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## Editorial Correspondence.

TOWARDS EDINBURGH.

**A**T ten o'clock on the night of the second of April we left the Bonaventure Station, Montreal, *en route* for Halifax, via the Grand Trunk and Intercolonial Railways. The distance—858 miles—was accomplished not only without fatigue, but with great comfort, in forty-one hours—a marvellous result certainly, seeing that we encountered the severest snow-storm of the winter and had to plough our way through snow-drifts in some places as high as the windows of the Pullman car. How different from a time not so very remote, when it took us ten days to accomplish the same distance—attended with indescribable discomfort! Canada has just reason to be proud of her railways, and their management.

At four o'clock p. m., on the fifth, the good ship "Sardinian" let go her moorings and steamed swiftly out of the finest harbour in the world. At four o'clock on the 14th, we landed at Liverpool—exactly nine days. As we may have something to say about the return passage in the same ship, we shall say no more about this pleasant, uneventful voyage. Nor shall we expatiate upon the attractions of Liverpool—its splendid docks, and forests of masts, its enormous floating wharves, its public buildings, crowded thoroughfares, and its dray-horses—all noteworthy. Our business lies in Scotland, and we take the quickest route, by the London and N. Western, to Carlisle—a fine old border town, justly proud of its ancient Castle and grand Cathedral. The average speed of the "Limited mail" over this road is 40 miles an hour including stoppages. We ran ninety miles without halting in an hour and fifty minutes. Dr. Snodgrass, ex-principal of Queen's College, Kingston, awaited my arrival and escorted me to the manse of Canobie. The parish of that name is in the county of Dum-

fries, contiguous to the English border. It is one of the most beautiful in the South of Scotland. Every inch of it belongs to the Duke of Buccleuch—the most liberal and popular of landlords. The church is large and comely. It and the manse are finely situated on the bank of the Esk, and both are in keeping with the charming repose of the surrounding scenery which suggests the *beau ideal* of a quiet rural parish. Here one realizes the proverbial sanctity of a Scottish sabbath morn, as you see the people from distant parts, gathering in groups around the church, and then joining in worship just as their fathers did a hundred years ago. They are a people not given to change. The same reverent attention to the Word: the same postures during prayer and praise: the old practice of taking the collection at the church door. No organ question has ever disturbed the equanimity of this people. The Free Church, at a respectable distance from the other, also occupies a good site. It was pleasant to hear that the best relations exist betwixt the two ministers and their respective congregations. Mr. Milne has been here since 1843, so he has become an Institution. The singing in his church was exquisite, and for the first time in a Presbyterian church, I remember hearing the Lord's prayer *chaunted* during the service with fine effect. We explored the length and breadth of the parish, and visited neighbouring parishes—Gretna green, of romantic notoriety, and Half-morton, where Mr. Burnet, brother of the incumbent of Martintown, Ont., has ministered to an attached people for thirty six years, and Langholm, the seat of Presbytery. The Gretna-green marriages, still valid in law but not recognized by the Church, are now seldom resorted to. The drive from Canobie to Langholm along the valley of the Esk, by the old stage road from London to Edinburgh, is very picturesque. And Langholm is "quite a place," with very fine Established and Free Churches. A Canadian, Mr. James Cormack,

of Kingston, was supplying the parish church *pro tem*, during the vacancy. In the centre of the town is a monument to Admiral Malcolm, "one of four sons of a Langholm farmer who were all knighted for distinguished services to their country." There are few antiquarian remains in this part of the country, though there is a well defused Roman Camp within view of Canobie manse, and "Johnny Armstrong's tower," not far off, perpetuates the name of a border chief who in his day was a terror to the neighbourhood. Besides these, were pointed out the *imposing ruins* of Kirk Andrew's, on the English side—recently erected to please the eye of the proprietor. It was not always so quiet here; but surely morals are better now than when "*there was racing and chasing on Canobie lea.*"

DUMFRIES was the next point of call. A fine old town it is, associated with many historical associations. It has nine Presbyterian Churches—three each for the Established, Free, and U. P., forby a "*remnant of Original Seceders.*" The church-yard of old St. Michael's attracts the attention of all travellers. It has been called the Westminster of Scotland. Many of the monuments are very beautiful. That of the Martyr's has a melancholy interest attached to it; but for most people the crowning attraction is the handsome mausoleum containing the ashes of our national poet, Robbie Burns. The New Greyfriar's Church occupies the site of the old Cathedral and Convent where Robert Bruce stabbed the Red Comyn to the heart on the steps of the high altar, and where his companion, Kirkpatrick, finding the unhappy man still alive, dispatched him, exclaiming,—"*I'll make sure*"—the motto of the family to this day—the family, by the way, from which the ex-Empress Eugenie is descended. Close to Dumfries are the neglected ruins of Lincluden Abbey, and not far off is Lochmaben, famous in history, and having an interest for Canadians, in that the venerable parish minister, Dr. Liddell, is another ex-Principal of Queen's College, having held that office from 1841 to 1846. To Messrs. Paton and Wier, the ministers of St. Michael's and New Greyfriar's, the Canadian delegate is under obligations for "*no small kindness.*"

Now we pass on to Closeburn, Penpont, and

Kier—three model parishes in the same county. At Closeburn a new parish church has just been completed. It is a perfect gem. The *loute ensemble* of the manse surroundings reflect infinite credit on the taste of the minister, Mr. Ramsay, who, besides being a sub-convenor of the Endowment Committee, and indulging a taste for antiquarian research, is a subscriber to the Canadian RECORD—in good standing. The place is old—very old. Under the shadow of these gigantic sycamore trees have been the tombs of Kirkpatrick's for twenty generations. At Penpont one also finds an admirable gothic church, and a manse well known to many a Canadian for its hospitality. Here you may look on the "*Maxwellton braes,*" and they are "*bonnie.*" And here you may find another ex-Canadian in the parish minister, Mr. Paton—a devoted friend of our Church and an active member of the Colonial Committee.

Another stage in our journey brings us to Paisley—a new and improved edition of the old town we knew pretty well forty years ago—a town that has sent out more settlers to Canada than any other of its size in Scotland. It has given us first class ministers and professors, and thousands of our thrifty farmers claim Paisley as their ancestral home. It is the birth place of the illustrious poets Tannahill and Motherwell, and the renowned Christopher North. No one has seen Paisley aright who has not first become acquainted with Provost Murray, its genial, talented, and hospitable chief magistrate. The click of the hand loom is no more heard in the streets of Paisley, and shawl-weaving, for which it was once famous, has become one of the lost arts. But other industries have taken its place. It has attained as wide celebrity for *thread as ever it had for shawls*, and many thousands of the population are employed in the enormous works of Messrs. J. & P. Coats, and other manufacturing firms. Paisley has fifty thousand inhabitants and twenty Presbyterian Churches. One of its clergy, at least, Mr. Finlay McDonald, of the High Martyr's, spent the early years of his ministry in Canada; and we do not forget that the late Dr. Burns, of Toronto, came hither from Paisley; and Dr. Burns, of Halifax, is himself a Paisley man, and so is Dr. Cochrane, of Brantford.

But Paisley is scarcely more than a suburb

of GLASGOW which has so outgrown its former self as to be scarcely recognisable to absentees of fifty years standing. A new city has arisen in the West end, and another on the South side of the Clyde. Partick was then a quiet hamlet. Govan was a rural parish containing at most four thousand souls; now it embraces a population of two hundred thousand, having seventy churches of all denominations! Who would have dreamed then of the ancient Universitatis Glasguensis—dating from 1450—being degraded to a railway freight station? Yet so it is. But the new is better—a magnificent pile, designed by Sir Gilbert Scott and completed in 1870 at a cost of more than a million of dollars. Besides the University, the Cathedral is almost the only architectural lion that Glasgow has to boast of. This fine old minister, founded so early as 1133, is in a good state of preservation. Originally, it consisted of three churches. Now, the eastern portion alone is used as the parish church of St. Mungo's—so called from the reputed founder of the city, who is said to have come from the Orkney Islands to preach the Gospel to the Strath-Clyde Britons in the year 539. Ever since the Reformation, Glasgow has been a stronghold of Presbyterianism. The famous Assembly by which Episcopacy was banished from the realm was held here in 1638. At the present time there are upwards of two hundred Presbyterian Churches in the city, the Established and Free Churches having each about seventy five, and the U. P. Church fifty five. There are not more than half a dozen pre-disruption ministers in either church remaining to tell the tale of 1843. Of these Dr. Jamieson, of St. Paul's, is one of the oldest. He is well known as joint-editor with Mr. Fausset, of "the Critical Commentary"—one of the best in the language. Bending under a load of years, he is still in harness, able for the discharge of pastoral duty, and never happier than when exercising the grace of hospitality, especially if the subject of it be a Canadian. Some of the newer churches are costly and very handsome. One of the finest I saw was that of Pollokshields, on the south side of the river, of which Mr. T. B. W. Niven is the minister. This is in one of the many new parishes created by the Endowment Committee, though it owes its existence and flourishing condition chiefly to the voluntary contributions of the congregation. Before closing, for I find I must reserve notice of Edinburgh till next month, I should say that I had a most pleasant interview with the Rev. John McLeod, in the manse of Govan, and also with the Rev. Dr. J. C. Baxter, formerly of Stanley Street Church, Montreal, who has since been inducted to a U. P. congregation in the neighbourhood of "the lang toon of Kircaldy."

C.

The Lord's Treasury

NOT only is the world opening to the Gospel as never before, but God is opening the hearts of his people in a wonderful manner to furnish the money needed for missionary operations. The following list exhibits a few recent contributions to the Lord's Treasury.

From late Hugh Miller, M. D., for the Foreign Missions of the Free Church of Scotland.....	\$ 100,000
Mr T. M. Harvey, Merchant at Natal for the Wesleyan Foreign Missions.....	100,000
Mr. Jones, an English gentleman to the Church Missionary Society ..	175,000
One of the Secretaries of the same Society.....	25,000
To the London Missionary Society, from a friend for Missions in South Africa.....	25,000
The Bishop of Newcastle, Australia, to Theological and other schools in his diocese.....	1,250,000
Mr. Arthington, of Leeds, England, to various Missionary Society....	95,000
Mr. Sloane, of New York, to the Presbyterian Board of Missions, beside large gifts to other Societies and \$20,000 to his pastor, the Dr. John Hall.....	30,000
Miss Lapsley, of Indiana, to the Presbytery for Missionary purposes ..	300,000
The late Gardner Colby, of Boston, to Baptist and Foreign Mission Institutions.....	40,000
Deacon Asa Otis, of New London, Connecticut, to American Board of Foreign Missions*.....	973,000
Moses P. Page, Cilmanton, N. H., for Missions among the Freedmen Estate of late Daniel Stone, Malden, Mass., for Missionary purposes..	150,000
The same Estate for Educational purposes.....	1,000,000
From the Avery Estate, to be increased.....	12,000
Judge Packer, of Pennsylvania, leaves for the Lehigh University, in addition to \$1,000,000—the cost of the Institution, and large sums to the Episcopal Missions..	2,000,000
The Estate of R. R. Groves, of New York, has in process of distribution—mainly for work in the South..	100,000
<b>Total.....</b>	<b>\$6,385,000</b>

\* Within fifteen minutes after this legacy had been announced to the Board, the telegraph was brought into requisition and instructions were flashed to every quarter of the Globe to countermand the retrenchment of expenses and the curtailment of salaries which had been made necessary to the extent of \$47,000 for want of funds!

## The Sabbath School.

### INTERNATIONAL LESSONS.

#### THE FRUIT OF THE SPIRIT.

August 10th.] [Galatians v: 22-26; 6: 1-9.

**GOLDEN TEXT:**—*Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.*—Galatians 6: 7.

**HOME READINGS:**—*Gal. 5: 1-21. T. Gal. 5: 22-26; 6: 1-9. W. 1 Pet. 1: 1-23. Th. James 3: 1-18. F. Rom. 15: 1-13. S. Rom. 2: 1-11. S. John 15: 1-11.*

In 2 Cor 3: 7-9 we read of the glory of the law and the greater glory of the Gospel. "the ministration of the spirit." In the glorious Gospel of the blessed God we read the love of the "eternal Godhead": the love of the Father—John 3: 16, the love of the Son—Eph. 5: 2; and "the love of the Spirit" in enabling holy men of God to place the precious truths of the Gospel on inspired record, and in applying them to souls or their salvation. In the first part of this lesson are set forth some of the blessed results of the work of the Holy Spirit in the souls of believers. "It is the Spirit that quickeneth"—Eph. 2: 1. It is the Spirit that enlightens in the truth, 1 Cor. 2: 14. It is the Spirit that enables souls to come to God by faith in Christ. Eph. 2: 10. Brought into that state, "faith worketh by love," v. 22. *The fruit of the Spirit is love.* "Unto you who believe He is precious," 2 Pet. 2: 7—and so through the influence of the Spirit is brought about spiritual affection, the charity—the Christian love of which, see 1 Cor. 13: 13. "*Joy and peace,*" precious fruits of the Spirit, "Joy in God through Christ," Rom 5: 11. "Joy and peace in believing," Rom. 15: 13. "*Long suffering,*" God is long suffering, Rom. 2: 4 and 3: 25, and we should be followers (i. e. imitators) of God, as loving children, Eph. 5: 1—Jesus is long suffering—and he has left us an example. "*Gentleness,*" In the great and vigorous soul of Paul as well as of John, this grace was conspicuous, Thes. 2: 7. This fruit of the Spirit, who descended "like a dove," is very Christ-like. should be prayerfully cherished, and is of great value in this world of frailty and sorrows. "*Goodness*": in the sense of beneficence—doing good. "The Lord is good to all," Psalms 65: 11, Gal. 6: 10. "*Faith,*" Saving faith is indeed of the operation of the Holy Spirit, but the Apostle seems to have here meant fidelity, faithfulness. So the same word is translated in Titus, 2: 10. "Showing all good *fidelity*, that they may adorn the doctrine of God our Saviour," v. 23. "*Meekness*—no retaliation of feeling. The meek and lowly Jesus when reviled, reviled not again. He says "come unto me. I am meek and lowly in heart." Mat. 11: 29—will not treat us as we have treated him, if we will come to him that we may have life. *Temperance*—moderation in all things, Phil. 4: 5; but especially should be considered "drunkenness," revellings and such like, Gal. 5: 21—*Against such there is no law.* They that yield these fruits of the Spirit are no longer under condemnation of the law. Perhaps Paul farther meant that there is no law in any nation against these grand qualities of character, v. 24. Compare Eph. 2: 3 and 1 Pet. 2: 11. "Crucified the flesh" is a very suggestive expression. It is in connection with love to a Saviour who was crucified for us that souls might become enabled to be dead to sin, Gal. 2: 20. Rom. 6: 6, v. 25. If we are quickened by the Spirit from being dead in sin, let us with deep sense of obligation and thankfulness of soul, act out that life, Rom. 8: 3-4, Eph. 4: 1, v. 26, see Phil. 2: 3-5, ch. vi. 1—*Operate in a fault.* Sinning from want of care and watchfulness, Prov. 4: 23, Mat. 26: 41. "*Revere such an one.*" The original suggests idea of re-placing, as in the setting of a dislocated joint. In the Spirit of meekness, 2 Thes. 3: 15. *Considering thyself,* 1 Cor. 10: 12, v. 2. *Bear ye one anothers burdens*—allusion probably to journeying in those times—the stronger helping the weaker.

### THE CHRISTIAN ARMOUR.

August 17.]

[Ephesians vi: 10-20.

