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The General Presbyterian Council.

EDITORIAL CORRESPONDENCE.

THE designation originally hit upon was the "Pan-Presbyterian" Council. For some reason or other the promoters changed the name in accordance with the above heading. But the earlier prefix has stuck to the delegates, who have been dubbed for all time to come. "Pans": not a very reverent title, to be sure, but one which we do not feel disposed to disown, as it has proved a sufficient passport in every part of the realm, and secured us an amount of kindness and consideration of which we feel ourselves quite unworthy.

One of the most useful discussions in the Council was as the subject of "Practical Co-operation in Missions, and the development of Missionary enterprise." It was introduced by Dr. Herdman, of Melrose, in a paper valuable not only in itself but because it indicated very satisfactorily how these proceedings might be turned to some really practical account, and it had additional weight from the fact that the speaker based his remarks on personal experience, gained through a residence of twenty-four years as a Missionary in India. He referred to this subject as a proper one by which to test the good results which may follow from the meetings of this Council. Dr. Thomson, of Beyrout, the distinguished author of "the Land and the Book," followed in the same strain. He had spent forty years of his life in eastern countries, and confessed it would have been much easier for him to have spoken extempore in Arabic than to read a paper in English. However that may be, his address was to the point, shewing that by general co-operation in Mission work, in the training of Missiona-

ries, and in the conduct of the Press, a large economy of men and means would be effected. He laid the burden of the responsibility for the accomplishment of these ends upon the Home Churches, and the Boards who acted for them. If they continued to send out Missionaries, he said, with a cargo of the old worn-out barriers which had been in use in these lands, and instructed them to erect them in the foreign fields, they would very soon have in these foreign fields the deplorable exhibition of a poor, isolated, weak group of Churches, surrounded by differences which they could not possibly understand, nor in any wise appreciate. Dr. Kalopthakes, of Athens, referred to the importance of training native Missionaries, who could work in foreign fields more effectively and at much less cost than European or American Missionaries could be expected to do. Dr. Phin, as Moderator of the General Assembly of the Church of Scotland, gave his assurance that his Church would most cordially co-operate with the other Churches in any proposals that might emanate from the Council in this direction. The result of the debate was the unanimous appointment of a Committee to collect and digest full information as to the fields at present occupied by the Churches of this Alliance—their plans and modes of operations—with instructions to report to the next General Council, together with any suggestions they may judge it wise to submit respecting the possibility of consolidating existing agencies, or preparing the way for co-operation in the future.

The venerable Dr. Plumer, of S. Carolina, conspicuous by his flowing beard, and the shock of snow-white hair that surmounted his gigantic head, was always ready to take the floor, and was always received with the

deference due to his age. On the subject of Missions, he was enthusiastic, and gave an address full of information respecting the Missions of the American Church of the South to the blacks. In one of his anecdotes, he hit the nail on the head, by stating that some of the American negroes among whom he had laboured, spoke the Gaelic language. Lord Polwarth presided at the evening meeting of this Missionary day. He opened with prayer, after which he delivered an excellent address. Messrs. Swanson, from China, Henderson, from Japan, and Inglis, from the New Hebrides, respectively detailed their own lengthened experiences in foreign Mission work, and supplied information as to the progress made in these countries. Mr. Inglis mentioned in the course of his remarks that the first Presbyterian Church that undertook Missionary operations in the New Hebrides was the Presbyterian Church of Nova Scotia. Dr. David Inglis, of Brooklyn—formerly of Hamilton, Ont., related what the Dutch Reformed Church in the United States has done in China and Japan. He made honorable mention of the Women's Missionary Associations, hoping that an impulse would go forth from the Council in this direction—bidding "God speed" to those Christian women who by their prayers and efforts were nobly sustaining the Missionary cause. Dr. Wilson, of Limerick, spoke of the Home and Foreign Missions of the Presbyterian Church of Ireland, and threw out the suggestion that the Colonial Churches might do well to correspond with the Conveners of the Home Churches, with a view to more intimate co-operation. At the close of this meeting a vote of thanks was passed to Lord Polwarth, who had invited the whole Council to visit him at his seat, near Melrose, when their deliberations should have closed. This reminds me of the presence of another Scottish nobleman who was conspicuous by his constant attendance, and the interest which he manifested in the proceedings from the commencement until the end, and whose voice was frequently heard. I refer

to Lord Selkirk. It was he who moved that Dr. Flint be requested to publish his inaugural sermon. In addition to many kind expressions that fell from him, he expressed the hope that no member of the Council would ever visit the neighbourhood in which he lived without giving him a call, assuring them that they would receive a cordial welcome. And this reference to the Laity further suggests the names of Mr. James Campbell, of Stracathro, Mr. MacLaggan, of Edinburgh—the Convener of the Continental Missions of the Free Church—and Mr. James Stevenson, one of Glasgow's merchant princes, who has devoted a great deal of time, and much money, in furthering Mission work in Southern and Eastern Africa. In Committee, as well as on the platform, each of those gentlemen pressed upon the Council the importance of immediately opening a correspondence with the weak and struggling Presbyterian Churches of the Continent, through a Committee, with the view of accordng the material aid and moral support which they so much stand in need of. The appointment of such a Committee was unanimously agreed upon.

It was well on towards the close of the Session before that part of the programme was reached, which had to do with "Helps and Hindrances to Spiritual Life—The Sabbath—Religious Awakenings—Intemperance and other Social Evils." Theodore Monod, of Paris, took up the first named. Having sharply denied what was to be understood by spiritual life, he went on to say that, without this living principle, vain were their standards and confessions, their preaching, their missionary works, their attempts to cope with unbelief, in short, this whole Council and the programme of its proceedings. Soundness of doctrine could never take its place. Spiritual life, fresh from the fountain, was the one secret of holiness, happiness, and faithfulness in the Church of God.

I hope I shall not be misunderstood when I say that the addresses delivered upon the other topics of the hour wore a melancholy

aspect. Dr. Andrew Thomson, of Edinburgh, began his dissertation on the Sabbath with something like an admission that the changes in matters pertaining to the sanctity of the Sabbath had, on the whole, been slowly to the worse in Scotland. A large amount of the blame for this retrogression, he attributed to the Railway system which had spread itself over the civilized world during the last forty years—the more to be deplored, because of the many material blessings it had conferred on the nations. It would startle many, he said, to be informed that between eighty and a hundred thousand men were required in the United Kingdom to turn out for work on that day respecting which it had been commanded, “Thou shalt do no work.”

Dr. Sloane, of Alleghany, read a paper on “Intemperance in the United States.” The picture he drew was painted in very dark colours. He estimated the number of habitual drunkards in the United States at 500,000, ten per cent. of whom, he believed, annually went down to the drunkard’s grave, and the drunkard’s doom. The Presbyterian Churches, however, were doing their best to combat the evil, and he felt safe in saying, that nine tenths of the ministers were total abstainers. Dr. Lang, of the Barony, Glasgow, stated that the one thing which stood in the way of all their work in Scotland, was that dreadful thing—drunkenness. The drinking bill of the United Kingdom, last year, was represented by £148,000,000 Sterling! Intemperance was superseding the Gospel. The public-house was beating the Churches: the publican was beating the ministers. The President, Rev. J. H. Campbell, Geelong, said the Council would be glad to hear that in Victoria a measure had been passed that no new licenses would be granted during the next three years, and that at the end of that time there would come into operation a modified Permissive Bill.

Saturday was a *dies non*, so far as the Council was concerned; but it was not an idle day. In the morning, a Christian Conference was held in the Free Assembly

Hall, which was filled by an audience of whom a large proportion were ladies. Dr. Donald Fraser, of London, presided. Principal Caven, Toronto, in the course of his remarks said, that he would be extremely disappointed if the Council, though it did not propose to itself any immediate steps in the way of union, did not give a great and true impulse to the cause of Christian Union amongst all Presbyterian Churches. And so say we all. At noon, the Sacrament of the Lord’s Supper was dispensed in Dr. Moody Stuart’s Church, Free St. Luke’s. The occasion was one of deep solemnity. The afternoon was given up to excursion parties. Sabbath was a field-day in the City Churches. The pulpits were all occupied by Delegates to the Council. In the evening, a number of Evangelistic meetings were held. Sabbath schools also came in for a share of attention. The feeling, however, seemed to be that the Sabbath school in Scotland, as compared with the United States and Canada, occupies a subordinate position. It is largely restricted to the poorer classes. Perhaps on this very account its appliances are defective, and its general efficiency somewhat under the mark. A petition signed by fifteen Superintendents, representing nearly all the denominations in the city, was presented to the Council praying that it would give its imprimatur to the International Series of Lessons by appointing delegates to the General Committee that will meet for the purpose of preparing the next course of Lessons. But, as I did not hear any more of it, I suspect it was among the things to be kept *in retentis*. I heard an excellent discourse by Dr. Nicholls, of St. Louis, Mo., in Free High Church in the morning, and in the afternoon listened to Dr. John Hall, of New York in the Free St. George’s. This is, I suppose, the largest and most influential Free Church in Edinburgh, if not in Scotland. About two thousand persons were present. The congregational singing was very fine. There was no instrumental music: and certainly there was no need of any. I was told that none of the Free Churches in Scotland use organs.

At the evening service in Morningside Established Church, Principal Snodgrass, of Kingston, officiated. Here we found the psalmody led by a very fine organ and choir.

The venerable Dr. Adams, of New York, presided over the closing meeting of the Council on Tuesday evening, the 10th July. The Hall was filled to its utmost capacity, and the proceedings which lasted to a late hour were particularly solemn and interesting. On motion of the Chairman, seconded by Dr. Hoge, of Richmond, an address to the Queen was enthusiastically adopted. Resolutions conveying the thanks of the Council to Dr. Blaikie, his staff of assistants, and the people of Edinburgh, were respectively carried by acclamation.

Dr. Oswald Dykes, of London, afterwards delivered an eloquent parting address. It was announced that the next General Council would meet in Philadelphia, in September, 1880. Then the vast audience united in singing the last three stanzas of the 122d Psalm,—“Pray that Jerusalem may have peace and felicity,” etc., and, with the Apostolic Benediction, this Council was dissolved.

The majority of the Delegates met again the following day in circumstances of peculiar interest, the particulars of which, however, must be deferred till next month.

Encouragements.

SEVENTEEN years ago, there were four separate Presbyterian Churches in the Maritime Provinces and three in the Provinces of Quebec and Ontario. In 1860 two of the four churches of the Maritime Provinces became one. In 1866 two more united, and in 1875 all became one except the Anti-Union Presbytery of Pictou. In old Canada two churches effected a harmonious union in 1861 and all were embraced in the happy union of 1875, except the Anti-Union party. There has been rapid and steady growth in all the Provinces, with the prospect of accelerated rapidity of increase in

the future. This consolidation of our forces, this healing of old breaches, this wiping out old dividing lines and vestiges of fraternal strife cannot surely but mean that the Lord has a great work for our Church to do in this Dominion and throughout the world. Had God intended to fling us aside as having no more need of us, He would no doubt have given us a spirit of strife and division, of jealousy, narrowness, suspicion, and self-righteousness. Blessed be His name that He has given us a spirit of peace and brotherly love.

It requires no considerable exercise of memory to recall a time when we had not a College in the whole Dominion, when we had no Professor, when we had not a single student preparing for the Ministry. Now we have our five Colleges in the older Provinces, and a sixth in Manitoba. Our students are increasing in numbers and are filled with the spirit of self-sacrifice and zeal in the work of the Lord.

Twenty-five years ago, we had but one missionary labouring among the heathen: to-day we have our Missions in China, India, the New Hebrides, and Trinidad. Then our annual contributions for the evangelization of the Heathen were not more than £400 or £500: now we require an annual expenditure of \$30,000. It is not too much to say that thousands have already been gathered into the Redeemer's fold by our Foreign Missionary operations; but more are under instruction this year than ever before, and we touch the vast dark mass of Heathenism at a larger number of assailable points.

Twenty-five years ago, our Home Missionary operations were very limited in their scope; the agents were few and the amount of money raised for the purpose was very small. Many of our ministers had to spread their labours over vast districts of country and to “endure hardness” in ever-toilsome and often perilous pioneer work. We have now well-organized Home Missions extending from Newfoundland to the vast and newly opened West. Our annual expenditure in this department alone verges on \$40,000.

Then we have a French Canadian Mission Scheme which, if sustained and wrought out according to present expectation, will be an unspeakable blessing to tens of thousands of our fellow-country-men who have hitherto been sitting under the shadow of spiritual death. We could hardly have hoped twenty years ago that at this date thousands of Roman Catholics, including some of the most distinguished of the clergy of the Roman body, would have joined our Church. What has happened within a few years is but a foretaste and pledge of greater things in store for us if we continue true to our high calling.

Opportunities and advantages imply corresponding obligations. The opening up of the country by Railways affords unprecedented facilities for carrying the Gospel with frequency and regularity even to very lonely and distant places. The terrible journeyings of thirty or forty, or even twenty years ago are now almost unknown in the older Provinces. Ministers have more time for the actual work of their calling. There is less of danger to life; and there is fuller appreciation of the work which the messengers of Christ perform.

