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NOVEMBER, 1877.

The Presbyterian Council.

EDITORIAL CORRESPONDENCE.

"Take seats for Melrose, please!" "All right!" So said the politest of guards at the Waverley Station, Edinburgh, at 9 15 a.m., one fine morning, the 11th July, 1877. On the previous evening we had taken a formal farewell of our friends in Council. To-day we are the invited guests of Lord Polwarth, and we are off on a holiday excursion—three hundred of us by actual count, including our friends. This special train has been chartered for our use. To begin with, we enter a tunnel. For a few moments we are in a bath of sulphureous vapours and spent steam, amid Egyptian darkness, but soon glad sunshine and green fields delight the eye as we speed through the Lothians and down the banks of Gala Water, through a lovely country. Every thing tends to heighten the enjoyment. Even the weather, which up to this time had been damp and dismal, smiles on our enterprise. And then, we are no ordinary tourists, but an eclectic band, gathered from all lands, exceedingly well pleased with ourselves and each other. Not a grumbler nor a croaker among us. All of us glad of this opportunity for social intercourse which we could not enjoy while the Council was in session. It was a happy thought of Lord Polwarth, and, this finishing touch will be remembered by all of us many days hence.

A full hour had been allotted us to do the venerable Abbey of Melrose. It is not far from the railway station, and immediately on our arrival we proceeded *en masse* in the direction indicated. Passing the old market cross, we defiled through a narrow street, in the suburbs of the quiet town, at the end of which we came upon the old gray pile, somewhat abruptly. The first view

we got of it was rather disappointing. Its immediate environs are not romantic. There is a want of foliage—not so much as a leaf of mantling ivy, so far as I remember; but all this of course we should have been prepared for by the poet's description:—

"If thou would'st see fair Melrose aright
Go visit it by the pale moonlight:
For the gay beams of lightsome day
Gild but to flout the ruins gray."

Still, we must not complain, for not far off is Abbotsford, and the silver Tweed: very near are the Eildon hills, and all about us classic ground. The site of the Abbey, it is said, was occupied by a Culdee House so long ago as 635. The Cistercian Abbey founded in 1136 gave way to another which was completed by Robert Bruce. This in turn disappeared, and the present edifice was erected a short time before the Reformation. Like many other noble buildings, it suffered at that time from ruthless hands, though it served as a place of worship until recent years. The walls and part of the main tower are still in good preservation, the whole profusely ornamented with exquisite stone carvings. Never since it was consecrated had so strange a congregation gathered within these walls, and all of us felt that there were sermons in these old stones if we could but hear them speak. While we seemed to listen for the text, Rev. Mr. Campbell, of Geelong broke the silence by reminding us that beneath the spot of ground on which we stood there was interred the heart of Bruce. This was immediately in front of where the high altar had been. Is there any truth in the most romantic legend that ever embellished the page of history? Or is it all a myth? At this sacred shrine, this much, at least, we believe may be true,—that when his brilliant career was ended, and the Bruce lay, a poor leper, at Cardross and nigh to death, he willed that his body

should be buried at Melrose, to which Abbey he had contributed large sums, and, that, as he could not now fulfil the vow he had made long before, to go in person to the Holy Land and "war against the enemies of his Lord and Saviour," he commanded his faithful attendant, Sir James Douglas, to take his heart from his body and carry it to the Holy Sepulchre, "where the Lord lay." And me thinks I hear the voice of the good knight rising above the clash of arms as he made his last charge against the Moors in Spain, crying out,—“On thou brave heart, and where the Bruce leads the Douglas will follow!” There is undoubted proof that his body was not buried at Melrose, but in Dunfermline Abbey, where, a few years ago, the leaden coffin containing his remains was discovered, and his countrymen were permitted after a lapse of five hundred years to behold, with a mixture of delight and awe, the very bones of their great deliverer.*

How or when the Bruce's heart came to be buried here we do not attempt to explain. The same voice that made the announcement awoke us from the reverie into which we had fallen by inviting the company to unite in singing the old Hundreth Psalm. This was at once done with full heart and voice. Then, under the guidance of some local gentlemen, the most noticeable features of the building were pointed out, when we adjourned to the grave-yard. Among the curious and touching epitaphs found there, none was more interesting than that inscribed by Sir Walter on the tomb-stone of his faithful servant *Thomas Purdie*.

We pass on to Dryburgh, partly by rail, partly on foot, by a quiet path along the river, which we cross on a miniature suspension bridge, so fragile, it seemed as though a puff of wind might sweep it away. The remains of the Monastery and Abbey are very extensive, and exceedingly picturesque. Occupying the centre of a finely wooded park, almost surrounded by the Tweed, and screened from the vulgar gaze by grand old trees. You find less of the rich stone carv-

ings than at Melrose, but the *toute ensemble* is much finer and presents a scene of singular beauty. In a quiet corner of this romantic mausoleum are interred the remains of Sir Walter Scott and his family. Here too is the burial place of the Erskines—the founders of the Secession Church. There are not many modern graves, but lying here and there are empty stone coffins, and quaint headstones, grim remembrancers of a warrior race of whom it may truly be said:—

“Their memory and their name is gone,
Alike unknowing and unknown.”

But carriages are waiting to take us by relays to Mertoun House, two miles off. What a charming drive! Lord Polwarth stands on the door-step of his fine old mansion to welcome the first arrivals, conducts us to the drawing-room, and introduces us to the Countess. Presently we are shown into the dining-room where a bounteous board is spread. Afterwards, in little groups, we spend an hour in visiting the gardens and grounds, or rest under the shade of spreading trees on the brink of the shining river. At half-past three, a large number had gathered on the lawn near the mansion to take part in a religious Conference. Lord Polwarth presided and, having explained the object of the meeting, extended a hearty welcome to all. He then introduced M. Monod of Paris, who, by previous arrangement announced as the special subject for consideration, “The Love of Christ.” His opening address was remarkably good, and it seemed to be the only preconcerted one. He spoke very earnestly (1) of the Love of Christ to us: (2) of the Love of Christ in us: (3) of the Love of Christ through us. By this time there must have been seven hundred people on the ground. These all joined very heartily in the singing of psalms and hymns, and listened with wrapt attention as one after another took up the wondrous theme. Our American friends were again the chief speakers, but others also took part in the proceedings, among whom was our old friend ex-Principal Willis, formerly of Knox College, Toronto, who is still living and retains much of the

* Tytler's history of Scotland, Vol. I, p. 368.

fire and enthusiasm of former years. At the conclusion of the service the whole company were served with tea, those from Edinburgh in the house, and the rest on "the green grass." Again the people assembled, and for the space of one hour held what may be called a missionary meeting, when short addresses were given by missionaries from foreign lands. After a few kind parting words from Lord Polwarth, the proceedings terminated with the announcement that our special train awaited us at Maxton Station. His lordship himself mounted a horse and led the way. Some followed on foot, others availed themselves of the carriages that were in attendance; several, I was told, (I am not sure but Dr. Willis was among the number) took the wrong road and so were left behind. The rest of us reached Edinburgh safely at nine o'clock. Thus ended a very pleasant and profitable day.

Thanksgiving.

THURSDAY the twenty-second of this month is set apart by the Provinces of Canada to be observed as a day of thanksgiving to God. It was at the recommendation of our own General Assembly that a uniform day has been agreed upon by the different Provinces, and this renders it all the more seemly that our churches should duly celebrate the day. "It is good to give thanks unto the Lord."

Over all this vast Dominion the earth has yielded its increase. There is abundance of food throughout the land for man and beast. The sea has also yielded its harvest to the adventurous fisherman. Nor have our forests and our mines been unproductive. No plague has visited our borders. We have only heard the far off din of war. We have only read of the appalling ravages of famine.

How thankful should we be for our civil and religious liberties, and for the protection of a great and free nation! As dreadful even as the Russo-Turkish war are the ravages of famine in India, where tens of

thousands have already perished for lack of bread and untold multitudes are agonizing on the verge of starvation. Alas that our fair and beautiful earth should still resound with the shrieks of war, should still witness in any part the tortures of starvation while food in other parts is abundant!

Calamities have not been unknown among ourselves. The "fire-fiend" has swept away the larger part of one of our most prosperous cities; but the disaster to St. John speedily evoked so much sympathy and aid that the silver lining to the dark cloud was not far to seek. Towns and villages in other Provinces have also suffered from fire but not to an unusual extent. Losses of various kinds come upon us in sufficient proportion to show that all earthly good is held but by a very frail and uncertain tenure.

We have causes enough for thanksgiving as a Church, as congregations, as families, as individuals. We may well recount our blessings and advantages on the 22nd inst., and show our gratitude by deeds as well as words. Remember the poor on that day. Let some heart be gladder, be made brighter. Let some benevolent institution or enterprise share your bounty. "*It is more blessed to give than to receive.*"

The Sabbath School

INTERNATIONAL LESSONS.

BY REV. WILLIAM RICE, D. D.

HELPS TO STUDY.

Nov. 11th]

[Acts 26: 6-20

PAUL BEFORE AGRIPPA.

GOLDEN TEXT.—"*Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision.*"—Acts 26: 19.

Paul remained for two years a prisoner at Cæsarea. Festus then succeeded Felix as governor. The Jews accused Paul before the new governor. He defended himself and appealed to Cæsar. Afterward, Festus stated his case to King Agrippa, who desired himself to hear him. He was therefore brought before Agrippa who gave him permission to speak for himself. Paul gladly availed himself of the opportunity. He referred to his early history as well

known to the Jews, who could testify to his strict observance of the law from his youth. V. 6. *And now*—this day. *I stand and am judged*—am subjected to a trial. *Hope of the promise*—of the Messiah. V. 7. *Our twelve tribes*—the whole Jewish people. *Instantly*—with intensity. *For which hope's sake*—on account of my cherishing this hope in common with all the Jews. V. 8. *Incredible*—not to be believed, absurd or wanting evidence. V. 10. *Saints*—Christian believers. *My voice*—my vote. V. 10. *To blaspheme*—to recant from their faith and renounce Christ. *Strange*—foreign. V. 12. *Whereupon*—in the midst of these persecutions. *Damascus*—the capital city of Syria. V. 13. *At mid-day*—at noon. The time is given, as if to anticipate all attempts to explain away the miracle. *A light*—the emblem of the divine presence and glory. V. 14. *Pricks*—an ox goad, a sharp piece of iron inserted in a stick, with which the ox is urged on, against which if it kicked, it would only make the instrument pierce the deeper. So Paul's violent conduct would only increase his remorse and sorrow. V. 16. *A minister and a witness*—one who ministers by witnessing, or one who administers and one who testifies. V. 17. *Unto whom*—both Jews and Gentiles. V. 18. *To open*, etc. A complete sketch of the office of the ministry. Its objects are—1. The instruction of men; 2. Their conversion; 3. Their forgiveness; 4. Their salvation; 5. Faith as the means by which these results are obtained. V. 19. *Not disobedient*—yielded at once to the command. See Acts 9:6. Compare Gal. 1:16. V. 20. An outline of his labors and preaching.

WHERE ARE WE HERE TAUGHT.—1. That we may be very conscientious, and yet very wicked? 2. That we are accountable for our belief as well as for our conduct? 3. That when God calls we should obey promptly? 4. That God's grace is able to reach and subdue the proudest and most hardened?

Nov. 18th.] [Acts 26 : 21-29

ALMOST PERSUADED.

GOLDEN TEXT.—“*Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.*”—Acts 26 : 28.

V. 21. *For these causes*—literally, on account of those things, his labors among Jews and Gentiles according to his commission. *Jews caught*—ch. 21 : 28-30. *Went about*—endeavored. V. 22. *Witnessing*—according to his commission, v. 16. *Saying none other things*—delivering no new doc-

trines, but maintaining that the prophecies respecting the Messiah had been fulfilled. *Should come*—should take place. V. 23. *Suffer . . . rise . . . show light*—these are the three chief parts in the writings of the prophets. V. 24. *Thou art beside thyself*—gone mad or become insane by the study of these things. “The unbelieving world thinks the warm-hearted, earnest Christian mad; the Christian knows the worldling to be so.” Eccl. 9:3. V. 25. *Soberness*—sanity, the opposite of madness. V. 26. *These things*—the prophecies of the Jewish Scriptures and the death and resurrection of Jesus. *This thing*—the crucifixion, including also the resurrection of Jesus. *Not done in a corner*—but openly in Jerusalem, in the most public manner. V. 27. *Believest thou?*—implying that if he did he must assent to the truths which Paul had been uttering. V. 28. *Almost*—rather, somewhat, in a little. *I begin to feel the force of your arguments, and if I hear you longer do not know what the effect may be—not a genuine conviction of the truth of Christianity, or any approach thereto.* V. 29. *I would to God*—I could pray to God. *As I am*—fully devoted to Christ. “Iron chains on the hands, with Christ in the soul, are better than royal robes with an unbelieving heart.” The result is given in the remaining verses of the chapter. Agrippa decides that Paul was innocent of the charges, and might be set at liberty but for his appeal to Cæsar. This had taken the case out of the governor's hands, and “to Cæsar he must go.” Thus God was about to grant Paul's earnest desire to “preach the Gospel in Rome also.”

HOW ARE WE HERE TAUGHT.—1. That great learning and earnestness and sincerity ought to go together? 2. That one may believe the truth and yet utterly reject it? 3. That one may be very near the kingdom and never get into it? 4. That faithful Christians may safely appeal to their own record?

Nov. 25th.]

[Acts 27 : 14-26

PAUL IN THE STORM.

GOLDEN TEXT.—“*What time I am afraid, I will trust in thee.*”—Ps. 56 : 3.

