers, but to allow the Committee to settle that by mathematics. Any sustentation schemes which had lived, have had before them no such object as crushing out the individuality of ministers and people, but have only endeavoured to secure a certain minimum stipend over the whole Church, leaving congregations perfectly free to add to that minimum as much as they liked, and free also to contribute to the general fund as much or as little as they chose, over and above the minimum. For example, according to Dr. Bayne's plan, a congregation was bound to send into the central fund all its revenue, except what was necessary for church officer, &c., say a sum perhaps of \$2000, and its minister would receive back say \$1400; his whole salary coming from the central fund, and liable to be altered by mathematics every year. According to the English Presbyterian plan, a congregation would be asked to send into the central fund *the amount of the equal dividend* which it would receive back, and as much more as it was able and willing to give for the help of the weaker congregations, but in no sense would the Sustentation Committee interfere with the right of that congregation to pay as high a stipend as it thought proper. A second peculiarity of Dr. Bayne's plan, was its ingenuity, it not only must have required a man of great ability to invent it, but perhaps even greater ability was required to understand

it, and the man who could make it plain to Canadian farmers must have been a genius such as is not to be found among us in these degenerate days. It seems from the numbers of manifestoes issued by the Committee that they had not much success in making it clear to the people, indeed, in one of these, after a most elaborate treatise on the subject they conclude "N. B.—It is feared that this general statement of the scheme will give it an aspect of complication." Here then is the summary of the plan. "Let the minimum number representing each congregations be 10; and let one be added to that number for every £20 over £100, contributed by that congregation; then add together the numbers representing each congregation. Divide the whole sustentation fund by the sum so found, multiply the quotient by the number representing each congregation. The product in each case will be the dividend due to the minister of said congregation." Just think of a country minister explaining this scheme from the pulpit without notes or a black-board to help him! It is quite evident that the scheme was too complicated ever to be workable, and that sustentation funds which have survived have been noted for their simplicity. First of all there is too much machinery about it to rouse the enthusiasm of Christian people, even if they could understand it, and I am sure many a godly elder would condemn it as unscriptural. It gave no guarantee to any minister of a stated income for more than one year; and it made it needful to withhold a good part of his salary till the end of the year, or until such time as the annual balance was struck, which might be three months after the year was ended. A third peculiarity of Dr. Bayne's scheme was that it demanded a radical change in the management of congregational finance, and interfered with existing contracts between ministers and their people. The last peculiarity of Dr. Bayne's scheme which I will notice was, that the distribution committee was entirely composed of laymen. Now, it must be stated that Sustentation funds which have lived, have been carried on under the control of ministers: for it is not only a knowledge of banking, or of buying and selling that is needed on such a Board, but also a knowledge of the Church, and all the characteristics of Presbyterian congregations. But now comes the question, should the failure of that scheme be a bar in the way of our securing a Sustentation Fund for our great united Church? surely not! Should we be discouraged by such arguments from the past, and say, because a little Church, of some 30 or 40 ministers, when the country was new, and the congregations nearly all struggling for existence, failed to launch a scheme which was unworkable, that we, a strong Church of 600 ministers, with all the experience of churches in other lands, are not able to



succeed in launching a fund of a simple and practical character ?

P. McF. MACLEOD.

## Father Chiniquy.

FATHER CHINIQUY is literally having hot times of it in Australia. He is now in South Australia, he will shortly proceed to Queensland, and afterwards come on to New Zealand. As illustrating what the father has had to endure of "hardness as a good soldier of the cross," we quote the following from the *Australian Witness*:—"On Saturday, the 19th April, when Father Chiniquy was waiting for the train to Castlemaise, a well-dressed Roman Catholic lady approached him, spat in his face, covered it with dirt, and left at the double quick. Indignant at such an outrage, several friends asked a policeman to accompany them, some took hold of the worthy daughter of the Pope, and came to the father to ask him what to do with the woman. He was then calmly taking away with his handkerchief the dirt from his face. He answered:—"Let the poor woman alone, she does not know what she does; she has been told by her priest that I deserve to be so treated; she sincerely thinks she has done right; let her go back home, without troubling her in any way. I cannot complain when I am treated just as my Saviour was: the servant is not above his Master." The policeman released his prisoner—and the father took the train for Castlemaise.

At Castlemaise, after his lecture on "Transubstantiation—sheer idolatry," large stones were thrown at Mr. Chiniquy, as he was driving to the manse of the Rev. A. B. McCay. One stone struck his head, and another the head of the Rev. John Russell, of Newstead. Mr. Chiniquy was protected in some measure by the leather of the buggy though he could not sleep after it. This is the ninth time he has been attacked in Victoria. Mr. Russell's wound was more serious."

Writing of his own sufferings and mission, Mr. Chiniquy says: "Protestants of Australia! I do not write this to complain, but to take away the mask which Rome has put on her face. And to ask you to bless God that I have been called to suffer something for our common Saviour's sake; my object is to awaken you to the dangers that are ahead for your fair country from the Church of Rome. When you see your ministers publicly attacked with stones, not only in their own houses, but in the streets, by the Roman Catholics, it is necessary to tell you that Rome to-day is the same as she was when she reddened Europe with the blood of your ancestors? I hope you

will understand better than ever why I am trying, with the help of God, to open your eyes on the anti-social as well as anti-scriptural principles which are the fundamental stones of Romanism. Come and see the broken windows of your churches here! Come and see the private houses of your most respectable citizens broken through; see how the most murderous missiles are thrown at the heads of not only your strong men, but of defenceless ladies, on account of their religion, and tell me if I am wrong when I proclaim that Romanism is a permanent conspiracy against all the rights of men and the laws of God? If you love God, and if your country is dear to you, is it not time to see what you have to do to prevent your dear and fair Australia, from falling into the hands of the Pope? Is it not the time for you to rally, more than ever, round the glorious principles of Gospel truth and liberty which your ancestors have handed down to you, at the price of their lives? Is it not your duty, just now, to raise from the dust the sacred banner of Protestantism, on which your heroic ancestors wrote with their blood, *No Surrender*.

For my own part, I consider it a great blessing from God that he has chosen me, his unprofitable servant, to receive so many public insults, and to pass through so many constant dangers, when giving you the message intrusted to me. But allow me to tell you that there is a thing which is more painful to me than the stones which strike me, it is the fear that I will fail in the most sacred and holy project of my life. You will remember that I told you my desire was to raise a refuge for the numerous priests of Rome who I know wish to give up the errors of Popery. Is it not a well-known fact, that converted laymen or priests from Rome have been almost at every time most instrumental in converting the Roman Catholics, and inflicting really mortal wounds to the great prostitute who is sitting on the city of the Seven Hills?

Luther, Calvin, Knox, Zwingli, Latimer, Ridley, Gavazzi, &c., are there, as the proof of that fact. If I have been so successful in bringing so many out of the Church of Rome, it is because God has given to me the grace to form a good number of young Roman Catholic converts to the ministry, and to persuade several able priests to give up their errors. Almost everywhere these converts from Rome preach, they are surrounded by multitudes of Roman Catholics who listen to them with respect and attention; but who would shut their ears to anyone who has not previously been a Roman Catholic. With the help of God, then, let us give the light of the Gospel to the priests, and they will soon pass that light to the multitudes who are perishing in the dark night of Popery. Let us enrol the priests under the banner of the great Captain of our

salvation, and they will fight Rome with an irresistible power. This conviction has grown stronger and stronger in my breast, from the first hour of my conversion till now. With many tears and ardent prayers, I have asked God to grant me, before I die, to see the priests of Rome come out from their errors, and preach the Gospel to the Roman Catholics.