We need not point out the obvious practical inference from the facts at which we have glanced. Has the Lord answered our prayers, realized our hopes, disappointed our fears, strengthened our hands and cheered our hearts? What then does He expect from us in return? What does He ask us to do for Him now? We hear His voice in the appeals of our missionaries for helpers in their work among the heathen: and we must be willing to give up to this department some of our choicest men—as in the past. As a matter of course we must cheerfully and promptly meet all expenditures involved. In like manner the calls on our Home Mission department are ever increasing—calls for men and for the support which such men require. The support of our colleges is a *sine qua non* to prosperity in every other department of the Church's enterprise whether at home or abroad. Sustentation funds, Supplementing funds,

Home and Foreign Missionary funds will be of no avail if our colleges do not send forth their due proportion of well-equipped young men to undertake the work of the ministry.

We note past progress in order to stimulate future effort. Never was the field more inviting than it is to-day; and never did the Church stand more in need of the united exertions of all her members.

The Sabbath School

INTERNATIONAL LESSONS.

BY REV. WILLIAM RICE, D. D.

OCT. 7th] (A. D. 60.) [Acts 21: 8-15

PAUL AT CÆSAREA.

GOLDEN TEXT.—“*But none of these things move me, neither count I my life dear unto myself.*”—Acts 20: 24.

HELPS TO STUDY.

From Miletus the apostle continued his course by sea, visiting several places by the way (vs. 1-7), until he came to Ptolemais, a town on the Mediterranean, about thirty miles south of Tyre and eight miles north of Mount Carmel. Here he remained one day. V. 8. *The next day*—literally, on the morrow. *Cæsarea*—about forty miles from Ptolemais and seventy north-west of Jerusalem; sometimes called Cæsarea Palestina, to distinguish it from Cæsarea Philippi. *Philip the evangelist*—one of the seven deacons. As an evangelist, he had travelled and preached the gospel, as sent forth by the apostles, and seems now to be settled at Cæsarea as pastor. V. 9. *Which did prophesy*—taught by divine inspiration. See Joel 2: 28. V. 10. *Agabus*—see ch. 11: 27. V. 11. *Bound his own hands and feet*—thus representing symbolically to the eye what he foretold in words. *So shall the Jews, etc.*—see v. 33; though bound by the Romans, it was at the instigation of the Jews. V. 12. *Both we*—the writer and those who came with him. *Besought*—entreated. The prophet did not say by inspiration that Paul ought not to go; he only foretold the persecution that Paul would suffer, in view of which the brethren besought him to change his plan. V. 13. *What mean ye?*—a tender and affectionate, but firm rebuke. V. 14. *Ceased*—Paul's firm Christian heroism in doing what he felt his duty to Christ required made them acquiesce. V. 15. *Took up our carriages*—made ourselves ready, packed up our baggage.

WHAT DOES THIS LESSON TEACH—1. Concerning teaching and impressing truth through the eye? 2. Concerning the nature of Christian sympathy and affection? 3. Concerning the way it should be expressed? 4.—Concerning Christian faith and heroism? 5.—Concerning Christian resignation?

Oct. 14.] (A.D. 60.) [Acts 21; 27-39.
PAUL AT JERUSALEM.

GOLDEN TEXT—"The servant is not greater than his Lord. If they have persecuted me, they will also persecute you."—John 15: 20.

HELPS TO STUDY.

The apostle and his companions were cordially received by the brethren at Jerusalem. On the day following his arrival, the apostle James and all the elders met together, and he related to them all that God had wrought by him among the Gentiles. Acts 21: 19. At this meeting he probably presented the contributions of the Gentile churches for the poor brethren of Judea. See Acts 24: 17. To remove the prejudices of the Jews, who believed that he forbade the observance of the Mosaic law, it was thought best that he should show himself in the temple with four disciples, the expenses of whose Nazarite vow he should undertake to defray, and thus calm the popular feeling. Acts 21: 20-25. But this plan failed on the very eve of its fulfillment. V. 27. *Seven days*—which should complete the observance of the vow. v. 26. *Jews which were of Asia*—now at Jerusalem for purposes of worship. They had probably seen Paul at Ephesus. *Stirred up*—literally; poured together, threw into confusion. *Laid hands*—seized; not a legal arrest, but an act of violence. V. 28. *Help*—to bring this offender to punishment. *Against the people*—the Jews. *The law*—of Moses. *This place*—the temple. *Polluted*—by bringing Gentiles into the inner court, where none but Israelites could enter. V. 29. *Trophimus*—see ch. 20: 4. *An Ephesian*—a Gentile of that city, and not a Jew. *Supposed*—but falsely. V. 30. *Was moved*—agitated thrown into commotion. *Drew him out of the temple*—As they meant to kill him, and would not pollute the temple with his blood. *The doors were shut*—by the Levites, who had charge of the temple. V. 31. *Tidings*—official report. *Chief captain*—who commanded the military guard in the fortress of Antonia, adjoining the temple. V. 32. *Centurions*—captains of a hundred men. *Ran down*—from the tower or

castle. V. 33. *Bound with two chains*—to two soldiers, one on each side. See Acts 12: 6; 28: 16. V. 34. *The castle*—literally, the barracks, the part of the tower occupied by the troops. V. 35. *Borne*—lifted up and carried bodily into the tower. V. 36. *Away with him*. The same cry that was raised against his Master; Luke 23: 18; John 19: 15. V. 37. *Thou speak Greek*—The officer was surprised to hear him address him in Greek. V. 38. *That Egyptian*—rather, Thou art not, then (as I supposed), that Egyptian; alluding to some recent and well-known occurrence. V. 39. *Tarsus*—Josephus says it was the most renowned city of Cilicia. Xenophon calls it a great and flourishing city.

WHERE IN THIS LESSON DO WE LEARN.—1. That we should not judge from outward appearances? 2. That we should not act on false and partial information? That bigotry is cruel and insatiable? 4. That we should defend ourselves when falsely and unjustly accused?

Oct. 21.] (A.D. 60.) [Acts 22: 17-30.
PAUL AND THE BIGOTED JEWS.

GOLDEN TEXT—"But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men."—Matt. 23: 13.

HELPS TO STUDY.

The apostle, standing on the stairs that led to the castle, addressed the crowd in the Hebrew tongue. He first related his own personal history and the circumstances of his conversion. V. 17. *It came to pass*—he now explains and defends his peculiar mission to the Gentiles. *Come again to Jerusalem*—he probably refers to his first journey to Jerusalem, about three years after his conversion. See ch. 9: 25, 26; Gal. 1: 18. *In the temple*—in the inner court, or usual place of prayer. *In a trance*—ecstasy, under special divine influence. V. 18. *Saw him*—the Lord Jesus. v. 14. *Make haste . . . quickly*—a repetition, implying that he had already been too long in Jerusalem. *They*—the Jews of Jerusalem. v. 19. He shows that it was his cherished plan and desire to preach the faith in the very place in which he had persecuted believers. V. 20. *Stephen*—Acts 7: 58. *Consenting*, etc.—Acts 8: 1. *Kept the raiment*—the outer garment, which was thrown aside in labour. V. 22. *Gave him audience*—continued to listen in silence. *Unto this word*—his mission to the Gentiles. V. 23. *Cast off their clothes*—either tossed up their

garments in token of rage, or threw off their upper garments, as men take off their coats to show they are ready for violence. *Threw dust*—in their wild and furious frenzy. V. 24. *Be examined*—subjected to torture. *Scourging*—beating with rods. V. 25. *As they bound him*—rather, as they stretched him forward, with the thongs binding him to the low whipping-post in a leaning posture so as to receive the full force of the blows upon his back. *Is it lawful?*—it was contrary to the Roman law to bind or scourge a Roman citizen. *Uncondemned*—not even tried. V. 27. *Art thou*, etc.—in surprise, as well as for information. V. 28. *Captain answered*, etc.—as it was death to claim falsely Roman citizenship, he did not doubt the apostle's assertion. V. 29. *Departed from him*—all proceedings against him were stopped. *Because he had bound him*—a great outrage upon the person of a Roman. V. 30. *Would have known*—wished to know. *Council*—the Sanhedrim. *Before them*—in the hall of meeting; not in the temple, but a less sacred place.

WHAT DOES THIS LESSON TEACH.—1. Concerning God's method of selecting his chosen servants? 2. Concerning the power of his grace over the most hardened sinners? 3. Concerning the value of citizenship in a great country? 4. Concerning the value of citizenship in the heavenly country?

OCT. 28.] (A. D. 60.) Acts 23: 1-11

PAUL BEFORE THE COUNCIL.

GOLDEN TEXT.—“*And they were not able to resist the wisdom and the spirit by which he spake.*”—Acts 6: 10.

HELPS TO STUDY.

V. 1. *Council*—the Sanhedrim. *Men and brethren*—he addresses them as their equal. V. 2. *Ananias*—appointed high priest by Herod, king of Chalcis (A. D. 48) *Them that stood by*—officers or servants of the court. *Smite him on the mouth*—still a common mode of enforcing silence in Eastern courts. V. 3. *Shall smite thee*—literally, is about to smite; an indignant rebuke, or, as some suppose, a prophetic warning of his death by violence, which took place about five years after. *Thou whitest wall*—a strong figurative expression, equivalent to “*Thou hypocrite.*” Compare Matt. 23: 27. *Contrary to law*—the Mosaic law forbids that any one should be punished without full and fair trial. Deut. 19: 15-18; 25: 1. V. 5. *Wist not*—did not know. *It is written*—Ex. 22: 28. V. 6 *Paul perceived*—from his familiar acquaintance with the facts. *Sadducees*. . . *Pharisees*—the two great parties

or sects into which the nation was divided. The latter were the orthodox Jews, the former the infidels among them. *I am a Pharisee*—as to this great point of difference among you. *Of the hope and resurrection*—of the hope of Israel, or of the Messiah, and as necessarily connected with it, that of the resurrection of the dead. *Am called in question*—am judged or tried; this is the real though not formal charge against me. V. 7. *Dissension*—dispute, party division. *The multitude*—the whole body of the council. V. 9. *Great cry*—clamor, commotion. *Scribes*—learned expounders of the law. *No evil*—no crime or ground of condemnation. *If a spirit or an angel*—referring to what he had said. ch. 22: 6, 7, 17, etc. This is nothing incredible or impossible, as the Sadducees insist. V. 10. *Pulled in pieces*—the Sadducees trying to seize and kill him, and the Pharisees to protect him. *To go down*—from the tower to the outer court of the temple, where the dissension was going on. V. 11. *Be of good cheer*—take courage. *Bear witness also at Rome*—This had been the object of his earnest desire (Rom. 1: 10; 15: 23, 24), and this promise of the Lord Jesus was fulfilled. Acts 28: 30, 31.

NOV. 4.] (A. D. 60.) [Acts 24: 10-25.

PAUL BEFORE FELIX.

GOLDEN TEXT.—“*And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled.*”—Acts 24: 25.

HELPS TO STUDY.

Paul is now accused by the Jewish Council before the Roman governor. Three charges are brought against him by Tertullus, their advocate (vs. 1-9)—viz., (1) sedition (2) heresy (3) an attempted profanation of the temple. To each of these charges he gives a specific reply.

V. 10. *Governor*—Felix the procurator of Judea, appointed by the emperor Claudius (A. D. 52 or 53). *Many years*—seven, and therefore thoroughly acquainted with Jewish matters. *Judge*—with the power of life or death. *Cheerful'y*—readily, hopefully. V. 11. *Understand*—learn, ascertain. *Twelve days*—a short time to stir up sedition. His conduct during these few days could be easily investigated. *To worship*—he gives three reasons for his visit: 1. to keep the feast; 2. to bring alms; 3. to make offerings. V. 12. *Disputing*—exciting a tumult, a distinct denial of the first charge. V. 13. *Can they prove*—an open challenge or proof. V. 14. *But this I confess*—he now answers their second charge. It was true, but not in the sense put upon it by his

accusers. *Heresy*—sect or schism, the same term as used in their charge. v. 5. *The God of my fathers*—no new object of worship. *The law and the prophets*—the Old Testament Scriptures. V. 15. *Hopetoward God*—founded on him, his power and promise. *Themselves allow*—the very same hope which they entertained. V. 16. *Herein*—in this adherence to the God, the revelation and the hope of Israel. *Exercise myself*—habitually and severely strive *Void of offence*—neither transgressing myself nor leading others to transgress. V. 17. He now refutes the charge of profaning the temple. *Many years*—literally, *more years*, equivalent to several, referring to the period of four years since his last previous visit to Jerusalem. See Acts 18 : 22. *Alms*—charities, the gift of the churches. *Offerings*—the ritual sacrifices in the temple V. 18. *Jews from Asia*—foreign Ephesian Jews, not officers of the temple. V. 19. *Object*—accuse. V. 20. *Or else*, etc.—a bold appeal, showing full consciousness of innocence. V. 21. *This one voice*—expression, utterance. V. 22. *He deferred them*—put off the case, so as not to offend the Sanhedrim, though convinced that Paul was innocent. *When Lysias . . . come down* a mere device to end the proceedings. There is no reason to suppose that he ever sent or intended to send for Lysias. V. 23. *Keep . . . have liberty*—under guard, and yet with all indulgence consistent with the safekeeping. V. 24. *Drusilla*—daughter of Herod Agrippa and sister of the king Agrippa, who appears in the next chapter. V. 25. *Righteousness*—justice, in the wide sense, rendering to every one his due. *Temperance*—self-control, the proper regulation of the appetites and passions. *Judgment to come*—Acts 17 : 31; Matt. 25 : 31-46. *Trembled*—alarmed in view of his sins and their punishment at the coming judgment. *Go thy way*—he dismissed the subject for the present, but promised attention to it in the future. But though he often saw Paul afterward (v. 26), he never found time to attend to the gospel.