**GOLDEN TEXT:**—*Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.*—Ephesians 6: 11.

**HOME READINGS:**—*M. 1 Pet. 5: 1-9. T. Luke 22: 24-33. W. 2 Corin. 10: 1-27. Th. 1 Thes. 5: 1-11. F. Eph. 6: 10-20. S. 2 Tim. 2: 1-10. S. 2 Tim. 4: 1-8.*

The Christian life is a warfare. "There are many adversaries"—enemies *within*—the sinful propensities of fallen human nature: enemies *without*—worldly allurements and temptations; enemies *from beneath*—"the devil and his angels." Every one of these classes is numerous, deceitful, powerful, and of ourselves we have no might against them. But in all things we may be "more than conquerors through Him that loved us," who is "the Captain of salvation perfect through suffering," Heb. 2: 10. Paul said "Fight the good fight of faith, lay hold on eternal life," 1 Tim 2: 12. It is a *good* fight. It is on the side of truth, goodness, safety. On the side of those fighting this good fight are all right-minded subjects of the King of Kings, and all the love and sympathy and faithfulness of "God our Saviour," who is "mighty to save." "Greater is He that is in you than he that is in the world," 1 John 4: 4. Unless engaged in this good fight, there is alarming danger of being ruined in a bad or—*cr*—"woe unto him that stroveth with his maker," Isa. 45: 9. To those engaged in the Christian warfare, "the Captain of their salvation" proclaims "Be of good cheer, I have overcome the world," John 16: 17—"My grace is sufficient for thee," 2 Cor. 12: 9—"Be thou faithful unto death, and I will give thee a crown of life," Rev. 2: 10. But if we would be "good soldiers of Jesus Christ," 2 Tim. 2: 3, we need to aim day by day to live and act according to the directions contained in this lesson, v. 10. *Be strong in the Lord.* "The flesh is weak," Mat. 26: 41.

To them that have no might he increaseth strength." Isai 40: 49. Paul could say, 2 Cor. 12: 10, because he cleaved to the Lord who said "My strength is made perfect in weakness," 2 Cor. 12: 9, v. 11. Subsequent verses describe the armour. When Paul was led by the Spirit to write these verses, he had an eye to the bodily armour of the ancients—the military belt the breast plate—boes, partly of iron or brass—the helmet and shield. The armour here named is "the armour of God"—of His providing, and the use of which he crowns with success. Notice. There is no armour for the back. The great adversary is the devil, Gen. 3: 1, 4, 5, 13 and 2 Cor. 2: 11, v. 12. "*Flesh and blood.*" Human beings, Mat. 16: 17, *principalities—powers*—powerful fallen Spirits, Col. 2: 15, Rom. 8: 38. *Rulers of the darkness of this world* Luke 22: 3, John 12: 3 and 14: 30. *Spiritual wickednesses in high places*—may refer to temptations, of satan in the church, or to the lower heavens—see Eph. 2: 2. The word translated "against" occurring here no fewer than 6 times, very forcibly marks the reality and seriousness of the fight, v. 3. *Wherefore*—in view of such powerful foes—v. 14. In imitation of the Captain of Salvation, Isa. 11: 5, see 1 Pet. 1: 13. *The breast-plate of righteousness*—in 1 Thes. 5: 8, called "the breast plate of faith and love." As breast plates of of ancient warriors consisted of two parts closely clasped together, so that of the Christian consists of faith and love—closely clasped together—which unitedly manifest themselves in "righteousness": for faith worketh by love, and love "is the fulfilling of the law," v. 15. The Christian soldier should "walk in the truth," 3 John 3: 4, v. 16, i. e. *over all*—all is to be in faith, 1 John 5: 4. *The fiery darts of the wicked one.* Livy, a Roman historian, says darts were often surrounded at the uppermost part with combustible matter, set on fire and darted at the enemy, whose shields quenched and repelled them, v. 17, 1 Thes. 5: 8. "We are saved by hope" which animates the soul in the Christian warfare. *The sword of the Spirit used by Christ* as our example, Mat. 4: 4, 6, 7, 10.

## THE MIND OF CHRIST.

August 24.]

[Philippians 2:1-13.]

**GOLDEN TEXT** :—*Let this mind be in you, which was also in Christ Jesus.*—Phil. 2:5.

**HOME READINGS** :—M. John 13:1-17. T. 1 Pet. 2:18-25. W. Phil. 1:1-20. Th. Phil. 1:21-30. F. Phil. 2:1-13. S. 2 Pet. 1:10-21. S. Heb. 2:1-18.

Philippi, named after Philip King of Macedonia, was a city in Macedonia, in Greece: and it was the first city in Europe visited by Paul in his ministerial and Apostolic journeyings, Acts 16:9-12. When he wrote this Epistle, he was a prisoner at Rome, Phil. 1:13. After telling them that he felt it would be "gain" for him to die, that he would rather depart to be with Christ, but that he was willing to abide on earth yet longer if it would be for the good of others and the glory of Christ, he exhorted them to pursue a course of life consistent with their Christian profession, 1:27, and not to be terrified by their adversaries, Mat. 10:28; and the lesson now to be considered contains some farther faithful and loving exhortations, together with many considerations calculated to encourage and stimulate them to reduce those directions to practice. In v. 1, 2 he recommends the cultivation of a spirit of brotherly love and unity: *be like-minded, having the same love, being of one accord, of one mind.* Psalm 133, John 15:12 and 17:20, 21. This is enforced by several considerations. The more they had of a Spirit of love and unity the greater would be their consolation in Christ, Luke 2:25, John 14:18. 2 Cor. 1:4, 5. Eph. 2:8—their comfort of love, Rom. 5:5—their fellowship of the Spirit, 2 Cor. 13:14, Eph. 2:8—their comfort and help from a mutually forgiving Spirit and from the tender mercies of the Lord, Col. 3:12. Another inducement was this, that they would thereby increase the happiness of Paul himself—would "fulfil"—fill up—his joy, v. 3. Two things named of great importance if they would dwell together in love and unity: *that nothing be done through strife or vain glory.* Gal. 5:26—in lowliness of mind let each esteem others better than themselves, Rom. 12:10—1 Pet. 5:5—1 Cor. 10:33, v. 5. *Let this mind be in you which was also in Christ Jesus.* Mat. 11:29, John 13:15 and 1 Pet. 2:21. No sooner did Paul, in writing this Epistle, begin to refer to the example of Christ than his whole soul became aglow with a grateful and adoring admiration of the wonderful condescension and saving mercy of the Son of God, v. 6. *Being in the form of God,* John 1:1, 2 Col. 1:15, Heb. 1:3. Psalm 9:6—*thought it not robbery to be equal with God.* Being "God manifest in the flesh" it was not robbing God of his glory to say "I and my Father are one," John 10:30—and to accept worship, John 20:28, 29, and Heb. 1:6. They who take to themselves the glory that belongs to the Lord are robbers of a very sinful character—they rob God 1 v. 7. Is. 42:1, Luke 22:27, v. 9, *wherefore.* &c., Ps. 110:1, Acts 2:3, 33. Heb. 2:9, *a name above every name,* Gal. 1:20, 21, v. 10. Mat. 28:18. All must submit to Christ: willingly to be saved—or, if the salvation be neglected, must yield to His power—for "He must reign till he hath put all enemies under his feet," 1 Cor. 15:25, and Ps. 2:2, v. 11. *Lord to the glory of God the Father.* Jesus, King of Zion, Ps. 2:6. Mat. 8:18. The Father says, "This is my beloved Son in whom I am well pleased, hear ye Him," Mat. 7:5. To come to Jesus who invites us is to obey the Father: to be a Christian is to serve God in the Gospel of his Son, Rom. 1:9, v. 12. *Work out your own salvation.* "Salvation belongeth unto the Lord," Ps. 3:8, Eph. 2:8 and 2 Tim. 1:9. Christians are in a state of Salvation—they are pardoned, saved from condemnation, John 5:24; but salvation from sin is a process in the renewed soul, that of sanctification. Christians are to be "laborers together with God" for progress in the new life. They are to "watch and pray," to "fight the good fight of faith," to go on from strength to strength, from one degree of grace to another, Phil. 3:12-14.

## PRACTICAL RELIGION.

August 31.]

[Colossians iii:16-25.]

**GOLDEN TEXT** :—*And whatsoever ye do, do it heartily as to the Lord, and not unto men.*—Col. 3:23.

**HOME READINGS** :—M. Col. 3:16-25. T. Eph. 5:19-33. W. Eph. 9:1-10. Th. Phil. 2:1-11. F. Col. 4:1-9. S. 1 Cor. 7:1-10. S. Deut. 10:12-22.

Colosse was a city in Asia Minor—large and wealthy—close to the river Sygus where it falls into the Meander. About 66 A.D., in the 10th year of Nero's reign, a violent earthquake shook the city, almost destroying the whole of it. It was afterwards rebuilt and called Chonao. Though some false views had crept into the Colossian Church, the members of it generally seem to have been a very kind and sympathizing people. When Paul was a prisoner at Rome, they sent their minister Epaphras to convey to him an expression of their love and sympathy, and doubtless to ask also his advice as to certain evils that had begun to trouble them, Col. 1:7, 8. Epaphras, on reaching Rome, not only conveyed the messages, but engaged zealously for the time being in Christian work, and he also became imprisoned. Philemon, v. 23. When Paul wrote this Epistle, Epaphras was still a prisoner at Rome, Col. 4:12, and this Epistle was sent by Tychicus 4:7, 8. Though Paul was in bonds he was not inactive, Col. 4:11. He was acting according to the advice he gave to the Galatians 6:10. See Acts 28:30, v. 16. *The word of Christ.* The doctrine of Christ—not only what he spoke, but what he enabled Apostles and others to write "as they were moved by the Holy Ghost"—"the Spirit of Christ which was in them," 1 P. 1:11, *dwell in you richly*—fully—in the different "chambers" of the soul—the understanding, the memory, the heart—influencing the conscience, the will, and every spring of moral action in the soul. *In all wisdom*—unto—in order to—a practical use thereof. For wisdom is the right use of knowledge. *Psalms*—the book of Psalms. *Hymns*—probably—those hymns of praise spread throughout the Scriptures—many of them being brief ascriptions, and calculated greatly to help Christian conversation and fellowship of Spirit. *Spiritual songs*—that may have been arranged by some of themselves or other Christians, founded on Scripture truth and statements, v. 17, Eph. 5:20: *In the name of the Lord Jesus*—not in a Spirit of self-righteousness, but trusting in Christ for pardon and for grace to be "conformable to his death," Titus 2:14. *Giving thanks to God and the Father*—i. e. even the Father—as the original is in some other places translated, v. 18, Eph. 5:22. *As it is fit in the Lord*—i. e. in all lawful things. If, for instance, the husbands were yet unconverted and idolaters, the wives were not so to be "subject" as to worship with their husbands contrary to conscience and their obligations to their Lord and Saviour, Mat. 19:29, Luke 18:29, v. 19, Eph. 5:25. Whilst the Apostle enjoined it on wives to be "subject" to their husbands, he forcibly suggests to husbands that they should exercise not a rigid authority but the authority of love—expressly saying *love your wives and be not bitter against them*, v. 19. *Inheritance* 1 Pet. 1:4, Col. 1:12, v. 25. *He that doeth wrong*—whether a servant or a master. *There is no respect of persons*—not personal beauty, Absalom 2, Sam. 14:25 and 18:35—not personal riches, Mat. 19:22—not personal rank, Dan. 5:30—not personal family connection, Rom. 9:7. God is no respecter of persons—but of characters." In every nation he that feareth God and worketh righteousness is accepted of him." Acts 10:34, 35.

## Our Relations.

It is accounted a matter of paramount importance that International relationships should not only be clearly defined and expressed, but that they should also be scrupulously regarded. The withdrawal of a national representative from any of the courts of civilized countries is as much as to say that a serious crisis has occurred. It is at least equally important that Christian Churches, especially those who hold the same doctrine, government, and discipline, should maintain fraternal intercourse with each other. This sentiment being plainly expressed in the declaration appended to the Basis of Union adopted by the Presbyterian Church in Canada, in 1875, need not be further enlarged upon here. What we propose to do in a few sentences is to show what are the relations subsisting between this Church and those churches through which Presbyterianism in Canada traces its history; for we have an inheritance in the history of the churches in the old land of which we cannot divest ourselves if we would, and would not if we could.

I. THE CHURCH OF SCOTLAND. It is important to notice that the only "connection" that ever existed betwixt this Church and any of the churches in the Dominion of Canada has been that of mutual sympathy, and co-operation on the part of the Church of Scotland. The Church of Scotland has never undertaken to review the proceedings, nor to control in any way the transactions of the Church in this Colony. Such a thing as an appeal, for example, from any decision of a supreme court in Canada to the Church of Scotland was never taken, and would not have been entertained if it had been taken. And the fact of a minister belonging to "the Presbyterian Church in Canada in connection with the Church of Scotland"—so called, did not at any time constitute him a minister of the Church of Scotland. He might not relish being accounted a "Dissenter," but he was so regarded. At the same time the Church of Scotland never left those who called themselves by her name in any doubt as to her affection for them. She has delegated her most honoured ministers to visit and encourage us, sent pastors to supply our pulpits,

missionaries to labour in destitute parts of the country, and has given money towards the support of our colleges and missionaries, and to aid in church building, amounting in all to not less than \$150,000 during the last ten years alone. And the recent union has neither hindered continued co-operation nor lessened sympathy. The same relations exist now that existed before. The only difference being that the United Church has been served joint-ly, along with other Presbyterians in the Dominion to the benefactions of the parent Church. The amount received from the Church of Scotland by the Presbyterian Church in Canada for the year ending 31st December, 1878, was \$7,180. And this year we have to thank them very much for sending a delegate to our Assembly in the person of Rev. G. W. Spratt.

II. THE FREE CHURCH OF SCOTLAND. We have not the same means of ascertaining the amount of annual grants of money made by the Free Church towards the support of Presbyterianism in Canada. But we know that they have been considerable, and continued for a long time. In January last the Colonial Committee, "recognizing the great work laid to the Church's hands, and the energy and liberality of her people, as shewn in the doing of it" expressed their sympathy by grants amounting to \$3,625. Whatever further "connection" exists betwixt the Presbyterian Church in Canada, and the Church of Scotland, exists betwixt it and the Free Church of Scotland. We are on the same fraternal relationship. And, as there is on our part the desire that it shall long continue, the following reference in the last report of their Colonial Committee affords the fullest assurance of their continued interest in our welfare,—“The Committee welcome close and frequent communication between the two Churches. They are persuaded that a lively interest exists throughout our Church in the welfare of the Church in Canada. It is only natural and right that it should be so. We owe her a debt of obligation for her watchful care over our people, who in the past have sought a home in her cities, and vast possessions. We depend on her for Gospel ministrations to a ceaseless stream of emigration from our country, sometimes on a moderate, at other times on a large scale. Since the union, the Church seems to have acquired a vigour, and consistency, and evangelizing power not known to her in her disunited state. Her Home Mis-

sion Reports to last Assembly give abundant evidence of advancing strength and efficiency." The Free Church was very ably represented at our General Assembly in 1878 by the Rev. William Ross, of Rothsay, not for the first time : for previously we had been honoured with the presence of Dr. Sommerville, of Glasgow, and Mr. Henderson, of Crieff.

III. THE UNITED PRESBYTERIAN CHURCH. Our relations with this church are equally cordial with those already referred to. In 1877, the U. P. Synod appointed an influential deputation to appear before our General Assembly—Dr. Cairn, Dr. Brown, of Glasgow, and others, who were only prevented from fulfilling their commission by the meeting of the General Presbyterian Council in Edinburgh that year. To the extent of their ability they have aided us in our Mission Work.