It is not sufficiently known by Protestants that there are in Paris (France) 500 priests, and the United States 300, who, disgusted with the superstitions and idolatry which they had to preach, are unable to bear any longer the insolent tyranny of the bishops; they prefer to work for a few pence a day, in the humblest ranks of society, than to be rich on the condition of deceiving any longer the ignorant multitudes which they saw prostrated at their feet. Many of those priests are endowed with a bright intelligence and a noble heart; but, though they know that Romanism is a grand imposture, they do not know yet the truth as it is in Jesus Christ; they are blind! Like Saul of Tarsus, on his way to Damascus, they have heard the dear Saviour's voice: "Why persecutest thou me?" and they have answered: "Who art thou, Lord? What wilt thou have me to do?" But, just when they say these words with Saul, they are as absolutely blind as the persecuting Apostle was, when he professed them. Oh! when will the happy day come, when Jesus Christ will tell those modern Sauls of Tarsus, through you, through me, through every Christian, "Go where I have prepared you a home, there you will not only find a shelter, but friends who will tell you what to do." What would have become of Saul if Christ had left him on the highway, to the tender mercies of the Jews? Would he not have perished there? as the priests of Rome, who hear the voice of God, are to-day perishing at our doors?

What would have become of Luther, if his friends had not sheltered him behind the walls of Wartburg? Was it not in solitude that, alone with his God, he studied the Bible, prayed, and drank the pure waters that flow from the fountain of Eternal life? Was it not from that solitude that he came out, strong as a giant, to break the fetters of 100,000,000 of slaves? And Knox' was not the lion of Judah happy to find a shelter under the hospitable roof of the Christians of Switzerland? Was it not only after he had studied the Word of God in those peaceful retreats, that he came out and struck such blows to the walls of Babylon, that they crumbled everywhere before him? Was it not only after several years of meditation and prayer in the solitudes of Switzerland, that his giant arm could wrench his dear and noble Scotland from the grasp of the Pope? *New Zealand Presbyterian Church News.*

## Foreign Mission Report.

(EASTERN SECTION.)

(continued)

TRINIDAD MISSION.

I. MR. MORTON'S DISTRICT.—SAVANNA GRANDE.

**M**ISSIONARY, Rev. J. Morton, appointed 1867; Teacher, Miss Blackadder; Native Evangelist, Joseph Annajee; Stations—Savanna Grande, Jordan Hill, Mount Stewart and Morichal.

Mr. Morton lives in the mission-house at Savanna Grande, the central station, and the work there may be briefly presented thus: At 8 a.m., Sabbath school—attendance and interest well sustained; at 11 a.m., Public Worship, at which all helpers, as well as Coolies in the neighbourhood, attend, and at least as well as formerly. Lately an increased interest in the service and in Christian facts has been shewn by Mohomedans; three have been baptized, and others are hesitating. Discussion must be going on among themselves, and recent converts defend their change and position vigorously. This also is the site of Miss Blackadder's school, of which the report for the year is already before the Church, shewing a most successful year of work, numbers increasing, classes advancing, and young lads passing from the school in considerable numbers, qualified for situations of trust and usefulness, while girls have been fitted for acting their part at home with intelligence and discretion.

2.—Jordan Hill District receives a Sabbath service on alternate afternoons, and here also the attendance is encouraging, while on alternate Sabbaths a number walk to Savanna Grande. Here the converts keep up a prayer meeting among themselves, and John Kunto kept up meetings on the estate hospital and occasionally in a neighbouring village. Since Kunto's departure to India, Banka, the most advanced monitor, has taken up his work, but the school has been hindered by prevailing sickness among the children.

3.—Mount Stewart has also an alternate afternoon service, which has been well attended, and people much interested, with, among other results, one baptism.

4. Morichal. "Last year," says Mr. Morton, "our Fairfield Hindustani School was our most distant point." Within the year, however, Mr. Morton has extended his line to the new and more distant district of Morichal, where a house was built and a school opened in September, and Mr. Morton writes, "Joseph Annajee was then transferred to the care of that field, the responsibilities of which he bears well, and the duties of which with my superintendence and aid he discharges well." The

peculiarity of this district is that the people are land-owners, and few of them likely to return to India. The work has only begun, is full of interest and hope, and Annajee is throwing his energies into it.

Besides the regular course of supply already indicated, Mr. Morton has visited regularly seven estate hospitals weekly or fortnightly, with extra services occasionally on estates and at villages, with visitation from house to house. Mr. Morton also, with the concurrence of his brethren, devoted four weeks to the

#### INSTRUCTION OF HELPERS,

assembled from the different stations in a special course of biblical study. Brought together for the study of the Bible, they showed deep interest in the class exercises, and returned to their respective spheres, like students from a course of theology, with new and enlarged zeal, and recuperated energies.

#### STATISTICS.

Children on the roll, 169 : average attendance, 118 ; baptized 15, of whom 1 was under 8 years of age.

#### II. MR. GRANT'S DISTRICT—SAN FERNANDO. APPOINTED 1870.

Native Evangelists—Lal Behari, supported by young men of Prince Street, Pictou. Sadaphal, supported by United Church, New Glasgow. Jaipargasal, supported by Sabbath School, Fort Mass-y Church, Halifax.

Stations—Concord or Harmony Hall and Colonial Hospital, Canaan Estate, La Fortune, and Wellington.

Mr. Grant describes his district as including thirty sugar estates, with schools which supply eighteen of these estates. On twenty of them the Gospel is preached weekly, either by himself or by helpers, and the other ten are visited occasionally. The Sabbath services are held in five places—San Fernando, La Fortune, Wellington, Canaan, and Concord, now centralized at Harmony Hall, where a house has been built by the aid of Mr. Gittins, the estate manager. In San Fernando, the Lord's day services include one Hindustani diet, one English service, and Sabbath-School—no English service is held at any other place. The Sabbath services conducted by Mr. Grant, are at La Fortune or Wellington at 8 ; at San Fernando at 11, at 1.45, at 3 ; and at Colonial Hospital or Harmony Hall at 4.30—attendance at the former 120, of which about one-third are Coolies.

#### HELPERS.

Mr. Grant gratefully acknowledges the aid of Messrs. James Drennan and James Alston, resident gentlemen of San Fernando. Among orientals, Soudean, an elder in our church and cash-keeper in a large dry-goods store, gives

valuable aid. Lal Behari, of whom it may be said that his praise is in the churches, having been shipwrecked after sailing for India, was returned and resumed his work. Sadaphal has much to show for his devoted service. Jaipargasal having retired from shop keeping that he may devote himself to the work, labours hard and successfully for the great Master. The names of Seebo, Birgoo, and Vishoo must also have a place among those who are entitled to honourable mention in this list of worthies, and also among teachers, Mr. Seale and Mr. Kinsale.

Mr. Grant further mentions the interesting fact that several of the young people who are under Christian training are gaining employment in places of trust, and a few commencing business in a small way on their own account. These statements show progress, and the following figures give confirmation : Adult baptisms, 46 ; children, 26,—total 72. At the communion 160 were present at the Hindustani service. On the roll 62 orientals—present 58, "who partook most reverently of the memorials which tell of the sacrifice offered once for all." These are Mr. Grant's words, and he adds, "It was truly a high day to us—converts from one section of my field for the first time met those recently admitted from other sections, and I am sure that we were spiritually strengthened."

When it is considered that the aim of our missionaries is that all under Christian influence should be taught to read, the schools properly receive great attention, and it is gratifying to learn that this field shows a roll of about 400, with an average daily attendance of about 252.

#### III. MR. CHRISTIE'S DISTRICT—COUVA.

Mr. Christie being settled in January, 1874, is the junior missionary in Trinidad. For five years he has been in charge, and the last year has proved the most productive of tangible results. Early in 1878 the first church for orientals was opened in that district at a cost of £200 stg, of which £100 came from our Church funds, the greater part therefore was furnished by proprietors with £30 stg, from the coolies. This church is in size 52 feet by 40, pitch-pine frame and floor, sides and ceiling of white pine, and will accommodate 150 persons, and has had an average attendance of about fifty, chiefly Christian adults, some of whom travel thither from five to seven miles. Besides this building, there are six well-furnished rooms for school purposes, and for holding meetings for worship. Instruction in Bible and Catechism is given in all these every day.

The Lord's day services are, at 9 a.m. in the school-room ; at 12, principal service in the new church in the centre of the field, followed by Bible-class—attendance twenty—and 3.