HOW DOES THIS LESSON TEACH—1. That heresy, so called, is not contrary to God's word? 2. That we ought to worship God according to the dictates of an enlightened conscience? 3. That the assent of the judgment will not avail while the heart is at enmity against God. 4. That it is folly to wait for more convenient seasons?

God will examine your work in the Sabbath-school if you wont.

The devil has a large Sabbath-school, and teaches most efficiently those whom you neglect.

A Living Sacrifice.

TAKE my life and let it be,
Consecrated, Lord, to Thee.

Take my hands and let them move
At the impulse of Thy love.

Take my feet, and let them be
Swift and beautiful for Thee.

Take my voice, and let me sing
Always only for my King.

Take my lips, and let them be
Filled with messages from Thee.

Take my silver and my gold,
Not a mite do I withhold.

Take my moments and my days,
Let them flow in ceaseless praise.

Take my intellect, and use
Every power as Thou shalt choose.

Take my will and make it Thine,
Let it be no longer mine.

Take my heart, it is Thy own,
Let it be Thy royal Throne.

Take my love, my Lord of power,
At Thy feet its treasures store.

Take myself, and let me be
Ever only all for Thee.

Our own Church.

RETURN OF DELEGATES.—By this time the whole of the Canadian Delegates to the General Presbyterian Council will have returned to their homes. With scarcely an exception, they went to and fro by the ALLAN LINE of steamships, and seem to have been all thoroughly well-pleased with the arrangements made for their comfort on ship-board. Although it does not accord with the popular belief, it is yet true that notwithstanding the unusually large number of clerical passengers, the average voyages of the season have been the most rapid on record.

THANKSGIVING.—It has been arranged we understand, that Thursday the 22nd November will be observed as a Day of Public Thanksgiving throughout the Dominion. As such we hope it will be universally observed. We have been favoured with an abundant harvest at a time when it was greatly needed and our thanks should be expressed in "good measure." An appeal we believe has been made that the offerings of our people on Thanksgiving Day be applied to the support of our Mission Schemes. There seems to be a peculiar fitness in the proposal and we shall be glad to hear that it meets with a generous response.

Intimately connected with our Home Missions, and therefore deeply interesting to us, are the suggestions made by a committee of the General Assembly of the Church of Scotland, appointed in 1875, to consider and report upon "the working of all the schemes." The suggestions made by this Committee under the head of "the Colonial Scheme," are amongst the most important of the whole. The Committee points out that the original work of the Colonial Committee is well nigh completed. The following reference to this portion of the Report, taken from the Church of Scotland Home and Foreign Missionary Record may suffice to foreshadow the future policy of the Colonial Committee of the Church of Scotland so far as Canada is concerned,—

"The suggestion of the Committee to give no 'fresh grants of money' for general purposes to either branch of the Canadian Church is to be highly approved. Presbyterianism in Canada has now become self-supporting, and is well able to maintain in efficiency its own colleges. Such colleges 'cannot have any abiding claim on grants from the Church of Scotland; and on the other hand, to continue grants to the ministry in any presbytery, or in the Dominion as a whole, is really to take part against the United Church to which our best wishes have been conveyed.' The truth is that the work of the Committee in the Canadian Dominion is virtually at an end, or is rapidly nearing its end; and these, with the other considerations mentioned, show how urgent the reconstitution of this scheme is upon a new basis such as that proposed, with a new

name answering to its more enlarged sphere of work."

We do not expect to hear one word of disappointment or regret on account of this new prospective policy, other than the natural feeling which the daughter has when about to set up house for herself. We shall best prove ourselves worthy of the kindness that has been lavished upon us in past years by accepting the responsibilities of self-support, as well in the education of a native ministry as in the prosecution of missionary enterprise.

COLLEGE ENDOWMENT FUND; MARITIME PROVINCES.—The subscriptions of the Upper Musquodoboit congregation amounted to \$450 at the meeting held for the purpose of subscribing. It has since increased to \$650. The Little River congregation, Musquodoboit, subscribed at the start \$219, and they expect to realize \$450. Rev. Thomas Duncan and Rev. Dr. Burns visited Middle Musquodoboit, the congregation of Rev. Robert Sedgewick. In co-operation with the pastor they held a meeting at which \$670 were subscribed, and a considerable additional sum is expected.

The Maritime Synod will have the satisfaction of finding that the Endowment Fund which was started in faith last October will be nearly completed at the close of the synodical year.

APPEAL.—Rev. Donald Sutherland, Gabarus, Cape Breton, appeals for aid towards a church at Louisburg, the ancient French stronghold in the Maritime Provinces. The minister resides at Gabarus; Presbyterianism is weak in those quarters, and there is only a small nucleus at Louisburg. Still, as the town is likely to grow it is well to make a beginning.

(ORDINATIONS AND INDUCTIONS.

DUNDEE, Montreal, Pres:—Mr. John C. Cattenach, B. A., was ordained and inducted to the charge of Zion Church on 29th August.

NAIRN, Hamilton:—Rev. J. L. Robertson, formerly of the United Presbyterian Church of North America, inducted 11th September.

CHATHAM, Ont., Chatham:—Rev. John R. Battisby has been inducted to St. Andrew's Church, vacant by the removal of Rev. John Rannie to New Amsterdam, B. G.

MONTREAL.—The Rev. Peter Wright, formerly of Chalmer's Church, Quebec, was inducted to the Chalmer's Church, Montreal, 13th September.

HOPEWELL, *Pictou, N. S.*—Rev. Alex. McLeod, formerly of Belfast, P. E. I., was inducted on September 18th.

GREENHILL, *Pictou, N. S.*—The Rev. W. Stuart was inducted to Salem Church, Greenhill, on the 19th September.

NAPIER, *London*—Rev. Donald McDonald, formerly of Westminster, inducted 4th September.

WICK AND GREENBANK, *Lindsay*—Rev. S. Acheson, of Minden, to be inducted on 4th October.

CALLS.—The Rev. Wm. Donald, of Port Hope, has received a call from Prince St. Church, Pictou, N. S., and the Rev. Dr. Lamont, of Finch, from the Congregation of Salt Springs, N. S., in connection with the Church of Scotland. The Rev. James Fraser, of Litchfield, has been called to Chatham, Quebec; the Rev. C. D. McDonald, of Point Edward, to Thorold, Ont. and the Rev. A. Beamer, late of the Methodist Episcopal Church, to Belgrave, Ont.

DEMISSION.—The Rev. John Ferguson has demitted the charge of Osprey and Honeywood.

MEETINGS OF PRESBYTERIES.

PICTOU, N. S., 4th SEPTEMBER.—The Rev. George Walker tendered the resignation of his charge of the United Church, New Glasgow, of which he has been the pastor for 26 years. His demission was allowed to remain on the table. The Rev. E. D. Pelletier also resigned his missionary charge, by telegram from Montreal, and the Presbytery accepted the same. Arrangements were made for visiting all the congregations within the bounds that had not already contributed to the Theological Hall Fund.

TRURO, 4th SEPTEMBER.—Dr Burns addressed the Presbytery on the College Endowment Fund. A committee, Rev. A. Burrows, Convener, was appointed to aid in securing contributions. The call from Upper Londonderry congregation to Rev. James Sinclair, was accepted by him, and his induction appointed for the 25th ult.

LUNENBURGH AND YARMOUTH, 28th AUGUST.—Rev. John Morton, of Trinidad, was asked to sit and deliberate. The clerk intimated that he had transmitted a call from Mahone Bay to Rev. William MacConnell, of Lefroy, Ont. It was agreed to apply to the General Assembly for leave to receive Rev. E. Roberts, formerly a Baptist—as a minister of this Church. Rev. John Wallace was chosen clerk of Presbytery.

WALLACE, 7th AUGUST.—Rev. W. B. Mackay was appointed Moderator and Rev. Thomas Sedgewick, clerk. A minute was adopted with respect to the death of late Rev. John Munro, expressing high appreciation of his faithful labours, his earnestness and zeal as a Gospel minister, his kindly manner, and his uncompromising attachment to the truth.

GLENGARRY, 7th AUGUST.—The Presbytery agreed to the separation of the United Congregations of Williamstown and Martintown. The ordinary meetings of the Presbytery were appointed to be held on the second Tuesday of July and January, and the third Tuesday of March and September in each year.

LINDSAY, 28th AUGUST.—Arrangements were made for the induction of Rev. S. Acheson to Wick and Greenbank. The Stations of Sunderland and Vroomantou were erected into a congregation. Reports of a very gratifying nature were received respecting the Home Mission work of the Presbytery. Rev. J. Kinsley intimated that he could not undertake the course of study prescribed for him by the Presbytery, and asked the return of his credentials.

TORONTO, 4th SEPTEMBER.—The clerk reported that Rev. A. Carrick, late of Orangeville, had been furnished with a Presbyterial certificate with a view of its being presented to the Presbyterian Church in New Zealand. It was agreed to meet in Knox Church, Scarborough, on the 9th October, for the ordination and induction of Mr. R. P. Mackay to that charge. The business appears to have been chiefly of local interest.

GUELPH. At the last regular meeting, seven new candidates for the ministry were introduced and the clerk was authorized to certify these to the Board of examiners of Knox College, Toronto. Mr. Robert Fowle was duly licensed to Preach the Gospel. A call from the Congregation of Erin to Rev. D. J. McEanis of Clarksburgh was sustained.

HAMILTON, 24th AUGUST.—A *pro re nata* meeting was held to consider a call from Central Church, Hamilton, to Rev. Dr. Duryea, of Brooklyn, U. S. The stipend promise being \$400 with the manse. The call was sustained. Arrangements were made for the induction of Rev. J. L. Robinson to Nairn Church.

STRATFORD.—The names of Rev. Thomas McPherson and Rev. Daniel Allan, were retained on the roll for the year. Mr. Robert Waits intimated acceptance of a call

from Shakespeare and Hampstead, and his ordination trials were appointed.

PARIS, 16th AUGUST.—The proceedings had special reference to a call from the Free East Church, Inverness, Scotland, to Rev. John MacTavish, of Woodstock, signed by 954 members and adherents. All parties interested were represented by commissioners and, as may readily be supposed, it required very strong arguments to convince the Presbytery and Congregation of Woodstock that they should acquiesce in the translation. Mr. MacTavish, however, having explicitly stated that he felt it his duty to accept the call, the Presbytery reluctantly agreed to the dissolution of the pastoral tie, at the same time testifying in the amplest manner possible their high esteem for their brother, and recognizing emphatically his valuable labours during the long period of twenty four years. They further expressed sincere sympathy with the Congregation of Chalmers' Church, Woodstock, in the great loss they sustain in parting with such a beloved pastor.

Obituary.

ON the 29th of August, Mr. John Meikle, a venerable Elder of Henry's Church, Lachute, passed peacefully away. He was much esteemed by all the community among whom he has resided since 1830. During his life he set a worthy example of liberality towards various Christian objects, and he has left by his will a sum of \$1000 in perpetuity to the congregation, the chief part of the interest of which is to assist the salary of the minister, the remainder to be devoted to the S S Library. The interest of another sum of \$400 is to be devoted to the procuring of prize books for the Academy, in which he took deep interest, and to purchase class books for the poorer children. Thus he reminds those to whom the Lord has given means that they ought to do what they can to advance Christian objects when they themselves have gone to the glorious reward awaiting the believer. When his latter end drew near he was found fully prepared for the summons. It was then seen that he had not trusted in vain in the merits of his Redeemer, for his end was peace. The last words he uttered in the ears of his sorrowing family were expressive of his faith and hope, for he said to them "pray and praise." He then fell asleep in Jesus without a struggle.

MR. PETER STEWART, of Lochaber, Guysborough County, N.S., came to his death on

Sabbath morning the 19th ult., in consequence of a terrible attack made upon him on the previous Thursday by a bull that had strayed into the barnyard. Mr. Stewart was greatly honoured and loved by the whole community on account of his sterling worth as a citizen and as a Christian. An only son was drowned a few years ago opposite his home. Mr. Stewart was a valued member of session; he superintended a Sabbath School; he was useful in the Prayer Meeting and aided every good work. He died in the full hope of eternal life, in the 50th year of his age.

Ecclesiastical News.