IV. THE PRESBYTERIAN CHURCH IN IRELAND. This Church is, numerically, smaller than the Presbyterian Church in Canada, but we do not on that account attach less importance to our relationship with it. The kind references which we find in their "Missionary Herald" for June respecting our Canadian Church, leave nothing more to be desired. We reciprocate their good wishes, assuring them in return of our anxiety to prove ourselves worthy of their continued confidence and affection. We are touched by their expression of strong desire to aid us in our mission work, of which they have lately given as a convincing proof in the gift of one hundred pounds towards our French Evangelization work, in which they naturally feel a very deep interest. We have not yet forgotten Mr. Cargin's appearance among us as a deputy from this Church.

### Letter from the Moderator.

TO THE EDITOR OF THE RECORD.

My dear Sir : Allow me to correct a slight inaccuracy in the report of the few remarks made by me at the opening of the Assembly. I did not say that of the ministers in the Church forty years ago, when I came to Canada, only four are *now alive*. I said that, so far as I knew, there were only four *now in active service* in our Church. There are several res-

pected brethren who, after many years of toil, are now in honoured retirement. I might mention the names of Rev. Donald McKenzie formerly of Zorra ; Rev. Daniel Allan, formerly of North Easthope ; Rev. Henry Gordon, of Gananoque ; Rev. Duncan McMillan, formerly of Williams, and of Caledon ; and it may be one or two others. There are also the Rev. Dr. Leach, of Montreal, and the Rev. William Ritchie, of Georgina, both now in the Church of England in Canada, but then members of the Presbytery of Toronto.

I find that the number of ministers in the Synod connected with the Church of Scotland when I came to Canada, before the admission of those formerly connected with the united Synod of the Presbyterian Church of Upper Canada, was sixty. The Ministers of the United Synod when received in 1840, were seventeen ordained Ministers and one probationer.

Had I known that it would have fallen to me to address the General Assembly as Moderator, I should have made preparation and given some more complete view of the Presbyterian Church forty years ago. As it was, under the pressure of varied feelings and emotions, I omitted to mention some names, which had actually been in my mind, and which naturally present themselves to the mind, when reverting to the olden times. Some of the names which I intended to mention were, Rev. John Bayne of Galt, whose superior in intellectual and moral power I do not think our Church has yet seen ; Rev. Hugh Urquhart, who was Moderator of the first Synod of which I was a member, and whose courteous and I might almost say courtly address and demeanour cannot be forgotten by those who knew him ; Rev. John Clugston, of St. John's, Quebec, and Rev. James Ketchan, of Belleville, of both of whom I think as Israelites in whom was no guile ; Rev. James George, D. D., late of Scarborough, a man of more than ordinary mental power and of great originality. But the list would swell to dimensions to which you might object, were I to go on.

I should have wished to refer to some highly esteemed ministers of other Presbyterian churches at this time, although afterwards joined in happy union. Of these I had the



pleasure of knowing from an early period of my ministry, Rev. J. Cassie, of Port Hope, and Rev. R. M. Thornton, D.D., of Oshawa.

It was my intention too, in the few remarks made by me, to refer, in connection with my own coming to Canada, to the interest taken in the Canadian Church, at an early period by one who afterwards by his own personal labours did much to extend and increase the influence of Presbyterianism throughout British North America. I refer to the late Rev. Dr. Burns, for many years secretary of the Glasgow Colonial Society, and afterwards so intimately connected with the progress of the Church in our land. The name of Dr. Burns in connection with the Presbyterian Church in these Provinces must have a prominent place in the history of the Church by whomsoever it may be written.

Hoping you will excuse these few paragraphs. I know the pressure on your columns. Yours truly.

W. REID.

### Our own Church.

**C**OLLECTIONS are appointed by the General Assembly to be taken up in all the congregations and mission stations on behalf of the Missionary and Benevolent purposes of the Church as follows.—

1. French Evangelization, 3rd Sabbath of July.
2. Aged and Infirm Ministers' Fund and Widows' and Orphans' Fund, 3rd Sabbath of August.
3. Assembly Fund, 1st Sabbath of September.
4. Home Mission Fund, 1st Sabbath of October.
5. Colleges, 4th Sabbath of January.
6. Foreign Mission Fund, 1st Sabbath of March: or on such other days as may be more convenient for the congregations. It is most desirable that missionary associations be formed in all the congregations, and that the "Schedule System" of collecting for these purposes be adopted where practicable. In whatever way it is done, let it be done thoroughly and systematically and we have no fear of the result. Only don't let any of these import-

ant matters depend on a church door collection.

The following Ministers have crossed the ocean this summer for their holiday trip. Dr. Topp, and Rev. J. M. King, of Toronto, Dr. Cochrane, of Brantford, Dr. Kemp, of Ottawa, Messrs. James Fleck, Montreal; John Lieper, Barrie; William Frizzell, Newmarket, and A. McDiarmid, of Latona. Professor McLaren, of Toronto, and Mr. Laidlaw, of Hamilton, have gone to Manitoba, to visit the mission stations, and take part in the opening services of the new church, at Winnipeg.

### ORDINATIONS AND INDUCTIONS.

**PINKERTON:** *Bruce Pres.*—Rev. John Eadie, of Milton, was inducted on 10th July.

**GEORGINA:** *Toronto.*—Rev. James Fraser, of St. Ann's and Wellandport, was inducted 8th July.

**PORT PERRY:** *Whitby.*—Rev. Mr. Crozier of Holstein, was inducted 2nd July.

**ST. ANDREW'S:** *St. John.*—Rev. William M. McCullagh of Red Bank, was inducted to Greenock Church on 4th June.

**WOODVILLE:** *Lindsay.*—The Rev. Alexander Ross, of Pictou, was inducted 2nd July.

**NORTH MORNINGTON:** *Stratford.*—The Rev. John Kay was inducted, 17th July.

**CALLS:**—Mr. John Johnson, probationer, has received a unanimous call to Hanover and Normandy. Rev. G. D. Mathews, D. D., of New York, has received a call from Chalmer's Church, Quebec.

**RESIGNED:** The Rev. G. M. Clark of Kemptville, in the Presbytery of Brockville. It is announced that Rev. Dr. Ure, and Rev. James Sieveright, collegiate pastors of Knox Church, Goderich, Ont., have each tendered their resignation on the ground that one minister is deemed sufficient, and that the congregation may be free to call. It is further stated that Mr. Sieveright declines to be put in nomination. Rev. C. Brouillette has tendered resignation of the charge of St. Louis de Gonzague, Que. Rev. Mr. Bernard's resignation of Noel, *Halifax*, has been accepted by Presbytery; also that of Rev. Isaac Simpson of U. Musquodoboit in the same Presbytery.

### NEW CHURCHES.

On the 22nd June, the new Presbyterian Church at Orangeville, Ont., was opened by Revds. Principal MacVicar and Professor McLaren.

A neat and commodious frame church was opened for worship on Wolfe Island, near Kingston, Ont., by Rev. Principal Grant on 4th July.

## Meetings of Presbyteries.

**P**ICTOU: 1 July:—Rev. W. Maxwell was appointed Moderator. A minute was adopted expressing regret at the removal of Rev. Alexander Ross—called to Woodville, Ont. A committee was appointed to complete arrangements for the union of the Central Church and West River congregations, and a suitable minute adopted in reference to the resignation of Rev. James Thomson which had been tendered in order to facilitate the amalgamation.

**HALIFAX:** 1 and 3 July:—The Presbytery met at Noel, and accepted the demission of Rev. S. Bernard, and at Musquoboibit where the resignation of Rev. Isaac Simpson was accepted. Rev. James Rosborough's demission was withdrawn at the earnest request of the congregation and with the concurrence of Presbytery. Messrs. C. Macdougall and Louis Jordan were licensed to preach the Gospel.

**PRINCE EDWARD ISLAND:** 2nd July:—Rev. John McKinnon was elected Moderator, and Rev. J. M. McLeod, Clerk for the current year. Arrangements were made for the visitation of congregations by Mr. Christie, Missionary from Trinidad. The remainder of the business was of local interest.

**MONTREAL:** 9th July:—Rev. George Coull, of Valleyfield, was elected Moderator. Rev. R. H. Warden, Convener of the Presbytery's Home Mission Committee read a very satisfactory report, in which it was recommended to appoint deputations to visit all the aid-receiving congregations and stations within the bounds with a view to their relieving the Assembly's Committee as much as possible from the burden of their support. Arrangements were also made for holding missionary meetings in all the congregations during September. An application from Mr. Perry to be received as a minister of this Church was referred to committee. The following graduates of the Montreal Presbyterian College were, after examination, duly licensed to preach the Gospel, viz.—Messrs. John Mathieson, J. Munro, J. W. Penman, D. L. McCrae, and C. E. Amaron. Messrs. M. H. Scott, and S. J. Taylor were transferred for licensure to the Presbytery of Lanark and Renfrew.

**STRATFORD:** 1st July:—Mr. James Boyd was appointed Moderator. Leave was granted to certain members to absent themselves from the afternoon sederunt, the Presbytery recording its emphatic disapproval of members making engagements to interfere with the meeting of the Court. Committees were appointed on Home Missions, Students, Evangelistic services, and the proposed Hymn-book. Mr. Kay, of Mornington was by permission of the General Assembly received as a Minister, and his in-

duction at N. Mornington arranged for, Mr. McLeod gave notice of a motion in regard to Presbyterial visitation of the congregations.

**PETERBOROUGH:** 8th July:—Mr. Bell was elected Moderator. Mr. Henderson, formerly of the Methodist Church, was received as a student. Delegates were appointed to visit the supplemented congregations and mission stations with a view to enlarged contributions on the part of the people. The attention of the members was called to the requiring every minister to read to his congregation on or before last Sabbath of September the circulars to be prepared on the necessities of the Home Mission Fund and to give every individual an opportunity of contributing to the same.

**BRUCE:** 24th June:—Mr. Vardrope was elected Moderator. Mr. John Eadie having signified his acceptance of a call from West Brant and Pinkerton, arrangements were made for his induction. Full and satisfactory mission reports were heard from Mr. McKay, missionary in Manitoulin Island, Mr. McLeod at Sault Ste. Marie, and Mr. Mason, at Riversdale and Enniskillen. The Presbytery heartily commended to the liberality of the Church at large the church-building enterprises of the Manitoulin Island and Sault Ste. Marie districts.

**LUNENBURG AND YARMOUTH:** 8th July:—This Presbytery met at Bridgewater, Rev. D. McMillan was elected Moderator for next year. Rev. E. D. Miller was authorized to moderate in a call at Clyde and Barrington. Rev. D. McGregor tendered the demission of his charge, New Dublin. The Presbytery is to consider the advisability of connecting Conquerall Bank &c., with New Dublin so as to save supplement.

**TRURO:** July 8:—The Presbytery met at Portauquique for the visitation of the Riverside congregation, Rev. A. Cameron, Pastor. The visitation was in all respects very satisfactory. The Presbytery encouraged the congregation to proceed with the erection of a new church at Portauquique. In the afternoon and evening of the same day, the Presbytery met at Great Village, Londonderry. Rev. John MacMillan was appointed Moderator for the year, and other business was attended to.

## Obituary.

**A**T East River, St. Mary's, Nova Scotia, on 15th June. Mr. ANGUS GUNN, Elder, in the 85th year of his age. Deceased was a native of Kildonan, Sutherlandshire, Scotland, and emigrated to this country 48 years ago. He was an Elder for about 35 years and an energetic and effective worker in the Church for more than half a century.

Mr. MURDOCH MCGREGOR, a student of the Halifax Presbyterian College, died at Halifax,

on the 20th June. He was a young man of devoted piety, of superior talents, and of great industry and perseverance. His death is deeply deplored by his Professors and fellow-students as well as by very many who had learned his worth. In his removal the Church has suffered a severe loss.

#### MANITOBA AND THE NORTH-WEST.

THE REV. GEORGE W. SPROTT, North Berwick, the respected deputy from the Church of Scotland to the Presbyterian Churches in Canada, has returned from a flying visit to Manitoba and is now in the Maritime Provinces en route for Scotland. At a Sabbath evening service held in St. Andrew's Church, in Montreal, Mr. Sprott took occasion to give a brief, but exceedingly interesting account of our missionary operations in Manitoba and the North-West. Although, from the shortness of his visit, the information which he was able to obtain was necessarily limited, upon the whole, the impression left upon his mind was very favourable. He said that without personal observation much more extensive than his time permitted it was impossible to form an adequate idea of the vastness of this western country and its capabilities. He therefore declined to offer an opinion in regard to its material advantages as a field for settlement. This much however ought to be said,—that along with its many advantages, there were undoubtedly many drawbacks which it would take some time to overcome.

In regard to the missionary aspect, he could speak with confidence and satisfaction. After paying a high compliment to the missionaries of the Church of England, and the Wesleyan's Mr. Sprott proceeded to give an account of the operations of THE PRESBYTERIAN CHURCH IN CANADA which he considered to be conducted in a manner highly creditable. A few years ago, Fort Garry was a small trading post. Under the name of WINNEPEG, it is now a bustling town of eight or ten thousand inhabitants. Ten years ago the Presbyterians had built there what was then accounted a commodious frame church, but, owing to the rapid increase of the place, that had become too small, and now a very handsome structure had been built, and would be opened in a week or two—a sub-

stantial and commodious brick church, seated for 900 persons, at a cost of about £4,500 stg. In connection with the congregation of Knox Church, Winnipeg, there were now some 210 communicants. At Kildonan, four miles distant, he found another congregation, older than that of Winnipeg, where Dr. Black has ministered to Scottish emigrants from Shetlandshire, their children, and their grand-children, for nearly 30 years. These two were the only self-supporting Presbyterian congregations, as yet, in the whole of the North West Territory. The present population of this country was estimated to be about 50,000 whites and half-breeds, and about 30,000 Indians. It was computed by those who were well informed in such matters that in ten years time, there would be a population of at least 200,000, and he saw no reason to doubt the correctness of the estimate. The Presbytery of Manitoba embraced a stretch of country 1000 miles long by one hundred and fifty miles in width. Scattered over this area, the Presbyterian Church in Canada had sixteen groups of Mission Stations.—Each of these having from eight to ten preaching places, where Gospel influences were supplied to the settlers with such frequency and regularity as the distances and other circumstances permitted. In addition to eighteen ordained missionaries who had the oversight of these fields, he found that the professors in the Manitoba College were also abundant in missionary labours. There were, besides, a number of Student Catechists engaged in the work. Too much could not be said in praise of the energy and self-denial manifested by all of these. It were difficult anywhere else to find a parallel to such missionary zeal. And then there were Indian teachers and Catechists, with an ordained, full-blooded, Indian missionary who had come hither from Dakota in the United States, and was doing a good work among the aborigines. He had heard the statement made that nearly half of all the settlers in Manitoba and the North-West, were more or less connected with the Presbyterian Church, and he thought great wisdom had been shewn in thus early taking possession of the field, and, that taking all things into account, they had made as much solid progress as could reasonably have been expected. Still,

the field was so large, and the prospects of immigration, so encouraging, he felt that it was a fair field for any assistance that might be offered *ab extra*—a field specially interesting to the older Provinces of the Dominion, as the great bulk of the settlers were from these Provinces. The railway, which was destined to unite the Provinces of the North-West with old Canada on the one side and the Pacific on the other, was now in course of construction. On one of the sections, 1000 men were employed. A Presbyterian minister was stationed among them, and his salary was cheerfully paid by them. The College to which he had referred was rather at present of the nature of a High School than a Theological Institution. However, it contemplated the training of young men for the ministry and was, he believed, doing its work in a very efficient and satisfactory manner. Quite a number of the ordained missionaries spoken of, had formerly been ministers of the Presbyterian Church of Canada in connection with the Church of Scotland. [They are all now ministers of the "Presbyterian Church in Canada."—Ed.] Mr. Sprott told how greatly pleased he was to meet the Rev. Mr. Scott, of Emerson, on board of a steamer, on the Red River, proceeding with a band of Sabbath-school children to spend the fourth of July at a picnic across the border in the United States. For it appeared that Mr. Scott had two congregations and two Sabbath-schools, if he was not himself a member of *two Presbyteries*—one on either side of the Line.