School, the former taught by the missionary, the latter by helpers; at 3 p. m., service in one or more place on Mr. Burnley's estates at the other extremity of the field. It may be added that weekly services are held in hospitals and on estates, and three small Sabbath-schools are conducted by ordinary school teachers.

By the departure of Benjamin Balam, who was supported by the joint efforts of young men of James Church, New Glasgow and of River John congregation, to India, Mr. Christie has lost his right hand man; yet the blank has been filled, as far as possible, by two teachers, and it is hoped the work will not suffer to any great extent. Mr. Christie's own absence is, in the present state of the mission, even more serious, but as this could not be well avoided the Committee trusts that the Lord will provide, and that the report of next year may shew that the good work has not suffered seriously.

SCHOOLS—PROGRESS.

Branch schools have been opened at Camden and Phoenix Park in connection with schools at Exchange and Esperanza, the teacher devoting half of the day to each, forty more children being thus brought under instruction with no additional expense. Roll, 242; increase on the year, 95; average attendance 130,—increase 47.

OUTLINE OF FACTS.

	Mr. Morton's	Mr. Grant's	Mr. Christie's	Total.
Stations.....	4	5	3	12
Baptisms....	15	72	10	97
Schools.....	4	10	7	21
Pupils.....	169	406	242	817
Attendance..	120	250	130	500
Communicants.....				150

FINANCIAL STATEMENT RESPECTING TRINIDAD MISSION.

The subjoined exhibit has been prepared by a Sub Committee from the reports of the missionaries, and is presented that the Church may have all the facts, and especially respecting to which support is drawn from the proprietors and coolies. As the reports from which it has been prepared had respect to the calendar year, there will be an inevitable discrepancy to some extent between these figures and those of the Treasurers, the latter being from May 1st, 1878, to the same date in 1879.

I. EXPENDITURE ON TRINIDAD MISSION.

Salaries of Missionaries..	400 00
Miss Blackadder's salary.....	1,103 49
Catechists.....	3,382 63
Schools.....	1,895 64
Buildings.....	346 47
Miscellaneous.....	

Whole cost of Mission .... \$11,088 23

The Committee commenced and continued the work of the year past under much financial embarrassment. The last year's accounts shewed a debt on main fund of \$2,894.08, and on the Day-spring and Mission Schools fund of \$1,488.73, in all \$4,382 81, for the removal of which the congregations in the Maritime Provinces had been asked for a special contribution.

Even before a response to this had been reported to any large extent, the Committee were placed under the necessity of considering the subject of increasing the salaries of their Trinidad Missionaries. It was by an unlooked for incident that the matter came up, but the facts, which came before the Committee, were as follows: The Senior Missionary required an allowance for the education in Nova Scotia of one at least of his family, and until a general rule on this subject should be framed, the Assembly remitted to the Committee the duty of meeting the case practically by a grant in aid. Their second Missionary notified the Committee that while his salary was £250 stg. per annum, he had in living and pushing on his work expended £300 per annum, or within a small fraction of that sum; that the private means which enabled him to do this, were exhausted, and that it was simply impossible for him on his present salary, to keep a horse and carriage, and conduct his work as in the past. Their third Missionary's salary was paid at the same rate with the other two, by proprietors of estates, but not in advance, and they knew that it was with great difficulty that he was able to live and keep up the means of visiting over all his field.

Other facts coming to the knowledge of the Committee, led to the unanimous decision that some increase was needful, and the following minute was adopted: 1st. That it is the opinion of this Committee that the salaries of our missionaries in Trinidad should be increased to £300 s. g. per annum, and that the Secretary be directed to pay at that rate from July 1st, 1878, reporting the same to the next General Assembly, and asking their sanction for said addition for the year, and a decision as regards the future. 2nd. That in consequence of this increase, the Board think it inexpedient, at present, to vote anything in aid of the education of the children of the Trinidad missionaries.

This decision of the Committee was adopted after much thought, as a measure required in order that our missionaries might be in a position to maintain the outfit of horse and carriage (always most expensive in the West Indies, both as respects purchase and upholding), indispensable to the full discharge of the duties of their office. In recommending its sanction and continuance by the authority of the Assembly, the Committee would present

it as *de facto* a grant for the providing of adequate means of travel in their respective mission districts.

The application thus made and responded to was quickly followed by another of a similar character, though utterly independent, from the Missionary Synod of the New Hebrides, for an increase to the salaries of our missionaries there, from the rate of £150 stg. per annum, with £10 stg. for each child, with widows' and orphans' rates paid by the Committee, to £200 a year, with £10 for each child till 10 years of age, £15 per annum from 10 to 15, and £20 till 18 years of age, the arguments urged being that this was the rate of the London Missionary Society for Polynesia, and that it was acted on in the New Hebrides by all the co-operating Churches except the Free Church of Scotland and the Presbyterian Church in Canada to both of whom consequently the request for increase was sent.

The Committee would have felt thankful to meet this application in a liberal spirit and to have conceded at once the request that our missionaries should be placed on the same scale of support as those from New Zealand and Victoria. But in this case, they had no evidence that our missionaries could not continue their work without embarrassment on their present salaries. Though desirable that their salaries should be made equal to some others, it was not all-important to their comfort or to the success of their work, and as the Committee had not in their possession the means of paying the ordinary salaries, without borrowing for the purpose annually, they saw their way to the following resolution, "That while the Committee recognizes its obligation to provide for the comfortable support of its missionaries, yet as no facts have been submitted to show that the salaries now paid to them are inadequate, it does not feel free, in consequence of the embarrassing condition of our funds, to make, at the present time, any change in the rate of payment."

Notwithstanding our special effort and draft from our reserve, as already stated, our debt has been reduced only by the sum of \$261.84, or from \$4382.81, last year, to \$4121.47 this year. Our extra expenditure of (\$730 in Trinidad for salaries, of \$260.19 sent to Dr. Steel to meet contingencies, and advance of \$160 to a missionary's widow to be repaid next year) \$1150.19 has prevented progress to any appreciable extent in the reduction of the debt, so that had it not been for the draft from our well-nigh exhausted reserve, our debt would have been increased.

The deficiency for the year has been in the Sabbath-school or children's scheme for support of "Dayspring" and Mission schools. On this fund, taken by itself, the debt has increased from \$1488.73, last year, to \$2607.69. And why?

Has the "Dayspring" failed in her work? On the contrary, it has been well done. Her voyages have been successfully performed to the great benefit of the New Hebrides Mission and to the satisfaction of the missionaries. From imminent jeopardy in a terrific storm, her captain, crew, and passengers were graciously delivered, and the ship now recovered without any call on us, is carrying the missionaries to or from Synod. Have the Trinidad schools been closed or diminished in interest? If not, then why has the fund fallen off? Because a large number of members and superintendents of Sabbath-schools have ignored both "Dayspring" and mission schools, and have neglected practical training of the children under their charge in the duty and joy of giving to the Lord. Hence, in several instances, a single Congregation gives as much as a whole Presbytery, and as many as eighty Sabbath-schools have not been encouraged to take any part in this work. The Committee would therefore respectfully ask the General Assembly to use its influence so as to induce all Sabbath-school superintendents to bring the missionary work of the Church before the schools, and to make arrangements for the systematic gathering of the children's gifts into the Lord's treasury.

In conclusion, the Committee are happy to inform the General Assembly; First,—that Mrs. Morton has regained her health and rejoined her husband, whom she is aiding in his work; and that Rev. Thomas M. Christie, after five years absence has returned with wife and family for six months, and will be happy to give an account of his work to the Assembly.

Secondly. That earnest appeals have been presented by both missions, in each case for a fourth missionary. Mr. Robertson's appeal on behalf of Erromanga has been placed before the Church in the "Record." The case for Trinidad will be stated by Mr. Christie. This section of the General Committee cannot move forward for want of means, but should the General Assembly from the vast resources of the West provide the fourth missionary to Trinidad and his support, there will be great joy prepared for the missionaries on that island, great good done to Christ's cause in the West Indies, and a rich heritage of blessing secured to those who come forward to rescue the perishing. The Committee are free to state, that while rejoicing in the progress of the New Hebrides mission and heartily supporting our men there, their conviction is that the enlargement of the mission force must be looked for to the Colonies of Australia and New Zealand, on whom the duty seems naturally to devolve.