The governor lost no time in sending Paul to Rome. Under the charge of a centurion named Julius, he was placed on board a vessel of Adramyttium, a seaport of Mysia, opposite to Lesbos. Sailing from Cæsarea, they stopped at Sidon, then at Myra of Lycia. Here the centurion placed his prisoners on board an Alexandrian vessel bound for Italy. Thence they sailed

to Cnidus, and thence along the coast of Crete to Fair Havens, probably the seaport of Lasea. Here it became a question whether they ought to remain for the winter or seek some other port. Paul advised them to remain, but the ship-owner decided to make for Phenice, a harbor about forty miles farther to the west. This they accordingly did, taking advantage of a favorable wind, with every prospect of speedily reaching the desired harbor. V. 14. *Not long after*—after they had set sail. *It—the ship*. *Tempestuous wind*—a violent whirling wind, a typhoon, now known to seamen by the name of a Levanter. *Euroclydon*—compounded of *Eurus*, the southeast wind, and *Clydon*, a wave—that is, a wave-making south-easter. V. 15. *Caught*—seized by the wind. *Bear up*—literally, look at the wind. An eye was usually painted in the bow of an ancient ship. *Let her drive*—literally, giving up; we were driven. V. 16. *Clauda*—a small island about twenty-five miles south of Phenice, now Gozzo. *To come by the boat*—to hoist it on board. V. 17. *Used helps*—took measures to strengthen the ship. *Undergirding*—passing strong cables around the hull. *Quicksands*—probably the Syrte-Major, on the coast of Africa, much dreaded by ancient mariners. *Strake sail*—rather, lowered the gear. The fair-weather sails and spars were taken down, and a storm-sail was set. *Were driven*—drifted before the storm. V. 18. *Lightened*—by throwing overboard part of the cargo. V. 19. *Tackling*—the heavy rigging, such as the main-yard, ropes and spars. V. 20. *Neither sun nor stars*—the only guides of ancient mariners. V. 21. *Abstinence*—from the incessant labor, peril, and mental anxiety to which they were exposed. *Have hearkened*—he reminds them of the correctness of his former advice, not in reproach, but to induce them now to listen. V. 23. *The angel*—an angel. *Am... serve*—to whom and whose cause I am entirely devoted. V. 24. *Fear not*—be not alarmed. See Acts 18:9. *Brought before Cæsar*—stand in the presence of, implying, of course, escape from the present danger. *Given thee all them*—two hundred and seventy-six souls saved for the sake of one man—a strong proof of God's approbation of Paul. V. 25. *Wherefore*—because of this divine assurance. V. 26. *Certain island*—Malta. See Acts 28:1.

HOW DO WE HERE LEARN.—1. That peril and danger overtake all alike? 2. That danger and death should have no terrors for the Christian? 3. That the wicked are often preserved on account of God's people?

DEC. 2.]

[ACTS 27 : 33 44.]

THE DELIVERANCE.

GOLDEN TEXT.—“*He bringeth them unto their desired haven.*”—Ps. 107 : 30.

The fourteenth night after they left Fair Havens, about midnight, the sailors, supposing they were nearing land, took soundings; and finding the depth of the water rapidly decreased, they concluded that they must be close upon the shore. Fearing they should be cast upon the rocks, they let go four anchors from the stern and waited for the day. After a while some of them lowered the boat, under pretence of laying out other anchors from the bow, but in reality to effect their escape. But Paul saw through their design, and declared unless they remained none could hope to be saved. Whereupon the soldiers cut the rope and let the boat off into the sea. V. 33. *Day was coming*—at daybreak. *Meat*—food. *Tarried*—waiting some lull of the storm. *Taken nothing*—no regular meal. V. 34. *Pray you*—exhort, entreat. *Not a hair fall*—a proverbial expression denoting that they would be preserved safe. 1 Kings 1:52; 1 Sam. 14:45. V. 35. *Gave thanks*—in the usual manner of a pious Jew. V. 36. *All of good cheer*—Paul's courage is imparted to the others. V. 37. *In all*—This includes all who were on board, Paul and the rest, whether crew or passengers. V. 38. *Cast out the wheat*—the remainder of the cargo. V. 39. *Knew not the land*—did not recognize it as one already known to them. *Discovered*—observed, perceived. *Creek with a shore*—a small inlet, cove or bay having a beach, and therefore suitable for landing. *Thrust in*—run it ashore. V. 40. *Taken up*—literally, having cut away the anchors they let them (the anchors) fall into the sea. *Mainsail*—more probably the foresail. *Made toward*—by steering; held their course. V. 41. *A place*—the northern shore of St. Paul's Bay, as it is still called. *Two seas met*—the tide running down from each side of the tongue of land (see v. 39) and meeting at this point. V. 42. *Counsel*—plan, purpose. *To kill*—it was a capital offence for a Roman guard to let a prisoner escape. V. 43. *To save Paul*—from kindness and regard for him. Thus, for his sake, the lives of all were saved, according, to the promise given in v. 24. *Cast themselves first*—not to hinder or be hindered by those who could not swim. V. 44. *All safe*—thus the three parts of Paul's prediction were accomplished: 1. They were wrecked upon an island; 2. The ship was lost; 3. The lives of all were saved. v. 22. Thus the promise of faith was fulfilled.

WHEREIN THIS LESSON ARE WE TAUGHT.—

1. That peril and distress should not prevent due attention to health? 2. That we should always take time to express gratitude to God? 3. That God overrules evil counsels for the preservation of his people? 4. That his promises are certain of fulfilment?

NOTE.—We are in some degree of uncertainty whether to continue the notes on the Sabbath School Lessons or not during next year. As many of our readers as judge the matter of sufficient importance are invited to drop us a postal card. Those in favour of continuing the notes will say "Aye"; the contrary, "No." On the first of December we shall count the votes and govern ourselves accordingly.—Eds.

Our own Church.

WE judge that the approaching winter will be a season of great activity throughout the whole Church. The Western Committee on Foreign Missions are sending out additional missionaries to India and China. Therefore, they need more money; and they have resolved to send deputations to all the Presbyteries to advocate their claims. That looks like business. The College authorities are all alive: witness the splendid results of an appeal to the practical sympathies of the Lower Provincials in the matter of ENDOWMENT and a NEW BUILDING for the Theological Hall at Halifax. These Eastern men are saying to us in the West, "Come on! follow our example," and we shall have to do it. Queen's University at Kingston is also on the *qui vive*. Dr. Snodgrass, whose praise is in all the Churches—and in all the newspapers too just now—recently resigned the Principalship, but an able successor was immediately appointed in the person of the Rev. George M. Grant, M. A., of Halifax who will be formally installed by the Chancellor about the fourth of December. All the Theological Colleges have been opened, or are about opening, with the prospect of increased attendance in the classes.

The Montreal people have fixed upon the last week in November for commencing their first series of ANNIVERSARY MISSIONARY MEETINGS, and to which they are looking forward hopefully as a means of awakening a wide spread interest in the missionary operations of the Church. These meetings are to be held on three successive evenings, 27th, 28th and 29th November, in the interests of *Home Missions, French Evangelization, and Foreign Missions*. Dr. Ormiston, of New York, Dr. Cochrane, of Brantford, and Principal Grant from Halifax have accepted the Committee's invitation to take part in the meetings which cannot fail to be both interesting and profitable.

VISITORS.—THE REV. ANDREW PATON of Penpont, Dumfriesshire, Scotland, is at present in this country and has been officiating in several of our churches with much acceptance. The Rev. James P. Lang, Military Chaplain at Madras, and for ten years a missionary of the Church of Scotland in the North west of India, has also paid a short visit to Canada and has given several interesting lectures on missionary life and labour in India.

INDUCTIONS AND ORDINATIONS.

McKILLOP and WINTHROP. *Huron Pres.*: Rev. Peter Muirgrave formerly of Milverton and North Mornington was inducted 25th September.

WILLIAMSTOWN, *Glengarry*: Mr. Alexander McGillivray was ordained and inducted to the charge of St. Andrew's Church, Williamstown, 21st September.

KENYON, *Glengarry*: Mr. Finlay MacLennan was ordained and inducted 26th September.

DALHOUSIE MILLS AND COTE ST GEORGE, *Glengarry*: Rev. Dr Lamont, formerly of Finch, inducted to these united congregations, 28th September.

THOROLD, *Hamilton*: The Rev. C. D. McDonald was inducted 4th October.

CHATHAM AND GRENVILLE, *Montreal*: The Rev. James Fraser, formerly of Litchfield, was inducted 9th October.

ST. JOHN'S, *Montreal*: Rev. C. A. Doudiet formerly of St. Matthew's Church, Montreal, was inducted to the charge of this French-speaking congregation, 16th October.

JOLIETTE, *Montreal*: Rev. Leon Dionne, was inducted to the charge of the French congregation at this place 18th October.

UPPER LONDONDEREY, Truro: Rev. James Sinclair, formerly of Springside, was inducted to this charge 25th September.

MARTINTOWN AND WILLIAMSTOWN, Glengarry: The Rev. Kenneth McDonald, formerly of Indian Lake, has been inducted to the charge of these united congregations.

HYDE PARK, London: Mr. Alex. Henderson ordained and inducted 10th Oct.

SCARBORO, Toronto: Mr. Robert McKay ordained and inducted to Knox Church, 9th October.

DEMISSIONS.—The Rev. Joseph Elliot has demitted the charge of Nazareth St. Church, Montreal. The Presbytery in accepting his resignation expressed their deep regret that he had felt it to be his duty to sever his connection with that Church, in which his ministrations had been attended with great spiritual blessing. The Rev. Malcolm W. McNeil has resigned the charge of St. Andrew's Church, Simcoe. Mr. McNeil has returned to Scotland. The Rev. Alexander Dawson has resigned his charge at Beausville. The Rev. Walter K. Ross of Pickering has demitted his charge and attached himself to the missionary staff in Manitoba. The Rev. J. A. McAlmon has resigned his charge of the congregations of Markdale, Berckley, and Fisherton, and Rev. Mr. Gunn that of Hanover and Bentrick. The Rev. James Law of St. Andrew's Church, Kingston, N. Brauswick, has resigned in consequence of ill-health.

PERSONAL.—The Rev. A. CARRICK, has resigned his charge at Orangeville, Ont., and taken his departure for New Zealand. The Rev. PETER STRAITH has accepted an appointment from the Home Mission Board to go as their missionary to the Saskatchewan Valley.

The Rev. A. N. MILLINGEN, M.A., bearing a commission from the Free Church of Scotland, was cordially received by the Presbytery of Montreal, October 2nd, and his name was placed on the Presbytery's roll. Mr. Millinger is recently from Constantinople where he ministered to an English congregation for seven years.

NEW CHURCHES.

BEAVERTON, Lindsay.—A beautiful white brick Church, costing \$12,000 and seated for 800, was opened on 9th September. Rev. John McFavish officiated in both English and Gaelic in the morning; Rev. J. L. Murray of Woodville in the afternoon, and Rev. Professor Mackerras in the evening.

BRANTFORD, Paris.—The corner stone of a new edifice for the "First Presbyterian Church," Rev. Thomas Lowry, pastor, was

laid with appropriate ceremonies on 11th September.

LONDON, Ont.—The new Presbyterian Church in London East, was formerly opened for worship on 23rd September.

RÔSSEAU, Barrie.—A new Church was opened here by Rev. John Leiper of Barrie on 2nd September. The surrounding district has been for a number of years a favourite mission field of the Knox College Missionary Society who are to be congratulated on this encouraging result of their labours.

LANCASTER, Glengarry.—A beautiful brick Church, costing \$8000, was opened for worship on Sabbath 14th October. Rev. R. H. Warden of Montreal, preached in the morning; Rev. Alex. McGillivray, of Williamstown, in the afternoon, and Rev. Principal MacVicar in the evening. This church, built without extraneous aid, has been opened free of debt.

DUNVILLE, Hamilton.—Knox Church at this place was re-opened for worship, 7th October, after having undergone extensive repairs and alterations costing \$900. We understand that the congregation have nearly trebled their revenue since Mr. Yeoman's induction 18 months ago.

BLACKENY, Ottawa: A neat and commodious church opened here by Rev. F. W. Farries, 16th Oct.

COLLEGE BUILDING AND ENDOWMENT FUND IN THE MARITIME PROVINCES.—All the congregations of the Presbytery of Pictou have been visited on behalf of this fund, and the response has been most encouraging, over \$20,000 subscription being already reported. A considerable addition to this amount is expected through local efforts. Dr. Burns, Mr. Grant, and Mr. Pibbado visited several congregations in the Marimichi Presbytery with good results. The canvass in this region is not nearly completed. Dr. Burns made a tour of the Lunenburg and Yarmouth Presbytery. Revs. T. Duncau, L. G. MacNeil and Professor Currie visited sections of the P. E. Island. Dr. Pollok visited most of Wallace Presbytery. Everywhere the response has been cordial. There is now reason to hope that a total subscription of \$126,000 will be secured. It is intended that every section within the Synod's bounds shall be canvassed so that all may have an opportunity of aiding in a good and great work for the future of the Presbyterian Church.

A Sabbath-school teacher may be doing the devil's work in his school—ruining souls.

The Sabbath-day is set apart by some to serve God, by some to serve the devil.

Meetings of Presbyteries.

GLENGARRY, 18th September. — The Presbytery accepted Dr. Lamont's resignation of the charge of St. Luke's Church, Finch, and a call having been presented by the united congregations of St. Andrew's Church and Knox Church, Dalhousie Mills, and Cote St. George, in favour of Dr. Lamont, the same was sustained; the Presbytery agreed to his translation, and arrangements were made for his induction. The Home Mission Report was given in by Rev. D. H. MacLennan. It was agreed to hold the annual missionary meetings in the month of October this year.