It was indeed a happy thought, this flying visit of the Scottish delegate to this new and interesting field of missionary effort, and we trust and believe that it will do good. For ourselves, we thank Mr. Sprott heartily for the information which he has conveyed to us, the more valuable because it comes to us from a thoroughly unprejudiced source, and from one who is beyond most men an attentive observer, and competent to pronounce a sound and candid opinion of matters brought under his notice. We wish our friend a safe and speedy voyage across the sea, and a happy meeting with his family and his congregation at North Berwick.

## MANITOBA ITEMS.

Immigration continues to the Northwest. The Little Saskatchewan is still the favourite resort. One hundred miles of Railway west from Winnipeg will be built immediately. Roads in Manitoba are very bad this season. Presbytery meets on fourth Wednesday of this month. At least three more missionaries are needed for the great influx of Presbyterians during the summer. Rev. G. W. Sprott, delegate of the Church of Scotland, accompanied Prof. Bryce in his return from the General Assembly. He expressed himself as on the whole pleased with the country, and was impressed with the strong hold the Presbyterian Church has already taken on the Northwest. Presbyterians in the Northwest look for favourable results from the delegate's visit. Knox Church, Winnipeg, is to be opened on first Sabbath of August. Prof. McLaren and other ministers from the East are expected to be present on the occasion. B.

## NEWFOUNDLAND.

### LETTER FROM REV. L. G. MACNEILL.

The Manse, St. Johns; 1st July.

You ask for Newfoundland "Church news." You ask for a rare commodity, as far as Presbyterian churches are concerned. Our congregations are only three in number, with one station, soon to be erected into a congregation. Of course, St. Johns takes the lead. Here we are strong, united, and beginning to do good work. We worship in the Athenaeum Hall at present, but our new Church is approaching completion. We hope to open it in August. The pews were sold the other evening, and realized a handsome figure. I fear every pew will be let at once, a bad thing for any Church. It seats 730. We are longing to be in it.—St. Andrew's Church hopes in the future to give a good account of herself as the nucleus of Newfoundland Presbyterianism. We have another spirited congregation in Harbour Grace, where our brother Rev. A. Ross has for many years held up our old banner. Though few in numbers, they will do their share.

Bay of Islands is our third congregation. Though hundreds of miles away, we are glad to have it in our Presbytery. It was the latest to set up house as a congregation. It has a church, school-houses, and a manse. Rev. Mr. Creelman has done good work there. As Bishop of the West, he will oversee the people well. With a good fishery, of which there is a fair promise; and with a help-meet in his work, of

which there is a *fairer* promise, we are sure our cause there cannot flag. We are awaiting his arrival before holding our meeting of Presbytery.

Our youngest Presbyterian child is *Little Bay Church*. Two years ago Mr. Cruikshank, now of Montreal, was sent to Bett's Cove, then beginning to be a prosperous copper mine. Nine months of successful work gathered round him a goodly number of loyal Presbyterians. For the last eight months the work has been ably continued by the Rev. A. Gunn. Moving with the majority of the miners to Little Bay, about 15 miles from Bett's Cove, where the chief mining centre now is, he has been engaged in building a Presbyterian church. The people raised over \$1000 for the object. The foundation stone was laid in March, and it is to be completed about the middle of August. Total cost \$1500. It is 50 feet by 32 and will seat about 250. Mr. Gunn has been here for a week and has received between \$200 and \$300 dollars towards the building fund. Much praise is due to Mr. Ellershausen, the manager of the mines for his liberality and christian spirit. He has the "sinews of war" and when these are directed by the zeal and prudence of such a man as Mr. Gunn, we cannot doubt that the time is soon at hand when Little Bay will become a self sustaining congregation. Meantime we must foster and help it. The Presbyterian outlook for our Island is bright. The heart beats truly and warmly, and the extremities are active and vigorous. Next mail I will send you the report of our Presbytery.

## Aged & Infirm Ministers' Fund.

*Annual collection on the Third Sabbath of August.*

### STATEMENT BY THE CONVENER.

In view of the Annual Collection for the Aged and Infirm Ministers' Fund on the third Sabbath of August, allow me, through the *Record*, to call the attention of our Ministers and people to the need of increased liberality, in order both to meet yearly increasing expenditure arising from yearly additions to the number of annuitants, and to put the Fund in a satisfactory condition. The necessity of putting this important Fund in a better condition was recognised by last Assembly as so *urgent*, that it was unanimously agreed that the annual congregational contributions, heretofore divided between the Aged and Infirm Ministers' Fund and the Widows' Fund, should *this year* be entirely devoted to the former. The Assembly, of course, does not mean to interfere with the rights of congregations to give this year, as in former years, a contribution to the Widows' Fund; but only to

indicate the persuasion. 1. That the Widows' Fund is in such a state that it can *this year* safely dispense with the usual congregational contributions, and 2. That the Aged and Infirm Ministers' Fund is in such a state as to require more—not to say *much* more—than has hitherto been contributed to it by our congregations. I trust, that the Aged and Infirm Ministers' Fund will receive the *full benefit* of the Assembly's appointment for this year:—in other words, that congregations will not, in any case, contribute less to the *one* Fund than they would do to *both*, if the collection was, as usual, to be divided between them.

To prevent all misunderstanding of the wishes of congregations in reference to the two Funds, it is requested that, when Treasurers remit to the General Agent, they indicate distinctly for what object the money is to be applied:—whether *wholly* for the Aged and Infirm Ministers' Fund, or, if for both Funds, *how much* for the one and *how much* for the other. As our people are not generally aware of the inadequacy of the present givings of congregations to meet the claims of the ever-increasing number of Aged and Infirm Ministers, it is hoped that Ministers will call the attention of their congregations very seriously to the matter. They will see from reports presented to the Assembly, that for three years there had been such an excess of expenditure over income as to reduce the small capital by \$4000; and that, the Assembly of last year having laid an arrest upon this reduction of capital, the Committee has been obliged to reduce the \$250 annuities by ten per cent. I am sure there can be no exceptions to the persuasion that *reduction* is not to be thought of, and that the Fund cannot be regarded as being in a proper condition until an annuity of \$400 is ensured to all retired Ministers. The Committee has got the sanction of the Assembly to the payment of the ten per cent, kept back as above referred to; and there can be no reasonable doubt that, if the claims of the Fund are properly submitted to our people, their liberality will not only fully suffice to pay off the indebtedness of the past year and to meet all the claims of the current year, but give the Committee a balance that may help largely toward the permanent improvement of the Fund.

JAMES MIDDLEMISS.

## Ecclesiastical News.

THE REV. ANDREW HERDMAN, having accepted a call to the parish of Rattray, in the Presbytery of Dunkeld, Scotland, has ceased his connection with St. Andrew's Church, Pictou N. S., and the Presbytery there in connection with the Church of Scotland. Mr.

Herdman came to this country in 1849, to find himself sole minister of seven congregations. After supplying them as best he could for some time, he was inducted, in 1853, to the charge he has just vacated and of which he has been pastor for nearly twenty-six years. He was not allowed to go away without receiving substantial tokens of the affectionate regard and esteem of his people, who presented him with a purse containing \$1000. His Sabbath-school gave him a gold watch and chain, and the ladies presented Mrs. Herdman with a testimonial, Mr. Herdman's best monument, however, is the large congregation which has grown up under his ministry—numbering over two hundred families, and above four hundred communicants—and the handsome church which they erected about ten years ago at a cost of some \$25,000. It will not be easy to supply Mr. Herdman's place in Pictou. And this thought takes away from the satisfaction with which his friends contemplate his translation to his native parish, of which his father before him had been the minister. No less than four large and important congregations in this Presbytery are now vacant.

Dr. Stevenson, of St. George's, and Dr. Taylor, of Morningside, Edinburgh, have resigned their charges; the former on account of ill-health; the latter, in consequence of his appointment three years ago to the Chair of Church History in the University of Edinburgh, and the terms stipulated by the Home Secretary at that time. Intimation of an appeal has been made against Dr. Taylor's retirement from Morningside, on the part of his congregation. And Dr. John Cumming, in his seventieth year, has resigned the charge of the Crown Court Church, in London, in connection with the Church of Scotland. Consequent upon his retirement, it is altogether likely that the congregation, which has of late years dwindled down to small proportions, will be disbanded and the church closed. So many rumours and counter assertions have been published in reference to the removal of Dr. Patton of Chicago, to the Presbyterian Theological Seminary in London, England, one is at a loss to know where to place this distinguished Theologian. The latest intelligence, however, states that inasmuch as a movement has been inaugurated, with fair prospects of success, to improve the financial condition of the Seminary of the Northwest at Chicago, Dr. Patton has withdrawn his resignation, and declines to cross the sea. Dr. John C. Baxter, formerly of Stanley Street Church, Montreal, has been inducted to the charge of a United Presbyterian congregation in the neighbourhood of Kirkcaldy. Dr. Witt Talmage, the well-known Presbyterian minister of the Brooklyn Tabernacle, is making as great a "sensation" in England as ever he did in America. Although public opinion

differs as to the style and matter of his preaching, he draws immense audiences all the same. It is something for him to be mentioned by Mr. Spurgeon in terms of highest commendation. His week day lectures, on "The Bright side of Things," are so popular that he receives fabulous offers in some instances. His "lowest terms" are \$500 a night!

Principal Rainy has sent the *Scotsman* a letter which he received a month ago from Mr. Gladstone explaining his views on the question of Disestablishment in Scotland. The right hon. gentleman expresses his desire that this question should not be raised by the party until the Scottish people have pronounced upon it in a manner which is intelligible and distinct. He concurs in the declaration of Lord Hartington, and says that in his judgment the authors of the Patronage Act had done most to advance the agitation of the question. But it was no part of his duty either to urge it forward or to keep it backward. Still he adds that, in the present condition of Imperial affairs, it does not occupy the first, or nearly the first place in his mind.

After "a stormy meeting" the Free Presbytery of Aberdeen has agreed by a vote of 25 against 14 to serve the libel against Professor Robertson, as amended by the General Assembly at its recent meeting, without prejudice to the plea in law and the defence lodged by Professor Smith. The libel has accordingly been served, an act which involves suspension from all professional, ministerial, and judicial functions. Further proceedings will be taken on the first Tuesday of September. Several protests were taken, including one by Professor Smith, who had lodged a plea in law to the effect that, as the libel had been amended, he was entitled to be heard on the relevancy before it was served. The Synodical committee to whom the case of Rev. David McCrae, of Gourreck, was remitted, have, it is understood, unanimously given their judgment that no other course remains open to the Church than that Mr. McCrae be suspended from the functions of the ministry, *sine die*—An opinion which seems to be endorsed very generally in ecclesiastical circles. "The line must be drawn somewhere." In a letter to the *MISSIONARY RECORD* of the Church of Scotland, Dr. Donald Fraser, of London, emphatically disowns the "Weekly Review" as an organ of the Presbyterian Church of England, which, he says, it is not in any sense. The paper is private property. And Dr. Fraser characterizes some of the leading articles brought under his notice as "thoroughly contemptible." "I would not," he proceeds, have taken any notice of it if your article had not shown me how much our Church may be injured in the eyes of others, under the erroneous impression that the newspaper in question is in

some sense our mouthpiece." It is to be hoped that the "Review" may yet "tak a thocht an' mend."

It is a matter of complaint that the Presbyterian Church in Ireland, which has been working heroically and successfully to make the desert blossom as the shamrock for 250 years, has not within itself the power of conferring theological degrees, but is still "a pensioner on the bounty of her friends!" Irish Presbyterian Ministers have to look to Scotland or the United States for such distinctions as many of them are alaimed to be well entitled to, and it is alleged that Scotland is somewhat chary of theological honours to Irishmen. The new University Bill for Ireland, introduced the other night into the House of Lords by Lord Cairns, does not meet with approbation from the Presbyterian Church. The Bill contemplates that Queen's University should be merged in an Institution that should become another London University with Ireland for its special field, no residence being required for matriculation and for degrees, and there being no teaching staff, but simply a senate for examinations.

THE REV. A. V. MILLENGEN, favourably known in many parts of Canada, sails this month for Constantinople to assume the duties of Professor in the Robert college there.

At the Pan-Presbyterian Council to be held in Philadelphia next year, among the subjects set down for discussion are the inspiration and the authenticity of Scripture and the future retribution of the wicked.

## French Evangelization.

THE following extracts from Mr. DOUDIET'S report to the Board, afford some insight into the working and management of the congregation over which he presides. Mr. Doudiet is not given to exaggerate. What he says about French work is to be implicitly relied upon. The annual collection on behalf of the French Evangelization was appointed to be taken up in all the congregations on the 20th July. The treasurer's address is Rev. R. H. Warden, 260 St. James Street, Montreal.

THE BUILDING in which our services are held is well known in Montreal, being the old "Russell Hall." It is a plain brick edifice, of neat appearance, about 75 x 40, containing besides the hall where divine worship is held, convenient class-rooms which may, if needful, be thrown open and double the seating capacity of the Church. The situation of the Church is central—in fact, could not be better, fronting on a wide and much frequented thorough-

fare. It cost the Board twenty thousand dollars four years ago.

There are probably over two hundred French Protestant families or even more in the district. Our Church however is not the only one that has a mission in this field. The Wesleyan Methodists have a fair congregation in Craig Street Church, and the Baptists one on Dorchester Street. Both these bodies have besides their ordained pastors, one or more "helpers" and hold meetings occasionally in the suburbs. There are as near as I can make out, 124 families attending St. John's Church, more or less regularly, but all considering themselves members or adherents. In some of these families there may be only one convert, generally the husband, or a grown up son, the women in general cling much more tenaciously to their Roman Catholicism than the men. [Here follows the names and addresses of 124 families, and the number of children in each family.]

These families represent a total of 304 persons, young and old. Care has been taken in revising the list of families to include none, except those who attend regularly or at reasonable intervals, and who belong to no other Mission Church. The list might have been lengthened by the names of Students of the Presbyterian College, several of which attend every summer, also by a few English Protestants understanding French, who choose to attend our services.

There are few of these 124 families, which have not been visited once or many times, either by myself, or by the Bible-woman, Miss Bean, appointed to this work during the year. Some cases, owing to sickness, demanded much more time and attention than others. My plan of visiting is not a "formal pastoral visit." I try to enlist the sympathies of the people, by enquiries as to their temporal welfare, and where the people are agreeable I read and pray with them.

I would estimate that on an average 25 Roman Catholics attend thus occasionally, chiefly on Sabbath evenings.

There is a Sabbath-school in connection with Russell Hall. The Roll before New Year's had 81 names, and the average attendance was about 45. Since the closing of our day-school however, and the opening of the Wesleyan Sabbath-school in Craig Street Church, we have lost some 25 children. The Roll at present is 44. Average attendance 30. We do not use the Shorter Catechism, but follow the International scheme of lessons. The teachers are, for the boys, Mr. W. B. Dawson, son of Principal Dawson of McGill College, whose thorough acquaintance with French, and winning way with children, have made him a general favourite in the School. Mr. Ami, taught a class, until the closing of the College Session. At his leaving, Rev. Mr. Internoscio took charge

of it. Miss E. Bean, the Bible-woman, has a fine class of girls. Miss Ag. Cousineau another, and Mrs. Doudiet another. I superintend the School myself.