WE are reminded of honorable members of the House of Commons "pairing off," by the announcement that two of our leading Canadian divines have accepted charges in Scotland. We refer to Revd. Principal Snodgrass, of Queen's College, Kingston, who has been appointed to the Parish of Canonbie, in Dumfriesshire, by the Presbytery of Langholm; and to the Revd. John MacTavish, who has accepted a call to the Free East High Church, Inverness. Both these Reverend gentlemen are natives of Scotland. Mr. MacTavish was educated for the Ministry at Glasgow University, and was ordained and inducted at Ballachulish in 1841. Coming to Canada in 1854, he first settled among the Highlanders residing in the Townships of Eldon and Thorah. In 1872, he removed to Woodstock. For many years Mr. MacTavish occupied the position of an acknowledged leader in the late Canada Presbyterian Church. A man of decided ability, and strong convictions, and, withal, thoroughly independent and honest in the expression of his views, he came to be universally respected, and rose to be one of the most influential members of the General Assembly. Dr. Snodgrass was ordained by the Presbytery of Glasgow in 1852 for the Colonial field, and was successively Minister of St. James' Church, Charlottetown, Prince Edward Island, and St. Paul's Church, Montreal. He was elected Principal of Queen's University in 1861. In the late branch of the Church of Scotland to which he belonged, Dr. Snodgrass was also a tower of strength, and we shall be greatly mistaken if he does not take a first rank in the Councils of the old Kirk of Scotland, to which he is returning. Under these circumstances, the departure of these brethren will be deeply regretted, and their absence will entail a severe loss on the Presbyterian Church in Canada.

Dean Stanley and Mr. Spurgeon have each been improving their holidays by preaching to the people of Scotland: The former preached in the Parish Church of Roseneath, from the parable of the publican, and took occasion to comment on the remark sometimes made by foreigners, that "the intellect

and feeling of the Scottish nation are strongly divided between the sway of two great names—the preacher Calvin and the poet Burns.” Mr. Spurgeon preached at Dunoon and Oban, and elsewhere in the open air, to immense concourses of people gathered from far and near. Dr. McCosh, also, of Princeton, delivered a “special sermon” in the Free Church at Brechin, in which he held it to be duty of Churches to “discipline” those who express “very extreme opinions,” and that those who were so dealt with, should retire and form separate Churches.

PRESBYTERIANISM IN GLASGOW.—According to Dr. Montfort, Glasgow takes the palm as the leading Presbyterian city in the world. It has one hundred and eighty-five churches of this order, divided among the different Presbyterian branches in the following proportions:—Covenanters, 1; United Original Seceders, 3; Morrisonites, 10; Established Church, 49; United Presbyterians, 52; Free Church, 70. Of other denominations, there are but 35 churches, which gives the decided preponderance of the religious influence of the city to Presbyterianism. Glasgow has a population of half a million; therefore, with its two hundred and twenty churches, there is a church for every twenty-two hundred and seventy-three persons.

Charges of heresy against the Rev. Fergus Ferguson, of the United Presbyterian Church, and Rev. Dr. Marcus Dodds, of the Free Church are being actively discussed in Scotland.

A very important Missionary Conference met at Shanghai on the 10th of May, and sat fifteen days. About one-third of the entire body of Protestant missionaries in China were in attendance at this gathering. “There is but one feeling,” writes a correspondent of the *English Independent*, “among the one hundred and thirty persons who have attended it, and that is, that it marks an era in the history of Protestant missions in China, and begins a new period of greatly accelerated advance and increased prosperity to the Church of Christ in this land. No person not a China missionary can imagine how divergent were our views on the great range of topics presented for consideration, and on one subject it is properly said that we have throughout been ‘treading on the edge of a volcano;’ but the spirit of the Master has been among us to teach forbearance, and unite every heart for the promotion of the great cause we uphold.”

Religious Summary.

EASTERN Europe is enduring the horrors of war. The Turks and Russians have met on the plains of Bulgaria and under the shadows of the Balkans. Unspeakable misery has been inflicted on both sides, and on the populations of the Provinces that are the seat of war. It is a dreadful thought that scenes such as are now witnessed in Turkey should be pos-

sible on this earth trodden as it was eighteen centuries ago by the feet of the Prince of Peace. God will no doubt bring good out of evil, and cause even war with its attendant horrors to promote His Kingdom. Asia Minor and Syria, and indeed all the territories of the Turk, suffer greatly from the burdens and calamities of war. Russia is suffering too, in life and property. As we read of wars and tumults, famines, plague, earthquakes,—let us bless God for the peace, the safety, the abundance granted to ourselves, and let us prove our gratitude by deeds of loving-kindness. Our own empire is at peace throughout all its vast extent—let us pray that the blessing may long continue.

The war between Russia and Turkey is regarded as to some extent a struggle between Islamism and the Greek Church. Both sides are fanatical enough, and there is little on either side to suggest that God is in their thoughts. The “Christianity” with which the Turks come into contact is usually of the most degraded character.

The papers report a new organization in the Roman Catholic Church intended to concentrate the power and influence of the whole body upon the one grand object of restoring the temporal sovereignty of the Pope. Money is to be raised; men are to be enlisted in armies; diplomacy is to be used in the most adroit manner; every agency is to be set at work which can in any measure contribute towards the one grand aim. It is a sort of ecclesiastical “International Society.” There is a show of strength about such organizations, but it will be a new thing in human history if the result will amount to much.

Spain is now as much in the hands of the Papacy as it is ever likely to be. The chains of religious oppression can hardly be wound more tightly about that miserable nation. And now the efforts of the Church of Rome are directed towards reducing France to a state of abject vassalage. A very keen contest is now raging all over the country, the ultramontanists are on one side and the Republicans on the other. The Ultramontane plan is to secure France and then to utilize France and Spain against Italy. Their plan also, of course, embraces operations in Germany and Austria. The best weapon against Ultramontanism, and every other ungodly system, is the pure Gospel of the Lord Jesus; and it can be truly said that the Gospel is being proclaimed now more generally than ever before. The ingenious combinations and intrigues of Jesuits amount to very little after all. The wisdom that fights against God’s light and

liberty is folly. The strength that contends against truth is weakness.

In England the battle of the confessional is raging far and wide. It is but an episode in the great Ritualistic, Romanizing reaction, and we welcome it as likely to open the eyes of many to the depths of folly, and even worse, into which false religion tends to drag the human soul. The evangelical Protestantism of England will be strengthened by the exposure which has been made of Ritualistic policy, and a few of the extremists in the other direction will go over to the Church of Rome.

One of the most remarkable movements in England is the agitation for disestablishment by a section of the clergy—the Ritualistic section—of the Established Church.

Ridsdale, Tooth, and Mackonochie care nothing for the law and little for the bishops. Their grand aim is to assimilate the Church of England with the Church of Rome; Ritualism is Tractarianism run to seed. It cannot but merit the contempt of common-sense christians.

There is a probability of an early settlement of that long standing scandal in England—the burials question. The House of Lords affirmed by a majority of 16 the principle that Dissenters should have liberty to bury their dead in the national churchyards with whatever ceremonial they deem best.

The British Parliament has again refused to allow the opening of Museums and Art-galleries on the Lord's Day. This is right. The Philadelphians lately opened their Exhibition on the Sabbath, but they have found that it is not patronized at all by the "working classes" in whose supposed interest the innovation was made.

There is now for the first time in history a Protestant Theological College in Paris!

The third Synod of the Old Catholics of Switzerland met this year at Berne, Bishop Herzog presiding. Eight parishes were added since last year.—The increase in Germany has been nearly 4000 members during the year.

The German Emperor stands by the Apostles' Creed. A large number of the clergy are in favour of abolishing that Creed, but the majority of the people and clergy are orthodox. The Emperor said, "I stand firm in the faith in which all my forefathers have been baptized and confirmed, especially in the Apostles' Creed."

Evangelistic work is being carried on with great diligence among the masses in Scotland, Ireland and England.

The annexation of the Transvaal territory to the British possessions in Africa is likely to prove of immense advantage to

the natives. Missions will now have free and full scope in the land.

The British Wesleyan Conference has ventured upon the great experiment of "lay representation," several ministers have retired, or have been removed, from the Connection on account of their holding and teaching "conditional immortality."

Prince BISMARCK has declared himself a Presbyterian. He said to a recent deputation of clergymen: "To the Protestant Church, Presbyterian Government is essential." Reformers in Russia are tending to the Presbyterian system.

The two Scotch Church cases, relative to Rev. Fergus Fergusson and Professor Smith respectively are making progress.

Angry and fierce discussion is the order of the day in England relative to the Confessional and other "abominations" or "inventions."

The newly appointed Missionary to the Jews from the Irish Presbyterian Church, Rev. J. D. Phillips, has arrived safely at Damascus. It is a perilous time for Missions in the Turkish Empire.

DEATH OF TWO MISSIONARIES.

Rev. Carstairs Douglas, D. D., one of the most distinguished and successful Missionaries of China, has been struck down by cholera. He died, 49 years of age, after a very brief illness. The Presbyterian Church of England will feel his loss most deeply; but his removal is a heavy loss to the christian cause in China.

Dr. Black, the Medical Missionary in connection with the Livingstonia Mission, died of fever some weeks ago. His loss will be felt severely by the mission in which he was a most enthusiastic labourer.

THE GAIN OF GIVING.—It is said that when the American Board of Foreign Missions were before the Legislature of Massachusetts, to ask for an act of incorporation, one member of the body opposed the act on the ground, as he said, that "we have little enough religion at home, without exporting any." Another member, in replying to him, said: "Gentlemen, religion is a commodity of which the more you export the more you have at home." The reply was certainly as apt for its wisdom as for its wit. And yet, self-evident as is the sentiment which it contains, there is no truth that needs to be more strongly, repeatedly, and vehemently urged. The fallacy is so constantly gaining ground in times of religious stringency, that retrenchment in our missionary expenditures will relieve us, and that the home resources can be increased by withholding foreign consignments

for the time, that we need to ponder well the words of the prudent legislator, and keep them always written on our banners. The philosophy of the matter is, that religion is not a commodity, but a life, and life always grows through its own expenditure. A thought, for example, loses nothing, but gains vastly by being expressed in words and communicated to another. It is none the less the mind's own property of another's mind. Its distinctness and power are greatly increased, on the contrary, from the very importation. And to say nothing now of the material resources of the kingdom of Christ, what can so enrich one store of religion as to be constantly drawing upon it for the blessings and enrichment of others. Giving is its very instinct of self-preservation. And the Christian heart that attempts to narrow its love, its sympathy and its prayers within the circle of its own home, will find this very home left cold and vacant by it ere long.

Our Mission in India.

REPORT FROM REV. FRASER CAMPBELL.

IN company with the late Rev. P. Mathison, whose sudden death we were so soon called to lament, I arrived in Madras on the 6th of December, and was kindly welcomed by Mr. Sinclair, Principal of the Church of Scotland Institution, whose sympathy, advice, and aid have from the beginning been very encouraging and helpful.

Shortly after my arrival, I thought of going to Central India to examine the field there, according to the desire which had been expressed in the Board, but the approaching Proclamation in Delhi seemed to render the time altogether unsuitable, and the visit was deferred indefinitely, while I set myself to learn from others and my own observation all I could of the work which the Church of Scotland had asked me to undertake here, and to enter on it in the wisest way possible, leaving the question of my going elsewhere always open, and seeking information by correspondence with Mr. Douglas.

As to the work here, it is hard to form an exaggerated idea of its importance. It is estimated that there are now in this city somewhere about ten thousand men, more or less educated in English. Some of them students, others teachers, clerks, lawyers, and a few holding high positions. Many have only such a knowledge of English as will enable them to understand an address when clearly delivered in plain and simple language, but others are excellent English

scholars; and even those who might have difficulty in following an uninterrupted discourse, are quite able to converse freely when they can ask an explanation or a repetition, as they need it. Probably the majority are now or have been in Mission Institutions, and all these have some acquaintance with Scripture, and with Christian doctrine. Many others have probably never read a chapter in the Bible, and have only the vaguest and often erroneous ideas of its teaching. Of the students some will, after finishing their education, remain in the city; many others will be spread over the country, and will by their superior education, be centres of influence wherever they go.

Are these men accessible?

Exceedingly so; especially present, and former students of Missionary Institutions, and the more if the Missionary has a connection with the School which they regard as their Alma Mater. I found my residence in the Mission Building while it continued, of great use to me in that respect. Present and former students came in numbers to see Mr. Sinclair, particularly during the New Year Holidays, when they came to pay their respects. Even those who had not known of the new arrivals, were by him brought to see me, and others came of themselves. With many of these I had but one conversation, but others came again, and some became regular visitors. For the first three weeks of January I was often kept from morning till evening holding intensely interesting conversations with one after another, or with little groups of several at a time. The beginning of school work world of course have to some extent interrupted this delightful employment; but before that came, the sad death of Mr. Mathison, who died of cholera on the 20th, brought a more distressing interruption.

The ALL-WISE, whose name is love, does well; we can say no more of that.

We hoped to return to the Mission House after it had been fumigated for a few days, but it was decided that under present circumstances it was not advisable to reside there, and I have found by contrast how great was the advantage to my work among the young men, which I thus lost.

For a time I supposed that there would be a difficulty about my visiting Hindus in their homes, for of course our presence is regarded as polluting. But I have since learned, that the visits of European gentlemen are, by the more enlightened, generally regarded as an honour, and that there is no difficulty about their reception on the verandah, or even in certain rooms removed from those where the food is cooked or

eaten, the most suitable time for a visit being in the early morning, before they have performed their ablutions. Probably most Hindus who can speak English, would welcome an occasional visit at that time, whether they cared to converse about religion or not.

LITERARY SOCIETIES.