Thirdly. This Committee is persuaded of coming revival in missionary zeal and liberality in our Churches. The era of depression and debt must end. Even now, if one-half of our

Church members gave as our converted coolies of Trinidad, one-tenth of their earnings to Christ's cause, we could send forth a fourth, a fifth and sixth missionary at once. As a people, we are not sowing bountifully but sparingly, and seem not more than half convinced of the truth of the wondrous words, which fell from the lips and illustrated the life of Him who said, "It is more blessed to give than to receive."

Finally. We ask the Assembly to order the Foreign Mission Reports to be published in the "Missionary Record." At present they are perused only by the office-bearers of the Church and a few others. If published in the "Record" they would reach the whole body of the people, without the cost of a cent; and this Committee know of no step better fitted to increase the interest and to draw forth the liberality of the whole Church.

All which is respectfully submitted,

GEORGE WALKER, *Chairman.*  
P. G. MCGREGOR, *Secretary.*

### Our Trinidad Mission.

THE following letter from Rev. A. FALCONER, Port of Spain, will give a fair idea of the results of our mission work in Trinidad.

#### A COMMUNION SEASON AMONG THE COOLIES.

Being in San Fernando on Sabbath last, supplying the Scotch Church in exchange with Mr. Henderson, I had an opportunity of being present at the dispensation of the communion in Mr. Grant's Church. The whole scene impressed me so deeply, with the importance of the work being done by your missionaries here, that I think perhaps a word or two regarding it might help to deepen the interest taken in this field.

On my return from the Scotch Church, I went immediately to Mr. Grant's service, where to my astonishment I found the church almost filled. There must have been more than two hundred persons present. The gathering on this occasion was intended to be a concentration of the converts, and others interested, from all the out stations; and therefore, a good meeting was expected. But as the morning proved exceedingly wet, (a tropical pour,) it was surprising to see such an attendance. Such a morning would have materially thinned a home audience. Previous to my entrance, the preparatory sermon was preached, and the sacrament of baptism administered to thirteen persons. (Four others would have been present to receive that ordinance, had it not been for the rain.) The communicants were just taking

their places, among whom I seated myself; and though Mr. Grant—his address being in Hindustani—did not to me "speak five words with the understanding," nor did "one interpret," yet the whole scene so impressed me, that I trust I communicated in some measure worthily. "The supper being ended," I addressed a few words to the audience, by means of an interpreter.

Besides his Hindustani service, Mr. Grant preaches in English each Lord's day, for the benefit of certain Madras Coolies and a few Chinese. As these could not profit by the Hindustani exercises, it was deemed necessary, to have the communion celebrated separately for their benefit. Thirteen of this class communicated. In all, between sixty and seventy persons, professed their faith that day, over the symbol's of our Saviour's death, nearly all of whom, four or five years ago, were groping in heathen darkness. And I do not think, that I ever saw a more solemn and reverent observance of the supper, or a more attentive general audience, than the two hundred Coolies, who well-nigh filled the San Fernando mission church on that occasion.

At the Savanna Grande station, Mr. Morton's centre of operations, some eight miles distant, similar services were going on; where, as I afterwards learned, the number of communicants and the general audience were alike very encouraging. As I afterwards sat musing upon the events of the day, two thoughts suggested themselves to my mind. (1.) How enviable a position is that which the missionary occupies! True, he may have sacrificed something, in leaving home, for the foreign field; but even in this life, he has his reward: Honest service in the cause of God, anywhere, will be amply rewarded, for no true life can be without its success. It will connect itself with immortality, in some form or other. So the faithful servant of Christ, in any sphere, has no right to say, "I have spent my strength for naught, and in vain." But as a general rule, the returns of labour, seem to be greater among a heathen people; and, from the very circumstances of the case, more marked. The more drear and barren the desert and the wilderness, the greater the contrast when they rejoice and blossom as the rose; the deeper the darkness of ignorance and vice, the more striking the change, when intelligence and virtue begin to take their place. (2.) Then I asked myself, if the Church at home could witness this scene, would there be any longer delay in sending hither the fourth missionary? And the answer instinctively came, No; and that in the full consciousness, of long-continued commercial depression. Certainly the times are hard, and very many are feeling the pressure. But doubtless there is some hoarded wealth in the Church yet, which might be let loose for

Christ. There are well-to-do farmers, comfortable tradesmen, successful merchants, who despite all their losses, can present a very satisfactory balance-sheet. And all that is required is a sufficiently strong motive power, to call forth some of this wealth, and so impart a fresh impulse to the cause of the Redeemer, which is now retarded for want of means.

### Balaram

THE Rev. T. M. Christie, one of our Trinidad missionaries, now on furlough, sends us the following extract of a letter from Mr. Douglas, at Indore, referring to Balaram who went lately from Trinidad to India as a Catechist,—

Balaram reached us by the beginning of May. His presence caused a good deal of excitement among his friends and caste people. All their efforts to bring him back to caste were fruitless. His mind is still firm in the truth of Jesus. His wife joined him, and this was another cause of trouble among them. She also resists all their persuasions to go back again, saying "she will be just what her husband is, that Balaram's religion is all in his heart and in the Book, and that he speaks to God twice every day, that they may be brought into the new religion."

We all like Balaram. He is steady and sincere, always willing to work, and by the blessing of the Master he will doubtless be a great help to us. I enclose Balaram's letter in full.

Canadian Mission, Indore.  
June 19, 1879.

When I was in the ship, from that time, by the help of God I am well, and came to Calcutta without any harm. Afterwards, I went to Rev. Mr. Douglas' house and spent time under his charge. He and his madam and Miss Fairweather, they all love me very much like you. Afterwards I saw my friends, brothers and father, but my mother has died. Afterwards some countrymen come to me and speak it is very wrong to us to let your wife go with you again, you are a lost relation. But I spoke to them kind words, "I do not like image worship, but I believe on the only true God, and then afterward my wife left her father and mother, and stays with me. I and she pray to God everyday for you because you show me good way to save my soul from hell—God has power to give us the Holy Spirit in this world, and the next too, for the sake of Jesus Christ, therefore we both ask Him like a child that he will save us from any harm. My dear sir do not forget me, because I am a poor sinner.

Please tell my salam to Madam, father, mother,, and miss Annie and Miss Belle, and all who know me.

BENJAMIN BALARAM.

### Formosa.

LETTER FROM REV. G. L. MACKAY.

ON the 2nd inst., I went with Mrs. M. to a village called Pang-lian a few miles from Bang-Kah, and a short distance from the tea-clad mountain ranges. My object was to secure, if possible, a place for worship, as the building at Khoe-chin became actually unfit for a helper to live in. The people put it up themselves in great haste a few years ago. Besides it was in a retired country place. So that all thought it necessary for the work's sake to remove to the village—a change which I wished from the beginning. It is unnecessary for me to give a detailed account of the endless trouble in securing a place in a new locality. It is the same thing over and over again, and has been ever since I began work here. I rather tell you that a building has been secured, than the way it has been done. At Pang-lian we purchased a building *very cheap* which will do splendidly for a chapel for many a day to come as far as we poor short-sighted servants of Jesus can foresee. Mrs. M. rendered untold service in the way of talking to the women, and pacifying them. Scores gathered around, treated her with the greatest respect, and seemed to place the utmost confidence in her. Many took her by the hand, and led her into their dwellings. We visited all round going from door to door, and from hamlet to hamlet, trying to pave the way, &c., &c., The chapel building being undergoing repairs we had no place to pass the night, until an old man in charge of the temple dedicated to the god of grain, very kindly invited us to take his room, and he would go elsewhere. In the day time he was present, and at night we were the only parties within the walls of the temple. Crowds come day after day, and thus we continued. Sometimes moving to other chapels, then returning again, until the 27th inst., when we opened the new place for worship. Helpers and converts assembled from other stations early in the morning, and we had a *glorious gathering*. May Jehovah bless our poor services. We expected Mr. and Mrs. Junor up, and waited until we gave up hopes, then I got word that they started in a boat and when at Kan-tan the river got rough, and Mrs. Junor, who was unwell previously, got very ill so they had to return to Tamsui quite disappointed at not being able to be with us. We all would have