The Lor's supper was dispensed four times in St. John's Church. this year, viz. April, 1878. 40 communicants. August, 41 communicants. December, 56 communicants. April, 1879, 50 communicants. We have at present three Elders. E. Junod, Rep. Elder; J. Pirotte, and Prof. Cornu. The Managers are Mr. J. B. Rolin J. Philips, J. Maybell, and A. Doudiet. Rev. R. H. Warden, is Honorary President of the Board of Managers. Sabbath collections are taken up at every service. The total amount for every Sabbath averages \$1.50. The people do not contribute to the Ministers' stipend, but they pay all the current expenses of the Church, and provide as far as they can for the poor, which are many amongst us. In addition they have taken up collections for several of the Church schemes. They would have missed none of them, had not the lack of employment, and consequent poverty of many, thrown the burden of current expenses upon a few, who gave fully as much in proportion to their means as other members of English speaking congregations, much more favoured with this world's goods.

It is not possible to raise any part of the salary at present from the people. When we gain over to the Gospel twenty or thirty families of the higher class, we may pay not only part of the stipend, but the whole of it, (for the French congregations will not remain under tutelage longer than they can help). The desire of the French congregation in St. John's to help themselves was illustrated last winter by the formation of a Congregational Dorcas Society. It numbered only fourteen members, yet although none of them were wealthy, they collected and earned \$51 at the beginning of the winter. With this they bought materials, and were able to give to the poor of the Church. I might state that every time the communion has been dispensed in the Church, the building has been very full, especially at last April, and although the services were protracted, few of the R. Catholics present went out before they were finished. When the Sacrament of Baptism is to be administered, it also draws large numbers of R. C. spectators. I officiated at twenty-three baptisms during the year. We lost 28 members during the year; 13 having left the country, 3 joined another French Protestant Church, 3 by death, 2 by suspension, 1 by expulsion, and six by apostacy. These last had never been very earnest. They came in the fall of the year, expecting to receive temporal relief during the winter, but as my board of managers, have a rule, not to procure relief to any person who has not been at least six months an adherent of the Church, those parties left. This leads

me to observe that although the average of the people are very poor, only fifteen families were assisted more or less by the Protestant Relief Board during the winter just past. Converts leaving the country, generally write to me from their new homes in Europe, the U. States, or the West. Did space allow I could give interesting extracts from the letters of converts who have left the country, showing how in some cases, the light kindled by God's grace, has enlightened others, thousands of miles away. Finally, I would draw attention to the fact that *without any other inducement* than the good tidings of the Gospel, we have not only held our own during the past year, but shown an increase of seven communicants over the number reported last year, and that our evening meetings are not seldom as numerous as when the "Canadian Apostl," Father Chiniquy, had charge of this congregation. With such tokens of God's blessing on our work, I trust that all true Christians will during the coming year strenuously labour to support our French work, and often remember it before the throne of Grace.

### Father Chiniquy.

THE following letter dated at Sydney, N.S. W., gives the latest intelligence that has reached us from our good friend, Mr. Chiniquy:—

It is now four months since I landed in Sydney; and by the great mercy of God, my bodily strength has been so perfectly restored, that I have been able to give eighty-two lectures and preach fifty sermons from the day of my arrival to the present. You see that your old friend has not been entirely idle. In this strange Antipode land, everything seems to work by contrary laws from those of the Northern Hemisphere. Such a work ought to put me down, but it is the contrary. There is such an elasticity in the pure air we breath here; there is such an exuberance of life coming from these ever green forests, and these never dying flowers; there is such a balm spreading from those enchanted gardens which are bathing in the light and the breeze of an eternal spring. that my three-score and ten years are passing without leaving any of the usual ugly traces of their passage. The only thing which I do not absolutely enjoy, is to see and feel the Thermometer marking twice this week, from 140 to 143 degrees in the sun, and 110 in the shade. Such a heat will look incredible to many of your readers, and I would hardly have believed it myself. But, strange to say, that burning state of the atmosphere which would be intolerable and which would kill you in Canada, is perfectly bearable here.



However, it is my intention to go to some cooler part of this new Continent; and, as I have received many kind invitations to visit the great cities of Melbourne, Ballarat, Geelong, Adelaide, &c., &c. I intend to avail myself of that providential chance to know something more of our terrestrial world. These regions are some 800 miles nearer the eternal ices of the Southern poles. And I am told that there the Southern breezes of the sea are unsurpassed for their healthy influences on the people who have the good luck to breathe their perfumes. I will, D. V., return to New South Wales at the end of the hot days of the Australian summer, which means that I intend to come back to Sydney in the end of April or May. For you must not forget that, here, the summer months are December, January and February; the autumn months are March, April and May. The winter begins with June, continues through July, and ends with August. The spring months are September, October and November. You see how the world is upside down for the exiled son of Canada. I will not, nevertheless, leave Sydney without asking my Christian friends of Canada to help me to bless God the visible manifestations of his mercies towards several of the Roman Catholics who have attended our Lectures. The short limits of this letter will not permit me to give you all what we have seen. I will tell you only one or two facts.

A well educated Roman Catholic lady had come through curiosity to hear our second address on Auricular confession, though her priest had strictly forbidden her to do so. In order not to be known by the spies the priests had at the doors of the hall, to report the names of their disobedient children, she had so well disguised herself that nobody could recognise her. She listened with breathless attention from the first to the last word; though she was uncomfortably squeezed on her seat by the multitude which crammed around her. But instead of smiling and laughing with the rest of the crowd, she was weeping all the time; for her personal experience of the abominations of auricular confession were almost word for word the awful repetition of what she was hearing. When she went home, she fell on her knees, took a Gospel book, and read the verses and the chapter which I had cited, and which she had very exactly marked down in her note book. She found that what I had said was true; that it was not to the feet of a miserable, sinful man, but only to the feet of the Lamb, that sinners had to go to find pardon, peace and life. She did not want anyone to tell her that, far from being purified and sanctified by pouring into the ears of her confessor the sad history of her sins, she had always come out from the confessional more guilty and miserable by the questions put to her, and the answers she had to make. After a couple of days

of anguish and tears and prayers, the voice of God was heard in her soul with such a power that she determined to do what I had advised her, to look to Christ, and Him alone, for pardon and peace. With Magdalene, she went to the Dear Saviour's feet, bathed them with the tears of her love and repentance; and like that model of penitents, she heard the sweet voice of Jesus telling her: "Thy sins are forgiven, for thou hast loved me much." Her joy and happiness were unspeakable at this first experience of her regeneration. There was only one thing which marred her happiness:

"What will my dear Emma say, when she will know that I have left the Church of Rome to become a protestant? That dear sister is so devoted! She is so fond of her father confessor! She is so scrupulous and exact to go to mass every morning, and receive the communion every sabbath and every festival day of the blessed Virgin Mary! How she will be angry against me!" Such were the fears of our interesting new convert about her younger sister, when five or six days later, she received her visit. As usual, she threw herself into her arms, and blessed her with the most sincere affection. But after ten minutes of conversation, her younger sister said to her:

"My dear Mary, allow me to ask you the cause of that unusual embarrassment which I remark in you? though you have received me with your usual sisterly love and kindness, there is something strange in your voice and manners which I cannot understand: you look distressed and uneasy: what does that mean?"

"You are not mistaken, my dear Emma. When, for the first time in my life, you find that I am a little uneasy and distracted with you. I have a secret to tell you which, I fear, will make you feel bad with me, but I have prayed our merciful God to grant you the same favour he has granted me, and I hope He will hear your elder sister and most devoted friend's prayers. I must tell you I am no more a Roman Catholic! I have, forever, given up that church in order to follow Christ, and Him alone. "Is it possible! exclaimed Emma; and how long is it that you have given up the religion in which we were both reared?" "Since I heard the lecture of Pastor Chiniquy, last week. I found that which he said of the polluting and damning influences of auricular confession was so perfectly like what I know by my own personal experience, that I was sure he was true and honest in all what he said. I have read the Gospel, with the utmost attention, this whole week. I have so earnestly prayed the Author of every perfect gift to direct and guide me, that I feel sure to be in the true religion of Christ, when I put my trust only in His blood shed, and His life given up on Calvary to save my soul."

"May almighty God be for ever blessed

answered Emma, with a cry of joy and tears trickling on her cheeks. I was at the same lecture on auricular confession, and like you, I felt and knew, by my own sad experience, that auricular confession is a school of perdition. Like you I have given up the Church of Rome, and I have found at the Dear Saviour's feet a joy and a peace that surpasses every understanding."

The two sisters fell into the arms of each other, and bathing each others faces with the tears of unspeakable joy they blessed the merciful Saviour who had made them free by his word and pure by his blood.

## Our Trinidad Mission.

A GOOD WORK ACKNOWLEDGED.

MR. J. W. CORSBIE, the young man who has been supported at the Galt Institute during the past two years by the congregation of Rev. J. K. Smith, has recently returned to Trinidad. At the close of last year Rev. K. J. Grant of San Fernando was quite unwell, being in fact exhausted with missionary toil; and it was judged the wisest course to recall Mr. Corsbie to take charge of the San Fernando school. He is thus in Trinidad again, diligently at work as Teacher, and forty-five children around him. Mr. Grant's English speaking congregation increases in importance, and the school referred to is its chief feeder, and Mr. Grant's opinion of the young teacher is thus expressed, "Jacob is an humble, earnest Christian, and a good tone will through him be maintained in the Central Mission school."

Mr. Smith and his congregation have done a good work for the Mission, and are well entitled to honourable mention, and to the thanks of the Foreign Mission Committee. The arrangement was between Mr. Grant and Mr. Smith personally, but the benefit was public, and such also should be the acknowledgement; but as a month or two may elapse before a meeting of Committee, I think it best to make without delay this early notice of the good service rendered by our friends in Galt, which may be accepted as *semi-official*, as it has been suggested by Mr. Grant, and will be cordially endorsed by the Board. Mr. Corsbie's expenses were fully provided for, while at the Institute, and all outlay for travelling thither and back to Trinidad; and the congregation of Knox Church, Galt, have now the satisfaction of knowing that through their liberality the San Fernando missionary is fully equipped for his work, and is further exercising his gifts amongst his own country people, the Chinese, while a heavy burthen has been lifted from the shoulders of Mr. Grant.

P. G. MCGREGOR, *Secretary*.

## India.

LETTER FROM REV. J. M. DOUGLAS.

IT is a long time since we have had anything from Mr. Douglas in the *Record*, but we now invite attention to the following very interesting letter addressed to Professor McLaren, Convener of the Foreign Mission Board. (West.)

Indore, April 5th, 1879.

We have been silent for some time, and have written little, for the simple reason that we have been fully absorbed in work. A few lines in reference to our last convert may be interesting to the Board and Church generally. His history, as far as we have been able to gather it, is as follows. Gungaghir was born a paramhaus a brahman of the fourth, or highest order in the village of Bhilwara, near Hardwar, North West Province. At the age of fourteen he was married to a youth of his own caste whom he tenderly loved. In early manhood he held under government the office of darogah. After the birth of his only son his wife died. This to his ardent temperament was a severe blow, that gave direction to his whole subsequent career. He at once abandoned the world and became a wandering devotee or *fagir*. In this calling his great energy of mind and body found ample scope. He determined to reach the highest position in this order of religious teachers—a position which his birth entitled him to hold. The process of acquiring the title of "Swami" or highest, in the order of Sanyasi *fagir* we have learned from his own lips on different occasions, and it is certainly strange to our ways of thinking. (1.) For the first four months he ate no *Sall*. (2.) *Swinging in the smoke*. This lasted for five months. Last year we personally witnessed the process in the native City of Poona. A fire of manure from the sacred bull is kindled. The devotee is hung up by the feet so that in a swinging motion his head each time passing through the smoke brushes the flame. The time spent in this position is determined by the time occupied in the consumption of the fuel. (3.) Then followed his concealment in the earth for six months. A hole is dug in the earth, and all is enclosed but a small opening to admit the air. Here in a living grave he spent his time in reflection, not seeing the sun or the face of human-kind. At the dead hour of midnight he came out like a frog from the earth to receive the food which was religiously placed for his use. (4.) The next is communion with the river god (*gunga*). Each night from twelve to four in the morning he stood to the waist in the river Ganges. This was continued also for six months, and served the double purpose of washing away

his sins and imitating Brahm in his wakefulness. (5.) *Sitting* in the presence of the dead. This also was practised on the banks of Ganges during the night season, and for the period of one year. After various other acts of self-mortification, such as painting the body with the ashes of the dead, remaining silent, &c. he received the title of *Swami*. This word means the Highest, or the diety, and after this he was worshipped as God. On the day of his baptism at our mission room a brahman of rank took him by the feet in our presence, and said, "Thou art god, and beside thee there is no god." This was resented and its utter absurdity shown. After receiving the above title he wandered perpetually; never remaining more than three days in one place. His habit was not to enter the villages, but to take his position under some tree near by, and kindle a fire of whatever he could gather. He asked for nothing, but demanded everything to satisfy nature. He carried neither purse nor scrip. No one dared to deny, as all believed him to be god, and that his word would send them to Gehanum, or perdition. He literally abandoned the world, money, friends, yea all earthly attachments; his favorite adage being that, "Water to be pure must flow."

During last year he received a copy of the New Testament from a native Catechist at Shausee. He reads and quotes Arabic, Punjabi, Urdu, and Hindi; but Urdu is his language. Before this he had heard Missionaries preach but "his heart paid no attention." He took to reading the *Book* and he read almost night and day for eight months, till he became fully convinced of the truth of Christ's claims, and the efficacy of prayer. From the time he came to us from the jungle we had no doubt of his having been taught of the Spirit. He asked to read and study with me, saying that if his faith was like mine then he wished to be baptized, because he was a christian at heart. At first he was nervous, restless, and much excited in appearance, but evidently a person of unusual ability. A condensation of power either for good or evil. We made no attempts to control him, but simply treated him kindly and gave him as much bible instruction as possible. Night after night we spent in the study of the living word that quickeneth. His faith in it was and is still beautifully simple. The book settles all questions. He accompanied me daily in the village work. His addresses were often eloquent, and abounded with parable, and illustration. His testimony for Christ was most decided in the presence of lawyer and judge, the King and his subjects. On approaching a village at early dawn he said, "Sahib, if all this be true in the word then we ought to go to these people *weeping*. They should come out, and ask us why we weep, and then we should tell them of their sins, and God's salva-

tion." Frequently he remarked with much feeling "I have been a great sinner, I took away the glory of God; allowing the people all these years to worship me as God. No one could commit a greater sin than that." We baptized him with two others on the second of February last. He is now happy and full of work for God. He thus expressed his own realization of the change, "I came among you as a beast from the jungle, but now I am a man, and happy." "I will never leave the Sahib that led me into the way of truth." The *Editor* of the "*Indian Antiquary*," after hearing his address to a company of Brahmans who from Oujin had come to visit us, remarked, "that man, with the divine blessing may do more for his fellow-countrymen than any ten European Missionaries. He speaks with a power and from an eminence among Hindoo people that they can never reach."

We ask in his behalf the special prayers of the Church, that, fed with the finest of the wheat, he may grow up in the grace of our Lord Jesus, and work with Him continually in all lowliness and meekness of spirit.

## Jubilee Mission.

LETTER FROM HELEN, SUPPORTED BY ST. ANDREW'S SABBATH-SCHOOL, OTTAWA.