HAMILTON, 18th, 19th September. — It was reported that Dr. Duryea had declined the call from Central Church, Hamilton. Mr. A. A. Scott was, after delivering his trial discourses, duly licensed to preach the Gospel. Arrangements were made for the induction of Rev. C. D. McDonald, at Thorold.

SAUGEEN, 18th, 19th September. — Mr. Alexander F. McKenzie underwent the usual examinations, and was licensed to preach the Gospel. Calls were presented and sustained from Clifford, in favour of Rev. Stephen Young, of Manchester and Hallett, and from Balaclava, in favour of Rev. John McClung. A petition from St. Andrew's Church, Priceville, and Priceville and Durham Road congregation for the union of these congregations, was read and granted. A suitable minute in reference to Mr. McAlmon's resignation of his charge was adopted.

WHITBY, 18th September. — *In re* the expenses of Commissioners to the General Assembly, it was agreed that the estimated amount required for this purpose be levied upon congregations along with the annual rates for the Presbytery Fund. Mr. Fairbairn gave notice that he would at next meeting move that the question of the representation of congregations by Elders be taken up for consideration.

BARRIE, 25th September. — A call was tabled from the congregation of Mahone Bay, Nova Scotia, to Mr. James McConnell, of Innisfil. In connection with the Home Mission Report, Mr. Findlay, of Bracebridge, presented an admirable Report of his mission labours in Muskoka, during the second year of his engagement. Arrangements were made for holding the Annual Missionary Meetings. A vote of thanks was cordially passed to the Knox College Students' Missionary Association,

for their valuable services in the mission field of this Presbytery,

PETERBOROUGH, 25th September. — The Rev. Wm. Donald declined the call from Prince St. Church, Picton. Rev. W. Bennett's resignation of Springfield and Bethany was allowed to lie on the table. Rev. A. F. Tully tendered his resignation of his charge, Bobcaygeon.

LONDON, 25th September. — The Home Mission Report having been read, a discussion followed about the re-adjustment of arrangements existing between several congregations and Mission Stations. Mr. Baikie's resignation of the charge of Port Stanley was accepted, and a suitable minute in reference thereto was adopted. A call from Delaware to Rev. Peter C. Goldie, was presented and sustained. Four young men were examined, and certified as students to Knox College.

PARIS, 25th September. — Three students were certified to Knox College. A committee was appointed to make arrangements for Presbyterial visitation of the churches within the bounds. The remits sent down from last General Assembly were considered, and it was recommended (1) That the General Assembly appoint a Secretary exclusively for the promotion of Home Mission work; (2) That the present mode of maintaining Theological Colleges be continued; (3) That the names of retired ministers be retained on the roll as corresponding members only; (4) That the names of ordained missionaries, employed for a year, at least, in mission districts, be placed on the roll of Presbyteries; (5) That Presbyteries should see to the establishment of Missionary Associations within the bounds. Arrangements were made for special addresses by several members of the Presbytery at the next meeting.

BRUCE, 25th, 26th September. — A minute was passed in reference to Rev. Donald Fraser's translation from Saugeen to Mount Forest. St. Andrew's Church, Saugeen, and North Bruce were declared to be united in to one pastoral charge, under the pastoral care of Rev. John Scott, of N. Bruce; stipend \$1,000, with manse and glebe. Rev. John Fraser, of Kincardine, obtained leave of absence for three months to recruit his health.

HALIFAX, 3rd October. At a meeting held at Charlottetown, P. E. Island, Rev. G. M. Grant intimated that he had received a telegraphic communication to the effect that he had been unanimously elected Principal of Queen's University, Kingston, and that the Board of Trustees remained in session awaiting his reply. He had received letters some days ago which prepar-

ed him for this announcement, and compelled him to give it his most serious consideration. He had come to the conclusion to accept the position pressed upon him, and he had therefore taken the earliest possible opportunity of placing all the facts before the Presbytery. The Presbytery directed the usual steps to be taken with reference to St. Matthew's congregation. —The congregation of Shubenacadie has called Rev. M. G. Henry, of Clyde and Barrington. Moderation in a call has been granted to the congregation of West Cornwallis.

P. E. ISLAND, 3rd, 4th October.—Rev. D. McLean and Rev. Mr. Boyd read reports of their missionary labours. Mr. Sutherland reported having preached at Belfast, and declared the church vacant. Rev. W. P. Archibald demitted his charge of Tryon, Bonshaw and Crapaud. A minute was adopted in reference to Rev. Alexander McLean's removal from Belfast.

Obituary.

IN the death of the late DR. MAIR, of Kingston, that city has to lament the loss of one of its most public spirited citizens, as well as one of the oldest and most revered members of the Presbyterian Church. Dr. Mair was born in 1798, was educated at Aberdeen and Edinburgh Universities, and entered Her Majesty's service as an army surgeon in 1821. After thirty years service he retired and made Kingston his residence. The remainder of his life was spent in Christian labours of love, and in seeking the good of his fellow-men with unwearied assiduity. To many he was indeed "the beloved physician"—their friend and helper, both in temporal and spiritual need.

Synod of the Maritime Provinces.

THIS Synod met in Zion Church, Charlottetown, Prince Edward Island, on the evening of Tuesday, Oct. 2nd. Rev. Thomas Duncan retiring Moderator, preached from the text, "The love of Christ constraineth us," (2 Cor. 5:13.) Rev. James Byers, Clifton, was elected Moderator for the ensuing year, Rev. P. M. Morrison, Dartmouth, was elected clerk, and his salary fixed at \$50. The first day was taken up mainly in dealing with a complaint against a decision of the Presbytery of

Sydney which had formed certain contiguous mining districts into Mission stations. After discussion it was resolved to

"Sustain the complaint, and remit the matter back to the Presbytery, instructing them by deputation or otherwise without delay to meet with the people for consultation, and if it shall appear that there is a general wish to be placed under the charge of the Session of Falmouth street Church, Sydney, that the Presbytery so order it in the meantime, and until they indicate a desire for more supply than Mr. Murray may be able to afford them"

The claims of the Fund for Aged and Infirm Ministers were brought under notice by Dr. Patterson and Mr. A. McL. Sinclair. There are now eight beneficiaries, and about \$1,000 will be required to meet demands. Mr. Sinclair called attention to the rule by which ministers of one year's standing are to receive an allowance of \$100. The Synod unanimously resolved to overture the General Assembly in favour of allowing every minister who retires with the approval of the Assembly the sum of \$200 a year. The following resolution was adopted unanimously:—

"That this Synod express increased interest in the Aged and Infirm Ministers Fund; and inasmuch as it appears that there is likely to be a short-coming of one thousand dollars for the present year, the Synod strongly recommends this important Scheme of the Church to the sympathy and liberality of all our congregations."

Dr. McGregor reported the operations of the Hunter Church Building Fund during the year. Material aid had been given to weak and struggling congregations to provide places of worship. Rev. G. M. Grant resigned his place on this trust and Rev. C. B. Pitblado was appointed to succeed him.

The Synod appointed a Committee to watch over the interests of Public Education.

Rev. John Morton addressed the Synod and a large assemblage of the people on our Trinidad Mission.

Rev. Dr. Burns gave in a statement of the progress made to date in securing the \$100,000 for the Endowment of the College and for the erection of a new building. Over half the congregations had been visited by delegations. Total subscribed and reported to the Board \$83,450. The Presbytery of Halifax has already subscribed \$35,600, and the Presbytery of Pictou, over \$20,000. The small Presbytery of Newfoundland had subscribed \$1,317.

On Rev. G. M. Grant intimating his intention to resign his place as a Governor of Dalhousie College in consequence of his intended removal to Kingston, Ontario, the Synod agreed to suggest Dr. Pollok as his successor on the Dalhousie Board, and on motion of Dr. Burns seconded by Rev. A. McL. Sinclair, adopted the following resolution by a standing vote:—

"In receiving Mr. Grant's notice of resignation, the Synod desires heartily to thank him for the signal services rendered by him in various departments of our Church work, and its deep regret that we are to be henceforth deprived of these services in this portion of the field. The Synod would at the same time recognize the honour conferred on the Church in these Maritime Provinces in selecting one of its ministers to the office of Principal of Queen's University, and one whose distinguished talents and special aptitude for educational work peculiarly qualify him for its successful occupancy. In parting with our beloved brother we would assure him that he will be followed to his new sphere of labour by the warmest wishes and fervent prayers of the members of this Synod."

Our Home Missions.

THE Committee for the Western Section met in Toronto on October 1st, and following days. Rev. William Cochran, D.D., *Convener*: Rev. R. H. Warden, *Secretary*. The claims of the respective Presbyteries on behalf of supplemented congregations and mission stations during the past six months were, after careful consideration, ordered to be paid to the amount of \$9,809 47. Including Manitoba, the number of supplemented congregations was 96, and the mission stations receiving aid, 64.

It was reported that Rev. W. Stuart had been ordained by the Presbytery of Bruce as missionary to Sault Ste. Marie, and that steps are being taken to have Rev. D. M. Keracher settled as pastor at Thunder Bay. A number of new appointments were made for Manitoba—the Rev. P. Straith, being designated for three years, his field of labour to be at Battleford. The Rev. W. R. Ross of Pickering and Rev. Alex. Campbell, late of Beachburgh were also designated to this Presbytery, and intimated their acceptance of the appointment. It was further resolved to secure, as soon as possible, the services of a missionary for the Saskatchewan field.

The Convener reported that he had received a grant of £300 stg. from the Free Church of Scotland and £100 stg. from the Presbyterian Church in Ireland.

The estimated expenditure for the twelve months, from 1st October last, is \$30,000. The balance against the Fund at the date of the meeting was \$3,341—in addition to the claims already referred to—\$9809 47. It will be seen from this statement how much need there is for united and hearty action in support of the Home Mission Fund of the Church.

Do you think you can make others understand what you don't understand yourself? Some teachers try but don't succeed.

Queen's University.

AT a meeting of the Board of Trustees of Queen's University and College at Kingston, held on the 2nd ultimo, there was read a letter from Rev. Dr. Snodgrass, intimating that he had received a presentation to the parish of Canonbie, Scotland, and that, in consequence, he felt it to be his duty to place the resignation of his office of Principal of this Institution in the hands of the Board. In the circumstances, the Board felt that they should place no barrier in the way. They therefore accepted Dr. Snodgrass' demission, placing on record a minute expressing their high appreciation of the eminent services which he had rendered to this institution during the thirteen years of his incumbency, referring also to his distinguished career as a minister of the Gospel, and to his constant advocacy of the claims of superior education since he came to the country twenty five years ago. The Board then unanimously agreed to appoint the Rev. George M. Grant, M. A., minister of St. Matthew's Church, Halifax, as Principal and Primarius Professor of Divinity of this University. The nomination having been transmitted to Mr. Grant by telegraph, and his affirmative answer being received before the meeting was dissolved, arrangements were forthwith made for Mr. Grant's installation, which will take place on or about the 4th December next.

It may be mentioned that, in terms of the Charter, the Board in whom rests the appointment of the Principal and Professors of Queen's College, consists of twenty-seven trustees, of whom twelve are Ministers and fifteen are Laymen in full communion with the Church. By virtue of the Act of the Legislature of Ontario, 38 Vict., Cap. 66, passed at the time of the union of the Churches, this Board is declared to be self elective. Its appointments are made without any reference to the General Assembly. It is, however, provided that before any person enter upon the duties of the office of Principal, or any Professorship or other office in the Theological department, such person or persons shall declare his belief of the doctrines of the Westminster Confession of Faith, and his adherence to the standards of the Church of Scotland, in government, discipline, and worship, and subscribe a formula to that effect.

We have only to add that Dr. Snodgrass leaves behind him the record of a highly useful and honourable career, and that his

successor in the Principalship comes to Kingston with a reputation equally distinguished.

Ecclesiastical News.

THE Rev. Charles M. Grant of Partick, Glasgow, and formerly of St. Andrew's Church, Halifax, N. Scotia, has been presented to the large and important parish of St. Mark's, Dundee. It is worthy of remark that neither Mr. Grant, nor Dr. Snodgrass, to whose translation we alluded last month, had ever preached to the congregations to which they are going previous to their election. In the former case the electors had appointed a small Committee to act for them. In the latter, the patronage, if we may so call it, had reverted, *in devolution*, to the Presbytery in consequence of the congregation not having legally exercised their right of election within the six months stipulated in the new Patronage Act. The Presbytery of Paisley have agreed to the translation of Dr. Jeese from the Abbey Church, Paisley, to the High Church, Edinburgh, vacant since the death of Dr. David Arnot. The Rev. Robert Stewart of Dunee succeeds Dr. William Smith in the parish of North Leith—one of the best livings in the Church of Scotland. The Rev. R. J. Cameron, formerly of St. Andrew's Church, St. John, N. Brunswick, is the minister-elect of Burntisland.

Mr. T. G. Murray, the well-known Edinburgh advocate, and active Elder of the Kirk, has taken the place of late Rev. Dr. Smith as Convener of the Endowment Committee of the Church of Scotland.

PROFESSOR SMITH'S case again came before the Free Presbytery of Aberdeen at its last meeting, when the report of the committee appointed to consider the materials in Professor Smith's writings on which a libel might be founded, and to frame such a libel as they might judge called for, was given in. Mr. Gardiner, convener of the committee, read the document, which set forth that, whereas the publishing and promulgating of opinions which subvert the doctrine of the immediate inspiration, infallible truth, and Divine authority of the Holy Scriptures was an offence of a heinous nature, especially in a Professor of Divinity, and called for such censure or judicial sentence as may be found adequate, yet true it was and of verity, that William Robertson Smith held and had promulgated opinions which were of such a character or of such a tendency. It concluded by stating that on account thereof he should be tried by the Presbytery of Aberdeen. After a long discussion on the proceeding of the committee submitting the libel to the legal adviser of the Church without first requesting permission of the Presbytery, the meeting resolved to have the libel printed, and then adjourned till the 23rd October for its consideration.