Another way in which many can be reached, is through small Literary Societies of their own. These are mostly among the young men, and they consider it a favour when a European gentleman consents to preside at their more public meetings, and to make some remarks at the close. An excellent opportunity was thus afforded me on one occasion, when the subject was "Happiness," and after the essayist had finished, and those who wished, had spoken on the subject, I made full use of my privilege. There were probably about seventy present. On another occasion, the Society was composed of men more advanced in age and position, and a larger number present. The Essay, by a somewhat representative man, was on the "Future of India;" and a pretty good opportunity was again afforded me. It is also easy to get fair audiences to hear Evidential addresses, a course of which has just closed, in which all of those engaged in this department of work have taken part.

SABBATH SCHOOLS

Are conducted in connection with most of the Mission Schools, and even when no inducement is held out either in the form of marks or prizes, these are well attended. Left with the whole burden of the Institution on himself, Mr. Sinclair had found it necessary to discontinue the school in connection with the Church of Scotland Institution; but I re-opened it and found it well attended from the beginning, though it had to labour against very great disadvantages, from want of sufficient teachers, the only aid I could get being from the Christian teachers in the Institution.

EVIDENCES.

At the request of some of themselves, I opened a week-day class a short time ago, for the teachers of the Institution, especially the heathens, to study Christian evidences. Almost all have attended the few meetings which have been held, and the spirit manifested by some of them is encouraging. But both in their accessibility, and in almost every other respect—in their knowledge about Christ, their ability to understand and appreciate what is said to them on the whole subject of Sin and Salvation, their disposition towards Christian-

ity, and even in their knowledge of Hinduism their interpretation of its teachings and their belief in them—there is a most marked difference between men taught in Missionary schools, and those taught in Government or Hindoo schools.

EDUCATION AND RELIGION.

This leads me to speak of the exact value of Education as a means of evangelizing India, on which I think it proper to say a few words, because in the home-lands it is undervalued by some, and too much stress is laid on it by others. It is certainly a valuable agency. Even mere secular education is of use by undermining the old superstitious, and preparing the minds of the young for higher light, but no one would advocate merely secular education as a missionary work. The secular education is given partly indeed for its own value, but principally for the sake of the opportunity of imparting Christian knowledge, and exercising Christian influence. What a grand privilege it is to have a congregation of some hundreds of lads and young men even for an hour *every day*, listening to Bible teaching; and it is the fault of the teacher if the lesson is not as thoroughly addressed to the conscience and the heart as the Bible itself is. It is surely worth while, for this, to spend other hours of comparatively dry work in general instruction, especially as that in its own place is useful, and brings them for all these hours under the influence of Christian thought and example, in the measure in which the school is taught by truly Christian men. And then it must be remembered, that this is only *one* agency and it is not intended to usurp the place of others, that it can be done by good Christian lay teachers, aided by native teachers, leaving out Ministers to do the more specially evangelistic work, and that it is likely to be a comparatively inexpensive agency, the government grants in aid, together with the fees (which are steadily advancing towards full payment for the education received), meeting already a large part of the expense. I am satisfied that much is thus being done, not only in generally leavening Hindoo Society, but in the direction of the conversion of the students. Several boys in the Church of Scotland School have most positively declared to me their disbelief in Hinduism and their belief in Christ, and have attributed this wholly or in part to the lessons they had received in the school, or, in the case of two, in a school of the Church Missionary Society which they had formerly attended. Three have persistently applied for baptism, though we have, perhaps over-cautiously, not yet seen

our way to administer it. Others seem in varying degrees convinced, and would more publicly avow it but for fear of the consequences, and but for the lamentable want of connection which often appears between mental belief and conduct. And what is more needed to remedy this but that which is wanted in every congregation at home,—more of the influence of the Holy Spirit? On the other hand, education is not now so useful an agency as it once was. So great is the amount of secular work required in order to secure the Government "Grant-in-aid," that comparatively little time—an hour a day—can be given to religious instruction.

OTHER AGENCY NEEDED.

For the sake of that little, and of getting a good influence over the youths, which may open the way for more, it is well worth while to have the schools; but the employment of further agency becomes all the more necessary because the directly Christian instruction is so limited, and to follow up and make full use of the influence gained. The ground that has thus been lost in the past, is matter for great grief. In cases of unknown number, young men, who in missionary schools have been more or less convinced and attracted to Christ, have, when they left the school, gradually sunk back under the influence of friends and worldly advantage, with no counteracting missionary influence following them. Hence all missionaries engaged in educational work, seem agreed as to the great importance of having some Missionaries who can give more time to direct religious work among the students of their own and Government and Hindoo schools, and who can follow those who have passed out into the business of life.

This is the work to which the Church of Scotland Committee asked me to come to Madras. I have found it all that I could desire in importance, interest, and extent of field, and the Church of Scotland Mission here has done its part in giving me the first access I could expect to its school, and its students, and in providing me (according to the letters of the Committee in answer to the queries of our Board) with rooms in its Mission House, while that was occupied by its own missionary, and when this was pronounced inadvisable under the present circumstances, voting me the same amount for rent of bungalow as its own Missionary, an amount more than sufficient for me, as I share rooms with other ministers.

MADRAS, OR INDORE?

This brings me to the question on which

I am especially to report—whether I should remain here or go to Indore.

For my own part, I am still as I was when the question was last put to me in the Board, unconscious of a preference, one way or the other.

When I saw how strongly the majority of the members of the Board desired that I should go to Indore, I decided that unless it became very clear that God's mind was, that I should labour in Madras, I ought ultimately to go where they wished; and on my arrival here I set myself, as I have said, to learn by my own observation here, and by correspondence with Dr. Douglas, regarding Central India, what was my duty.

On the one hand, the importance of the work here, its interest, its hopefulness, the extent of the field, and the need of workers in this department are all and more than I have been able to convey.

A tour which I have just made, has shown me that men so labouring in the city of Madras, can do much needed work by visiting other places all over the South of India, and addressing meetings of educated men. Several more men are at once needed to engage in this exceedingly important and interesting work. It is work in which one can engage without waiting to learn a new language, and which is more delightful than I shall attempt to express.

On the other hand, circumstances have changed since this invitation was extended to us. Then, this work was almost wholly neglected. Now, Mr Slater, of the London Mission, Mr. Todd, of the Free Church of Scotland, and Mr. Patterson, of the Wesleyan Mission, are either wholly or in part engaged in it. The first has been at this work for two years; the second preceded me by a week or two; and the third was set to it sometime after my arrival. This does not render a fourth necessary, for as I have said and as will be understood from the number of educated men in this city alone, there is need for still more, and probably every missionary organization which has a school here, should also have a missionary for this work. But it makes me less necessary than when the invitation was given and considered, and probably less necessary than in Indore, especially from what Mr. Douglas tells me of opportunities for the same kind of work there.

The invitation of the Church of Scotland is indeed a liberal one; it offers to do the more dry preparatory work of education, and then to let us step in to its school, take hold of the material there prepared, and with this go on to the more delightful spiritual work, reap what it has sown, and on the foundation it has laid build an indepen-

dent Mission. But I feel that it would be far better that the Church of Scotland should go on and complete her own work, and enter into the joy of it.

Great as is the need here, it seems greater in Indore, and since we as a Church have really undertaken that field, we must leave no stone unturned to evangelize the whole State, lest we be cumberers of the ground.

The crowning consideration, however, which has influenced me in favour of Indore, has been the information I have received from Mr. Douglas, that it presents a good field for the work which I came here to do.

MISSIONARY TOUR.

By the strong advice of several Missionaries, when I had arrived at the decision of going to Indore, I paid a hurried visit to some of the fields of Missionary success in South India. This occupied four weeks, and I have only just returned. I visited Trichinopoly (Wesleyan & S. P. G.), Tanjore (S. P. G.), Dindigul and Madura (Am. Board), Palamcotta (Head Quarters of C. M. S. Tinnevely Mission), Nagercoil, Neyoor, and Trevandrum and Quilon (L. M. S. Travancore Mission), Kotium (C. M. S. also Head Quarters of Syrian Christians), and Cochin (C. M. S., also where there is a remarkable colony of Jews), and saw and learned much to cheer and encourage, and to guide in future work. Churches, some of them large, one or two capable of holding (not seating in pews) from 1300 to 1500, or even 2000, when packed, schools, seminaries, and hospitals, each with its band of labourers, though alas! all short-handed. Desiring to do some work, as well as to learn, I tried to address meetings of educated Hindoos in as many places as possible, and I delivered addresses in Trichinopoly, Dindigul, Madura, Palamcotta, Trevandrum, and Cochin. Trevandrum and Cochin are the Capitals of the Native States of Travancore and Cochin, and in each my address was delivered in the Sircad (Native Government High School or College) to persons most of whom had probably never heard such an address before, and had come under little or no direct Missionary influence. In each of these places there ought to be a man to a large extent free for work among the educated and higher caste people.

I had some hours of most interesting conversation, the mornings after some of my meetings, and some also in the trains, with educated men who happened to be in the same compartment with me, and the results only inflamed my desire to have more done to reach those men, and increased my conviction that many of them are al-

ready "almost persuaded," and kept back principally through fear of the consequences.

RESULTS.

My work, hitherto, has been largely *learning* how to work, in this, to me, new department—gaining knowledge of those to whom I have come, their character, modes of thought, and customs, their sacred writings, their traditional beliefs and present transitional and ever-varying views.

I cannot venture to estimate results. Two or three who were by birth Christians in the lesser sense, have seemed to be helped to a saving faith in Him whose name they love; and heathens have been brought forward in various degrees towards at least an intellectual belief in Christ, and some impressions have seemed to be made on their conscience and heart. If every acknowledgment of the removal of difficulties, and of the conclusiveness of arguments, or even of positive conviction of the truth of our teaching regarding Christ, could be counted as a conversion, it would be easy to tell of some such; but here, still more than in Christian countries, intellectual belief does not necessarily involve as it should, corresponding action of the heart and whole man, nor can works always be taken at their face value. Making all allowances, however, I feel sure that my labour has not been in vain; and even if there were less visible ground for saying so, I should believe it on higher evidence than that of sight.

JAS. FRASER CAMPBELL.

Indore.

LETTER FROM MISS FAIRWEATHER.

WE have to thank Mrs. Harvie, Secretary of the Women's Foreign Society at Toronto, for a copy of the following communication from our missionary at Indore: dated 18th May.

Your very kind letter reached me two weeks ago, and I was delighted to hear such good news of your society and its progress. Your annual meeting must have been very interesting. Some day I hope to attend one should my life be spared to return. You say truly, that in active Christian labour time passes rapidly. It is now three years and eight months, since I saw the dear old home-land fade away from my sight, over the blue waters, and now, as I look back, it seems only yesterday, though a world of

new thoughts, feelings, and experiences have crowded in between. Your letter reached Mr. Douglas at Indore safely, and he will no doubt let you hear from him soon. He is hard at work on Hindustani and is making first-rate progress too. Women's work is opening out marvelously. I have now eleven houses in which I teach, and more are opening out day by day. I do not anticipate any scarcity of opportunities in Zenana. The children must be attended to as soon as possible. You will be pleased to know, that among my pupils I have the young Princess of Jhansi. She is only twelve years of age, but rather a dignified little individual notwithstanding. The Raja, or Prince, is a man of about thirty years of age. The Princess has learned half her alphabet and several verses of Scripture—she learns a passage every day I go. While I teach her she sits cross-legged on a divan of white cloth. Her dress to-day was of dark blue and black silk, with a wide border of gold woven into it in bands and running round the skirt and bordering the veil, which is of the same material as the dress. Neck, arms, feet, and ears are covered with jewelry of gold and silver. In her nose a large cluster of pearls, with a solitary emerald in the midst. But I must not talk longer of her, my great object now is the establishment of little girls' schools, but I am in difficulty as to teachers. The weather is very hot, but endurable, and not so bad by any means as the plains.

I do hope you will continue to pray for the success of our work at Indore, and that its present success may be permanent. So far, we have had next to no discouragements, yet as they may at any moment arise, we should guard our every step, with prayer, bringing ourselves to realize more and more that it is not our work, but that we are merely the instruments God employs to work his way among the heathen. Results are in His hands. Pray for the poor women of Indore; they greatly need to be borne before the mercy-seat by those who have access there. Wishing you every success in your new mission year, I remain yours sincerely,

MARION FAIRWEATHER.

Zenana Work.

THE following letter from Mrs. Murray Mitchell to the President of the Kingston Woman's Foreign Missionary Association will be interesting and encouraging to those who have taken an interest in the formation of such societies. Its pub-

lication has been delayed owing to unavoidable circumstances:—

Napier Road Edinburgh, May 17, 1877.

"I am afraid you will think me very remiss and unkind to have been so long in answering your very kind and most deeply interesting letter of—*I am ashamed to say—March last!* I have been ill and *away*, or very very busy, and I know you will forgive me, We were obliged to go up to London for a time on duty, and I found my time there overwhelmingly engrossed. Indeed, I don't know when I have spent such a busy winter as that just concluded. I was led, in addition to my other work, to take an interest in the poor sufferers from Turkish cruelty in the east of Europe, and having begun, I *couldn't* stop. It came upon me like a torrent, or rather I was carried away by it as in an irresistible current. You know what Miss Nightingale says in accounting for her work? "I never refused God anything." It was this feeling made me begin and go on, and it gave me an enormous amount of work. I have had a good deal over £2000 pass through my hands in small sums, not to speak of clothing, &c. You well understand the amount of writing this involves, and therefore, I know, will forgive my seeming neglect. I cannot tell you the joy it has been to me to see the advance of my loved Zenana work in Canada. Mr. Douglas' visit to us was a great refreshment and pleasure. He was so hearty and so full of zeal and enthusiasm for the work. He told me a great deal of what has been done in Canada; and then I had a very interesting letter from Mrs. McLaren of Toronto, telling me of the formation of the Toronto Society and all the interest created in the work for the women, especially of India. I am very glad that Kingston too has its Society. There cannot be too many societies nor half enough of agents and workers, for the doors are now wide open, and how long they may continue no one can say.