125 Bow Bazar Street, Calcutta.

DEAR FRIENDS,—I take great pleasure in writing to you, and I think it must please you to get a letter from the orphan you are so good and kind as to support, and I am sure I feel very grateful to you all for your great kindness to me, I have no fixed work at present. I go as a substitute when a teacher is sick, and if there is any extra teaching or work to be done, I generally have to help. When I don't go out, I have to do fancy or needle work for a certain number of hours. We had our annual examination and distribution of prizes in February. Our examiners seemed very pleased with us. I was disappointed with myself, as I did not do as well as I wanted to do. I hope that I shall do better next time. I like my lessons very much, and am most anxious to get on. I think I told you in my last letter what books I learn. I wish I could see the friends who take such an interest in me. I have three sisters younger than myself, in school. Their names are Minnie, Cecilia, and Kadoo. You will be very glad to hear that they are very quick at their lessons. Minnie and Cecilia have to teach as well as learn. Please write to me. With respects. Your grateful. HELEN.

## MISS PIGOT'S REMARKS CONCERNING HELEN.

HELEN excels in her lessons. She is most ambitious in this respect, and perhaps desires more to this than we have wished. Our pupils are all employed in teaching. As soon as they are able to take some part in our heathen work. She might succeed in any department if she applied herself, but not being naturally possessed of great abilities, she needs all her powers to be given to lessons, to succeed as well as she has done. Her life, however, is not altogether idle, and we are often thankful to have her to fall back upon for times when an assistant is wanted for English or Bengali teaching, or for our school or Zenana classes. Thus we have to count all the circumstances that occur to the wise government of Him who deviseth all our ways. Helen is gaining certain development by such great earnestness to learn. And we should often not know what to do for a substitute for sick teachers, only that we have so good one as Helen, to fall back upon. And we cannot but wait, knowing that God has His purposes. She is one soul saved, and by her knowledge, many souls may yet be brought into the fold, making the one seed in her heart to bring forth a hundred fold.

## DEATH OF SEETAH.

Extract from a letter of Miss Pigot's announcing the death of *Seetah*, one of our Calcutta orphans, who has been supported by Miss M'Leod, Halifax.

We have just passed through a very solemn Christmas Day.—On the previous Sunday evening, the girls were waiting for my return from church, and hurried me to notice the changed look that had come over *Seetah*. She had lost her speech a week before and was now not able to swallow. Sago was too thick, and we tried milk. With great patience we put a very little into her mouth at a time. Some of the girls were most kind, and Miss Leslie's care and watchfulness are above all praise. She had lingered so long in this strange way, we were not anticipating the end. I was just getting ready to go to our prayer-meeting, that we were having in the morning instead of the usual Wednesday evening one, when I was sent for hurriedly to find that life was quite extinct. Hamonho had just looked at *Seetah*, and taken the milk to be warmed for her, and during this brief interval she had slipped away without a struggle. The girls helped to lay her out, and we placed her in the upper school-room. They took it by turns and numbers watched beside the corpse all day. She died after seven in the morning, and we buried her the same Christmas evening at five o'clock. The last time poor *Seetah* spoke, she was asked if she

was sad or happy, 'Oh, happy' she promptly said. Her conversations with us showed she was fully ripe.—Her confidence in Christ saving her was always so real.

## Missionary Contributions.

BY REV. K. J. GRANT, OF TRINIDAD.

MUCH is spoken and written concerning the deficiency in contributions for mission purposes, and prominent among reasons assigned for such deficiency, is the universal depression in trade. This is readily admitted. Yet in response to the earnest appeals recently made, liberal offerings have been sent in, showing that the Church really possesses the means. To a full and earnest presentation of the Board's present necessities, a hearty response has been made. Now, if the claims of the fields, home and foreign, were fully and persistently pressed by the Pastors, and held up in prayer, instead of a spasmodic effort, there would be a constant and a uniform flow of the Church's wealth into the Lord's treasury. Go through our Church in the Maritime Provinces, and where we find the minister earnest and enthusiastic, and the people intelligent in regard to the operations of the Church, we have liberal contributions, and *vice versa*.

Dr. Murray Mitchell, before the General Presbyterian Council last year, stated: "I can testify to the exceeding ignorance prevailing over Scotland with regard to missionary work, and to the exceeding gladness with which the people of Scotland receive all missionary intelligence." Surely it is a reproach to Scotland, second in point of privilege to no place in Christendom, to be in "exceeding ignorance" in regard to missionary operations. It is my opinion, and an opinion based upon sound observation and enquiry, that Dr. Mitchell's language would not be inappropriate to some sections of our own Church. During my visit home, three years ago, I was sometimes painfully impressed in certain places, not only with the ignorance of the people in regard to the missionary operations of our Church, but occasionally with the ignorance of their spiritual teachers. In the course of my journeyings through the Church, I was one day in conversation with a Minister who had been a settled pastor for a few years, and he candidly admitted that he knew nothing of our Trinidad Mission, or of the nationality of the people amongst whom we labour. What liberality would be awakened under such a pastor? It is truly painful to think that such a specimen of indifference could be found within the bounds of our Church. Another prominent office-bearer, who is of necessity frequently brought

in contact with missionary intelligence, said to me: "These people that you labour amongst are Chinese, are they not?" All the intelligence that had been communicated, produced no more impression upon my interrogator, than the water playing in the city square on the marble statue through which it had passed. On one occasion, after addressing a large and prosperous sabbath-school, I drank tea with the superintendent, and he remarked to me, "I have heard more missionary intelligence in our church to-day, than I ever heard there before." I do not accept this as strictly correct, but it served to show how very rarely the subject was presented. I could multiply instances of a similar character in proof of the fact that the necessities of the perishing and the triumphs of the Gospel are not generally, fully and fairly put before the people. Will it detract from the dignity of the pulpit at a regular diet of worship to narrate what the Lord is doing among the nations upon whom the Sun of Righteousness is rising? On the contrary, would it not inspire gratitude in worshippers and redound to the glory of the God of Missions. The Holy Ghost has set us an example in the Acts of the Apostles, which consists largely of details of missionary labours. Now, if this book constitutes an eighth part of the New Testament, is it too much to expect in this age of missions, that the pulpit give one diet of worship in eight, to recount the Lord's doings in the various parts of the world? It may be said that this matter is attended to at the monthly missionary meeting. Whilst we would not undervalue this praiseworthy arrangement found in many congregations, yet we hold that it is giving a secondary place to a service to which the Holy Ghost has given a primary place. Farther, those most requiring instruction are rarely found at the monthly meeting. OUR RECORD supplies a great deal of information, but I believe its value would be augmented tenfold, as an educator, if attention were called to its articles from the pulpit. A realization of the condition of the heathen would move the whole Church. Sometimes my soul is stirred to its depths when I look round on the heathen in this immediate neighbourhood,—thousands without light or love, soon to perish, and yet the Church lingers. How long, O Lord? Within the past three months 3,000 souls direct from Calcutta arrived,—a number sufficient for three congregations. Who will tell them the story of Jesus and His love? Is there not some earnest young minister at home, ready to come to the rescue? Are you in doubt, brother, as to duty? Hesitate not to give those who have no helper the preference. Do it now. Our King's business requireth haste.

## Foreign Mission Report.\*

(EASTERN SECTION.)

NEW HEBRIDES MISSION.

THE Committee would refer to the record of the year past with thankful acknowledgment of the Divine blessing experienced in many ways. The missionaries and their wives have been preserved in health, and strengthened for their work. In making this general statement, they do not forget that Mr. McKenzie was an invalid for a time, and that he and his wife met with another painful bereavement in the death of their little boy, but when the child was taken the father was restored, and both parents were sustained by grace. All the missionaries have prosecuted their work with a good heart, and with not a little encouragement. They all report progress, and write hopefully. In truth, their greatest anxiety is about the Church at home, for whether with or without cause, they are apprehensive that *our faith* is wavering, and our zeal declining. Their only, at least their chief discouragement, is, that there is no prospect, so far as they can learn, of any re-inforcement. Mr. McKenzie returning from an exploratory voyage in the "Dayspring," among the heathen islands, writes, "Mr. Neilson and I visited Api, Mallicola, Malo or St. Bartholomew, and Sauto, and on all these islands we found the natives very friendly, But *what is the use of visiting them*, year after year, unless we can give them missionaries?"

On reviewing the work of the year, as gathered from the letters and reports of our missionaries, as well as from the minutes of the Synod of the New Hebrides, the Committee recorded their impressions in the subjoined resolution:—"That this Committee has heard with much satisfaction the written statements from the missionaries just submitted, and desires to express gratitude to God for their health, energy, and continued devotion to the Lord's work in their respective spheres. The Committee further desires to express its sympathy with Mr. and Mrs. McKenzie in their recent bereavement, and would commend the missionaries and their families all to God, for his continued blessing upon their labours." With this resolution, the Committee beg leave to submit the leading facts which led to its adoption.

ERROMANGA.

Rev. H. A. Robertson, Missionary. Chief Station, Dillon's Bay. Other Stations, Cook's Bay and Portinia Bay. Teachers in number, 23 throughout the Island. The prominent

\* Presented to the General Assembly on 17th June, and ordered it to be published in the RECORD.

facts reported by Mr. Robertson, are:—First, the health and welfare, by the good hand of God upon them, of himself, wife and three children, so that he has been able to devote himself continuously to the work of the mission. Secondly, the distribution of about 800 copies of the last edition of Mr. Gordon's Catechism, published during Mr. Robertson's visit to Sydney in 1877, at the expense of the Heathen Missions Committee of the Presbyterian Church of New South Wales. Thirdly, the arrival and good services of a new mission boat, cutter rigged, 27 feet in length, and an excellent sailer. This little craft cost £47 stg., of which £30 were provided by this Church, and £17 by the Presbytery of Pictou, in connection with the Church of Scotland; and she has been fairly tried, Mr. Robertson having made five trips in her to Cook's and Portinia Bays, besides five shorter excursions. Fourthly, Mr. Robertson and family spent a month at Cook's Bay, of which he gives the following interesting narrative:—

#### A MONTH AT COOK'S BAY.

"We travelled across the island from Dillon's Bay to Cook's Bay, and after dispensing the Communion to fifty-two adults, thirteen of whom were baptized on the previous day (and three infants), we visited all the districts inland, and on the coast from Jafwa in the south-east, to Potasiviv in the north; and heard them reading in every school, thirteen in number. We secured a settlement at Mr. James Gordon's district, in Portinia Bay, and placed a young man as teacher there. We also secured an opening at Potasiviv in the north, and one at Jmbunker near Jafwa, and one at Ifwa."

"At the two last named places they have each a good school-house completed, and we expect to settle three young men at those districts as soon as the 'Dayspring' leaves us for Sydney. Of these, two have been with us at Dillon's Bay for four years, and will, I think, do well. At the close of each school, sometimes three, four, or more young men would ask me to take down their names, as those who would no more have anything to do with heathenism. Since the communion in July, 1877, six chiefs of that side of the island, have given up heathenism, and the most powerful of these, Norowo, assembled his people, and in the presence of 200 persons, in the public square, laid down at my feet all his heathen relics, consisting of a very large and a smaller ring stone, the large one, 56 inches in circumference, through which a small-sized man can pass, and weighing 46 lbs., also a number of strings of pigs' tusks, etc., etc., etc. For giving up these relics Norowo has had to meet the anger of the other chiefs, and their sacred men have been trying to make him sick, and

have succeeded to, so they say, because he has had a sharp attack of fever and ague!"

This visit to Cook's Bay was cheering to the Missionary, because he saw many evidences of progress, since the last extended visit of four months, which he made two years ago. Among these encouragements are the following:—The teacher and people put up for Mr. Robertson a large two-roomed grass-house, without being asked, and without payment, and cleared an acre of ground, removing stumps and nicely clearing up the whole premises. The people themselves were improved. They observed the Sabbath better, were cleaner, more polite, more anxious to be instructed and more willing to assist in every way. Besides, the people of the Bay, with some from a distance, supplied the Mission family with food without accepting payment during the whole month.

#### POTNAREVEN.

At this place, by Traitor's Head, and near to Captain Fraser's anchorage for the "Dayspring," when calling at Mr. Gordon's station in Potnua [Portinia Bay] a suitable place for a Mission Station has been procured. There is a good boat-landing with a supply of fresh water.

#### DILLON'S BAY.

Here, where the Missionary resides, there are changes to be noted which certainly should call forth our gratitude. The sons of Kowiowi, the murderer of Williams, *promise* to give up heathen feasting this summer or next winter: but already, their people *now* regularly attend church and Sabbath-school, and the boys attend the morning week-day school. Besides, Mr. Robertson adds, "Our own people seem more anxious to learn, attend classes well (for natives), keep themselves cleaner (a very great need here), what is to us the most surprising of all, are actually shewing a strong desire to learn to sing. Every Sabbath evening about half the village assemble in our house to practice singing the hymns we have printed, and a few sing correctly."

#### CLASSES FOR INSTRUCTION.

Besides public worship, a Sabbath-school is held for all, but at an earlier hour, for those who can read. There are teachers in the general classes, which are attended by old and young, of whom with a few exceptions only the younger will really become readers. Day-school is held four mornings in the week, prayer-meeting on Wednesday afternoon, and candidates' class usually on afternoons of Tuesday and Friday, taught by Mr. R., and a class for little girls taught one hour by Mrs. Robertson five evenings a week.

## EVIDENCES OF EARNESTNESS.

The majority of the people at this station are young men who have left their friends in different parts of the Island, in order that they may "hear the Word," and Mr. R. reports, "They have made two kilns of lime for me this year, built a boat-house, and helped me to lay down ways by which to draw up my craft, and have done freely all the boating of a missionary character; while the women have brought grass for a building, reeds for a fence, and are now gathering and sewing sugar-cane-leaf thatching, for our dwelling house. Any other work we have paid for."

## STATISTICS.

Attendance—average, 60; extremes, 40 and 150. Native teachers—at Dillon's Bay, 1; Cook's Bay, 1; Out-stations, 19: total 21. Of these 21, three have been settled at new districts within two months. There are two old stations vacant by death of teachers. Christian marriages solemnized, 3. Adult baptisms, 13; Infants, 5. Deaths of church members, 3. Cases of discipline, none. Adult church members in full communion—men, 37; women, 15: total 52.

## EXPLORATION.

During the year, Mr. R. visited the whole district, South, between Dillon's Bay and Unessang, settling two teachers, one being two miles beyond Bunkil. To the settlement of a third teacher, in another district, Yalinyon presented opposition, and it was delayed. In this tour he met with the murderers of Rev. G. N. Gordon and wife, still heathen, though one was partially clothed, one of the first steps on the abandonment of heathenism; and the son of another, a young man of promise, was learning to read. The instigator of the murder lives in hardened impenitence. The murderers of James Gordon as well as the men who slew Williams and Harris are all dead.

North of Dillon's Bay, Mr. R. visited Elizabeth's Bay, and has probably by this time settled a teacher there at the request of the chief of the district.

## ANEITEUM.

## CHIEF STATION, ANELCAUHAT.

Missionary, Rev. Joseph Annand. Schools—Twenty-one in Mr. Annand's district. The success of the Gospel in years past in bringing the Aneiteumese to renounce heathenism being well known, it is almost needless to say that the missionary can report no exploratory visit to heathens. Mr. Annand has, however, visited the whole island; first, his own district, and next, the vacant charge of Anam, and found all the schools open save one which was closed for want of a teacher. In his own schools he was able, by aid from kind friends and Sabbath

school contributions, to introduce some improvements which, it is hoped, will be sustained by a continuance of the help furnished.