THE UNITED PRESBYTERIAN Church have purchased the Edinburgh theatre for the purpose of converting

it into a Synod Hall. The building was erected only about two years ago at a cost of over £50,000 and is reckoned one of the finest and best equipped in the country. As a matter of course the purchase has given occasion to "The Scotsman" to have a "fling" at the U. P's. The members of that Church however, are well satisfied with their bargain and are taking active steps to have the necessary alterations completed so that the large Hall, at least, may be ready for occupation by the time of the next meeting of the Synod.

The death is announced of Mr. Matthew Patteson, Financial-Secretary of the Irish General Assembly. Mr. Patteson died very suddenly, having been at the offices of the Assembly in the discharge of his ordinary duties on the day of his death. By his death the Irish Presbyterian Church has lost a valued and highly-honoured official, one whose removal will be deeply mourned and whose place will not be easily filled.

THE BELFAST WITNESS complains of the paucity of candidates for the ministry in the Irish Presbyterian Church. The number of licensures reported to the General Assembly last year was only nine—or scarcely more than a fourth of the number reported four years ago. The scarcity of students is sought to be accounted for partly because of the facilities offered now-a-days to young men for entering other learned professions, such as medicine, law, and engineering. Another reason advanced, has probably quite as much to do with it:—

"It cannot be expected than even pious young men will always choose the little better than genteel poverty which too often is the lot of the country pastor, accompanied, as it sometimes is, with what to a man of high spirit is still more trying—the petty annoyance of having continually to submit to the rule of ideas as narrow as they are obstinate—a condition of things well nigh intolerable to a man of culture and education—which yet many a minister has uncomplainingly to bear."

After all that may be said about this question, and it is one that is cropping up every now and then in all the churches, it is most likely that the law of supply and demand has in this, as in other matters, a preponderating influence.

Our venerable friend DR. SOMMERVILLE of Glasgow, whose departure for Australia upon an evangelistic tour we announced some months ago, is carrying everything before him at the antipodes. The largest buildings available in Melbourne appear to have been far too small to contain the crowds who sought admission. The same eagerness to hear "the old man eloquent" was manifested at Ballarat and the same difficulty experienced—hundreds being unable to get within the reach of the sound of his voice at all.

What a foolish farmer not to have enough of seed for his fields. What a foolish teacher to be obliged to stop because he has nothing more to say.

Foreign Missions.

MEETING OF MARITIME COMMITTEE.

THE Maritime Section of the Assembly's Committee on Foreign Missions met at New Glasgow on the 12th ult., Rev. G. Walker, Chairman.

Minutes of Mission Council of Trinidad of June 4th and July 4th were read, the former attesting the fidelity and diligence of Mr. John A. McDonald, during his time of employment, and referring to his somewhat sudden departure in consequence of indisposition; the latter expressing full approval of Mr. Morton's determination to visit Nova Scotia, on account of Mrs. Morton's prolonged and perilous illness.

Messrs. Morton and McDonald being both present, were formally welcomed by the Chairman, when Rev'd. Mr. Duncan gave thanks to God for their work and welfare, and for the partial restoration of Mrs. Morton's health.

Mr. Morton informed the Board of his intention to return to his station early in November, leaving Mrs. Morton and family in Nova Scotia and the Treasurer was directed to make provision for his travelling charges.

A series of Rules submitted by a committee were then adopted, defining the duties and powers of the Mission Council of Trinidad, in relation to the local field and to the Board.

An interesting letter, dated Aneityum, June 19th, from Rev. J. Annand, our missionary on Aneityum, was then read, when it was agreed that the letter should be published, for the information of the church.

It was agreed that the General Assembly's remit on the subject of Woman's Societies be taken up at the next meeting.

WESTERN BOARD.

The Western Section of the Assembly's Foreign Mission Committee met in Toronto, the 2nd Oct. Rev. Professor McLaren, *Convener*; Rev. Robert Lowry, Brantford, *Secretary*.

Mission to China.—The Committee had before them the offer of the Rev. K. Junor, of Bermuda, to go as a missionary to China. After due consideration, the Committee unanimously agreed to accept Mr. Junor's offer, and appointed him a third missionary to Formosa.

Mission to India.—It was reported that Miss McGregor, and Mrs. Douglas and three of her children would sail for Liverpool on the 6th Oct., that Miss Forrester would join them there; and that this missionary band

would likely sail from Liverpool for India during the last week of that month.

Funds for the Foreign Missions.—An estimate of the probable expenses of the Missions in the different fields, was prepared by the Committee with the assistance of Dr. Reid, the General Agent. It was ascertained that at least \$19,000 would be necessary to meet present engagements for the current year, and in the event of another Missionary being sent to China, \$3000 additional would be required. Under authority from the General Assembly, the Committee agreed to request the Presbyteries of the Church to co-operate with them in bringing this matter before the congregations. They also nominated deputies to visit as far as possible all the congregations.

Information was given to the Committee by Mr. Gray, of Windsor, that a lady in Windsor, Mrs. McKay, had offered twelve hundred dollars to erect a building in Formosa, to be used in connexion with the mission there, as a memorial of her late husband. The Convener was instructed to make suitable acknowledgement of Mrs. McKay's liberal offer.

The Secretary was instructed to correspond with the proper officials of the Foreign Mission Boards of the Church of Scotland, the Free Church of Scotland, the Presbyterian Church in Ireland, and the English Presbyterian Church respecting their financial arrangements with Missionaries appointed to the Foreign field.

Our Trinidad Mission.

EXTRACTS FROM REV. JOHN MORTON'S NINTH ANNUAL REPORT.

SCHOOLS.—Jordan Hill School is continued under the same teacher, and with much the same attendance as on former years. All the advanced children in this school read Hindi as well as English. A new school was opened at Cedar Hill early in the year, taught for a time by Annagee, and after his removal to the Mission, by Arthur Sejab. The attendance at Cedar Hill school, which was very good, has been somewhat reduced by the opening of the school at the Mission which is nearer to some of the children.

The Mission School was opened July 24th under charge of Annagee. The attendance at all the schools was as follows:—

	On Roll.	At Daily.
Jordan Hill...	Coolies 32...	Coolies 24
Cedar Hill, Creoles 8, Co 27.	Creoles 3, Co. 22	
Mission	Coolies 80....	Coolies 54

Each school had its own Sunday School with a somewhat smaller attendance than the day school. But latterly Cedar Hill children attend the mission Sunday school. The total attendance at Sunday school may be set down at a daily average of eighty.

CATECHIST WORK.

Annajee has generally given his mornings to teaching and his afternoons to work among the adults. Of this work he usually brings me a weekly report, and the work is laid out between us so as to give first attention to places where an interest has been awakened; but not to overlook any portion of the field taken up. Tejale often joins Annajee in his Sabbath afternoon meetings and Kantoo has latterly had a district of his own in Jordan Hill neighbourhood.

MISSION VILLAGE.

The services here have been well attended, the teacher and a number of children from Jordan Hill coming very regularly and forming our choir. I baptized three in my own field during the year and six are to be baptized here to-morrow. They were to have been baptized Dec. 31st but it was postponed on account of Annajee and Sejah being absent in Cedros. One of our members, Ann Jalabeale Kantoo was removed by death on the 27th November. She was the wife of the Jordan Hill teacher and but 20 years of age. She read both English and Hindustani and from her quiet exemplary conduct was a favourite on the Estate. At times she suffered much, and, latterly, any relief she got was only through the deadening influence of Narcotics. In these trying circumstances her hope in Christ was steadily sustained and quietly expressed. She left a babe three weeks old which was baptized by the side of her mother's corpse. The name chosen by the grandmother and approved of by the father was Dukbani, the Sorrowful, but we did not like to perpetuate in the child's name the sorrow of its birth. As a babe she is to be called Dukbani; but if spared to grow up, the Sorrow will no doubt be dropped and her Christian name Jalabeale be taken up.

Prospective Arrangements may now be briefly indicated. The \$20 per month granted by your Board just keeps Jordan Hill and Cedar Hill Schools afloat.

I have been paying \$8.00 per month to three monitors for the mission school, partly for the sake of the aid they give and partly to keep them in training for being teachers. They are old Jere boys and one is not only a good scholar, but is growing fast toward manhood. Part of this I hope to get from friends at home to whom I have written.

When Mr. McDonald leaves the school

here, a salary for a teacher will become necessary. The proprietor of some of the neighbouring Estates is expected here shortly and we hope he will render some assistance. If not we will be obliged to fall back on the Foreign Mission Board.

The Government propose travelling the road two miles farther towards the forest. In that case a new school should be opened beyond this to meet the wants of the Coolies then brought within reach.

During the dry season a raid must be made on the Crown Land Settlements. If we had a Catechist teacher of the right kind to spare he should be settled among his countrymen there; and another should go to Cedros.

I have to acknowledge the ready help afforded me by Mr. McDonald in connection with my schools, and very particularly the all but invaluable aid rendered by him in connection with our new buildings. He has now been a member of our household for a year and nine months, and has been closely associated with me in labour during the whole of the past year and I have pleasure in thus acknowledging my indebtedness to him.

SIXTH ANNUAL REPORT OF KENNETH J. GRANT.

San Fernando, 1st January, 1877.

OUR manner of life and work, from the time of our arrival in Nova Scotia until we sailed from Halifax on 4th September, 1876, is well known to the Board. We reached our Mission home on 22nd Sept. in good health, and greatly cheered by the interest everywhere shown in this mission. We found the mission families well. Mr. Morton was comfortably settled at Mission Village, in the midst of an interesting field for mission labour. Mr. McDonald had removed to the same place, and it was mutually agreed that on the 30th September, he should be relieved from the superintendence of schools in my district, a work which he had prosecuted diligently and with success for one year and nine months. In getting into harness, our first work was to get our church painted. This was accomplished inside and outside at a cost of \$124.48. This sum was raised in our own little congregation. By special effort \$76.72, and the balance \$47.46 was paid out of our weekly collections. Our next step was to get the manse repaired, one part of it was propped up temporarily, the underpinning having given way, the roof was leaking, the floor in dining-room was so bad that it was with difficulty we could find a firm place for

a chair. We resolved at once to effect all the changes and improvements required and the whole was accomplished at a cost of \$126 40, which was paid out of that portion of the Bequest of the late James McDonald of Green Hill that was placed at the disposal of your missionaries.

The third work was to provide a place of worship which might serve also as a school-room for the catechist which the United congregation of New Glasgow so generously agreed to support. Through the kindness of our unfailing friend, Mr. Frost, this also has been accomplished at a very small cost. Mr. Frost is the Planting Attorney for upwards of twenty large Estates, "Concord" Estate is under his supervision, and when I indicated my plans to him he placed at our service a house which had been occupied by overseers. By removing one partition we have a room 22x12 ample for present purposes, and adjoining rooms afford accommodation for the Catechist and his family. The cost to our mission of fitting up this house, providing desks for 25 pupils, and seats for 60, was \$35. This sum I have asked our friends of the United Congregation, New Glasgow, to pay.

Our fourth undertaking was to provide a house for instruction and worship on the South, where Teelacksing, the Catechist supported by Fort Massey congregation, labours. The difficulties in this section were of a peculiar character which an accompanying note explains, but, as at Concord in the Northern district, we had Mr. Frost's assistance. Here, no old house was available, and a house we felt we *must* have. (In Dr. McCulloch's Church, Truro, when telling of our encouragements here, and the desire of the Coolies to get up a Church, the Doctor surprised me by rising when I had finished and asking his congregation to give a special offering for this object. Tho' I had no intention of soliciting anything, \$30 was contributed.) Mr. Frost gave me \$30 and galvanized roofing 20 p.c. under ordinary rate. Coolies on this Estate gave me \$40. Laborers on neighbouring Estates promised to help—we went forward and now we have completed a house 40x21, posts 12 ft., seated for 80 people and more can be accommodated. The whole cost is \$465.79, amount paid \$177.93, due \$289.86. The balance I hope to have reduced by a donation from the proprietor of the Estate who is expected here shortly from England: other contributions may also be obtained. At any rate I don't feel oppressed by the balance, the house was necessary, we built it to advance the Lord's cause, and I know He will provide the means. We open it on the 7th, next Sabbath.

[I have just received a note from Mr. Frost expressing kindly sentiments and enclosing a cheque for \$50—a New Year's gift to the La Fortunée Church.]

Our fifth and last work is the completion of a large and well ventilated school-room on the Mission premises in San Fernando, as authorized by your Board, costing £135. 18 5½ sterling, being about the amount of 2½ years rent for a room. In it we have two rooms, the smaller being designed for the younger children in charge of a monitor. Our Mission premises are in good order, situated in a central and desirable part of the town. I have also in the country all the house accommodation I expect to require for a long time, and having now got through with these outward things, we hope to give undivided attention to the great work of building up the spiritual temple. My three Catechists are faithful men—valuable helpers. The long tried, laborious, earnest Lal Behari is a power felt in our mission. He daily seeks to win souls. Teelacksing and George Sodaphal are very diligent and give promise of much usefulness. Soodeen is engaged as a clerk in a Dry Goods Establishment and we have the benefit of his services on the Sabbath. He is a consistent intelligent Christian.

OUR TEACHERS.