been delighted if they were present. Still we must submit to the doings of our Blessed Master who guides and controls all things. I feel very anxious about Mrs. Junoi's health and would like to see her stronger. Had she not a missionary spirit, with her present strength, she would not think of mission work. Both of them are doing so well, I pray God to bless and spare their lives. When passing through Bang-Kab the other day I observed an immense crowd in the burying ground, and proceeded to the spot. The dead body of a petty official from the main-land was there covered with fragrant wood. Several soldiers were setting fire to the heap, when in a few minutes the smoke and blaze arose high in the air. A few minutes more, and nothing but ashes remained, which was carefully gathered and put into a vase to take to the dead man's family on the main land. God have mercy upon these poor devotees who care so much about the body, whilst the soul is left to perish. Monday, 18th inst., I started from Toa-liong-pong, and went northwards through scenery of surpassing grandeur. Nothing wanting but the heather to be like many a lovely spot in my dear fatherland in the Highlands of Old Scotia. Proceeding however we passed over high steep hills covered with tall grass, where the monkey, wild boar, and a small kind of deer roam at will.

We passed by Sulphur Springs resembling a burning mountain, boiling water, and sulphur, being belched forth with tremendous force. Towards evening we arrived at this town called Kim-pan-li' near the sea-shore. It is remarkable for the great earthquake which destroyed many a life about a dozen years ago. There is a spot a few minutes walk from here where at that time the rice fields *sunk* and boiling water of a sulphurous nature immediately arose. So that at present it is just a pond of boiling water. I cannot gaze at these things for a moment without thinking of our *frailty* and the *mighty power of Jehovah who controls the elements, and appoints the time for the raging fire under our feet to be still, and to burst forth with furious rage.* The North of Formosa is of a volcanic nature, so also is *Steep Island* which I visited last year to preach salvation through Christ alone.

Upon arriving here a wicked, daring sort of man invited us to put up at his house, as there was no other accommodation we accepted his invitation, and enjoyed his hospitality until now. Once fairly settled, crowds of sick people began to assemble. They came from far and near. I have been labouring from early in the morning till late at night, preaching the Gospel of Jesus our Redeemer. I was glad to see some from the neighbouring village where there is quite an excitement about a little girl who died, and is supposed to have been a goddess who came to earth for a short time and

is now gone to the "western heavens." She was six years of age, and had a severe attack of fever, followed I believe by an attack of *Pneumonia* and *Pleurisy* which caused her to waste away until death ended her sufferings. She was buried according to usual ceremonies, her elder brother had sores on his foot, and went to her grave to burn incense, &c. In a few days the foot healed. The report begins that she has *power*, passers by catch the strain and swell it to immense dimensions. Neighbours go and burn incense, people from a distance do the same, and some declare their petitions were answered. The body is dug up, and put in the back part of the house, small huts are speedily erected, and the worship goes on almost night and day. At present she is called *Sien lu Nin*, which means the "good virgin lady." Hundreds of years ago that is just the way idols were begun to be worshipped in China, and continued to be multiplied until to-day their name is "legion." This one is destined to be of short duration as scores of others I have seen worshipped since landing here. I have seen rocks, pieces of wood, roots of trees, &c., &c., worshipped and then abandoned in a few months. The *Gospel light* is now in every hand here and depend upon it the *darkness must give way.* New idols can't be introduced now as in days gone by. I have been watching very closely during the past seven years the movements of Chinese on the main-land and here, and care little for snobs and sneerers, who can only say "John Chinaman" "heathen Chinese" drive the pig-tailed celestials out of America." I fearlessly maintain that this old, this vast Empire is *marching onwards*, however slowly. Midnight is past, and now it is coming near the morning light. Ye who in Christian lands are under the *mid-day splendour* pray—O pray for Formosa, that she may arise. I mean not the cold, dead, formal stereotyped utterances, but the *cries* of the *believing* heart, for Jehovah to shake the foundations of idolatry in dear Formosa. *He will do it. He is doing it. Believe Him. He promised it.* Our fore-fathers have been guilty of *neglect* with respect to this old Empire. I feel it to the depths of my heart, as I am told "If what you say is true why did you in western lands not come centuries ago." Let christians of to-day answer the question, and be careful lest coming generations will have to say that in 1879 Christians in Canada neglected the heathen.

JAPAN.—"In the very priestly heart of Japan," says the Rev. W. Fleming Stevenson, "in a city where ten years ago foreigners could only be smuggled in by stealth, I listened to sermons preached by native ministers to large native congregations, and found them so scriptural, thoughtful, and eloquent, as to place them on a level with our best sermons at home."



# The Presbyterian Record.

MONTREAL: 1st SEPT., 1879.

JAMES CROIL,  
ROBERT MURRAY, } Editors.

{ OFFICE OF PUBLICATION:  
240 St. James Street, Montreal.

Price: 25 cts. per annum, in Parcels to one address. Single copies 60 cts. per annum.

PAYMENT IN ADVANCE.

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.

REMITTANCES and all other matters of business to be addressed to JAMES CROIL, 260 St. James Street, Montreal.

THE EXTENSIVE CIRCULATION which the RECORD has attained makes it necessary for us to "look ahead"; and so we are already making arrangements for 1880, and with a view to a large increase of subscribers. We have only been printing some 33,000 copies for some months past—scarcely *one-half* the number that ought to be in circulation. We look confidently to the Ministers and Kirk-sessions who have so well sustained us in the past, for a continuance of their support—and we look to some who have done less for us, in the hope that they may by this time have discovered the loss they are incurring by not having a copy of the RECORD placed monthly in the hands of each member of their congregations. NEW SUBSCRIBERS FOR 1880 WILL BE ENTITLED TO RECEIVE THE REMAINING NUMBERS FOR THIS YEAR FREE OF CHARGE.

## Literature.

KIRWAN'S LETTERS TO THE ROMAN CATHOLIC BISHOP OF NEW YORK. The Presbyterian Board of Publication, Philadelphia:—This republication of "Kirwan's" letters—as famous in their day as those of "Junius"—is an excellent book for the Bible-class. It contains a masterly exposition and defence of Protestantism.

THE WESTMINSTER NORMAL CLASS OUTLINES, by Rev. James A. Warden, M. A. from the same publishers, will be found to contain many valuable suggestions for the use of Normal classes, or those who are desirous of establishing such classes.

THE BRITISH AND FOREIGN EVANGELICAL REVIEW for July has come to hand, and is full of good reading. Any one of the ten original articles is worth a great deal more than the small sum charged for the whole year.—It is only \$2.00 per annum: JAMES BAIN & SON, Toronto.

LIFE AND WORK—edited by REV. DR. CHARTERIS,—and published by DAVID DOUGLAS, Edinburgh. The August number of this live monthly is the best that has yet come out; and that is saying a good deal. It contains a sermon by Dr. Story; a paper by Dr. Matheson of Inellan; an article by the Editor on "500,000 communicants!" and a capital "children's page" by Rev. J. McMurtrie, &c. Price, 1s 6d per annum.

## MEETINGS OF PRESBYTERIES.

Bruce,—Tuesday, 23 September, 4 p.m.  
Peterborough—Tuesday, 30th Sept., 10.30 a.m.  
Montreal—Wednesday, 1st October, 11 a.m.  
Kingston,—Tuesday, 30th Sept., 3 p.m.  
Whitby,—Tuesday, 21st October, 11 a.m.  
Saugeen,—Tuesday, 16th Sept., 11 a.m.  
Guelph,—Tuesday, 9th Sept., 10 a.m.  
Paris,—Tuesday, 9th Sept., 7 p.m.  
London,—Tuesday, 16th Sept., 2.30 p.m.  
Maitland,—Kincardine, 16th Sept., 2.30 p.m.  
Lanark & Renfrew—Tuesday, 16th Sept., 1 p.m.  
Quebec,—Wednesday, 24th Sept., 1.30 p.m.  
Brockville,—Tuesday, 9th Sept., 7 p.m.  
Glengarry,—Tuesday, 16th Sept., 1 p.m.  
Owen Sound,—Tuesday, 16th Sept., 1.30 p.m.  
Manitoba,—Wednesday, 17th Sept., 10 a.m.  
Stratford—Tuesday, 2nd Sept., 9.30 a.m.  
Toronto,—Tuesday, 2nd Sept., 11 a.m.  
Huron,—Tuesday, 9th Sept., 11 a.m.  
Newfoundland—Wednesday, 24th Sept., 4 p.m.  
Barrie,—Tuesday, 30th Sept., 11 a.m.