Mr. Annand reports a busy, prosperous and pleasant year; and mentions, among his encouragements, improved morality, with only three cases of discipline, an attendance on religious ordinances of one half of the population, and on the prayer meeting, of one fifth. Old heathenism being dead, the present opposition to progress arises from old habits, the remains of heathen ideas and customs, and more recently from the introduction by traders of intoxicating liquors, and simultaneously by the withdrawal of some "advanced thinkers" from public worship with disregard of family prayer. Offences will come, but they more frequently indicate the progress than the retreat of Christ's cause, and, when the enemy came in like a flood, and a promising young man was slain by strong drink, public opinion caused by the Gospel, the Sabbath, the school and the Christian church, awarded to the guilty vendor the alternative of banishment from the island or a speedy retirement from the liquor business. Notwithstanding, therefore, occasional pauses, and at particular points, momentary loss of ground, there is real and gratifying progress in the Christianity of Aneiteum.

## FATE.

Missionary at Eraker: Rev. J. W. McKenzie. Other Stations: Pango, Eratap, Bufa, Tila. There are two missionaries on this island, but while rejoicing in the work of both, our report will have exclusive reference to our own missionary. Mr. McKenzie reports his work as conducted very much as detailed in former reports. He makes known the truth by preaching and teaching publicly, and from house to house. Morning school five days a week; prayer-meeting every Wednesday afternoon; candidate's class weekly; accessions to church membership 14, and, as there were 76 on the communicant's roll last year, the total will now be close on 90, out of a population, nominally Christian at all the villages, of about 300. There have also been accessions to the candidates' class.

In our last report Bufa was referred to as a heathen village, but in all the four divisions of Bufa, viz., Tokalowick, Mass, Malasor and Ebounalan, the missionary has been well received, his word has been heard with some attention, and by visitors reported in the heart of heathenism. On the Sabbath day the people now refrain from their heathen dances and revelry, so that an influence for good is silently and slowly, but surely spreading. One fact, mentioned by the missionary, shows change in a way that can neither be denied nor forgotten. Thirty years ago the ship, "British Sovereign" was wrecked near Eratap, when nearly the whole company were murdered and

their bodies distributed among the surrounding villages for cannibal feasts. On the 9th of January, 1878, a vessel was wrecked some three miles from the same village, with about one hundred and sixty souls on board; and these, reaching land, were distributed among surrounding villages at a time of general scarcity; and yet the natives received them into their houses and shared with them their food, until the means of removal were provided. Such is the return which Christian missions make to the men by whom they are so often opposed and calumniated.

#### TRINIDAD MISSION.

The Committee are thankful to be able to report favourably of this mission, also, during the year past. When the reports of the three Missionaries and of Miss Blackadder, teacher at Savanna Grande, were read with accompanying letters, the following resolution expressed the feeling of the Committee:—

"The Report of Messrs. Morton, Grant and Christie, sanctioned by the Mission Conference, having been read, with report of Miss Blackadder, it was agreed to receive them with approval, to record satisfaction, and to express gratitude to God for the measure of success granted." It was further agreed "that the Committee express the pleasure with which they have heard the interesting statement read from Miss Blackadder."

The Committee, while anxious to avoid minute details of the work of our Missionaries, are persuaded that no statements of a general character will give the Church the information needful to maintain a proper interest in their work; and as the annual report is regarded as a storehouse of facts, constituting the ground work of speeches from a thousand platforms, it seems desirable that those who resort to it for material to intensify the interest of the people, should not be disappointed.

(To be continued.)

#### CHRIST REJECTED.

ON coming out of a meeting one night, I asked a young man if he had received Christ. 'No,' he replied. 'Then you have rejected Him,' I said. 'Yes,' was his answer, 'I have rejected Him. I know I have done that when I haven't received Him.' That young man was at any rate straightforward. He did not evade the question, as some do, who try to persuade you they have neither received nor rejected Christ. The thing is simply impossible. If I offer you anything, suppose it were only a drink of water, you must either accept or reject it. There is no middle ground to stand upon. You go up to some friend of yours and say, 'Have you received Christ?' 'No,' he says, 'I don't profess to be one of those people who have got Christ.' 'Then you

have rejected Him.' 'Oh no,' he says, 'I am not so bad as that.' He tries to make it out that he is one of the neutral people, whom we don't read about in God's Book. Indeed, the long and the short of the matter is this: The eleventh and twelfth verses of the first chapter of John divide people into two classes—those who receive Him not and those who receive Him. If you have received Him not, God counts that rejecting His Son. 'He that hath the Son hath life, and he that hath not the Son of God hath not life' (1 John v. 12).

#### DEAN STANLEY ON EARLY PRESBYTERIANISM.

The distinguished Dean Stanley, whose visit to this country last year awakened so much attention, in a recent sermon to the Presbyterians of Scotland, said:

There was a time when it used to be the prevailing belief of English divines that Episcopacy, in the sense of the necessity of one presiding officer over every Christian community, reached back to the very first origin of the Christian Society. This belief, in the enlarged atmosphere of more exact scholarship and more enlightened candour, has now been abandoned. The most learned of all the living bishops of England, whose accession to the Great See of Durham has been recently welcomed by the whole Church of England with a rare unanimity and enthusiasm, has, with his characteristic moderation and erudition, proved beyond dispute, in a celebrated essay attached to his edition of "St. Paul's Epistle to the Philippians," that the early constitution of the Apostolic churches of the first century was not that of a single pastor, but of a body of pastors indifferently styled 'Bishops' or 'Presbyters;' that it was not till the very end of the Apostolic age that the office which we now call the Episcopate gradually and slowly made its way in the churches of Asia Minor; that Presbytery was not a later growth out of Episcopacy, but that Episcopacy was a later growth out of Presbytery; that the office which the Apostles adopted was a rule not of Bishops, but of Presbyters.

HUSBAND AND WIFE.—The word "husband" means literally "the band of the house," the support of it, the person that keeps it together as a band keeps together a sheaf of corn. The word "wife" means literally a "weaver." Before our great cotton and cloth factories arose, one of the principal employments in every house was the fabrication of clothing—every family made its own. The wool was spun into thread by the girls, who were therefore called *spinsters*; the thread was woven into cloth by their mother, who accordingly was called the weaver, or the wife.



# The Presbyterian Record.

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

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

Our desire to have a report of the proceedings of the General Assembly in July RECORD caused some delay in issuing that number; but we hope that all parties have ere this received their copies. If any have gone astray we shall endeavour to replace them on receipt of a postal card.

## Literature.

THE SUNRISE KINGDOM; or Life and Scenes in Japan, and Woman's Work for Woman there; by MRS. JULIA D. CARROTHERS: The Presbyterian Board of Publication, Philadelphia. This very readable volume is a welcome addition to the missionary book-shelf. The illustrations are good. Let it have a place in every Sunday-school library by all means. Rev. Andrew Kennedy, London, Ont., Agent for Canada, will supply priced catalogues.

THE PUBLIC STATUTES RELATING TO THE PRESBYTERIAN CHURCH IN CANADA: with Acts and Resolutions of the General Assembly, and By-laws for the government of the Colleges and schemes of the Church: by THOMAS WARDLAW TAYLOR, M.A., Q.C., *Master in Chancery, Toronto*. Toronto: WILLING and WILLIAMSON. This is a most useful and complete compendium, prepared with great care and accuracy. It is invaluable for reference, and is also interesting from a historical point of view.

RULES AND FORMS OF PROCEDURE: *Toronto*, HART and RAWLINSON. This is the Book of Policy, containing the Constitution and Procedure of the Presbyterian Church in Canada, published under authority of the General As-

sembly, by the Committee appointed for this purpose, REV. GEORGE BELL, L. L. D., *Convener*. Every minister and member of Kirk-Session should have a copy of this manual in order that they may be enabled to take an intelligent part in the proceedings of the several judicatories of the church. *Price*, in paper covers, 30 cts., bound in cloth, 50 cts. We have waited long and patiently for this indispensable volume, and we are glad to find it got up so neatly and concisely. It will be of great use to *new congregations*—shewing them how to constitute themselves, and how to conduct their proceedings legally:—how to call their Ministers, and to elect their Elders and Deacons,—to convene meetings, and to exercise discipline. The older congregations know quite well that they cannot afford to do without it.

THE PRINCETON REVIEW for July is full of elaborate articles on themes of high interest: such as, *The aim and influence of Modern Biblical Criticism*, by Dr. Washburn, of New York: *Reason, Conscience, and authority*, by Dr. Irons, of London: *Music and Worship*, by President Potter, of Union College: and, to mention only one other, *Christ and the Doctrine of immortality*, by Rev. Dr. Matheson, of Inverness, Scotland, who, though he can sing with Milton,

“Seasons return, but not to me returns  
Day, or the sweet approach of Ev'n or Morn.”

is endowed with intellectual perception and power beyond most men, as is plainly manifest in this essay. The Princeton is published six times a year—Price \$2.00.

THE PREACHER AND HOMELETIC MONTHLY, published by the Religious Newspaper Agency, 21 Barclay Street, New York, continues to be worthy of the attention of all clergymen and theological students. The *condensed sermons* and criticisms contained in it are both suggestive and instructive. Price, \$2.50 per annum.

MISSIONARY RECORD OF THE CHURCH OF SCOTLAND. It is announced that Principal Tulloch has retired from the Editorship of this periodical, and undertaken that of *Fraser's Magazine*. The Rev. A. W. Smith, of Kirknewton, Convener of the Jewish Mission Committee, has been appointed Editor of the RECORD, and will commence his duties in September. We wish him all success.

## MEETINGS OF PRESBYTERIES.

Ottawa—Tuesday, 5th August.  
P. E. Island,—Wednesday, 6th August.  
Lindsay—Tuesday, 26th August, 4 p.m.  
Stratford—Tuesday, 2nd Sept., 9.30 a.m.  
Truro—Tuesday, 2nd September.  
Bruce,—Tuesday, 23 September, 4 p.m.  
Peterborough—Tuesday, 30th Sept., 10.30 a.m.  
Montreal—Wednesday, 1st October, 11 a.m.

## I Page for the Young.

### A GOOD NAME.

'A good name is rather to be chosen than great riches'

Children, choose it,  
Don't refuse it ;

'Tis a precious diadem ;  
Highly prize it,  
Don't despise it ;

You will need it when you're men,

Love and cherish,  
Keep and nourish ;

'Tis more precious far than gold ;  
Watch and guard it,  
Don't discard it ;

You will need it when you're old.

### LIGHT IN THE DARKNESS.

I once heard an illustration from the lips of a rough sea-faring man—one of few survivors of a great ship-wreck which took place some ten years ago in the Bay of Biscay. As soon as those who had escaped from the sinking vessel found themselves in the small boat in which they had taken refuge, in the midst of the raging sea, they found their chief danger came not from the solid, massive sweep of waters, but from the angry breaking waves, which from time to time descended upon them, and against which every eye and hand had to watch with unabated attention. As the shades of evening drew on (so the survivor told me), their hearts sank at the thought that in the darkness of the night it would be impossible to see those insidious breakers, and that, sooner or later, they would be caught and engulfed by them. But with the darkness came a corresponding safety. Every one of those dangerous waves, as it rolled towards them, was crested with a phosphorescent light, which showed its coming far off, and enabled the seamen to guard against it as carefully as if they had been in the full light of day. The spirits of the little crew revived, and those who, from time to time—the cowards and desperadoes among them—were for turning back to the ship, were guided by those coruscations through the night, and in the early dawn they caught view of a distant vessel, by which they were at last saved.

Mark that crest of phosphorescent light. On the top of those breaking billows is the light of divine grace, the compensating force of Providence. In the darkness of this mortal life and on the wave of this troublesome world,

our perplexities and dangers and griefs bring with them, or may bring with them, their own remedy. On each bursting wave of disappointment and vexation, which reveals the peril, and shows the wave, and guides us through the raging storm. Out of doubt may come faith, out of grief may come hope ; and to the upright and godly disposed there rises light from darkness. With each new temptation there may come a way to escape ; with each new difficulty there may come some new explanation. As life advances, it does, indeed, seem to us a vessel going to pieces ; as though we were only broken fragments of a ship or of a solitary skiff on the wide waste of waters. But as long as our mortal existence lasts we must not give up the duty of hoping. The sense that kept us back in youth from all intemperate gladness, that same good instinct forbids unprofitable sadness. We must persevere until the morning breaks. That speck on the distant horizon may be the vessel by which we will shape our course. Forward, not backward, must we steer. The speck becomes a mass, and the mass becomes a ship. Have patience and perseverance, and believe that there is still a future before every one, and so we shall at last reach the haven where we should meet.

### LOVING AND TRUSTING.

Give Jesus your heart ! What does that mean ? It means, love Him. Why should you love Him ? Because he has done so much for you. What has he done ? He died that sinners might be saved. How are sinners saved ? By trusting in the merits of Jesus' death. What do you understand by that ? Relying upon His death as a sufficient punishment for your sins. If He has been punished for your sins, there is no necessity for your being punished for them too. So, you see, if you trust in Jesus, God will forgive you and save you ; and if he forgives and saves you for Jesus' sake, you ought to love Jesus. Then give Him your heart.

### FOR OLD AND YOUNG.

How many are willing to lay aside ten cents for the mission work of the church, (and this, after all, is *the* work of the church,) for every dollar spent on self ? What should we do if the Lord gave us only what we are willing to give Him ? Yet have we not, in professing to be His disciples, consecrated *all* we have, and *all* we are, to His service ? He will demand a strict account of us, of the talents committed to our care ; nor will it be any excuse that our talents were few.

## Acknowledgments.

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

### ASSEMBLY FUND.

Received to 2nd June, '79.	\$40.77
West Gwillimbury and Innisfil .....	2.30
Angus and New Lowell ..	2.00
East Adelaide, St Andw's	11.00
Vale Colliery and Sunher- land's River .....	3.00
Nashuaak and Stanley ..	1.30
Sunnernside .....	10.00
Cornwallis South & Wolfe- ville .....	6.00
Spruighill .....	4.00
Elora, Chalmers' Ch .....	13.00
South Kinloss & Lucknow	6.39
Lyndoch .....	2.19
Silver Hill .....	1.50
Listowell .....	1.21
Antigonish .....	12.00
West Truro .....	8.00
New Glasgow, James Ch.	10.10
	\$134.46

### HOME MISSION.

Received to 2nd June, '79. (Ordinary contributions)	\$444.27
Scott and Uxbridge .....	8.00
Tilsonburg Sab Se .....	6.35
Paris, River St Sab Se ..	6.00
North Gower .....	4.00
Rothsay, Calvin Ch .....	2.00
M F .....	4.00
Paris, River St .....	30.00
Centre Bruce .....	4.00
Mosa, Burns Ch .....	43.25
Elora, Chalmers' Ch .....	55.00
do do Sab Se .....	4.10
Goderich, Knox Ch .....	52.83
Normanby .....	8.15
Bayfield, St Andrew's ..	2.64
Avonton, add. .....	2.57
Norval .....	2.00
Guelph, St Andrew's .....	60.30
Little Saskatchewan .....	10.10
Lyndoch .....	19.00
Galt, Knox Ch .....	60.03
West Gwillimbury, St John's Ch .....	10.00
Ekfrid, Knox Ch .....	12.13
Silver Hill .....	2.00
Markham, St John's, for Muskoka .....	9.00
Strathroy, St Andw's S Se	23.00
Listowell .....	20.00
West Williams .....	14.50
G. I. T. Knox Ch Sab Se ..	49.15
Westwood .....	9.24
Hibbert .....	20.00
Presbyterian Toronto .....	2.00
Congregational contribu- tions, &c., to 2nd June, for deficit .....	370.16
Lady friend, West Pustinch .....	10.00
Ayr, Knox Ch .....	28.00
Vaughan, Knox Ch .....	3.75
Orillia .....	21.00
Carlisle \$10, Ailsa Craig \$2 .....	12.00
Friedr. Tiverton .....	10.00
W E. Roxborough Avonton .....	10.00
Mosa, Burns Ch .....	8.75
Lachute, Henry's Ch .....	7.00