Our teachers generally are faithful. The Board is already aware of the provision generously made by Rev. J. K. Smith's congregation at Galt, Ont., for the support of Jacob Crosbie. I believe he will be a faithful student and, if spared, a useful man. The two lads supported by a few friends at Harvey and Richmond, New Brunswick, are attentive at school and render occasional assistance as monitors. In Miss Blackadder we have quite an accession to our staff of workers. She has taken to her work enthusiastically and will be able to prosecute it with much more comfort in the new school-room. Her influence is securing a large and cheerful attendance. Our Sabbath school is unusually large, rising on one occasion as high as 104. The daily attendance is about 80. Nearly all are Asiatics. Several causes contribute to this large attendance of Asiatics, but I must not forget to mention the clothing furnished by ladies, which caused many of our bright children unused to new garments to appear neat and clean at our large gathering at Christmas. The Bible, too, from Galt and Hopewell, did their part, and as in them we have the Psalms and Paraphrases which we love so well, our little English speaking congregation is assuming more of a Presbyterian aspect as they sing those old songs endeared to Pres-

byterians by so many sacred associations. Then, too, we have introduced the International Series of Sabbath School Lessons, following up in our daily readings in school the Scripture readings specified. By this plan the children are made acquainted to some extent with the lesson for the Sabbath school and come with greater interest. Our Hindustani services were never so well attended. This part of the work was well sustained in my absence. At our English services I have an average of 45 Asiatics. We have about 15 candidates for baptism.

EXTRACTS FROM REV. THOMAS CHRISTIE'S LAST REPORT.

I HAVE been greatly hindered by an unusually severe rainy season. From the 10th of May till the present time there has scarcely been a day without rain, while the heat has been very oppressive, varying from 70° at night to 90° in the day. This continued heat and moisture has a very depressing and enfeebling effect on one's system. As only a very small portion of the roads in this part of the country are gravelled, the mud has been a serious hindrance to me. In many places it was so bad that that for months it was next to impossible to get through it even on horseback.

We had a very interesting gathering of the children from all the schools at my house on Christmas morning. About 120 were present. They amused themselves in playing for a few hours and then they were gathered into a small grove. After spending some time in singing, &c., books and clothing were given to those who had been most regular in attendance during the year. They seemed very much pleased with the entertainment and conducted themselves in an excellent manner, fully as well as any gathering of school children I ever saw in Nova Scotia. Another part of my work, and one which is to a large degree but not altogether connected with the schools, is that of training the teachers and young men who may in the future become teachers or catechists. This has been on the whole the most laborious part of my work during the past year, but I feel it is time and labor well spent. Much of the work in the schools will in the end be useless unless we have teachers who are in sympathy with the Indian people and who will look after the children when they leave school, as nearly all of them must do when they reach the age of about twelve years. So far as my experience has gone, I feel that more is to be expected from private house-to-house visiting by earnest men of their own race than from any other means, and without this our

preaching will not have much effect. One of my teachers, Juraman, has now six men whom he is teaching to read their own language and who seem also interested in religion. For these reasons I have thought it right to give three afternoons at least of each week to this work, and I am beginning the New Year with a regular class of eight or nine and a few who get lessons more irregularly.

PREACHING.—The work of preaching the Word has been carried out as weather and health permitted, by myself and by the catechist Balaram. The visiting and directing of the schools and the working of teaching just referred to took up such a large part of my time and strength that I did very little preaching except on the Sabbath Day. Services were held by me in the hospitals and in the houses of the Coolies and for several months a regular service, more particularly adapted for Christians and enquirers, has been held at my house every Sabbath. The attendance on the meetings has varied from 5 to 60 or 70. In these meetings I have usually had the help of the catechist or of one of the teachers in collecting the people and to lead the singing. At most of the hospitals the teacher connected with the Estate holds a service when the catechist or I myself am not able to be present.

THE CATECHIST.—The Catechist has been busily employed during the whole of the year. He has spent the greater part of every Sabbath, and usually a portion of every day in the week, in going to Estates and villages, preaching the Gospel. Between us, we have made the round of the Estates and villages at least once a fortnight, except in a few cases when the roads were impassable.

BAPTISMS.

During the year I have baptized thirteen adults and one child. The visit of the Rev. Geo. Christie of Yarmouth, while a pleasure to ourselves, has I think done good to the Mission in leading the Coolies to realize more strongly the interest which Christians at home feel in them.

While in this part of the field, he three times preached through an interpreter to quite large audiences. More than sixty were present at each time and they were all much gratified.

The children have been taught reading, writing, arithmetic, the Catechism, and Bible Lessons. The Catechism used is one prepared by the Christian Vernacular Education Society of India, specially for Indian children. The children have also been brought together on Sabbath mornings for an hour or two for Sabbath School.

Our New Hebrides Mission.

LETTER FROM REV. JOSEPH ANNAND.

Aneityum, 19th June, 1877.

I AM writing this letter to send by H. M. Gunboat "Renard" now lying at anchor here, but expecting to sail for Noumea, New Caledonia, in a day or two. The "Dayspring" does not leave the island for Sidney till the 20th August, so our correspondents must wait two months longer for letters. We have had our usual annual meeting and have all now returned to our homes.

MISSION COUNCIL.

We met at Havannah Harbour this year, and had a very pleasant time, but our numbers were very small, only six present. Mr. Neilson was unable to leave his station, owing to the disturbed state of the natives. A white man had been shot there a few weeks previously and a second one was causing excitement amongst the natives. So Mr. N. did not deem it prudent to leave his place just then. According to reports given in from the various stations, the work is progressing steadily though not very rapidly. There has been no visible retrogression at any place, and there has been decided advance at some places. You will receive a communication from Mr. Milne relative to the advisability of employing laymen in this mission, and also of appointing missionaries for a certain term of years, so that men coming from home may return honorably at the expiration of that time provided they feel inclined to do so. At present it is felt to be dishonorable for any man in health to give up the work here, however much he might be dissatisfied with it. Leave of absence was granted to Messrs. Robertson and MacDonald in order that they might visit the Colonies in November. The "Dayspring," with Messrs. McKenzie and Maedonald as deputation, is to spend a fortnight visiting the Northern islands of this group.

ANEITYUM.

In regard to our own island and work we are hopeful. The people have done very well upon the whole since we came. It may interest the members of the Foreign Mission Board to hear what has been done during the past year by these people towards the support of the Gospel amongst themselves. All their contributions are given in the form of labour. Even for the arrowroot we have to supply all the plant required in the preparation of it, and also we have to oversee

the drying, sifting, and packing of the same. The tree contributions of our people this year have been as follows:—1170 lbs. of arrowroot was prepared and brought to the church. This realized fifty pounds sterling, (£50) clear of all expenses, besides providing six large galvanized iron tubs and four buckets for future use. This sum goes towards defraying the cost of the Bibles, printing and binding.

The great work of the year was re-thatching the large stone church with sugar cane leaf. This took the whole working population, male and female, about ten days, or say 3000 days labour of one person. Then they made a large lime-kiln, repaired the walls of the church (damaged by the earthquake two years ago), whitewashed it inside and out, weeded out the grass and bush around, and put up a new reed fence all around it. They also re-thatched the school-house. About 160 days labour was contributed in erecting fences, making a lime-kiln for me, and helping to build a new cook-house. All this labour was given gratuitously, in addition to keeping the other three churches and 17 school houses in their several districts in repair, and building one new school house. When you remember that our total population is 614, and take out the idlers who never work, and those too old and feeble or young to work, you will see, judging by time given to carrying on the work here, that these people are not by any means illiberal. The better class have at least given a full tithe of their time to Gospel labours during the past year.

THE STATION.

Owing to the extra labour required in renewing the church, I could not ask the people to do gratuitously all the repairs and building needed on the station. In order to meet those demands I have had two married couples, one single man, and a boy hired by the year, also eight women who come one day every week to weed and gather up the leaves about the premises. In addition to all this I have paid for 168 days labour expended in building, gardening and boating.

SCHOOLS.

At the present time we have twenty-one schools in operation. There are twenty-three districts, but four have temporarily united to form two, as some of their homes have been destroyed. These schools are taught chiefly by the leading man in the district. Some of the teachers belong to other sections but, having special friends or relatives, they go with them and teach in their districts. The pay received for teach-

ing is very small if anything at all, but for all that the masters do they really deserve very little. Teacher is more a position of honour here now than one of pecuniary value. The whole population above infancy is supposed to attend these schools for an hour five mornings out of every week, but the real state of matters, so far as I can learn from visitation and inquiry, is that only about one in three of the whole number attend anything like regularly, and they are really the ones who have least need to attend. However, we hope for reform in this matter. That "all above infancy can read" is a statement not borne out by facts, and I am sorry to say that many of the young are growing up in ignorance. By and by this also may be remedied, but it will be the work of many days. Sometime ago we started an afternoon school for children but we were obliged to discontinue it from want of scholars. Now we are making great efforts to get more out in the mornings.

SABBATH WORK.

Sabbath school is held in all the school-houses every Sabbath afternoon for an hour or more. Public worship is conducted every Sabbath in the Central Church here and in these out stations. The elders conduct the services in the out-places for the most part, while I address them here at the harbour. When I have better command of their language I propose visiting more and stirring them up somewhat.

The attendance on Sabbath is not so good as we wish to see, but it is about as good as that of most of communities at home of an equal population. And as yet my speech certainly cannot be very attractive to them.

STATISTICS.

The statistics of the island stood thus towards the end of April of the present year. On our side, the total population was 614: of these 380 were males, and 234 were females. There were 140 married couples, which leaves us 240 unmarried males and 91 unmarried females. Since August last, there have been 23 deaths and only 6 births.

On the other side of the island, according to Mr. Inglis' revised and corrected lists, there was a total population of 673 in October last. April 20th of this year the total was 675. There had been 10 deaths and 6 births; and one had removed to that side by marriage. Of this number, 417 were males and 258 females. Married couples 164, leaving 253 unmarried males and 94 unmarried females (the exact number on our side.) From these figures we see that the total population of Aneityum in April 1877, was 1289.

There are about 600 communicants on the island. At our last communion on, 1st April, we suspended six men for drunkenness and its accompanying bad conduct—we restored one formerly suspended—Received no new members yet. Have married twelve couples.

OTHER ISLANDS.

In regard to the progress of the work on the other islands, I may leave Messrs. McKenzie and Robertson to tell their own stories. On Nguna where Mr. Milne is located, the people seem very averse to the Gospel. They have all given up attendance on the services, but at the best only very few have ever patronized the worship. However, on the small isles of Matase and Pele there is hope. At the former place Mr. Milne has organized a church of 4 members, and has 30 readers and 40 attend services and school: total population 80. On Pele two men who have been instructed long wish to be baptized. Mr. Milne and his teachers conduct services at five places every Sabbath.

At Havannah Harbour, Mr. Macdonald has added to the church, till now he has 25 communicants, 32 baptized persons out of the total in that village of 35. Those who would not hear the Gospel removed to another place and built a new village. There are 8 or 9 villages in and around the harbour that do not worship, and very few of them will listen to the word at present. Mr. McKenzie is prospering in the work; so is Mr. Robertson. On Aniwa, Mr. Paton's long absence from the field is against the work. Mugon, the young chief that he had in Australia with him has returned *wrong in the head*, and has been doing some mischief. Tanna has not improved very rapidly—No church has yet been formed—about 240 altogether hear the Gospel more or less regularly. The attendance at Port Resolution is set down at 48 and that at Kwamera at 60. (This is the average attendance at the two head stations and out-stations.) From Fortuna we had no report beyond this, that, Mr. Watt and I visited the station and found all quiet and seemingly anxious to have their missionary back among them.

They told us that they were all dying, which may mean that a half dozen or so have died lately.

The teacher who seeks not to win souls is like a pearl-diver who keeps the shells but throws away the pearls.

The teacher who teaches carelessly seems to expect God to do his work—*teach the truth.*

Our India Mission.

LETTER FROM REV. J. FRASER CAMPBELL.

Madras, 4th May, 1877.

WHILE I shall try briefly to give some idea of the work in which I have been engaged, by recalling the conversations I have had with some of the natives, it will be almost necessary to begin by saying that truthfulness does not hold at all the same place here that it does among a people educated under the influence of Christianity, even among those who are not converted. Also, that the tendency of the average Hindoo is more speculative and less practical than among us, so that truth may be recognised by the intellect and admitted by the mouth, when the necessity for regulating the conduct accordingly is not at all so fully felt even as among merely nominal christians. The difficulties in the way of most young men publicly embracing Christ are very great. Add to this the character of the human heart in its dealing with God, everywhere, and it will be seen that we must not be too sanguine regarding every person whose conversations sound hope fully. But, on the other hand, much is doubtless genuine and may be regarded with great satisfaction and hopefulness.

A CONVERT.

J. is one whom I believe to be sincere, and I hope born of the spirit. The first time we met he told me he was "practically a christian." Afterwards I said to him that he was theoretically a christian, but could hardly call himself practically one so long as he did not submit himself to Christ's commands and confess him. "Yes," he said "I am practically a christian, I believe in Christ and endeavour to regulate my life by his teachings." He argued against its being his duty to confess Him, under present circumstances, and thus to forsake his family. But he does not seem satisfied; day after day we have conversations, and I hope that by and bye he will get light and strength to come out boldly. Speaking to him and others of regeneration, I asked him if he could testify from experience to the reality of such a change, and he said he thought he could. His faith in Christ seems to date back almost to the beginning of his connection with the Church of Scotland School, some three years ago. I regard him as a very hopeful case.

INQUIRERS.