It is very good of you to say that my little book has helped to create the interest which has been excited in Canada, and I am deeply thankful to God for owning and accepting what I did try to write for Him, and laid daily as an offering on His altar as it grew to be a little book, hoping it might be blessed to plead the cause of the poor secluded or rather imprisoned women and ignorant women I know so many of in India. I have just had a lady with me from the central Provinces, who says the doors there also are opening very wide, and indeed it is so all over India. The education of women may now be carried on to any extent. The work is abundant, we only want an adequate number of teachers. The women are

not equally secluded everywhere. Work for women all over the country, as different from the work in school, has got the name of "Zenana work," but the Zenana is an institution chiefly of Bengal and the North west. In Western India and Madras, and also the Central Provinces, the women though ignorant, superstitious, and uneducated, are not so secluded as in Bengal; there they are more shut up and lead more melancholy lives than even the Turkish women do. Do you know my wee book on "The Zenanas of Bengal?" It contains a good deal of what appears in "In India," but being a small book, it is more easily circulated, and if you have not got it you might find it useful. It only cost two pence, and it has gone through nine thousand. Here we have found it of great use in giving information on the subject.

I am so glad to hear of your working meetings I like these very much as centres of interest, and to interest the young, which is of greatest importance. I had a working party every Saturday afternoon in my drawing-room all winter, and found the best way was to catch everybody I could get who had anything to tell, and make them tell it. We had once or twice a Chinese or Japanese day; ladies who had been in these countries speaking to us. Another, African, also from America, besides many from India. We also had home work talked of. It was very interesting and very popular. The articles we made are disposed of in different ways. Those which were suitable to India were sent there, like children's frocks and pinafores, socks, blouses, and everything useful; and other articles we sold here. I had a drawing-room bazaar, and in a forenoon got £100 to build a tank at our Station among the Santals. I have a "Zenana Bazaar" every year, also in a room. Last year I made £500 for our Zenana work, but I don't often get so much. I have things collected for me, carefully in India, curiosities and useful things and sell them to great advantage. Could you not try this?

You say I don't mention an Orphanage you are interested in at Calcutta. Which is it? I know every one intimately, but Mr. Nelson circumscribed me terribly in my book, which I would easily have made twice as big. Do you mean Miss Pigot's Orphanage? Miss Pigot is a great friend of mine. I know her work intimately. She is a most admirable worker, her school and Zenana work are both excellent.

I am afraid I am wearying you with such a long epistle, but the subject is so interesting to me. My husband says it is like the letting out of water to let me begin on Zenana work. I hope you will kindly write to me

again, and tell me of your progress. I spoke of your Society and also of the Toronto one, in our meetings more than once, and told of the formation of your new Societies, their names, &c., we engaged in prayer for their success, asking God's best blessing to rest on your labours.

Accept my warmest regards. Many thanks for the papers. Will you kindly send me more from time to time, and I will send you anything which I write on Zenanas.

M. H. MURRAY MITCHELL.

New Hebrides.

LATEST NEWS.

Rev. Joseph Annand, writing from Aneityum, on the 16th April, reports all the Mission families well. He says:—

"The 'Dayspring' arrived here last Thursday morning, seven days from Auckland. She brought back Mr. and Mrs. Watt only. We expected to see Mr. and Mrs. Paton also, but Mrs. Paton's health was such that they could not come this trip of the vessel. Mr. Copeland is still an invalid, and his friends in Sydney think that his work on these islands is done. You may know from other sources that Mrs. J. D. Murray is not recovering her sight. We all sympathize deeply with them in this severe affliction.

"'Hard times,' seems to be the cry all over America, but on Aneityum we are living in the midst of peace and plenty. We have had a very pleasant summer, little rain and no severe hurricanes to terrify us with falling trees and rocking houses. There have been no earthquakes, either, to alarm any but the most timid.

"The good work is progressing, though perhaps not with sufficient rapidity to satisfy some of our friends. To us things appear hopeful and cheering. Some of the sins that formerly destroyed many seem to be hiding their heads. For instance we have had no case of discipline for violation of the seventh commandment, since we settled here. Our influence over the people is increasing as we increase our knowledge of their language. I have been addressing them in their own tongue, or as near it as may be, since Christmas. There have been many deaths since our arrival here. The population decreases steadily. They will not learn to obey the simplest laws of health, no matter how much we talk to them about it.

"You are aware that Mr. Inglis left us last year, and is now on his way home.

Well, he has been surprising us by his commercial tact in New Zealand. He disposed of all the arrowroot that he took from this island at a shilling sterling per pound. Now last year's crop prepared by these people realized very close on two hundred pounds sterling (£200). This goes to help to pay for the Old Testament. Here is proof that the gospel has not lost its power yet, when these people can raise so much in one year to pay for the printed word. When the Bible is paid for there certainly can be something done towards self-support. Don't despair of these islanders yet. They are a very weak degraded people, but the Gospel is the power of God unto their salvation."

The Reformed Churches of the Continent of Europe.

ONE of the most important sessions of the Presbyterian Council was devoted to the narratives of brethren from the Presbyterian Churches on the continent. The story usually had a tinge of sadness,—almost of gloom,—but the rainbow of hope usually spanned the dark cloud. For example, the representative of the Reformed Church of France—Mr. Decoppet—spoke of the time, 300 years ago, when his church numbered 3140 congregations, but the fires of relentless persecution, the massacres and dragonnades so reduced it that it now numbers only 540. This church is now recognized and supported by the nation, but this though in some respects advantageous has its drawbacks. There is little religious liberty in France. You cannot give a tract or hold a meeting, or preach a sermon without "authorization." Protestantism has a firm root in the country, but it is weakened by division, especially by the Rationalism which has crept within its borders owing to its being deprived of Synodical organisation for over two centuries.

A representative of the church of Holland deplored the prevailing rationalism throughout that church, but there has been of late very considerable improvement. Sabbath Schools, Missionary Societies, and Young Men's Societies are making rapid progress. The Orthodox are drawing more closely together. A hopeful symptom is that the Bible is in every house, and that with it they have also Baxter's *Saints' Rest* and other excellent works. The Moderator of the Waldensian Synod spoke of a time when the church numbered 800 congregations; but the fires of persecution raged for long centuries. From time immemorial it

was a Presbyterian Church. The Bible was the people's book. There are 16 congregations in the Valleys, and 40 in other parts of Italy. This church had always been distinguished by Missionary zeal and enterprise, its pioneers traversing all the leading countries of Europe.

A Belgian representative stated that he once flourishing Reformed Church in that country had been reduced by the horrible Spanish persecution to four weak congregations. There are now but 18, but there is in the country a movement towards Protestantism, a recoil from the odious tyranny of Ultramontanism. Presbyterianism recommends itself to many on account of its recognition of the rights of the people.

According to M. Fliedaer, the Reformed cause is making progress in Spain in spite of recent restrictive legislation and administration. There are 40 Presbyterian churches in Spain. Cheering accounts come from Switzerland and still other parts of the continent. It is hoped that the meeting of the council, and the brotherly feeling which prevailed, will stimulate to new zeal these workers for Christ.

THE FREE CHURCH IN SWITZERLAND.

As an earnest of our desire to interest our readers in the weak struggling churches of the continent, we gladly insert the following brief communication respecting the Free Presbyterian Church in Switzerland, kindly sent for publication by one of the delegates from that Church who attended the Edinburgh Council. We shall be happy to hear from any others who may feel disposed to favour us in a similar way.—Ed.

FLEURIEU, 27th August, 1877.
Canton of Neuchatel,
Switzerland.

THE delightful day spent at Melrose and Mertoun, after the laborious sittings of the Council, never comes to my recollection, without bringing also to my mind my engagement to forward you a short notice of the Church of Neuchatel. I avail myself with pleasure, of the first moment I have to redeem my promise.

This Church, which, at Farel's powerful preaching, had emerged from the errors of popery, continued for about three hundred years in a half independent position; being an Established Church, connected with the State for pecuniary support, but independent of civil government, as regards inter-

nal administration. It had preserved that autonomy through every political change, and every kind of dominion—until a few years ago—when the rationalists, who had been unable to obtain a footing in the Church, contrived to cause a law to be passed, which, under cover of liberalism, opened the doors wide to infidelity. Under the new law a minister is no longer answerable to any Court, for whatever he thinks fit to preach. All notion of a Church was swept away, and a kind of debating club was proposed to us instead. We had no option—our way was made clear. If we mean to have Christ to rule in His house, we must gather the flock on free ground; and so we did. The greater and best part of the ministers, elders, and church-going people, passed into this Church, which had to encounter at first great opposition and opprobrium. But the Lord was with His flock, and looked mercifully upon our small beginning; so that a two-fold blessing has come upon the country, in consequence of the formation of this Evangelical Free Church: 1st. A new life and great comfort and joy were poured upon the little flock, together with a general awakening which reached people outside the Church; 2dly. The ingress of the infidel pastors into the State-church was thereby much checked.

This Evangelical Free Church of Neuchâtel, whose delegates sat in the General Presbyterian Council, at Edinburgh, has now been in existence four years, and God has supplied all our wants. The twenty-two local Churches which constitute this federation, have all been provided with faithful ministers and other office-bearers; the organization is more thoroughly Presbyterian, (that is, more in accordance with Scripture) than ever it was before; although we have something to learn yet in that respect, from our Anglo-Saxon brethren.

Numerically, we are very small indeed; we reckon only 3,195 electors, that is, male members above 20 years of age. The population of the Canton is about 80,000. Our income, which, by God's providence, comes up year after year to the sum of our wants, is at present, a little above \$20,000. We have a College, or Faculty of Theology, in which Dr. F. Godet, the great exegete, our honored colleague in Council, teaches, together with other eminent professors.

Respecting places of worship, the law gives us the free use of the municipal temples, for our services, only giving precedence to the Established Church as to the choice of hours; and in most instances our Churches have availed themselves of that right; but where the hours were made too

inconvenient for them, they were compelled to build chapels for their use.

Such is our present position, and truly thankful are we to God, that we can serve Him freely, in a Scripturally organized Church; but we are aware that, however important doctrinal and ecclesiastical questions are, they are nothing without spiritual life. Oh! May the Lord pour it abundantly upon us, and upon the universal Church! Let the children of God who read this, join with us in this petition to the Almighty, that the disciples of Christ, redeemed by His precious blood, made kings and priests, may be a light to the world, to glorify God, and to carry to all men the blessed message of the glorious Gospel of the Grace of God.

Your affectionate brother in the Lord,
CHAS. GUILLAUME, *Elder.*

Miscellaneous.

WHAT WM. ARNOT THOUGHT.

THE late William Arnot, a very shrewd observer of men and things, wrote from Toronto in 1845, "Toronto is already a great and beautiful city. I think Scotchmen who have not been in Canada form an inadequate idea of its present and prospective importance. * * * Yet the ends of these magnificent streets terminate in the primeval forest * * * I mention these particulars to let you see how rapidly civilization is approaching on the desert—how magnificent streets are stretching out their arms before astonished forests have time to get out of the way. I have been much struck with this feature of the country, and I wish to put it plainly before you. A lesson regarding our own duty depends on it. This country is now passing through a robust infancy. Quickly and imperceptibly it will shoot into manhood. No one can look on its mighty rivers, its ocean lakes, its vast plains, its brilliant sky, its profuse vegetation, without being convinced that it is destined soon to be ranked among the greatest nations of the earth. But a very few years and the matured child may be the support of the decrepit parent. But a few years and we may have to lean on Canada more than Canada now leans on us." He proceeds to say that Canada must not be allowed to grow great without God.

These statements were well-founded and impressive in 1845. They are even more appropriate in 1877. The language of circumstances is most loud and eloquent in

urging us in the older districts of Canada to remember our Home Mission fields,—east and west. Let us take heed that no part of the country becomes populous without God.

INDIA, CHINA AND JAPAN.

Rev. E. Jenkins, a Wesleyan Missionary, spoke as follows at a missionary meeting in London:—I have visited three great countries—India, China and Japan—the united populations of which cannot be returned with accuracy, but if we set them down at 600,000,000 we shall not be untrue through exaggeration. They represent the great Empires of the East, and the oldest forms of at least historic civilization. I wish to show how Christianity is affecting these nations at the present moment, and how the characters of each race and their respective governments bear upon the hopes of Christian missions. I found the Hindu inquiring whether the truth of Christianity can be proved; and the Chinese asked whether Christianity can be made to pay; and the Japanese were as anxious to learn whether Christianity can be welded into a good political instrument. To each question I replied, Yes. The thinker cannot have a surer foundation for his faith; the merchant cannot make a more remunerative investment; and the statesman cannot find a stronger and more elevating political force than Christian law and Christian love.