Ministerial contributions to June 2 .....	355.50
Rev A McLennan, omitted A Stevenson, (no ack- nowledged but should have been \$10) add. ..	5.00
Principal Grant .....	15.00
D Mitchell .....	5.00
W Walker .....	10.00
W P Walker .....	5.10
Stuart Achison .....	5.00
J Hally .....	5.10
Jas Black .....	10.00
Thos McTuire .....	1.00
John Laing .....	10.00
Isaac Campbell .....	5.00
J A Mc'onnell .....	5.00
R Moodie .....	5.00
J J Cochrane .....	5.00
James Middlemiss .....	10.00
	\$1972.14

### FOREIGN MISSION.

Received to 2nd June, '79.	\$468.85
Scott and Uxbridge .....	12.00
Paris, River St Sab Se ..	9.00
Women's Foreign Mis- sionary Society .....	42.00
Ramsay .....	4.00
North Gower .....	4.10
Lanark .....	13.25
Paris, River St .....	10.10
Centre Bruce .....	3.00
Hyde Park .....	7.00
do Sab Se .....	3.00
Dunville .....	4.00
Elora, Chalmers' Ch Sab Se. China .....	8.00
do do do India .....	8.00
do do do Saska n .....	8.00
do do Bible Class ..	4.00
Mitchell, Knox Ch, Bible Class for Bible Woman, Fosmova .....	12.10
Hesperler .....	8.46
Norval .....	11.00
English Settlement .....	27.19
South Kinloss & Lucknow	15.25
Lyndoch .....	10.00
Galt, Knox Ch. Ladies As- sociation, for Zenana Work, India .....	60.10
West Gwillimbury, St John's Ch .....	5.00
Galt Knox Ch .....	50.20
Silver Hill .....	2.00
J R. Fullarton West .....	6.10
Peterborough, an old Lady East Williams, Rec Lach- un McPherson Cong. ..	64.32
Strathroy, St Andw's S Se	11.50
Listowell .....	15.10
Brucefield, Rev Jno Ross Cong .....	48.00
Hibbert .....	20.00
Presbyterian Toronto .....	1.66
	\$997.82

### WIDOWS' FUND.

Received to 3rd June, '79.	\$38.28
Ramsay .....	4.00
Paris, River St .....	10.00
Centre Bruce .....	1.55
Elora, Chalmers' Ch .....	6.00
Lyndoch .....	2.00
Silver Hill .....	1.00
Listowell .....	7.10
H Elliott, Madoc, omitted in June Record .....	5.00
	\$74.88

With Rates from Revs Pri chnl  
MacVicar, J McTurg A Kenne-  
dy, W Millican, J A F McBain.

### AGED AND INFIRM MINISTERS' FUND.

Received to 2nd June, '79.	\$21.70
Scott and Uxbridge .....	2.00
Ramsay .....	4.00
Paris, River St .....	1.00
Elora, Chalmers' Ch .....	12.00
Galt, Knox Ch .....	20.00
West Gwillimbury, St John's Ch .....	5.00
Lyndoch .....	2.87
Silver Hill .....	1.00
	\$85.37

Ministers Rates Received  
to 2nd June, 18 9 .....

With Rates from Revs A Kennedy, \$3; A Suther- land, \$3.50; A F Mcken- zie, \$6 .....	12.50
	\$57.00

### COLLEGE FUND.

Received to 2nd June, '79.	\$53.10
Scott and Uxbridge .....	4.00
Paris, River St .....	10.00
Centre Bruce .....	3.00
Hyde Park .....	4.00
Avonton .....	2.00
Galt, Knox Ch .....	40.00
W Gwillimbury, St John's Brucefield, Union Ch ..	3.00
Listowell .....	5.00
South Kinloss and Luck- now, for last year .....	2.17
Beverley .....	32.00
	\$240.27

### KNOX COLLEGE BUILDING FUND.

Received to 2d June, '79	\$127.41
Beaverton, per D Cameron	5.00
Port Elgin, per Principal Caven .....	5.33
H B Pollock, St Thomas ..	2.00
Rev W Millican, Garatrasa	5.00
Norwood, per W E Rox- borough .....	23.00
Wm McDouall, Weston, omitted April 8th .....	19.00
	\$212.74

### MANITOKA COLLEGE.

Received to 2nd June, '79.	\$2.00
Rothsay, Calvin Ch .....	2.00
Kingston, per Rev Prin- cipal Grant .....	150.00
	\$154.00

CHURCH EXTENSION ASSOCIATION,  
TORONTO.

A Presbyterian in Toronto 1.00

### CORRECTION.

Knox Church, Stratford, contrib-  
uted for Home Missions the sum  
of \$67.00, erroneously credited to  
Seaforth in June Record and so  
printed for the Assembly.

RECEIVED BY REV. DR. MACGREGOR, AGENT OF THE GENERAL ASSEMBLY, IN THE MARITIME PROVINCES, TO JULY 4th, 1879.

FOREIGN MISSIONS.

Acknowledged already...	\$168.27
Cape North, C B ...	4.00
G Grant, Sen, Scotch Hill	24.00
Alberton and Tignish...	4.00
Lunenburg .....	40.00
St Ann's & N Shore, C B	30.00
Lower Stewiacke .....	17.00
Middle Stewiacke .....	4.24
John Tulloch, Elmsdale...	4.00
Mrs Moxon, do .....	0.25
West River Sec of Glenelg	20.00
A young Lady, Pictou Co	10.00
North Margaree .....	3.00
Cove Head, P E I .....	25.75
Blackville and Derby.....	10.00
A friend, Eldon, Belfast,	
P E I. ....	4.00
St John's Ch, Chatham....	20.00
St Peter's Bay, P E I.....	25.00
Lawrencetown .....	8.00
Coldstream .....	14.00
Ladies Rel & Benev Soc,	
Coldstream .....	7.50
Grand River C B .....	14.00
Hon D Wark, Fredericton	5.00
A Wingood, Hamilton, Ber	121.39
St David's Ch, St John...	60.10
	\$679.40

DAY-SPRING & MISSION SCHOOLS.

Acknowledged already...	\$19 15
Geo Grant, Sen'r, Scotch	
Hill, for Trinidad at the	
disposal of Rev K J Grant	24.00
St Ann's and North Shore	8.60
St John's Ch Sab Sc. Hfx,	
to date .....	20.00
	\$71.15

HOME MISSIONS,

Acknowledged already...	\$99 21
Cape North .....	4.00
G Grant, Sen, Scotch Hill	12.00
Alberton & Tignish. ....	15.00
Lunenburg .....	40.00
St Ann's & North Shore	20.00
West River Sec of Glenelg	7.50
Cove Head, P E I .....	13.75
Blackville and Derby .....	7.00
St John's Ch, Chatham...	10.00
St Peter's Bay .....	15.00
Danias, per Rev S C Gunn	0.75
Lawrencetown .....	6.00
Coldstream .....	7.00
Grand River, C B .....	10.00
Hon D Wark, Fredericton	5.00
Interest on \$500 for 1 year	30.00
Chalmers' Ch, Halifax .....	37.35
St David's St John, N B .....	60.10
	\$699.49

SUPPLEMENTING FUND.

Acknowledged already...	\$50 54
G Grant Sen, Scotch Hill	12.00
Alberton and Tignish. ....	25.00
Noel .....	14.00
St Ann's and North Shore	10.00
Cove Head, P E I .....	13.69
Ladies Rel & Benev Soc,	
1st Cong, Truro .....	25.00
St John's Ch, Chatham....	15.00
Lawrencetown .....	6.00
Coldstream .....	14.00

Ladies Rel & Benev Soc,	
Coldstream .....	7.50
Hon D Wark, Fredericton	5.00
St David's, St John.....	109.00
	\$297.73

COLLEGE FUND.

Acknowledged already...	\$166 22
Sherbrooke .....	10.00
Alberton and Tignish .....	15.00
St Ann's and North Shore	4.00
Hilton .....	7.12
Scott-burn .....	5.00
St John's Ch, Chatham....	10.53
Dividend from Bank of	
Newfoundland, £120....	466.67
Bonus £20 .....	213.33
Lawrencetown .....	4.00
Grand River, C B .....	8.22
Interest on \$100 for 1 year	60.00
St David's, St John, N B .....	50.00
	\$1070.69

AGED AND INFIRM MINISTERS' FUND.

Acknowledged already...	\$ 9.76
Alberton and Tignish .....	10.00
Hilton .....	10.00
Economy .....	5.00
St Ann's and North Shore	8.00
St John's Ch, Chatham....	4.67
St Peter's Bay .....	5.00
Lawrencetown .....	2.50
Campbell's settlement, N B	2.00
Grand River, C B .....	6.00
Ministers' Percentage :	
Rev Wm Duff .....	5.00
	\$67.83

MISSION TO THE JEWS.

A friend, Chatham, per	
Rev J A F McBain .....	\$20.00
Mrs D Murphy, Antigonish	
.....	3.00

FRENCH EVANGELIZATION.

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

Amherst Island .....	\$ 6.10
A friend Pickering .....	2.00
John McGeachy, Harwich	5.00
Canon Bible Class .....	3.25
Tara .....	4.50
Rev W Blain, Tara .....	1.00
Presbyterian Ch of Ireland	456.66
Mrs J B Archibald, Truro	5.00
J Mickle Guelph .....	1.00
A P. bationer .....	10.00
Leeds .....	3.00
W. Glasgow, Que.....	0.25
Cote des Neiges .....	14.00
Wakefield .....	10.33
St Andrew's, Perth .....	0.00
Knox Ch, Owen Sound .....	12.00
Greenbank .....	14.00
Per Rev. Dr McGregor,	
Halifax :-	
Elmsdale per Jas Fraser	7.85
Middle River, C B .....	4.50
Nashuaak and Stanley...	2.15
West Cape, P E I.....	2.50

Summerside, P E I.....	25.00
J McDonald, New Glasgow,	
P E I .....	2.09
Upper Musquodoboit .....	2.65
United Ch, New Glasgow.	123.70
Alberton ana Tignish .....	20.00
Member of Chalmers' Ch,	
Halifax .....	5.00
St Ann's and North Shore	10.00
Cove Head, P E I .....	7.63
Blackville and Derby.....	9.00
St John's Ch, Chatham....	25.00
St Peter's Bay .....	10.00
Lawrence'own .....	4.00
Grand River, C B.....	4.84
Hon D Wark, Fredericton	5.00
St David's Ch, St John...	20.00
	\$878.45

QUEEN'S COLLEGE ENDOWMENT.

Local Treasurers are requested to follow the mode of entry adopted below. The lists will be made up at Kingston, on the 1st of each month. F. C. IRELAND, Treasurer. Ab. 1 on 100 means the first instalment on \$100, and so with the rest.

Already acknowledged .....	\$46554.65
Kingston.	
J D Froiland, in full	10.00
W Geumull, 1 on 100	20.00
R W Barker, 1 on 100	20.00
Jas Swift, in full	108.10
D A Givens, 1 on 100	25.00
W Davis, 1 on 100	20.00
H Skinner, 1 on 100	25.00
W Shannon, 2 on 100	25.00
J S Muckleston, balance of	1 on 500 50.00
Total for Kingston...	\$295.00

Montreal.

Mrs D Ross, in full	200.00
A friend, 1 on 100	25.00

Smith's Falls.

Rev S Mylne, 1 on 30)	60.00
J Macgillivray, Jr, in full	50.00

Peterboro'

R Kingan, in full	5.00
J J Davidson, 1 on 25	5.00
E B Edwards, 1 on 50	10.10
J Erskine, in full	10.00
J Hall, do	104.10
R Hall, do	25.00
Total Peterboro'.....	\$155.00

Warkworth.

D Douglass, 1 on 25	5.00
---------------------	------

Campbellford.

G Rolls, 1 on 10	2.00
D McCook, 1 on 10	2.50
W H Hamlin, 1 on 15	5.10
J Massie, 1 on 100	5.00
Mrs Peate, 1 on 10	5.00
J M Levisconte, 1 on 10	2.00
Mrs F M Dinwoodie, 1 on 25	5.00
Mrs McArise, in full	5.00
R Dinwoodie, 1 on 10	5.00

Total Campbellford.. \$36.50

**Dundas.**

Rev J Herald,	1 on 100	20.00
W Wyld,	1 on 20	10.00

**Toronto.**

A W McLachlan,	in full	25.00
W Henderson,	1 on 20 <sup>0</sup>	50.00
J H Morris,	in full	10.00

Total Toronto..... \$85.00

Receipts to 1st July.... \$47721.15

**WIDOWS' AND ORPHANS FUND**

*Late in connection with the Church of Scotland.*

*James Croil, Montreal, Treas*

Galt, St Andrew's Ch.....	\$13.00
Almonte, St Andrew's Ch	20.00
Montreal, St Andrew's Ch	10.00
Beechridge, Que.....	9.00
Montreal, St Gabriel's ...	80.00
Nottawasaga West .....	12.00
London, St James Ch.....	12.00
Niagara, St Andrew's ...	13.00
Perth, St Andw's, on acc.	10.00

**JUVENILE INDIAN MISSION.**

*Miss Machar, Treas., Kingston.*

St Gabriel St Sab School, Montreal.....	\$60.00
Juvenile Workers, Montreal.....	70.00
St Andrew's S Sc, Ottawa	42.00
Oakville Sab Sc.....	12.00
Indore Mission Band, Quebec — for Zenana teachers, half yearly remittance.....	60.00

**THEOLOGICAL HALL BUILDING AND ENDOWMENT FUND, FARQUHAR FORREST & CO., TREASURERS, 173 HOLLIS ST., HALIFAX, TO JUNE 30th, 1879.**

Already acknowledged.....	\$45422.88
Rev K McKenzie, Baddeck, balance of sub.....	20.00
West River, P E I.....	31.75
Clyde River, P E I.....	10.00
Brookfield, P E I.....	11.50

Rev W Grant, Brookfield, P E I.....	10.00
R Morrison, Upper Londonderry, P E I.....	10.00
R McLane, Lot 16, P E I. Cong Riverside, N S : Bass River Section 57.00	12.00
Portauquique.....	43.00
J P Loughhead, sen. Clifton, N S.....	160.00
Silas Black, Clifton, N S.	5.00
John McKenzie, North Rustico, P E I.....	5.00
Wm Bernard, North Rustico, P E I.....	2.00
River Charlo, N B.....	24.00
Fred W Thomson, Maitland, N S.....	2.69
Thos Thomson, Maitland, N S.....	30.00
Hardwood Hill, Pictou Co, N S.....	20.00
Wm Reed, River John....	59.00
	8.00
	\$45753.73
Less discount on P E Island Bills.....	0.36
	\$45753.37

**ROYAL COLLEGE**  
**PHYSICIANS AND SURGEONS,**  
 IN AFFILIATION WITH  
**QUEEN'S UNIVERSITY, KINGSTON.**

The next Session begins on the 1st Wednesday of October, 1879. Students attending this College may obtain either the degree of M. B.; or the License of the College. Certificates of attendance are recognized by the London and Edinburgh Colleges. The College building, which is being newly fitted up, is commodious and convenient. Unequaled facilities are presented for the study of Practical Anatomy, and great advantages are afforded for Clinical Instruction at the General Hospital, and Hotel-Dieu. Further information can be had on application to the Registrar.

FIFE FOWLER, M.D., L.R.C.S., Edin.

JUST PUBLISHED.  
**THE CONSTITUTION & PROCEDURE**  
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This is the first Book of Forms and Procedure that has been compiled since the Union, and is the only authorized Book of Reference for the use of the Ministers and Office bearers of the Presbyterian Church in Canada.

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

J. B. MOWAT, Registrar.

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

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