Some time ago, some young men from

what was the Free Church College and is now the Christian College came and spent some hours in deeply interesting conversation, professing to be in earnest and anxiously seeking to know the way of salvation. Of course they already knew a great deal about Christ, but they were not convinced. I first asked them their own opinion. R. (a Brahmin) proposed acts of devotion & V. said he had told them obedience to the commandments. I showed them how these were only different sides of the same way, and that both were right provided we were sinless, but that for sinners, salvation *thus* was impossible, and then set before them Christ as our Head, and so our sin-bearer and our Life. They seemed very thankful, expressed themselves so, and asked leave to come again. A few days ago they came again, bringing others, and this time their question was as to the necessity of the external ordinances of Baptism and the Lord's Supper, against which they strongly argued. We are to meet again in a few days to resume the subject. One of these told me he had previously met me in company with a young Brahmin with whom I had a conversation at the door of a pagoda one evening, but who manifested a different spirit, confessing his unwillingness to come and talk with me *for fear he should be converted.*

ALMOST PERSUADED.

R. is another very interesting case, the brother of a convert and a teacher in connection with the Free Church Mission. He is a young man whom I think sincere and somewhat earnest, and almost persuaded. He has told me that he is a christian in heart, and has even come to me that I might pray with him. And yet he says there are still some points on which he is not satisfied, and he wishes to examine everything, and be sure before he takes any step—certainly a wise resolution. But he does not tell me what these points are that I might help him; perhaps if the social difficulties were removed he would not find the intellectual ones so obstinate. Here are four intimate friends, two of them Brahmin, whose father was wealthy till he lost, it is said, about \$70,000 by the failure of an English firm, and the fourth, a Sudra. They were among my earliest visitors, and three of them continue coming frequently, some times bringing a new friend. They seem very nice lads, and at least the three who continue their visits appear sincere seekers for truth; the other, who is one of the Brahmins, and the son of a Priest, has often struck me as having rather the spirit of a youthful gladiator delighting to have a

pass of arms, to see a new point, that he may learn if possible how to meet it. I sometimes think he is sincere at bottom, and means to fight to the death for his ancestral beliefs, but, if he finds them really unteachable, to capitulate honourably and abandon them for a better. The other Brahmin has lately declared that he has now lost his faith in Hinduism, and believes in Christianity. I have earnestly sought to lead him, now that he has discovered the true Physician, to come to Him for the cure of his malady; and we wait the issue.

[Mr. Campbell specifies in his letter a number of other cases, but what we have given sufficiently indicate the kind of material he has to work upon. Eas.]

Juvenile Mission to India.

THE following letter from Miss Pigot to the Secretary of the Juvenile Mission Scheme will be read with interest:--

Calcutta, 3rd July, 1877.

Knowing that Miss Lauders keeps you informed of much that is doing with us, I have refrained from troubling you with much correspondence. I feel, however, that we are so deeply indebted to you and other kind friends, that I must send you a special letter sometimes to acknowledge it. The orphans supported by your friends have become fewer. We have only Helen, Christina and Minnie; also Seta, supported by Miss Jane McLeod. Helen's school continues to progress most satisfactorily, and of it she will send you accounts herself from time to time. Christina was going into other hands. And I cannot tell yet what the end will be. A native catechist of the English Church has voluntarily been teaching our orphans to sing to Bengali airs, and thrown among them, he lost his heart to Christina! You will remember that her father is a catechist of our own Church, and so the parents were applied to, and we all were glad of this good marriage. There was some romance in his choosing the girl, and he has conceived some notion of there being courtship before marriage, so, after matters were decided and settled, he requested the other day that the parents should allow him some privacy in seeing his affianced. The parents were so shocked at such a heterodox proposal that they positively refused to give their daughter at all, and the marriage is thus far broken off. The father called to intimate this, but I was away, visiting our Zenanas. He left a letter for

me and I have not seen him yet to speak about it. The rejected bridegroom has seen me and has entrusted me with the whole charge and care of his sad case. He is greatly cut up. But, good man that he is, he prays that God would order what may seem best to Him, and save him from being carried away unduly by his own feelings.

Minnie must be considered as one of our young ones. But we are so pressed for workers, and she is so clever, I have just begun to make use of her. Harriet, one of our married orphans, now left a widow, has begun to do Zenana work for us. But as there are several books in the present curriculum not in vogue at the time that she was a pupil, she is not able to cope so well with her scholars, and Minnie has been put on to fill in her deficiencies. For Bible instruction and all spiritual teaching, Harriet is most suited. It is a good combination of work, setting these two together, and Minnie's friends will pray for a blessing upon it.

I have been sorely anxious about Seta for some time past. Her sight suddenly began to fail her, and in a few days she could distinguish nothing. She is a plump girl, and sufficiently grown for her age. The doctors attribute her blindness to her weakness of constitution, which must be traced to the injuries she sustained in her early famine sufferings. She has been many weeks at the hospital, and only came back to us last night, just a shade better, but forbidden to use her eyes for a month. I trust this will not be a permanent loss. The poor child seemed heart-broken for fear of this. But the doctor assures us it is only constitutional and nothing organic. We must then hope the best.

Our real sorrow has been at poor Janet's death. I think I have given some account of her being burned. I was then in hopes that she would recover. She was otherwise in a delicate state, and, an accident supervening this burn, she sank at once from this second cause. None of her friends was beside her at the time of her death. The nurse happened to go to her just at the juncture. She said very quietly, "I am dying," and she drew her hands up and held them together as if in prayer, and while in the act, so gently did her spirit pass away that the nurse looked on her, not able to make it out until she called to the doctor, and he pronounced her dead.

Poor girl! she seemed to cling to the Orphanage, with a yearning that I have hardly seen in any of the others. Her heart was always overflowing with her married life happiness, and the generosity and kindness

of her husband. It was to fill up no lack that she came here, but in the clinging love that a child might feel to its dear mother. And it is no small thing that our Orphanage should become a life affection to these poor desolate ones, ever bearing the lost ones, and carrying them in our arms.

I wish to enlist your sympathy in the children of some of our Christians. Hitherto we have confined our Orphanage to the deserted and homeless children. This class does not seem to be so largely found as formerly. No doubt owing to the prompt and efficacious endeavours of our Government in preventing the excessive destitution that prevailed formerly. However, the "poor ye have always with you," and now daily there is rising up a set that is coming into new existence. The converts from Hinduism and the rearing of Orphanages has given rise to an extensive Christian community. The schools and training for poorer families, as in Christian lands, have not been thought of as yet for this growing Christian people. I am venturing to take two or three such Christian children, whom I think it urgent we should help. And I am sure you and other friends will not fail to receive them, and give them a chance to grow up true lights and examples. Many families are so poor that they can do nothing for any of their children. Others make an effort for the boys, and the girls are wholly neglected. And in a land of such gross darkness it is very important that our Christians should be well enlightened. The fathers are engrossed with their work. Mothers are overcome with domestic and pecuniary difficulties, and the children of the poorer Christians have no chance unless we come forward at this stage and undertake to do for their children as we did for them when we rescued them from heathenism. We shall not need to do this when Christianity gains more breadth and gets more consolidated in the country. But at this crisis, as they are being formed, we should help to mould them and give them some substance. And it is for this that I ask support—for pressing cases among our Christian poor. I received one such little girl yesterday, whose name is Râbel (Rachel) eight years of age, slight and small, with most perfect features, and such large deep thoughtful eyes. She is most intelligent and eager to learn, but is wholly ignorant as yet. She looks just a choice vessel, in whom we might expect a most effective gentleness. The mother has had Orphanage training

I must add my grateful acknowledgements for the two valuable boxes you forwarded. The dolls were a remarkable gift.

I was very deficient in my supply, and brought a quantity here at which I had toiled and stitched for several nights, and it was a sore struggle to get them done. I then counted up my number and found a large deficiency still, when that very day your large box arrived, and gave me the exact number, not one less or more than I was needing. It seemed to me just the verification "that before they call I shall hear." The articles for our Bazaar were a little too late for the sale, but I have been disposing of the things privately and hope to effect the sale of the whole of them ere long. Every article was most thankfully received and every contributor may feel satisfied to know that nothing will fail to do its good errand.

M. PIGOT.

Many readers will doubtless notice what Miss Pigot says about the dolls she was obliged to dress herself, and what a task she found it—encroaching so much on her valuable strength and time. There must be many of our young readers who would find it a pleasant task to dress a few dolls during the long winter evenings and which could be sent out to Calcutta to cheer Miss Pigot and save her time for more important work. Who will remember it?

FORMOSA.

LETTER FROM REV. G. L. MCKAY.

Tao-liang-pong, May 18th, 1877.

THREE months have now nearly passed since I was at the Port of Tamsui. When I left that place last I went to An-po with all the students and remained there over a month. You remember that the chapel which was put up there by the people themselves was destroyed by fire last summer. The enemies of the gospel thought they could in that way hinder our work; but they know by this time that they were greatly mistaken. A mason was employed, and in a very short time a substantial building stood on the old site. It was opened, April 8th, and upwards of 250 people were present. Strange enough, the parties who were accused of setting fire to the old building are quite friendly now and called several times at the new building to see me. From An-po I proceeded with the students to Kelung and during my stay of two weeks there had glorious evangelistic meetings every night. The last evening was intensely interesting, for the chapel was crowded, and all seemed to take a lively part in the services which were conducted by myself and students. From Kelung I returned to Chin-mih where a chapel had been established more than four years ago. We always suffered there for want of a better building than

the damp house we rented. It was a source of indescribable joy to me personally to see the largest and most substantial chapel in North Formosa opened on the 6th inst. when about 300 hearers were present. But for a rain storm that arose the number would have been much larger. And were it not that a fire destroyed the village last year and that several of our hearers met serious troubles the subscription from the people towards erecting the new chapel would amount to upwards of \$250. As things then turned out we had to push on and build the chapel as soon as possible. I hope the day will never come when the Church in Canada will write and say "You must stop chapel-building for we have no funds."

If we would have an *aggressive and vigorous* Church amongst such a people as the Chinese *we must have funds at our disposal. Otherwise the work must suffer.* I will not at present enter into details as to *why* this should be so. Suffice it to state that the success of the work here will depend greatly on the *native* preachers. Now, if they are compelled to live in low, dark, damp buildings where they *cannot* possibly *escape fever* they cannot labour efficiently, and if they cannot do that, the *work must suffer.* Indeed the work of the Foreign Missionary in due time will be simply to superintend the mission. *China's millions must be converted by her own sons!*

I sometimes think it I had a voice which could be heard in the streets, houses, and Churches in Canada, I would stand on a hill top here and call on *every* man, woman and child who loves Jesus Christ to *give, yes give liberally* to maintain His cause in the *ends of the earth.* As it is, I call on Jehovah from hill and valley to remember Zion in the Dominion of Canada and cause her to *arise and shine* that the world in wonder may behold her. From Chin-nih I went to a place called Pa-chien-nâ and in the street dispensed medicines and preached the gospel of Jesus to 500 people many of whom heard it before in the different chapels.

I have had three months now without interruption teaching the students and had three examinations which were *most satisfactory.* I still superintend the studies of the native teachers and examine them every month. It is only just to state that they are growing in *power and wisdom.* May God give them grace therewith.

During the last three months I taught the students six chapters of the Acts of the Apostles; six Psalms and three chapters of 1st Kings, also Church History over a period of two centuries, also the "Confucian Analects" and the geography of Great Britain

and China. Let us never cease to plead with God to convert China speedily. Dr. Fraser was at the opening of the two chapels referred to above: himself and family are well.

Religious News Summary.

ALAS for the lands that lie under the baleful shadow of the Crescent! Christian congregations, gathered carefully and tearfully in course of recent years by Protestant missionaries, have been scattered far and wide, and missionaries have been compelled to flee for their lives. Mission work is of course reduced to a minimum. But this tearing up of the land by the sharp plowshare of war may lead to better harvests in coming days.

And India—what can be said of the land where the moans of hunger bitten multitudes float on every breeze! Myriads are dying of starvation, or the results of inadequate food. Missionaries have had abundant opportunities of proving their benevolence and self denial in the presence of the starving multitudes. The British people, in the largeness of their Christian charity, have already raised about a million dollars for the relief of the distressed.

Both in India and China, Missionary Conferences have been held recently which have served greatly to cheer and strengthen the faithful soldiers of the cross in those fields. More men are being sent forth to toil among the degraded victims of idolatry and vice. It will be long ere the Presbyterians secure such another man in China as Carstairs Douglas, whose recent fall all join in regretting.

African Missions have lately suffered a double loss. Dr. Black of the Nyassa Mission has fallen, and after him Dr. Smith of the Nyanza mission. They were both Scotsmen, and like-minded in all that related to the Kingdom of Christ. Mr. H. M. Stanley has demonstrated that the Congo flows from the great lakes explored by Livingstone. The civilized world has now obtained a glimpse of the vast fertile, wild, and lonely central regions of Africa. Cameron and Stanley have completed the work which Livingstone so heroically carried forward for years. Thousands of Christian and civilized negroes from the Southern States are arranging for a migration to Liberia, a free state in their own beloved Africa. Should this plan be carried out, Christianity and civilization may be carried into the heart of Africa by the descendants of the victims of the Slave Trade.

The London Missionary Society is proee-

cutting hopefully the task of exploring the dark and long neglected island of New Guinea. Their agents have reached far inland; their reception was hopeful; and teachers have been located in different places. In England, the Congregational scandals continue to create agitation. The opposing parties in the Established Church are doing what they can to make their respective antagonists uncomfortable in their position. The Romanizing party shows much tact and courage, but it does not appear to be making any real headway in the country.

In France, the Church is lending all its influence in favour of the re-actionary political policy of the President. It is reported that the Pope has sent special agents to Paris to promote the cause he has so much at heart, namely, the overthrow of the Republicans.

In Hungary it has been the habit for the past few months to order services of praise in the Roman Catholic Churches to celebrate the victories of the Turks. This has been stopped through the influence of Cardinal-Archbishop Strossmayer.