## Official Notice.

THE HOME MISSION COMMITTEE.—Western Section—will (D.V.) meet in the Deacon's Court Room of Knox Church, Toronto, on Tuesday, the seventh day of October, at two o'clock in the afternoon.

## A Page for the Young.

### BEAUTIFUL THINGS.

**B**EAUTIFUL faces are those that wear—  
It matters little if dark or fair—  
Whole-souled honesty printed there  
Beautiful eyes are those that show,  
Like crystal panes where heart-fires glow,  
Beautiful thoughts that burn below.  
Beautiful lips are those whose words  
Leap from the heart like songs of birds,  
Yet whose utterance prudence girds.  
Beautiful hands are those that do  
Work that is earnest and brave and true,  
Moment by moment the long day through.  
Beautiful feet are those that go  
On kindly ministries to and fro—  
Down lowliest ways, if God wills it so.  
Beautiful shoulders are those that bear  
Ceaseless burdens of homely care  
With patient grace and daily prayer.  
Beautiful lives are those that bless  
Silent rivers of happiness,  
Whose hidden fountains but few may guess.

### THE BOY AND THE DUKE.

AN English farmer was one day at work in the fields, when he saw a party of huntsmen riding about his farm. He had one field that he was specially anxious they should not ride over, as the crop was in a condition to be badly injured by the tramp of horses; so he despatched a boy in his employ to this field, telling him to shut the gate, and keep watch over it, and on no account to suffer it to be opened. The boy went as he was bid, but was scarcely at his post before the huntsmen came up, peremptorily ordering the gate to be opened. This the boy declined to do, stating the orders he had received, and his determination not to disobey them. Threats and bribes were offered, alike in vain. One after another came forward as spokesman, but all with the same result; the boy remained immovable in his determination not to open the gate. After a while, one of noble presence advanced, and said, in commanding tones, 'My boy, do you know me? I am the Duke of Wellington—one not accustomed to be disobeyed; and I command you to open that gate, that I and my friends may pass through.'

The boy lifted his cap and stood uncovered before the man whom all England delighted to honour; then answered firmly, 'I am sure the Duke of Wellington would not wish me to disobey orders. I must keep this gate shut; no one is to pass through but with my master's express permission.'

Greatly pleased, the sturdy old warrior lifted

his own hat, and said, 'I honour the man or boy who can be neither bribed nor frightened into doing wrong. With an army of such soldiers, I could conquer not only the French, but the world.' And handing the boy a glittering sovereign, the old Duke put spurs to his horse, and galloped away; while the boy ran off to his work, shouting at the top of his voice, 'Hurrah! hurrah! I've done what Napoleon couldn't do—I've kept out the Duke of Wellington.'

### HOW SIN GROWS.

A few years ago a little boy told his first falsehood. It was a little solitary thistle seed, and no eye but God's saw him as he planted it in the mellow soil of his heart. But it sprang up—O, how quickly! and in a little time another seed dropped from it to the ground, each in its turn bearing more and more thistles. And now his heart is overgrown with a bad habit. It is as difficult for him to speak the truth as it is for a gardener to clear his land of the ugly thistle after it has once gained a footing in the soil.

### ONE ANOTHER.

A little girl three or four years old learned the Bible text, "Love one another." "What does 'Love one another' mean?" asked her oldest sister. "Why, I must love you, and you must love me; and I'm one and you're another," was the answer,

### EVENING HYMN.

Jesus, tender Shepherd, hear me,  
Bless thy little lamb to-night;  
Through the darkness be thou near me,  
Watch my sleep till morning light.  
All this day Thy hand hath led me,  
And I thank thee for thy care;  
Thou hast warmed, and fed, and clothed me,  
Listen to my evening prayer.  
May my sins be all forgiven;  
Bless the friends I love so well;  
Take me, when I die, to Heaven,  
Happy there with Thee to dwell.

Amen.

THE FOLLOWING LETTER was received some time ago, and should have been sooner acknowledged, but the young lady has our thanks all the same for her nice encouraging words.

To the Editor of the Record.

Dear Sir: I am a little girl only eight years old, and I am very much pleased to read the PAGE FOR THE YOUNG, and would wish you to continue to devote this to our benefit, and remain yours truly.

CARLOTTA DEFOE.

Mayflower Vale, 9th January.

**Acknowledgments.**

RECEIVED BY REV. DR. REID,  
AGENT OF THE CHURCH AT TO-  
RONTO, TO 2ND AUGUST, 1879.

**ASSEMBLY FUND.**

Received to 2nd July, '79.	\$134 46
Shubonacadie and Lower Stewiacke	12 00
St Ann's & North Shore.	5 00
St Andrew's, Que.	5 25
Castyga.	4 00
Madoc, St Peter's	4 00
Great Village	4 98
Thornbury & Clarksburgh Port Stanley	3 60
McKillop	2 00
Pictou, Knox Ch	4 00
Dalhousie, N B	12 51
North Georgetown	2 40
English River and Howick	8 00
Markham, Melville Ch	5 00
	4 90
	\$211.61

**HOME MISSION.**

Received to 2nd July, '79.	\$1962.14
Perth, St Andrew's	20 00
Norwood	12 00
Heckston, St Andrew's	10 00
Tiverton	17 75
Lachute Ist.	7 00
Bequest of the late Henry Scott, Eramosa	75 00
Madoc, St Peter's Ch S S.	3 10
Tiverton, add.	9 00
Donor, Perth	25 00
Bethany	2 00
Toronto, St Andrew's	500 00
Port Stanley	15 00
Mrs E Cook, Sarnia	1 00
Chingacousey 2nd	20 00
Teeswater, Zion Ch.	16 00
Balsover	4 00
Fergus, St Andrew's	29 00
Rothsay, Calvin Ch, add.	1 00
Egmondville	25 00
Wardsville	1 75
Friend, Perth	9 00
Metis	3 63
Ravenswood	7 24
Nassagaweya	11 50
Campbellsville	18 00
Pembroke, Calvin Ch.	16 42
Markdale and Flesherton.	8 00
Pictou	20 00
Pakenham, Charles St Ch	6 00
Brooklin	27 00

Congregational, &c. contribu-  
tions to deficit.

Norwood	14 00
J Henderson, Cobourg	20 10
Brompton	22 00
Tecumseth Ist	1 80
do Elders	2 70
Proffline	3 75
Wm Brown, Caledonia	64 00

Ministerial contributions  
to deficit.

Rev A Bell	15 00
J Baikie	8 00
G Burnfield	15 00
D Fraser	12 40
J Hastie	5 00
J G Murray	5 00
Wm Hodnett	7 00
Alex Gilray	10 00
W M Martin	5 00

\$3092.68

**FOREIGN MISSION.**

Received to 2nd July, '79.	\$997 82
Perth St Andrew's	13 50
Hemmingford	6 10
Norwood	8 00
Heckston, St Andrew's	8 80
Friend, Paisley	5 00
Donor Perth	15 00
Bethany	1 37
Bayfield	2 23
Bowmanville, St Paul's	60 10
Port Stanley	5 00
Mrs E Cook, Sarnia	2 00
Chingacousey 2nd	28 00
McKillop	23 65
Miss Montgomery, Char- lottetown, P E I, India	5 00
Ravenswood	7 24
St L-uis de Gonzague.	11 00
Melrose, Lonsdale & Han- nonville	9 00
A & W McKinlay, Halifax for Mrs J F Campbell, late Mrs Forrester, India	52 15
Nas-agaweya	8 00
Campbellsville	9 00
Guelph, St Andrew's	35 00
Pictou	8 00
Friend, Pictou, P E I	2 00
do Sarnia, Suskn	26 00
Brooklin	13 00
	\$1368.21

**WIDOWS' FUND.**

Received to 2nd July, '79.	\$74.83
Norwood	4 10
St Andrew's	6 50
Dunsford	1 45
English River & Howick	7 00
	\$93.78

With Rates from Revs Arch  
Henderson, John Mackie, Chas  
Brouillette, J Irvine, Robt Ure,  
W M Martin, \$13 50.