The most apparent and importunate want of the Hindu is intellectual rest. You have disturbed him; you and you only have shocked that old complacency which never knew a ripple until the gale of Western thought passed over it; you have shaken the basis of Hindu society; and whether for good or evil it must be reconstructed. You have made the idols of a thoughtful and religious nation ridiculous; and a million young people are just now being taught to laugh at mysteries which but a little while ago were only whispered in holy places. There is hardly a town or village on that vast continent where your new ideas are not upsetting everything they can find. Temples are abandoned to those last and most faithful idolaters—the moles and the bats. The Hindus never asked for this revolution; never desired it. Like Prospero, you have raised a tempest; but you cannot, like Prospero, lift your wand again and call home the mutinous winds.

I repeat it, the Government of England is compelling India to change her gods; shall the Christianity of England stand by

and make no sign? Those are terrible words for India to send back to us: "The vast bulk of our youth are left stranded on the shores of skepticism." Shall we who have found an everlasting haven in Jesus leave them to perish on that fatal reef?—a reef upon which they never would have been stranded but for those under-currents of thought that lie in the education course upon which we tempted them to embark. I said that, like a magician, you had raised a tempest in India, and that you had no further spell to undo what you had done; but there is One above us, the Master of waves and of currents who

"Plants his footsteps in the sea,
And rides upon the storm."

seeking to pilot minds that have lost their way, and to rescue them that are foundering and wrecked. He is the hope of India. I found him there waiting to adopt any voice and to penetrate any organization by which his word of rest and salvation may be conveyed to the perishing millions of the East. He asks for your voice; let it speak to-day in renewed supplications for India, in the sacrifice of missionary offerings, and in the consecration of youthful talent and piety for missionary service.

One of the gravest and most stubborn obstacles to the propagation of the Gospel in China has been a popular hatred of the foreigner, and it must be acknowledged that our political relations with the Chinese have fostered this enmity against England. I do not wish to rake up by-gones or enter into questions which do not become a missionary platform, but very much of the distrust and the repugnance which oppose or embarrass our work in China may be traced to the unhappy traditions of the Anglo-Chinese opium war. And although the opium dispute has subsided, the opium wound still rankles in China, because our opium traffic still flourishes.

If the people of Japan were as enlightened as the Government of Japan, the country would be opened to-morrow, and it must be added that the Government is using the only means by which a State can bring up its people and set them abreast of its legislation: it is educating the children of the country.

The Maiden Martyr.

IN the early summer of 1685, two girls of the name of Wilson, the elder of whom was eighteen, and the younger thirteen years of age, were sentenced to be drowned for refusing the Abjuration Oath. The younger sister was saved

upon the payment of a hundred pounds by her father. The elder, and a poor widow named McLaughlan, were tied to stakes within flood-mark in the river Blednock. The girl saw her aged companion in tribulation painfully perish, as she had been fastened furthest out in the tide. Still her faith failed not; and though importuned by her friends to save her life by praying for the king and taking the oath, she steadfastly refused. Calmly she prepared herself for heaven, by singing psalms till her voice was choked by the rising water; and, a little after, the slight ripple, and the air-bell rising to the surface, told she had breathed her last.

A troop of soldiers waited at the door,
A crowd of people gathered in the street,
Aloof a little from the sabres bared
And flashed into their faces. Then the door
Was opened, and two women meekly step
Into the sunshine of the sweet May-noon,
Out of the prison. One was meek and old—
A woman full of years and full of woes—
The other was a maiden in her morn,
And they were one in name and one in faith,
Mother and daughter in the bonds of Christ,
That bound them closer than the ties of blood.
The troop moved on; and down the sunny street
The people followed, ever falling back
As in their faces flashed the naked blades.
But in the midst the women simply went
As if they two were walking, side by side
Up to God's House on some still Sabbath morn;
Only they were not clad for Sabbath day,
But as they went about their daily tasks:
They went to prison, and they went to death
Upon their Master's service.

On the shore
The troopers halted: all the shining sands
Lay bare and glistening; for the tide had
drawn
Back to its furthest margin's weedy mark,
And each succeeding wave, with flush and curve
That seemed to mock the sabres on the shore,
Drew nearer by a sand-breadth, "It will be
A long day's work," murmured those murderous
men
As they stalked rein—the leaders of the troop
Dismounting, and the people pressing near
To hear the pardon proffered, with the oath
Renouncing and abjuring part with all
The persecuted, covenanted folk.
And both refused the oath: "because," they
said,
"Unless with Christ's dear servants we have part,
We have no part with Him."

On this they took
The elder Margaret, and led her out
Over the sliding sands, the weedy sludge,
The pebbly shoals, far out, and fastened her
Unto the furthest stake, already reached
By every rising wave; and left her then,
As the waves crept about her feet, in prayer
That He would firm uphold her in their midst,
Who holds them in the hollow of His hand.

The tide flowed in. And up and down the shore
There passed the Provost, and the Laird of Lag—
Grim Grierson—with Windram and with Gra-
ham;

And the rude soldiers jested, with rude oaths,
As in the midst the maiden meekly stood
Waiting her doom delayed,—said "she would turn
Before the tide—seek refuge in their arms
From the chill waves." And ever to her lips
There came the wondrous words of life and
peace:

"If God be for us, who can be against!"
"Who shall divide us from the love of Christ?"
"Nor height nor depth——"

A voice cried from the crowd—
A woman's voice, a very bitter cry—
"O, Margaret! my bonnie Margaret!
Gie in, gie in, and dinna break my heart;
Gie in, and take the oath."

The tide flowed in:
And so wore on the sunny afternoon;
And every fire went out upon the hearth;
And not a meal was tasted in the town
That day.

And still the tide was flowing in:
Her mother's voice yet sounding in her ears,
They turned young Margaret's face toward the
sea,
Where something white was floating—something
white
As the sea-mew that sits upon the wave;
But as she looked it sank; then showed again;
Then disappeared. And round the shoreward
stake
The tide stood ankle deep.

Then Grierson
With cursing, vowed that he would wait no more;
And to 'ne stake the soldiers led her down,
And tied her hands; and round her slender waist
Too roughly cast the rope, for Windram came
And eased it, while he whispered in her ear
"Come, take the test." And one cried "Mar-
garet,
Say but 'God save the king.'" "God save the
king
Of His great grace," she answered; but the oath
She would not take.

And still the tide flowed in,
And drove the people back and silenced them.
The tide flowed in, and rising to her knee,
She sang the psalm, "To Thee I lift my soul."
The tide flowed in, and, rising to her waist,
"To thee, my God, I lift my soul," she sang.
And the tide flowed, and, rising to her throat,
She sang no more, but lifted up her face—
And there was glory over all the sky;
And there was glory over all the sea—
A flood of glory—and the lifted face
Swam in it, till it bowed beneath the flood,
And Scotland's Maiden Martyr went to God.

The Presbyterian Record.

MONTREAL: 1 OCTOBER, 1877.

JAMES CROIL,
ROBERT MURRAY, } Editors.

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

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

REMITTANCES and all other matters of business to be addressed to JAMES CROIL, 210 St. James Street, Montreal.

Delegates to the General Presbyterian Council, or others who may desire to procure copies of the proceedings of the Council, are requested to send their names to our office, 210 St. James Street, Montreal. As only a limited number have been ordered for Canada, intending subscribers will do well to apply early.

SYNOD OF THE MARITIME PROVINCES.

This Synod will meet in Zion Church, Charlottetown, on Tuesday, October 2nd, at 7.30 p.m. Revd. Thomas Duncan will preach.

MEETINGS OF PRESBYTERIES.

Montreal—Tuesday, 2nd October, 11 a.m.
Huron—Tuesday, 9th October, 11 a.m.
Kingston—Tuesday, 9th Oct., 7.30 p.m.
Ottawa—Tuesday, 6th November, 3 p.m.
Miramichi—Tuesday, 6th November.
Toronto—Tuesday, 6th November, 11 a.m.
Lindsay—Tuesday, 27th Nov., 11 a.m.
Stratford—Tuesday, 11th Dec., 10 a.m.
Guelph—Tuesday, 9th October, 10 a.m.

THEOLOGICAL COLLEGES.

The Theological Classes will be reopened in Knox Church, Toronto, and the Presbyterian College, Montreal, on Wednesday, the 3rd October. In Queen's College, Kingston, the Arts classes commence on the 3rd October and those in the Theological faculty on the 5th November. Copies of the Annual Calendars, and all other needed information may be obtained on application to the Registrars of the respective Colleges.

Literature.

THE PRESBYTERIAN BOARD OF PUBLICATION, Philadelphia, have our thanks for a copy of Dr. Murphy's PASTORAL THEOLOGY. An admirable text-book it is, and especially needed at the present time because of the changes that are constantly occurring in the modes of carrying on the work of the Church, the enlargement of the work, and the new agencies that have been called into existence within comparatively a recent period. Theological students will find this to be a most useful book. REV. ANDREW KENNEDY, London, Ont., is agent in Canada for the Board of Publication whose works now comprize over 1200 volumes, comprising many standard works, and a large assortment suitable for Sabbath School Libraries.

THE ORIGIN OF THE WORLD, by PRINCIPAL DAWSON; Dawson Bros., Montreal. The scope of this work is in the main identical with that of "Archæia," published by the same author, in 1860. It seeks to throw as much light as possible upon a very difficult and much debated question,—the origin of the world and its inhabitants. A still higher end the author has in view, that of siding thoughtful men in their endeavours to harmonize the apparent antagonism of science and religion. The results of these enquiries we have in this most interesting volume, the more valuable that it is written in a style suited to the capacities of readers of ordinary intelligence, to whom we heartily commend it.

THE METROPOLITAN PULPIT AND HOMILETIC MONTHLY.—The September number closes the year of this distinctively clergyman's magazine. Its size is henceforth to be doubled and the price will be \$2 per annum. The religious Newspaper Agency, Publishers, 21 Barclay Street, New York.

THE CANADIAN MONTHLY AND NATIONAL REVIEW, published by Hart & Rawlinson, Toronto, \$3.50 per annum. The August and September numbers are fully up to the average of this ably conducted magazine.

THE BRITISH AND FOREIGN EVANGELICAL REVIEW. James Bain & Son, Toronto \$2 per annum. The July part is especially good, containing, among other able articles a trenchant paper on George Eliot's latest work—*Daniel Deronda as a sign of the times*: *Universal Restoration*, by Rev. John Mackenzie, and *Baptism for the Dead*, by Dr. Paton J. Glogie.

ACKNOWLEDGEMENTS

RECEIVED BY REV. DR. REID,
AGENT OF THE CHURCH AT TORONTO,
ON 3RD SEPTEMBER, 1877.

ASSEMBLY FUND.

Received to 2nd August..	\$276.62
Elgin and Athelstane....	2.00
Fergus, Melville Ch.....	20.00
St Louis de Gonzague.....	7.00
Cayuga.....	4.00
Leeds.....	7.00
	\$316.62

HOME MISSION.

Received to 2nd August..	\$1522.65
Elgin and Athelstane....	15.00
Dunwich, Chalmers's Ch..	20.00
Columbus & Brooklyn....	10.10
Fergus, Melville Ch.....	60.00
Do St Andrew's Ch.....	34.35
Prince Arthur Landing....	14.50
Fort William.....	4.50
West Williams.....	15.39
St Thomas Sab Soc.....	11.46
W. W. London.....	6.00
	\$1513.76

FOREIGN MISSION.

Received to 2nd August..	\$918.34
Elgin and Athelstane....	10.00
Petrolia.....	7.00
W. W. London.....	4.00
Young Man Member of McIntosh Congregation..	10.00
Dorchester Station.....	5.00
Friend to Missions, for South Sea Islands.....	30.00
	\$979.34

WIDOWS' FUND.

Received to 2nd August..	\$157.66
Deshoro.....	2.50
Cayuga.....	10.00
Dunbarton & Canton.....	13.00
Deans.....	3.00
Oneida.....	7.00
North East Hope.....	8.00
Fenelon.....	6.00
Mosa, Burn's Ch.....	5.00
New Castle.....	5.00
Brucefield, Union Ch.....	10.00
Dorchester Station.....	3.00
Yorkmills.....	3.00
Fisherville.....	3.00
Teeswater, Westminster Church.....	14.50
Winterbourne.....	8.00
	\$263.66

**AGED AND INFIRM MINISTER'S
FUND.**

Received to 2nd August..	\$54.98
Kilbride.....	2.39
Mosa, Burn's Ch.....	5.00
Dorchester Station.....	2.00
Hesperel.....	4.36
Chippawa.....	5.08
Richmond Hill.....	9.00
	\$80.66

KNOX COLLEGE BUILDING FUND.