The Emperor William has again spoken words of cheer to the pastors of the Evangelical Church in Prussia, while his great minister, Prince Bismarck, insists that Presbyterianism is essential to the well-being and success of Protestantism.

The battle of the Sabbath rest is being fought with vigour in Philadelphia. The directors of the Permanent Exhibition have broken faith with the public by opening their Exhibition on the Lord's Day.

Sabbath Observance.

DR. Andrew Thomson, reading a paper before the Council at Edinburgh, counted as a hopeful sign of the times that "the Dominion Government had issued an order forbidding the running of railway trains on Sundays, except in cases of great emergency." We fear that the order spoken of has not in its results realized the expectations of the people in response to whose remonstrances it was issued. All winter, mail-trains thundered over the lines on the Lord's day. If no change be made in the days for dispatching the English mails, the same scenes will recur on our railways next winter. Would it not be well to consider in time what can be done to remedy an acknowledged evil? We are bound to believe that the Government will gladly do all in its power to meet the views of the people, what then is the will, what are the views of the Christian people of this Dominion? Shall the English mails

leave Halifax steadily on the Lord's day? Will the mail train from the Upper Provinces be continued due at Halifax between 2 and 6 P. M. every Lord's Day? The matter surely demands most serious consideration.

Dr. Thompson states that in Germany the Council of the Protestant Church had addressed a note to its district Synods requesting them to consider and report to the provincial Synods on the following points, viz.:—The causes of prevailing Sabbath desecration; its results on the moral, social, and religious life of the people, and the means which should be adopted to ensure the proper hallowing of the Lord's day.

By one of its most recent votes, the British Legislature refused to be drawn into concessions, the first effect of which would be to degrade the Sabbath into a day of mere æsthetic enjoyment or animal pleasure, and the next, to turn it into a day of toil. And looking for a moment beyond strictly Christian lines, it is noted as a fact of unique interest that the Government of the Japanese people, who are only beginning as yet to grope their way to Christ in light, recently passed a law enjoining a Seventh Day rest. But by far the most important special movement in the interests of the Lord's-day has been that which was initiated by the Sabbath Congress held at Geneva in the closing days of September last, for the purpose of forming an international confederation for the revival in Europe of reverence for and observance of the Lord's-day upon the basis of Holy Scripture. Between 400 and 500 deputies were present from almost every country in Europe, the greater number representing societies and Churches, more than one of them commissioned from crowned heads, to express the interest of their Royal or Imperial master in the sacred cause for which the Congress had met. A spirit of cheerful devotion pervaded the discussions, and no doubt helped much to bring about the unanimity in which the deliberations issued.

The first of a series of resolutions was moved by Professor Gudet, of Neuchâtel, and with two exceptions, carried the consent of the whole Congress. I distinctly based the action of the confederation not upon mere humanitarian grounds, but upon the fact of the Sabbath's divine institution, and its universal and perpetual obligation. It was an appropriate close to the proceedings of the Congress, and had a true historic fitness about it, that when on the following Lord's-day the deputies once more assembled, along with many of the Christian people of Geneva, in Calvin's old Cathedral of St. Pierre, crowding its vast space to its very gates, they pledged themselves anew,

amidst thanksgiving and praise, to the Lord of the Sabbath and to one another as the defenders of that day which the world had been commanded at the beginning of time, and afterwards from the clefts of Sinai, to keep Holy to the Lord.

It appears that in Australia, as well as in Europe and America, the Sabbath battle is being fought. Much is at stake for time and for eternity.

It was one of the many good services that had been rendered by the recent Sabbath Congress at Geneva, to prove that there was a vast amount of unnecessary and unjustifiable labour on the Lord's day in the post office arrangements of almost every country in Europe. It is the duty of Governments to reduce labour in the public establishments and offices under their control to the lowest minimum consistent with the public weal, and not to raise a mere matter of convenience which better management would dispose of into a necessity.

The extent to which the electric telegraph spread and ramified over all civilized countries was sufficient to meet every real case of exigency which arose from the necessity of immediate communication between distant places, and so to render unnecessary both the delivery of letters and the arrangements required in order to their delivery on the Lord's day. A late President of the United States issued an order on the subject of Sabbath observance by the servants of the Government, which did equal honor to himself and to the great people in whose name he spoke:—"The President, Commander in Chief of the army and navy, desires to enforce the orderly observance of the Sabbath by the officers and men of the military and naval service. The importance for man and beast of the prescribed weekly rest, the sacred rights of Christian soldiers and sailors, a becoming deference to the best sentiments of a Christian people, and a due regard for the divine will, demanded that the Sunday labour of the army and navy be reduced to a measure of strict necessity. The discipline and character of the national forces should not suffer, nor the cause they defend be imperilled by the profanation of the day or name of the Most High."

The railway system has done much to abolish the Sabbath for hundreds of thousands of people. Between 80,000 and 100,000 labourers are required to turn out in Great Britain alone, and to work steadily on that day, and no doubt the number is still larger in America. Apart from the highest of all interests, there are also the loud claims of humanity, for the fact is attracting the notice of philanthropists

and social reformers, that employes on the railways become prematurely old, and are subject to many forms of disease that shorten life. Dr. Thomson remarked that the General Council had it in its power to send a great moral influence over Christendom, and representatives from many lands would carry home with them much of that influence to the spheres of their ministry.

Let them identify themselves as their Presbyterian fathers would have done with the cause of the Lord's day, as the priceless gift of heaven to man, rich in blessings, alike for his body and for his soul. There were brethren who were seeking with a very agony of earnestness to restore to their country its lost Sabbath. Let them cheer such in efforts of mingled religion and patriotism. There were Christian churches in some countries, especially in some of the British Colonies, who were nobly fighting the cause of the Sabbath at this very hour. The mammon spirit was trying to buy it up from needy workers, and to turn the men that would sell it to serfs. Let these earnest men who knew how much the future prosperity of those young nations was dependent on their possession of a day that can neither be bought nor sold, and that should be wholly consecrated to religion, hear their cry from afar, "Hold fast that which thou hast received; let no man take thy crown." And let those who still retained their Sabbaths in no small portion of their integrity be on the watch against every hostile influence that would rifle them of the bliss by little and little, knowing that it was a thousand times more easy to preserve than it would be to recover it after it ceased to be interwoven with a nation's habits and institutions, and men had become reconciled to an evil because they had become familiar with it. And when their moral training was blighted, where were our national strength, our solidity, our order, our liberty, our elements of greatness and power? It would require no visible judgments from heaven to ensure its decadence. The secret of its ruin was working in it. And already had the finger of God described on it, "Ichabod, the glory has departed."

The Railway strikes and riots in the United States are of themselves an illustration of the necessity, of not merely resting on the Lord's Day, but devoting its precious hours to the religious and moral training of the people. Let a man lose his Sabbath, let him toil and become brutalized on that day, and little hope can be entertained that he can become or continue a good citizen, or in any sense a very useful member of society.

The Presbyterian Record.

MONTREAL: 1 NOVEMBER, 1877.

JAMES CROIL,
ROBERT MURRAY, } Editors.

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

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

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

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

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

WE have the honour of stating that in deference to the desire of the General Assembly, as expressed in the minutes of its last meeting, there will, in the meantime, be no change in the Editorial department of the RECORD.

The Committee having resolved that the price of the magazine shall remain the same for the year 1878, namely *twenty five cents per annum*, when sent in parcels to one address, we find that with our present circulation it is impossible to entertain the idea of enlarging our sheet. We propose, however, to curtail, somewhat, the space heretofore occupied by advertisements and, to that extent, to increase the reading matter.

OUR CIRCULATION remains stationary at about 34,000 copies monthly. From a commercial point of view, and compared with that of similar journals, this amount of patronage is encouraging. But when it is remembered that there are at least 75,000 families connected with the Church, in the congregations and mission stations, it is obvious not only that there is room for a largely increased circulation, but that the interests of the Church imperatively demand it. It is only by an intelligent appreciation of the nature and extent, and the progress of the various departments of the Church's work, that we can reasonably hope to secure the interest and the support of the people on

behalf of it. And we know of no way in which the necessary information can be so readily and so cheaply conveyed as through the columns of THE PRESBYTERIAN RECORD. Each Kirk-session should make sure that a copy of the RECORD finds its way regularly into every family, even if this should be done at its own expense. The question should not be whether the Session can afford to do this, but, rather, whether the congregation can afford to do without the RECORD.

We are extremely grateful for the kindness of our friends by whose efforts the RECORD occupies the position it already does. We earnestly invite their continued co-operation, that it may become increasingly useful. On our part, we promise to leave nothing that lies in our power undone to make the PRESBYTERIAN RECORD a welcome visitor in every household.

Any contemplated change in the number of copies required for 1878 should be made known to us by the 1st December, if possible. It will be understood that the same number of copies will be forwarded for next year to the several congregations as is now on our dispatch list, unless we are otherwise instructed.

SUPPLEMENTING FUND. SYNOD OF THE MARITIME PROVINCES.

Briefly stated, the position of Fund is this: The half yearly Supplements fall due on the first day of January next, and to enable the Treasurer to make these payments, about *Two Thousand Dollars* will require to come in between that time and this. The Committee and all concerned will feel themselves greatly embarrassed if the needful means are not forthcoming by that time.

It is to be hoped that the above statement will call forth the accustomed liberality of our people. The Supplements granted are in no case very large. They have been made with the utmost care. They are absolutely essential to the existence of many a weak and struggling congregation, as well as to the comfort and usefulness of many a devoted servant of Christ. To diminish them therefore would be a heavy blow and sore discouragement where these are least deserved, nay more, it would be a distinct breach of faith for which the Church is not prepared.

Hitherto, in this part of the Church, we have been enabled to meet fully and punctually all our obligations to our Supplemented congregations, and we want our record to be as satisfactory for the future, but this can only be by our people coming up to our help. I trust that their response to this appeal will show that they know "how to support the weak," and that they "remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." THOS. SEDGWICK, *Convener*.
Tatamagouche, N.S., Oct. 10th, 1877.

FORMOSA MISSION.

For the year ending 31st Oct., 1876, the Rev. G. L. McKay and Dr. J. B. Fraser gave each a donation of \$100 for the Formosa Mission, this amount being duly charged in the accounts of the mission as sent home by them. Previous acknowledgment was omitted through oversight. W. R.

GENERAL PRESBYTERIAN COUNCIL PROCEEDINGS.—Subscribers will be duly informed of the arrival of the books, and in the meantime the subscription list is still open at our office 210 St. James Street, Montreal. Price, delivered here, \$1 50.

Literature.

RAINSFORD'S SERMONS AND BIBLE READINGS: *Belford Brothers*, Toronto: Montreal, *Dawson Brothers*. This very tastefully got up little volume is prefaced with an interesting biographical sketch, and embellished with a very good looking photograph of Mr. Rainsford, with whose evangelistic work in Toronto and elsewhere most of our readers are doubtless familiar. It is difficult to account for the marvellous success which has attended Mr. Rainsford's ministrations otherwise than by attributing it mainly to the intense earnestness which he throws into his services and the pointed and practical manner in which he brings the truth home to his hearers. He proclaims no new gospel, but repeats "the old old story," simply, and effectively. His sermons are not models of composition. They were evidently never written with a view to publication. Their appearance, however, in this form will no doubt be very acceptable to many whose hearts were touched by the preacher's voice.

THE GREAT PEW CASE, compiled by Mr. R. D. McGibbon, *Montreal*: Dawson Brothers, p.p. 107; price 50 cents. This skillfully arranged pamphlet gives a connected and impartial resumé of the now somewhat celebrated case, "James Johnston vs. St. Andrew's Church, Montreal." It contains the

remarks of all the Judges before whom it was tried, and of their Lordships the Justices of the Supreme Court. The greater importance attaches to this case inasmuch as it is the first in which an appeal has been taken from the Supreme Court of Canada to the Privy Council.

THE PRESBYTERIAN QUARTERLY AND PRINCETON REVIEW, Rev. Andrew Kennedy, London, Ont., Agent. Price \$2.35.

ALSO, FROM DAWSON BROS., MONTREAL: *Books for Young People*. SIX SINNERS, by Campbell Wheaton. DIANA, by Susan Warner, author of the *Wide, Wide, World*.

Poetry.

THE MINISTER'S SABBATH NIGHT.

BEST him, O Father! Thou didst send him forth
With great and gracious messages of love;
But Thy ambassador is weary now,
Worn with the weight of his high embassy.
Now care for him as Thou hast cared for us
In sending him, and cause him to lie down
In Thy fresh pastures, by Thy streams of peace.
Let Thy left hand be now beneath his head,
And Thine upholding right encircle him,
And underneath, the Everlasting arms
Be felt in full support. So let him rest,
Hushed like a little child, without one care;
And so give Thy beloved sleep to-night.

Rest him, dear Master! He hath poured for us
The wine of joy, and we have been refreshed.
Now fill his chalice, give him sweet, new draughts
Of life and love, with Thine own hand; be Thou
His ministrant to-night: draw very near
In all Thy tenderness and all Thy power,
O speak to him! Thou knowest how to speak
A word in season to Thy weary ones,
And he is weary now. Thou lovest him—
Let Thy disciple lean upon Thy breast,
And leaning, gain new strength to "rise and shine."

Rest him, O loving Spirit! Let Thy calm
Fall on his soul to-night. O holy Dove,
Spread Thy bright wing above him, let him rest
Beneath its shadow: let him know afresh
The infinite truth and might of Thy dear name—
"Our Comforter!" As gentlest touch will stay
The strong vibrations of a jarring chord,
So lay Thy hand upon his heart, and still
Each overstraining throb, each pulsing pain,
Then, in the stillness, breathe upon the strings,
And let Thy holy music overflow
With soothing power his listening, resting soul.