**AGED AND INFIRM MINISTERS'  
FUND.**

Received to 2nd July, '79.	\$85.37
St Andrew's	5 50
Madoc, St Peter's	3 01
Port Stanley	3 00
Chingacousey 2nd	7 10
Fullarton	7 50
Avonbank	7 35
Campbellsville	8 00
Pictou	6 00
	\$132 73

Ministers Rates Received  
to 2nd July, 1879

With Rates from Revs J Mackie & Robt Ure \$5; A Henderson \$3 25; W M Martin \$4.50; J Elliott \$3.50	18.25
	\$75.25

**COLLEGE FUND.**

Received to 2nd July, '79.	\$240.27
Norwood	4 00
Port Stanley	3 00
Proffline	25 25
Nas-agaweya	10 00
Campbellsville	14 00
Pictou	5 00
Mitchell, Knox Ch	10 00

\$311.52

**MISSION TO THE JEWS.**

Friend, Paisley	5 00
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**KNOX COLLEGE BUILDING FUND.**

Received to 2nd July, '79	\$212.74
North Nissourā per Rev Robt Hall	11 00
G A Pyper, Woodstock	6 00
Miss S R Greeley	18 40
N Bruce, per Rev J Scott.	9 10
N Easthope, per D Stewart	15 00
North Arthur, per W F McKenzie	8 00
	\$279 74

**MANITOBA COLLEGE.**

Received to 2nd July, '79.	\$154.00
Pictou	2 94
	\$156 94

RECEIVED BY REV. DR. MACGRE-  
GOR, AGENT OF THE GENERAL  
ASSEMBLY, IN THE MARITIME  
PROVINCES, TO AUG. 4th, 1879.

**FOREIGN MISSIONS.**

Acknowledged already	\$679 40
A Taylor, St John's, Nfld	20 00
Member of St Peter's Rd, P E I.	15 00
Bequest of Hugh Mc- Donald, Sherbrooke	40 00
Musquodoboit Harbour	7 00
Richmond, Halifax	5 00
Zion Ch, Charlottetown.	25 00
Friend, per Rev J Thomp- son, Durham	3 00
Moncton	45 00
Glenelg and East River, St Mary's	49 25
Middle Musquodoboit Ladies Society, Church- ville	8 75
Sutherland's River and Vale Colliery	26 00
Stewiacke, 1 year	10 00
Upper Londonderry	38 00
David F Faulkner	5 00
	\$946 49

**DAY-SPRING & MISSION SCHOOLS**

Acknowledged already	\$71 15
St Peter's Bay, P E I	3 00
Place unknown	1 70
Young men of Prince St Ch, Pictou, for Trinidad Catechist	31 66
St James Seb So, Dart- mouth, 1 year	25 74
Missionary Box of Sab So 1st Cong. Truro	1 50
West River, Pictou	2 50
	\$137.55

**HOME MISSIONS,**

Acknowledged already	\$399.49
A Taylor, St John's, Nfld.	20 00
Bequest of Hugh Mc- Donald, Sherbrooke	20 00
Richmond, Halifax	4 00
Zion Ch, Charlottetown	15 00
Glenelg and East River, St Mary's	30 00
Harbour Grace, Nfld	50 00

Middle Musquodoboit	2.75
Broad Cove, C. B.	17.38
United Ch, New Glasgow	152.50
West River, Pictou	13.70
Stowiacke, 1 year	10.00
Upper Londonderry	12.28
	\$747.10

SUPPLEMENTING FUND.

Acknowledged already	\$297.73
Parrsboro	5.27
A Taylor, St John's, Nfld.	20.00
St John's, Nfld.	100.00
Bequest of Hugh McDonald, Sherbrooke	20.00
St Peter's Bay, P. E. I.	4.09
Richmond, Halifax	5.65
Zion Ch, Charlottetown	10.00
Buctouche, Shediac, &c.	8.49
Rev J D Murray	1.51
N Margaree, C. B.	2.00
Middle Musquodoboit	3.39
Stowiacke, 1 year	10.00
Upper Londonderry	8.45
Port Hastings	13.04
	\$508.84

COLLEGE FUND.

Acknowledged already	\$1070.09
Div'd Bank of Commerce	160.10
do Merchants Bank	31.50
do Bank Nova Scotia	210.00
Interest on \$400 for 1 year	24.00
do 389 33 do	23.36
do 6000 for 6 mos	181.00
Goldenville Sec of Sherbrooke	4.00
Bequest of Hugh McDonald, Sherbrooke	49.00
St Peter's Bay, P. E. I.	7.00
Zion Ch, Charlottetown	15.00
Prov Deb Cou; ons £35 stg	175.20
Economy, per G Murray	6.09
Lake Ainslie	3.00
Upper Londonderry	44.18
City Deb Coupons for July	56.21
	\$2049.54

AGED AND INFIRM MINISTERS' FUND.

Acknowledged already	\$67.83
Salem Ch, Green Hill	5.80
Zion Ch, Charlottetown	8.00
S Cornwallis & Wolfville	4.00
Ministers' percentage	
Rev A McRae	3.00
	\$88.63

BURSARY FUND.

St John Coupon June, '79	\$29.90
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FRENCH EVANGELIZATION.

RECEIVED BY REV. R. H. WARDEN, SECRETARY-TREASURER OF THE BOARD OF FRENCH EVANGELIZATION, 260 ST. JAMES STREET, MONTREAL, 10 11th AUGUST, 1879.

Received to 10th July	\$878.45
Rev T Stevenson	111.67
Jas Fraser, Perth	2.00
Fergus, St Andrew's Ch	25.00
Warwick, Knox Ch	5.00
McKillop & Tuckersmith	9.15

Newcastle	7.00
Ct awa, Knox Ch Sab So	40.00
Ch ppawa	5.00
St John, St Stephen Ch	16.21
Colborne	5.00
do Sab So	1.00
Springville	9.61
Bethany	4.40
Point Edward	12.60
do Sab So	2.00
Plantagenet	5.12
Avonmore Sab So	2.30
Lancaster Sab So	14.00
Kimberland	2.00
Kirkfield & Victoria Road	6.00
Pictou	9.50
Niagara, St Andrew's	13.59
Lunenburg, Ort	3.00
Brussels, Melville Ch	12.09
Exeter	5.40
Fraser's	3.66
Dundalk	8.43
do Sab So	1.03
Molesworth	8.10
do Sab So	1.70
Bear Creek	9.00
Eganville	2.60
J W Pezman, Eganville	3.50
R Campbell, do	1.00
Metis, Summer Station	5.16
Fergus, Melville Ch Sab S	10.00
do St Andvs Ch do	5.00
Napier	3.00
North Normanby	3.50
Avonmore	3.25
English River & Howick	13.00
do do S S	2.60
St Catharines, Haynes Av	5.00
Merritt	5.00
Osnabruck, St Matthew's	12.00
Campbellville	9.00
Nassagaweya	8.00
Burlington Beach, Bethel Ch	17.00
Hemmingford	10.00
Lucknow, Knox Ch Sab S	2.25
Castleford and Stewart's Settlement	7.55
Fredericton, St Paul's	10.00
Treswater, Westminster Ch	23.30
Es-s, Town Line	2.57
do do Sab So	0.75
	3.00
Pembroke, Calvin Ch	20.00
Glamm's	8.00
Brooksdale	6.78
do Sab So	2.00
W Gwillimbury, 1st Ch	9.04
Westminster, St Andrew's	12.00
do 3rd Concess.	15.00
Elgin & Athelstano	35.00
Hawkesbury	6.25
L'Original	7.75
Valleyfield	9.00
Arthur, St Andrew's	8.00
Markdale and Flesherton	8.00
Mador, St Peter's Sab So	4.00
Douglas, 2nd Pbyn Ch	8.50
Harriston, Knox Ch	10.00
Kippen	17.00
Lobo, Melville Ch, and North Carradoc	12.64
Avoca and Harrington	3.25
Manchester	10.00
Smith Hill	8.00
Chatham T'ship, Knox Ch	8.10
St George	5.00
A friend, St George	10.00
Mount Pleasant	6.84
Burford	1.66
Rodgersville	26.00
Caledon, Knox Ch	7.50
do do Sab So	2.50
Waubaushene	3.11
Port Severn	4.44
Sturgeon Bay	3.53