Received to 2nd August..	\$2647.16
Cookstown, per Mr G Duff	13.00
Dani Clark, M D, Toronto	34.60
Forest, & Co, per D McBean	87.17
Robt Douglas, Teeswater..	3.35
	\$2784.68

**MANITOBA COLLEGE, BUILDING
DEBT.**

Received to 2nd August..	\$232.41
West Gwillimbury 1st....	1.00
Orillia.....	4.00
Yorkmills & Fisherville....	1.78
Toronto, St Andrew's, King St West.....	10.00
Vaughan, Knox Ch.....	2.20
Albion.....	1.82
Scarborough, Knox Ch....	4.46
Markham, St Andrew's..	2.13
Stouffville.....	1.77
	\$261.57

**CONTRIBUTIONS FOR THE
SUFFERERS BY THE LATE FIRE, AT
ST. JOHNS, N. B.**

Received to 2nd August..	\$445.48
Vaughan, St Andrew's & St Paul's.....	34.00
Orangeville, Bethel Ch....	5.00
St Thomas.....	6.00
Do for building Ch.....	23.00
Malton.....	10.50
	\$523.98

Received from H. Primrose, Esq.
Treasurer of the Ministers, Widows
and Orphans' Fund, P. C.
L. P., from 7th December, 1876,
[to 13th August, 1877.

Rev A J Mowat.....	\$22.25
" A McMaster.....	0.22
" H Robertson.....	5.00
" Dr McCulloch.....	24.12
" Geo Patterson, D D.....	20.00
" Andrew Donald.....	10.00
" A B Dickie.....	20.00
" Prof McKnight, D D.....	20.00
" James Law.....	20.00
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" A McIntosh.....	20.00
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" Wm Murray.....	20.00
" J D McGillivray.....	20.00
" Jas Maclean.....	20.00
" Principal Ross.....	20.00
" Murdoch Stewart.....	20.00
2 Provincial Coupons, £3 stg each, £6 stg.....	29.00
8 Coupons Halifax City School Debentures, \$120 old cy.....	116.80
February Dividend, 2 shares Bank Nova Scotia Stock.....	16.00
Feb Dividend on Union Bank Stock (30 shares)- Feb Dividend on 6 shares Peoples Bank Stock....	4.80
6 months interest on \$800 old currency.....	23.36
11 P E I Land Purchase Coupons, \$15 each, less Bank charge for collect- ing 1 per cent.....	164.59
Bridgewater Congregation Sydney, do do.....	3.84
St Paul's Ch, Fredericton, June Coupons, P E I Ry Bonds, 5 at \$15 each, less 1 per cent Bank charges.....	74.81
St John's Church, St John Zion Church, Charlotte- town.....	8.00
Strathalbyn Church.....	5.00
2 Provincial Coupons, £6 stg.....	\$29.20
4 Hfx City School Coupons \$15 each, \$6 old currency..	58.40
	\$87.60
Less Bk com. coll.....	.15
	87.45
Sydney Mines.....	18.00
Middle Musquodoboit.....	0.35
August Dividend, 2 shares Bank Nova Scotia Stock at 3 1/2 per cent.....	14.00
	\$1380.54

**RECEIVED BY REV. DR. MCGRAW,
AGENT OF THE GENERAL
ASSEMBLY, IN THE MARITIME
PROVINCES, TO SEPT., 5TH.**

FOREIGN MISSIONS.	
Acknowledged already..	\$165.99
Maitland.....	37.00
Mrs Susanna Croelman, Stewiacke.....	4.00
Tabusintac & Burnt Ch..	11.09
Mabou.....	12.09
Port Hood.....	2.68
Baillie, N B & Tower Hill Amherst.....	2.50
Kennetcooke & Gore.....	25.00
Knox Ch, Shediac to sus- tain Scripture Reader for Rev J W McKenzie, per Miss A D Chapman	12.00
Churchville Ladies Mis- sionary Soc, per Miss Christie Robertson....	4.00
Shubenacadie.....	8.50
	\$1500.70

DAYSRING AND MISSION SCHOOLS.

Acknowledged already..	\$284.02
Col by Miss Jane Grant, Meaghers Grant.....	2.20

Col by Miss Lucie Dillon, Meagher Grant	1.75
St. Andrew's Ch Sab So. Little River, by Miss Sarah Ogilvie	3.75
Buctouche, N B Village Sab So	3.00
Mill Creek Sab So	1.85
Zion Ch, Charlottetown, for Catechist in Couva Moncton, for support of Teacher, for Rev J W McKenzie	78.50
Merigonish, for support of 'oolie boy at school in Trinidad	14.60
	15.00
	\$401.68

HOME MISSIONS.

Acknowledged already	\$1336.04
St. Andrew's Ch. Little River, Musquodoboit	6.00
New London	20.00
Montagu	4.00
½ yearly Dividend of part of Geo Kerr's Legacy	5.25
Baillie v Tower Hill, N B	2.50
St. Andrew's Ch, Halifax Sutherland's Riv & Vale Colliery	13.46
Kennetcook & Gore	22.78
Ebenezer Ch, Salt Springs Dundas, P E I	17.00
Churchville Ladies Mis- sionary Society, per Miss Christie Robertson	4.00
Shubenscadie	6.66
	\$1511.59

SUPPLEMENTING FUND

Ack'ged in July Record	94.42
Do Aug. do	1202.16
Do Sept. do add	830.47
Spry Bay, Sheet Har Cong	8.59
St Matthew's add special, col by Rev G M Grant & Wm F Knight	100.00
Bridgetown	3.01
	\$2238.65

COLLEGE FUND.

Acknowledged already	\$1448.79
Rent of Gerrish St Hall	50.40
Int. for ½ year on \$20.00	60.00
Dividend on 240 Shares U Bank of Halifax at 1½	400.00
Do do 12 at 1½	21.00
Dividend on 8 Shares Bk NS at 7	56.00
Int. on \$1200, 1 year 6 p.c.	72.00
Dividend Bank B N S	127.74
Int. on \$38.35 for 1 year	23.36
Dividend from Peoples Bk Kennetcook & Gore	120.10
	16.00
	\$2484.49

AGED AND INFIRM MINISTERS' FUND.

Dividend on 15 Shares U Bank	26.25
Kennetcook & Gore	13.45
Interest	35.00

FRENCH EVANGELIZATION.

Received by Rev. R. H. Warden,
Secretary-Treasurer of the
Board of French Evangelization,
210 St. James Street, Montreal,
to 7th September.

Received to 2rd August. \$4935.84	5.00
Utica	6.20
Georgia	15.00
Valleyfield	2.00
Kilbride	8.50
Roxborough	8.53
Keene Sab So	7.14
Burn's Ch, Zorra	4.00
Bearbrook & Grant	19.50
Desert	1.25
New Glasgow, Que, S.S.	3.00
J McMillan, Restigouche	1.00
Jas McMillan, do	5.80
Dundak	3.50
Fraser Settlement	10.00
Mill St Ch, Port Hope	6.50
Little Narrows, Baddeck	20.00
Antigonish, N.S.	27.00
St Andrew's Ch, Smith's Falls	7.00
Smith's Hill	5.00
Wingham Sab So	9.92
Richmond, N B	1.33
Kirkland Sab So	4.00
Elsinore	6.68
Malagawatch, C.B.	2.49
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Duntroon	1.96
Collingwood	4.21
Nottawa	20.00
Spencerville	5.53
Metis	3.00
York Mills	6.45
Tara	3.00
Port Colborne	6.20
St Andrew's Ch, Delaware L Nagel, Ridgeway, O.	1.00
Col by L Nagel, do	1.50
Fort Erie, by Sarah Paulus Avonmore	7.10
Greenwood Pres Ch, Went- worth, N.S.	4.00
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Ailsa Craig	8.00
Nairn	8.34
Beanville & Scotch Bush	1.50
Willis Ch, Osnabruk	5.00
Eldon S So, Belfast, P E I	4.00
Cumberland	6.38
Cumberland Sab So	20.00
Clarence	1-11
3rd Con. Westminster	5-18
Castleford	7-00
Kilsyth Sab So	9-00
St Paul's, Sydenham	1-55
Amherstburg	3-27
Por Rev D Ross, Lancaster	5-05
Chalmers' Ch, Montreal Sab So	3-35
McGillivray	20-00
Buctouche, N B	4-00
Shediac, N B	3-77
Cocagne, N B	5-75
Scotch Settlement	4-00
J Calder, Shediac, N B	2-48
Balasklava	4-10
Balasklava Sab So	8-21
Dalhousie Mills	1-00
St Andrew Ch S.S. Stratford	10-00
Lancaster Sab So	5-00
Laskay	11-00
Valcartier	2-50
St. And Ch, Hemmingford	6-00
Knox Ch, do	10-93
Avoca	1-86
	4-00

Newboro & West Port.	13.00
Alice	10.00
Knox Ch, Afr.	37-60
Enniskillen	6.38
Cartwright	2-55
W Gwillimbury & Innisfil	7-78
Rocky Sauguen.	8-25
Col by Miss Mary H Turn- bull	2-15
Glassville and Florence- ville, N B	6-50
Ste Croix	4-80
Mainsville	5-00
Economy, N.S.	6-00
Five Islands, N.S.	7-00
Kitley	4-25
Riversdale	12-95
Enniskillen	11-60
Lake Shore	11-19
Knox Ch, Waterdown	11-00
Knox Ch, Parkhill	10-00
Collingwood	4-00
Vankleekhill	14-60
Darling	4-45
Coulouge	6-50
Russell	12-00
E Gloucester	8-00
Amherst Island	5-00
Kouchibouguac, N B	4-00
Wakefield	10-90
Wakefield Sab So	17-77
Zion Ch, Teeswater	12-00
St Anne, Illinois	19-00
U P Ch of Scotland	240-00
Kent Road S.S. Glasgow, Scotland	2-48
Lake Doré	2-00
Penetanguishene & Wyo- bridge	13-76
Victoria Road	5-00
Kirkfield	4-00
Boularderie, C.B.	20-00
Manchester	10-00
St. John's. New London, P E I	11 00
St Luko's, Bathurst, N B	18-50
Bellefune	2-50
St Andrew's Ch, Pakenham	5-00
Arctura & Severn Bridge	3-00
Richmond v Stittsville	10-15
Brackley Pt Road, P E I	18-20
St Peters Road, P E I	15-40
Storrington	5-50
Pittsburgh	1-70
Glenburnie	2-80
Wallaceburgh	2-80
Arvonton	4-00
West Truro, N.S.	14-00
Lacknow Sab So	24-15
Grand Bend, French Ch	5-00
Drysdale, do	10-10
Melrose, Lonsdale and Shannonville	15-50
Molesworth	16-00
Georgetown, Que.	5-00
Knox Ch S.S. Hamilton	34-50
Westminster Ch, Tees- water, add.	34-00
Thamesford	2-00
Inverkip S.S. collected by Misses Holton & Begg	20-00
Inverkip S.S. collected by Misses Holton & Begg	7-10
McLean & Henry	7-00
Ivy	4-00
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Division St Ch, Owen Sound	15-00
Duff Ch, Danwich	47 45
Peachburg	10-00
Hornby	4-00
Pursford	5-00
Chalmer's Ch, Dunwich	4-25
Arandel, C.E.	5-00
Thamesville	5-00
	5-48

Educational and Book Notices.**BRANTFORD YOUNG LADIES' COLLEGE.***(In connection with the Presbyterian Church)*

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Brantford, Ontario, }
Feb. 1st, 1876. }

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GALT COLLEGIATE INSTITUTE.

Classics: Wm. Tassie, M.A., L.L.D., Alex. S. Tassie, B.A., Wm. Wallace, U.G. *Mathematics:* Alex. Murray, M.A., J. S. McCrae, Wm. Wallace, U.G. *English Classics and Modern Languages:* G. A. Chase, B.A., Medalist. *English:* Head Master, English Classical Master, J. S. McCrae, Wm. Wallace. *Music:* Carl Martens, Prof. Baker. *Drawing:* H. Martin. *Fencing, Drill, Gymnastics:* Lieut. L. B. Sharpe, Angelo's Fencing and School London, England.

The Head-Master would refer to the recent Matriculation Examinations in Toronto University, at which the Galt Institute gained more First Class Honors than any other institution. One pupil carrying off 5 first classes. Wm. TASSIE, M.A., L.L.D. Galt, Feb. 1st, '76. Head Master.



Four Departments: Arts, Preparatory, Commercial & Agricultural, 10 Professors & Teachers. Board, washing, Fuel, Light, &c., \$2.50 per week. Tuition from \$5 to \$10 per term. The picturesque Village of Richmond, on the Grand Trunk Railway, cannot be surpassed for beauty, healthfulness,

and convenience. No profit being made on the Boarding Department, makes this institution the cheapest Protestant College in the Dominion.

Rev. CHARLES A. TANNER,
Principal

THE WHITBY HIGH SCHOOL.

WHITBY: ONTARIO.

THIS long established and well-known School will re-opened Sept. 3rd., when the Head Master will be prepared to receive into his house Pupils as Boarders, to whose progress in study and general behaviour the strictest attention will be paid. For record of the School and further particulars, apply to GEO. F. ROBINSON, M.A.,
Head Master.

HAMILTON COLLEGIATE INSTITUTE.

The Staff consist of 14 teachers, 8 of whom are University honour men, each devoting all his time to his own special department; the others are Provincial teachers whose experience ranges from 5 to 20 years. In the last 3 years, 90 students from this school entered the Arts Course of Toronto and London Universities, gaining 79 honours and over \$2000 in Scholarships. The pupils from this school in 1875 and 1876 were ranked above the pupils from all other Ontario Schools in both Classics and Mathematics at the matriculation examination in Arts in Toronto University. For record of the School apply to the
HEAD MASTER.