Frances Ridley Havergal.

MEETINGS OF PRESBYTERIES.

Montreal—Tuesday, 8th January, 11 a.m.
Ottawa—Tuesday, 6th November, 3 p.m.
Miramichi—Tuesday, 6th November.
Toronto—Tuesday, 6th November, 11 a.m.
Lindsay—Tuesday, 27th Nov., 11 a.m.
Stratford—Tuesday, 11th Dec., 10 a.m.
Glengarry—Tuesday, 8th January, 11 a.m.
Guelph—Tuesday, 13th November, 10 a.m.
Barrie—Tuesday, 4th December, 11 a.m.
Whitby—Tuesday, 18th December, 11 a.m.
Saugeen—Tuesday, 18th December, 2 p.m.
Paris—Tuesday, 18th December, 7.30 p.m.

ACKNOWLEDGEMENTS

RECEIVED BY REV. DR. REID,
AGENT OF THE CHURCH AT TORONTO,
TO 1st OCTOBER, 1877.
ASSEMBLY FUND.

Received to 2nd Sept '77	\$216.62
Smith's Fall, Union Ch.	3.00
Acton, Knox Ch	29.00
Utica	1.50
Toronto, St Andw's Ch St	5.00
Kennebec Road	2.00
Cannington	2.65
Scarborough, Knox Ch	12.00
Perth, St Andrew's	10.00
Kippen	5.00
Greenhill Station	1.00
Montreal, St Paul's	40.00
Wroxeter	7.63
Fordwich	3.85
Malton	3.00
Mill Point	1.75
Carlisle	3.00
Ailsa Craig	3.50
Nairn	1.50
Aurora	3.50
	\$451.45

HOME MISSION FUND.

Received to 2nd Sept '77	\$1513.76
Toronto, St Andw, King St	200.00
Acton, Knox Ch	10.00
Avonbank	30.00
Kennebec Road	6.00
Perth, St Andrew's	15.00
Hawkesbury	7.55
L'Original	4.58
Lochaber	2.10
Buckingham	6.15
Cumberland	3.81
	\$1898.85

FOREIGN MISSION.

Received to 2nd Sept '77	\$979.31
Toronto, St Andw, King St	200.00
E Cook, Sarnia, China	2.00
do do India	2.00
Brucefield, Rev J Ross's Cong	59.00
Kemebec Road	3.00
Perth, St Andrew's	15.00
Hawkesbury	7.55
L'Original	4.58
Lochaber	2.10
Buckingham	6.05
Cumberland	3.81
	\$1284.43

WIDOWS AND ORPHANS' FUND.

Received to 2nd Sept '77	\$263.06
Sydenham, St Paul's Ch	3.89
St Vincent, Knox Ch	3.01
Mount Pleasant	5.50
Burford	5.00
Acton, Knox Ch	9.49
Amherstburgh	2.83
Edties	10.00
Bluevale	8.00
Hampden	4.00
Hillsburgh	5.70
Price's Corners	3.14
Ross, & Co	6.00
English Settlement	8.00
Bothwell	6.00
West Gwillimbury Ist	6.00

Dungannon & Port Albert	13.25
Longwood, Guthries Ch	5.00
Mill Point	2.52
	\$370.12

With Rates from Revds Robert
Rodgers and James Hume.

AGED AND INFIRM MINISTERS' FUND.

Received to 2nd Sept	\$80.66
Lake Shore & Leith	6.37
Sydenham, St Paul's Ch	3.70
St Vincent, Knox Ch	3.01
Erskine Ch, Pickering	3.00
Claremont	5.25
Pakenham, St Andrew's	5.00
Kennebec Road	2.50
Rev James Hume	3.00
Pictou	8.00
Milverton	9.70
	\$130.19

COLLEGES ORDINARY FUND.

Received to 2nd Sept	\$282.00
Toronto, St Adw, King St	150.00
Avonbank	10.00
	\$542.00

KNOX COLLEGE BUILDING FUND.

Received to 2nd Sept	\$2784.88
North Easthope, per Mr D Stewart	26.00
Milverton, per Rev P Musgrave	4.00
A McCallum, Ya-mouth	2.00
Proffline, per Jas Carmichael	36.00
Richmondhill, per Rev J Deak	3.50
Port Dalhousie, per Mr A Nelson	20.00
T R Bain, Toronto	15.00
	\$2891.18

MANITOBA COLLEGE, BUILDING DEBT.

Received to 2nd Sept	\$261.57
Boston Church	1.60
Milton, Knox Ch	1.15
Toronto, St Andrew's, King St, addl	2.00
	\$266.32

MANITOBA COLLEGE, ORDINARY FUND.

Boston Church	\$ 3.25
Milton, Knox Ch	2.30
Toronto, St Adw, King St	30.10
	\$35.50

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

Received to 2nd Sept	\$523.93
Boston Ch, for Building Churches	11.35
Milton, Knox Church, for Building Churches	5.65
	\$540.93

RECEIVED BY REV. DR. McGR-
GER, AGENT OF THE GENERAL
ASSEMBLY, IN THE MARITIME
PROVINCES, TO OCT., 1st.

FOREIGN MISSIONS.

Acknowledged already	\$1300.70
Noel	17.00
Lady in Cong of Rev Dr Bruce, of Sutherland's Riv and V C	2.00
Ladies' Sewing Circle, Clifton	5.00
A young man, Springside	12.00
A young Lady	10.00
Stewiacke	25.00
Miss Montgomery, P E I, per Rev T Duncan	5.00
Chipman, N B	10.00
St Andrew's Ch, Chatham	59.15
A friend, Sheet Harbour	2.00
Miss L Henry, Smith's Cove, E Shore	1.00
Geo Grant, Scotch Hill	24.00
Mrs G Munro, New York	30.00
St Andrew's, N B	13.00
Legacy of Rev John Munro late of Wallace	100.00
Cornwallis North	8.00
North Bedeque	30.00
Antigonish	35.50
	\$1689.35

DAYSpring AND MISSION SCHOOLS.

Acknowledged already	\$404.63
Richmond, N Brunswick	26.70
St James Ch Sab Se, Dartmouth	10.00
J Butler's children, Mushaloon, E Shore	1.00
Sheet Harbour Cong \$31 as follows:	
Sheet Harbour	11.50
Tangier	5.10
Woolerard	1.45
Spry Bay	4.50
Quoddy	2.97
Salmon River	3.13
Moser River	2.25
	\$473.38

HOME MISSIONS.

Acknowledged already	\$1511.59
Ladies' Sewing Circle, Clifton	5.00
Chalmer's Church	26.00
	\$1544.59

SUPPLEMENTING FUND

Acknowledged already	\$2238.65
Stewiacke	13.82
Col. Com. Pres. Church of Ireland, 200 Stg	485.00
Geo Grant, Scotch Hill	12.00
	\$2749.47

COLLEGE FUND.

Acknowledged already	\$2184.49
Chipman, N B	6.00
	\$2190.49

AGED AND INFIRM MINISTER'S FUND.

St Luke's Ch, Bathurst	13.00
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THEOLOGICAL HALL BUILDING AND ENDOWMENT FUND, PARQUEUR, FORRESTER & CO., TREASURERS, HALIFAX.

Previously acknowledged	\$13840.27
J J Brenner, Halifax	100.00
W S Stirling, do	100.00
Wm Robertson, do	125.00
Rev S Archibald, do	50.00
Dani Hattie, Sherbrooke	30.00
United Ch, New Glasgow	40.00
Alex Campbell, do	8.00
John McKay, do	15.00
D Falconer, Halifax	100.00
Jas McLean, Maitland	25.00
Geo Fricze, do	100.00
Rev L G McNeal, do	33.00
Angus Ross, do	3.00
Robt Beaton, do	50.00
Fred W Thompson, do	30.00
W McKittrick, Kentville	20.00
Miss McKittrick, do	1.00
J B Loishman, London	750.00
	\$15410.27

WIDOWS' AND ORPHANS FUND

Late in connection with the Church of Scotland.

James Croul, Montreal, Treas.

Perth, St Andrew's Ch...	\$20.00
New Edinburgh	4.00
Valleyfield	13.00

FRENCH EVANGELIZATION.

Received by Rev. R. H. Warden, Secretary-Treasurer of the Board of French Evangelization, 210 St. James Street, Montreal, to 10th October.

Received to 7th Sept.	\$7777.96
Bothwell	12.00
do Sab So	10.00
Sutherland's Corners	2.00
Cotswold	1.00
Goderich (Gaelic)	3.00
Holstein	9.47
Amos	6.78
Fairbairn	4.75
Russelltown Flats	10.00
Lanark, addl	2.00
St Sylvester	6.00
Ayton & E Normanby	6.25
Rev H McGregor Kintyre	10.00
Georgetown, Que, addl	12.00
S Kinloss & Lucknow	22.57
Dresden	3.30
Consecon	5.00
St Peter's Madoc Cong.	7.00
do Sab So	2.50

Miss F Cook, Sarnia	2.00
English Settlement S S	3.00
Ameester East	14.10
Mill Haven	3.55
Lavant	7.43
Rev S Munn, Harbour	10.00
Grace, Nfld	5.00
John P Jillard	5.00
S Munn, Montreal	5.00
N Gower & Wellington	8.25
West Bay, Cape Breton	2.20
W Truquhart, West Bay	2.00
C Nicholson, West Bay	1.00
Points Cong, per R Hill	2.52
Lake Megantic	7.50
Hlytheswood	2.00
Port au Pique	2.84
do Sab So	3.45
do Sab So	5.33
Farnham Centre	4.00
Alexandria	11.00
Bryson	4.57
Portage du Fort	1.24
St Andrew's, Perth	11.00
Sandhill & Caledon E	3.83
Waldemar	2.00
Fraser Ch, Lucan	1.24
Ormiston Ch, Lucan	3.00
Ross	9.00
Guthrie Ch, Longwood	9.10
Carp	15.00
Edwardsburgh & Iroquois	19.20
Scottstown	14.01
E Nottawasaga, Creemore and Dunedin	10.00
Widder	18.37
St Lambert	3.01
Bathurst	10.10
Oneida	13.28
Gravenhurst	2.50
Gabarus, C B	3.75
Ottawa, French Ch	5.50
Per Miss E A Thompson, Newtonville	9.00
W Davidson, sen, Carlingford	3.25
Per Rev Dr Reid, Toronto:	
Streetville	21.00
Bear Creek	16.77
Queensville	2.75
Avonshoe	7.20
Avonbank	10.00
Tiverton	12.00
N Gwillimbury	2.55
Cannington	10.00
Malton	15.60
Per Rev Dr McGregor, Halifax:	
St John Ch, Windsor	12.00
N S Sab So	12.10
West River	8.42
Earltown	12.88
Clifton	5.00
Clifton, Ladies Sewing Circle	5.00
Baillie, Tower Hill and outposts	6.70

United Ch, New Glasgow	119.77
Chipman, N B	13.00
Geo Grant, Scotch Hill	12.00
St Peter's, C B	3.63
	\$3487.84

PRESBYTERIAN COLLEGE, MONTREAL

Subscriptions received to 12th October, 1877.

Warden King, Treasurer.

ORDINARY REVENUE.

Nepean Congregation	4.00
Elgin & Athelstane	5.00
Castleford, do	5.00
Kennebec Road	3.00
A student of the College	8.00

ORDINARY REVENUE DEBT.

Russell, per R Whillans	\$25.00
N Gower, do	10.00

ARREAR OF ORDINARY REVENUE.

Lake Megantic	3.75
East Hawkesbury	23.50
Dalhousie Mills	23.00
New Glasgow	14.50

THEOLOGICAL CHAIR.

Judge Torrance	60.00
John Stirling	100.00
W D McLaren	50.00
A McIntyre	10.00
James Gill	5.00
Thos Pringle	5.00
G A Greer	10.00
George Rogers	25.00
Peter Nicholson	50.00
Edward MacKay	20.00
Joseph MacKay	200.00
James Court	25.00
Hugh MacKay	10.00
A C Leslie	25.00
A B Stewart	20.00
David Morris	10.00
Alex Wills	10.00
M Laing	10.00
J M Smith	20.00
H B Picken	10.00
A S Ewing	50.00
P Peebles, Quebec	20.00
Wm Brodie, do	20.00
Robt Brodie, do	20.00
J G Ross, do	100.00
Dr Thos Christie, Lachute	10.00
Rev D H McLennan, Alexandria	10.00
Rev R H Warden	50.00

THERE WAS A MAN whose slender stock of wit scarce raised him above idiocy, but who had been taught by the Spirit a knowledge above all human wisdom. A friend wishing to find out whether he had any ideas on the subject of religion, said to him one day, "It is hard work is it not, to get to heaven?" He was surprised to receive the answer, "No; it is easy. There are only three steps—first, out of self; second, into Christ; third, into heaven."

"HOW MUCH DID HE LEAVE?" inquired a gentleman of an acquaintance, on learning the death of a wealthy citizen. "Everything," responded the truthful man, "he didn't take a dollar with him."

DR JOHN HALL SAYS that in England people are divided into churchmen and dissenters, but that in America they might properly be divided into churchmen and absenters.

Educational and Book Notices.

BRANTFORD YOUNG LADIES' COLLEGE.

(In connection with the Presbyterian Church)

The Rev. Hugh McLeod, D.D., Moderator of the General Assembly, visitor and Honorary Director.

Rev. Wm. Cochrane, D.D., President.
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With a staff of competent instructors.

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For Catalogues and information, apply to the Principal at the College.

The College Terms begin on the 6th September and 15th November, 7th February and 18th April.

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

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



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WHITBY: ONTARIO.

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HEAD MASTER.