Claremont	5.72
Mountain	11.62
South Gower	10.88
Beachburg, St Andw's Ch	6.00
Mrs J Thom, Toronto	20.00
N Augusta & Fairfield	5.00
Gabarus	5.00
Sydney Mines	17.32
Rocky Saugeen	3.23
Bayfield, St Andrew's Ch	1.66
Sandhill & Caledon East	4.00
Edwardsburg	5.37
Mainsville	3.63
Moore, Burn's Ch	8.00
Vale Colliery & Sutherland's River	8.75
Sombra	2.00
Mt Albert and Ballantrae	3.58
Lucan and Biddulph	4.25
South Luther	2.50
Little Toronto	2.00
Waldemar	2.25
Sheriff Carney, Sault Ste Marie	10.00
West King	8.00
Summerside	14.00
Hornby	5.00
Eastern Seneca	3.65
York Mills	4.00
Streetsville	20.00
Keady	3.00
Minesing and Craighurst	7.00
Oneida	8.25
Alton	3.00
do Sab So	2.00
Barton	4.50
Mrs Fenton, Hamilton	5.00
Westwood	5.00
Annan	11.00
do Sab So	3.00
Clarence	12.00
Burn's Ch and Dunn's Settlement	5.50
Pickering, Erskine Ch	2.00
Dunwich, Duffs Ch	9.00
Black Creek, Sombra	2.60
Sydenham, St Paul's	4.50
St Vincent, Knox Ch	4.50
Mount Forest, St Andw's	27.60
Joliette	8.75
Ridgeway	1.90
Desboro	1.83
Richmond & Windsor Mills	13.27
Eden Mills	6.00
Arthur	2.32
East Normanby	3.09
Dorchester Station	6.00
Crumlin	6.29
Barthurst	5.00
Carleton Place, Zion Ch	11.00
A friend, Vernonville	1.00
Morrisburg	5.65
Iroquois	5.86
Aurora	14.00
Clarksburg, Thornbury & Heathcote	12.00
Zion Ch, Orangerville	10.00
Malton, Burn's Ch	6.00
do do Sab So	1.00
Derry West	3.21
Mador, St Peter's	7.00
East Gloucester	6.27
do do B C & S S	1.23
Milton, Knox Ch	5.41
Ast, Knox Ch	37.57
Caistor	1.20
Vaughan, Knox Ch	8.00
Bolton, Caven Ch	8.30
St Sylvestro	4.00
East Hawkesbury	15.70
Valcartier	6.32
do Sab So	0.80
Collingwood Mt & Gibraltar	2.25
Holstein	6.18
Port Colborne	4.00

Madoo, St Columba and St Paul .....	5 91	Ramsay .....	3.00	Lunenburg.	
Glassville & Florenceville.	2.70	Paris, River St .....	10.00	Rev W A Lang, 1 on 100	25.00
Montreal, St Joseph St .....	15.00	Hyde Park .....	3.50	<i>Galt.</i>	
Bracebridge Sab Sc .....	5.00	Elora, Chalmers' Ch B Cl.	3.90	A G Elmslie, in full	15.00
Allansville .....	2.00	Norval .....	6 95	Jas Wilson, 1 on 50	12.00
Stisted .....	1 40	Galt, Knox Ch .....	28 00	<i>Montreal.</i>	
Raymond .....	0.60	W Gwillimbury, St John's	5.00	A friend, 2 on 2500	500.00
Enniskillen .....	4 50	Strathroy, St Andrew's S Sc	11.00	J Rankin, 1 on 50	20.00
Kempt .....	5.00	Listowel .....	15.00		
Nelson .....	4.00		\$2690.78		
MacIntosh and Belmore ..	15 82				
Camlachie .....	4.82	QUEEN'S COLLEGE ENDOWMENT.			\$700.00
St Andrew's & Burn's Ch Delaware	6.00			Total Rec'pts to 1st Aug.	\$4874 65
Harwich .....	15.50	Local Treasurers are requested to follow the mode of entry adopted below. The lists will be made up at Kingston, on the 1st of each month, F. C. IRELAND, Treasurer. Ab. 1 on 100 means the first instalment on \$100, and so with the rest.			
St Andrew's, Williamstown	9.00			THEOLOGICAL HALL BUILDING AND ENDOWMENT FUND, FARQUHAR FORREST & CO., TREASURERS, 173 HOLLIS ST., HALIFAX, TO JULY. 31st, 1879.	
Russelltown Flats .....	9.00	Already acknowledged. \$47721.15			
Bothwell .....	9 00	Kingston.			
Sutherland's Corners .....	2.00	A friend, in full	10 00	Already acknowledged \$45753 37	
Carleton Place, Zion Ch S S	9 30	D Nichol, 1 on 100	25.00	Rev Dr A Pollok, Hix, N S	106.65
Scarboro', Knox Ch .....	34 45			Mrs A Kent, Upper Musquodoboit, N S .....	2.00
do Melville Ch .....	7 05	Lindsay.		Mrs Rupert Reid, Upper Musquodoboit, N S .....	2.00
Georgina .....	8.00	S A McMurty, 1 on 100	20.00	Rev R Cumming's Cong. East River Section, N S	22.50
Mosa .....	13.50	O T C, 1 on 10	20.00	I Douglas, Maitland, N S	50 10
St Andrew's, Me'bourne ..	13 25	A Jackson, in full	25 00	Mis Yorston, Truro, N B	20.00
St Andrew's, Windsor .....	12.60	G Kempt, 1 on 25	12.50	St James Ch, Newcastle, NB	15.75
New Edinburgh .....	8 25				\$4632 23
Per Rev. Dr McGregor, Halifax --		Lachine.		JUVENILE INDIAN MISSION.	
A Taylor St John, Nfld ..	20.00	A Fraser, in full	50.00	Miss Machar, Treas., Kingston.	
Boularderie .....	4 10	Mrs M Hill, 1 on 50	25.00	Indore Mission Band, Que	60.00
Green Hill, Salem Ch .....	6 80	H M Denning, 1 on 3	10.00	Lancaster, Knox Ch S S ..	13.00
Charlottetown, Zion Ch ..	12 00	Mrs D Robertson, 1 on 2	4.00		
Middle Musquodoboit .....	1 21				
S Cornwallis & Wolfville.	8 00				
Parsboro .....	6 71				
SS of E. River St Mary's	2 15				
Richmond & NW Arm. do do Sab Sc	11.86				
Stewiacke .....	10 00				
Merigomish .....	12 30				
Per Rev Dr Reid, Toronto --					
Paris, River St Sab Sc ...	6.00				

## QUEEN'S UNIVERSITY AND COLLEGE.

The 30th Session will be opened in the Faculty of Arts on the 1st October, and in the Faculty of Theology on 3rd November next. The Calendar for the Session, containing full information as to Examinations, Courses of Study, Honours, Graduation in Science, Arts, Medicine, and Theology, Scholarships, Fees, &c., &c., also Examination Papers for Session 1879-80, may be obtained on application to the Registrar. (Summer address, Gananoque.)

J. B. MOWAT, Registrar.

Queen's College, Kingston, July 3rd, 1879.

JUST PUBLISHED.

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